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The Living Church

VOL. XXIX.

MILWAUKEE, WIS.—OCTOBER 31, 1903.

No. 27

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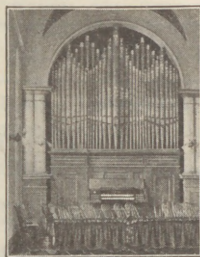
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VOL. XXIX.

MILWAUKEE, NEW YORK, AND CHICAGO.—OCTOBER 31, 1903.

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Editorials and Comments.

The Living Church

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

A Weekly Record of the News, the Work, and the Thought of the Church.
Published by THE YOUNG CHURCHMAN CO., 412 Milwaukee St., Milwaukee, Wis.

Editor, FREDERIC COOK MOREHOUSE.

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London: Messrs. G. J. Palmer & Sons, Publishers of *The Church Times*, Portugal St., Lincoln's Inn Fields, W. C., from whom copies may be obtained and to whom subscriptions may be sent.

SUBSCRIPTIONS.

Subscription price, \$2.25 per year; if paid in advance, \$2.00 a year. To the clergy, \$1.50 per year. To all portions of the Universal Postal Union outside the United States, Canada, and Mexico, 12 shillings. Remittances by local checks should be drawn with 10 cents additional for exchange. Subscriptions should be addressed to Milwaukee, Wis.

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WHAT an added wealth has Hidden Church sustained during the past year; the Church that seems to us so shadowy when we think of its songs being sung by spirits only, and its prayers uttered by beings that speak with no mortal tongues.

And then the question suggests itself whether one can speak of that Hidden Church as *gaining* by reason of the souls gathered into it. But the question quickly answers itself. The souls waiting, waiting, always waiting, are imperfect in their condition because God has "provided some better thing for us, that they without us should not be made perfect."

The souls under the altar cry out to God, "How long!" Their "perfect consummation and bliss both in body and soul" depends in part upon us. They are at a standstill, if we may so speak, in their spiritual progress, though truly at the same time they are growing in purity and in grace. Growth there is constantly, development always; but progress, only to a certain degree. Thus far may they go and no further. And why? Because they, without us, may not obtain to their final condition.

How contrary is this to our common way of thinking. How it revolutionizes the aspect of the individual. He is no longer a single, unrelated entity. He neither lives to himself nor dies to himself. He is free, but with a freedom upon which others are dependent. He sins, and a million souls in the waiting world shiver from the shock. He dallies, and the uncounted hosts beyond cry out, "How long!" He ages, he approaches death, he dies, he loses his soul—and a shriek goes up from those who are knit together with him in one communion and fellowship, for they are weirdly dependent upon him. God sends, perhaps, another soul on earth to take his place; but entrance into the highest heavens is delayed a lifetime to those who, without us, may not be made perfect.

This is the communion of saints. It is the close, intimate relationship borne by all the baptized to all the baptized; by the living and the dead to the living and the dead. Baptism has tremendous social consequences. It is the sacrament of common life. Henceforth, in a spiritual manner, all things are held in common. The address to God is plural. Our Father! Prayer becomes intercession, life assumes the complexity of relationship to all other spiritual life since the Head preached to the spirits in prison. All we are brethren, whether here or in the life beyond the veil.

And the one common language is prayer. Therein are we united; by it are we brought into unison with each other. Prayer is the utterance which bespeaks the communion of saints. It is the one experience which we can know to be had in common with those beyond. It is the triumph of immortal humanity.

All Saints' day is full of thoughts such as one hardly dares to speak by reason of their terribleness. The veil seems lifted, the reality of the communion of all saints is most vivid. It is the day when the spiritual nature of man is crowned with the assurance of immortality.

May our eyes be opened that we may see it as the trysting place under God's altar, of loving souls, whose love is purified and strengthened by death, and who seek and find communion with each other, in the mystical body of Christ our Lord.

THE CANONICAL DIFFICULTY IN NEW YORK.

THREE weeks ago, we conceived it to be necessary in performance of our editorial duty, to criticise, in a tentative and interrogatory manner, the election of a Bishop Coadjutor in the Diocese of New York, in apparent violation of the general canons of the Church. We made no formal challenge of the validity of the election, but presented some considerations which would seem to cast doubt upon such validity.

To drop the subject after such tentative questioning would be unjust to the Diocese of New York, to the Church at large, and to ourselves. There were reasons why it was inconvenient for a more careful consideration of the subject matter to be made before this; it need not, however, be delayed longer.

The one thing that Church people ought not to be willing to forgive in the Church press is a policy of evasion or of cowardice. It is far better, in our judgment, that the Church papers should express definite and intelligible views on any subject that comes before the Church even at the risk of being wrong, than that the fear of being wrong, or of seeming to be wrong, or of giving offense to those who may differ with them, should lead them to a weak policy of evasion of such issues. It is not necessary that such definite expression should lead them into a partisan insistence that those who disagree with them must be wrong, much less disloyal. The Church press, more, perhaps, than any other agency in modern life, ought to exemplify the apostolic ideal of "speaking the truth, in love."

At the outset of this consideration we must deny absolutely the suggestion of the *New York Tribune* of Oct. 10th:

"It is generally thought that the attitude of THE LIVING CHURCH is prompted by its well-known High-Church affiliations, as Dr. Greer is commonly considered a Low Churchman."

We doubt whether Dr. Greer is commonly so considered, or whether he would rank himself as a Low Churchman. The fact that Dr. Morgan Dix placed him in nomination for the Bishopric Coadjutor ought to be evidence enough of the non-partisanship of the election, and of the impossibility of objecting to Dr. Greer's election on partisan lines. Happily, however, the files of THE LIVING CHURCH permit us to show, by quoting our own editorial expression concerning Dr. Greer when he was elected Bishop of Western Massachusetts in November, 1901, how unjust the suspicions of the *Tribune* are. In THE LIVING CHURCH for November 30th, 1901, we wrote:

"Dr. Greer, who was unanimously elected in Western Massachusetts, may be described as *The Man Who Dared*. Rector of the parish in New York perhaps most prominent in the social world, the patron of multi-millionaires, he dared not only to vote at the late General Convention for the proposed canon prohibiting remarriage after divorce, but also to be known as one of the most ardent advocates of that reform, for which he made one of the most telling speeches delivered in the House of Deputies. We are not informed as to Dr. Greer's 'views' on other mooted questions of the day, but we do know that his courage and manliness thus evinced were such as to commend him to all true Churchmen. In his parish work at St. Bartholomew's, we may add, he has never been content to be merely the rich man's rector, but has been distinguished for his work among the poor, the outcast, the ignorant, and forlorn. The unanimity of his election, paralleled so seldom in our diocesan contests, is also a happy augury for the future of the Church in Western Massachusetts."

We can very easily say that nothing has since occurred to lead us to change this judgment. The one happy feature of the canonical difficulty in New York is that it may be treated absolutely impersonally; and we have sufficient confidence in Dr. Greer to believe that he will so esteem it, if we state concisely the questions that must be determined by those who are charged with the duty of confirming or declining to confirm the election.

We must also make one more preliminary observation. The impatience which we seem to detect in some of the expressions from Churchmen in New York at the criticism of an editor residing outside that Diocese, is wholly unjustifiable. The matter has now passed outside the jurisdiction of the Diocese of New York. It must and will be passed upon separately, on its merits, by each and every one of the Standing Committees and the Bishops in the land. These will, and ought to, consider the question without the slightest bias arising from the fact that the Diocese of New York has given its judgment in one way. Just as the Supreme Court of the United States has and ought to have no greater hesitation in reversing the decisions of the Supreme Court of New York than in reversing those of Wyoming or of Montana, so will the question be treated by the several Dioceses and by the Bishops. There are eminent canonists in New York; but there are others elsewhere, and the decision of this case in no sense rests with the Diocese of New York.

It is upon the interpretation, not of diocesan but of general canons, that the question hinges.

HAVING MADE these preliminary observations, we now take up the subject matter of this difficulty.

The germane portion of the canon relating to the election of a Bishop Coadjutor (Title I, Canon 19, Sec. v.) reads as follows:

"When a Bishop of a Diocese is unable, by reason of old age, or other permanent cause of infirmity, or by reason of the extent of his Diocese, to discharge his Episcopal duties, one Bishop Coadjutor may be elected by and for the said Diocese, who shall, in all cases, succeed the Bishop in case of surviving him; Provided, that before the election of a Bishop Coadjutor for the reason of extent of Diocese, the consent of the General Convention, or during the recess thereof, the consent of a majority of the Bishops and of the several Standing Committees, must be had and obtained."

The question of more adequate episcopal supervision of the Diocese of New York is one that has been under discussion for many years past. Its perplexity arises from the fact that the work of the Bishop within the city of New York is fast becoming, if indeed it did not long since become, beyond the power of any man to perform adequately, single-handed and alone. To that work is added, in the case of the Diocesan, the supervision of several other counties bordering on the Hudson, which, in the judgment of many, would alone give ample opportunity for utilizing the entire services of a single Bishop.

A few years ago, a plan was proposed by Bishop Potter in the Federate Council of New York to grant such relief by redistribution of the territory of the five Dioceses within the State of New York, so as to constitute seven Dioceses. The plan met with opposition and did not receive the approval of the Federate Council. Division of the Diocese of New York without addition of territory from other Dioceses within the State has not thus far been deemed practicable, though the minority of a committee, headed by the distinguished Dr. Huntington, presented cogent reasons which, in our judgment, might well have obtained more favorable consideration from the late Convention, showing how such a Diocese (of Hudson) might be formed and maintained.

It is this necessity, then, arising solely from the extent of the work devolving upon the diocesan of New York, that has in past years led to the agitation of the question of a Bishop Coadjutor. In his annual address of 1902, Bishop Potter recalled these considerations as to the failure of his plan in the Federate Council and the apparent impossibility of division of the Diocese as it now stands, as a preliminary to the following expression on the subject of the election of a Bishop Coadjutor:

"Under these circumstances [just summarized in the foregoing paragraphs] it seemed proper that I should remind myself and you that, at the expiration of another year, I shall have been practically the Bishop of the Diocese for twenty years. I was consecrated in October, 1883; and though the Bishop of this Diocese was at that time living, he made, almost immediately after my consecration, an entire transfer and assignment of the Episcopal duties and powers, which I have executed and discharged from that day to this. It is competent to me, as I am aware, and as, for some ten or fifteen years previous to my consecration was the practice of my predecessor, for the Ordinary to seek and employ such assistance from other Bishops as he may see fit. There are, indeed, ends of real and wide value to be served by such a custom, which, especially so far as it employs Bishops having a missionary relation to remote fields in the Church, brings them into personal and sometimes mutually stimulating contact with our own. But it ought not, in my judgment, to be employed as a part of a permanent system; for, plainly, it is the function and the right of a Diocese to choose its Coadjutor Bishop or Bishops, and not of a Bishop to evade or obstruct that choice. In this light I desire now to bring this matter to your attention, to express my cordial readiness to cooperate with you in any action that you may desire or decide to take, and at once upon his election to surrender one-fourth or one-third or one-half (I should prefer the latter) of the compensation which I now receive as Bishop of this Diocese to its Coadjutor. I shall then hope to arrange with my Coadjutor such a division of our common tasks as should best provide for their efficient discharge."—(*Journal*, 1902, pp. 128, 129.)

We have quoted this in full, comprising every word spoken by the Bishop on that subject at that time, because *The Churchman*, writing on the same subject in its issue of Oct. 17th, seems to suggest that the allusion of the Bishop to "his increasing years in the episcopate" was somehow an invitation to the Convention to choose a Bishop Coadjutor by reason of what is termed in the canon "old age." It is true that in the issue for two weeks preceding, *The Churchman* took exactly the opposite view of the case, maintaining in that issue, Oct. 3d, that since the necessity for increased episcopal supervision "plainly"

arises from the extent of the Diocese, "It is quite clear that this Convention is not competent to proceed to the election of a Bishop Coadjutor." This expression is found at the conclusion of a consideration of more than a column on the necessity for added episcopal supervision of the Diocese of New York, not one word of which contains a suggestion that the "old age" of the Bishop was a factor in the necessity. One does not doubt the right of a periodical to change its views totally, as *The Churchman* did after discovering that the Convention of the Diocese disagreed with it; but we may for our part be permitted to say that since *The Churchman* cannot possibly have been right in its views both of October 3d and October 17th, there are at least even chances that its first view may have been correct.

The expression of the Bishop in his address of 1902 led to the appointment of a committee empowered, with the consent of the Bishop and the Standing Committee, to call a special Convention "for the election of a Bishop Coadjutor or such other action as to it may seem expedient" (Journal 1902, page 80).

Thus, it will be clear that up to the close of the Convention of 1902, there had not been a suggestion of any relation between the age of the Bishop and the movement to elect a Bishop Coadjutor.

NOTHING seems to have occurred during the interval between the Convention of 1902 and that of 1903 to suggest that the old age of the Bishop had become a "permanent cause of infirmity." Indeed, there were reasons to assume that he had happily recovered some of the exuberance of his youth. A later address by him during the year called attention to the continued need of additional episcopal service, and again without referring to his age or to any infirmity. We come, then, to the Convention recently held.

The Bishop again considered the same pressing need in his Convention address, in which, after first referring to that of the year preceding and to the committee appointed under it, he proceeded briefly to leave it to the Convention whether there should be relief granted by the division of the Diocese or by the choice of a Bishop Coadjutor. He gave canonical consent to the latter course, provided it should seem to the Diocese the wiser proceeding, and mentioned the duties that would be assigned to the Bishop Coadjutor. The only indication, beyond reference to the former address, of the cause why a Bishop Coadjutor was required, was in his concluding words: "I may add that, should this Convention not elect a Bishop Coadjutor, I shall feel at liberty to secure, at my own charges, such episcopal assistance as I may need in a Diocese whose chief city is, and has for some time been, growing at the rate of 200,000 a year." Again we have not the slightest suggestion of his age or any "other permanent cause of infirmity" as the motive for such an election. Up to the moment, then, when the committee of 1903 presented their report, it cannot with the slightest color of truth be maintained, that the movement to elect a Bishop Coadjutor had any connection with that proviso of the canon already quoted, which alone permits an election without previous consent from the Church at large being obtained.

The question then arises, whether the resolution introduced by the committee which reported in favor of the election of a Bishop Coadjutor, may be interpreted as so directly changing the whole reason for the election as to place it upon the ground of old age. The resolutions recommended and adopted are as follows:

"Whereas, The Right Reverend the Bishop of New York, in addressing this Convention September last, pointed out that with the year 1903 he would complete an Episcopate of twenty years, and indicated methods by which the Diocese might secure to itself such more adequate Episcopal services as he might not himself hereafter be able to furnish; and

"Whereas, The Right Reverend the Diocesan, in his Convention address of this day, while carefully refraining from any official expression of a preference as to the mode by which the present Diocese of New York should secure more or more efficient Episcopal services, does yet declare, 'If the Diocese adopt as the mode of relief the election of a Coadjutor, I beg to say that I hereby consent to the election of a Bishop Coadjutor of the Diocese of New York'; and thereupon proceeds to state the duties he will assign to such Bishop Coadjutor, duly elected and consecrated, in accordance with Title I., Canon 19, Section 5, of the Digest; therefore,

"Resolved, That this Convention deems the election of a Bishop Coadjutor of the Diocese of New York the necessary provision at this time for more adequate Episcopal services in this Diocese than can, owing to advancing years, be furnished by the Bishop of the Diocese."

It is beyond question that the introduction of the fact of the "advancing years" as a reason for electing a Bishop Coadjutor is here made for the first time in the entire official and unofficial discussion of the subject. The question then arises whether that phrase may be interpreted as superseding the entire volume of cogent reasons given previously why a Bishop Coadjutor should be elected, all of which previous reasons, very cogent in their totality, would require the prior consent of the Church at large; and also whether the term "advancing years" used in the resolution is equivalent to the term "old age or other permanent cause of infirmity" used in the canon.

The consideration from this point is, we grant, a delicate one; but it is one whose delicacy ought to have been considered by the Diocesan Convention of New York by making this present consideration unnecessary. Since the question has, without the slightest apparent necessity, been thrust upon the Church, it must be considered frankly and without evasion.

"Advancing years" and "old age" are both of them relative terms. A child's years are "advancing." The phrase is exceedingly vague. Again, a man may be old at fifty or he may be young at seventy. If the canonical phrase "old age" stood alone, it would be susceptible of widely different interpretations.

Happily, it does not. It is defined by the words following: "or other permanent cause of infirmity." The expression *or other* then, interprets the meaning of "old age." It is a condition considered as a "permanent cause of infirmity," it being recognized that "old age" is one of several "permanent causes." Old age is, then, to be construed as having arrived, within the meaning of the canon, when it has become a "permanent cause of infirmity."

The "advancing years" of the Bishop of New York number sixty-eight. We shall not deny that those years might constitute old age, and that they would be canonically so construed if, unhappily, they had shown their effects in the person of the Bishop of New York in having constituted a "permanent cause of infirmity." No evidence to establish that fact, if it be a fact, has been presented. It is true that no fixed rule obtains as to the presentation of such evidence; but the fact itself must be established, to comply with the conditions of the canon. And the strange thing is that the Bishop Coadjutor chosen to assist the Diocesan in his "old age" is only nine years his junior—born in 1844!

There are, then, these several considerations that must be assumed, all to be covered by the mention of the "advancing years" of the Bishop in the resolutions to elect, if the election was valid:

I. That that cause totally supersedes all the reasons previously given, officially and unofficially, why a Bishop Coadjutor should be elected.

II. That that mention is equivalent to the canonical expression "old age or other permanent cause of infirmity."

III. That this desire to grant relief to the Bishop of New York in the "permanent infirmity" of his "old age" is so wholly the motive for the election that it is not overthrown by the fact of (a) the absence of any such suggestion of that condition from the Bishop, or (b) from his medical advisers, or (c) from popular report, and (d) that the eminent priest chosen to assist him is only nine years his junior.

WITH THIS mere statement of the case we drop the matter. We shall not express an opinion as to whether the conditions above stated warrant the belief that the election of a Bishop Coadjutor was required in New York because the Bishop "is unable, by reason of old age or other permanent cause of infirmity . . . to discharge his episcopal duties." The jury to answer this question consists, first, of the Standing Committees, and, afterward, of the Bishops of the Church. If they, or any of them, are able to answer the questions in the affirmative, they will then be able to declare their assent to the consecration of Dr. Greer—for we are convinced no single vote will be cast in the negative for any other cause. If they, or any of them, can only answer in the negative, then the unanimous desire of the Church to grant its assistance to the Diocese of New York, and to honor the distinguished priest who has been chosen to be its Bishop Coadjutor, will not justify them, or any of them, in any other action than that of withholding canonical consent, as, at the motion of the late Bishop of Maine, such consent was withheld to the consecration of the Rev. John W. Chapman as Missionary Bishop of Alaska, when, as now, not the personality of the Bishop-elect, but the canonical regularity of the election,

was in question. And, as the Standing Committees did not hesitate, for sufficient cause, to negative that action of the House of Bishops, notwithstanding the distinguished dignity of that House, so the fact that the metropolitan Diocese of the land has effected this election, is not a germane consideration, if there be like sufficient cause for setting the election aside. For our part, we shall not prejudice their judgment by the expression of an opinion.

And it must, in conclusion, be remembered, that the honor of Churchmen is the only guarantee the Church has that her canons will be respected. She has no courts competent to enforce them; she is not likely to appeal to the civil courts to do it. The Church assumes that her children will obey her laws. It will be a sad day for us if diocesan nullification should be esteemed tolerable.

SINCE WRITING the foregoing we have received Dr. Seabury's able exposition (printed in another column) of the canonical right of the Convention to proceed to this election. We thank him for it. It is the first clear statement on behalf of the Convention that has come to our attention. We had felt that it could not be satisfactory to the Church at large to be asked to confirm the election simply on the ground that New York considered it canonical and the Church at large must not interfere. The matter must and will be considered upon its merits, with the distinct understanding that the final determination rests, not with the Diocese of New York, but with the Standing Committees and the Bishops of the Church at large.

We add only these comments upon Dr. Seabury's letter:

(1) If the election of a Bishop Coadjutor was, as seems to be argued in the first portion of his letter, upon a third ground, extent of diocesan work not being identical with the canonical expression "extent of Diocese," then the election is certainly uncanonical, for just two causes are given in the canon for which a Bishop Coadjutor may be chosen—"old age or other permanent cause of infirmity" (rightly viewed by Dr. Seabury as constituting one)—"or by reason of the extent of his Diocese." All the grounds cited by the Bishop and by all others up to the time of the introduction of the final resolutions laid stress upon the enormous increase of the population as the cause of the requirement for additional episcopal supervision. We were unwilling to press the extreme logic that would hold that such a cause was not recognized by the canons as justifying the election of a Coadjutor, which argument would estop the Diocese of New York from claiming any form of relief. We could not possibly hold that this increase of population constitutes old age on the part of the Bishop, though practically that is what we are now asked to believe; but we could hold that a broad interpretation of the canon would allow us to consider the population, rather than the square miles, as constituting the Diocese, and consequently, the enormous population as constituting "extent of Diocese." If it is a forced construction of the canon—it is not unreasonably so—it is at least forced in the interest of the Diocese and its recognized needs.

(2) The presumption that because the Diocese considered it had the right to elect, therefore the right must be admitted without question, cannot be admitted. The Church at large has several times refused to admit such a presumption on the part of the House of Bishops, as shown not only in the Chapman case already mentioned, but also and very decidedly, in the late instance of the Mexican Bishops-elect. A greater consideration must not be asked by the Convention of the Diocese of New York than that accorded to the House of Bishops.

(3) The question whether the canon cited is unconstitutional is a novel one. The article of the Constitution quoted by Dr. Seabury reserves to each Diocese the right to choose its Bishop "agreeably to rules prescribed by its own convention," but it does not reserve the conditions under which such election may be held. There is no reason to suppose that the power to specify such conditions was withdrawn from General Convention by the new Constitution. Moreover, as will appear from the quotation made above, the identical section from the canons which Dr. Seabury now pronounces unconstitutional, is cited by the report of the committee in the Diocese of New York to show that one portion of its provisions had been carried out—provisions which would be equally unconstitutional according to the view set forth by Dr. Seabury. Surely it is a novel defence to set up at this time. Notwithstanding this novelty in his argument, we are quite ready to add to the three questions already set down as referred to the jury of the Church, this fourth question: Are the provisions of Title I., Canon 19, Sec. v., uncon-

stitutional, as contrary to Article II. of the Constitution, quoted by Dr. Seabury?

It is a pleasure to us to be able to submit these questions to the Church with the able argument of the Rev. Dr. Seabury as constituting the brief on behalf of the Diocese. A more learned and acceptable advocate could not have appeared. Moreover, he has supplied that argument for the defense, without which our own submission of the questions to the judgment of Standing Committees and Bishops would be incomplete. We beg to extend thanks to him for it.

But after all is said, we can see no reason why the Diocese of New York should, without the smallest necessity, have taken action which, at best, is doubtful, and when, in the language of a member of the committee as stated in the secular papers, they "concluded to take the risk," though no necessity whatever for taking a risk had arisen. Why they should have offered a clouded title to one whom they, and with them the Church at large, desired to honor, passes our comprehension. The Diocese has raised an exceedingly perplexing question, when the whole matter might easily and satisfactorily have been solved without any question.

ABOUT a year ago an advertisement appeared in the classified columns of THE LIVING CHURCH from one F. E. Gilbert, Erie, Pa., who advertised apples in barrels at a low price. In due time after the advertisement had appeared, complaints began to be received at this office from parties who claimed to have sent money to the advertiser and received nothing in return. An attempt was made to trace the party, but he appeared to have left the city to which his mail was addressed. Recently a similar advertisement, but under another name and with the address of Battle Creek, Mich., has appeared in other papers, which led the publishers of THE LIVING CHURCH to compare the penmanship of their own order to insert the advertisement with that of the new advertiser elsewhere, the result of which comparison was the conclusion that the parties were identical, and the matter was placed in the hands of a Post Office Inspector. The result is that the alleged swindler is now under arrest, having, we are informed, been wanted under a number of different aliases, and having just been caught at Battle Creek through the information supplied by the publishers of THE LIVING CHURCH. Any parties who may have sent money to F. E. Gilbert, the advertiser in THE LIVING CHURCH, are requested to communicate with Postal Inspector Lamour, Detroit, Mich.

THE conclusion of the editorial consideration of the subject of Religious Conditions in the United States, which it was intimated in the issue for last week might be looked for in this issue, is necessarily postponed for a week by reason of the pressure of other matter on the editorial space.

ANSWERS TO CORRESPONDENTS.

B. D.—(1) We disagree entirely with Mr. Dearmer in his commendation of the midnight celebration on Christmas; but that is wholly different in principle from the evening celebration on Maundy Thursday. The one is past midnight and therefore a morning celebration; the other is not. But the difficulty of making this plain to the people, with the probability that the frolic, feasting, and fun of Christmas Eve will be their preparation for the midnight celebration, leads us to believe the latter to be inapplicable to modern customs.

(2) The candelabra are not lighted at a funeral. The two or the six tall lights only should be burning.

F. M. R.—The "lavabo towel" is made of birdseye linen, of varying size, and is purely for the convenience of wiping the priest's fingers. The size suggested by McGarvey (*Ceremonies*, etc.) is 36 inches long and 27 inches wide.

LAYMAN.—(1) The salutation "Blessed is He that cometh in the Name of the Lord" was that of the people when our Lord entered Jerusalem, and is consequently the salutation of Christians before His coming to His altar-throne.

(2) The "six points of Ritual" are Eastward Position, Lights, Wafer Bread, Eucharistic Vestments, Mixed Chalice, and Incense.

"BE STILL AND KNOW."

When weary is thy brain with vain surmising,
And all thy high philosophies are fallen low,
When all thy one-time zest turns to despising,
I am thy God, be still and know.

When tears are in thine eyes, and lips are sighing,
When even love's bright flame seems burning low,
And hope and faith are lost. Heart, cease thy crying,
I am thy God, be still and know.

AMY H. W. BULLOCK.

MANY ENGLISH OCCURRENCES.

The Bishop of Exeter on Incense and Reservation.

THE BISHOP OF COVENTRY APPOINTED TO MANCHESTER.

Two Diocesan Conferences.

LONDON, Translation of St. Edward, King and Confessor, 1903.

WITH regard to the use of incense and the reservation of the Blessed Sacrament for the sick and dying in his Diocese, the new Bishop of Exeter (Dr. Robertson) has, it appears, formulated a policy on the lines of the one adopted by the Bishop of London rather than on those of the obscurantist policy of the Bishop of Winchester, who preceded him at Exeter. So far, so good. The Rev. H. H. Leper, vicar of St. Stephen's, Devonport (Plymouth), writes thus in his parish magazine for this month:

"I am happy to say that I find myself able to obey all that the Bishop requires of me in the matter of the use of incense, portable lights, and the reserved Sacrament. Incense in future will be only used in processions, as also portable lights. . . . Doubtless as a congregation we shall miss a certain amount of ritual to which we have long been accustomed. . . . A little patience, a little faith, and we shall come to our own again. The Bishop requires of me that I shall not reserve the Sacrament of our Lord's Body and Blood in open church, but in a place apart. I conceive that it is within the Bishop's province to regulate the reservation of the Sacrament. I propose [therefore] to evict the choir from the present vestry which they occupy, which is indeed a place remote, although still in the church. Here, when the place has been properly prepared, I propose to place the Sacrament." In a postscript he adds: "Since writing my letter I have received a letter from the Bishop, in which he expresses his thankfulness for my obedience to his wishes. He encloses £10 as a help towards the necessary structural alterations I have to make."

The Bishop also expresses his willingness, he says, to license an assistant curate for the parish.

The Hon. Alfred Lyttleton, M. P., K.C., who has become Colonial Secretary in the King's Government in succession to Mr. Chamberlain, is, it may be interesting to your readers to know, a nephew, on his mother's side, of the late Mrs. Gladstone, wife of the great statesman, a brother of the lately deceased Bishop of Southampton, and a brother-in-law of the Bishop of Rochester, and of whose Diocese he had also lately become the Chancellor.

The Honorary Secretaries of the United Boards of Missions for the Provinces of Canterbury and York have issued a letter to the Archbishops and Bishops of the Church of England and of the Churches in outward communion with her in all lands. After referring to the various successive preliminary steps that have been taken in regard to the proposed Anglican Missionary Congress to be held in connection with the next Lambeth Conference, the letter proceeds to suggest the consideration of certain general questions, therein specified, in the respective Synods or Councils of the Churches, and then sums up as follows:

"In order to lose no time, we have contented ourselves in this first letter with the announcement that the Congress is to be held, and asking you to associate yourselves with us in considering without delay, and in a provisional manner, what are the subjects which may be most profitably discussed."

It is also requested therein that in future all communications on the subject of the Congress be addressed to the Congress Secretaries, United Boards of Missions, Church House, Westminster.

It appears, alas! that Canterbury Cathedral has already gone off in Catholic practice under the new Dean (Dr. Wace). Some months ago a monthly sung Eucharist was instituted at the Cathedral, but this has now been stopped. As a contrast to the Cathedral, the parochial churches of Canterbury present (according to the *Church Times*) a brighter picture:

"At St. Paul's-with-St. Martin's, a Celebration on Wednesday morning has just been introduced, as a prelude, we may hope, to a daily Mass. At St. Martin's much progress is being made, and a practice is in vogue which might well be adopted by more 'advanced' churches. The Sacrament of Baptism, which takes place at Sunday afternoon Evensong, is celebrated chorally. At St. Peter's, Eucharistic vestments are now in use, and sound Catholic doctrine is taught by the clergy."

The Bishop of Coventry, who is a member of the Mosely Commission to the United States, sailed from Southampton on the 3d inst., and when he must have been about half way

across the Western Ocean, announcement was made of the approval by the Crown of his selection for the Bishop's stool at Manchester, which becomes vacant on Nov. 1st. Dr. Knox thus passes from Birmingham to the only more important industrial town in England, and from the rectory of St. Philip's, the Archdeaconry of Birmingham, and the office of Suffragan Bishop in the Diocese of Worcester to the throne of the most important territorial Bishopric, Liverpool alone excepted, among modern English Sees. This episcopal nomination is, I should say, by far the best that has been made by the King since Mr. Balfour became his constitutional adviser in the distribution of Crown ecclesiastical patronage. In his mental history Dr. Knox appears to have passed, since his consecration to the episcopate, through a process of conversion from Evangelicalism of the partisan Protestant type to a more tenable position theologically and ecclesiastically—thus like Bishop Thorold, sometime of Rochester, and afterwards of Winchester.

How the nominated Bishop of Manchester once ingeniously filled a church is told us by the *Westminster Gazette*. His lordship, it says, realized quite early in his career as Suffragan at Birmingham that one of the primary difficulties of Church Missions was to get people inside the churches or meeting halls where addresses on spiritual subjects were to be delivered:

"Ordinary means of advertisement quite failed, but Dr. Knox possessed ingenuity as well as energy; and one night he placed outside a church a long table having a score of lighted candles stuck in the neck of bottles. [By the bye, what an un-Protestant device!] There was a crowd in no time, and the church was soon filled." Dr. Knox was proud, it adds, of his success. "I'm afraid it is a Cheap Jack method," he said, "but it is better than preaching to empty pews."

Quite a number more of diocesan Conferences were held last week, including Winchester and Worcester. The most noteworthy feature of the proceedings of the Winchester Conference was the announcement that Mr. W. Nicholson of Basing Park, had given £30,000 to the Diocesan Clergy Sustentation Fund. This brought Mr. Nicholson's donations to the fund, it was added, to a total amount of £54,000.

The Worcester Conference was held in Birmingham, and the Bishop's (Dr. Gore's) presidential address was practically a review of the work of the past year. He urged that clergy and laity alike should take the deepest possible interest in the Church schools, and thus having a real zeal for elementary education, both general and religious, they would be of the greatest possible service to Church and State. With regard to the proposal at the last Conference to restore the subdiaconate, he preferred to await the report of a Committee of Convocation on the subject. Referring to the resolution of the Houses of the two Convocations in committee and of laymen at this joint meeting, last summer on the subject of the lay franchise, the Bishop expressed regret at the conclusion arrived at. His own basis of franchise would be a declaration to the effect that the elector was both a baptized and confirmed member of the Church. Following the address Earl Beauchamp moved a resolution for the appointment of a committee to investigate the principles that should govern the use of music in divine worship. At the afternoon meeting on the opening day of the Conference the subject was the Birmingham Bishopric Scheme and the speakers, besides the President, were the Primate and the Bishop of Lichfield, his Grace having come down expressly to give his strong support to the scheme.

On the following day of the Conference there was an unusually large attendance of members, for, regretably to say, a resolution had been allowed to be placed on the *Agenda* demanding a fundamental alteration in the rubric governing the recitation of the Athanasian Creed. At the outset (reports the *Church Times*) a layman rose on a point of order to object to the discussion of such a subject in such an assembly; but, without waiting to hear the argument through, the Bishop of Worcester said he had considered the matter all round beforehand, and there was no possible ground upon which the resolution could be declared out of order. Thereupon the Rev. A. C. Scott, of St. Alban's, Birmingham, asked permission to read a protest from a large number of clergy in the Diocese, but this was also refused. Before calling upon the speakers the Bishop desired to point out that the scriptural and Catholic doctrines of the Holy Trinity and the Incarnation were not in question. There was no question, moreover, as to their obligation to use the Athanasian Creed. All the Conference could do was to "influence that state of mind which would lead the whole body of the Church to take action upon the matter."

The Rev. W. Ismay, vicar of Eckington, then rose to propose his resolution committing the Conference to the position that the present Athanasian Creed rubric "is the cause of more harm than good, and should be fundamentally altered." The mover would not have the symbol removed entirely from public use, but suggested that it should be treated as a psalm or hymn. Then followed a layman and a clergyman in support of the resolution, whilst in opposition thereto Canon Creswell-Strange (the new Canon of Worcester) made a moving speech. He deprecated any tampering with the Creed to meet the prejudices or ignorance of the "man in the street"—who was not the authority to decide what was, and what was not, the Faith of the Church. An amendment had been handed in by the Rev. G. J. A. D'Arcy on behalf of a large number of the Catholic clergy of the Diocese, but by the ruling of the President at the outset of the discussion, he was debarred from moving it; however, he was allowed to speak thereon as a contribution to the discussion of the main question. He repudiated the notion that the Creed was merely a kind of psalm of praise; from the very first it had been called "Fides." They knew, however, that the attack on the Creed was part of the general attack on the fundamental doctrines embodied therein, and in support of his assertion he produced a copy of Mr. Beeby's book, *Doctrines and Principles*, which he said, amid cries of "shame," was still being sold openly and had not yet received "that ecclesiastical censure which all true Churchmen look for." [Mr. Beeby's diocesan is the Bishop of Worcester.] In the opinion of the Rev. Arnold Pinchard, vicar of St. Jude's, Birmingham, the doubts and difficulties of which they had heard so much, for the most part based upon misconceptions and ignorance, would be removed if men could come by a better knowledge of the history, character, scope, and intention of the Creed they had been discussing. The Bishop, in summing up, was heartily with the proposer of the resolution, though he found it very difficult to decide upon the best alteration of the rubric in question. He would be glad if "some way could be devised for at once reasserting the Church of England's position with regard to fundamental doctrines"—at the same time altering the rubric "so that the Creed should serve its purpose without causing the apprehension and scandal which it undoubtedly caused to the very cause it was intended to serve." It was decided not to vote on the resolution. It is, indeed, lamentable that the Bishop of Worcester has thus virtually thrown in his support with the Radicals in this miserable recrudescence attack on what the Rev. John Keble called the "Creed of the Saints."

The *Times* has published the correspondence that has recently passed between the Bishop of Bristol and that notorious Protestant agitator and clerical absentee, the Rev. R. C. Fillingham, vicar of Hexton. A Bristol newspaper having stated that Mr. Fillingham was to take part at a Protestant chapel in that city on the Sunday before the Church Congress, the Bishop wrote to him, stating that they have in Bristol "a clear border-line as regards churches and chapels," and earnestly requesting him "not to introduce confusion among us." Mr. Fillingham replied that he felt if he complied with his lordship's wishes, he should, in the eye of his Protestant supporters, "be receding from an attitude and a movement with which I have for some time identified myself." The Bishop then wrote to make one more appeal, pointing out the illegality of his action. The reverend gentleman rejoined that having been "in correspondence with the minister of the David Thomas Memorial Church, and finding that he and his people were relying on him to fulfil his engagement," he must decline to accede to the Bishop's wishes. The Bishop thereupon wrote: "I find myself compelled to send to you the enclosed inhibition, and to inform your diocesan of our correspondence and its result."

The Church Congress meets to-day at Bristol.

J. G. HALL.

THE CHURCH TIMES, we are glad to see, in its last issue, denounces in no unmeasured terms the conduct of those English clergy who have recently officiated at marriage services in Presbyterian churches in Scotland. The writer points out, what we ourselves endeavored to emphasize last week, "that the accident of Establishment which the Presbyterian body shares with the Church of England does not constitute it a portion of the organized Catholic Church." It is to be hoped that in future wiser counsels may prevail among both the dignified and undignified clergy of the English Church in regard to questions of Church order on the occasions when they temporarily quit the jurisdiction of the Established Church of England for the neighboring country of Scotland, where, notwithstanding its being disestablished, there exists a valid and independent branch of the Anglican communion.—*Scottish Guardian*.

ROMAN LOSSES IN EUROPE.

Large Losses Largely to Rationalism.

SALARIES WITHHELD FROM MANY BISHOPS AND CURÉS IN FRANCE.

Russian Encroachments Upon the Orthodox Armenians.

PARIS, Oct. 15, 1903.

A SUBJECT of some importance has been occupying the attention of people lately, viz., how far the assertion regarding the great number of defections of Roman priests from their communion is true. A paper is published in Paris, edited by M. Bourrier, called the *Chrétien Français*, which has launched out into some wild statements regarding the number of those who bear the significant name of "évadés." M. Bourrier is himself one of this company, therefore his assertions must be taken cautiously. The number of these defections has been put down in this publication as amounting in France to 600 or even 800.

It was stated last year in a French review, *Le Recrutement Sacerdotal*, that in 1900 there were living in France 262 priests who had left the Church during the past eight years. In consequence of this statement, inquiries were made by the editor of the *Leo*, a magazine published at Paderborn in Westphalia, who sent a circular to all the Bishops of France and Corsica.

As a result of this inquiry it appeared that in 1902 there were sixty "évadés" in the whole of France. An inquiry made in the same year by the Paris Nunciature brought the number up to 84.

When these figures were published, the only defence that M. Bourrier could make of his list was that he had reckoned "religious" (a term which in France includes lay brothers) among the number of the "évadés."

On the other hand, as regards Germany, in point of numbers (including, of course, laymen) the following table of statistics has been brought forward. The statement is taken from the *Magdebourg Gazette*.

		Differ- ence.
In 1895 Catholics who became Protestants	3895	} 3307
Protestants who became Catholics	588	
In 1896 Catholics who became Protestants	4367	} 3703
Protestants who became Catholics	664	
In 1897 Catholics who became Protestants	4469	} 3764
Protestants who became Catholics	705	
In 1898 Catholics who became Protestants	5176	} 4477
Protestants who became Catholics	699	
In 1899 Catholics who became Protestants	5651	} 4983
Protestants who became Catholics	668	
In 1900 Catholics who became Protestants	6104	} 5435
Protestants who became Catholics	669	

Thus it is asserted that the net loss in six years to Roman Catholics is 25,669.

But this, again, must be accepted with great caution. It is evidently founded on the assumption that what is not Catholic is Protestant. Knowing the spread of Rationalism in Germany, as well as in France, it is more than probable that a defection "to nothing" absorbs the greater number; and that the Protestant section of the country is as little flattered by the accredited addition to its forces, as the Roman Catholic section could be grieved by their loss.

FRANCE.

The march of events in France represents somewhat of an object lesson in regard to the Concordat question. More than one-tenth of the French Bishops have been deprived of their "traitements" for objecting, in divers ways, to the action of the Government towards the religious bodies that have been suppressed. Besides these, at least two hundred *curés* or *vicaires* have suffered in like manner. The sum accruing to the Government, by these means, amounts to no small figure. It is one way of making money, certainly.

The following are these "Confessors" of the French episcopate: Cardinal Perraud, Bishop of Autun; Archbishop of Besançon, and the Bishops of Valence, Séz, Orléans, Montpellier, Nancy, Nice, Viviers, Périgueux, Marseilles.

The proposal of M. Briand, charged with the duty of making a formal statement to the Commission, as to the manner in which the suppression of the Concordat could be best effected, is still a subject of much comment in Paris newspapers.

The *Debats* of last Sunday has an able resumé of it, the gist of which seems to be that any gratifications, in the sense of pensions proposed for older ecclesiastics, *traitements* allowed for service done, and for officiatory duties, must be in the

absolute control of the Government. It is "editing Church and State" in its worst form; and, of course, points to the reduction of the Catholic Church in France to a sect. It is curious to see how the question: What to do with the edifices, Cathedrals, churches, etc.—which the State assumes to possess and absolutely hold as its own, is treated by this ingenious contriver.

As these holdings would lose much of their value by being alienated from their original use, he proposes that it would be better to let them at a small rental to the people who had them heretofore, but always under strict control of the State.

His project, of course, is to bear upon all religious denominations—ostensibly—though actually aimed against Roman Catholics.

RUSSIA AND THE ARMENIANS.

If I devote a considerable space in the letter to the question that is now causing much feeling in Russia, viz., the claim on the part of the Government to take over certain properties of the Armenian-Gregorian Church, in that country, I hope your readers will understand that it is the gravity of the case, in point of view of the whole Eastern Church, that urges me to do so.

May I first say a word or two about this magnificent body of Eastern Christians, ancient, unobtrusive, and conservative? This question only touches the Gregorian or Orthodox Armenians. Now the Church of Rome has proselytized freely amongst Armenians in Turkey, Persia, and, to a certain extent, in Russia. These have thrown off their ancient allegiance to the representatives of St. Gregory the Illuminator, termed the "Catholicos," whose headquarters are at Etchmiadzin, and have submitted to the Pope. In return, they receive certain privileges; they say Mass in their own tongue and their priests are allowed to marry. But these are considered "évadés" by the Orthodox Armenian section, and rightly so.

Westerns are more often brought into contact with this part of the once "United Armenian Church." Their priests are able, educated men, their studies are deep, and their natural aptitude for learning carries them easily to the head of any study they undertake to master; but, like Naaman, they are tainted with the leprosy of schism. I say again that we Westerns are more brought into contact with these than with the Orthodox type. Therefore, I would ask your readers to draw a very strong line between them and the Orthodox Gregorian Churchman. In teaching and ritual the Gregorian differs little from the Greek Orthodox. They were not represented at the Council of Chalcedon, and hence their position outside the Orthodox Eastern Church, as exhibited by the Greeks and Russians.

Premising this much, and remembering always that the question at issue affects only this ancient and venerable body, the state of the Russian difficulty with them is this:

The Russian Government requires the handing over to it the property, the funds, the legacies, the parish schools, and so forth, of the Armenian Church, by the authorities of the same. When this property is handed over to it, it will be vested, for the purposes of administration, in the hands of the Minister of Agriculture and the Minister of Education. The decree sanctioned by the Tsar ordered the Synod of Etchmiadzin to carry out this order, and to give final answer within seven days. The Synod, however, answered that the matter was beyond their competence, and that the Catholicos alone could give the necessary reply. The Procurator, after receiving this answer, went to the Catholicos. The latter replied that neither in seven nor yet in twenty-seven days could he give a decisive answer, that he had summoned all the prelates, vicars, and father superiors and others of his clergy to assemble and deliberate on this matter, and that he would himself send the answer to the supreme Government. The Procurator quitted the Catholicos much dissatisfied, and the result was a telegram from M. de Plehve, Minister of the Interior, as follows:

"Being informed that the Imperial decree of 12th June, as regards the Church property, is being neglected, I beg your holiness forthwith to make the necessary arrangements. Any delay, as a disobedience to the Imperial decree, will have grave consequences."

This, of course, all sounds exceedingly peremptory. No doubt there is a good deal more behind than that which appears on the surface, which has led the Government to take such stringent measures. But at the same time the "coloring" of the order is one that shocks Western liberty at first sight.

The Catholicos, in answer to the last requirements, has asked a personal interview with the Tsar; has represented that

he hopes that when the Russian Government becomes aware that this matter of the national Church and property of the Armenians in Russian territory is a question which interests not only Armenians, but the whole of Christendom, it will proceed in a less tyrannical spirit, and allow the Armenian Church to continue to possess and use as best she thinks what she has enjoyed from time immemorial, in fact, from 302 A. D. onwards, as provided by the *Balagenia* or the Russian code itself.

He has further addressed himself to the Patriarch at Constantinople, M. Ormanian. He, in the name of his clergy throughout the Ottoman Empire, who comprise the Catholicosates of Sis (Cilicia), and Aghtamar, the Patriarchate of Jerusalem, and besides many Bishoprics, the Bishopric of Egypt, protests against the interference of the Russian Government with the administration of Armenian Church property in Russia. At a consultation of Armenian Bishops held at Constantinople, a prelate experienced in the affairs of Etchmiadzin informed his colleagues that, by Russian Legal Code, the property and establishments of the Armenian Church in Russia are regarded "as property belonging universally to the Armenian Church established by St. Gregory the Illuminator"; that, consequently, the Armenians outside Russia also have an absolute right to protest against its practical appropriation. These prelates have accordingly drawn up a protest and forwarded it to the Catholicos, with the request that he would be pleased to make the necessary representations in the proper quarter, interpreting their sentiments in the matter, and asking him to communicate the reply of the Russian Government to the Armenian Patriarchate at Constantinople. The Civil Council of the Armenians in the United States have begun to take action, and they freely express their feelings against the illegal and high-handed proceedings of the Russian Minister of the Interior.

This is where the matter stands at present.

ITALY.

The Pope has published his first Encyclical. It is marked by moderation in expression and prudence in counsel: and is indeed very much what might have been expected. Some interpreters of his words, as for instance the *Gaulois*, have endeavored to read between the lines and find some indication of the upholding of the Royalist party in France, as opposed to that which passes under the name of "*la politique de ralliement*," or abidance by the powers that be. It is, however, too far-fetched to bear such meaning. When the Pope declares that he intends "in the midst of human societies" to be nothing else but the Minister of God, I think we may give him credit for what he says; and believe that his firm purpose is to carry out the intention in which he was elected, and which those who knew his character, discounted in the choice that they made: That Pío X. should be a Pope without politics.

GEORGE WASHINGTON.

THE MAN WHO WAS RESIGNED.

A TRUE STORY.

A CLERGYMAN whom the writer has known for twenty years frequently called on an old man who had a lingering disease. The invalid had a son, of whose religious belief we know nothing, but who felt grateful for the courtesy shown to his father. In time father and son moved away, and the clergyman lost sight of them, but long afterward he met the son. Conversation naturally followed and the young man stated that his father was dead.

The clergyman asked if the protracted illness had affected the sufferer's mind, to which the son replied, "Not at all. He knew what he was doing. You may be sure he was prepared to die. Folks asked me if he was resigned. Why, he was more than resigned. He got that tired of being sick that if he could have got hold of a revolver he'd have blown his brains out."

FROM DELHI, Miss Cousin tells how "an old woman of the Rajput tribe, who had been taught by Miss Barnard, and, before she went to Delhi, had decided to come out and become a Christian, was baptized on Trinity Sunday, together with her husband, who at first said he would not hinder her, and then ended by being baptized himself with her. She is a dear old woman, simple and good-hearted, and, although quite unlettered, learned the facts of the Faith most intelligently, and quite entered into the spirit of it. At the baptism she uttered the responses in a clear, audible voice, and her whole behavior was most reverent and dignified. On their baptism circumstances compelled them to sell their house, so now they live in the Compound here, he earning something as a Chaukidar, while she makes up the rest by her needlework, and is a most useful woman in the Compound."—*Church of Ireland Gazette*.

CHURCH HAPPENINGS IN NEW YORK.

ST. JAMES' CHURCH, Fordham, which is in the Bronx Borough of New York City, celebrated on Sunday last the fiftieth anniversary of its foundation. Three former rectors of the parish, the Rev. Dr. C. C. Tiffany, former Archdeacon of New York, the Rev. Dr. J. N. Blanchard, and the Rev. Dr. Thomas Richey, emeritus professor at the General Seminary, took part in the anniversary service in the morning, the Rev. Dr. Blanchard preaching an historical sermon. At the evening service addresses were made by Bishop Potter, the Rev. Dr. Thomas R. Harris, secretary of the Diocese, and the Rev. Dr. F. B. Van Kleeck, Archdeacon of Westchester. St. James' parish church and rectory have a beautiful site on one of the principal Bronx avenues, in a section that has not been growing for some years but which now has begun to advance. The Rev. Charles J. Holt is rector.

An interesting ceremony was that of breaking ground for the new rectory at the Church of the Transfiguration, Freeport, Long Island, held in the evening of St. Luke's Day. An unusual feature, and a most impressive one, was the outdoor exercises at night, the light being furnished by torches. Dean Moses of the Cathedral of the Incarnation officiated and he, the rector of the parish, and several other clergymen followed the choir in procession from the church to the site of the new building. Here the Dean blessed the ground and turned the sod which marked the beginning of the work. The parish choir was augmented for the service by the choir of Holyrood Church, New York, and in the procession from church to rectory site, "Stand up, stand up for Jesus" was sung, the choristers being led by a cornet. The Rev. G. Bissell is rector.

At the Church of the Holy Comforter, Poughkeepsie, Bishop Potter last Sunday advanced the Rev. Frederick Sherman Arnold to the priesthood. The Rev. Mr. Arnold had been ordered deacon in 1901 by the Bishop of New York and was formerly a member of the clergy staff of Grace Church, New York. He is a graduate of Harvard University and of the Theological School at Cambridge. He is now assistant to the Rev. Dr. Robert F. Crary at the Church of the Holy Comforter, Poughkeepsie.

Street improvements and other public works have in recent years attracted large number of Italian laborers to the northern part of Bronx Borough, to the section which divides that borough from Westchester County. Archdeacon Nelson of New York, familiar with work among Italians because of his former charge at the Italian Church of San Salvatore, and Archdeacon Van Kleeck of Westchester have been jointly studying the problem of reaching the Italians in the section named and bringing them under Church influences. A commencement is to be made in the town of Rye, where a new Italian mission is to be started, under direction of the rector of St. Peter's Church, Portchester, the Rev. Charles E. Brugler. The Rev. Dr. John Cross, an Anglican clergyman licensed to preach in this Diocese by Bishop Potter, is to be placed in charge, and it is said to be the intention to have him study the whole Italian situation in the upper part of the city and perhaps to place him ultimately in charge of a greater mission work, which will include both archdeaconries. Dr. Cross has been at the head of some educational work in Brazil, and more recently has been assisting the rectors of Christ Church, Bedford Avenue, and St. Ann's Church, Brooklyn.

The Rev. William Walter Smith, secretary of the Sunday School Commission of the Diocese of New York, reports that the Commission is exceedingly busy meeting the demands for its Sunday School supplies, a larger appreciation of the work of the Commission manifesting itself this season than ever before. The Commission has been doing a noble work for the advancement of the Sunday Schools of the Diocese, and it is pleasant to record the appreciation of rectors and superintendents. Headquarters are maintained at the See House, where there is a permanent exhibition of Sunday School supplies for the inspection of all who are interested in this branch of the work of the Church.

Mr. Richard Stevens, a well-known Churchman of Hoboken, has given a four-story house in that city to the Salvation Army, to be used at the headquarters for the German work of that organization. The house is fitted with gymnasium, baths, bowling alleys, reading rooms, and the like.

The corner-stone of a new Guild House for Trinity Church, Northport, Long Island, was laid on Thursday of last week, Archdeacon Holden of Suffolk officiating. The address was made by the Rev. Dr. James H. Darlington, rector of Christ

Church, Brooklyn. The rector of Trinity Church, the Rev. Charles E. Cragg, is a former assistant of the Rev. Dr. Darlington and has been working toward the erection of the Guild House ever since he came to the parish several years ago. The new building will be connected with the parish church and will be built of brick.

THE BISHOP OF NEW JERSEY AND DIVORCE.

BY THE REV. HENRY R. SARGENT, O.H.C.

THE Bishop of New Jersey has acted with courage and determination in a case that, had he pursued the policy of silence or of temporizing, might have set one more stumbling-block in the way of the American Church—not to speak of possible disloyalty to a high trust imposed upon him. Surrounded by a social life that is clean contrary to the laws of God and has little sense of shame and decency, this Bishop has spoken, and acted, not in defense to the god of this world, but in obedience to the things which the Almighty commands. He deserves the honor and gratitude of every Christian who loves God and strives to obey His holy Will.

But could he have stood true to his responsibility and have done less? Here is our code, unless we make God a liar: Whatever the civil law or the persuasion of a semi-pagan society may assert, the Church of Christ, in dealing with those who come within her sphere, the baptized, has this certain declaration to make:

"Whosoever putteth away his wife and marrieth another, committeth adultery; and whosoever marrieth her that is put away from her husband, committeth adultery. So then, if, while her husband liveth, she be married to another man, she shall be called an adulteress."

I do not charge any other Bishop with dishonesty of purpose or actual failure to enforce the canon law, but I make bold to say that there have been those to whom we have looked as trusted guides and leaders in the struggle against unrighteousness, yet who have seemed to place an extraordinary value upon the wisdom of this world and its ability to tolerate and compromise with moral obliquity. It has been ever so, alas! in God's Church, the wheat and the tares—even in the Episcopate.

What can we do to show our sympathy and contribute our support to such men as Dr. Scarborough? We of the clergy? Simply this—declare fearlessly and unflinchingly, and "whether men will hear or whether they will forbear," the commandment of God; speaking the whole truth and warning men of the peril of rejection or despising it.

And the laity? Let those who are on the Lord's side—the issue is clear and the alternative unmistakable—join us in a crusade against vice and lawlessness. Let them speak, if occasion demand it, against the legalized adultery of our times; and, in any case, let them separate themselves from the company of the ungodly. "For what communion hath light with darkness? or what part hath he that believeth with an infidel?"

It is impossible, dear sir, to estimate the power of such a union, a union of their ecclesiastical superiors and the people, in resisting a movement that means infidelity to God, unmeasured evils wrought in national and social life, and in the family, frightful consequences that even now are to be seen by those who have eyes to see.

It is no time for inactivity and half-heartedness. *If the Lord be God, let us follow Him.*

A UBIQUITOUS QUEEN.

NO ONE CAN go far in Scotland without coming upon traces of Queen Mary Stuart. You cannot enter a ruined or dilapidated castle without being told by your guide or guide-book that at one time or another Mary was imprisoned there, or passed the night there, usually when fleeing from her enemies. We are promised by one of the publishers, during the coming season, a book on Mary's "Palaces, Prisons, and Resting-Places"; but it is questionable whether that unlucky lady ever "rested" anywhere. To judge from the legends and traditions she would appear to have slept at least once in most of the "baronial halls" of Scotland. And thereby she did, unconsciously, a great deal for her country—much more, in a sense, than her rival, Elizabeth, did for England. There is no romance, or next to none, about Elizabeth. She was interesting in her quiet youth; but, as a monarch, she achieved (except at Kenilworth) little for the English hotel-keeper of to-day. In Scotland Mary is a power: she is so fascinating a memory that tourists throng, not only at Holyrood and Loch Leven, but wherever—and that is a large expression—Mary has stayed for a few hours. Admittedly it was Sir Walter who first made Scotland fashionable. Nevertheless it is Queen Mary who dominates in Northern Britain, and who will continue doubtless so to do in all the years to come.—*The Globe* (London).

ST. MARY'S CONVENT DEDICATED.

HAPPY FUNCTION FOR THE COMMUNITY OF ST. MARY AT
PEEKSKILL, N. Y.

THE Religious of the early English Church, a thousand years ago, were noted as great builders; and the Religious of this century are following in their footsteps.

Within the past year, the Sisters of St. Mary have presented for dedication no less than five buildings—the Simmons Gymnasium at Kemper Hall, Kenosha; the chapel and the gymnasium at St. Katharine's, Davenport; a large wing containing two wards and a beautiful chapel at St. Mary's Free Hospital, New York, and, last week, the Convent of Saint Mary at Peekskill. A sixth house, St. Mary's Home for Children, in Chicago, is to be dedicated at All Saints'.

The early foundations were built on land reclaimed with much patient labor from the fens and marshes of England. The Sisters of St. Mary have chosen for their home and their Mother House a building site attractive by nature, rich in historical associations, and already beautified by years of cultivation. Mount St. Gabriel is at the northern point of Peekskill

wing facing the west. In the angle of the building are the common rooms and the offices, in the west wing the refectories, the rooms for the guests, an infirmary for the sick and aged, and a department for training girls in self-supporting industries. The land falls away to the north, so much that the convent, although entirely above ground, has here two stories below the main floor. Here are the kitchen and store-rooms, a small laundry for the altar linen, rooms for baking and packing altar-bread, and place for a printing press. Here also is the plant whence the whole house is kept at an even temperature by hot water. Light is furnished from an acetylene gas plant on the grounds.

The south wing provides rooms for Sisters and Novices. The Superior's office, always called by the more tender name, "the Mother's Room," is one of the most attractive places in the convent; and many a difficulty of the interior life or perplexity of the work, or of anxiety connected with kindred in the world, is carried there to melt away under the sunshine from the broad window, or to be lightened by the sympathy of the Mother herself.

There is an oratory in the convent for the recitation of



TWO VIEWS—ST. MARY'S CONVENT, PEEKSKILL, N. Y.

Bay, where the lordly Hudson broadens to the dimensions of a lake, and to the view of the western hill shore is added the suggestion of retirement, and the indescribable charm of reserve. The great boats that ply up and down the river, laden with the merchandise of the East and the West, and carrying thousands of sight-seers and pleasure seekers, keep to the river channel, and the rushing express trains do not stop at the little station. One must come to Peekskill with a purpose not taken into account by the world outside. It is a fit place for a community of Religious; and the ascent of Mount Saint Gabriel intensifies one's sense of the meekness of situation.

Entering its enclosure from the main street of the town, one passes, on the right, a Home for Convalescent and Incurable Children; on the left, a stone cottage used as an annex to the School, Saint Gabriel's, which occupies two large frame buildings on the first level of the hill. The roadway winds and turns, ever upward, showing but a few rods in advance, until this level is reached, and finally brings the traveller up to the very top of the spur, when the views of river and wood vie with each other to draw one's attention from the convent itself.

But we have come to see the convent and we turn our back upon the river, and enter by one of the Norman archways. The house lies along the top of the rock in a long wing facing the south, turns toward the north, and stretches out another

the daily offices which form the framework of the Sisters' life of devotion; but the principal altar is in St. Mary's chapel, which was built some ten years ago as the beginning of "the new convent," when this convent was a very shadowy day-dream. It also is of Norman architecture, solid and restful to the eye and to the mind, and enriched by many gifts of pictured glass and sculptured marble, of finely wrought metals and priceless needlework, of sweet-voiced bell and organ. In the crypt below is the Chapel of St. Joseph.

Bishop Seymour still likes to tell of an afternoon trip on a Hudson river boat, some thirty years ago, during which he was warned in a friendly way "not to compromise" himself by recognizing two Sisters of Mercy who were also on the boat. Loyal as the good Bishop has always been to the Sisters of St. Mary, through evil report and good, he must indeed have felt that wisdom is justified of her children on this occasion, when, as official Visitor of the Sisterhood, he was called upon for the double festival of the Profession of a Sister (Oct. 20th), and the dedication of the new Convent of St. Mary (Oct. 21st). Those who were privileged to be present at both services must have felt how fully either office complemented the other: the virgin life consecrated unreservedly to Almighty God, to be built up as a lively stone into the fabric of His spiritual temple; the material substance of the chapel and especially of its altars

consecrated by the most ancient rites and with material forms, to be the dwelling place of God, His tabernacle wherein His Name shall be worshipped.

The Religious Life, lost to the Anglican Church for three hundred years, except in such sporadic and modified forms as the household of Nicholas Ferrar, was restored as among the first-fruits of the revival of Catholic doctrine in the middle of the past century; and almost simultaneously in England and in America, there came into existence orders of women, living in community, and under rule and vow. There was, however, this special note in the American foundation, that Harriet Starr Cannon, the foundress of the Sisterhood of St. Mary, from the very beginning, took no step without the direction of her Bishop, the Rt. Rev. Horatio Potter, D.D., and he himself drew up the vow which has ever since bound each Sister professed in this Community, to the perpetual practice of Religious Poverty, Chastity, and Obedience.

The episcopal sanction did not avail to protect the first Sisters from petty persecution and grave difficulties, but it gave a moral support which set them heart-free to embrace the life to which Almighty God had called them, and to develop that life along the lines indicated by the history of Religious Orders in the past. It was a life of heroic self-sacrifice, of supernatural courage; and slowly but steadily, it attracted to itself heroic and courageous souls. The epidemics of fever in Memphis, notably that of 1878, set the Sisterhood before the eyes



THE ALTAR—CHAPEL OF ST. MARY'S CONVENT, PEEKSKILL, N. Y.

of the Church and of the world in a new light, and from that time we hear no more of persecution. The works of the Community increased in number and in extent; and now for many years the desire for Sisters to take charge of schools, orphanages, hospitals, and rescue work has been greater than could be met. The community itself has not been able to grow in proportion to the demands upon its strength, owing to a lack of room for receiving and training novices. There has also been a pitiable lack of suitable provision for those laid aside from active work. These necessities have been met by the building of the new convent as the Mother House of the whole Community. Within easy distance of the great city, where the business of the world rivals the pleasure of the world in bidding for the whole attention of man, this home of religion stands as a witness to the true business and true pleasure which God sets before those who have eyes to see Him and ears to hear His call. It emphasizes the truths of the spiritual life, and relegates to a subordinate place the material interests which men pursue with such avidity.

To the dedication of this convent came Bishops, priests, seminarians and laymen, Superiors and other Religious from the Congregation of the Companions of the Holy Saviour, the Society of St. John the Evangelist, the Sisterhoods of All Saints, of St. Margaret, of St. John Baptist, of the Holy Nativity, and of St. John the Divine (Toronto). The Russian Consul-General Lodygensky was, by his own request, among the guests. Messrs. Henry M. Congdon and Son, the architects, were present, and about one hundred and fifty Associates and friends of the Sisters.

The services began at 10 o'clock with a procession from the old convent to the new. First came the crucifix and torches, the Novitiate, the visiting Sisters, the Sisters of St. Mary, the Superior. The clergy, to the number of fifty, preceded by crucifix and torches, formed in the crypt of St. Mary's chapel and fell into procession after the Sisters passed the door.

Next came the long line of white-veiled children from the porch of St. Gabriel's school; after them the Associates, in caps; last, the other lay-folk; and over all, the glorious sunshine and the gorgeous foliage of "St. Luke's summer."

The head of the procession having reached the convent, the hymn was sung:

"The God whom earth and sea and sky
Adore and laud and magnify,"

and the Sisters entered the Convent, the clergy opening their ranks, the Bishops and deacons coming to the entrance and sprinkling the doorposts, chanting "Thou shalt purge me," etc. The benediction office was largely from Egbert's Pontifical and the Pontifical of Abp. Bainbridge. In the refectory, with collects and blessing, the room was sprinkled and censed. The procession then moved, singing the *Miserere*, through the halls and the as yet unfinished oratory of St. Scholastica, back to the refectory, where the Bishop set up the crucifix in token of the dedication of the house. Then singing the hymn "O Gloriosa Virginum," the procession went by way of the cloister to St. Mary's chapel, where again the doorposts were sprinkled, and the cantor presented the Litany as the clergy moved to the sanctuary. The Bishop said the special suffrages:

"That it may please thee to ✠ purify and ✠ bless this convent and the chapels therein;

"That it may please thee to ✠ bless, sanc ✠ tify, and conse ✠ crate these altars to thine honor and glory."

After the Litany, the Bishops and chaplains went about the chapel, sprinkling and censing the walls, the while Psalm cxxii. was sung. Then the Bishop proceeded to consecrate the altar, signing it five times with the cross, in token of the five wounds of Him whose resting place it is, and sprinkling it with Gregorian water, the choir singing for the third time, the verse *Asperges me*. The five crosses were then anointed with the holy oil of catechumens, after the example of Jacob, who "set up a stone for a pillar, and poured oil on the top of it, and vowed a vow unto the Lord. Surely the Lord is in this place and I knew it not." This was sung as an antiphon to Psalm lxxxiv. A second anointing, with chrism, signified a further development of the spiritual life, the joy and gladness of perfect consecration, especially in the virgin life. Finally, after a "bidding prayer" and a space for silent devotions, the altar consecrated, the Blessing of Peace was pronounced, and the altar was vested for the Mass.

At this time, the Chaplain-General, the Rev. William McGarvey, C.S.S.S., announced that the Bishop of the Diocese, the Rt. Rev. Henry C. Potter, D.D., had sent a kind note of regret that he should not be able to attend the dedication, he having an engagement to read a paper this day before the All American Conference of Bishops, assembled at Washington, D. C.

The clergy at the Eucharist were as follows: The Bishop of Springfield; the Bishop Coadjutor of Fond du Lac; the Rev. Dr. Dix; the Rev. Fr. McGarvey, C.S.S.S.; the Cereemoniarus, the Rev. M. L. Cowl, C.S.S.S.; the celebrant, the Rev. F. D. Lobdell, C.S.S.S.; the deacon, the Rev. F. D. Ward, C.S.S.S.; the sub-deacon, the Rev. W. H. McClellan, C.S.S.S.; the deacons of honor, the Rev. N. D. Van Syckel, C.S.S.S., Rev. Edmund B. Young, C.S.S.S., Rev. A. S. Cooper, C.S.S.S., Rev. W. F. Lewis, the rector of Peekskill. The Introit was from Psalm cxxxii., the Epistle from Rev. xxi., the Grail Psalm cxxv., the Sequence, the hymn "Lights abode, celestial Salem," the Gospel from St. John xiv.

The sermon was preached from Ps. xlv. 14, 15, 16, by the Rev. Dr. Morgan Dix, the first chaplain of the Sisters. Dr. Dix spoke tenderly of the early days of the Community, and likened the building of the convent to the growth of the Religious Life, out of the stony rock of indifference and apathy of forty years ago. He traced the beginnings of the first English Sisterhoods, and told of his visits to East Grinstead, to Clewer, to All Saints'. He set forth the value and the responsibility of Sisterhoods as witnesses to unchanging truth and unaltered standards of righteousness in a world given over to restlessness and unbelief and laxity. A self-centered life is of the nature of suicide. The cxixth Psalm is said daily in the choir offices

to set forth excellence of a life under rule. To the Sisters he addressed himself with all the vigor and authority of a true spiritual director, reminding them that these were his last words of counsel to them—to beware of self-congratulation, arrogance, censoriousness, criticism, class-feeling; to repress individualism and restlessness, to be loyal to the Church.

After the Mass, the festival copes were removed, the Bishop assumed the black cope, the procession formed as before, and went to the cemetery, singing the *Miserere*. There the graves were sprinkled and censed, while the hymn *De profundis exclamantes* was sung, and after prayers for the Mother Foundress and Sisters at rest, who now number thirty-one, all returned to the convent.

WILLIAM GOLD HIBBARD.

AS THE story of the life of this truly great man is being recounted, there is a phase of it that is but little dwelt upon because but little known. As we get the story from his associates, and there are many of them who knew him in early life, it will be found that his constant giving was not a mere pastime, indulged in after he had ceased to be active in business, and had acquired an abundance of worldly goods. No, it had been a fixed practice of his life from earliest youth. There never was a time when he was not, in some form or another, pouring out of himself to help those about him. It always fell to his lot, and he accepted it gladly and bravely, to impart to the afflicted and disheartened, substantial aid, and above all, his splendid optimism was a sure antidote for depression.

His heart seemed to beat quickest and warmest for the associates of his youth, and he never turned away from the appeals of those who had not been successful in life. Indeed, he never lost sight of them and they were ever the objects of his beneficence, often expressed in homely and simple ways, yet always effectively, for he possessed a genius for doing the right thing in the right way, at the right time.

And being a man of conviction, to which he was ever true, the fact that his gift might be considered small, never deterred him from offering it. He did not want to sign his name to a subscription paper; he did not want to know, himself; he was ever striving to forget his good deeds. He did not, however, give indiscriminately or unwisely. He had an unerring instinct in detecting a false ring to an appeal, and he knew how to say No firmly, and he could also say it so kindly as not to hurt the feelings of the applicant. If he had to take an employe to task for some infraction of rules, or refuse a request, he never left a sting.

He never resorted to subterfuge to get rid of a persistent applicant; he was frank, outspoken, brief, but always kindly. In short, he was ever, always, wherever found, just his plain, simple, honest self.

Many a lonely, unappreciated missionary will miss his little check accompanied by just a pithy sentence or two of good cheer. Young men striving for a home were the especial objects of his kindly interest, and he loved to relate to them, in his inimitable, humorous way, the story of *his* first home.

The secular press has dwelt upon the greatness of his achievements in a commercial sphere; yet the fruits of them which he has left to his family are poor indeed, compared with the heritage of a life *all* lived; lived among and for his fellow men, whom he believed in, trusted, and toiled with. His homely virtues, were in fact the marks of a well ordered and positive Christian life.

He rests from his labors, his deeds ought to live after him and be burned into the souls of the young men of this fast and flippant generation.

He loved the Church and he was a noble type of her militant life. May we all profit by his example, and finally dwell with him in that Church Triumphant.

MAKING THE BEST OF ONE ANOTHER.

WE MAY, if we choose, make the worst of one another. Every one has his weak points; every one has his faults; we may make the worst of these; we may fix our attention constantly upon them. But we may also make the best of one another. We may forgive, even as we hope to be forgiven. We may put ourselves in the place of others, and ask what we should wish to be done to us, and thought of us, were we in their place.

By loving whatever is lovable in those around us, life will become a pleasure instead of a pain, and earth will become like Heaven; and we shall become not unworthy followers of Him whose name is Love.—Dean Stanley.

A RARE BOOK.

A VACATION EXPERIENCE.

SOME time ago, in an indirect way, information came to the writer, that a rare book, the first printed volume in America, could be found in one of the isolated villages of lower Cape Cod, but that it required considerable tact and skill to manage the owner, even after definitely locating the treasure.

Away off in the secluded part of this village, which shall be nameless for obvious reasons, stands an old dwelling. This has been the second house upon the spot since the Pilgrims came after some dissatisfaction with the site of Plymouth. Miles Standish often traded with the Indians here, and several interesting encounters with them are found in the local town history.

This old house contained a chest, full of old books, and a few trinkets, among them a foot stove. The owner, an old man of eighty odd years, was curious to know about our search, but as we had been cautioned about certain things, we found it comparatively easy to get him into a talkative frame of mind, in which he told us many amusing things, and how he came to despise all religious books, and those old hymn books, which, he said, he burnt twenty-five years ago. They had been in the family a long time, but as he had been put outside of the pale of the local church, he had no more use for their literature, and took pride in telling how he lighted fires in the winter time with the old volumes of sermons, which his grandfather delighted to read. In trying him to get him pinned to the object of our search, was not so easy as anticipated. He demurred for a long time, until we gave him a fine copy of a recent author, which moved him somewhat to grant our entreaties. In the old garret was an old fashioned hair trunk, which he opened reluctantly, as he told us, it made him sad to look over the old things. The books were old, but not specially valuable. He declared he had destroyed everything religious, but in one corner of the trunk were a few scattered leaves that had been neglected, and saved from the fire. In piecing the remnants together of one leaf, we found the title page of the very book we were searching for. The volume itself had been destroyed, but in putting the parts together and supplying what our knowledge of the book could give, we made this out:

THE WHOLE BOOKE OF PSALMS.

FAITHFULLY
TRANSLATED INTO ENGLISH
METRE

Whereunto is prefixed a discourse declaring not only the lawfulness, but also the necessity of the heavenly ordinance of singing scripture psalmes in the Churches of God.

(Then followed quotations from Col. iii. and James v.).
Imprinted 1640.

We asked if he had the rest of this book around. "What," he said, "is that a piece of those hymn books?" and without waiting for any more information and not heeding our quick remonstrance he plugged them into his pipe and smoked away at them.

"Why, man," we interposed, "that fragment is worth something, and if you had the book entire, it would be worth the cost of a new house."

"You don't mean it, do ye? Why I hate those hymn books, and everything religious, and I burnt up that volume years ago—"

"Well, if you want me to tell you the truth, that book of Psalms that you burnt, is worth \$2,000." We said this, as we retreated from his presence upon the threshold. We watched the old man knit his eyebrows, and pull unceremoniously at the old pipe, wondering all the time if we had not really told the biggest lie in our life.

There are only two copies of this book in existence. In later days it was known as "The New England Version of the Psalmes." The second edition was a volume of 300 pages octavo, published in 1647, with a few improvements in phraseology, and in 1650 another edition followed. This consumed the labor of three years, and it was not only popular in New England, but was preferred in England by the congregations up to the year 1717. In 1758, another edition was put forth by the Rev. Thomas Prince.

The compilers of the first edition, now so rare and valuable, were the Rev. Thomas Weed, the Rev. John Elliott, the Rev. Richard Mather of Dorchester, and others. G.

The All-American Conference of Bishops.

Held Last Week in Washington, D. C.

THE first All-American Conference of Bishops was held in Washington last week. Sixty-seven Bishops attended some or all of the sessions. Some Bishops who had said in advance that the time chosen for the Conference was the busiest one to them of all the year, voted the five days well spent. Others who wondered whether there is need for all American Bishops to come together, there being already a Lambeth Conference, were heard to confess that such Conference has its advantages, and might be continued if not held too often. Thanks and compliments were bestowed upon the committee, the Bishops of Washington, Kentucky, and Ohio, who had the labor of mapping out the Conference details, and especially upon the first named, who had the burden of entertaining it. Washington at this season is delightful, and the people were, as usual, most hospitable. The President of the United States was a speaker, and has promised to receive the Bishops and delegates to the Missionary Council at the White House. With Congress only a few days ahead, a special session at that, one could hardly expect a President to be more attentive. Papers that are said to have attracted especial attention were those of Bishop Gailor of Tennessee, Bishop Potter of New York, Bishop Paret of Maryland, Bishop Doane of Albany, and Bishop Lawrence of Massachusetts. The Canadian Bishops were well represented, and while fewer in numbers, they well maintained their part of the programme. Papers by them that were most talked of outside the Conference were those by the Bishop of Niagara, the Bishop Coadjutor of Montreal, the Bishop of Calgary, and the Bishop of Toronto. It is to be said, however, that this characterization may not be wholly fair, since dependence must be had upon hearsay.

THE OPENING SERVICE.

Thirty-two Bishops representative of the Church in the Western Hemisphere, and about forty clergy representative of Washington and vicinity were in the line at the Pro-Cathedral of the Ascension, Washington, at the opening service of the All-American Conference of Bishops. The line was headed by the choir of the Pro-Cathedral, and the people filled pews and aisles. The processional hymn was "The Church's One Foundation." Bishop Tuttle of Missouri began the Communion Office, and in the sanctuary with him were the Archbishop of the West Indies and the Bishops of Albany, Kentucky, Pennsylvania, and Washington. Bishop Dudley was the Epistoler and Archbishop Nuttall the Gospeller. In the choir stalls were the Bishops of South Dakota, New Jersey, Western New York, Saskatchewan, Nova Scotia, Ohio, Quebec, Oklahoma, Tennessee, Massachusetts, Vermont, Duluth, Connecticut, Rhode Island, Arkansas, Minnesota, Indianapolis, West Virginia (Coadjutor), Maine, Ontario, Porto Rico, Honolulu, Alabama, Montreal (Coadjutor), Salina, and Mississippi. The Bishop of Washington announced that the offering of the morning would be divided equally between the Board of Missions and the S. P. G. The Introit was "Holy, Holy, Holy, Lord God Almighty." In his sermon, from a part of Acts ii. 1, Bishop Doane showed fruits of his long experience, his careful observation of men and things, and his remarkable ability to adapt lesson and example to present-day problems. His sermon follows, his two points being inspiration and adaptation:

BISHOP DOANE'S OPENING SERMON.

"One goes back to-day, in this most august gathering, to a far-off tradition and a nearer memory; the nearer lives, I am quite sure, with fadeless force, in the minds of many of the Bishops here, of an afternoon in the great hall at Lambeth, when, after a long session of earnest thought and speech about missionary work, the great old Archbishop Temple rose from his chair and held us spellbound with words that were winged with an eagle flight; soaring to a true heavenly height of intense earnestness and enthusiasm. The fire kindled, and at last he spake with his tongue upon the question, which always lay nearest to his big heart, the extension of the kingdom of God on earth. It was in a larger and wider way what this is, the gathering of Bishops from the English-speaking world. There were men there, like those at Nicea, marked with the scars of their sufferings from perils by land, and perils by water, and perils in the wilderness, and journeyings often through every part of the habitable globe. And they were all of one accord in that one place, from which they went out, stirred with a new energy and girded for more enterprise by the power with which he spake as the Spirit gave him utterance.

"However we must sorrow that we shall see his face no more, I am sure that the echoes of his voice abide with us still, as the sea shell never loses the rhythmic resonance of the rolling waves. It was truly an 'upper chamber' that afternoon, in which we were gathered together with one accord, with one mind.

THE UPPER CHAMBER INTERPRETATION.

"And the far away tradition is more splendid still. The almost natural and inevitable interpretation, it seems to me, of that upper chamber, to which the revisers, I am glad to say, have restored its definite article, is that it was the guest chamber of that house, to which the two disciples were directed, and in which they prepared that greatest of all feasts, when the dear Lord gathered His twelve apostles, on the night in which one of them betrayed Him, the only one that was not of one mind with the rest.

"Here, St. Luke tells us, day by day, during the ten expectation days, they gathered, not in dull and inactive patience, much less in any impatience of distrust and unbelief, but in the continuance of constant prayer and supplication; not the twelve only, but the blessed mother of our Lord, and the brethren.

"And here, when the time was fully come, came Pentecost, not merely with its startling tokens of power, the cleansing wind and kindling fire, not merely with its far greater power, its far more important function, and its far wider reaching grace of inspiration and adaptation.

A DEEP, NOT SHALLOW CONCEPTION.

"I am quite sure we miss the mark when we read this story as though it were an act of cyclonic violence or as though the miracle of it was that which made linguists out of ignorant Galileans, whether for all their lives or for that single day. It seems to me a more marvellous thing that their tongue-tied timidity was turned into intense and irresistible utterance, and their souls afire with the irrepressible enthusiasm of missions, so that they could seek out and speak to all sorts and conditions of men, first, or at once, to the gathered representatives of the world-wide dispersion, and then beyond that, to the Gentiles, to whom also God granted repentance unto life. They were fitted from that time to go into all nations and let every man hear in the tongue in which he was born, the wonderful works of God.

"Surely, right reverend fathers and brethren, these are the fitting thoughts for us to-day, the lesson that we need to learn, the reason for our gathering here from every part of this great continent of America, that we may be of one accord in this one place, and get what God will give us in answer to our earnest prayer—first, inspiration for, and then, adaptation to, the work which God has given us to do.

"I feel that I may write down to-day the words which old John Talbot, one of the first missionaries of the Venerable Society in this country, wrote as the heading of the parish register of my dear father's old St. Mary's Church in Burlington: "*Laus Deo apud Americanos*," for we are all Americans here to-day not less than we are all Englishmen everywhere. All Englishmen, because we come from the same mother country and speak the same mother tongue, and all Americans because the United States are only of America, even though sometimes we seem to think that they are all America. But the vast continent whose shores are washed by two great oceans is the continent of America, not more in Florida and Washington than in far-off Athabaska and Rupertsland.

THE CHURCH'S MISSION.

"And the inspiration is of one-mindedness. It would be a shame to speak, in the face of our comparative numerical smallness, with any word or thought of boasting, as to our right and title to be or to be called the American Church. But unless we are persuaded in our own minds that to be this is our mission, we shall come short of what has been given us to do—to possess the continent for Him.

"When we have wasted breath in boastfulness of our heritage, we have spent force that should have been used in other ways. When we have gloried in the fact of the absorption into our Communion, here and there, of Roman converts, and, here and there, of those who have been brought up in the other Protestant communions, we have deafened our ears to the true call of duty, and deluded our minds as to the chief object of our ecclesiastical existence.

"The aim and effort of our labors and our prayers should be, first, by intensifying our own oneness, to make good Christians, of whatever name, of one mind and of one accord, and then to take our place in a strong movement to reach those who either have confessed the name of Christ or else have come to deny Him; to build ourselves up on our most holy faith; to prove ourselves not successors in office, but inheritors of the spirit of the apostles; to manifest the power, and not to magnify the beauty of our liturgy; to confess our faith not merely in the time-tested and time-honored symbols of it, of which we have been put in trust, but to live it, in the intense earnestness of men who know themselves His children, who maketh His sun to rise on the just and on the unjust, and His servants, whose love knew no limit to His redeeming sacrifice, but the human

race; His temples, who gave Himself freely as the air (which is the type of the Holy Spirit) and whom the Father giveth to all them that ask Him.

GETTING THE TRUE EMPHASIS.

"Somehow it seems to me that we are belittling ourselves with too much dwelling upon little things. Within and among ourselves there is grave need to restrain the lawlessness of false teaching either in the denial of the Catholic verities, or in the proclaiming of modern errors and untruths. Within and among ourselves there is grave need to set some boundary line to the individual wilfulness of ritual, which, with the true spirit of the old heresiarchs, picks out what it thinks pretty here and there from various sources, and makes as many uses as there are wilful minds, in the stead of the dignified uniformity of the Church's standards.

"But the strength, and time, and voice, and printer's ink that are expended on these things are disproportionate and unworthy. The self-consciousness of our inherent power, spent upon the self-conviction of our tremendous responsibility, to preach the Gospel, to extend the Church, to convert the unbeliever, to convict the sinner, to convince the gainsayer, ought to overpower us with the more strenuous love of men filled with a passion, such as possessed the Master with a very travail of soul, and made the first missionaries of the cross carry its conquering message to the palace and the prison, to the nearer and the farther borders of the known world.

"The great growths and movements in the world and in nature are from within, out, silent, and steady, and secret. We count a tree's age by its rings, which have grown unseen out from the inmost circle toward the bark, which stretches itself to meet and to accommodate the growth.

THE FIRST DUTY TOWARD UNITY.

"Men build material things from the outside in. God works the other way. Spiritual growth comes the other way. And if, as I believe, we are charged by God with the conversion of this continent, we need central concentrated unity among ourselves first, and far more than we need aggressive attacks upon what is apart from us—one-minded in purpose, in prayer, in service.

"At the outset it seems to me we lack the consciousness of our own Catholicity. It is a Catholicity which we only won by the protest of the Reformation, and it is a Catholicity which need not be ashamed of the name and cannot discontinue the insistence of its protest, its witness for truth in the first and best use of the word, and its witness against error.

"We have a common catholicity with the Latin and the Eastern Churches, plus our rejection of their additions to the old faith and order. And we have a common Protestantism with the great reformed religious communions, plus an unbroken hold in creed and liturgy and order upon the primitive, apostolic Church. We are in touch with both. We cannot be confused with either.

"I think I may use the quoted words that follow in this presence without the need of explaining that they refer to the Church, not in or of England only, but that they apply wherever that Church has spread, and so to our own national Church as well.

"In the memorandum agreed upon at a meeting of clergy held in London in 1898 and signed by very conspicuous and representative men this statement is made, which is as important as it is true: 'The immediate authority with which as English Churchmen we have to do is that of the English Church, not that of the Roman or the Gallican or any other Church.' To which Canon Newbolt adds: 'The English Church voices to us the Catholic Church, appeals to us in clear tones, emphasizing a definite position, claims to have made such alterations as were made, with a certain end in view, with her eye on the primitive Church and with a determination to preserve all laudable practices of the whole Catholic Church.'

THE CHURCH SHOULD KEEP UP ITS STAND.

"I have no desire to imitate the growing assertiveness of the Roman Catholic Church in this country. I do think it is time to set up in plain and open view the breakwater of our position against the current of acquiescence in their claims, namely, the fact that we are an apostolic Church, with the only lineage that can make us such from the whole college of Apostles, which certainly is token of a purer catholicity than that which claims—I think without the power to prove it—descent from one apostle and from a single see.

"To the man who says, 'I am of Cephias,' we do not say, 'I am of Paul'; nor do we say, in any arrogant exclusiveness, 'I am of Christ.' Seeking no quarrel and in no spirit of controversy, it is not wise nor right to sit still in calm and quiet indifference while the carelessness of a sensational press and the partisanship of unscrupulous politicians yields, not assent to, but acquiescence in, the increasing assumptions of the representatives of the Church of Rome; because thoughtless and ignorant people take for granted that, being uncontradicted, they are accepted by people who do some thinking and know the facts.

"With the one-minded strength of consciousness in our own position we must stand in our lot until the time comes when what yet remains of unperverted truth and unlost grace shall have the power to throw off the incrustations of a falsified history, a corrupted faith and, wherever that Church has unrestrained control, a contaminated morality. Surely it must be more a prayer and a desire than a vain

dream that all that there is of splendid power and possibility in this great and ancient portion of Christendom may one day be delivered from the bondage of corruption to exercise a righteous authority and a pure religious influence upon the great masses of people who yield allegiance to it even in its present estate.

A FRANK RECOGNITION URGED.

"I believe the truest exercise of conscious catholicity will be found in the recognition of all that we hold in common of truth with those from whom we differ, because they have either added to or given up some part of the deposit of primitive truth and apostolic order.

"Even if there were reason to hold the childish theory that we could win in or wipe out the sectarianism of Protestant separations by joining forces with Rome, it must be remembered that Rome repudiates such overtures with scorn. So that as things are now, there seems to me far more hope of restored union as we count and cherish and cultivate the points of unity which other religious bodies as well as ourselves recognize alike.

"Somehow, if the reunion of Christendom, organic and visible, is to be accomplished, it seems to me this Church must be the medium of overture and the means of its attainment. To win Protestantism to catholicity and to win Catholicism from Latinity, we need more and more consciousness of our providential position and the cultivation among ourselves of this one-mindedness which was the characteristic of the early apostolic Church, and which brought down the Holy Ghost from heaven.

"The other pentecostal gift of adaptation is our second great need. It seems to me, perhaps, the greatest glory of our liturgy and of our ancient confessions of faith, that they have avoided hide-bound, hard and fast insistence upon definitions and details. There is a flexibility in them which, while it holds fast the essential truths and the fundamental principles, leaves freedom both in their statement and their application. Like the seasoned wood of an archer's bow, they bend without breaking that they may give greater momentum to the strong arrow.

THE ETERNAL VERITIES.

"Certain fixed facts there are of the kind of dogma which is historic and the kind of history which is dogmatic, which are changeless as the everlasting hills. The personality of the triune God; the incarnation of His Son, the virgin-born and the consubstantial with the Father and the Holy Ghost, God; and then the summary of the revealed and recorded acts and events in our Lord's human life from His nativity to His ascension; and then the corollaries of these—the visible Church, the authority of Scripture, the grace of sacraments, the resurrection of the body, and the life everlasting. But there is no attempt to define the manner and the method of God's working, no definition of inspiration, no metaphysics of sacramental grace; no insistence upon the manner of resurrection, no infusing of logic into theology, no man-made explanations of the mystery of faith, no limiting horizons between what we call nature and what lies beyond what is called nature.

A SERVICE THE CHURCH RENDERS.

"If one might make a modern application of the wonderful pentecostal gift of the varied tongues, they seem to me to mean that we can bring to the ear of the scientist, to the ear of the archaeologist, to the ear of the so-called higher critic, to the ear of the materialist, our simple statement of the fundamental principles of Christianity in the language to which they are wonted, not in antagonism, but in adaptation to their one-eyed view of truth, as containing all that there is of truth in what they hold, rounded out into the completeness and fulness which contains not only all their holdings, but all that is true beyond these, and either crowds out their mistakes or counteracts and contradicts them. Most falsehoods are half-truths asserted with an expressed or an implied denial of the other half. And Tennyson was not far wrong in his saying, 'the half of a truth is the blackest of lies.' Surely if St. Paul could see a religion that he recognized and to which he could adapt his teaching in the innumerable altars of Athens and in the pagan poetry of Aratus, we can go, not in antagonism, but in anticipation of a starting point of agreement to any phase or form of error or imperfect truth and pick out that in it which is true—and there is truth in every crudest belief—and take that, as the dialect of the language which we speak and hold in common with them, and develop it into the full utterance of 'the wonderful works of God,' into the declaration of Him 'whom ignorantly they worship.'

CATHOLICITY IN FULLEST FORM.

"There are difficult problems to be solved in the various directions of service to which we are called. It is impossible to close our ears to the plea which comes to us from such countries as Mexico and Brazil, or with even a closer claim of duty from the Philippine Islands. But such fair and gracious lines of policy as our own Bishop in Manila has outlined are far more along the line of Christian work than a crusade which takes the form of making proselytes.

"And while I believe we are called upon to present the Catholicity of this Church in what we think its fullest form wherever the opportunity offers, I am quite sure that some comity of understanding ought to be established among the Christian Churches which may avoid the presentation to the unbelieving heathen of divided and con-

tradictory systems of Christianity. One great end to be sought is to convert the heathen to Christ, and not to Protestant Episcopalize rather than to allow somebody else to Presbyterianize a Malay or a Zulu.

"The earnest contention for the faith 'once for all delivered to the saints' need not certainly confine itself to the denunciation of others or the denial of errors. Polemic controversy is a dangerous weapon in human hands. There is a *gaudium certaminis* which gets possession of us.

FOR TRUTH RATHER THAN AGAINST ERROR.

"Nobody has failed to feel it. It carries us away into violence and vituperation, into bitterness and anger, and by and by the contest becomes a personal struggle for individual or denominational victory. Our Protestant position, rightly interpreted, fulfils itself far more, I think, as we are witnesses for the truth than as we are witnesses against error. 'Building ourselves up on our most holy faith and praying in the Holy Ghost, keeping ourselves in the love of God and looking for the mercy of our Lord Jesus Christ unto eternal life,' is St. Jude's counsel to men, whom he exhorts to deal with those that separate themselves, or, as the revisers put it, 'those who make separations.'

"So the conclusion of the whole matter seems to me, that whether we are considering the best method of preparing ourselves to do our duty in the place where God has set us, or whether we are considering the possibility of promoting deeper and more real union among those who profess and call themselves Christians, or whether we are considering how we may best help on the petition of our constant litany, that 'it may please God to bring into the way of truth all such as have erred and are deceived,' or whether we are striving to bring the knowledge of Jesus Christ to those from whom so far that knowledge has been withheld by our faint-heartedness, our selfishness, our separations—in all these issues and events it seems to me the one conclusion is, and the one object of care, that we should pray God to make us all of one mind, to keep us all together in the one place of duty and in that one mind and that one place to continue steadfastly in prayers and supplications that 'the God of all Grace, who brought again from the dead our Lord Jesus Christ, may make us perfect in every good work to do His will.'"

THE DAILY SESSIONS.

Sessions of the Conference are held daily at ten and at half past two, and even the opening session on Tuesday showed several Bishops present who were not in the line. Among these were the Bishops of New York, New Hampshire, West Virginia, Montana, Maryland, Central Pennsylvania, Delaware, Texas, Spokane, North Carolina, Kansas, Lexington, Niagara, Asheville, and Long Island.

The Bishops of Vermont and North Carolina were named a committee to give abstracts of proceedings to the press. Bishop Hall exclaimed that the wording of the resolution appointing them was not very clear, and he could not help taking the conservative side, and giving out formal accounts only. Here is the formal account for the first afternoon:

"The meeting of the Bishops holding office in the United States, in Canada, and in the West Indies is for the purpose of conference between the Bishops on matters especially affecting the work in the Western Hemisphere. The conference is not for purposes of legislation. The meetings are private, and only such matters will be given for publication as the conference may authorize.

"On this afternoon the subject for consideration was 'The Relation of the Several Branches of the Anglican Communion in America to One Another.' Suggestions were made as to the transfer of clergymen from one national Church to another, with a view to a better maintenance of discipline and the protection of the Church from unworthy ministers.'

Some of the daily press reporters complained that even the pages were dumb, in so much that they could not tell, when asked, what had taken place in the secret sessions of the Conference. Assistant Secretary Devries told a story of one of them that shows they were dumb only because told to be so—to reporters. Not knowing by name all of the great men seated at the various tables, one of the boys inquired several times who was this man, and who was that man. The Rev. Mr. Devries rebuked him, some time during the second day's session, saying that so and so was not a mere man, but a Bishop. An hour later the lad came up to the secretary's table and gravely asked:

"Tell me, which one is the King of Texas?"

Bishop Dudley of Kentucky was chosen chairman, and Bishop Mills of Ontario, secretary. Assistant secretaries were the Rev. W. L. Devries of Washington, and the Rev. Thomas J. Packard of Rockville, Md. A few words of welcome were spoken by Bishop Satterlee of Washington. The sessions were held in the basement of the Pro-Cathedral. Although it is a basement, the room is light and dry, and of ample size. On the evening of the opening day a reception was given by Bishop and Mrs. Satterlee at their home. In the receiving party were Archbishop Nuttall, Bishop Tuttle, Bishop Doane, Mrs. Doane, Miss Satterlee, Mrs. Dudley, Miss Dudley, Mrs. Randolph H. McKim, and Miss Hitchcock. There was a very large attendance.

The topics arranged for discussion, beginning with the afternoon of Tuesday, and concluding on Saturday morning, with writers upon the same, were as follows:

The Relation of the Several Branches of the Anglican Communion to One Another. The Bishops of Quebec and Massachusetts.

Attitude of our Church Toward Churches Subject to the Roman Obedience. The Bishop of Maryland and Porto Rico.

The Development of Autonomous Churches in Heathen Lands. The Bishop of New Jersey. Development of Uniat Churches in our own Country. The Bishop of Vermont.

Attitude of our Church Toward the Protestant Communions Around Her. (a) Points of Union and Emphasis. The Bishops of Tennessee and Montreal (Coadjutor). (b) Points of Difference and Their Explanation. The Bishops of Pittsburgh and Niagara.

Methods of the Church's Work in Evangelizing the Specially Dependent Races in America. (a) The Negro Race. The Bishops of Southern Virginia and Honduras. (b) The Indian Races. The Bishops of South Dakota and Calgary.

Obligation of the Church to Maintain the Christian Family in its Integrity. (a) Divorce and Unlawful Marriage. The Bishops of Albany and Toronto. (b) Discharge of the Parental Obligation. The Bishops of Missouri and Huron.

The Adaptation of the Church's Methods to the Needs of the Twentieth Century. (a) To Meet Intellectual Difficulties. The Bishop of Duluth. (b) To Meet Religious Difficulties. Observance of the Lord's Day and Family Worship. The Bishops of New Hampshire and Nova Scotia.

The Inculcation of Political and Commercial Morality and the Maintenance of High Ideals. The Bishops of New York and Southern Ohio (Coadjutor).

The Conference, on its first afternoon's session, adopted a resolution withholding all matters from the press save such as should be given out by a committee consisting of the Bishops of Vermont and North Carolina. This came to be understood by members of the Conference to cover contents of all papers. A second resolution was therefore passed, giving members the right to do as they pleased with their own papers. Several writers declared, however, that they had prepared their papers in confidence, and for the ears of their fellow Bishops only. Hence they declined to give them for publication. The Bishop of Honduras was not present, but his paper was read by the secretary, the Rev. W. L. Devries. Discussion was limited, the subjects having been pretty well covered by the papers, and the time consumed in reading them. The sessions began each day at ten and at half past two. On one day there was a conference of United States Bishops, Canadians having retired, but inquiries about the subject matter of it were met by the reply that it was a private meeting. The attendance was largest on the last full day, namely Friday, when sixty-seven Bishops occupied seats. Others were at some sessions, but several said the time of year was a busy one, and they were forced to return to their Dioceses and their work.

A report was made on Thursday by the Archbishop of the West Indies on behalf of a committee appointed the first day of the session treating of important matters affecting the interests of the several branches of the Anglican Communion, especially with regard to the transferring of clergymen from one country to another. Resolutions were presented embodying the recommendation of the committee with a view of bringing the matter to the attention of the legislative assemblies of the several branches of the Anglican Church, and that they might be communicated to the Archbishop of Canterbury to be laid before the next meeting of the Lambeth Conference.

IMPORTANT RESOLUTIONS.

On the closing day the Conference took action on two matters. One was the attitude of this Church towards the Roman Church and the other toward the Protestant bodies. The latter was based for the most part on the paper by the Bishop Coadjutor of Montreal, which was said to have been one of the best presented during the Conference. It was desired that it be published at this time, but Bishop Carmichael demurred, saying he had prepared it for the Conference only. It was stated, however, that it may be published later. The following general introduction was adopted:

"Resolved, That it be commended to all Bishops and other clergy, first, to familiarize themselves with those great political and economic questions which to-day in all lands are dividing men, and then to point out how their solution can be found, not so much in organization or legislation as in the application to daily life of the principles and example of Jesus Christ."

Then followed action on the attitude toward Rome, as follows:

"The Bishops of the Anglican Communion who are assembled in the All American Conference, have considered among many important matters the subject of its relation and attitude toward the Churches of the Roman obedience.

"Assured of our rights and responsibilities as a true and a living part of the Holy Catholic Church, with unbroken succession from our Head through His first apostles, we feel that our attitude should be that of clear and outspoken consciousness of our Catholicity alike in the maintenance of the ancient creeds and in our possession of apostolic order.

"That, while no witness can be borne for truth without antagonizing error, whether of excess or defect, this earnest contention for the faith once delivered to the saints should be with unlimited charity to the Roman Catholic clergy and people, rather in the spirit of maintenance, defense, and proof, than of controversy and attack.

"That the right of this Church to enter countries where there are churches subject to the Roman obedience, such as the Philip-

pires, Porto Rico and Honolulu, Cuba, Mexico, and Brazil, rests partly on the necessity of ministering to its own people in these countries, and partly on the duty to give the privileges of the Church to Christian people deprived of them unless they submit to unlawful terms of communion.

"That we should be more ready and outspoken than we have been in teaching our young people in our congregations as to the important matters on which there is difference between the Roman Church and ourselves, and in guarding them against being misled.

"That we most earnestly urge that in the case of marriages between members of our Church and those of the Roman Catholic Church, our own members should be warned by no means to promise, as they will be asked to do, that their children shall be brought up in the faith and worship of the Roman Church."

The attitude of the Church toward Protestant bodies was set forth thus, after expressing anew a regret for the unhappy divisions of Christendom:

"While urgently desiring the coöperation of all Protestant communions, yet having regard to the paper read before us by the Bishop Coadjutor of Montreal, as to the points of agreement and disagreement (but especially the former), between our Presbyterian and Methodist brothers and ourselves, we would respectfully suggest to the General Convention of the United States, the General Synod of Canada and the Synod of the West Indies the advisability of constituting committees to lay before the General Assembly and the General Conference the contents of that paper, and to invite them to take such other steps as to them may be deemed best to draw the attention of the General Congregations to them.

"We would also affectionately commend this whole most grave subject anew to the consideration of these Protestant communions, and ask them to consider it seriously, with a view to arriving at inter-communion between them and us, through the composition of some of the differences and the recognition that others do not constitute sufficient reasons for creating or continuing a rupture of that visible unity of the Church for which our Lord prayed.

"We are thankful to believe that notwithstanding differences between Christians, yet because of the wide acceptance of the underlying basic principle of baptismal unity there is good hope of the fulfilment of our blessed Lord's high priestly prayer, which calls for constant thought and prayer and conscientious effort on the part of His disciples for the accomplishment of reunion throughout Christendom.

"Believing that many evils now under review arise from the lack, both among our own people and others, of sufficient knowledge and proper understanding of our history, and of the general principles of our organic Church, we would urge the more common use of such publications and literature as will tend to supply this lack."

It was agreed that the next Conference shall meet at the call of the Primate of Canada.

Resolutions were also adopted on the subject of divorce and remarriage:

"Resolved, That the Church's attitude toward the questions of marriage and divorce, in order to protect the institutions of Christian marriage and the Christian family, would be a bold utterance of the sacred and mystical character of marriage based upon the primal revelation of its character as reenacted by our Lord's own words—no more 'twain, but one flesh,' 'what, therefore, God hath joined together let no man put asunder.'

"Resolved, That in the alarming prevalence of divorce and of the remarriage of divorced persons the Bishops assembled here declare their conviction that while the sacraments of the Church should not be denied to the innocent party in a divorce for adultery remarried, the sanction of the Church should not be given to any remarriage after divorce for any cause arising after marriage."

In the afternoon at four o'clock two thousand Sunday School children of Washington and Georgetown, and a crowd of grown people comfortably filled Convention Hall. The Marine Band played Church hymns, and Bishop Tuttle presided. Convention Hall is a barn-like place, all long and no wide, formed of the second floor of a produce market. Bishop Tuttle had for a topic "Go ye," but he spoke on several things besides his topic, always, of course, with telling effect, especially to the children. Bishop Baldwin of Huron confined himself to "Make Disciples of All Nations," and Bishop Restarick and others filled out the familiar verses. Without much regard for their particular phrases, however, they made excellent missionary addresses, mentioning generally the kind of work most familiar to them.

On Saturday evening there was a Girls' Friendly service in the Pro-Cathedral. The speakers were Bishop Hall of Vermont, Bishop Courtney of Nova Scotia and Bishop Vinton of Western Massachusetts.

[SPECIAL DISPATCH.]

SUNDAY INTERVENING.

Bishops were special preachers to-day in almost all Washington and Baltimore churches. At the Pro-Cathedral, Washington, Bishop Courtney (Nova Scotia), preached the closing sermon of the conference, from Ephesians 4: 11-13. System, unity, and progress were his headings, and under the second heading he pleaded for union of all bodies, saying union actually exists that is deeper than divisions. Bishop Dudley (Kentucky), was celebrant and in the sanctuary were

the Archbishop of West Indies, and Bishops of Albany, Washington, and Missouri. Eighteen other Bishops were in line. In the afternoon twelve thousand people gathered on Cathedral Close, Mt. St. Albans. A special service was held out doors, forty-seven Bishops in vestments, led by four choirs. After the opening service, conducted by the Bishops of Kentucky, West Indies, and Albany, the BISHOP OF WASHINGTON introduced the President of the United States and spoke in part as follows:

"In the name of Him whom we serve, I would express our deep thankfulness to the President of the United States for the way in which, by his words and example, he is standing not only as our revered Chief Magistrate, but as a great character builder to our millions of people. Five years ago on this Twentieth Sunday after Trinity and this last Sunday in October, in the presence of the President of the United States and of the members of the General Convention, yonder cross was raised to commemorate the ending of a war. To-day we meet under the shadow of that cross to give thanks for the blessing of peace. At the first service ever held on this consecrated ground, this cross was raised to stand through all coming time as our creed in stone, the confession of our faith, that the only lasting peace for men on earth is the peace that comes from the cross of Christ. It is my high privilege to announce that the address will be delivered by him for whom our Church in all her parishes and missions and all her public services, prays throughout all the year, the President of the United States."

PRESIDENT ROOSEVELT then spoke, giving to his address three headings:

"Thou shalt serve the Lord with all thy heart," etc., "Be ye wise as serpents and harmless as doves," and words from the Collect which he mentioned, having just been read: "We being ready both in body and soul may cheerfully accomplish those things which Thou commandest." [The remarks of the President having been so widely published in Monday morning's daily papers, are omitted here.]

The ARCHBISHOP OF THE WEST INDIES followed the President, and said he spoke as representative of the Church of England, and wanted to express two things: The thankfulness of the mass of Englishmen over the fact that the political power of the United States has been extended beyond the seas, where the flag of America is the emblem of truth, righteousness, and peace. Second, that no man from outside of England could visit England and there receive the welcome that a President of the United States would receive. He was in England when the President of France visited London, and reiterated at Mt. St. Alban what he heard many times, viz.: The comparison between the welcome accorded France and what it would be to the United States. "It is because we reverence the President of the United States as a man, and appreciate him as a Christian." The Bishop of Missouri said closing prayers and benediction.

Admirable arrangements had been made by the Churchmen's League for handling the great crowd. The weather was ideal.

On Monday morning there was a Conference at the Pro-Cathedral on work among the Negro, and Monday afternoon and evening were given over to receptions. First came an afternoon one at the Corcoran Gallery. A comfortable crush is the proper description of it. In the evening there were two similar events, but not quite so large. One was a reception by the Churchmen's League, held in Trinity parish hall, and the other one by the Daughters of the King, held in the Pro-Cathedral Church of the Ascension.

THE PAPERS PRESENTED.

Without breaking the confidence which the Bishops desired given to the subjects treated, we are enabled to present the salient points of the remarks of a portion of the speakers, as follows:

BISHOP GAILOR OF TENNESSEE ON THE "ATTITUDE OF OUR CHURCH TO THE PROTESTANT COMMUNIONS AROUND HER."

I am not, my brethren, as quick to speak of heresy and schisms as I used to be. That kind of preaching which seems crude and uncatholic to me is to-day lifting men and women by the thousands from the mire of sin and vice into the power and purity of a life in Jesus Christ. Protestantism is no dead or dying force. On the contrary, it is steadily increasing, both in spiritual strength and material influence. The religious life of this country is built on the principle that the individual soul, through Christ, is in touch with God, and that the corporate life of Christianity grows out of and depends on the life and experience of the individual Christian. As long as the Bible is the charter of Christianity, people who are bred upon the Bible will demand the rights of the individual in religion. And Protestants have been bred upon the Bible, and there are no biblical students to-day who are equal in scholarship to the leaders in the Protestant world. I do not believe that America is in any danger of relapsing into Romanism. That system, to be sure, is persistent and unscrupulous, an organized force in politics, subsidizing newspapers, bringing to bear all the craft and machinery created by the experience of a thousand years. But its gains are not commensurate with its expenditure of effort. It cannot hold its own immigrants. The appointment of the new cardinal in England and the very election of the Pope show, however carefully the inside workings are guarded, that there is a growing restiveness under the Italian domination. No man, it seems to me, can read the lesson of Cuba, Porto Rico, Mexico, Brazil, and the Philippines, reinforced by con-

ditions in France and Italy, without realizing that Rome does not begin to appeal to-day to the spiritual intelligence of the world as the prevailing power. This country, I believe, is increasingly non-Roman.

If this Church of ours wishes to come closer to the hearts of the masses of the American people, to contribute its message to the better and larger understanding of Christ's truth, it ought to seek a better understanding with those Protestant bodies which comprise among their adherents nearly forty millions, or almost one-half of all the American people, and which have added to their number of adherents about three million persons in the last four years. The authorities of the Roman Church have never been the representatives but the directors and rulers of their people. In this respect they are the very reverse of Protestant leaders, who do represent and express the best thought and feeling of their people. My hope for Rome is with its people. My hope of an understanding with Protestants is with its leaders; Roman clerics are more bitter against us than are Roman laity, and Protestant people more intolerant of us and our ways than are Protestant chief pastors.

Speaking of Protestant, it is not a question of reunion; that is a remote contingency. What Christians have to do first is to understand each other, and that without weak concessions, or strained explanations. I remember hearing the Bishop of Missouri say that "Farmers are always better neighbors and better friends when they keep their fences up and their stock from roaming." There are signs of increased good feeling and the surrender of prejudices on every side in the Protestant world. One sign is that Salmond and Milligan and Gordon and Fairbairn and other great leaders of Protestant thought are showing reverent and scholarly study of the Incarnation, to the interpretation of which they have contributed some of the greatest books of our time. It is clear that they are impressed anew with the corporate and sacramental character of Christianity and they are making vastly more than they ever did of the objective and historical in religion and worship.

In speaking of the characteristic doctrines of the Protestant bodies around us our clergy might be urged to abstain from the use of such terms as "heretic" and "schismatic," and they might also be encouraged to interpret the Church's system in the direction of brotherly feeling and good will, and not for purposes of controversy and exclusion. I wish we had a recognizable type of Anglican services, so that worshippers would not be confused by a multiplicity of variations; both for the benefit of our own people and the edification of outsiders. For my part I cannot but hope that some day we shall have an edition of the Prayer Book, for mission use, in which the rubrics will be printed in large type and expressed in language that the American public can understand. Protestant masses do not love us because they do not understand us. Really our first step toward winning our Protestant brethren will be to instruct and train our own people. I do not believe there is a body in Christendom that undertakes to carry so large a load of indifferent membership as does the Episcopal Church. It would pay the General Convention to spend a day in the consideration of Sunday School instruction. Perhaps we are too respectable to make use of the daily press, often full of misinformation, just as we are too uncertain to set forth some authorized tracts. But the newspapers are great teachers of the public, but it is our self-satisfied aloofness from the ordinary world of men and women that breeds misconception and distrust of our Church.

We ought to emphasize the fact that this Church is not the Church of the Middle Ages nor the Church of England, but an American Church. The problems we have to solve are our own. There is hardly a question in theology or ritual that will not strike the man who has breathed the spirit of American institutions in a different way from that with which it appeals to one who lives, with less confidence in an absolutely popular government. In England the nation, with its precedents and prestige, came first. In the United States the individual was first. We are as never before beginning to realize the responsibility and authority of national life. I believe the time is coming when Americans will have to teach Englishmen to be sober minded. This may seem a paradox, but read Dean Fremantle's explanations of the virgin birth of our Lord. English Churchmanship is to-day handicapped by the almost fanatical strife of two sets of extremists in religion. For us to import into this Church the prejudices and parties of the Church of England would be a grave mistake. Romanism has tried in vain to be Roman in the United States. No body of Christians ever had the opportunity that we have at this moment to demonstrate that Catholicity does not mean Romanism and that American is not synonymous with crass individualism. But we shall not measure up to this opportunity as a branch of the Church of England. We must be American. Let us teach principles not as aliens, or as a foreign importation, but as legitimate and logical developments of American institutions. Our appeal to Protestantism is Disraeli's appeal to the Jews: not that they be converted and changed, he said, but as the apostle Paul put it, that they become "complete in Him." To recognize differences of racial and national progress is to fall in with God's design. To disparage or ignore them is, as Martineau puts it, "to try to be more Catholic than God!"

WORK AMONG NEGROES.

BISHOP RANDOLPH of Southern Virginia began his paper on "THE EVANGELIZATION OF THE NEGROES IN THE UNITED STATES" with

the assertion that the task of reaching the Negro is not unlike that of reaching the Indian, the Hindoo, or the Chinaman, and not very different in the United States from that in Asia, or in Africa. Caste has been one of the greatest obstacles to Christian progress, but even it is receding and falling.

"When all parts of our country come into contact with the Negro race, and know him by the experience of that contact—and that is a condition that is inevitable in the near future—we may look with confidence for both unity of spirit and unity of knowledge. The need of the Negro is family life, family law, family religion, and family fidelity. Take the suffrage, for instance. It is the most responsible gift of the highest civilization. The Negro looks forward to it as the advent of his temporal salvation. And what does he do with it? He sells it for a few cents, or possibly for a few dollars. I think it may be said that in the opinion of the wisest educators, and some of them of the Negro race, that the restriction in the Southern States in the exercise of the right of suffrage, by educational and property qualifications, has been the removal of obstacles to their spiritual and moral development. Indiscriminate suffrage has separated the Negro from his best friends, and has planted suspicion in his mind toward the whites of the North and of the South, besides depraving his own conscience and the political conscience of the whole country. I am sure it has helped to remove obstacles to his conversion to Christianity in the Church of which we are representatives.

"The generous and systematic contributions from the North to our Church schools, and the millions of dollars in taxes from the whites of the South, are evidences of a conscience awakened to the duty of the enlightenment of the Negro up to the measure of his ability and the interests of his temporal and spiritual welfare.

"The question of the exclusion of religion from instruction in the public schools is one of far greater consequence than in the case of the white schools. Those who are opposed to religious teaching in the public schools, and indeed all sensible people who are not infidels, agree that school instruction would be better with the elements of religious instruction than without it. But those who oppose the introduction of religion into public instruction do so upon the ground that Government is not the agency for the dissemination of religion. The Government is the representative of many creeds, and many Churches. It must remain neutral. That seems a plausible argument to the popular mind.

"Accepting the fact as it stands it amounts practically to the exclusion of the Negro child from all religious instruction. He has no religious home. For the great mass he has no Church home. Therefore if he is to learn religion at all he must do so in the parish school. The rational policy, then, of all missionary work of the Church among the Negroes is the recognition of the parish school as the fundamental agency and necessity. In conference with Protestant bodies around us, it is worthy of effort to bring to bear influences upon State governments to open schools with such forms of religious instruction and service as harmony among all Christians may devise. Childhood never forgets creeds and prayers. With the vast masses of Negro children it is their only chance to learn. What a pity for a Christian people to suffer little pagans to pass all the educational opportunities of childhood without the Bible, the hymn, and the blessed old creeds!

"Referring to the family as the highest school, we are reminded of the material conditions which obtain. Negro homes are in the country. The young men and young women gravitate to the cities in search of employment. At home, a cabin with one, possibly two or three rooms—this is the home of the vast majority of Negro children. Factory laws in the various States prohibit the employment of children under twelve years. It was only after a long struggle that Peel and his party convinced Parliament and the English nation that they could not rely on fathers and mothers to protect their offspring from the blight of factory labor. Parents crowded their offspring into unhealthy places, and the race began to show signs of physical degeneracy. Would legislation be possible or practicable to save the Negro race? The question is too wide for this paper. Sufficient to say that there are some who will not rest until they succeed in bringing legislation to bear upon the moral regeneration of the Negro race. But short of law, Christianity and the Church, the most powerful agencies for awakening and educating the conscience, may accomplish a regeneration of the morals and character in the foundation relations of life, among a race kind and impressionable, and capable of the noblest fidelity."

BISHOP HARE OF SOUTH DAKOTA ON THE INDIAN RACES.

The work must be thoroughly human and sympathetic; it must make allowances; it must be appreciative of any good in the Indians; but the Indian must not be seen as in a mirage—though mirages be common in the desert which he frequents—nor uplifted from the ordinary run of things and "floating vague in the ether." I am, perhaps, not as confident in my opinions regarding the Indians as if I were a novice, but this I am sure of, the work calls for hard work and hard sense. I have seen nothing to lead me to think that there is anything in the Indian problem to drive us either to mere sentimentalism, to quackery or to despair. It will find its solution, under the favor of God, in the faithful execution of the powers committed by God to the civil government, and in a common-sense ministrations of the offer and the gracious gifts deposited with His Church.

Next I should say the methods should be on the highest plane of

Christian endeavor. The work lies among those whose confidence has been abused and perhaps destroyed. It can be regained only by persons of high sense of justice and sustained nobility of feeling. Moreover, the Indian is our helpless ward. Helplessness calls for persons of strong paternal feeling—not paternal feeling so-called, which makes one merely fond and indulgent, but the paternal feeling which makes one pitiful, patient, wise, and strong.

It being presumed that the missionary is the right sort of man, he should not owe his place, or his living, in any way to political favor or to local government officers, nor be dependent on them in any way except so far as a gentleman may receive courtesies from a gentleman and so far as one who is in close touch with the needy may look with manly trust to those who command resources. There are in the Indian country representatives of the government, Indian agents and others, whom I am happy to call my friends and in whose family life I have found many a time sweet solace. The Indian service is on a distinctly higher plane than it was when I first knew it, but many parts of the Indian country are infested with persons who are the most unscrupulous schemers and villainous land grabbers—even government officials sometimes deserve this name. Nothing suits the purpose of such persons better than to have the representatives of religion tied to their string.

Let the religious gatherings be strong and convey a sense of strength. I should say, therefore, be sure that, at first at least, the gatherings are thoroughly homogeneous, that is, that only Indians are present; or, at least, only those who are like minded with yourself and sympathetic. Have no staring spectators, especially none of our brazen race. The Indian is shy. Such heterogeneous presence tends to weaken. I attribute any success met with in South Dakota largely to the fact that providentially a large body of comparatively homogeneous Indians were opened to our endeavors and that we succeeded in gathering a large number of congregations—they number ninety—who come together in convocation by the thousand and go away feeling their power. If the tribe to be worked with is small, the difficulties are much increased. I should say overcome the smallness of numbers by intensity in spirit and effectiveness in methods. What you lack in extensiveness make up by saliency and point. Let the church building be a good one; the vestments brilliantly white and pure, and the music confident—better strong and rude than artistic and timid. Let the Bishop and some of the outside clergy occasionally visit the mission (more frequently than once a year), and appear with the missionary in solemn procession. In the case of the small tribe practical beneficence has peculiar value, and it should take, in my opinion, the form not of schools only, but give more incontrovertible evidences of kindness, such as provision for the sick and the old and helpless poor. It is a striking fact that the success of the Messiah is assigned by the psalmist to such beneficence. "For," he says, "He shall deliver the poor when he crieth, the needy also, and him that hath no helper."

The methods used should be those which tend to keep the Indian strong, if he has any strength, and make him strong if he lacks it. The wild Indian has a certain strength, strength in the use of his religious nature, strength in the use of his physical nature.

BISHOP DOANE ON RE-MARRIAGE AFTER DIVORCE.

First, that the marriage relation being at the foundation of the family, which is the foundation of the State, is the fundamental principle of all civilized and national life.

Secondly, that the alarming increase of divorce has become a serious threat to morality, decency, and social stability in this country and this age.

Thirdly, that the canons of this Church to-day set a higher standard than is set by the civil law of the States, or by the law and practice of any religious body except the Church of England.

Fourthly, that, judged either by its effect or by the authority on which it rests, it is not stringent enough.

Fifthly, that there is no doubt in the Church as to this point, viz.: That divorce with remarriage can possibly be allowed only in the one instance of what is called the innocent party in a divorce suit for adultery.

Sixthly, that it is impossible for anyone to affirm that the language in the 19th chapter of the Gospel according to St. Matthew, on which this sole exception is founded, is absolutely certain either in its authority or in its interpretation.

Seventhly, that this record is not only different from but seems at variance with other statements of our Lord upon this same subject as recorded in the other Evangelists, especially with our Lord's acceptance of the original law of this primeval institution, viz., that "the twain are of one flesh," and that "man may not put asunder what God hath joined together."

Eighthly, that St. Paul's statement both in the Epistle to the Corinthians and the Epistle to the Romans clearly shows the position of the Apostolic Church and His own definite teaching learned from our Lord Himself that only death dissolves the marriage vow.

Ninthly, that for the first three hundred years of the primitive Church no such thing was known as remarriage after divorce.

Tenthly, that the Church of England, from the time of the Norman Conquest to the present day, forbids such remarriages by her canon law.

Eleventhly, that the whole spirit of the marriage service of this Church maintains and presupposes the indissoluble sanctity of the marriage bond.

Twelfthly, that to call this a hardship does not prove that it is not right; and it is no greater hardship than the prohibition of divorce with right to remarry for insanity or life-long imprisonment.

Lastly, that where there is any least doubt upon a question of this vital importance, moral, religious, and social, the act of mercy is to safeguard the sanctity of marriage against any desecration, to keep man or woman from the possibility of the sin of a marriage otherwise than as God's Word doth allow, and to leave the door open for penitence even after this gravest sin, to find pardon and reconciliation.

BISHOP TUTTLE ON THE OBLIGATION OF THE CHURCH TO MAINTAIN THE CHRISTIAN FAMILY IN ITS INTEGRITY BY URGING THE RESPONSIBILITY OF PARENTAL AUTHORITY.

One need not go back to patriarchal times to see the intimate relation between the Church and the family. For foundation work the Church of the Prayer Book goes straight into the family and there lodges influences and there concentrates forces. Laying infant baptism for a foundation and building on it, the theological shaping of religious truth and the wholesome provision of spiritual nourishment become quite different things to the Church of the Prayer Book from what they are to the various Christian bodies who do not have the Prayer Book. Individuality, subjectivity, feelings, need not be ruled out. Yet certainly they need not be ruled in. They are valuable forces if kept steady as planets to their own orbits. They are disturbing forces, and once and again injurious, if left to shoot aside and stray like comets. Personal repentance, personal faith, personal outreaching and upreaching are good things, and blessings to the individual. But before them in order of time and in count of importance are the corporate, social things of covenant adoption, and covenant grace, and covenant fellowship and covenant duty and privilege. The Divine power of involution has placed these good things in infant baptism. Evolution by and through the Holy Spirit shall disclose their existence and apply their benefit. The recording Gospel of a covenant is infant baptism. And in the covenant are loving adoption by God the Father, pledged redemption by God the Incarnate Son, and impartation of grace by God the Holy Ghost. Infant baptism is signal proof that in the field of spiritual truth and religious duty God's things are the great things and man's things are the little things. Man's repentance, man's faith, man's obedience, man's holiness—these be important things, but they shrink into littleness compared with God's covenant, God's grace, God's adoption, God's love. It is not man's choosing of God to be his Father and the witnessing of that choice by his fellow men, but rather God's choosing of man to be the child of His spiritual adoption. Parental love should hail with joy the great blessings which God is ready to give their child in baptism. Parental reason should recognize that as their child is born into membership in the family and citizenship in the state, after the same fashion he should be born, or reborn, into membership in God's spiritual kingdom, the Church. And parental authority ought to see to it that the divine benefits and benedictions be not withheld from their child by any failure in bringing him to receive them.

Is it too much to say that there is evident to us of the Church in the United States of an abdication of parental authority greatly to be regretted? We fear that children are not taught the Bible and the catechism in the home to the extent they were fifty years ago. It may be said that Sunday Schools are annexes to homes, and may take upon themselves this portion of parental duty. They may, but even if they do, no Sunday School teacher of whatever imaginable excellence can lodge instructive thought in the child's mind or deepen godly impressions in the child's heart equal to the father or mother. Of little children in the family pew of the worshipping congregation, is there not a sad deficiency nowadays? Our blessed heritage in the Book of Common Prayer should teach us that in the normal worshipping congregation the little children should be included. They can say Our Father and Amen as well as we. If Sunday Schools have worked this displacement and disappearance of the children from the worshipping congregation it is one bad result to be set over against their many good ones. Compulsion is justly criticised. But if parental authority would use its power in bringing the children to Church in no different way from the use of it in sending them to school or gathering them for protection and sleep night after night in the home, it could form and foster in them the invaluable habit of going to Church, to be not only an obedience unto God, but also a wholesome restraint against evil and a nourishing support of good, and a comforting refreshment of spirit for all their earthly years.

SURELY A SPIRITED old lady may be the prettiest sight in the world. For my part I confess it is they, and not the young ones, who have ever been my undoing. Just as I was about to fall in love I suddenly found that I preferred the mother. Indeed, I cannot see a likely young creature without impatiently considering her chances for, say fifty-two. Oh, you mysterious girls. When you are fifty-two we shall find you out; you must come into the open then. If the mouth has fallen sourly, yours is the blame. All the meannesses your youth concealed have been gathering in your face. But the pretty thoughts and sweet ways and dear, forgotten kindnesses linger there also, to bloom in our twilight like evening primroses.—
J. M. Barrie.

Helps on the Sunday School Lessons

Joint Diocesan Series.

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

By the Rev. ELMER E. LOFSTROM.

DAVID AND JONATHAN.

FOR THE TWENTY-SECOND SUNDAY AFTER TRINITY.

Catechism: XXIV.—Benefits. Text: II. Sam. i. 26. Scripture: I. Sam. xviii. 1-4; xx. 1-17.

HERE is no story of human friendship that can quite match this beautiful one of how "the soul of Jonathan was knit with the soul of David." It will always have power to charm because of the nobility of character shown by the principals and because of the perfect frankness and absolute sincerity on the part of each. Nothing between them is hidden or concealed. The beginning of this friendship is all too briefly told in the first assigned passage. But we can read something between the lines with the light of a later allusion (xxiii. 17). David had just returned from the battle with Goliath and was brought before King Saul with the head of the Philistine giant in his hand. When the king learned that this young man was the same who had, as a lad, played the harp to soothe him in his melancholia, and inspired by admiration, he, in gratitude for that which David had done, "took him that day and would let him go no more home to his father's house."

But before David accepted that invitation he made an explanation of what he knew about his having been selected to succeed Saul. He was too kingly at heart to take unfair advantage of the king's offer. He believed that what God's prophet had told him was true, and he would not place himself in such a relation to the king as to lay himself open to the charge of treachery. And so he made a clean breast of his position. This appears from the fact that it is plain that he made a more extended address to the king than that recorded. "When he had made an end of speaking unto Saul," it says, and it may also be inferred from the way Jonathan's heart went out to him that there was something particularly noble and kingly in what he said. And furthermore, the covenant made between the two is the same which is later explicitly expressed (xxiii. 17, 18) as giving to David the throne and to Jonathan the office of Prime Minister, and there it is added, "and that also my father knoweth."

That the covenant made there at the beginning is the same as the later one is borne out by the significant act of Jonathan in taking his own princely robe and his apparel, even to the girdle, and placing it upon David. Nor is it strange that a man of such varying moods as King Saul should make no serious objection until his jealousy was aroused by the direct comparison of David's exploits with his own (xviii. 6-9).

The nobility of Jonathan is no less striking than that of David. It is because the two are thus matched in nobility that the ideal friendship was possible. In Samuel's anointing of David, Jonathan recognized the hand and decree of Jehovah, and he accepted it as such. He had faith in its ultimate fulfillment when events had placed David in a position where he almost doubted it himself (xxiii. 16). The true nobility of Jonathan's character appears in his faithfulness both to his father and to his friend, when the hatred of Saul for David made that a very trying position. He is true to his friend. He intercedes twice for David, once successfully, and again to no purpose, but in each case his voice was raised. And through all the troublous days which followed, he kept the fifth commandment when it must have been very hard to do so, after he knew his father to be wrong. He only disobeyed him when a higher law demanded it, but even then he was as loyal to his father as he could be.

There is something strangely pathetic about Jonathan's allegiance to his father's cause when he knew that David was somehow to be the next king, and that he could attach himself to the winning side by going where his heart but not his duty urged him. And it is to David's honor that he never suggested such a thing as Jonathan taking his side against his own father. We are studying men kingly in character as well as in destiny.

After the death of Jonathan, David was inspired to sing of this friendship, and it is from that beautiful song the text is taken: "I am distressed for thee, my brother Jonathan: very pleasant hast thou been unto me; thy love to me was wonderful, passing the love of women."

It carries our thought at once to that Friend of ours "that sticketh closer than a brother." He, more than Jonathan, gave up His rightful throne because of His great love for us, that we might be exalted to a place and kingdom which we could not have except by His humiliation (Phil. ii. 5-8). David, kingly man that he was, felt at once that the only return he could make for the love of Jonathan was to love him in return. He already knew that it was God's decree that he, not Jonathan, should have the throne. The only return therefore that he could make was in love. So because there is something kingly in every human heart, we too feel that the only requital we can make to the Lord Jesus for His sacrifice for us is to love Him in return. The thing needed to call out this response is a realization of the fact of God's love. The love of Jonathan, taking delight in sacrificing the throne to his friend, helps us to understand Jesus' love for us. And "we love Him, because He first loved us."

The ideal friendship demands kingly qualities in both parties to the love. If David had been selfish and eager to take advantage of Jonathan's love, rejoicing at his death because of its advantage to him, there could have been no such ideal friendship. Since Jesus has given up so much for us, we too must respond by being willing to sacrifice our own selfwill in order that God's love may work in us the fulfilment of our destiny as sons of God. *Noblesse oblige*. When we in Baptism put on Christ, we renounce the devil and all his works, the vain pomp and glory of the world, with all the covetous desires of the same and the sinful desires of the flesh. We must show that we are the friends of the Lord Jesus.

Correspondence

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

THE CHURCH CONGRESS.

To the Editor of *The Living Church*:

THE twenty-second Church Congress will meet in Pittsburgh November third to sixth inclusive. The opening service, at which Bishop Vinton of Western Massachusetts will deliver the address, will be held in Trinity Church on Tuesday morning, and the sessions will close on Friday afternoon, in ample time to permit visitors to reach their homes before Sunday. Arrangements have been made to accommodate all who may be in attendance, and the Local Committee takes this opportunity to extend, through your columns, a most cordial invitation to the clergy and laity of the Church to be present. Hotel accommodations may be secured in advance by addressing the Local Secretary. Owing to the crowded condition of the hotels at this season of the year, such accommodations should be secured at once. The price of rooms will be from \$1.00 to \$3.50 per day, and board can be obtained at reasonable prices.

The programme is now complete, and the list of writers and speakers is a strong one. Much interest in this session of the Congress has been manifested by the members of the Church in this vicinity, and it is earnestly hoped that a large number of Churchmen from other districts will embrace this opportunity to visit Pittsburgh, not only to attend the sessions of the Congress, but also to acquaint themselves with this great industrial centre and its people. To those who have already visited this city, an invitation is sufficient; to such as have never seen this "workshop of the world," we promise that a journey to Pittsburgh during the first week of November will in every way be worth their while.

(Rev.) HOMER A. FLINT,

Sec. Local Committee.

1019 Allegheny Ave., Allegheny, Pa.

THE MISSION PREACHERS OF THE SOCIETY OF ST. PHILIP.

To the Editor of *The Living Church*:

DURING the past few weeks I have been under the painful necessity of declining to preach no less than eleven Missions in various parts of the American Church. The reasons therefor are the very obvious ones of the press of other and

more pressing duties and the necessary limitations which encompass an individual.

I have stated this fact to indicate how great is the need for an order of Mission preachers in the American Catholic Church, and I have, in the name of the Ever-blessed God and under the special protection of the Apostle St. Philip, taken steps for the formation of such an order. Six well-known parish and experienced priests have associated themselves with me already, and as I am certain that the Order of St. Philip will be of real use to the Church, I wish to make it known (and how better than by means of your widely-read columns?) that I shall welcome coöperation of other earnest, zealous priests who, though faithfully laboring within their own parishes, are yet willing and able to come to the help of their brothers who may call for them.

That there is room as well as need for the Mission Preachers of the Society of St. Philip is beyond question. Will you permit me to say, sir, that I shall be glad to hear from any parish priest (none others need apply) who may crave the privileges of membership in the new Order, and on receipt of a letter from them, will send a printed list of questions to be answered. Applications for Missioners may be sent at any time.

Yours in the Faith of the Gospel,

FREDERIC E. J. LLOYD,

Director O. St. P.

St. Peter's Parish House, Uniontown, Pa.

THE ORDER OF SUNDAY SERVICES.

To the Editor of *The Living Church*:

MAY I have the privilege of continuing the discussion as to the "Arrangement of Sunday Services" by making a suggestion which arose from the communication of the rector of Christ Church, Elizabeth, N. J.?

The arrangement there of having the Eucharist, with choir, after the 10:30 service on Sunday, is an admirable method of preparing the way for the recognition of the Eucharist as the chief office for Sunday's worship.

But this arrangement appears imperfect in that it is not the Holy Communion, but another service with sermon and offertory that is emphasized by being held at the usual hour for public worship; and this done every Sunday in the year.

Surely there are few parishes not ready for the Holy Communion, preceded by Matins or Litany, two Sundays in the month. On these, say the first and third, though I regret the particularizing of the Sundays in the month in this respect, let the service be the Eucharist, for the children and adults of the Church, and for the others who come under the Church's presentation of the Gospel worship proper to the Lord's Day; and on the others, provided they are not Festivals or Octaves, let the arrangement at Christ Church prevail until every Sunday in the month can be as the first, and the morning congregation be one.

I am impelled to make this suggestion because I believe that in any parish, at least once a month, there could be a celebration of the Holy Communion, in its integrity, and with the usual Sunday morning congregation as the worshippers; and because I realize how futile is the effort to make the early celebration a means of cultivating the desire for the later celebration as the natural expression of Christian worship.

The priest and part of the parish may each Sunday obey the Master's command "Do this," but the congregation, as such, cannot, until the Holy Communion is celebrated each Sunday morning at the hour most convenient for general attendance.

I beg to add that in this parish, where the Eucharist is the chief service of each Sunday, preceded, without break, by Matins or Litany on alternate Sundays, the duration of the service with Matins is rarely much over an hour and a half, and with the Litany, less than that time.

I regret that I should not have known of the arrangement such as obtains in Christ Church earlier in my ministry; for I am sure that at least the choir would have at once seconded my desire to have the Eucharist the chief service of the Lord's Day.

St. John's, Kingston, N. Y.

O. APPLIGATE, JR.

WAS THE BISHOP OF ROME EVER RECOGNIZED AS UNIVERSAL PRIMATE?

To the Editor of *The Living Church*:

IN THE admirable article of your issue of Oct. 17th, in answer to some statements of *The Lamp*, you make one or two statements which, to say the least, are misleading. You say that the Bishop of Rome "was the Universal Primate." He

has never been so acknowledged by the Church. It was this claim that led to the Great Schism. In fact, as far as I have read Roman Catholic historians, his primacy was not acknowledged even in Northern Italy until after the time of Grégory VII. Up to that time he was simply recognized as Archbishop of Rome. This was the title of St. Leo, in two of the General Councils. The *Western* portion of Europe, and possibly the North of Africa, might have conceded to him a sort of primacy; but, as an actual fact, until this was enforced by the civil power, it was never so conceded. William the Conqueror forced this claim upon England, but it was never cordially conceded, even before the Reformation. The Bishop of Rome was recognized as Primate *only by the Churches of Western Europe*, and by them reluctantly.

I am prepared to verify the above by historical facts.

Crescent City, Fla., Oct. 19th, 1903. GEO. H. WARD.

THE EPISCOPAL ELECTION IN NEW YORK.

To the Editor of *The Living Church*:

IN THE leading editorial of Oct. 10th, the fear is expressed that the recent election of Dr. Greer as Coadjutor Bishop of New York "is absolutely null and void; that it is directly contrary to the Canons of General Convention; that the Convention was not competent to proceed to the election of a Bishop Coadjutor; that the Standing Committees ought not to confirm such an uncanonical election; that the Bishops ought not to assent to it, and that the Presiding Bishop cannot, under the Canons, take order for his consecration."

All of these apprehensions seem to depend upon the point that the Convention was not competent to the election. I respectfully ask permission, therefore, as a member of that Convention, to consider whether your apparent conviction as to this point is correct.

By not competent I understand you to mean not legally competent; and in support of this position you allege that the course pursued contravened the provisions of Sec. v. of Canon 19, of Title I. of the Digest of General Convention Canons. Your argument is, if I rightly understand it, that the Convention elected a Coadjutor by reason of extent of Diocese; that the canon cited requires that before the election of a Coadjutor for that reason the consent of General Convention, or (during recess) of a majority of Bishops and Standing Committees, must be had; but that as no such consent was sought, the Convention was incompetent to proceed. This argument to be conclusive must rest upon the fact that the Convention did elect a Coadjutor by reason of extent of Diocese. You do not, however, adduce any evidence to prove the existence of this fact; nor indeed do you in terms even state the fact to have been such. You use a term which may have seemed to you the equivalent of the term used by the canon, but which is of an entirely different meaning. You say that "the entire discussion of the subject assumes that the need to be supplied is one made necessary by the extent of the diocesan work." Extent of Diocese and extent of diocesan work are not identical. That the canonical term "extent of Diocese" means territorial extent, appears to be reasonably plain from the analogy of requiring consent of General Convention in the case of division of Diocese, as well as in the case provided for in the canon; and certainly the force of this analogy is strengthened by the common understanding of the canon, and by what I presume to be an admitted fact, that when the consent of General Convention under this canon has been sought, it has been sought on the ground of territorial extent. It does not meet the requirement of your argument therefore to say that action was taken by reason of extent of diocesan work, since that is capable of needing the services of a Coadjutor, even where those services could not properly be required by reason of extent of Diocese.

And the attending circumstances of the present case, so far from showing that the purpose of the Diocese was to seek relief by reason of extent of Diocese, seem clearly to point in another direction. The matter of the division of the Diocese, which necessarily took into account the territorial extent of the Diocese, had been for some time under consideration of the Convention; and upon the alternative presented whether steps should now be taken to that end, or a Coadjutor elected, the decision was in favor of the latter course. This would indicate that the matter of territorial extent was not then taken into account, but that relief was being sought, to use your own phrase, by reason of the extent of the diocesan work—to which the Diocesan found himself unequal, and for the more efficient performance of which there was needed a Coadjutor with such as-

signment of duties as might be agreed upon. The very fact that with full knowledge of the canonical requirement of consent of General Convention to the election of a Coadjutor by reason of extent of Diocese, the Convention did not ask such consent in the election accomplished, raises the strongest presumption that the election of a Coadjutor by reason of extent of Diocese, was not at all in the mind of the Convention. The election of a Coadjutor may, as the canon requires, involve the question of extent of Diocese, or it may not. If that question is involved the canon requires the consent of General Convention; but if the question be merely as to extent of diocesan work, there is nothing in the canon to show that consent of General Convention is required. It seems to me monstrous to suppose either that the Convention in this case did not know what it wanted; or that, knowing that what it wanted required the canonical consent of General Convention it carelessly omitted to ask that consent.

Having concluded, however, that the object of the Convention was to procure a Coadjutor by reason of extent of Diocese, you endeavor to put that conclusion beyond doubt by showing that the canon allows only two grounds on which a Coadjutor may be elected—either that of old age or infirmity (which for convenience may be regarded as one), or by reason of extent of Diocese; and that as the Convention did not profess to stand on the former ground, therefore it must have occupied the latter. The process which you adopt is, first, to set forth as a fact proved by common discussion that the need to be supplied resulted from the extent of diocesan work; then to quote the canon to show that the reason of extent of Diocese is one of the only two canonical grounds of election; and then from these propositions to infer that because no statement is made that the election has been on the ground other than that of extent of Diocese, therefore the election must have been made on that ground. That is to say, the Convention must have been electing a Coadjutor by reason of extent of Diocese, because it has not said that it was electing a Coadjutor for another reason.

It ought, I think, to be sufficient answer to this to say that the canon requires no such statement, nor yet the assignment of any reason for election of a Coadjutor, unless the reason be for extent of Diocese. If it be for that reason the canon does require the statement of it because such statement is essential to the obtaining of the canonical consent. If it be for the other reason it is not necessary to state it, because the consent of General Convention is not then to be asked. The canon does, it is true, require certain evidences of diocesan inability in cases where the Diocesan cannot speak for himself; but where he can speak for himself, it is manifest that no such evidence is required.

Except indeed in case of such inability, or in the case of extent of Diocese, no evidence at all is required by the canon to be given as to the ground upon which the election has taken place, nor as to the circumstances which have moved the Convention to elect. In another section of the canon (Sec. ii.) evidence is required of the fact of the election, and as to the character and fitness of the individual elected, and the evidence thus furnished goes to the House of Bishops as the basis upon which order may be taken for consecration. The Bishops may in the exercise of the Episcopal discretion consent to consecration upon this evidence, or they may decline or omit to do so. But in the case of a Coadjutor-elect, the ground that the Convention electing him has not stated that he was elected because of the old age or infirmity of the Diocesan would not suffice to justify the omission of the episcopal consent, inasmuch as the canon requires no such statement. Much less can the absence of such statement be made the ground of an allegation that the Coadjutor was elected by reason of extent of Diocese, when there is no statement that he has been so elected, and no evidence to that effect stronger than a general discussion which has assumed that his services were needed on account of the extent of diocesan work.

In endeavoring to show that the Convention was competent to the election which has been so unfortunate as to incur your criticism, I have confined myself to the meeting of your arguments as I understood them. I trust that I have correctly apprehended them, as I have tried fairly to meet them; and I am not without hope that to the mind of yourself and your readers it will, upon due consideration, be apparent that in the recent election of a Coadjutor, the Convention of New York has acted within its rights, so far as those rights may be limited by the canon which you have cited, with which I am sure the action was designed to be in accord.

Whether the rights of a Diocese are properly limited in all respects by this canon is, however, another question, upon which I will not enter further than to say that in view of Sections 1 and 2 of Article II. of the Constitution, the provisions of this canon ought not to be too closely pressed. The canon was put into its present shape before the recent amendment to the Constitution, and was not without a certain justification under the old Constitution, which it now seems to lack.

The Constitution reserves the right of every Diocese to choose its Bishop or Coadjutor agreeably to rules prescribed by its own Convention, making provision that *Missionary* Bishops are to be chosen in accordance with Canons of General Convention (Sec. i., Art. II.). So far as the Canons of General Convention place limitations upon the choice of a Diocesan Bishop or a Coadjutor, such limitations are in derogation of the right of the Diocese. The right to prescribe rules involves all the right there is to make exceptions to those rules or to limit their operation. It is true, certainly, that the welfare of all the Dioceses is concerned in the choice made by any one Diocese, but it is also true that limitations on the liberty of the individual Diocese in this matter should be constitutional and not canonical. The limitations to the right established must proceed from the authority which established it, because there is no other authority competent. The Constitution under the recent amendment, has recognized this principle, and has coupled with the statement of the right, such limitations upon its exercise as contain all the needful safeguards to the common welfare in the settlement of the individual Bishop; and these limitations (Sec. ii., Art. II.) constitute the only lawful exception that exists to the general right of choice of a Diocesan, or a Coadjutor Bishop. Doubtless Canons of General Convention may properly impose duties upon the persons chosen or concerned in the choice, provided such impositions do not contravene the liberty of choice according to rules of the Convention choosing. The whole law as to that point is contained in the two sections of Article II. of the Constitution now cited; and legislation which prescribes qualifications or conditions to be observed in order to the validity of an election which is justified by those two sections, is unconstitutional legislation. Subject to the conditions imposed by the Constitution, the right of choice on the part of the Diocese is unrestricted. If the person chosen is unacceptable to, or deemed unsafe for the rest of the Church, the remedy lies in the right guaranteed by the Constitution to refuse to assent to the consecration.

New York, Oct. 20th, 1903.

W. J. SEABURY.

INFORMATION WANTED CONCERNING HOSPITALS.

To the Editor of *The Living Church*:

IF ANY of your readers who have had experience in the starting and managing of a general Hospital of small size, will send me reports, plans, and experiences, they will confer a great favor upon us in Suffolk County, who seek the establishment of such an institution. The opinions of physicians are especially desired.

JACOB PROBST.

St. Paul's Church, Patchogue, N. Y.

BISHOP POTTER, New York, speaking on Prize Day, which was also his sixty-eighth birthday, at the Choir School at the Cathedral of St. John the Divine, said there was no reason why a standard should not be set for singing the English language as well as for pronouncing it, and he praised the pupils and teachers of the school for setting a good standard of choir music. Years ago, the Bishop said, a countryman went to Grace Church. When the choir started to sing the country visitor joined in. The sexton hurried to the countryman, plucked his sleeve, and said: "Don't sing. They hire the choir to do that." "The Grace Church music was atrocious then," said the Bishop. "We still have a lot of poor singing in our churches and lots of standards. Anyone who comes to worship on this hill, however, will hear music of which the memory will be worth taking away."

MUSIC IN Roman Catholic churches may possibly undergo considerable modification, in deference to the wishes of the new Pope; at least that is the opinion of *The Epoca* of Madrid, which, as quoted by *The Times*, recalls Sarto's persistent effort, as Patriarch of Venice, to keep the music of the churches under his control of a strictly religious character, and to foster the cultivation of Gregorian tones. In 1895 he published a pastoral on what he described as "light, trivial, scenic, and profane" musical compositions, on the use of instruments unsuited to sacred places, among which he reckoned pianos, trombones, and kettle-drums. He sternly deprecated any alteration of the words of the Liturgy to adapt them to the needs of musical composition, and strongly reprobated the presence of women within the choir. All this *The Epoca* now recalls, and thinks it of good augury for the music of the future.—*Scottish Guardian*.

Literary

Religious.

The Bishop's English. A series of Criticisms on the Rt. Rev. Bishop Thornton's laudation of the Revised Version of the Scriptures; and also on the English of the Revisers, showing that the Version put forth by them contains Errors against Religion and Morals so unpardonable as to unfit it for circulation. George Washington Moon. New York: E. P. Dutton & Co., 1903. Price, \$1.25 net.

The contents of this little volume vigorously fulfil the promise of its title page. Though marred by the blemishes always inseparable from special pleading, the author wields some telling blows against what he terms the "ungrammatical, immoral, and blasphemous" pages of the Revised Version. It clearly indicates that the last word has not yet been said on the subject of the English Revisions. Indeed, the issue is growing more complex; there are now five versions on the market, as against one twenty years ago.

Mr. Moon takes up in order the several Books (chiefly those of the New Testament), and multiplies examples of the infelicity, solecism, and ambiguity which certainly disfigure the Westminster Version. That these blemishes are either "immoral" or "blasphemous," however, opens a subject with a wide latitude of opinion. Nor do they necessarily render the Version as "unfit for circulation." Very many wise and good people use this translation without any such conviction. A specially strong case is made against the loose usage of the English particles, and notably so the pronouns. The frequent instances cited must make even the stoutest apologists of the Revision blush for the abuse of the King's English. Our author contends that the Revisers should have issued a tentative translation, courting criticisms from competent scholars not among their number, as also from the intelligent public at large. It is a good suggestion. This was the method adopted in the recent revision of Luther's translation in Germany, and seemingly with better results.

The last chapter of the volume has to do with the pamphlet of the Bishop of Manchester, "dealing principally with the Bishop's errors in grammar." Here we think Mr. Moon is far afield. While such a pamphlet is public possession, and therefore the subject of legitimate criticism, it does not stand on the same plane as the Revised Version. It seems our critic should have been concerned only about the sanity (or insanity) of the Bishop's advocacy of the Revised Version as being more suitable for public reading in our churches than the Authorized; not about his Lordship's English. It is a perilous presumption to become a self-constituted censor of the grammar and style of other writers possibly as competent to judge of good diction as their critic. Let us take an example from our volume under review. The Preface begins: "The English language is the common property of us all for our mutual benefit." This may not be bad English, yet it does not vividly call up the shades of Macaulay or Ruskin.

Mr. Moon's sprightly and interesting volume is a genuine contribution to a living issue, but he needs to be reminded that there are spots even on the sun.

JOHN DAVIS.

The Founder of Christendom. By Goldwin Smith. Boston: American Unitarian Association, 1903. Price, 50 cts. net.

Oh, the eternal pity of such a travesty of the Christ! What shall be said of a sketchy little book of some forty pages that in airy fashion would brush aside the faith of the ages, and substitute a patronizing, dilettante view of the one absolutely unique Figure in history? What shall it profit us to linger over the details of the author's impressionist picture of a man—no more than a man—who once lived in far off Palestine, and then vanished into night? It is very easy to make up a picture of a prophet of long ago out of your own head, without reference to authentic material records that tell a different story. It is not too harsh to say, "without reference," for no serious consideration of the Gospels can lead to any result, save the old dilemma: *Christus, si non Deus non bonus.* The notion that is here offered to the reader of "the Founder of Christendom" is simply preposterous. The "materials for the life of this man" are not "poor and precarious." The estimate of the Gospels herein given is not that of sober scholarship. Nor does the author even do justice to the religion of the Jews.

Again, where is any grappling with that ugly fact of human history—a fact that cannot be avoided by the serious and sympathetic student of human nature—the hideous fact of sin? The Christ of the Catholic Church alone can satisfy the universal cry for deliverance from the bondage of sin. The unthinking "man in the street" may be content to accept such an inadequate estimate of the Prophet of Nazareth of Galilee, as is put before us in this book, but to one who through the Word written and through the blessed Eucharist has come to know Christ, and the blessedness of life in Him, Jesus Christ is "the same yesterday and to-day and forever," "God over all blessed forevermore!"

H. R. G.

Via Domini. Sermons for Christian Seasons. By J. H. Bernard, D.D., Fellow of Trinity College, Dublin. New York: Edwin S. Gorham. Price, \$1.20.

Dr. Bernard has given us in this volume of sermons a series of useful and edifying discourses covering the Christian Year. The style is pure and elegant, the sentences short and concise, and the matter well digested and clearly stated. As nearly all the sermons were preached in Ireland we do not expect to find anything very strong in the way of doctrine. But, as far as they go, there is nothing in these discourses which could be objectionable to the most rigorous Catholic theologian.

Behold the Lamb of God! A Series of Discourses tracing through Scripture the Evolution and Coronation of the Lamb. By Rutherford Waddell, M.A., D.D., Dunedin, New Zealand. New York: Edwin S. Gorham. Price, \$1.25.

This is a series of lectures which were delivered in St. Andrew's Church, Dunedin, New Zealand, on the subject of Our Lord as the Lamb of God. Beginning with the use of a lamb as a sacrifice, the author traces and develops the thought "How a lamb becomes the Lamb; a very humble, common name, the highest of all proper names; climbing up through long reaches of history into the throne of God itself."

An extremely thoughtful and suggestive work.

The Great Apostacy of the Twentieth Century. By Rev. Dr. Thomas Scott Bacon.

The Apostacy treated of by Dr. Bacon in this pamphlet is the falling away of Christian people from the love of God. The author is much moved by the apparent decline of personal religion and he makes a strong appeal for more love to God, in accordance with our Lord's "first and great commandment."

Things Fundamental. A Course of Thirteen Discourses in Modern Apologetics. By Charles Edward Jefferson, Pastor of Broadway Tabernacle, New York City. New York: Thomas Y. Crowell & Co. Price, \$1.50 net.

A fine volume of sermons in the best modern style. The subjects discussed lie at the basis of all Christianity—Faith, Reason, Holy Scripture, Deity of Christ, Miracles, Sin, The Church, Immortality, and the Holy Spirit.

The treatment is modern, but not by any means ultra. The preacher uses the best modern scholarship, but he is not carried away from the old verities by it.

This is quite the most interesting volume of sermons we have seen in a long time.

The Warriors. By Anna Robertson Brown Lindsay, Ph.D. New York: Thomas Y. Crowell & Co.

A book of religious essays in the most approved modern English—very hard to read, and somewhat obscure, but full of good thought and Christian common sense.

It is a pity that Dr. Lindsay could not write in simpler English—a lady who has attained to the degree of Doctor of Philosophy could afford to be plainer in her style, and it would be a kindness to the less learned reader.

Jeremiah the Prophet. By Rev. John Robson, D.D. Imported by Scribner, N. Y. Paper, pp. 118. Price, 20 cents net.

This is one of the small and admirable Bible Class Primers edited by the Rev. Dr. Salmond of Aberdeen, and is fully up to the high standard of the series.

The purpose of the little handbook is well carried out. The story of the life and labors of the Prophet is briefly but pointedly presented, the development of his character and influence is pointed out; and, what is perhaps the most valuable feature of the book, the consecutive narrative of Jeremiah's life, is followed by a record of his chief prophecies in the true order of their utterance. It is only when read in their historic time and place that any of the prophecies convey their real message. True of all the prophetic books, it is especially true of the Book of Jeremiah. This is a good and helpful volume.

Under Our Flag. A study of Conditions in America from the Standpoint of Woman's Missionary Work. By Alice M. Gaerney. Chicago: Fleming H. Revell Co. Price, 50 cts. net.

This volume is prepared for the use of study classes in the investigation of Home Missions. But one does not need to belong to a study class to find it both interesting and helpful. The method is to give a general sketch of the Home fields: Negro, Southern Mountaineer, Mormon, etc.; and thus to provide illustrative extracts for the better understanding of the subject. It is an excellent little book.

THE GREAT pioneer missionary of the Church in the Northwest, Dr. J. Lloyd Breck, is to be the subject of a new volume of missionary biography and reminiscences soon to be published by Thomas

Whittaker, under the title, *An Apostle of the Western Church*. The author, the Rev. Theodore I. Holcombe, was a friend and associate of Dr. Breck and has the material at first hand of a highly interesting and important contribution to the annuals of the Church in America.

Miscellaneous.

Conquering Success; Or, Life in Earnest. By William Matthews, LL.D. Boston and New York: Houghton, Mifflin & Co. Price, \$1.50 net.

The Young Man Entering Business. By Orison Swett Marden. New York: Thomas Y. Crowell & Co. Price, \$1.25 net.

These two books are of the same general character, and are intended to help young men about to go into business. Both make interesting reading, and will hold the attention to the end. Dr. Matthews is well known from previous works, particularly from his *Getting On in the World*.

In his present work he writes along the same lines, and what he has to say is very helpful. He takes such subjects as "Success in Life—Its Value and its Difficulty," "Luck, Good and Bad," "Choice of a Calling," "Thoroughness," "Value of Patience," "Lions in the Way," etc., and discusses them in a most practical manner. His illustrations are numerous, and most happy. Of the two books, *Conquering Success* is the more solid. Mr. Marden is the editor of *Success*, and is well known for his attempts to inspire and encourage young men. His *Young Man Entering Business* is a helpful volume. In it he discusses many things which trouble young people about to seek their fortune. He points out dangers to be avoided, he dwells upon qualities which need to be cultivated; and to emphasize his points, he draws freely from the lives of men who have been successful in every field. There can be no question as to the entertaining character of the book, and young men and women will be helped by it. The same is true of Dr. Matthew's work, and we cheerfully recommend them both as desirable and inspiring books.

JAMES E. WILKINSON.

The Principles of the Founders. By Edwin D. Mead. Boston: American Unitarian Association. Price, 50 cents net.

As an oration, delivered "before the city government and citizens of Boston," on last Independence Day, this production must have found many ready ears and responsive hearts. It is right, at times, to show the citizens of any city how wise their ancestors have been, and how much good they have done for the advancement of the principles of civil liberty and peace; but, if such a showing be published, care should be taken lest to an outsider there should arise the idea that, in laying so much stress upon what has been done in one community, the words and deeds of the men of another have been minimized and made subservient. It is certain that the War of the Revolution could not have been carried to a successful issue without the aid of the patriotic citizens of Boston and Massachusetts; and yet we should always recall that the descendants of the Pilgrims and Puritans became antagonistic to the Motherland when they embraced independence; but it was not so with the planters and farmers of Virginia. They were, for the most part, adherents of the Established Church, and felt no religious dissatisfaction. Moreover, they were rich, and their wealth came from the sale of their crops in the markets of England. Nor was there anything to win, in a contest with Great Britain, in the colony of New York; rather was there much to lose in wealth and prestige. New England speakers and writers have rarely given to the men of the empire commonwealth their proper share of glory; and yet if the valley of the Hudson had not been held, the cause in which so many high souls had embarked from all sections of the common land, would have been irretrievably lost.

In spite of this criticism, there is much to admire in Mr. Mead's oration, both in its spirit and matter. We Americans ought to be made to understand that our happiness, as well as our glory, lies in the way of peace, and not in that of war; that we should seek, therefore, to impress upon the nations of the world, not how great we can be in ferocious armaments, but in gentler trade. The citizens of the United States made great strides towards the establishment of a permanent tribunal of arbitration, and showed the way to the Peace Temple at the Hague, since taken by the Czar. Let us hope that we may become less aggressive in trade, and the benefactors of the world's commerce, even as Great Britain has so long been.

WILLIAM PRALL.

Famous Hymns and Their Authors. By Francis Arthur Jones. With Portraits and Facsimiles. Second Edition. New York: Edwin S. Gorham. Price, \$1.50.

This is an extremely interesting volume, and coming as it does from the standpoint of a Churchman, its treatment of the hymns that are familiar to Church people is a very happy one. The hymns are classified by general topics, as those for Morning and Evening, Advent Hymns, Christmas Hymns, Processionals, Communion Hymns, and the like, and in every instance the matter treated of is of interest and well told. The illustrations are groups of hymn writers of note, including many of those of our own day. It is a matter of surprise and regret that the author, a member evidently of the English Church, should have so little knowledge of American

hymnology. There are indeed a number of references to American hymns, but not such as would be considered representative. The chapter on Processional Hymns has no reference to the masterpiece of Bishop Doane, "Ancient of Days," nor does Bishop Phillips Brooks' Christmas Carol, "Oh, Little Town of Bethlehem," find note among the Christmas Hymns. Bishop Coxe's "Saviour, Sprinkle Many Nations" is among the Hymns for Missions, but with it is told the old story of how the book is omitted from "the American Episcopal Hymnal" by reason of the fact, stated in the volume, that "Bishop Coxe unfortunately happened to be on the committee appointed to select the hymns for a new collection to be issued in connection with his own Diocese. The hymns were selected by ballot, and he begged the committee as a favor to abstain from voting for any of his own compositions. They respected his wish, and, in consequence, though his hymns are published in every other collection in America, they do not appear in that used by his own Church." The number of mistakes in this brief paragraph will certainly arouse a smile on this side of the water, and one would suppose that a student of hymnology, even in England, would have known that the American Church Hymnal, which was not issued for one Diocese, but for the whole Church, was revised eleven years ago, and in its later form contains this hymn by Bishop Coxe.

The Best American Orations of To-day. Compiled by Harriet Blackstone, Compiler of New Pieces That Will Take Prizes in Prize Speaking Contests. New York: Hinds & Noble. Price, \$1.25.

One could hardly describe this book better than by merely citing the title, and it is perhaps sufficient to say that the selections are very excellently made and include words of the leading orators of the day, most of them being men still living. The orations appear in condensed or very brief form, generally not over three or four pages being given to each, and in most instances with marks indicating that they have been revised by their authors. The work makes a good showing for our American speech-making and will be pleasing reading, apart from its primary purpose for declamation. Among the notable addresses is that delivered at Buffalo by the late President McKinley, immediately before his assassination.

A Little Book of Poets' Parleys. Selected and arranged in dialogue form by Charlotte Porter and Helen A. Clarke. With page designs in two colors by Marion L. Peabody. Printed at the Merrymount Press. pp. 70, 16mo, cloth, gilt top. Price, 75 cents net. Postage, 8 cents.

This is a very striking volume and one very handsomely made, with monotinted head and tail-pieces to the chapters, and the selections show so remarkable an acquaintance with the classic poets as to surprise one. The work is arranged in subjects, in which two of the leading poets are depicted as holding conversations with each other on the special subject, the words of each being taken verbatim from his own writings, with reference showing the place where they will be found, and yet the matter fitting in, in remarkable shape, to form such conversations. For anyone of literary bent, this little book will be of most special interest, and it is indeed a work holding a field entirely its own.

Schumann. By Annie W. Patterson, Mus. Doc. B.A. With Illustrations and Portrait. London and New York: E. P. Dutton & Co. \$1.25.

The subject of this volume (one of the series, "Master Musicians") was distinguished as editor and essayist as well as composer of music. But his personality and high attainments in other fields have been overshadowed by his rare excellence and imperishable work as a musician. The story of his life, as told here in the twelve chapters of biography, is touching and instructive. His career as master musician is described with sympathetic appropriation and completeness. The value of the work, however, is in the critical expertness with which the author interprets the master and gives an insight of the construction and spirit of his work. A catalogue of Schumann's musical compositions, and an index, complete a very able and satisfactory work, deserving of high rank in the admirable series.

Every Christian Gentleman Should Read "The Great Optimist" (Cloth \$1.00; Ooze Leather \$2.00) Dodge Publishing Co., New York

The Rt. Rev. EDWARD R. ATWILL
has read it. He says:

"Delightful to the eye, refreshing to the mind,
comforting to the heart prone to faint under the
burdens of life."

Some All Saints' Day Thoughts.

FOR ALL SAINTS' DAY.

Down from the slopes of Paradise
They pause and look;
I see the radiance of their eyes,
Who, having climbed the soul's steep way,
Behold where they mistook,
And pity where they went astray,
Low bending out of Paradise.

Among the faces of the saints
There is one clear,
Though every other dims and faints.
I know the unforgetting love
That ever draws it near,
And strive to lift my heart above
And greet that face among the saints.

Abide, dear saint who lovest me,
That with my dim
And holden eyes I still may see
The white robes of thy sainthood shine
With glory caught from Him
Who makes the blessed vision mine—
The Christ of saints, who loveth me!

—MARY NEWTON.

IN MEMORIAM.

Julia Pearl Merrill, Chorister. Aet. 23 Years.

More lovely skies
Than those which caught the sparkle of her eyes,
And made the green earth sweeter
She is now beholding.
Stooping to greet her,
While on the threshold of her Father's dwelling,
The radiant angels, their white pinions folding,
Took her dear hands, while with glad voices telling
That all of heaven's sweet harmonies,
In dulcet metre,
Would give her glad surprise.

Cold was the day,
And cold its icy darts;
But colder, where we laid her, was her bed of earth;
So seemed it to our frightened eyes.
But, safe in Paradise,
She knew not of the wintry dearth
That on the fields, and on our hearts,
In desolation lay.

Then our hearts cried out
In bitter anguish to the Father. Why
Should she, the daughter, sister, friend,
So early in life's summer, die
And leave us in our doubt?
We asked, Is this the end?

Have all her aspirations, all her toil,
All the sweet ministries which graced her life,
Been swept aside, and do they lie
Forgotten as dead branches on the soil,
Cut by a pruning knife?

Then a rift was made,
As a pierced Hand swept upward from a Cross
That gleamed in whiteness through the dreadful shade,
The shadow of our loss;
And through the rift, a light
Shone down upon us, and the night
Before its glow began to fade.

And then we knew
Why in the morn of life she left us. Full in view
We saw her still the daughter, sister, friend,
In that dear Home where love and friendship blend,
In fuller use of all her gentle arts,
A ministering spirit to the wounded hearts
Of those who on the earth had never known the Christ.
Sweet privilege unpriced,
To shine for Him
With light that grows not dim,
And sing again,
In notes that have long silent lain:
"Where loyal hearts and true
Stand ever in the light;
All rapture through and through
In God's most holy sight."

So 'neath fairer skies
Than those which caught the sparkle of her eyes
And made the green earth sweeter,
She walks in heavenly light;
And we, sad pilgrims of the night,

Cherish the hope that one day we shall meet her
In that bright land whereon no shadow lies,
In Christ's own Paradise.
Portsmouth, Ohio. (Rev.) J. D. HERRON.

IN MEMORIAM.

A star from heaven fell, and souls on earth
Cried out, "One dieth!" But a wondrous birth
Proclaimed angelic choirs. How little worth
Things here below.

The crystal spheres took up the glorious song
Which seraph voices sent in joy along,
And hailed the soul which joined the sainted throng
In worlds of peace.

Through darkened glass we cannot see aright,
Our mortal vision cannot bear the light,
Our human eyes are veiled from the light
Of heavenly bliss.

But hope looks far beyond the night of years,
And faith sees far beyond the vale of tears,
And loving hearts behold what vaunted seers
Can ne'er discern.

The soul set free from course of earthly time
From height to height shall ever upward climb,
While bells from fields elysian shall chime
Eternal rest.

FRANCES GORDON.

MY SAINT

One saint within my heart has foremost place,
By virtue of her goodness and her grace,
I would that I her noble life might trace.

But words are poor—too feeble and too faint.
There is no language that a soul can paint,
Or show the strenuous life that made her saint.

No other heart so brave I ever knew—
None so sincere, so steadfast, or so true,
Hers was a faith sublime, vouchsafed to few.

Not through the darksome mists of doubt to plod,
But on the heights always her spirit trod.
I think of her as one who walked with God.

Sweet Mother, Saint, the years make distance less,
And oft I think thee near in times of stress,
As in the olden days to comfort, bless.

For love lives on—earth's limit cannot bar,
While faith soars up, outreaching every star,
Till Paradise shines dimly from afar.

London, Ohio.

MARGARET DOORIS.

THE EVE OF ALL SAINTS' DAY IN A HOSPITAL.

By RAY EVARTS.

IT WAS almost midnight when Dr. Dean, the resident physician of St. Barnabas' Hospital, was summoned to Room 24. A woman lay ill with typhoid fever and the nurse explained the hasty summons by saying that the patient's attack of delirium did not yield to the usual remedies. Indeed, the delirium seemed peculiar in its character, for she talked in a quiet, coherent manner, smiling as she talked.

When Dr. Dean entered the room she greeted him brightly, saying:

"I remember you, although your face has lost its boyish lines; you are the cripple to whom I sent the wheeled chair so many years ago. Now you are straight and walk so easily! And beside you I see Kitty, the little girl whose cot was next to yours in the surgical ward. Her arm was cruelly crushed, but she was a brave little thing. She loved flowers, but you know she always divided her violets with you. Now it is I who am ill and she is bringing me unfading flowers from the far blue hills of Paradise. Sitting beside me is the woman to whom I clung when all the world turned against her; but I believed in her, and now she tells me that beside the River of Life she is leading other souls and teaching them faith and hope.

"Mary, the consumptive! Mary who was once so pale and wan! Now you are in perfect health and come back to help and comfort me? Only once a year can you return. It is on the eve of All Saints' Day and many will see to-night the faces 'loved

long since and lost awhile,' but those who see will never speak of it to mortal ear.

"I know that my place among you is almost ready. All men fear the Death angel until they have looked into his face, and then they wait impatiently for his return. With fatherly strength and motherly tenderness his arms will rest our weariness. The mother reunited with her baby! It is all so strange; and yet I remember you perfectly, and you are all so good to me, that I forget pain when you are around me. It was only a little that I could do for you—only a little. You are so many. I love you all, but oh! I am so tired! On the far blue hills you are never lonely and your lives are filled with happy usefulness. Watch for me at the Beautiful Gate. Goodby—the far, blue—hills—of Paradise."

The bell of the Cathedral had ceased the long, slow strokes of twelve when Dr. Dean, having consulted the nurse's record sheet, returned to the bedside of the patient. A soft light from the shaded lamp rested on her face; she had apparently fallen asleep, but the skilled eye of the physician saw the serious turn which the disease had suddenly taken. Perhaps she had spoken truly when he thought her delirious. The Angel whom all fear was indeed near her.

* * * * *

The dawn was breaking when Dr. Dean returned to his room. He had known the patient in No. 24 for many years and had honored her as a woman of broad charity and unselfish character. The words of her delirium were indelibly fixed on his memory: "You are come back to help and comfort me."

Charles Dean was not a religious man. His friends called him "a good fellow"; but for the sake of some one who rested in Mount Auburn, he kept a Prayer Book on his table. Knowing there was something in it about All Saints' day, he opened it at random and his eyes fell on the words: "Many of the saints which slept, arose—" "and appeared unto many."

Without reading farther or noticing the connection of the verse, he closed the book hastily, and turned to the window. Below him, the city lay shrouded in gray mist; but a ray of light gilded the cross on the Cathedral spire. It seemed a sign in the heavens.

His friends would scarcely have recognized the face of Charles Dean as he watched the morning of All Saints' day sweep in clouds of glory around that cross in the sky, saying under his breath:

"Alice, can it be true? *Can it be true?*"

A MOTHER'S PRAYER.

Christ! to whom the mothers
Brought their babes of old,
Praying Thee to bless them,
In Thine arms to hold,

Now I kneel before Thee
With this child of mine,
Asking Thee to fold him
In Thy love divine.

Now by faith I lay him
In Thy tender care,
Knowing Thou art near us
Listening to our prayer.

May he, as a Christian
Signed with holy cross,
Pray and watch most closely
Lest Christ suffer loss.

May he, as a soldier
Whom to Thee we bring,
Bravely fight the battles
Of the Lord his King.

May he lift his brothers
Upward in the strife,
Bringing them to Jesus
Who will give them life.

In the strength of Jesus
May he conquer sin,
And with all the blessed,
Life Eternal win.

There, Oh Blessèd Jesus,
Through Thy saving grace
May he stand before Thee
Fit to see Thy Face.

MARY LEVERETT SMITH.

The Shadow Lifted

By Virginia C. Castleman

Being a Sequel to "The Long Shadow"

CHAPTER II.

"WHOSE HEART IS NA LEAL, MY LORD!"

THE new Lord Morgan was, in truth, his father's son. When he took his seat in the House of Lords, there were many of the peers who predicted for him a brilliant career; and at Morgan Terrace, he was idolized by the tenantry and servants as Guy had never been. Lord Neill Morgan threw all his splendid energies into the performance of his new duties, and there was seldom a day of leisure for him that first year of his coming to the title. Later on, his fame as sportsman, and politician, and society leader became established; and his favor was courted by the mighty of the land. It was but natural for him to find Morgan Terrace lonely since only sad memories kept him company there, and yet, there was a fascination about the place which drew him back to it when tired of city life; and his favorite room, as of old, was his mother's boudoir. He took to playing upon the old harp and amusing himself by singing over the old Scotch melodies she had loved, as shown in the collection of songs upon the quaintly carved music stand. He remembered how, as a little boy, he had been accustomed to stand beside his mother as she played, and hand her the music in turn; and it was she who had taught him what he knew about the harp. At college, he had belonged to a glee club, and played on different instruments with some degree of skill; but it had been many years now since he had touched the harp until the spring day in question. An old refrain had been ringing through his head that morning, and he picked out the accompaniment slowly to "Jessie, the Flower o' Dumblane." Then he began to sing; and as he sang he forgot the gay scenes to which he had lately been accustomed; forgot the lighted ballroom, the scent of hothouse flowers, and the sparkling brilliants; forgot even the dangerously luring, almond-shaped eyes, and the carnation cheeks of Edna; forgot the arena of politics and the grandeur of a peerage—and saw as if in a vision a lonely mountain-side, a ruined castle, a starry river, and a fairy dell, where a blithesome maiden sat and dreamed in summer days. Lord Morgan replaced the old harp with a sigh and settled himself back for a reverie. He thought over the events preceding his brother's illness and dwelt long in musing over Guy's but half expressed wish, whose fulfilment seemed to the living almost an obligation to the dead. Yes, now that he was in reality Lord Morgan, his brother's words came back with redoubled force, and he recognized that in his present position a well-advised marriage was to be seriously considered. He took several hasty strides up and down the room; then exclaimed:

"It must be—and yet, there is a more pleasant duty devolving upon me before the die is cast."

The following day he had a long talk with Nurse Gray, who still claimed him as her bonnie pet. It was she, perhaps, who helped to keep alive the love for his Scotch kin, and his reverence for his mother's memory. She had a warm spot in her heart for the young lord, yet treated him with that mixture of peremptoriness and indulgence which had been her prerogative from the hour of his birth.

"It is time ye were awa', my lord, to see your ain across the water. I wouldna thot ye'd waited so long. It speaks no gud when folks is troubled sair that they hae no help from ane like ye!"

"Dinna scold me, Nurse," answered my lord, falling into her way of speech.

"Ye maun be scolded by some ane, or ye'd be spoiled to death, my lord," was the indulgent reply, as the old woman gazed admiringly into the handsome countenance of her idolized master.

"Then you'll pack my bag, Nurse, against I come home next week? for I must run up to London for a few days."

"To London, my lord? 'Tis always London. I shouldna wonder if ye'll be bringing hame a bride soon to order me aroun'."

"Wouldn't that please you, then?" asked my lord, his dark eyes sparkling mischievously.

"When your brother would a' wed, I said nae word, ye know, Lord Morgan; but I canna bide to lose your love for a proud beauty whose heart is nae leal as yours, my lord."

"Don't fret, Nursey, I shall not marry just yet, nor without your permission," replied the master, rising.

"I'll hae the bag ready 'gainst ye come again, an' somethin' for the auld man's comfort tucked inside," said Nurse Gray, bustling off to her household affairs.

The following day found Lord Morgan again seated with Edna Marshall, in the handsome London drawing-room.

"You are going abroad, I hear," said my lord.

"Yes," she answered, somewhat petulantly, "my aunt wishes to try the German baths, and we will do some travelling in Switzerland—I shall enjoy that." Then they fell to talking of the best hotels and prettiest watering-places, all of which Lord Morgan knew by heart, and could therefore give much valuable information concerning them.

"And you?" asked the beauty, giving Lord Morgan a soft look from those dangerous eyes under their long lashes.

"I am going to America," answered Lord Morgan, somewhat shortly.

"To America? Is not that an unexpected move? I had almost hoped to see you on the continent. Since I have not been indulging in the gaities, I find my few real friends very necessary to me," and she sighed—just that perfection of a sigh which accompanies the pensive mood.

Lord Morgan's strong right hand drummed a little nervously the arm of his chair as he answered courteously:

"I regret that our paths lie so widely apart for the present. When I return I shall hope to have the pleasure of renewing our acquaintance."

"It will be a year since Guy's death," she murmured, "before you return, possibly." There was a note of inquiry in her tone, which caused him to say, quickly:

"Yes, I shall return by September, at the latest. I have relatives in America, my mother's kin, whom I have not seen since childhood. I shall visit them, and probably travel through the States before returning to England."

"I shall look forward to seeing you and hearing an account of your travels," she said, as her guest rose to take his leave.

"We will have much to say to each other, then," he replied, with just a shade of emphasis upon the last word; but his face was very grave as he bade her adieu.

Edna Marshall stood for a moment alone in the great drawing-room. Her face wore a puzzled look, as she turned absently the leaves of an illustrated book lying open upon the ebony stand beside her.

"I thought my fate would be settled by now," she mused; "but it is as well to leave the summer free for more ardent suitors, my lord. Who knows what may happen to us both—you in America, and I in Switzerland. He is an Apollo and those American girls are captivating to our sober Englishmen. I fancy he thinks it rather soon after his brother's death to press his suit; I wish I knew whether he had any future plans; it would seem so, from his words and manner; but meanwhile, I shall be fancy free. Hearts are not to be considered, however, by the woman of the world; therefore, I shall pay no attention to that inconvenient article. I must interview my capricious aunt now, and see if we can't leave London forthwith, since there are brighter pastures elsewhere. Since the young lord absents himself, the old shall be welcomed. Morgan Terrace is pretty, but I shouldn't wonder if 'twere a dreary place enough," and, humming a gay tune, the beauty swept in her queenly fashion from the drawing-room in the direction of her aunt's apartments, where she spent an hour in striving to convince that relative how necessary it was for them to leave London that week to avoid travelling in the heat of summer. Nothing availed in the way of argument until Edna quoted Lord Morgan as authority for the efficacy of a certain mineral water for gout, when the old lady immediately yielded the point, and somewhat to the dismay of Edna, ordered her trunks packed that very day. And the next morning found them, accompanied by Mrs. Marshall's maid, en route for Germany.

The baths prescribed proved so efficacious for the relief of her complaint that Mrs. Marshall refused to go elsewhere during the summer, and Edna was compelled to make the best of her elaborate wardrobe in this out-of-the-way place; but in a few weeks' time, she had enthralled the affections of a young officer, an elderly Baron, and an invalid widower, with all of whom she played her usual game of coquetry with consummate success, until there appeared suddenly upon the scene Earl Roslin, who, despite his gray hairs and dignified mien, had fol-

lowed from place to place the beautiful woman who had some years previous captivated his widowed heart; but he had not yet been able to win her hand. For some strange reason the young woman paid heed to his suit with more gentleness than hitherto, giving up her other admirers in seeming favor to the Earl.

Was it but to lure him on until such time as a more powerful rival might appear? Or was it that in reality the affections of this strangely perverse woman were touched by the attentions of the stern old nobleman? The childless Earl Roslin was of ancient lineage and kinglily of mien; and, she argued, was it not better to be the old man's darling than to wear out the heart in slaving to please a more capricious youth? And thus her woman's reasoning kept at bay the answering of the fateful question which must make or mar the fates of more than one beside herself; and the summer wore on to a close.

In the early part of September, backed by Earl Roslin's wishes, Mrs. Marshall was induced to make a move toward Switzerland; but she found the mountain air too cold for her pleasure, and, after spending several weeks on south piazzas of the hotels, enveloped in shawls and fascinators, while her adventurous niece made expeditions into the surrounding country or sailed over the beautiful waters of the mountain lakes, accompanied by the gallant earl, the fiat went forth that Edna should turn her face Londonward.

The mountain air and exercise had brought back the brilliant glow to Edna's oval cheeks, and she had laid aside her mourning, since the year was past that should have made her Lady Morgan had not death claimed the bridegroom. The lavenders and grays of second mourning became well her beauty, and Edna looked forward to another London season with something of the eagerness of former days when the world before her gilded lay, and her girlish freshness was her chief charm. In place of youthful anticipations there was that knowledge of the world which gives greater power than the innocence of youth—the power of stifling impulse, of controlling strong emotions by a stronger will-power which only time and experience can give, no matter what the field of action, or who the leaders in the race.

Without beauty, Edna Marshall would still have been a belle; with it, what in woman's kingdom might she not do?

Yet, well might the old Scotchwoman say of her to Lord Neill Morgan, "whose heart is no leal, my lord."

(To be Continued.)

A FAITHFUL DOG.

MANY HUNDRED YEARS ago there lived at Athens a dog whose faithfulness has caused him to be mentioned in history, and in the Grecian city his story is often repeated. The dog guarded one of the heathen temples of Athens. One night a thief stole into this building and carried off some of the most valuable treasures. The dog vainly barked his loudest to frighten the thief and to arouse the keepers, but the man went off with the jewels. The faithful dog, however, did not mean to lose sight of the rascal, and all through the night followed him. By daybreak the poor animal had become very weary, but still he kept the robber in sight. The latter tried to feed him, but the dog refused all food from him; but as he made friends with the passers-by, he took it from them instead. Whenever the thief stopped to rest, the dog remained near him, and soon a report went through the country of the animal's strange behavior. The keepers of the temple, hearing the story, went in search of the dog, and they found him still at the heels of the thief, at a town called "Cronyon." The robber was arrested, taken back to Athens, and there punished. The judges were so pleased with the dog's sagacity and faithfulness that they ordered him to be fed every day for the rest of his life at public expense.—*Band of Mercy.*

SEAMEN IN AUSTRALIA.

THE AUSTRALIAN MAIL brings details of a recent meeting at Sydney, presided over by the Bishop of Newcastle, for the development of Missions to Seamen, afloat and ashore, in Australian harbors. The Bishop pleaded for a united organization of religious work amongst the shipping in their larger harbors under the general supervision of the experienced Chaplain of the Missions to Seamen in Sydney harbor, where they had great opportunities of ministering to crews in their brief visits, whilst the ships remained in Newcastle harbor for longer periods, giving time for even more systematic efforts. The services rendered by the Church to the crews afloat in Melbourne and Adelaide, and in Brisbane, greatly needed further development, but if sailors were to be adequately cared for the Bishop said much more expense must be incurred for agency and boats as well as for special Seamen's Churches ashore, as was partially done at Sydney and Newcastle.—*Church of Ireland Gazette.*

The Family Fireside

JAMES LAWRENCE.

BY ROLAND RINGWALT.

DAME RUMOR says that an officer of the United States Navy is looking up data with a view to writing a biography of Captain James Lawrence. Such a life, if it be a really good one, will appeal to the pride of Jerseymen, for James Lawrence was born in Burlington, and his State followed the career of the gallant lieutenant who served before Tripoli and the ill-fated captain who fell on the deck of the *Chesapeake*.

We know that Lawrence served in the struggle with France; but he was not with Truxtun, Shaw, or Stewart, and hence missed the few opportunities of winning distinction that brief war afforded. The navy of 1798-1800 is not stamped on our historic literature. Cooper knew more about it than any other American writer, and even Cooper has not much to tell us. Commodore Morris, in his autobiography, gives us a discouraging picture of the service. It was new, crude, hurriedly thrown together, and many of the officers were rough and ignorant men. There can be no doubt that, taking the navy of 1800 as a whole, and comparing it with the navy as it was after the Tripolitan War, the later period would show that a great improvement had taken place. But there is always a grotesque side to human nature, and a persistent student may dig up from logbooks and diaries something as amusing as the stories Park Benjamin has gathered about the early days of Annapolis. Midshipman Lawrence may have had adventures like those of Peter Simple or Jack Easy.

From 1801 to 1805 this country was at war with Tripoli, and James Lawrence saw as much of the fighting as any one man, possibly more than anyone else. It often happens that soldiers and sailors are quick and clever at the pen. Should there be some letters of Lawrence on that surprising war which opened so badly, which hung fire so long, which livened up under Preble's superb management, they might prove to be documents of exceeding interest. The times were so different from ours. A day in which American commerce trusted to Portuguese protection, a day in which our merchant captains paid insurance against captivity in Algiers, is a strange era to us. Yet in that very period of weakness the American squadron in the Mediterranean was so well handled that Nelson said: "There is in those ships a nucleus of trouble for Great Britain." Our almost forgotten alliance with Sweden, our friendly arrangement with Sicily, our endless search for resources—it is more than probable that a minute study of the life of James Lawrence would bring out facts concerning which all records have been lost. At all events, the man who helped Porter to set the wheat vessels on fire, who stood by Decatur on the deck of the *Philadelphia*, and who carried a leaky tub across the Atlantic, was an interesting character.

After Tripoli came those anxious years which foreshadowed the second war with Great Britain. No American knew at what time his ship might be overhauled and his crew drained by British officers on the watch for seamen. Lawrence, like Stewart, like Porter, like Bainbridge, like many others, felt the tyranny of the British impressment system. He was cruising during the Embargo period when New England ship owners defied the laws, and New England juries refused to convict law-breakers. For several years the sea-going commerce of this country was in a condition under which all things were possible. There was serious risk that British lieutenants would impress so many men that a vessel might be unable to complete her voyage. A ship that dared trade with a French port was confiscated by England, and a ship that ran to an English harbor was confiscated by France. The pirates of the East and West Indies were so numerous that every merchantman had to carry arms. Under the Embargo, the navy and army of the United States were called out to prevent our vessels from going to sea. Yet bold shipmasters ran all these risks, and men who did not lose everything might clear two hundred per cent. profit. Lawrence was one of the best of our young officers who lived through those trying years.

Cooper was one of Lawrence's midshipmen, but even had Cooper never lived tradition would have preserved memories of the kindly man who always studied the feelings of those beneath him. We read of the brute who drove young Porter

into mutiny, of the tyrants who caused the famous outbreak in the Mediterranean; of Perry's ill-usage of Heath; of many acts of cruelty and wrong. Farragut, in his later days, rather congratulated himself on having lost the journal of his youth, because he had seen many brutalities he wished to forget. In that era of harshness and ruffianism Lawrence won the tender affection of those who were fortunate enough to be under his command. It is within the bounds of possibility that anecdotes may still be found, anecdotes which show that the gallant Jerseyman had the spirit of Sir Philip Sidney.

Then the stirring days of 1812—Lawrence wanted to fight a treasure-laden ship, and came near being captured by a powerful enemy. His cruise off South America, the capture of the *Peacock*, the run home, the warm testimony of the British to the generosity of the victor, are all good reading. But it is not given to man to be always wise, and Lawrence, the hero of Tripoli, closed his career with an act of rashness. At this distance of time it seems almost incredible that a man of his experience could have gone out with untrained officers, and with a badly disciplined crew, to meet so well equipped a frigate as the *Shannon*. Boys cheer the old saying, "Don't give up the ship." Men wonder whether Lawrence had looked too long upon the wine. A genuine life of Lawrence will be a book worth reading.

A LONG CHAPTER AND A BIG CHAPTER.

A TRUE STORY.

WHAT was that chapter you read for the First Lesson?" asked a woman who could read, but whose reading was a slow and difficult process.

The parson found the chapter, showed it to her, and she put a mark in the Bible, observing: "I often read over the Lessons after I go home, but I can't find a big chapter."

"Is a long chapter any harder to find than a short chapter?"

"You don't understand," said the woman, "I don't mean a long chapter, but a big chapter. When you read little chapters I can find them, but big chapters, when it gets above double, are too much for me."

That made it clear. She could find St. Matthew iii., but not Isaiah xxxii.

REMOVING STAINS.

COFFEE.—Lay the stained portion of the cloth over a bowl, and pour boiling water through it.

FRUIT.—Boiling water as above; if ineffectual, rub with a solution of oxalic acid, and rinse in warm water.

INK.—Dip in boiling water, rub with salts of sorrel, and rinse well.

BLOOD.—Soak in cold water. For ticking and thick goods, make a thick paste of starch and water; leave till dry, and brush off.

SCORCH.—Dip in soapsuds, and lay in sun; if fibres are not much injured, dip repeatedly in saturated solutions of borax, and rinse.

GRASS.—If fresh, use alcohol, and rinse; or use Javelle water and rinse thoroughly.

PAINT.—Turpentine for coarse goods, benzine or naphtha for fine.

GREASE.—Moisten with strong ammonia water, lay blotting paper over, and iron dry; if silk, use chloroform to restore color, or cover with powdered French chalk, and iron.—*Good Housekeeping*.

To remove ink stains from carpet, heat some milk very hot; and to save time, heat only a small quantity at first, then while that is being used, more can be heated. Absorb all the ink possible with a blotter; pour the steaming milk liberally on the ink stains, and then wash up the milk with a cloth and warm water. Renew the water as it becomes inky. Apply more milk if needed. A vigorous rubbing of the carpet with the cloth and warm water is necessary. If the milk is not quickly wiped up, it will leave a grease spot, which must be removed with gasoline.

A CARELESS MAID dropped a lamp, deluging the hall carpet with kerosene. Oatmeal was sprinkled quickly and liberally over the place, and left until the next morning; when the hall was swept, the oil was found to be completely absorbed, and the carpet rather the fresher for its treatment.—*N. Y. Evening Post*.

TO KEEP VIOLETS FRESH.

DIG UP one or more bunches of the common blue violet in full bloom, enough to fill a pretty glass or china dish, or a deep soup-plate. Dampen them well and keep them damp and they will bloom for from one to two weeks, and will be much more pleasing than a bunch of cut violets. When they cease to be pretty, plant them out-of-doors, where they will bloom the next year; and re-fill the dish with fresh plants.

A dish arranged in this way may be used as a centrepiece for the dining-room table, or used in guest-room or library. An invalid would be pleased with a dish of violets arranged in this way.—*Ex.*

Church Kalendar.



- Nov. 1—All Saints' Day. Twenty-first Sunday after Trinity.
 " 6—Friday. Fast.
 " 8—Twenty-second Sunday after Trinity.
 " 13—Friday. Fast.
 " 15—Twenty-third Sunday after Trinity.
 " 20—Friday. Fast.
 " 22—Sunday next before Advent.
 " 27—Friday. Fast.
 " 29—First Sunday in Advent.
 " 30—Monday. St. Andrew, Apostle.

CALENDAR OF COMING EVENTS.

- Nov. 3—Church Congress, Pittsburgh.
 " 11—Dioc. Conv., Albany, Michigan City.
 " 12—Dioc. Conv., Michigan.
 " 18—Dioc. Conv., New Hampshire, Honolulu.
 Dec. 1—Dioc. Synod, Springfield.

Personal Mention.

THE Rev. JOS. N. BLANCHARD, D.D., has become assistant minister at Trinity Church, Boston, Mass.

THE Rev. CHAS. S. BROWN, for six years a chaplain of the New York City Mission Society, will begin his new work as priest in charge of Trinity Church, Monessen, Pa., on the first Sunday in November.

THE Rev. WILLIAM OMER BUTLER has been appointed assistant at St. Bartholomew's Church, Englewood, Chicago. Address: 6946 Normal Avenue.

THE Rev. RANSOM M. CHURCH of Los Angeles, Calif., has received a call to Auburn, N. Y.

THE Rev. BENJAMIN J. DAVIS, rector of Trinity Church, Easton, Pa., has accepted the rectorship of Trinity Church, Santa Barbara, Calif., and will enter upon his new work Dec. 1st.

THE Rev. WILLIAM H. DEWART of South Boston has become rector of Christ Church, Hyde Park, Mass.

THE address of the Rev. SAMUEL EDSON is changed from Locust Grove to Kennedyville, Md.

THE address of the Rev. STEPHEN H. GREEN is changed from Ipswich, Mass., to St. Saviour's Rectory, Bar Harbor, Maine.

THE address of the Rev. ALBERT E. HALL is changed from San Diego, Calif., to Honolulu, T. H.

THE address of the Rev. VICTOR M. HAUGHTON is changed from Clinton, Mass., to Exeter, New Hampshire.

THE Rev. J. L. LASHER has resigned his position as assistant to the Rev. George A. Strong at Christ Church, New York City, and has accepted appointment as curate in St. Andrew's Church, New York (Rev. G. R. Van de Water, rector).

THE address of the Rev. ARTHUR B. LIVERMORE is changed from Morgantown, N. C., to 721 Indigo St., Columbia, S. C., where he is vicar of Trinity Chapel.

THE Rev. E. E. MADEIRA, who officiated at Christ Church, St. Paul, Minn., during the absence of the rector last summer, has been appointed assistant priest, and will also direct the training of the choir.

THE Rev. W. E. MCCORD has been made a member of the clergy staff of St. George's Church, New York, resigning charge of St. John's Chapel, Flushing, Long Island.

THE Rev. J. P. McCULLOUGH of Willmar has accepted the rectorship at Janesville, Minn.

THE Rev. J. F. MILBANK of Momence, Ill., has received an unanimous call to the rectorship of Grace Church, Waycross, Ga., where he formerly was rector and archdeacon.

THE address of the Rev. WALTER A. MITCHELL is changed from Mechanicsville, Md., to 2209 N Street N. W., Washington, D. C.

THE Rev. W. T. MOODY has accepted a call to St. Paul's Church, Brainerd, Minn., and will enter upon his duties on the Sunday next before Advent.

THE Rev. E. BRIGGS NASH has resigned as assistant at Christ Church, Elizabeth, N. J., to become assistant at St. Paul's Church, Baltimore, Md. Address: St. Paul's House, 309 Cathedral Street.

THE Rev. M. BELKNAP NASH has resigned Trinity Church, Antrim, Pa., and has been placed in charge of the Associate Mission, Trenton, N. J., where he will take duty Nov. 10th.

THE address of the Rev. JAS. NOBLE is Holton, Kans.

THE Rev. PERCY T. OLTON, curate of St. Peter's Church, Brooklyn, has accepted the rectorship of Zion Church, Greene, N. Y.

THE Rev. WILLIAM H. OSMOND of Auburn, Me., has been elected rector of Henshaw Memorial Church, Baltimore, Md.

THE Rev. A. POMFRET has resigned charge of Calvary Church, Louisiana, Mo., and will make an extended visit at his old home in England.

THE Rev. WM. THOS. SNEAD has resigned charge of Trinity Church, Baltimore, Md., and accepted the rectorship of St. Stephen's Church, Beverly, N. J.

THE Rev. JOSEPH NOBLE STARR, having spent the summer in the South, will enter upon his duties as curate of St. Mary the Virgin's, New York City, on Nov. 1st, after which his address will be 145 West 46th St., New York.

THE Rev. EDWARD SEYMOUR THOMAS of North Andover, has accepted a call to the rectorship of St. Mark's Church, Fall River, Mass., and has begun work there.

THE address of the Rev. GEO. EDWARD WALK is changed from Council Bluffs to Grace Rectory, Cedar Rapids, Iowa.

THE address of the Rev. ORVILLE E. WATSON is Bexley Hall, Gambier, Ohio.

ORDINATIONS.

DEACONS.

SOUTH CAROLINA.—At St. Michael's Church, Charleston, on St. Luke's day, Mr. R. MAYNARD MARSHALL, Jr., was ordained deacon by Bishop Capers. The candidate was presented by the Rev. John Kershaw, D.D., rector of the parish, and the sermon was preached by Bishop Capers. Mr. Marshall is a graduate of the Theological Department of the University of the South, having finished his course there in June. He is a grandson of the late A. W. Marshall, D.D., who was ordained deacon in St. Michael's 75 years ago, and was rector of St. John's chapel, Charleston, for more than 30 years; and his maternal grandfather was the Rev. P. Trapier Keith, who was rector of St. Michael's for the same length of time. Mr. Marshall is to take immediate charge of the churches at Summerton and Bradford Springs, having his headquarters at the former place.

DEACONS AND PRIESTS.

MARQUETTE.—On July 25th, at Trinity Church, Houghton, the Bishop ordered deacons: CHARLES MALTAS and WILLIAM J. DATSON.

On Sept. 6, at St. James' Church, Sault Ste Marie, by the same Bishop: Deacon, BATES G. BURT; Priests, Rev. ROBERT J. STILWELL, Rev. HIRAM J. ELLIS.

PRIESTS.

MARYLAND.—At St. Mary's Church, Harford County, Monday, Oct. 12th, the Bishop advanced the Rev. WILLIAM LINDSAY GLENN to the priesthood. The candidate was presented by the Rev. P. F. Hall, who also preached the sermon.

NEW YORK.—On Sunday, Oct. 25, at the Church of the Holy Comforter, Poughkeepsie, the Rev. FREDERICK SHERMAN ARNOLD, by the Bishop of the Diocese.

DIED.

BOWNE.—Mrs A. J. BOWNE, mother of Rev. Geo. W. Bowne, rector of Christ Church, Meadville, Pa., died suddenly of pneumonia, Oct. 20 at her residence in New York City.
 "May light perpetual shine upon her."

CLENDENIN.—At the rectory, Westchester, on Oct. 23d, MURIEL MORTON GWENDOLEN, aged 5 years and 14 days, beloved child of F. M. and Gabrielle CLENDENIN. Funeral from St. Peter's Church, Westchester, on Sunday, at half after twelve o'clock.

"What our Father does is well:
 Though He sadden hill and dell."

DUNBAR.—Entered into rest, at her home in Janesville, Wis., on the morning of Sunday, October 25th, after a most painful illness of two years, Mrs. ADELAIDE RUGER DUNBAR, wife of the Rev. G. W. Dunbar, and daughter of the late Rev. T. J. Ruger.
 "Blessed are the dead who die in the Lord."

HYATT.—Entered into rest, at Ossining-on-Hudson, N. Y., on Tuesday, Oct. 13, 1903, MARY VIRGINIA, wife of Nathaniel S. HYATT and daughter of the Rev. Geo. W. Ferguson.

IN MEMORIAM.

REV. DANIEL F. WARREN, D.D.

Entered into Life Eternal, at Avon Springs, N. Y., on Oct. 12, 1903, Daniel Frederick Warren, priest.

On the evening of October 12th it pleased God to take unto Himself the soul of DANIEL FREDERICK WARREN, Priest and Doctor of Divinity. Dr. Warren served a fruitful ministry of 50 years. During that time he was in charge of nine different parishes, in which his earnest efforts for the extension of Christ's kingdom, and building up of spiritual life in the individual souls of his flock was a constant labor of love to this faithful priest. His sympathetic ministrations at the bedside of the sick and dying, comforting those in sorrow and affliction, will be remembered with deep gratitude by all who have been blessed by his pastoral care. This devoted priest was the founder of several parishes which are now flourishing churches. He was a prominent member of various patriotic societies—that of the Sons of the Revolution, The Founders and Patriots, of which society he was sometime chaplain, and The Descendants of The Mayflower, where he held the position of Elder. He was also a member of the New York Catholic Club.

Father, in Thy gracious keeping,
 Leave we now thy servant, sleeping.

WARNING.

LUDEWITZKE.—Caution is suggested in connection with an elderly Pole, claiming to be a Churchman, and practising as a chiropodist, under the name of ARTHUR LUDEWITZKE, of New Orleans, La. For particulars, address Rev. E. H. J. ANDREWS, St. Philip's Rectory, Palestine, Texas.

WANTED.

POSITIONS OFFERED.

CLERGYMAN.—Grace Church, Huron, South Dakota, wants an unmarried clergyman to take charge of the parish. Moderate Churchmanship. Address J. W. CAMPBELL, Warden.

WANTED.—At once, a young woman to act as Assistant Matron in a boarding school for Indian girls. Good health and a missionary spirit necessary qualifications. Address, SUPT. ST. MARY'S MISSION SCHOOL, Rosebud, S. D.

ORGANISTS WANTED at once for our numerous country church vacancies. Salaries \$500 to \$720. Good testimonials essential. Write the JOHN E. WEBSTER CO. CHOIR EXCHANGE, 5 East 14th Street, New York, for terms of membership.

POSITIONS WANTED.

CHOIRMASTER and baritone singer, at present in charge of vested choir of 50 voices, desires change to South or West. Address H. M., care THE LIVING CHURCH, Milwaukee, Wis.

PARISH AND CHURCH.

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

VESTMENTS.—The Embroidery Guild of the Cathedral of All Saints, Albany, is prepared to receive orders for vestments and all kinds of Church needlework. The embroidery is under the direction of a skilled worker, late of St. Margaret's Embroidery School, Boston. Address, GUILD HOUSE, Lafayette Street, Albany.

BOOK WANTED.

BY THE YOUNG CHURCHMAN Co., Milwaukee, Wis. New or second-hand copy of *Five Minute Talks*, by the Rev. Clinton Locke, D.D.

NOTICE.

THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY

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

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

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

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

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

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

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

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

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

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

A. S. LLOYD,
General Secretary.

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

DO YOU BELIEVE IN PENSIONING THE CLERGY?

United States Government, cities, railroads, great commercial enterprises, and certain trades pension as a matter of business without tax or assessment. Several denominations guarantee \$300. Merchants' Fund of Philadelphia, same. Police and fireman pensions average \$400. Principles inculcated by Church inspire, at bottom, all these. Why, then, is the Church behind? First: ignorance of need (we have 400 now on the General Clergy Relief Fund lists to care for); and Second: ignorance of National Official Fund for Workers (same status in General Canons as Missionary Society for Work) and confusion of societies, and consequent waste and diversion of money. Can't accomplish results in forty or more ways, and all without contributions. Obey recommendation of General Convention, viz., "Offering once a year and proportion of Communion Alms." The only broad-gauge plan. Applies no tests, attaches no conditions, requires no payments or dues, admits of no forfeiture, but offers benefits to all clergy of the Church, widows and orphans, without regard to age or Diocese, and provides for automatic old age pension when funds increase. Give help and advocacy and the long desired result will be attained. We could plead the pathos and need, but is it not your privilege as a Christian; indeed, are you a Christian, if you neglect this?—the practice of the Gospel of the Kingdom in your very midst.

GENERAL CLERGY RELIEF FUND, Church House, 12th and Walnut Sts., Philadelphia.

(Rev.) ALFRED J. P. McCLURE,
Assistant Treasurer and Financial Agent

APPEALS.

AN URGENT APPEAL.

The Ladies' Aid Society of St. James' Church, Wallaceburg, will conduct, on Dec. 1st, a Sample Sale. Donations of money or goods are earnestly solicited from readers of THE LIVING CHURCH.

Inasmuch as our church is greatly in need of funds to meet the interest on our mortgage, we trust our appeal may meet with a generous and hearty response.

If business firms sending donations will include advertising matter, the same will be conspicuously displayed.

Send donations of money or goods to Mrs. T. B. WEST, Secretary, Ladies' Aid Society, Wallaceburg, Ontario.

ACKNOWLEDGEMENTS.

ST. JOHN'S COLLEGE BUILDING FUND.

The Rev. F. L. H. Pott, D.D., President of St. John's College, Shanghai, China, begs to acknowledge with thanks the following additional gifts to the College Building Fund: St. Peter's Church, Germantown, Philadelphia, \$5; St. Asaph's Sunday School, Bala, Pa., \$50; Church of the Redeemer, Bryn Mawr, Pa., \$40.

Contributions from givers in the United States, \$13,899.91. Contributions in the field from Chinese givers, \$6,454.95. Amount needed to complete the fund, \$4,645.14.

BOOKS RECEIVED.

THE YOUNG CHURCHMAN CO. Milwaukee.

Some Studies in Religion. Portions of Christian Evidences Translated out of the Technical Terms of Theology into those of Popular Science. By the Rev. Louis Tucker, M.A., rector of Grace Church, St. Francisville, La. Price, 75 cts. net.

The Life of Jesus Christ, The Messiah. Prepared by the Sunday School Commission, Diocese of New York. Senior Historical Course. Part I. Price, 10 cts. net.

LONGMANS, GREEN & CO. New York.

The Church Catechism. The Oxford Library of Practical Theology. By the Rev. W. C. E. Newbolt, M.A., Canon and Chancellor of St. Paul's. Price, \$1.40 net.

Into the Holy of Holies. Prayers and Devotions for Private Use at Home and in Church. By Rev. John Wakeford, B.D., Vicar of St. Margaret's, Anfield, Liverpool. Price, 35 cts. net.

The Golliwogg's Circus. Pictured by Florence K. Upton. Verses by Bertha Upton. Price, \$1.50 net.

Stella Fregelius. A Tale of Three Destinies. By H. Rider Haggard.

LITTLE, BROWN & CO. Boston.

A Daughter of the Rich. By M. E. Waller, author of *The Little Citizen*. Illustrated by Ellen B. Thompson.

Jo's Boys, and How They Turned Out. A Sequel to *Little Men*. By Louisa M. Alcott, author of *Little Women*, etc. Illustrated by Ellen W. Ahrens.

The Awakening of the Duchess. By Frances Charles, author of *In the Country God Forgot*, etc. Illustrated by L. H. Caliga. Price, \$1.50.

NELSON, CHESMAN CO. St. Louis, Mo.

Newspaper Rate Book. Including a Catalogue of Newspapers and Periodicals in the United States and Canada, having 5,000 circulation and over, with Advertising Rates of each Paper, Circulation, etc., for the year 1903. Price, \$5.00.

E. P. DUTTON & CO. New York.

Critical Essays. By Charles Lamb, edited with a Preface and Notes by William Macdonald. In Twelve Volumes. Vol. III.

Men and Women. By Robert Browning, with many drawings by Henry Osipov. Price, \$2.50.

The High History of the Holy Grail. Translated from the Old French by Sebastian Evans, LL.D. With Decorative Drawings by Jessie M. King.

A Bunch of Keys. By Margaret Johnson. Illustrated by Jessie Walcott.

AMERICAN TRACT SOCIETY. New York.

Entering Into His Own. By Hope Daring, author of *To the Third Generation*. Price, \$1.00.

GINN & COMPANY. Boston.

A French Reader, Arranged for Beginners in Preparatory Schools and Colleges. By Fred Davis Aldrich, A.B., and Irving Lyander Foster, A.M. Cloth. Price 50 cents.

Laboratory Physics. A Student's Manual for Colleges and Scientific Schools. By Dayton Clarence Miller, D.Sc., Professor of Physics in Case School of Applied Science. Price, \$2.00; postage, 15 cents.

FLEMING H. REVELL CO. Chicago.

Chalk, or We Can Do It. Practical Work with Chalk and Blackboard. By Ella N. Wood, author of *Object Lessons for Junior Work, Junior Topics Outlined*, etc. Price, 75 cents net.

The Teacher and the Child. By H. Thistleton Mark, Master of Method, Owens College, Manchester. Introduction by Patterson Du Bois. Price, 75 cents.

Jill's Red Bag. By Amy Le Feuvre, author of *Probable Sons*, etc. Illustrated. 12mo, cloth. Price, 75 cents net.

Two Tramps. By Amy Le Feuvre, author of *The Odd One*, etc. Illustrated. 12mo, cloth. Price, 75 cents.

HARPER & BROTHERS CO. New York.

Stepping Stones to Manhood. By William P. Pearce, author of *The Master's Love*, etc. Price, \$1.50 postpaid.

J. F. TAYLOR & CO. New York.

Yeast. A Problem. By Charles Kingsley. With Introduction by Maurice Kingsley. Price, \$2.00.

Poems by Charles Kingsley, with an Introduction by Maurice Kingsley. Price, \$2.00.

THOMAS Y. CROWELL & CO. New York.

Joy and Power. Three Messages with One Meaning. By Henry Van Dyke. Price, 75 cents net; postage, 8 cents.

G. M. PUTNAM'S SONS. New York.

Man and the Divine Order. Essays in the Philosophy of Religion and in Constructive Idealism. By Horatio W. Dresser, author of *The Tower of Silence*, etc.

PAUL ELDER & CO. San Francisco.

The Limerick up to Date Book. Composed and collected by Ethel Watts Mumford. Illustrated and decorated by Ethel Watts Mumford and Addison Mizner. Price, postpaid, \$1.00 net.

THE NUNC LICET PRESS. Philadelphia, Pa.

Twelve Letters to My Son. By Rev. Adolph Roeder. Price, 75 cts. net.

THE MACMILLAN CO. New York.

(Through Messrs. A. C. McClurg & Co.) *Hetty Wesley*. By A. T. Quiller-Couch, author of *The Splendid Spur*, etc. Price, \$1.50.

Holt of Hethfield. By Caroline Atwater Mason, author of *A Woman of Yesterday*, etc.

FUNK & WAGNALLS. New York.

Tittlebat Titmouse. Abridged from Dr. Samuel Warren's Famous Novel, *Ten Thousand a Year*. Illustrated by Will Crawford. 12mo, cloth. Price, \$1.50.

PAMPHLETS.

The Threefold Ministry. By the Rev. N. Green-Armytage, M.A. Price, twopence.

Lammastide. The Church's Time and Way of Harvest Thanksgiving. By the Rev. N. Green-Armytage, M.A., Incumbent of St. Aidan's, Boston. Price, 1d., or seven for 6d.

His Mother's Prayers. By Chas. M. Sheldon. Advance Publishing Co., Chicago.

A Catechism on the Creed. By the Rev. Archibald Campbell Knowles, author of *The Triumph of the Cross*, etc. George W. Jacobs & Co., Philadelphia. Price, 10 cents net, or \$8.00 per hundred.

Annual Sermon of the Conference, Church Workers Among Colored People, New Haven, Conn., September, 1903.

The Inside of Mormonism. A Judicial Examination of the Endowment Oaths administered in All the Mormon Temples. By the United States District Court to Determine Whether Membership in the Mormon Church is Consistent with Citizenship in the United States. Salt Lake City.

Preface to St. Paul's Epistle to the Romans. By Dr. Martin Luther. Translated by the Rev. Charles E. Hay, D.D. Price, 10 cts. Per doz., \$1.00. Philadelphia: Lutheran Publication Society.

Twenty-second Annual Report of the Principal of the Tuskegee Normal and Industrial Institute, Tuskegee, Ala.

A MAN must not choose his neighbor; he must take his neighbor that God sends him. In him, whoever he be, lies hidden or revealed a beautiful brother. The neighbor is just the man who is next to you at the moment. This love of our neighbor is the only door out of the dungeon of self.—George MacDonald.

The Church at Work

CHURCH CONGRESS.

Pittsburgh, Nov. 3rd-6th.

THE REVISED programme is as follows:

Opening service in Trinity Church, Tuesday, Nov. 3d, at 10:30 A. M. Holy Communion with address by the Bishop of Western Massachusetts.

First Session—Tuesday, Nov. 3d, at 8 P. M., in Carnegie Hall:

Address of welcome by Bishop of Pittsburgh.

Topic I.—“Christian Marriage and Divorce.” Writers: Bishop Doane and Rev. George C. Cox, Cincinnati. Speakers: Rev. H. P. Nichols, New York, and Mr. Silas McBee, New York.

Second Session—Wednesday, Nov. 4th, 10:30 A. M.:

Topic II.—“The Training of the Clergy.” Writers: Rev. Charles D. Williams, D.D., Cleveland, and Rev. Alford A. Butler, D.D., Faribault. Speakers: Mr. James H. Canfield, LL.D., Columbia University, and Dean Robbins, General Theological Seminary.

Third Session—Wednesday, Nov. 4th, 8 P. M.:

Topic III.—“The Limitations of Industrial Liberty.” Writers: Rev. J. B. Thomas, Ph.D., New Haven, and Rev. W. D. Maxon, D.D., Detroit, and Prof. Henry Loomis Nelson, Williams College. Speaker: Rev. R. L. Paddock, New York.

Fourth Session—Thursday, Nov. 5th, 10:30 A. M.:

Topic IV.—“The Evidential Value of Christian Experience.” Writers: Rev. W. R. Breed, Lancaster, Pa., and Rev. Frederic Palmer, Andover, Mass. Speakers: Rev. Charles L. Slattery, Faribault, and Mr. George Zabriskie, New York.

Fifth Session—Thursday, Nov. 5th, 8 P. M.:

Topic V.—“The Miraculous Element in Christianity.” Writers: Rev. Elwood E. Worcester, D.D., Philadelphia, and Rev. Charles Fiske, Somerville, N. J. Speakers: Rev. S. D. McConnell, D.D., New York, and Rev. William Walter Webb, D.D., Nashotah.

Sixth Session—Friday, Nov. 6th, 10:30 A. M.:

Topic VI.—“Is it Desirable to Change the Name of this Church?” Writers: Rev. William R. Huntington, D.D., New York, and Rev. F. M. Clendenin, D.D., New York. Speakers: Rev. H. Martyn Hart, D.D., Denver, and Rev. Paul Matthews, Cincinnati.

Seventh Session—Friday, Nov. 6th, 3 P. M.:

Topic VII.—“The Life of the World to Come.” Writers: Bishop Vincent and Rev. Pascal Harrower, New York. Speakers: Rev. Edward W. Osborne, Boston, and Rev. Henry B. Washburn, Worcester, Mass.

The opening service will be held in Trinity Church, and the business sessions in Carnegie Hall, except on Thursday, when they will be held in Carnegie Hall, Allegheny.

DURING the sessions of the Church Congress at Pittsburgh, Nov. 3, 4, 5, and 6, there will be a daily celebration of Holy Communion at the St. Mary Memorial Church (Bishop Whitehead's chapel) at 7:30 A. M. St. Mary's is located on McKee Place, about ten minutes' walk from the Schenley Hotel and Carnegie Hall; and is readily reached from any part of the city by the Fifth Ave. and Forbes St. car lines, to McKee Place.

GUILD OF ST. BARNABAS FOR NURSES.

THE ANNUAL meeting will be held at Hartford, Conn., opening with Evening

Prayer, in Trinity Church, with sermon by the Bishop of Connecticut.

After the service the delegates and other members of the Guild, and all who are in attendance, are invited to meet Bishop and Mrs. Whitehead and Bishop and Mrs. Brewster, at an informal reception, in the parish house adjoining the church.

On Friday, after early services, there will be a conference of Chaplain General with Chaplains and Priests Associate in the Chapel of the Church of the Good Shepherd; also a conference of General Secretary with Secretaries of Branches in the Memorial House of the Church of the Good Shepherd.

At 10:30 will be the annual business meeting in the Memorial House. At 8 P. M., Mrs. James J. Goodwin invites the delegates and other members of the Guild to her residence on Woodland Street. At 8:30 o'clock addresses will be made by Gurdon W. Russell, M.D., senior physician of Hartford, Henry P. Stearns, M.D., Superintendent of the Hartford Retreat, and P. H. Ingalls, M.D., of the staff of the Hartford Hospital. On Saturday morning, members of the Guild will be ready to escort those delegates who can remain until that day, to visit places of interest in and about the city.

ALBANY.

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

THE WOMEN'S GUILD of St. Peter's Church, Albany (Rev. Dr. W. W. Battershall, rector), was told at its recent annual meeting that the organization has paid \$1,200 during the year toward reducing the debt on St. Peter's Guild House. The retiring president, Mrs. Jas. P. Boyd, received a vote of thanks for her services, and was succeeded by Mrs. Edward R. Hun.

“MISSION WORK in India and Africa” was the first subject considered at the autumn meeting of the Ogdensburg Archdeaconry held recently at Massena, the speaker being the Rev. J. H. Brown. There was a sermon also by the Rev. Charles Boyd. At the business meeting, the Rev. W. H. Larom and Mr. Levi Hasbrouck were elected to membership on the Board of Missions.

CALIFORNIA.

WM. F. NICHOLS, D.D., Bishop.
Clerical Gatherings.

CLERICAL gatherings in this Diocese are taking on new life and meaning with the approach of the winter months. New leaders are being evolved to take the places of those passed on to Paradise. The clericus now meets twice in the month in the evening, and light refreshments are served. For the present the meetings are held in one of the rooms of Trinity Guild Hall. The controlling theme has been Church Extension. Indeed, we may say this theme is peculiarly in the atmosphere of the whole Diocese this autumn. The Seminar is studying the History of the English Church, and all such study results in some thoughts and efforts toward Church Extension. Then the Convocation of San Francisco has taken up the matter in its larger and more formal meeting, and a considerable impulse seems to be given to the work especially in San Francisco. The time is ripe for some forward movement. The last ten or twelve years have seen the erection of eight new church buildings in San Francisco and the expenditure of considerable sums in improvements on two others. Furthermore,

three of the strongest parishes and one of the struggling parishes have within the past few years paid all indebtedness. The obligations, therefore, arising from passing from the “wooden” to the “stone age” have in large measure been met, and at least four of the stronger parishes of the city feeling the relief from pressing debts, are looking for larger fields and new opportunities of usefulness. The meeting of the Convocation of San Francisco on Tuesday, Oct. 20, was therefore more than ordinarily noteworthy. Considerable effort had been made resulting in a much larger attendance than usual, particularly of the laity. The first service was the celebration of the Holy Eucharist at 10:30 A. M. in Trinity Church. The celebrant was the Rev. W. C. Shaw, Dean of Convocation; the Gospels, the Rev. H. H. Gowen, rector of Trinity Church, Seattle, Washington; the Epistoler, the Rev. R. E. L. Craig, *locum tenens* of Grace Church, San Francisco. The sermon was preached by the Rev. D. Chas. Gardner, Chaplain of Stanford University, from the text, “Be ye not conformed to this world, but be ye transformed by the renewing of your minds” (Rom. xii. 2). The speaker eloquently emphasized the difference between civilization and Christianity, voicing also that cry for leaders which is a sore need in the present condition of the Diocese. It was a sermon worthy of the occasion, which is all we need say of it. The routine business of Convocation followed, interspersed with addresses from the Rev. H. H. Gowen of Seattle and the Rev. F. C. Coolbaugh of the Missionary District of Duluth. Then came a most bounteous luncheon. The afternoon session opened with an impassioned and most fervent address by Rev. N. B. W. Gallwey of Menlo Park, in answer to the question, “Are we ready for Church Extension in the city?” The meeting itself, in full sympathy with the earnestness of the speaker, gave unquestionably the affirmative answer. The speaker in his address appealed for a loyal following of the leader whom we all gladly recognize, the Bishop of the Diocese, who made the next address answering the question, “Where shall the effort be made?” The Bishop described eight points where he would like to see work established: four Mission stations, with services and Sunday Schools, three points where Sunday Schools alone would meet the present need, and one point where a Church settlement is needed. These points, the Bishop said, he was ready to name in detail to any committee that would take up the work. The meeting closed with a consideration of ways and means, three methods of supporting the work being suggested, individual gifts, the church club, and parochial mission agencies, two of which are already in the field. The evening service was rendered by the United Choirs of San Francisco and vicinity, with an address by the Bishop. Taking it altogether, it was a hopeful meeting, giving evidence that the Church is awakening to some realization of the great opportunity now before it in this rapidly growing city.

CENTRAL NEW YORK.

F. D. HUNTINGTON, D.D., LL.D., L.H.D., Bishop.
CHAS. T. OLMSTED, D.D., Bp. Coadj.

Improvements at Binghamton Cornerstone of St. Luke's Home—School for Nurses.

THE EXTERIOR of Christ Church, Binghamton, now does full credit to the genius of its architect, Upjohn. The building is situated in the heart of the city and for many years has stood without a spire. Recently

Mr. J. Stewart Wells, a vestryman and the contractor who built the edifice fifty years ago, caused the spire to be built as his gift to the parish. As the illustration shows, Christ Church is now one of the truest types of Church architecture in the state. Another princely gift to the same parish was briefly noticed in these columns last month. The new chimes are exceedingly clear and sweet and are attuned in the key of E flat. The total weight is over 10,000 lbs., and the

Given by Board of Almoners
with grateful appreciation
to
Frederick Towne Proctor,
President of the Board of Managers,
and
Rachel M. W. Proctor,
President of the Board of Almoners,
Used in laying corner stone
of Saint Luke's Home and Hospital,
October 17, 1903.



CHRIST CHURCH, BINGHAMTON, N. Y.

largest bell is so mounted that it can be used alone as a single church bell. The rector, the Rev. Harry S. Longley, stated in his sermon, when the bells were consecrated, that the memorial was a most fitting one, as such a gift would have its lesson for the whole city, and not only for those who entered the church for worship. The Jarvis family, in whose memory the bells were given by Charles M. Jarvis, were not only identified with the church's life, but were a prominent factor in promoting the city's welfare. Mr. W. H. Shaw has given to Christ Church a set of seven-branch lights in memory of his wife. Eucharistic lights have been presented as a thank-offering. A quartered oak floor is a recent improvement to the interior. Within the past four years the parish debt has been reduced from \$14,000 to \$10,000.

THE CORNER STONE of the new St. Luke's Home and Hospital in Utica was laid by Bishop Olmsted on the afternoon of Oct. 17, the eve of St. Luke's day. The site is a new one on an elevation, with ample ground. It is presented together with the handsome modern building to be erected, by Mr. and Mrs. F. T. Proctor. A large company assembled to witness the ceremony and joined in the brief service. In the receptacle of the stone were placed the current issues of THE LIVING CHURCH, *The Churchman*, *Parish Bulletin*, Utica and New York papers, etc.

After laying the stone, Bishop Olmsted presented the trowel with which he had laid it to Mr. and Mrs. Frederick T. Proctor, saying: "This trowel is presented by the almoners of St. Luke's Home and Hospital to Mr. and Mrs. Frederick T. Proctor as a souvenir of this auspicious occasion and as a slight token of their appreciation." Mr. Proctor briefly responded to the presentation, saying: "I am very grateful for this gift, and thank you heartily."

The trowel was of silver with an ivory handle. On the face was engraved:

The new building will be of brick with trimmings of Indiana limestone. It will be a complete hospital and home with every detail carefully provided. It will accommodate eighty patients, together with the inmates of the home. As soon as the foundation walls are completed they will be covered over and in the spring the work carried forward speedily.

THE FIFTEENTH anniversary of the School for Nurses, connected with the above institution, was held in the parish house of St. Luke's Church on Monday evening, Oct. 19. Addresses were made by Dr. Ford, Dean of the medical staff, by Dr. George Seymour on "Unity of Effort," and by the Hon. Geo. W. Ray, Judge of the U. S. District Court, on "Crowns Worth Wearing." President Proctor of the trustees presented diplomas and badges to six graduates who had completed the three years' course.

CENTRAL PENNSYLVANIA.

ETHELBERT TALBOT, D.D., D.C.L., Bishop.
Improvements at Pottsville — Renovo — Providence—Notes.

A NEAT, substantial partition, with large glass doors, has been built at one end of the Sunday School room in the chapel of the Resurrection, Pottsville, in order to afford a separate room for the session of the infant class.

TRINITY CHURCH, Renovo, has just been reopened after a complete restoration and enlargement, the former rector, the Rev. Howard W. Diller, assisting the Rev. George R. Bishop, deacon in charge.

BISHOP and Mrs. Ethelbert Talbot reached New York on the *Oceanic*, Oct. 14th, after spending two months abroad.

THE MISSION of St. John's, Providence (Rev. F. R. Bateman, priest in charge), has purchased lots in that growing town near Scranton, for \$2,350. Mr. Bateman, who has just returned from a visit to England,

is rector also of the Church of the Shepherd, Green Ridge, Scranton. An ecclesiastical fraternal society has just been formed in this parish that bids fair to meet a real want in the Church at large for young people.

THE FALL sessions of the Archdeaconry of Reading were held Oct. 12th and 17th, in Calvary Church, Tamaqua (Rev. Martin Stockett, rector).

THE READING and Scranton Archdeaconries both held sessions in the middle of October, the former at Tamaqua and the latter at Towanda. The subjects discussed were practical and devotional.

THE NEW and handsome rectory, erected at a cost of \$13,000, at West Pittston, is nearing completion, as also is the commodious rectory at Coudersport.

CHICAGO.

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

Southern Deanery — Teachers' Conference —
Daughters of the King—B. S. A.—Actors' Church Alliance.

WHILE the programme issued for the two days' proceedings of the Southern Deanery quarterly Convocation on the 20th and 21st was pretty closely adhered to, the conference of clergy and Sunday School Teachers assumed such proportions as to dwarf everything else. The excellent spirit exhibited by Mr. H. V. Seymour, the Commission's Secretary, in opening, contributed largely to that fine temper which was a marked characteristic of the meeting. And the addresses delivered by Dean Phillips of Kankakee, the Rev. J. F. Milbank, priest in charge at Momence, Rev. Messrs. Fairburn, Farrar, Richey, Sherwood of Streator, Wade, and A. B. Whitcombe of Chicago, were uplifting and calculated to increase the interest already existing in the Sunday School work of the Good Shepherd, Momence.

ON THE AFTERNOON of the 21st, Mrs. J. H. Hopkins, diocesan President, addressed the first open meeting of the Atonement chapter of the Woman's Auxiliary, recently organized by Dr. Deuel, under the presidency of Mrs. W. Taylor. There were present 40 members and visitors. The speaker, in her usual ready way, told her hearers of her visit, a few days before, to the 87th and last organized chapter that of St. Agnes' mission at 22nd and Robey Sts. She also stirred her audience by giving expression to her feelings on visiting, last summer, Canterbury, with its immense Cathedral, whose memorials constitute an epitome of English Church history, and its little St. Martin's, probably the oldest of English churches. A Junior chapter has just been started in this parish; with Miss Wield, lately from Boise, as president.

THE ANNUAL MEETING of the Daughters of the King chapters was held at Grace Church on the 22nd. The Rev. W. O. Waters, rector, celebrated, with his assistant as server, and preached from the text, "Launch out into the deep, and let down your nets for a draught." In the Secretary's report, read in the hall afterward, it was stated that \$41.25 had been subscribed by the Daughters towards the Summer Home of the G. F. S., in return for the care taken by the latter, in their bed in St. Luke's Hospital, of a "Daughter" from Washington.

The President, Mrs. W. B. Randall, made a short but attractive report. Sister Margaret, deaconess in St. Peter's, then read an admirable paper on the history of her Order, which was so interesting as to lead to the passing of an unanimous resolution asking for its publication.

Dr. Deuel, rector of the Atonement, the named speaker of the day, was attentively listened to as he emphasized the importance and necessity of the members of this organization regarding their work as pertaining more to the spiritual than to the material;

as intensive rather than extensive. The Rev. Walter E. Bentley, who is spending some time in Western cities in the interest of the Actors' Church Alliance, and who has recently completed organization in Denver, Omaha, and other cities, made a telling speech on the relation of the pulpit to the stage; and incidentally mentioned the fact that both the Alliance, now only four years old, and the Daughters of the King had their birth in the Church of the Holy Sepulchre, now called "The Resurrection," of which he had quite recently resigned the rectorship in order to devote himself to his present work. The Rev. W. W. Wilson and Rev. C. E. Bowles were requested to act as diocesan chaplains. An unanimous resolution was passed, empowering Mrs. Wilson to cast a single ballot for the reëlection of last year's officers.

SEVERAL CANDIDATES are to be advanced to the Diaconate by Bishop Anderson at the Cathedral in Chicago on All Saints' day. The Rev. C. E. Bowles will conduct a Quiet Day for these men, and for the Seminary students, at the Western Theological Seminary, on Saturday, Oct. 31st.

A SERVICE of commemoration will be held in St. James' Church, Cass and Huron Streets, Chicago, next Sunday morning, All Saints' day, at 10:45, and a sermon will be preached by the Rev. Dr. James S. Stone, on "The Hope and Glory of the Endless Life."

BISHOP KEATOR of Olympia, en route to the Missionary Council at Washington, has been visiting friends in his old home; and referred in stirring terms on Sunday morning last, when preaching in the Church of Our Saviour, to the needs of his jurisdiction.

NO PREVIOUS MEETING of the Local Assembly of the B. S. A. surpassed in numbers or enthusiasm that held on Saturday last in Grace Church. At half-past four a conference of the Junior Chapters was opened in Grace Chapel by the singing of the hymn, "Jesus calls us."

Mr. Hubert Carleton, travelling Secretary of the Order, much to the satisfaction of the members, was present and gave encouraging words to the lads, two of whom, Philip Hawley and Joseph Grice, read interesting papers on their recent experience at Denver. The Rev. H. C. Robinson then spoke effectively on the Rule of Prayer, as the Rev. A. G. Richards, assistant at Trinity, did on the Rule of Service. Another returned brother from Denver, Dr. Olson, director of a Junior Chapter, concluded his address by telling how a party of delegates were encouraged in their attempt to walk to the top of Pike's Peak by the determination of a junior. After the benediction by the rector, the Rev. W. O. Waters, the Juniors were plentifully regaled upstairs by the ladies of the parish.

Meanwhile the Seniors, who had been dropping in continuously, were called to order by the chairman of the Local Council, Mr. Doggett of Trinity. The routine business was soon disposed of, and opportunity then afforded the men to meet Messrs. Hadden, Secretary of the New York Council, and Carleton. On the descent of the Juniors to the choir-room, the long line of Seniors filed up to Grace Hall, and soon filled the seats at the amply replenished tables. Twelve of the clergy were present, and all who supped were loud in compliment of the hostesses who had not been dismayed by an invasion of nearly 300 boys and men. All of the brothers at 8 p. m. fell in behind the long vested choir, and produced an inspiring effect by their participation in the processional, "Onward, Christian soldiers." Shortened Even-song was said. On the retirement of those vested, Mr. Courtenay Barber of the Redeemer, recently elected to the National Council, took the chair of this post-Convention meeting, and introduced the Rev. W. E. Bentley, of whose work in Chicago we are writing elsewhere. He was followed by Mr.

John Smale of Epiphany, whose theme was "The Forward Movement"; as the Rev. W. G. Blossom's was on the Rule of Prayer, and Mr. Joseph L. Moore of Western Springs, spoke on the Rule of Service. The Rev. G. Craig Stewart of Glencoe summed up by exhorting the Brotherhood to press forward with eagerness and resolution in the cause of Christ and His Church. At 10 p. m. the Rev. W. O. Waters closed this successful gathering with the Benediction. All of those mentioned, except the last, had been among the 18 Chicago delegates to the last B. S. A. Convention.

THE REV. W. E. BENTLEY, who resigned the rectorship of the Resurrection, New York, to devote himself to the extension of the sphere and influence of the Actors' Church Alliance, of which he is secretary, has had a busy week in Chicago. On Wednesday, 22nd, he addressed the Daughters of the King, in annual convention assembled in Grace Church; on the 24th he was a prominent speaker at the quarterly meeting of the Chicago Chapters of the Brotherhood in Grace Church, arguing forcibly for the Church's taking an interest in the purification of the theatre. On Sunday morning he was the preacher in Grace Church. At 2 p. m. of Monday, on the invitation of Dr. Clinton Locke, Dean of the N. E. Convocation, some 45 of the clergy, including several from the country, listened to a full and clear explanation of the purposes of the Alliance, preparatory to the organization of a Chicago branch, for which a public meeting is called for 3 p. m. of Tuesday, the 27th. At the Monday meeting in the Church Club rooms, over which the Rev. Dr. Wilson presided, many illustrations were given by Mr. Bentley of the mutual advantages to the pulpit and the stage derivable from the Alliance. Mr. Bentley answered, to the complete satisfaction of the meeting, three or four questions by as many of the clergy, and so gratified his attentive audience that most of those present joined the Alliance then and there.

THE REV. THOMAS W. MACLEAN of Minneapolis is *locum tenens* at the Redeemer for the month, and the Rev. T. D. Phillippis at St. Paul's, Rogers Park. For neither of these vacancies, nor for the Mediator, Morgan Park, have rectors yet been chosen.

ANNOUNCEMENT is made that at the annual meeting of the Church Club, preceded by dinner at 6:15 p. m., in Kinsley's, the speakers will be Prof. Canfield of Columbia University, New York, and the Rev. Dr. H. D. Robinson, Warden of Racine College.

CONNECTICUT.

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

Death of Wm. H. Seymour—Farewell to Dr. Lines—Archdeaconry at Bantam.

THE DEATH is announced, at Brockport, N. Y., of Mr. William H. Seymour. Mr. Seymour was born in Litchfield, in what is now the rectory of St. Michael's parish, in 1802. He was a kinsman of the Rev. Storrs O. Seymour, D.D., the present rector.

THE ASSOCIATION of the clergy of New Haven has tendered a complimentary dinner at the rectory of Christ Church, to the Rev. Dr. Lines. It was arranged by the rector, the Rev. Dr. Geo. Brinley Morgan. The Bishop of Vermont was present as guest of the rector. The city clergy also presented complimentary resolutions, in which they speak of Dr. Lines' "Catholic-minded spirit which has manifested itself in a large and sympathetic interest in the development of Church life in this city. Upon his calm and wise judgment, his brethren have always greatly relied. Always a consistent Churchman, Dr. Lines has sympathized with all that was good in the religious movements of our day."

A feeling response was made by Dr. Lines. His going from us is deeply regretted.

THE QUARTERLY meeting of the Archdeaconry of Litchfield was held at St. Paul's, Bantam, on Oct. 5 and 6. An historical sermon, of much interest, was delivered by the Rev. Storrs O. Seymour, D.D., rector of St. Michael's, Litchfield, tracing the fortunes of the Church in the town, from the earliest days. Bantam, as well as Milton, the other parish of the cure, is within the limits of the ancient town of Litchfield. The meeting was one of especial interest as marking the close, at All Saints', of the rectorship of the Rev. Hiram Stone, extending over a period of 30 years. He will carry into his well-earned retirement the love of his parishioners, and well wishes of the community. He will remain as rector emeritus, residing in the village of Litchfield.

DALLAS.

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

Accident to the Bishop—The Schools—Missionary Work.

THE BISHOP met with a slight accident to his back towards the end of last month, while lifting his buggy, but is, we are glad to say, quite himself again. It prevented him, much to his regret, from being present at the consecration of Bishop Bratton at Jackson, Miss., and also from going to the Missionary Council.

ST. MARY'S COLLEGE is having one of its usually successful years, its boarding establishment being full and its day school department largely attended. St. Matthew's Grammar School is also in full swing in its old quarters next to the Cathedral, and one of its professors told your scribe that they had never had such a splendid lot of boys as at present. This school, the nursery to Sewanee, under the ever-watchful eye of Dean Stuck, has so outgrown itself numerically and in the public confidence, that steps have been taken to build a new house to be called "The Garrett Military Institute." An elegant, central site has been secured and it will be ready for next year's work.

THE FOUNDATION stone of the Church of the Incarnation was duly laid during August. The Bishop performed the ceremony and addressed the crowd. The new church will seat about 600, will be built of pressed red brick, and will cost about \$6,000, most of which has been collected, so after a struggle of five years or more, this parish, composed mostly of the poorer, wage-earning class, will have a noble edifice to worship in, instead of the dilapidated frame structure that has served for so long.

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Improves the flavor and adds to the healthfulness of the food.

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CHICAGO

ALL SAINTS', Dallas, has at last finished its \$700 rectory through the indefatigable labor of its Ladies' Guild, and that all-deserving "Soldier of the Cross," the venerable Archdeacon, Edw. Wickens, its rector, has a cozy home to receive his parishioners.

THE REV. G. L. L. GORDON, formerly a missionary, is now in charge of Christ Church, Oak Cliff (a suburb of Dallas), and St. Thomas', Ennis, giving three Sundays a month to the former and one to the latter. An Altar Guild has been organized at Oak Cliff and a Ladies' Guild at Ennis. The surpliced choir at Ennis which, two years ago, was the pride of the town, but which has been suspended for more than a year, is now practicing again and will reappear about Advent.

THE WOMAN'S AUXILIARY held quite a large meeting at the home of its president, Mrs. Thatcher, on the 28th inst., to hear a talk on Alaska from the Rev. G. L. L. Gordon. The Very Rev. Dean Stuck presided on the occasion and it was resolved to devote a large part of the diocesan effort to assist Bishop Rowe this next year.

GEORGIA.

C. K. NELSON, D.D., Bishop.

The Dean's Anniversary.

ON THURSDAY night, Oct. 22d, a reception was tendered to Dean and Mrs. Knight on the occasion of the tenth anniversary of the Dean's pastorate. Many took advantage of the opportunity to present their congratulations, and a beautiful chest of silver was presented, on behalf of many friends, by Capt. W. A. Hansell.

INDIANAPOLIS.

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

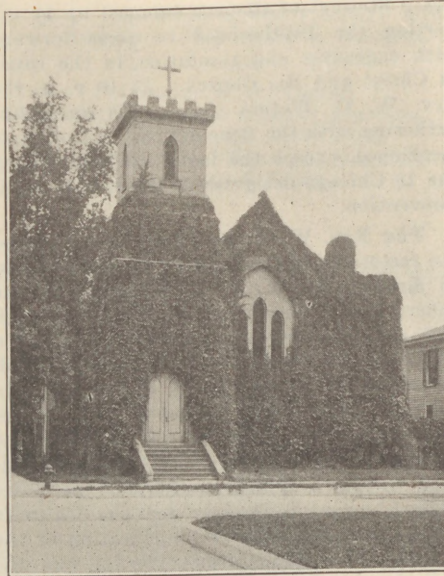
Window at Richmond—Improvements at Vincennes—Harvest Home at Muncie.

A VERY BEAUTIFUL Tiffany window has been placed in St. Paul's Church, Richmond (Rev. H. H. Hadley, Jr., rector), as a memorial to Mr. Richard Jackson, and Mrs. Anne M. Jackson, by the members of the family. The design is that of an angel in a field of lilies. At the bottom there are two inscriptions. One is: "I look for the Resurrection of the dead, and the life of the world to come." The other: "In memory of our father and mother, Richard Jackson, died February 16, 1881; Anna M. Jackson, died February 19, 1902." The window was dedicated, Sunday, Oct. 18.

EXTENSIVE improvements have recently been made in St. John's Church, Vincennes (Rev. C. H. W. Stocking, D.D., rector). The walls have been newly painted throughout and the church newly carpeted. The rector has also been presented with a handsome silk cassock by a former parishioner in Detroit. Though long in ministerial work, Dr. Stocking is stronger and more active and vigorous than ever before, being superintendent of his Sunday School, precentor of his choir, Professor of Pedagogy and Philosophy in the University, missionary at Olney in the Diocese of Springfield, and chaplain of four Masonic bodies, in addition to the rectorship of his parish, and he is now editing his fourth genealogical history of American families.

The parish is located at the scene of the charming romance, *Alice of Old Vincennes*, the oldest city in Indiana, founded in 1710. It is the seat of an old Roman Cathedral, of the University, which latter was endowed with public lands, and General William Henry Harrison, afterward President of the United States, was its first president. St. James' parish was organized in October, 1839. For four years the congregation worshipped in the town hall, until a church was built and consecrated by Bishop Kemper in 1843, the building lot, which was subse-

quently exchanged for the present more favorable site, having been donated by Gen. Harrison. Among the contributors to the young parish were Queen Victoria, the Arch-



ST. JAMES' CHURCH, VINCENNES, IND.

bishops of Canterbury, York, Dublin, and Armagh, Mr. Gladstone, and other English notables, whose interest was enlisted by the Rev. B. B. Killikelly, the first rector. There have been eighteen rectors, of whom nine are still living. Dr. Stocking took charge of the parish last New Year's, and has infused a new and vigorous life into it.

THE SECOND ANNUAL Harvest Festival was celebrated at Grace Church, Muncie, Sunday, October 8th, and was in every respect a splendid success. The music, which was rendered by the vested choir of upwards of forty men and boys, all volunteers, trained by the rector (Rev. Dr. W. K. Berry), was as nearly perfect as possible and reflected great credit on the Rev. director and on all concerned. The services were choral throughout. The flowers on the altar (choice chrysanthemums), were sent to the rector by a friend in the Diocese of Iowa.

LONG ISLAND.

FREDERICK BURGESS, D.D., Bishop.

St. John's—B. S. A.—Cornerstone at Northport—Daughters of the King—Newtown Shelter Island.

THE CORNER STONE of the new Babies' Shelter at Saint Johnland, was laid on Mon-

day, Oct. 19, by Mrs. Anna Rutherford, who has personally raised almost the entire sum necessary to pay the cost of construction. The exercises were conducted by the Rev. Dr. Henry Mottet, President of the Board of Trustees, assisted by the Superintendent, the Rev. N. O. Halsted, and the vested choir from the Home chapel. The address was by the Rev. Dr. Mottet, and the laying of the corner stone by Mrs. Rutherford.

It was in 1871 that the late Rev. F. E. Lawrence, D.D., then the honored and beloved rector of the Church of the Holy Communion, resolved to create an orphanage for babies. The frequent and distressing appeals which came to him aroused his pity and affection. To him belongs the distinction of establishing the first charity of this character in New York. His chief supporters at that time were the Sisters of the Holy Communion, and the children of his Sunday School. The former quickly offered to mother the project, and the latter to sustain it financially, as far as possible. Commenced within two rooms of an ordinary dwelling house, the demands made upon this beginning of the Babies' Shelter grew beyond all expectation. At the same time other friends were raised up, and all these increased in interest as they increased in numbers. Within a few years, the first residence was given up for another, consisting of two entire floors. Later on, a whole house was rented; and finally it became possible to buy a house and adapt it for the uses of such an undertaking. Scores of people not only within but also without the parish, became interested, and gladly assisted the good pastor, the Sisters, and the Sunday School children in their gracious work of providing a home for orphan babies who were brought to the Sisters from all parts of the city, and very few of whom belonged to the parish.

In the spring of 1892, the way was opened to have the babies spend the entire summer at Saint Johnland, in a large house especially prepared for their use. Never was seen a score or more of healthier, happier, more contented babies than those of our Shelter, when the time came that they should return to their town house, located in the great commercial district. Then was the proposition made that the babies should make Saint Johnland their permanent home. Here they would actually live in the country, close by Long Island Sound, in the enjoyment of a beautiful church and a perfectly equipped kindergarten, near to the last resting place of the great Dr. Muhlenberg, the founder of the Church of the Holy Communion, and the father of St. Luke's Hospi-

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tal and Saint Johnland. The last ten years have demonstrated the wisdom of this change both in the benefit to the children and the reduction in cost of administration.

The frame house now occupied is old and incapable of adaptation. The new house has been especially planned for the use of the Babies' Shelter, and when completed will be a model Home.

THE ANNUAL meeting of the Long Island Local Assembly of the Brotherhood of St. Andrew was held on the afternoon and evening of Thursday, Oct. 29, at the Church of the Incarnation, Brooklyn. The annual reports were presented at the afternoon session and the election of officers for the ensuing year were held. The evening meeting took the form of a post-convention conference, with addresses by Messrs. Hubert Carleton, General Secretary of the Brotherhood; Alexander M. Hadden, Secretary of the New York Local Assembly, Henry Valk of the Church of the Resurrection, Richmond Hill, and other delegates to the recent National Convention at Denver. Several new chapters of the Brotherhood have been formed in the Diocese during the year, and others have been revived. A marked increase of interest is noted in the work of the Order in Long Island, and the officers of the Local Assembly are preparing for an especially vigorous campaign in the winter months. Mr. William Braddon, who has held the office of President of the Long Island Assembly for the past five years, declined renomination to that office, owing to the pressure of other cares. He will remain, however, a member of the executive committee, *ex officio*, as National Council member for Long Island, and will, therefore, maintain active connection with the work.

THE REV. A. MACKAY PORTER, rector of St. James' Church, Colgrove, California, and Miss Sophia S. Jewett, daughter of the Rev. E. H. Jewett, were united in holy matrimony at the Cathedral of the Incarnation, Oct. 17th. The father of the bride, assisted by the Rev. F. B. Reazor of St. Mark's Church, West Orange, N. J., officiated, Bishop Burgess bestowing the blessing. Professor Clement R. Gale, organist and director of music at the General Theological Seminary, presided at the organ.

A PARISHIONER of St. Ann's Church, Brooklyn (Rev. Reese F. Alsop, D.D., rector), has given the sum of \$500 for a memorial chancel rail.

ON WEDNESDAY, Oct. 21st, the corner stone of the new guild house for Trinity Church, Northport (Rev. C. E. Cragg, rector), was laid. The Venerable William Holden, Archdeacon of Suffolk County, and a former rector of the parish, officiated. The Rev. Dr. Darlington, rector of Christ Church, Brooklyn, E. D., was the preacher. The guild house, it is expected, will be completed the early part of December. The plans show a neat and substantial structure. In design it will correspond with the Gothic architectural style of the church and will cost about \$2,500.

A MEMORIAL WINDOW will be unveiled on the Feast of All Saints' at the Church of the Redeemer, Brooklyn (Rev. Thomas J. Lacey, Ph.D., rector). The window is a rare piece of workmanship representing Christ in conversation with the Samaritan woman by the well. It is the gift of William M. Knight, in memory of his mother.

THE EIGHTEENTH Local Assembly of the Daughters of the King was held in St. Ann's Church, Brooklyn (Rev. Reese F. Alsop, D.D., rector), Thursday, Oct. 22d. The sessions opened with celebration of the Holy Communion and sermon by the rector. The afternoon session began with a business meeting, presided over by the president, Mrs. William Martin. Reports were received from the seventeen chapters represented. Arrangements were made for a Quiet Day to be held during

Advent. Following the business meeting the Rev. T. J. Lacey, Ph.D., rector of the Church of the Redeemer, delivered an address on the spiritual life and influence of woman. A Quiet Hour was conducted by the Rev. Dr. Darlington, the theme of the meditation being, "Am I my Brother's Keeper?" The evening service for the Daughters of the King and the Brotherhood of St. Andrew was addressed by the Rev. W. Strother Jones, D.D., rector of St. Michael's Church, Trenton, N. J. The speaker dwelt upon the advancement of the work for Christ and the possibilities in the work for women organized into such an order.

A VERY HANDSOME window representing the "Good Shepherd" was unveiled in St. James' Church, Newtown (Rev. E. M. McGuffey, rector), Sunday, Oct. 25th. The inscription on the window read: "1704-1904. Erected to the Glory of God and in honor of the two hundredth anniversary of the founding of St. James' Church."

ST. MARY'S CHURCH, Shelter Island (Rev. Dr. Bert Foster, rector), recently observed a harvest home festival, after which the fruits and vegetables were sent to the Home of St. Giles' for Crippled Children in Brooklyn. A reception was also given recently by St. Mary's Guild to the new rector and his family.

INVITATIONS have been issued for the celebration of the centennial anniversary of Christ Church, Manhasset (Rev. Charles L. Newbold, rector), during the octave of All Saints', Nov. 1st to 8th. On All Saints' Day the rector will preach historical sermons. Wednesday, Nov. 4th, a reception will be tendered the rector and his wife, in honor of the twenty-fifth anniversary of his rectorship. Thursday, Nov. 8th, there will be a public service in the church. Addresses will be made by the rectors of neighboring parishes. On the octave the Bishop will confirm a class. An effort is being made to increase the endowment fund to \$20,000. The fund at the present time amounts to \$6,267.90.

A VERY APPROPRIATE service was rendered at the time of the Very Rev. John Robert Moses, dean of the Cathedral of the Incarnation, broke the ground on Sunday, Oct.

Doctor Knew.

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18th, for the new rectory of the Church of the Transfiguration, Freeport (Rev. Pelham S. Bissell, rector). The rectory will be a large and commodious structure, to cost \$4,000.

THE LONG ISLAND branch of the Woman's Auxiliary has projected a plan to create a memorial of an unusual nature to the memory of the late president, Mrs. Cox. The memorial takes the form of a gift of \$1,000, presented at the anniversary service, Nov. 12th. The definite form of the memorial will be decided later, but will be subject to the suggestion of Bishop Rowe of Alaska. Mrs. Cox was long interested in this missionary field.

A PETITION circulated by a number of Churchmen resident in Lynbrook resulted in the first service being held the Eighth Sunday after Trinity in Foresters' Hall. The Rev. Canon Bryan, Archdeacon of Queens and Nassau Counties, officiated. The outlook was so encouraging that arrangements for a location were made and on the Twelfth Sunday after Trinity the congregation worshiped in a store fitted for chapel use, on Atlantic Avenue. A permanent organization was effected Sept. 22d, under the title of Christ Church, with the Rev. J. C. Hall as priest in charge. The mission has been the recipient of a number of gifts. The Rev. Fr. Ritchie, rector of St. Ignatius', Manhattan, presented the handsome oak altar; Mr. Charles A. Fass, Jr., gave a handsome brass altar cross; and the Rev. J. E. Cowles Chorley, rector of Emmanuel Church, Great River, the silver Communion vessels.

MARYLAND.

WM. PARET, D.D., LL.D., Bishop.
Rector Instituted.

THE BISHOP instituted the Rev. Dr. F. Ward Denys as rector of St. Mary's Church, Baltimore, on St. Luke's day, he being, it is said, only the second priest within the Diocese to be instituted according to the office in the Prayer Book.

THE REV. W. H. H. POWERS, rector of Trinity Church, Towson, has returned to his parish after several weeks' vacation spent in Maine.

MASSACHUSETTS.

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

New Rector at Dorchester—The Clergy—East-ern Convocation—Anniversary at Taunton.

THE REV. DANIEL C. HINTON, who has accepted the rectorship of St. Ann's Church, Dorchester, is a native of Wausau, Wisconsin, and was born in 1872. Entering Nashotah, he was graduated in 1896, and was ordained in the same year both as deacon and as priest by the Bishop of Fond du Lac, who had

also confirmed him. For the first few months of his ministry, Mr. Hinton was in charge of St. Agnes' Church, Algoma, and from 1897 to 1900, rector of St. Paul's, Plymouth, Wis., both of them within the Diocese of Fond du Lac. He was curate at the parish of St. Edward the Martyr, New York City, for a short time thereafter, and in the same year became assistant to the Rev. Dr. Frisby at the Church of the Advent, Boston, which latter post he now relinquishes to accept the rectorship named. Mr. Hinton enters upon his new duties on All Saints' day.

THE REV. DR. LINDSAY is still confined to his home, and may not be able to resume his duties for some time. The Rev. Reuben Kidner has returned from England, but has been ill for some time. The Rev. John T. Suter, after two successful operations, is now better, and will soon resume the care of his parish.

THE REV. T. L. FISHER of Ayer has just completed a parish house at Forge Village, a small village, where services are regularly held, and the social life of the place helped and strengthened by this project.

THE EASTERN CONVOCATION held its 291st meeting in St. Mary's Church, Newton, Lower Falls. The Rev. Frederic Palmer of Andover preached the sermon at the celebration of the Holy Communion. The business meeting followed. After luncheon, a conference upon the "Revised Version; Should it be used in our Churches?" was discussed by the Rev. Wm. H. Van Allen of Boston, the Rev. Edward F. Sullivan of Newton, and others.

ST. THOMAS' CHURCH, Taunton (Rev. Morton Stone, rector), has had its 175th anniversary. The parish was formed in 1728 by persons trained in the discipline of the Church of England. Captain Coram was the largest benefactor, and a man of prominence in his day, after whom the parish house is now named. Other liberal givers were Thomas Cobb, and Thomas Baylier. The present church building is the third one constructed for the parish. The first resident rector was the Rev. John Lyon.

MICHIGAN.

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

THE DETROIT CLERICUS resumed its usual meetings for the year in St. John's parish house, Monday, Oct. 12th. The paper was read by Rev. Charles L. Arnold of St. Peter's Church. The subject was, "Public Ownership of Public Utilities."

THE *Epiphany Monthly* for October says: "The Church House is assured. The contract has been let, and we trust that it will be completed by Christmas." We are glad to

notice this; also the following words of the rector, the Rev. John A. Chapin: "One year ago the rector began his work at Epiphany by appointment of the Bishop. To him the year has been a period of unclouded happiness. With the loyal support of the vestry and congregation, he feels the coming year is full of promise for a larger growth in things temporal and spiritual. He prays that we may 'go from strength to strength' in the 'fellowship of the Holy Ghost.'"

MINNESOTA.

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

Diocesan Notes - Convocation at Northfield.

A VERY HANDSOME processional cross has been presented to the church at Albert Lea, in memory of a former choir boy. Several rooms have been added to the rectory, which adds to the comfort of the house.

MR. STEPHEN GREEN UPPDIKE, late Congregational minister, has been admitted as a postulant for Holy Orders in the church at Wilmar.

IN THE DEATH of Mrs. Angelina Ordalia Baldwin, wife of Judge Baldwin, the parish at Redwood Falls loses its first communicant. Confirmed by Bishop Whipple, forty years ago, the first Church service was held in her home, and she has been identified with the parish ever since. She came here in 1871.

THE DATES for holding the mission to be conducted by Bishop Weller of Fond du Lac at Gethsemane, Minneapolis, are from Jan. 10 until 17, 1904. There will be two celebrations daily, children's service every afternoon, and the mission service in the evening. The rector has already issued a form of intercession for God's blessing upon the mission.

The rector, the Rev. I. P. Johnson, on St. Luke's day, commemorated his 12th anniversary in the priesthood with a celebration of the Holy Eucharist, and a pastoral sermon. The offerings at the 8 A. M. celebration will be devoted towards building a chapel for the "Shepherd's Fold Mission," which he hopes to build during the coming year.

ACCORDING to the usual custom annually observed in Holy Trinity parish, Minneapolis, a reception was tendered to the students upon the opening of the fall term of the State University, in the guild hall. The Bishop, rector, and Mr. J. T. Wyman, one of the Regents, delivered short but appropriate speeches. The Girls' Club furnished refreshments.

THE BISHOP has assigned to Mr. E. I. Gilmore, late Methodist minister and recently confirmed in St. Mark's pro-Cathedral, while preparing for Holy Orders, to the missions at Hutchinson, Browntown, and Glencoe.

THE CHURCH CLUB will hold a Trinity-tide banquet at the Commercial Club, Nov. 5th.

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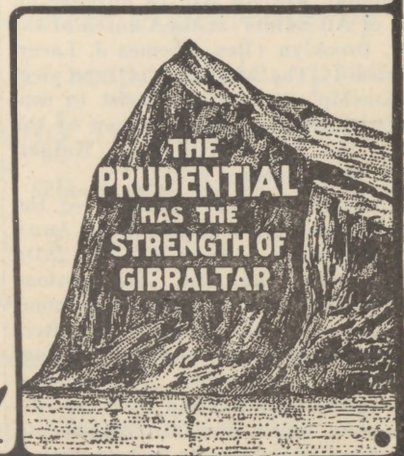
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Topics for discussion are: "Will Socialism Aid or Hinder the Work of the Church?" by Isaac Peterson of Gethsemane, Minneapolis; "Is Not our Church Work, Diocesan and Parochial, Over-organized?" by the Rev. T. P. Thurston, rector of St. Paul's, Minneapolis. The club now numbers 150 members. The 12th National Conference of Church Clubs in the United States, which will be held here in the latter part of April next, is being looked forward to by the members with great pleasure.

ALTHOUGH the interior of the new Church of St. John the Evangelist, St. Paul, is not quite finished, services were held in it on St. Luke's day, beginning with a celebration of the Holy Eucharist. It will be formally dedicated shortly, when a full description will be given.

THE FARIBAULT CONVOCATION held its Trinity-tide meeting on the 20th and 21st of October at All Saints' Church, Northfield (the Rev. E. W. Couper, rector). There were fifteen clergymen present, and they were most hospitably entertained. The Rev. T. P. Thurston of St. Paul's, Minneapolis, preached the Convocation sermon, a thoroughly manly presentation of the place of Principle and Personality in the work of the Church.

The second day began with a Celebration, followed by Convocation reports and missionary conference. The Dean read an *ad clerum* paper on Clerical Education, which was well discussed. The Rev. George C. Dunlop gave an excellent review of Adam's "Primer of Education, with special reference to Sunday School work," which also was earnestly discussed.

The final meeting was given to Evening Prayer, and the answering of questions from the Question Box. The Dean was assisted by the Rev. Messrs. Davis, Tate, Budlong, and Dunlop, and the close interest of the congregation was held for over an hour.

MISSOURI.

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

Harvest Festival at St. James.

A UNIQUE feature of the harvest festival of St. James' Church, St. Louis, held on Wednesday morning, Oct. 14th, was that the principal address was delivered by Mr. E. C. Simmons, who told the story of the foundation and growth of the work, of which he has been very largely the motive power. Mr. Simmons was followed by the rector, the Rev. E. Duckworth.

NEWARK.

IT IS NOW STATED that the consecration of Dr. Lines, Bishop-elect of Newark, will take place at St. Peter's Church, Morristown, the date not yet being fixed.

NEW JERSEY.

JOHN SCARBOROUGH, D.D., Bishop.

Convocation at South Amboy—Bi-Centennial at Elizabeth—Burlington—Seaside Resorts.

ONE OF THE MOST interesting meetings of the Convocation of New Brunswick that has been held for some time was that which assembled in Christ Church, South Amboy, on Tuesday, Oct. 20. A feature of the session was the unanimous endorsement of the action of the Bishop in refusing to receive into the Diocese a priest who had married a divorced woman. Toward the close of the Convocation meeting the Rev. Chas. Fiske of Somerville, introduced the following resolution:

"Resolved, That this Convocation desires to place on record its appreciation of the recent action of the Bishop of the Diocese in the matter of divorce, and its thanks for his courageous stand on this great moral question."

Mr. Fiske said that the sanctity of the home lay at the foundation of all moral and religious problems and that the prevalence of divorce was one of the chief evils that

attacked the purity of home life. When the evil appeared among the laity it was bad enough, but when the ranks of the clergy were also assailed, it was time that a firm stand, such as the Bishop had taken, should receive public support. He does not need our approval, the speaker said, but we need to express it, and to do so cannot fail to have moral influence.

Amid much applause, it was moved that the resolution be passed by a standing vote, and this was done, every clergyman and layman present rising.

ST. MARY'S, Point Pleasant, has voluntarily relinquished its position as a mission in care of the Convocation, and with the consent of the Bishop and the Standing Committee, has organized as a parish. The Rev. Harry Howe Bogert has been called to the rectorship, and has already entered upon his duties. Other missionary progress was detailed. The work of the Associate Mission has been very successful also, during the year, and its efficiency will probably be increased through the action of the Bishop and the Dean in deciding to engage a priest to become the active head of the work and at the same time a travelling missionary for the Convocation, planning new work and locating the most promising fields for advance. The Rev. M. B. Nash has been offered the position. On his acceptance he will reside at the Mission House in Trenton and have oversight of the work, while the Rev. E. J. Knight of Christ Church, Trenton, will remain as financial head, a position he has occupied since the mission was organized, giving his services without salary. He has heretofore had general charge of the work, as well, but the increasing pressure of parish labors prevents his giving so much time now to the mission. The engagement of Mr. Nash is made possible by a generous gift from the Treasurer of Convocation, Mr. A. A. De Voe, who has given the Bishop \$10,000 in bonds and stocks for use in advancing the missionary work of the Convocation.

ARRANGEMENTS are in progress for the approaching bi-centennial celebration of the first services of the Church in Elizabeth. The mother church of the city, St. John's, has taken the initiative for the celebration, and the rectors of the other churches of the city have been invited to take part in the services. The clergy and laity of the Diocese

Busy Doctor

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will also attend very generally, as this 200th anniversary is of special interest to the entire Church in north Jersey. The anniversary occurs Tuesday, Nov. 10.

THE NEWLY renovated parish house of St. John's Church, Somerville (the Rev. Chas. Fiske, rector), was formally opened on Tuesday, Oct. 20. In the evening there was a parish reception to mark the event.

"ST. MARY'S CHIMES," the record of the recent bi-centennial of the parish of St. Mary's, Burlington, has been published in book form, filled with illustrations, and beautifully bound. Mr. Henry D. Gremmore and George W. Hewitt are the compiler's and editors. There is hardly a parish in the country that excels St. Mary's, Burlington, in historic interest. Both John Talbot and George Keith labored there, and laid foundations that endured. It is possible that John Talbot was consecrated a Bishop by the "Non-Jurors," but for political reasons he did not claim jurisdiction, nor exercise his office. Parts of the original church remain, though the building has several times been enlarged. The graves of Bishops Doane and Odenheimer are both shadowed by the graceful spire of the new St. Mary's.

ST. GEORGE'S CHURCH, Rumson Hills, has a most commanding site in full view of the Atlantic, though some miles inland. When built, it was thought that before long it would be surrounded by homes, but a few gentlemen of wealth have bought up the land and built mansions, so that the population is still sparse. The church is open only for six months of the year. The Rev. Mr. Talcott of the Diocese of New York, whose summer home is near by, has had charge of the parish during the past season, and has met with great success. On the occasion of the recent visit of the Bishop, he commended very heartily the present conduct of affairs. There were no Confirmations, because most of the worshippers have their city churches, and prefer that Baptisms and Confirmations should be recorded there.

ST. MARY'S CHURCH, Clementon, half an hour's ride from Camden on the Reading R. R. to Atlantic City, is prettily situated in the very centre of a small but thriving community. It was built mainly through the efforts, and by the gifts, of the late Mr. John Lucas of Gibbsborough. The Rev. Thomas H. Gordon of St. John's, Chew's Landing, six miles distant, is now the minister in charge. There are many little thriving towns springing up along this line of railway, and the Church keeps a watchful eye on them. Magnolia, ten miles nearer the city, has just purchased a desirable site and is about to build a modest church on it. The Rev. Mr. Gordon cares for this place also, giving each of the three places one service every Sunday.

OTHER POINTS in the Southern Convocation which show steady and encouraging growth are Palmyra, which is thriving rapidly; Paulsboro, which is having a large increase of population owing to the erection of important industrial plants there; and Westville, which is a mission of the church at Gloucester and is ministered to by the Rev. Chauncey Emhardt. A chapel is soon to be built there, in all probability.

THE PLAINFIELD CLERICUS met on Tuesday, Oct. 13, with the Rev. A. S. Phelps, rector of St. Paul's Church, Bound Brook, with an unusually large attendance. There was an interesting discussion of the topic, "How shall we Create an Interest in Missions and What is the Best Method of Meeting Missionary Obligations?" At the next meeting of the Clericus there will be a discussion of the Marginal Readings Bible, by three members of the Clericus.

NEW YORK.

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

Parish House at Irvington—Anniversary at Beloved Disciple—Trinity Church.

THE NEW parish house of St. Barnabas' Church, Irvington-on-Hudson (Rev. W. H. Benjamin, D.D., rector), entirely completed and paid for by the parishioners, was dedicated on St. Luke's day. The choir sang from their stalls in the choir room, the members of the guilds assembled in the beautifully furnished guild room, and the rest of the people gathered in the Sunday School room and in the hall. The rector, preceded by the cross, went from room to room, dedicating each to its purpose. The parish house is most complete, and is the gift of all the parishioners, each man, woman, and child having given according to his means. A reception was held on the 21st, to which all the parishioners were invited.

AT THE Church of the Beloved Disciple will be observed the thirtieth anniversary of the consecration of the parish church, beginning next Sunday, All Saints' day, and extending over the following Sunday. On both Sundays the eleven o'clock service will be the Holy Communion. There will also be daily Celebration during the week at 7:30 A. M., besides the usual Celebrations at 10 on Monday, Wednesday, and Friday. There will be evening services during the week on Tuesday, Wednesday, Thursday, and Friday; Sunday evening, Nov. 1st, the Rev. Henry Lubeck, D.D., D.C.L., rector of the Church of Zion and St. Timothy; Tuesday evening, Nov. 3d, the Rt. Rev. Henry C. Potter, D.D., LL.D., D.C.L., Bishop of New York; Wednesday evening, Nov. 4th (anniversary of the Parish Societies), the Rev. David H. Greer, D.D., rector of St. Bartholomew's Church, and Bishop Coadjutor-elect of New York; Thursday evening, Nov. 5th, the Rt. Rev. Ethelbert Talbot, D.D., LL.D., Bishop of Central Pennsylvania; Friday evening, Nov. 6th, the Ven. Archdeacon William W. Kirby, D.D., rector of Christ Church, Rye; Sunday morning, Nov. 8th, the Rt. Rev. Leighton Coleman, D.D., LL.D., Bishop of Delaware; Sunday evening, Nov. 8th, the Rev. William M. Grosvenor, D.D., rector of the Church of the Incarnation.

THE ARRANGEMENT of Sunday morning services at Trinity Church has been changed, and in future on every Sunday morning there will be morning prayer and litany, sung to plain music by small choir, at 10 o'clock, at the conclusion of which the choir will retire. At 10:45 there will be the High Celebration and sermon with full choir. This is a decided improvement on the former arrangement, whereby on all Sundays except the first in the month, the one service included morning prayer, litany, and the Holy Communion, all of them choral and extending to a great length. Dean Robbins of the General Theological Seminary has accepted an appointment to preach at Trinity Church on the morning of the fourth Sunday in each month.

OHIO.

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

Anniversary in Cleveland.

CALVARY CHURCH, Toledo, celebrated the 25th anniversary of the laying of the corner stone on Oct. 16th. The Rt. Rev. Leighton Coleman, Bishop of Delaware, preached the sermon, and Trinity choir furnished the music. The service was entirely choral. On Oct. 17th the rector, the Rev. L. E. Daniels, gave an historical review, naming the sixteen rectors who had served the parish, each one averaging one year and a half. This service was also choral, the music being rendered by the Calvary choir, as drilled by the rector. After this service the new parish house was blessed by the Bishop of the Dio-

cese, who, with Bishop Coleman, the rector, and Mr. Milmine for the vestry, added entertaining and helpful remarks.

On Sunday, 18th, St. Luke's day, the Bishop of the Diocese consecrated the church. The service was again choral, and the sermon was by the Rt. Rev. E. R. Atwill, D.D., Bishop of West Missouri. At this service Bishop Leonard also blessed the new paten and chalice. These were made from materials given by the parishioners and friends, the many gavels being given by Mr. S. S. Hubbard of St. Mark's Church. In the evening Bishop Coleman preached again. Bishops Coleman and Atwill kindly attended these services because, under the former, 25 years ago, Calvary began as a mission, when as rector of Trinity, the Bishop gave it great assistance; while the latter, when also presiding over Trinity, helped the mission to become an independent parish. This first year of the present rectorship has brought fresh hope and life, and every one of seven organizations, and nearly every member of the parish cooperated liberally in paying the debt.

OREGON.

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

Resignation of Diocesan Missionary.

THE DIOCESAN MISSIONARY, the Rev. A. Kingsley Glover, has tendered his resignation, to take effect Nov. 1st., and will become missionary at Auburn, Cal., in the District of Sacramento. Mr. Glover has been something more than a year in the diocesan missionary work of Oregon, and has visited nearly every parish and mission during that period.

PENNSYLVANIA.

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

Clerical Brotherhood—Philadelphia Notes—

Death of Rev. Paulus Moort Frankford—Dedication Festivals—Philadelphia Notes.

AT THE MEETING of the Clerical Brotherhood on Monday, Oct. 12th, a paper was read by the Rev. G. Woolsey Hodge on "Christian Worship." The paper was a plea for the wider recognition of the Holy Eucharist as the great central act of Christian worship, and advocated strongly a late celebration every Sunday.

THE RT. REV. REGINALD H. WELLER, D.D., Bishop Coadjutor of Fond du Lac, preached a series of three mission sermons in the Church of the Transfiguration (the Rev. H. H. P. Roche, rector), on the evenings of Oct. 13, 14, and 15. The church was crowded for these sermons, and close attention was given by all to Bishop Weller's excellent instructions on some of the practical features of the Christian life. The Bishop also gave a meditation in the chapel of the Divinity School during his visit to Philadelphia.

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AT THE AUTUMN meeting of the vestry of Calvary Church, West Philadelphia (the Rev. W. K. Damuth, rector), it was decided to commence at once a fund for building a clergy house as a memorial to the late rector, the Rev. Alden Welling.

THE CHURCH OF THE RESURRECTION (the Rev. Joseph R. Moore, rector), is raising a fund of \$18,000 for the erection of a new parish building. They now have about three-quarters of this amount in hand.

THE REV. GEORGE GUNNELL has recovered from his recent illness, and officiated at his church, St. Andrew's, on Sunday, Oct. 18th. A sewing school and industrial classes are soon to be organized, and the parish is to be worked along institutional lines as far as possible.

THE REV. A. J. ARKIN, rector of St. George's chapel, announces that he has in hand about \$900 for the new organ, and still needs about \$500.

THE DEDICATION of the new altar and reredos erected in St. James' Church, Philadelphia (Rev. W. C. Richardson, rector), is appointed to be held on All Saints' day at 11 o'clock.

THE REV. PAULUS MOORT of the Liberian Mission, died on Saturday, Oct. 17th, in the Episcopal Hospital, Philadelphia, from a stroke of paralysis. He was born in St. Croix, Danish West Indies, in 1850, and was educated in the Episcopal Academy at Raleigh, N. C., and the Divinity School in this city. For many years he was engaged in missionary work in Monrovia, Africa. Two years ago he returned to America for medical treatment at the hospital where he died. A widow survives him. The funeral service was held in St. Thomas' Church, Twelfth and Walnut Streets.

UNLIKE Germantown with its six parishes, the neighboring suburb of Frankford has, in so far as the Church is concerned, adopted in years past the plan of holding the people in one great congregation. Since 1846 when St. Mark's Church, Frankford, was admitted into the union with the Diocese, this parish has been most successful, and has a communicant list of 1,430. The seventy-first anniversary of the founding of the parish was observed on Sunday, Oct. 25th, with special services, conducted by the Rev. J. B. Harding, rector, and assisted by his curates, the Rev. William H. Carter and the Rev. George C. Carter. The vested choir of men and boys was assisted by a large choir of female voices. Within the next few years the parish will begin the erection of a new church building. Plans for the new edifice have already been made. It will be of light gray stone, with a tower. The interior will be finished in the cathedral style of open architecture. From the west a cloister will connect the church with the parish house. The nave will be built in seven bays, allowing for a high clerestory. Several memorial windows will be placed in the building. Thirteen thousand dollars has already been raised and the offering during the dedication festival considerably increased this sum. The Rev. J. B. Harding, who was recently called to the Church of the Incarnation, Philadelphia, but declined, has been in charge of St. Mark's for the past ten years, and during his incumbency a magnificent parish house and rectory have been built.

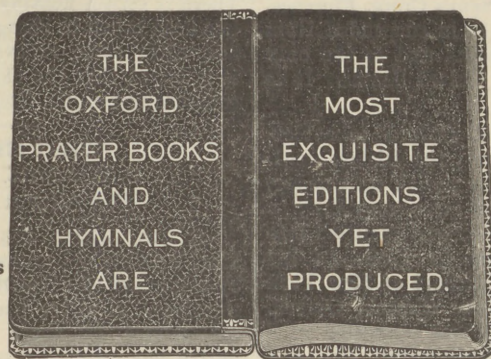
ST. LUKE'S CHURCH, Germantown (the Rev. Samuel Upjohn, D.D., rector), began the special services incident to its Dedication Festival on Sunday, Oct. 18th (St. Luke's day). At the High Celebration the Rt. Rev. the Bishop Coadjutor of Fond du Lac, was the preacher. At Evensong the Rt. Rev. the Bishop of Oklahoma was the preacher. The endowment fund of this parish has reached the sum of \$10,000.

ALREADY the Church of St. Elisabeth (the Rev. William McGarvey, rector) is

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preparing to keep its Dedication Festival on Nov. 8th. On Thursday, Oct. 4, there was dedicated at St. Elisabeth's a new rood which is a copy of the one in Santa Croce, Florence, painted by Gerranni. It is suspended from the chancel arch by chains and is the only one of the kind in the United States. It is a memorial.

AT TRINITY CHURCH, Oxford (the Rev. Horace F. Fuller, rector), the Bishop instituted the rector into the parish on Sunday, Oct. 25. Trinity parish was originally a Friends' Meeting, but later was admitted into union with the Diocese in 1786. In his earlier ministry, Bishop Hobart of New York was in charge of Trinity Church, Oxford. In those days the parish was connected with St. Thomas' Church, Whitmarsh, Pa., and a splendid road was built between the two parishes, called to this day "Church Road," so that the rector might travel with greater ease between the two points.

THERE WAS HELD at Grace Church chapel, West Philadelphia (the Rev. W. Arthur Warner, priest in charge), on Thursday evening, Oct. 29, a Sectional Conference of the West Philadelphia chapters connected with the Brotherhood of St. Andrew. The subject was "The Denver Convention." Several of the delegates to the Denver Convention gave their impressions.

SINCE the Rev. Edward G. Knight has become rector of Emmanuel Church, Kensington, Philadelphia, the congregations have grown and various improvements have been made. An altar service book, desk, linens, and silk hangings have been presented and many improvements are contemplated. Recently a reception and supper for men was held with gratifying results.

ON THE THIRD of November the Germantown Sectional Conference will hold its Conference at Christ Church, Germantown (the Rev. Charles Henry Arndt, M.A., rector). The Germantown Section was the originator of the idea of holding such conference in union with the parishes in the immediate vicinity which idea was finally adopted by the whole of the Philadelphia Local Assembly.

THE NORTHEAST Convocation met in the Church of the Incarnation, Broad and Jefferson Street, Philadelphia (the Rev. Norman V. P. Levis, rector), on Tuesday, Oct. 26, to consider plans for the missionary work in that Section. In the evening a sermon was preached by the Rev. Lyman P. Powell, rector of St. John the Evangelist, Lansdowne, Pa.

PITTSBURGH.

CORTLANDT WHITEHEAD, D.D., Bishop.
Debt Paid at McKeesport.

ON TUESDAY EVENING, Oct. 20th, the congregation of St. Stephen's Church, McKeesport, commemorated with a service of thanksgiving the cancelling of the mortgage on the church property. A special choral service, including the *Te Deum*, was arranged, and in the unavoidable absence of the Bishop a letter of congratulation from him was read. Addresses were made by the Rev. Dr. Norman, a former pastor; the Rev. L. F. Cole, Archdeacon of the Diocese; the Rev. George F. Rosenmüller, rector of the parish; and Mr. Samuel Hardwick, who for very many years has served the parish as lay reader. A letter was also read from Mr. H. J. Lynch, who was prevented by the infirmities of age from being present, but who had taken an active part in the organization of the work at this place, and had always kept up his interest in it.

The first church, which was of frame, was built in 1873, and the parish was incorporated in 1885. The first service in the present fine stone church was in July, 1888,

and upon this edifice there was an indebtedness in the form of a mortgage, amounting to \$11,500, which was paid on Oct. 1st, 1903. There is still a floating debt of \$2,200, which has been taken in charge for speedy payment, and after some renovation and adornment, it is hoped that the church will be ready for consecration on St. Stephen's day, 1904.

WEST MISSOURI.

E. R. ATWILL, D.D., Bishop.
New Altar at St. Mark's.

A NEW ALTAR has been erected in St. Mark's Church, Kansas City, as a memorial, by a number of subscribers, to their deceased relatives. A silver plate on the altar bears the names of those commemorated. The parish has received a considerable number of gifts within the past few months.

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