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The Living Church

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MILWAUKEE, WIS.—OCTOBER 15, 1904.

No. 24

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The Living Church

VOL. XXXI.

MILWAUKEE, NEW YORK, AND CHICAGO.—OCTOBER 15, 1904.

No 24

Editorials and Comments

The Living Church

A Weekly Record of the News, the Work, and the Thought of the Church.

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AD CLERUM.

"Est enim gaudium quod non datur impiis, sed eis qui te gratis colunt, quorum gaudium tu ipse es. Et ipsa est beata vita gaudere ad te, de te, propter te: ipsa est, et non est altera. Qui autem aliam putant esse, aliud sectanter gaudium, neque ipsum verum."—*S. Aug., Conf., lib. x., 22.*

"Et tota spes mea non nisi in magna valde misericordia tua. Da quod jubes, et jube quod vis. . . . Minus enim te amat qui tecum aliquid amat quod non propter te amat."—*Ibid.*

"Quoniam quidem non potest cor meum veraciter requiescere, nec totaliter contentari, nisi in te requiescat, et omnia dona omnemque creaturam transcendat."—*S. Th. à Kemp, lib. iii., c. xxi.*

READINESS seems to be the keynote of next Sunday's praying and preaching. And *readiness* comes with *love*.

In the Collect we pray to become, and to be, "ready both in body and soul," so that we may answer promptly to God's calls, and "accomplish those things which" He commands, "understanding what the will of the Lord is." The "things that may hurt us," from which we beg God's "goodness" to "keep us," are all such as would draw us aside from personal and practical loyalty to our Redeemer. "Whatever does not tend to eternal love tends to eternal death."

In the Epistle we have the contrast between the unreadiness following upon intoxication with the things of this world, and the readiness that comes from being "filled with the Spirit," inebriated with Divine Love.

The Gospel illustrates this. We hear again, as on the Second Sunday after Trinity, the invitation to the Great Feast. But, now, it is quite clearly a summons to the Marriage Supper of the King's Son. And here the refusal of God for the things of time and sense is seen in its full development. Nothing is wanting on the part of the King. "The wedding is ready." "All things are ready." But, on man's side, there is first simple indifference, then contemptuous neglect, then vindictive and murderous rejection of the invitation. And even among those who do come, one is found still unready, lacking the "wedding-garment" of love to God and man, and so "cast" "into outer darkness," "speechless," without excuse.

Are we ready? †

THERE were centuries when humanity was led with bandaged eyes, from one prison to another; there were other centuries when spectres rattled and overturned all night long, and in the morning nothing was disturbed; there can be no other centuries except those in which individuals die, but nations rise, and in which nations decay, but mankind rises; when mankind itself sinks and falls to ruins, and ends with the scattering of the globe in a dust-cloud.

What shall console us? A veiled eye behind the bounds of time, an infinite heart beyond the world. There is a higher order of things than we can demonstrate; there is a Providence in the world's history and in every one's life which reason has the boldness to deny, and which the heart has the boldness to believe; there must be a Providence, which, according to other rules than we have hitherto assumed, links this confused earth as daughter-land to a higher city of God; there must be a God, a virtue, and an eternity.—*Great Thoughts.*

"THIS BELL IS BROKE!"

IN HIS round of pastoral visits, a parish priest once stood at the door of a house which he sought to enter. Glancing at a sign, posted conspicuously, his eye fell upon the unusual words: "This bell is broke!" The sign moved him to reverie. How many homes are inaccessible to the influence of the Church. How many of the baptized, and even of the confirmed, are walled to the call of religion, fast closed against the Spirit who would move them to renew a decadent fidelity. We grieve that it is so; we plan and pray; we come and come again; and still the need within steels itself against the help without: "This bell is broke!"

The actual conditions which reign in our parishes are not generally comprehended. Statistics are "rounded up" in annual reports, which appear encouraging. The sore is covered, or the hand struck lightly over it. He who feels and fears is reckoned a pessimist. Services go on, but undeniably the love of the many has grown cold. Still there are Eucharists, and the daily worship here and there; many are confirmed, though few remain faithful; till in reality, if the truth were told, "the daughter of Zion is left as a cottage in a vineyard, as a lodge in a garden of cucumbers, as a besieged city." The permanent result, stripped of padding, is "as the gleanings when the vintage is done." We have fallen upon days of unusual difficulty. Derelict indeed are we if we close our eyes to the fact, that in all our parishes to-day the problem of gravest moment is how to renew the decadent spiritual life of the multitude, who though baptized, confirmed perhaps, are practically dead to the duties and the privileges of our most holy religion.

Asked by a friend to describe accurately the condition of his parish, a rector begged for a month to study the situation, and then wrote as follows: "God has given me the care of four hundred confirmed persons. So far as I am able to determine, about one hundred of these have not attended a single service, nor received the Holy Communion once during the past year. Of the remaining three hundred, about one-half are regular, and about one-half are occasional worshippers. Probably one-third of my communicants contribute to the support of the Church. Four communicants, despite pastoral entreaty and with full knowledge of the consequences, have married during the year 'otherwise than as God's word doth allow,' and have cut themselves off from the body of the Church. About twenty (two of them, men) come at times to the early celebration, the average attendance at which is eight. Of persons who attend the week-day worship there are perhaps fifteen; which number is doubled on days of Lent. At mid-day on Sunday the attendance is approximately one hundred and twenty-five; on Sunday evenings, fifty. Difficult as it is to judge, I am nevertheless convinced that only about one-half of my people give evidence that they are serious-minded or in any worthy sense religious."

The utter frankness of this damaging confession commands respect and compels the enquiry: If as carefully looked into, would not the conditions which hold in the average parish of similar size, however faithfully ministered to, be found to be about like these?

Where shall the blame be laid? Whose is the fault? From whence shall the remedy be found?

The disease is complicated. The contributing causes are many. No single remedy will prove sufficient.

In a general way, we make bold to suggest that nothing is more needed, in our troubled times, than a stern revival in all our parishes of the ascetic conception of the Christian life. Not merely "counsels of perfection for those of special vocation," but also universal acknowledgment, with the consent of all, that the baptized, communicants especially, are pledged to a discipleship, which is completely nullified if denial of self or devotion to God be wanting.

The opposite view has long prevailed, and has wrought ruin. "The Episcopal Church makes religion easy, and requires next to nothing of its members!" Our children to a great extent have grown up under this hurtful misconception; while multitudes have fled from the denominations to the Church, with the express expectation that they would thereby escape certain "rigorous demands of religion." Attention has been riveted upon "the freedom to be found in a roomy Church," until, without our realizing it, the belief has entrenched itself in our parishes, that no serious guilt inheres in a man's smiling declaration that he is "a good Churchman, though a very poor Christian!"

Stern measures are certainly needed to change these condi-

tions, which are nothing short of a disgrace to our "most holy faith."

The easy-going view has proved attractive; but it has had its day, and has wrought ruin. We believe it to have been untrue to Christ and fundamentally unsound. We lay to its charge the unsatisfactory conditions which reign in our parishes to-day.

Let us not forget that there is attraction also, a very superior attraction for serious souls, in the ascetic view of that to which we are called in Christ Jesus. "If any man will come after Me, let him deny himself and take up his cross and follow Me." Surely there can be no reasonable misunderstanding of our Lord's conception of what the religious life should be.

Is it understood and appreciated: The extent to which the system of the Church lends itself to her people's cultivation of "the ascetic life"; by which we mean in general terms, a life of great self-denial, sustained discipline, and extraordinary religious devotion?

We have frequent services, and at the center of it all the Holy Eucharist, through which no man can pass, even as assisting in the worship, with his sins untouched. We have days of fasting and of abstinence, strictly enjoined: the Fridays, the Ember days, the Rogation days. We have the Lenten season, glorious in its appeal for repentance and the deepening of spiritual life. Troubled souls, unable to quiet their conscience, have free access to the Church's Ministry of Reconciliation, and may "open their grief." Early Eucharists invite the faithful to come, with sacrifice both of ease and of bodily comfort. We have Confirmation: the grace of which, if cherished, will enable us to "go from strength to strength." Untiringly the Church impresses upon her children the full meaning and the permanence of the initial baptismal act: "Christ's faithful soldier and servant, *unto my life's end!*" Must we not wonder, in face of all this, that so many, whose brows have been wet with the waters of regeneration, "start aside like a broken bow" and run with worldlings "to the same excess of riot"?

How may that for which we plead, the ascetic conception of the Christian life, find its way into the hearts of the people of the Church?

There must be genuine alarm over the unsatisfactory conditions which prevail. The Holy Ghost must be given a chance to exercise His office of illumination. There must be united intercession, and our people everywhere must be besought to use the grace of their Confirmation, in renewed effort to understand the mind of Christ. Not in crowds, but one by one, the people of the Church may be brought to see the glory of the life which hides itself with Christ in God.

Many, no doubt, are wearied with compromise. Many are waiting, half-willing, to be roused to a consistent service. Among the lapsed are souls of latent nobility, who long in their inmost heart to be delivered from a righteousness that is hollow and conventional. Though they know not, for the time being, the things which belong to their peace, who shall say that they may not be won back again to Christ and to joy?

Pathetic indeed, and far more efficient than it is, should be the Church's ministry of reconciliation on behalf of her own children who have wandered beyond the range of her watchful care. There is peculiar value in the final and full surrender of a will, which has long yielded itself only in part to the will of God.

We remember the thrill of that great scene: Romola, fleeing from home and from the path of duty, is confronted by Savonarola, who with a voice of tender entreaty chides her to return. "You are seeking your own will, my daughter. You are seeking some other good than the law you are bound to obey. But how will you find good? It is not a thing of choice: it is a river that flows from the foot of the invisible throne, and flows by the path of obedience. Man cannot choose his duties. You may choose to forsake your duties, and choose not to have the sorrow they bring. But you will go forth; and what will you find? Sorrow without duty—bitter herbs, and no bread with them." Romola faltered and wavered. She drew forth at length the crucifix which she had concealed in her bosom. Pointing towards it, Savonarola said: "There, daughter is the image of a supreme offering, made by supreme love, because the need of man was great." * * * The chill of doubt melted away. "Romola was subdued by the sense of something unspeakably great, to which she was being called by a strong being who roused a new strength within herself. In a voice that was like a low, prayerful cry, she said: 'Father, I will be guided. Teach me! I will go back.'" B.

FAREWELL TO THE ENGLISH PRIMATE.

WITH the return of the Archbishop of Canterbury at the close of his few weeks' tour through Canada and the United States, American Churchmen will wish to have expressed their sense of pleasure at the closer acquaintance his Grace has made of the American Church and its people, and they of him. We trust this intimate contact has been beneficial to both of us. The Archbishop has shown more than merely his own cordiality and, by delegation, that of English Churchmen to their brethren on these shores. He has also given an object lesson to American Churchmen and the American people, of the intrinsic "safety" of an Archbishopric in a non-Roman Church; of the definite power that an executive for a national Church is able to exert, both within and without its own communion; and, we venture to hope, of the serious defect in our own American Church organization, by reason of which we have no corresponding executive. *The Churchman* wisely compared, last week, the strange fear that "even wise and courageous men" have of the names "Primate" or "Archbishop," with the similar "fear of the name 'Ambassador'" from which our Government long suffered, "until it had the good sense to realize the necessity for the thing and the folly of depriving itself of opportunity in its dread of a name." It is timely, in this connection and at the present moment, to recall that it was that noble statesman and gentleman, the late Senator Hoar, in whom Massachusetts was honored whenever she had and embraced the opportunity of reëlecting him to the Senate, who finally succeeded in carrying through that body the bill to create Ambassadors to foreign courts; an act that has immeasurably raised the prestige and increased the efficiency of the American diplomatic service. The American Church needs the statesmanship of a Hoar.

And if closer contact with an Anglican Archbishop has perhaps to some extent disarmed Americans of their unreasonable fear of Archbishops, so we may believe that closer contact with the American Church and people has brought some new thoughts to the English Primate. In particular, he can hardly have failed to contrast the orderly crowd that witnessed the long procession of Bishops, with himself at the rear, as it passed through the streets of Boston to enter Trinity Church for the opening service of General Convention, with the scene that greeted the similar procession of English Bishops, closed by his brother Archbishop of York, when, only on the day before the opening of the Boston Convention, the streets of Liverpool resounded with the hoots and jeers of multitudes, as the procession passed toward the Cathedral for the opening service of the Church Congress. We borrow briefly from the *Boston Evening Globe*, the account of that demonstration:

"As the procession, headed by the civic regalia and the corporation, followed by the Bishops and clergy, in their robes, on foot, neared the Cathedral, the demonstrators began to shout: 'Down with popery!' 'O, for another Luther!' When the venerable Archbishop of York appeared, his silver cross of office held up before him, the crowd boomed and shrieked: 'Traitors!' 'It is popery in the streets!' 'Send them all to Rome!'

"Amid a storm of hissing and shouting the Archbishop passed into the Cathedral, unmoved by the uproar. A strong force of police was stationed about the building, the authorities fearing more serious trouble."

Why this marked contrast?

We shall not venture to suggest what may have been the train of thoughts in the Archbishop's mind as the two parallel but diverging incidents presented themselves side by side; but one of the intellectual vigor of his Grace can hardly have failed at least to try to answer the question.

One thought only we shall suggest. There has been in England during recent years, on the part of the Archbishops and the Bishops, a truculence to the "man-in-the-street"—a peculiarly English expression—which has been wholly lacking on the part of the American episcopate. The net result is, that more and more, the English man-in-the-street has been led to believe that his prejudices and his ignorant insistence would be permitted to be made factors in suppressing what may mistakenly be termed Ritualism, but what, in practice, includes every Catholic characteristic of the Church of England. The question presents itself directly to the English episcopate: will you do your duty as Catholic Bishops, or will you act as erastian officials of the State? And the Bishops, veering now this way, now that, have not answered the question frankly. They have sent despondent, discouraged, but devout Churchmen to Rome, and they have turned a disgusted populace into a jeering mob. And still they have not answered the question.

Farewell to his Grace, the Archbishop. The American people, Churchmen, and man-in-the-street alike, wish him a pleasant voyage. In no part of the American continent could he possibly be called upon to suffer the indignities that his brother Archbishop suffered at Liverpool.

And may both of us profit by his only too brief sojourn among us.

WE HAVE read with much interest the eloquent sermon of the Bishop of Albany, delivered at the opening service of General Convention. We are in entire sympathy with his plea for a wider breadth of vision, for truer realization of our Catholic heritage, for larger insistence upon the "spirit of conciliation" and, rightly interpreted and with proper limitations (and we have no reason to suppose the Bishop of Albany intended the phrase to be applied otherwise) for greater recognition of "the spirit of comprehensiveness, which is the synonym and *sine qua non* of Catholicity." [It is the latter; but not altogether the former; the human race in its totality is more "comprehensive" than the Catholic Church, but it does not thereby strip the latter of its right to the adjective.] We can make our own the thought which, concerning those whom he describes peculiarly as the "great Protestant bodies outside of ourselves," he thus expresses: "The plea is not to surrender, but to supplement; not to destroy, but to fulfil; not a *kenosis*, but a *plenosis*; not to give up, but to complete." With him we should be prepared to "acknowledge a primacy [at Rome] because of the antiquity of the Roman See and because of its splendid service in the early days," etc., though we should wish to couple with this proposition a denial of any scriptural necessity for such acknowledgment; and always holding ourselves, with him, "utterly unable to accept any thought of supremacy."

Especially were we encouraged when we found the Bishop able to say:

"We have gained something in the way of enlargement at least in the subjects of our modern controversy, if controversy there must be. It is no longer a discussion of black or white in the pulpit, of flowers in the church, of the material or the shape of the altar, whether it shall be stone or wood, whether it shall be a table with legs or without, of a cross outside or inside of the church, of candles lighted or unlighted, or whether 'say' means 'sing' or 'read' excludes intoning—we have at least outgrown these."

These words, and all that went before them, seemed to us, as we read them, to promise that in future the Bishop of Albany, at least, was ready to cease an unhappy practice, in direct contravention of the principles that he had so eloquently laid down, of using his official position as representative, for the moment, of the whole Church, to "hit" at men within the Church who differ with him in details altogether apart from those "higher and deeper and broader things—the Holy Scriptures as the Word of God, the Virgin Birth, the reality of the Resurrection of the Lord Christ, the Monotheism of the Trinity as against the Tritheism of Calvin or the vain imagining of a God who *is Love*, and yet could have none to love, until He created man; the correlation of reason with authority and revelation, and so on," which the Bishop so well maintains to be the primary issues in the religious world of to-day.

But while the eloquence which the Bishop of Albany brought to bear upon this magnificent plea for united insistence upon the real and the great issues, must have exerted a profound influence upon his hearers, we are bound to express regret that the Bishop of Albany failed to convert to this high plane the Right Reverend William Croswell Doane, Doctor of Divinity, Doctor of Laws, distinguished among Bishops, revered among Churchmen, honored among his fellow-men. Hardly had his noble words been uttered when the Bishop made a wholly unnecessary, uncalled for, irrelevant, and unjust contradistinction between men who "think more about frequent and fervent than about fasting Communion"; and between those who "will incline rather to broaden than to narrow terms of communion, by reading the mind of Christ and of the Church in the shorter exhortation in the Communion Office rather than the rubric in the Confirmation Office, which holds for our own people and deals with the question of formal admission to, rather than of occasional administration of, the Holy Communion."

Really, if ever one succeeded in saying what from every reasonable point of view was the wrong thing, at the wrong time and in the wrong place, the Bishop did it thus, then, and there. It would have been unfortunate enough at any time;

but following as an anti-climax to the noble, elevating plea that the Church should rise to the consideration of higher and broader issues, it must seriously have limited the influence of the Bishop's really admirable address. The Archbishop of Canterbury had tact enough not to descant to a Boston audience on the generally bad results to be derived from mixing original packages of imported tea too freely with the salt water of a harbor; why might not a like tact have shown the Bishop of Albany the infelicity of this particular observation at that particular time and place? The Bishop preached nobly. Why might he not have practised his own principles? Why was it necessary for him to illustrate once again, as unhappily he has illustrated before, a contrast with the high and noble opportunity to raise the thought of the Church to the highest and noblest planes, by enunciating thoughts of narrow partisanship, and "hitting" at men quite his equals in loyalty to the Church, in breadth of thought, and even in piety, but who must have been known to the preacher to hold diverse views in regard to these details, which did not belong in the discourse that the Bishop was preaching?

For it must be observed that if the thought of the Church has been raised to larger issues, to the exclusion of controversy over matters of lesser importance, as the Bishop happily observes is the case, it is in spite of, rather than because of, the public utterances of the Bishop of Albany. We cannot recall another Bishop of the Church, High, Low, Broad, or colorless, who has so frequently taken the opportunity within recent years to censure those with whom he disagreed on minor matters of worship and practice as has the Bishop of Albany. Few men have had the opportunity so frequently to appear as the appointed spokesman of the American Church on great occasions as has the Bishop of Albany, and almost never has he failed on those great occasions to condemn some such detail of worship or of practice. To take only his annual addresses to his Diocese delivered within the past three years (because we find those of easy reference), we find that in 1903 he felt it necessary to express his condemnation of "colored vestments and incense"; of the "bended knee" otherwise than when kneeling; of reverences "made to the human nature of Christ in the mention of the mystery of the Incarnation in the Creed"; and of "the reservation of one of the consecrated elements of the Holy Eucharist," which latter he would not "tolerate or allow."

In his address of 1902 he considered the subject of the Name of the Church to the extent of some four pages as printed (which was quite right); but he took the opportunity to introduce into that consideration some observations on the necessity for holding ourselves free from "the assumptions and inventions of Rome," as though those who differed with him in regard to the Name were less tenacious in their discrimination between Romanism and Catholicity than himself.

In his address of 1901 he declared that it was "hard to be patient with the preposterous prominence given to accessories and adjuncts, or with the extremes to which endurance is stretched in the modern revivals of mediæval functions and phrases."

We cite these three instances alone, but any who have followed the utterances of the Bishop of Albany in recent years know that beyond these, and on many public occasions—the last Missionary Council was another—the Bishop has similarly taken the occasion to introduce the discussion of secondary matters of controversy between sections of the Church, into considerations that might better have been devoted to those larger issues, which he has so eloquently urged that the Church should unite as one man in upholding.

Preaching is good, but so is practising. And if the Bishop of Albany could see his way toward fulfilling the noble sentiments which are so happily and so eloquently interspersed throughout his Boston sermon, a long step would be taken in the direction of elevating the thought and the controversies of the Church toward matters of primary importance.

THE evolution of wise administration is an interesting study. The debate on Friday in the joint session of Bishops and deputies as the Board of Missions had reached the Apportionment. The Bishop of Montana urged logically that the system should be expanded to include the offerings of the children and of the Woman's Auxiliary; and this was opposed by Mr. Thomas, the splendid layman of Philadelphia, on the ground that to do so would be to "squelch the enthusiasm of the children," who are "contributing their free-will offerings." In the same strain spoke the Bishop of Minnesota, the Rev. Dr.

Eccleston, and, finally, the Presiding Bishop, who feared it would "dampen and chill the enthusiasm of the children"—each of whom declared, however, that he believed thoroughly in the Apportionment system! And so the logical completion of the scheme, urged by its most enthusiastic supporter, and required by every consideration of common sense if the Apportionment plan is a wise one, was defeated.

And so we have the frank acknowledgment from gentlemen most influential in the Board: the Apportionment "squelches enthusiasm"; "dampens and chills enthusiasm" for missions! Of course it does. Common sense indicated it in advance. Experience proved it in the test. The deficit proves it in figures. Retrospect proves it in present conditions. And with it all, we must go blindly on with the system, the enthusiasm all "squelched," the ardor all "dampened" and "chilled"; splendid success with unapportioned, undiscouraged, unsquelched, undampened, unchilled, unblighted missionary work of women and children; and dismal approximations to failure, great numbers of non-contributing parishes, vast numbers of apathetic individuals, increasing numbers of those who, sick of it all, will brave verbal denunciation and contribute only in specials, on the part of what should be the main channel of missionary contributions.

Neither is it fair to argue that because missionary offerings have increased under the Apportionment, the plan is a success. Unapportioned offerings of the Woman's Auxiliary, of the Sunday School children, and of the American Church Missionary Society have increased in much greater ratio than have the apportioned receipts. The latter plan has shown least success of any part of our missionary work, and the missionary managers have shown that they *dare not* cast the wet blanket of the Apportionment over the successful parts of our work.

But you "cannot fool all the people all the time."

BUT apart from this one depressing feature of our work, the present General Convention stands for the triumph of Missions and of the Missionary. Never before have we had such a splendid spectacle as that of the Monday night meeting at Tremont Temple. Never have the missionary addresses been so generally welcomed, never did the Woman's Auxiliary reach such a triumph as that of last Thursday. The marvellous rejuvenation of the A. C. M. S. and the firmness with which they maintain their position in Latin-American countries on strictly Catholic lines, have commended that organization to the sympathy and the support of the whole Church as nothing in past years was able to do. We shall all be ready to agree to the policy of sending Missionary Bishops to Cuba and Mexico—financial considerations alone not making the step impracticable—on the lines laid down by Mr. Hulse in his magnificent address. Perhaps the ghost of the Mexican Muddle may now be assumed finally to be laid—provided only that great wisdom is exercised in the choice of the Missionary Bishop for that land, so that a new muddle be not engendered.

ANSWERS TO CORRESPONDENTS.

AN EASTERN SUBSCRIBER.—The initials I. H. S. are the first three letters in the Greek name Jesus. After Greek had been superseded by the Latin ascendancy, they were used as the initials of the Latin phrase *Jesus Hominum Salvator*: Jesus the Saviour of Man.

B. D. W.—We know of no work on the subject of Institutional Work from a distinctively Church standpoint. There is a useful chapter on the subject in Washington Gladden's *The Christian Pastor and the Working Church* (Scribner's, \$2.50).

II. C. A.—The action of the American Church in sending Bishops and missions into South America and Cuba is justified, in our judgment sufficiently, by the consideration that the Roman Church in those lands (1) is not a national Church but purely a Roman mission; (2) refuses to admit American and other Anglican Catholics as entitled to the same rights in the reception of Holy Communion and otherwise as are accorded any other Catholics; (3) administers the Eucharist to the laity in an incomplete form; and (4) requires unecatholic terms as the condition of the reception of the sacraments and other rites of the Church. The abnormal condition of Christendom cannot, in practice, be overlooked.

A LADY. having spent the evening in gay company, as was her wont, when she came home, found her maid reading a pious book. She looked over her shoulder and said, "Poor, melancholy soul! What pleasure can you find in reading a book like that?" That night she could not sleep, but lay sighing and weeping. At length her maid asked her what was the matter. "Oh!" said the lady, "it is one word that caught my eye in your book that troubles me—*Eternity*. Oh, how happy I should be if I were prepared for eternity!" The consequence was that she forsook her gay companions, and lived as one who knows and believes there is a life to come.—*Selected.*

ROBBERY OF CHURCHES IN ENGLAND

How the Offense is Characterised by a Writer in "Westminster Gazette"

VARIOUS ITEMS OF ENGLISH CHURCH NEWS

The Living Church News Bureau,
London, September 27, 1904.

A CORRESPONDENT of the *Church Times* draws attention to a rather striking coincidence: "In August 1841, the first American Bishop who officiated in England was the guest of the Archbishop of Canterbury. He was George Washington Doane, Bishop of New Jersey. This year the first Archbishop of Canterbury to cross the Atlantic is the guest of William Crosswell Doane of Albany, son of the late Bishop of New Jersey, named above."

The following is culled from the *Westminster Gazette*, though I very much suspect it is of clerical rather than journalistic origin, and that it was communicated by no one less than the facetious senior assistant curate of St. Alban's, Holborn, the Rev. A. H. Stanton:

"Robbers of churches, of whom the Apostle speaks so contemptuously, though not enumerated in the last census returns, appear to be a thriving section of the community. Following upon the successful burglary at St. George's Roman Catholic Cathedral, thieves have broken into St. Alban's, Holborn, and carried away all the alms boxes. They effected their entrance by the belfry staircase, and appear to have divided the spoil at their leisure on the roof. In the days of Father Mackonochie, who detested tobacco, all curates who smoked had to climb on to the roof of the church; and no doubt the surreptitious pipes of Father Hogg suggested to the burglars an ideal spot for the division of their plunder. As St. Alban's is 'run' on the same voluntary principle as the neighboring City Temple, the thieves possibly made a great haul. Fortunately they did not discover the plate and costly vestments, nor did they do any damage to the numerous art treasures of the church, to which Mr. F. E. Sidney, F.S.A., is this week adding a resplendent statue of St. Alban."

Apropos of the stolen Ascoli Cathedral cope, now being exhibited at the Victoria and Albert Museum, South Kensington, on loan from Mr. Pierpont Morgan (*vide* last week's letter), Mr. Pierpont Morgan, Jr., who has been interviewed on the subject, thinks that "the public are concerning themselves a great deal about what is a purely private matter."

The *Letters of William Stubbs*, late Bishop of Oxford, edited by the Rev. W. H. Hutton, which Messrs. Constable have recently brought out, and which was appreciatively reviewed in the *Times Literary Supplement* of last Friday, must make up, I should think, a specially notable contribution to that particular species of biographical literature. Here is a delightful excerpt from a letter which Dr. Stubbs wrote to Professor Freeman, the historian, in 1859:

"I do not believe that a [Protestant] Dissenter could write a history of England. You will say I am uncharitable; but, first, it is not want of charity to suppose a person incapable of doing so, and, secondly, the determination of the Dissenters to see nothing good before the Reformation is so obvious in all that they do that I have begun to wonder that they allow that our Saviour lived before it—as certainly they believe the Bible was written about that time. One must not expect one's forefathers were anything but rascals in such people's opinions. I suppose they had none of their own."

Father Congreve, S.S.J.E., who has just returned to England from South Africa, will conduct a Retreat at Cuddesdon for senior members of Oxford University, October 6-10.

During last Lent, the Bishop of London appealed for £30,000 in the shape of "self-denial offerings" from the Church people of his Diocese, on behalf of the Church School Repair Fund, to be used in putting the school buildings into the state of repair demanded by the local education authority. His lordship received special gifts of over £7,000, and the amount sent in by way of "self-denial offerings," was £3,342. The total amount so far given to the fund is £10,876. It appears that the poor parishes in the East End have contributed in proportion more largely than the rich ones of the West or elsewhere. St. Anne's, Limchouse, for instance, sent £63, while no parish in the Rural Deanery of Chelsea reached £40.

In the *Times* of last Saturday, there appeared a nearly two-column article under the heading of "Church and Chapel," from a correspondent, which, I think, is well worth here reproducing in part. The writer (whose standpoint is evidently Anglican) begins by referring to an article on "The Outlook for the Established Church of England" (the *Times*, September 8, 1896), wherein the writer thereof remarked in regard to the

attitude of Protestant Dissent, that from Dissent, especially Political Dissent, "the Established Church must expect, as in the past, the bitterest opposition." This statement (he goes on to say) was at once repudiated by an eminent exponent of Dissent, Mr. (now Doctor) R. F. Horton, who affirmed, as the outcome of personal experience, that "bitter opposition" to the Established Church on the part of his co-religionists was at that time "rare and almost unknown." A few months afterward (continues the writer) the writer of another article on "The Position of Nonconformity" (the *Times* April 22, 1897), spoke of the then newly formed "Free Church Council," and of the tendency of "Nonconformist federation" represented by it, as likely to facilitate coöperation with the Church in social and charitable work. These (observes the present writer) were "pleasant dreams"; and it has, indeed, seemed of late to sanguine minds that "Home Reunion" was in sight. But the reception of the Education Act by Protestant Dissent "has torn aside the mask of cordiality, and even of courtesy." There can be but little doubt that its official policy is now much what it has been in the past—"the policy expounded by Dr. Clifford," the policy of the Liberation Society:

"If the Radical party in politics could see its way to make disestablishment the rallying cry for a general election, every Nonconformist minister would leap to arms, and every chapel would become for the nonce a political platform. Wesleyan, Baptist, Congregationalist, and Presbyterian would sink their differences for a common cause." With respect to the attitude of the Protestant Dissenting sects towards the present dual system of national elementary education, their opposition is avowedly inspired "not so much by zeal for education as by hostility to the Church." It is hardly conceivable that, in the long run, this attitude of the sects towards national education will not have involved them in "some loss of prestige." The Church, on the other hand, is now less political than she once was, and consequently stronger. "The Bishops and clergy of all degrees are no longer time servers and toadies, and hunters after preferment at the hands of powerful patrons or patronesses; nor do Prime Ministers and others who are responsible for Church appointments bestow them so much as once was common on grounds of political partisanship or personal favoritism." Moreover, the working classes, with whom now rests political power, "are not, as a rule, hostile to the Church as an Establishment." They, however, do not see much difference between Church and Chapel; and if reproached for backsliding in the direction of Chapel, they will say: "We are all going to one place; and so long as we get there, it does not matter by what road we go." To this argument it is difficult to find an answer that can satisfy people "in whom the historical sense is entirely wanting and whose theological conceptions are little more than dim tradition"; nor is it altogether easy "to reconcile the conception of the Church Catholic or Universal with the practical assumption which restricts it to the Anglican Church and leaves all other Christian bodies outside." This is one reason why plans and hopes for "Home Reunion" remain more or less in the air. Another reason is that the desire for reunion is virtually on the side of the Church only. Still more fatal an obstacle to effective reunion is the present temper of Protestant Dissent in large centres of population: "It spends its strength, not for the religious welfare of great and rapidly growing artisan populations, but for their supposed political welfare. It is the too ready ally of every wild Socialistic scheme, of every Radical conspiracy against the existing order of things." In conclusion, the present writer does not suggest that no blame for the present "strained relations" rests upon the Church. But as he reads the signs of the times with "impartial eyes," it is tolerably clear "that, if the breach between Church and Chapel is now widening; if education is more than ever a battle-ground for opposing religious forces; if there is real danger lest the nation, in despair of composing the 'religious difficulty' in education, should take refuge in purely secular teaching, the fault lies more with the Chapel than with the Church."

J. G. HALL.

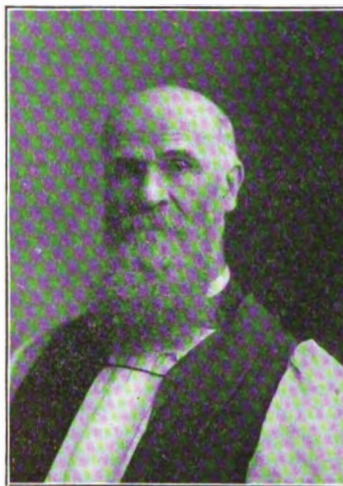
WHEN A LAD, Prince Alfred voyaged to South Africa in the *Euryalus*. By invitation some native chiefs visited the vessel, and were astonished to find the Prince engaged in swabbing down the deck barefooted. This was a sight which fairly took their breath away, and they felt that they must there and then record what they felt. So they retired for a while and dictated an address to the captain; in which they said they understood the reason of England's greatness, when the son of her great Queen became subject to a subject so that he might learn wisdom: and wound up by saying that Queen Victoria should be their sovereign and their children's for all time to come.—*Selected*.

LET the soldier be abroad if he will, he can do nothing in this age. There is another personage, a person less imposing, in the eyes of some perhaps insignificant. The schoolmaster is abroad, and I trust to him, armed with his primer, against the soldier in full military array.—*Lord Brougham*.

General Convention



THE RT. REV. A. A. WATSON, D.D.,
BISHOP OF EAST CAROLINA,
Senior Member of General Convention. Clerical Deputy from North Carolina. 1850, 1853, 1856, 1859, 1868, 1871, 1874, 1877, 1880, 1883. Bishop of East Carolina since 1884.



THE RT. REV. D. S. TUTTLE,
D.D., LL.D., BISHOP OF
MISSOURI,
Presiding Bishop of the Church, Senior Member of the House of Bishops, dating from 1868.



MAJOR G. R. FAIRBANKS,
Senior Member of House of Deputies. Deputy to Gen. Conv. (from Florida) in 1853, 1856, 1859. Elected 1862. Attended Confederate Gen. Conv. 1861, 1862. Elected 1865. Deputy to Gen. Conv. (from Tennessee) 1868, 1871, 1874, 1877. Deputy from Florida. 1883, 1886, 1880, 1892, 1895, 1898, 1901, 1904.

THE THREE NESTORS OF GENERAL CONVENTION.

THE first week of a General Convention is always more crowded with events than are the weeks that follow. The first week of the Boston Convention offered an almost endless round of day, and one might include night, events. The first thing that strikes the deputy, especially if he be not from a New England Diocese, is the tremendous material equipment on every side. Boston has so much to work with! There is nothing in America quite like Trinity Church. And near by it is Emmanuel Church, ample in its accommodations. Then Tremont Temple, with its three halls, is both historic and of great seating capacity. For additional meetings, such as General Conventions always bring with them, there is beautiful Sanders Theatre, over in Cambridge, and four thousand young men to draw on for audience. Finally, when more halls are wanted, old Faneuil is available. So is new Symphony, and new Horticultural, and so on. Cities get rich as do most individuals—by accumulation as the years go by.

Boston has turned not only its material riches over to members of the 1904 Convention, but it has in some measure ceased its busy round, and given of its time and attention to the entertainment, even to the interests of the Church, and those who are here to represent it. The Convention is not lost, but has made a distinct impression upon Boston, even upon New England and the East. This has come in part because of the presence of the Primate of All England. There is no use denying that fact. But the Archbishop has said a dozen times that the Lauds and the Langtons, the Pitts and the Gladstones of England belong to America—are our heritage even as they are England's. On the same ground "Randall Cantuar" belongs to America. At any rate, that fact has been assumed. The President of Harvard University, speaking in Faneuil Hall, asked why he and those about him should be showing honor to an ecclesiastic of another Communion. But Boston did show honor to Archbishop Davidson—the highest honor it knows. That honor was a public meeting in Faneuil Hall, where attended the citizens of Boston. The presence of the Archbishop made the 1904 Convention historic, both in the fact that the Primate formally addressed the Convention, both houses sitting together, and that he took part in the procession of the opening service, read the Gospel, and gave the benediction.

The Bishop of Albany sounded two notes in his sermon on the opening day. They were spiritual and missionary. He sounded the note of canons—of the machinery by which spirituality is promoted and missionary work controlled, but it was a lower note. The week was distinctively missionary. Of course it was so in part because of the splendid meetings in

Trinity Church and Tremont Temple, when there were sermons and addresses on Missions, and an offering of \$145,000. But it was so in larger part because, by unanimous vote, the Bishops and deputies decided to give four or five day-sessions to missions. There was no hint of putting these sessions over to evenings, as was done at San Francisco. Whenever it has been said in this Convention that the chief business of the Church is to save the lost, there has seemed to be universal assent. The remark has been heard that it is a pity the Bishop of Kentucky did not live to see this week. And the Convention is inclined, apparently, toward Church extension. Sitting as a Board of Missions it has already recommended to both Houses that Bishops for Mexico and Cuba be chosen, that Montana be admitted as a Diocese in union with the Convention, and that Central Pennsylvania be divided, and a new independent Diocese created.

It is certain that the Convention will be a long one if anything like all pressing matters be given attention. During the first week a great number of important measures have been given place on the calendar. These include a change of wording of the Title of the Prayer Book, the "Huntington amendment," the Divorce canon, two new missionary canons, resolutions against lynchings, formation of Courts of Appeal, Permissive Use of the Revised Version, and many others. It is pointed out that any Church having so many projects on foot, and so many able men to promote them, is not at all likely to rust out.

About one-half of the Convention is new. Perhaps this is too high an estimate, but it was made by one of the oldest deputies. Yet the personal element is high. The contest over presiding officer was not bitter. The House exchanged one good Secretary, the Rev. Dr. Hutchins, for another equally competent, the Rev. Dr. Anstice. In the House of Bishops, the Bishop of Massachusetts was chosen chairman. Some of the Bishops, especially those most advanced in years, are not present. But there are a larger number of Bishops here than ever sat in a General Convention in America before. In the House of Deputies there are present many of the veterans, and as in previous Conventions, they make most of the speeches on all of the subjects. Conspicuous among the deputies is the honored Chief Justice of the United States Supreme Court.

Boston is a sociable city. Intellectuality enters into that sociability, of course. The social and intellectual round of the first week has been considerable, and more rounds are planned for the coming weeks. Yet the business of the Convention has not suffered, and is not likely so to do. EUGENE M. CAMP.



OPENING SERVICE OF GENERAL CONVENTION—THE PROCESSION ENTERING TRINITY CHURCH, BOSTON.
[Photographed by Chickering.]

THE DAILY RECORD OF GENERAL CONVENTION.

THE FIRST DAY—WEDNESDAY, OCT. 5.

BOSTON, October 5.

THE General Convention assembled to-day in Boston, and the formal opening service was held in Trinity Church. Bishop Tuttle was the celebrant at the Holy Communion and Bishop Doane preached. The Bishops met in the chapel of Emmanuel Church, elected Bishop Lawrence chairman, and received visitors from sister communions. The House of Deputies convened in Emmanuel Church, and elected the Rev. Dr. Randolph H. McKim of Washington, president, and the Rev. Dr. Henry Anstice of New York, secretary.

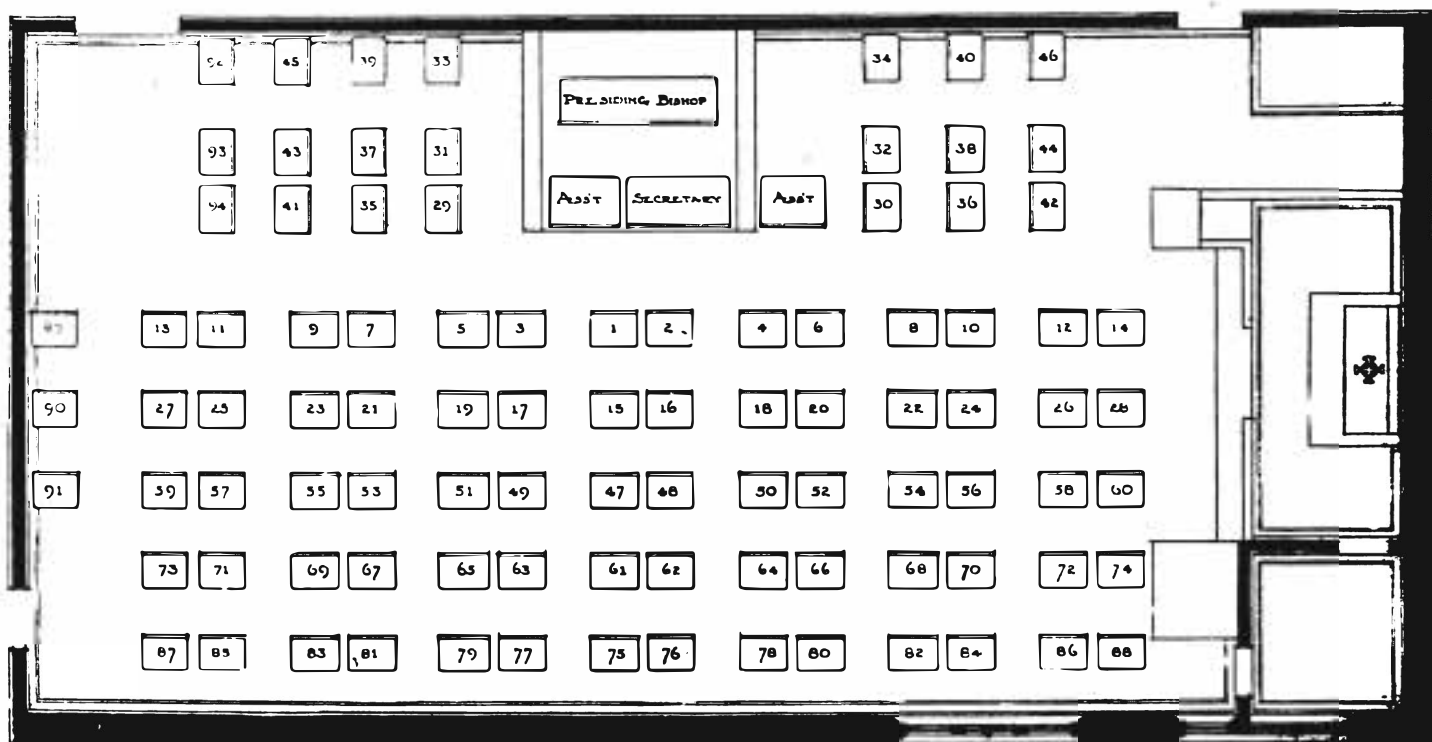
The day was ideal; the rain kindly holding off till that night, and the following morning. The reception by Boston was also ideal. The following from that representative New England paper, *The Transcript*, tells the welcome of the Church in this old Puritan capital:

"Massachusetts especially is feeling the impress of the virility of this Church. Staggering under the blow of the Revolution, which was felt nowhere more keenly than in this State, with the implication that all who remained loyal to the forms of this Church were Tories and traitors to the new republic, the Episcopal Church made slow progress hereabouts for almost a century. But in recent years, under the tremendous impulse of Phillips Brooks, before and after he became Bishop, and by the great, telling work of his successor, Bishop Lawrence, the Episcopal Church in Massachusetts has gone ahead with a sweep and strength exceeded by no other Protestant

body in this state. Not only in the urban centres, but in the rural districts the Church is growing and the betterment which it is effecting in the conditions of communities is one of the great, uplifting forces in this Commonwealth. Hence, Boston and Massachusetts appreciate to-day better and more truly and deeply the honor of having this great gathering within our borders, and their welcome is all the more genuine and hearty.

"Someone said, looking over the programme: 'Why, they are all missionary meetings!' Indeed, the Episcopal Church is coming more and more to be a missionary body, as, indeed, every Church ought by its very foundation and constitution to be, and in that field Boston is most sympathetic. Here missions are encouraged and supported; here many missionaries received their first impulses for heroic labor in the wilds and in the slums, and for that reason, among many others, Boston stands ready with warm and prayerful cordiality to welcome such a splendid aggressive body as the Episcopalians of the United States."

Some looked for unusual features in the procession, at the opening service, because of the presence of the Archbishop of Canterbury. It was even rumored that there would be divisions of the procession, with the Archbishop the central figure in one of them. There was nothing unusual. The procession marched along the sidewalk, on the west of Trinity Church, and hundreds, unable to gain admission, filled the Square to see it. There were eighty-six Bishops in the line, two of them English and two Canadian; namely the Archbishop of Canterbury and the Bishop of Hereford, the Bishop of Ottawa and the Bishop Coadjutor of Montreal. The chairman of arrangements, the Rev. Dr. D. D. Addison, the priest in charge of Trinity, the



PLAN OF EMMANUEL CHAPEL, BOSTON, ARRANGED FOR SEATING THE HOUSE OF BISHOPS.

- | | | |
|---|---|--|
| 1 Bishop TUTTLE, Missouri. | 30 Bishop LEONARD, Ohio. | 60 Bishop BROWN, Arkansas. |
| 2 Bishop MORRIS, Oregon. | 31 Bishop DAVIES, Michigan. | 61 Bishop HORNER, Asheville. |
| 3 Bishop DOANE, Albany. | 32 Bishop A. R. GRAVES, Laramie. | 62 Bishop MORELAND, Sacramento. |
| 4 Bishop WHITAKER, Pennsylvania. | 33 Bishop NICHOLS, California. | 63 Bishop EDSALL, Minnesota. |
| 5 Bishop NILES, New Hampshire. | 34 Bishop ATWILL, West Missouri. | 64 Bishop T. N. MORRISON, Iowa. |
| 6 Bishop HARE, South Dakota. | 35 Bishop SESSUMS, Louisiana. | 65 Bishop FUNSTEN, Boise. |
| 7 Bishop GARRETT, Dallas. | 36 Bishop NICHOLSON, Milwaukee. | 66 Bishop FRANCIS, Indianapolis. |
| 8 Bishop SCARBOROUGH, New Jersey. | 37 Bishop C. K. NELSON, Georgia. | 67 Bishop A. L. WILLIAMS, Nebraska (Coadj.). |
| 9 Bishop GILLESPIE, Western Michigan. | 38 Bishop KINSOLVING, Texas. | 68 Bishop GRAVATT, West Virginia (Coadj.). |
| 10 Bishop JAGGAR, Southern Ohio. | 39 Bishop WELLS, Spokane. | 69 Bishop PARTRIDGE, Kyoto. |
| 11 Bishop McLAREN, Chicago. | 40 Bishop GRAY, Southern Florida. | 70 Bishop CODMAN, Maine. |
| 12 Bishop PETERKIN, West Virginia. | 41 Bishop BROOKE, Oklahoma and Ind. Terr. | 71 Bishop ANDERSON, Chicago (Coadj.). |
| 13 Bishop SEYMOUR, Springfield. | 42 Bishop MCKIM, Tokyo. | 72 Bishop WELLER, Fond du Lac (Coadj.). |
| 14 Bishop BREWER, Montana. | 43 Bishop F. R. GRAVES, Shanghai. | 73 Bishop MANN, North Dakota. |
| 15 Bishop WHITEHEAD, Pittsburgh. | 44 Bishop CAPERS, South Carolina. | 74 Bishop BRENT, Philippine Islands. |
| 16 Bishop POTTER, New York. | 45 Bishop GAILOR, Tennessee. | 75 Bishop KEATOR, Olympia. |
| 17 Bishop RANDOLPH, Southern Virginia. | 46 Bishop LAWRENCE, Massachusetts. | 76 Bishop BURGESS, Long Island. |
| 18 Bishop WALKER, Western New York. | 47 Bishop CHESHIRE, North Carolina. | 77 Bishop VINTON, Western Massachusetts. |
| 19 Bishop WATSON, East Carolina. | 48 Bishop HALL, Vermont. | 78 Bishop C. S. OLMSTED, Colorado. |
| 20 Bishop PARET, Maryland. | 49 Bishop WHITE, Michigan City. | 79 Bishop MACKAY-SMITH, Penn. (Coadj.). |
| 21 Bishop WORTHINGTON, Nebraska. | 50 Bishop MILLSPAUGH, Kansas. | 80 Bishop VAN BUREN, Porto Rico. |
| 22 Bishop FERGUSON, Cape Palmas. | 51 Bishop ROWE, Alaska. | 81 Bishop RESTARICK, Honolulu. |
| 23 Bishop WEED, Florida. | 52 Bishop BURTON, Lexington. | 82 Bishop C. T. OLMSTED, Central New York. |
| 24 Bishop TALBOT, Central Pennsylvania. | 53 Bishop JOHNSON, Los Angeles. | 83 Bishop BECKWITH, Alabama. |
| 25 Bishop ADAMS, Easton. | 54 Bishop SATTERLEE, Washington. | 84 Bishop GRISWOLD, Sallna. |
| 26 Bishop JOHNSTON, Western Texas. | 55 Bishop G. M. WILLIAMS, Marquette. | 85 Bishop BRATTON, Mississippi. |
| 27 Bishop COLEMAN, Delaware. | 56 Bishop J. D. MORRISON, Duluth. | 86 Bishop LINES, Newark. |
| 28 Bishop KENDRICK, New Mexico and Arizona. | 57 Bishop BREWSTER, Connecticut. | 87 Bishop FAWCETT, Quincy. |
| 29 Bishop VINCENT, Southern Ohio (Coadj.). | 58 Bishop GIBSON, Virginia. | 88 Bishop GREER, New York (Coadj.). |
| | 59 Bishop McVICKAR, Rhode Island. | 89 Bishop R. H. NELSON, Albany (Coadj.). |

Rev. Dr. Blanchard, the secretaries of the two Houses of the Convention, the chaplain of King Edward, the chaplain of the Archbishop, the vested choir of men and boys—these formed the procession, in the place of honor of which were the Primate of All England and the Presiding Bishop of the American Church. The Primate wore vestments similar to those worn by most of the American Bishops.

Bishops Lawrence, Doane, and Whitaker escorted respectively the Bishops of Ottawa, Hereford, and Coadjutor of Montreal. The procession in chancel, and absolute quiet attained, Bishop Tuttle began the Communion Office. Bishop Hamilton of Ottawa read the Epistle, and Archbishop Davidson the Gospel. Bishop Lawrence announced that none beside members of the Convention were expected to receive, owing to the great numbers, and that the offering would be divided between missions of the American and the English Churches, that for the latter to be given to the Society for the Propagation of the Gospel, because of its historic connection with America.

Bishop Doane was suffering from a severe cold. Several times he was almost unable to proceed. But when his throat did not trouble him, his voice had the old splendid ring, that made it heard everywhere. There was the same vigor, and one felt, when he spoke of lengthening cords and strengthening stakes, that the leader of so many years was the leader still to lengthen and to strengthen. There was marked interest when

he welcomed the Archbishop under so many forms of speech and on behalf of so many causes. When he spoke of the mistakes of the critics, that they have been far more numerous than have the errors they have discovered in the Bible, there was an audible laugh of appreciation. It was painfully still when he described the Church as both Catholic and Protestant. Often the Bishop used his spectacle case to point with. At other times he read some great truths which the sermon contains without so much as an inclination of the head or a look at those whom he was addressing. Yet even then, all he said had a most profound effect. Finally, near the close, when he mentioned missions and spiritual things, there was no uncertain note. Nobody misunderstood, when he said canons are secondary. His sermon was unusually long, and near the end the Bishop's cold troubled him exceedingly.

[The sermon is printed in full elsewhere in this issue.]

The Bishops who assisted in the service, in addition to those mentioned, were the Bishops of New Hampshire, South Dakota, Dallas, and New Jersey. The offertory anthem was Mendelssohn's "Say where is He born."

THE HOUSE OF BISHOPS.

The House of Bishops came together in business session in Emmanuel Chapel at 3:30 on Wednesday afternoon. Bishop Lawrence of Massachusetts was chosen chairman, the Rev. Dr. Samuel Hart, secretary, and the latter re-appointed as assistants the Rev.

Dr. George F. Nelson of New York and the Rev. Dr. Thomas J. Packard of Maryland. The Archbishop of Canterbury was formally presented by the Bishops of Albany and Massachusetts, and presentations were also made of the other visiting Bishops. Next, presentations were made of Bishops elected since the last General Convention, and who had not heretofore been presented. The list consists of the Bishops of Alabama, Salina, Mississippi, Newark, Quincy, and the Coadjutors of New York and Albany, but Bishop Griswold of Salina was not present. Bishop Ingle's absence, and the fact that he had never been presented to the House of Bishops, were noted. There was received a message of greeting from the Church Congress in session in Liverpool, and a return greeting was ordered to be sent. The list of Bishops who have died since the House last met was read, and prayers were said.

THE HOUSE OF DEPUTIES.

As Secretary, the Rev. Dr. Charles L. Hutchins called the House of Deputies together. The galleries of Emmanuel Church were filled, but there were many vacant seats on the floor. Many notable men were there, however. For example, the Washington deputation had on the official list, the name of "Mr. M. W. Fuller." Mr. Fuller is Chief Justice of the Supreme Court of the United States.

DR. MCKIM ELECTED PRESIDENT.

THE REV. DR. HUTCHINS ascertained by roll call that there was a quorum, and he had no sooner so announced than the New York deputation, from its undesirable seats on a side aisle and well back,

"My feeling of hesitation cannot but be enhanced by the fact that one of the members of this House is that eminent deputy from the Diocese of New York, who for so many years presided over this House with such distinguished ability, and who, had he been willing to serve, would without doubt have been your unanimous choice to-day.

"I cannot hope, my brethren, to follow him except afar off, but at least I can promise to give the very best efforts of my heart and brain to the duties of the office to which you have chosen me, pledging myself by the help of God to emulate the assiduity and the impartiality which distinguished the presidency of Dr. Dix.

"For the rest I can only bespeak your sympathy and cooperation as members of this House in my efforts to direct and facilitate its business, and ask in advance your generous forgiveness for the mistakes which, in spite of the very best intention, I shall be sure to make.

"It falls not to me, gentlemen, to forecast in any respect the work of this Convention, but there are two thoughts pertaining to the spirit of our work which I ask your permission to express.

"We meet in a famous city, the beautiful capital of an ancient and glorious commonwealth; a city which has played a great part in the history of our country; a city which, above all others, may claim to be the intellectual capital of our republic.

"There is much here which should inspire and stimulate us, it seems to me, to wise and grave leadership. In such an atmosphere, amid such surroundings and associations, face to face with such



DETAIL OF PROCESSION ENTERING TRINITY CHURCH.

[The Archbishop of Canterbury is designated by a +. With him is the Presiding Bishop. In front of the Archbishop is the Bishop of Ottawa with the Bishop of Massachusetts; then the Bishop of Hereford with the Bishop of Albany; the Bishop Coadjutor of Montreal with the Bishop of Pennsylvania.]

[By courtesy of the Boston Herald.]

nominated for president the Rev. Dr. Randolph H. McKim of Washington. The Rev. Dr. HUNTINGTON made the nominating speech, which was brief. He was at once followed by Mr. George C. Thomas, who seconded the nomination on behalf of Pennsylvania. The Washington deputation next seconded it, and then the Rev. Dr. FISKE of Rhode Island, whose seat is directly under the presiding officer's left, and well front, nominated the Rev. Dr. Hutchins. Newark seconded it, the Rev. Dr. Bennett making a short address. Other nominations were the Rev. Dr. R. F. Alsop of Long Island and the Rev. Dr. D. C. Roberts of New Hampshire. The first ballot resulted: Dr. McKim 187, Dr. Hutchins 153, Dr. Alsop 26, and Dr. Roberts 22. The Long Island nominee withdrew, and a second ballot stood: Dr. McKim 201, Dr. Hutchins 160, and Dr. Roberts 16. The Rev. Dr. Hutchins and the Rev. Dr. Eccleston, the latter of Baltimore, escorted the new president to the platform, the Secretary saying that the committee had performed its duty. Amid profound stillness, and with many Bishops present, their House having taken a brief recess, the Rev. Dr. McKIM said:

"With sincere and heartfelt emotion, I thank you for this evidence of your confidence and good will, and accept the office to which your suffrages have now called me. But I do so with unaffected diffidence, for, if the office is a very high and distinguished office—and I recognize that it is the most honorable position to which a presbyter of this Church can be called—it is at the same time an office which imposes duties and, I may say, cares, which are very serious indeed. I will not compare it with the 'seat perilous' of the Arthurian legend, but all will agree that it is a seat difficult.

intellectual and ethical forces, we may well approach our work with the resolute purpose to do our very best by the help of God, under the guidance of the Holy Ghost, to set forward the kingdom of our Lord and Saviour Jesus Christ.

"We have a great and precious heritage of continuity with the past, a heritage which we have received from our dear mother Church, and yet it would be very strange if in this city we should forget that our chief function is to equip this venerable Church to meet the needs and difficulties and responsibilities and the problems of the twentieth century, and to speak in language which the twentieth century can understand.

"As the Archbishop of Canterbury said the other day to the students of the General Theological Seminary, we should not constantly cling to the old at the expense of the new, and we may wisely take warning by the example of those leaders of our own communion who within the last 300 years have had great opportunities and have not availed themselves of them.

"May I add another thought? I would like to emphasize a fact which must be a universally accepted fact among us, that this House has a function higher and finer than that of a mere legislative body. Gentlemen, we are charged with spiritual responsibilities. The great missionary work of the Church is laid, in conjunction with the House of Bishops, upon our shoulders, with all its splendid opportunities and its great responsibilities. Surely we must see to it that it is given time and consideration commensurate with its vast importance.

"I think you will permit me to say, and will agree with me in

what I say, that our resolutions and canons and constitutions are after all but the snuffers and tongs wherewith to serve the sacrifice of the altar. Necessary they are, but of themselves and by themselves altogether insufficient, altogether ineffective. They are only valuable when used as appurtenances to the spiritual function of the Church.

"Gentlemen, I may be permitted to say, it seems to me the vision of Ezekiel may interpret to us our work and the method in which it should be performed. He saw the spirit of the living creature in the wheels. The Church cannot dispense with the wheels of legislation, canons, constitutions, and others, but we may see to it, you and I, by prayer and devotion, that the spirit of the living creature shall ever be within the wheels of our legislation—the spirit of truth and purity and love and power. Let our legislation be conceived and framed under the inspiration and guidance of God.

"Before I take my seat, I may say that I have taken note of the proposal that this house should elect a vice-president, and while not desiring in any way to influence your decision upon that question, it is perhaps proper that I should say that such an arrangement would be entirely agreeable to myself if it should be your pleasure."

When he had finished, the President bade the deputies to prayer, and made use of the collect beginning "O God, forasmuch as without Thee we are not able to please Thee."

DR. HUTCHINS RE-ELECTED SECRETARY AND DECLINES.

New York again led in the nominating, and the same deputy who had named the President, named also the Rev. Dr. Charles L. Hutchins to be Secretary. The election was carried at once, and unanimously, when the veteran Secretary said:

"Ever since the Convention adjourned three years ago, I have looked forward to this day, the anniversary of the day when I was chosen Secretary in this Church, as a fitting time, and this church a fitting place, for me to retire from the active work intrusted to my hands. That purpose has gathered force as the three years have gone on, and thanking you as I do with all my heart, and perhaps having some excuse for allowing this motion to be put and adopted, I most respectfully decline to accept the office.

"For the patience, the courtesy, the kindness, the forbearance, which you have given me during these 27 years, I thank you with all my heart. Had it not been for such consideration I never could have performed the duties of the office to your satisfaction. I thank you, gentlemen, but I am determined not to accept the office to which you have kindly elected me."

REV. DR. ANSTICE ELECTED SECRETARY.

There were some new nominations for Secretary, but they were of the present assistants, and they promptly asked the withdrawal of their names. The Rev. Dr. Henry Anstice, who has been first assistant for almost as many years as the Rev. Dr. Hutchins has been chief, was formally nominated, and unanimously elected. He appointed as assistants the Rev. E. W. Worthington of Ohio, the Rev. C. M. Davis, Missouri, the Rev. W. C. Prout, Albany, and the Rev. J. G. Glass, Alabama. Some expressions were heard to the effect that one of the assistants might at least have been a layman, in order to recognize the lay order. A resolution was offered, and referred, providing for a vice-president of the House, who shall be a layman, and the Rev. Dr. W. W. Battershall, Albany, offered and had referred a resolution naming three presbyters and three laymen to draft a minute to be addressed to the Peace Congress, whose session in Boston is nearing its close. It was announced that luncheon will be served daily in Copley Hall, beginning with the 6th inst.

THE NEWLY CHOSEN PRESIDENT AND SECRETARY.

The Rev. Dr. Randolph H. McKim, the new President of the House of Deputies, was born in Baltimore in 1842. He was graduated from the University of Virginia at the breaking out of the Civil War, and went into the Confederate Army. He was graduated from Virginia Seminary in 1864. He was assistant at Emmanuel Church, Baltimore, and rector of St. John's, Portsmouth, and Christ Church, Alexandria. He has been rector of Epiphany Church, Washington, since 1889. He has written much, and describes himself as a "broad, evangelical Churchman." He is a brother-in-law of the Very Rev. Paul Matthews, Dean of Cincinnati.

The Rev. Dr. Henry Anstice, the new Secretary, has been Assistant Secretary since 1877 and a member of the missionary Board of Managers since 1892. For many years he was rector of St. Luke's Church, Rochester, and he is now acting Archdeacon of Richmond, New York City. He is a Williams College alumnus, and his Doctor's degree came from the University of Rochester. He was ordained both as deacon and as priest in 1865 by Bishop Horatio Potter.

SECOND DAY—THURSDAY, OCT. 6.

On the second day of the Convention, the Archbishop of Canterbury was presented, and made the address for which chiefly, he said, he crossed the Atlantic to deliver. There were introduced into the House of Deputies a great number of resolutions, covering canons on marriage and divorce, courts of appeal, and Christian education. The United Offering of the Woman's Auxiliary was presented, and amounted to \$144,000, the largest in the history of the Auxiliary by more than \$35,000. There were mass meetings in Tremont Temple

and in Lorimer Hall, at which the Archbishop spoke, and at night there was a reception by Bishop Lawrence.

HOUSE OF BISHOPS.

In the House of Bishops, Bishop Tuttle presented a report of his acts during the period that he has been Presiding Bishop, and there were presented reports on the German Prayer Book and on Marginal Readings. In the case of the latter a resolution of appreciation for good and difficult work was passed. The petitions were for the division of Central Pennsylvania into two Dioceses and the erection of Montana into a Diocese, and for the permissive use of the Revised Version. At noon the Bishops, by invitation of the Deputies, went into the latter House, and listened to the address of the Archbishop of Canterbury. Later the committees of the House of Bishops were announced.

STANDING COMMITTEES OF THE HOUSE OF BISHOPS.

I.—ON CHRISTIAN EDUCATION.

The Bishop of New Hampshire, Bishop of South Dakota, Bishop of Florida, Bishop of Spokane, Bishop of Shanghai, Bishop of Lexington, Bishop Coadjutor of Fond du Lac.

II.—ON THE GENERAL THEOLOGICAL SEMINARY.

The Bishop of Fond du Lac, Bishop of Asheville, Bishop of Kyoto, Bishop of Olympia, Bishop of Colorado.

III.—ON THE COSECRATION OF BISHOPS.

The Bishop of Southern Ohio, Bishop of Georgia, Bishop of Kansas, Bishop of Sacramento, Bishop of Porto Rico.

IV.—ON RELIGIOUS SERVICES.

The Bishop of Dallas, Bishop of Cape Palmas, Bishop of Tokyo, Bishop of the Philippine Islands, Bishop of Mississippi.

V.—ON MEMORIALS AND PETITIONS.

The Bishop of Pittsburgh, Bishop of Louisiana, Bishop of North Carolina, Bishop Coadjutor of Nebraska, Bishop of Alabama.

VI.—ON DESPATCH OF BUSINESS.

The Bishop of Milwaukee, Bishop of Oklahoma and Indian Territory, Bishop Coadjutor of West Virginia, Bishop of Indianapolis, Bishop Coadjutor of Albany.

VII.—ON RULES OF ORDER.

The Chairman, *ex officio*. The Bishop of Easton, Bishop of Delaware, Bishop of Ohio, Bishop of Honolulu.

VIII.—ON AMENDMENTS TO THE CONSTITUTION.

The Bishop of Albany, Bishop of Pennsylvania, Bishop of Springfield, Bishop of Southern Virginia, Bishop of Tennessee, Bishop of Michigan City, Bishop Coadjutor of Chicago.

IX.—ON THE PRAYER BOOK.

The Bishop of Pennsylvania, Bishop of South Dakota, Bishop of Western New York, Bishop of Nebraska, Bishop of South Carolina, Bishop of Maine, Bishop Coadjutor of Pennsylvania.

X.—ON CANONS.

The Bishop of New York, Bishop of Maryland, Bishop of California, Bishop of North Carolina, Bishop of Vermont, Bishop of Duluth, Bishop of Newark.

XI.—ON DOMESTIC MISSIONS.

The Bishop of West Virginia, Bishop of Milwaukee, Bishop of Southern Florida, Bishop of Alaska, Bishop of Rhode Island, Bishop of Minnesota, Bishop of Western Massachusetts.

XII.—ON FOREIGN MISSIONS.

The Bishop of New Jersey, Bishop of Central Pennsylvania, Bishop of New Mexico and Arizona, Bishop of Western Missouri, Bishop of Washington, Bishop of Virginia, Bishop of Long Island.

XIII.—ON THE ADMISSION OF NEW DIOCESES.

The Bishop Coadjutor of Southern Ohio, Bishop of Georgia, Bishop of Texas, Bishop of Los Angeles, Bishop of Iowa, Bishop of Boise, Bishop Coadjutor of New York.

XIV.—ON THE NOMINATION OF MISSIONARY BISHOPS.

The Bishop of Montana, Bishop of Ohio, Bishop of Laramie, Bishop of Connecticut, Bishop of Arkansas, Bishop of North Dakota, Bishop of Central New York.

XV.—ON UNFINISHED BUSINESS.

The Bishop of Western Texas, Bishop of Marquette, Bishop of Quebec.

HOUSE OF DEPUTIES.

At the morning session of the House of Deputies, the same petitions were presented as in the House of Bishops, and were referred. Mr. MORGAN of New York presented the matter of place of holding the next Convention, and Mr. THOMAS of Pennsylvania asked for a commission of seven Bishops, seven presbyters, and seven laymen as a commission on Christian Education, especially of the young. The Rev. Dr. PARKS of New York tried to have resolutions take the affirmative form, and Mr. SINGLETON of Washington moved that the Bishop of that see be given jurisdiction over Army and Navy chaplains. The Rev. Dr. HUNTINGTON of New York introduced his missionary canon, saying it reduces the number of official bodies from seven to three. The Rev. Dr. CAREY of Albany presented a resolution, which was adopted by a standing vote, thanking the late secretary for good work during his twenty-seven years of service. The Rev. O. H. RAFTERY (Conn.) proposed a committee to draft resolutions on the late President of the House, the Rev. Dr. Lindsay.

Mr. W. A. ROBINSON (Kentucky) moved a measure giving the Presiding Bishop larger powers, and the Rev. Dr. FOLEY of Central Pennsylvania presented a report on Courts of Appeal. The Rev. Dr.

GRAMMER of Southern Virginia offered the Deaconess canon, making the admission limit of age 25 years. Mr. STOTSENBURG of Indianapolis presented a resolution condemning lynchings, and the resolution and its references were the subject of a tangle that kept the house a full half hour. Some Southern delegates took part in the discussion, but there was no marked division on geographical lines. A reply to the cablegram from the Church Congress at Liverpool was ordered sent, with a reference to Ephesians vi. 23 and 24. Mr. BUXTON of North Carolina, who is physically a very large man, read part of a resolution condemning Bishop Potter for assisting at the opening of the Subway Tavern, saying the Bishop had dragged the Church where he had no right to take it, but the deputy was ruled out of order.

There was presented from the committee on Marginal Readings, which has finished its work, a copy of the Bible, beautifully bound, and containing the readings. It was given to the President of the House. Its reception made a striking scene, when the deputies rose, and the President briefly expressed his thanks. The Rev. Dr. PITRENGER of North Carolina brought in a second missionary canon. The calendar is already a long one.

THE NAME OF THE CHURCH.

There were, however, some more striking incidents than routine reception of resolutions and their reference to committees. One of these was the report of the committee on a Change of Name of the Church, and what immediately followed. The committee reported unanimously that it deemed an attempt to change it at this time inexpedient, and asked to be discharged. The Convention agreed. The Rev. B. T. ROGERS of Fond du Lac then asked that the following resolution in the appendix be adopted as part of the committee's report:

"Resolved, That from and after November 1, 1907, all copies of the Book of Common Prayer printed for this Church shall bear the following inscription upon the title-page:

THE
BOOK OF COMMON PRAYER
And Administration of the Sacraments
and other Rites and Ceremonies
of the Church,
according to
The Use in the United States of America,
together with
The Psalter or Psalms of David.

Several delegates declared that this meant the same as a change of name, and they were strongly opposed to adopting it as a part of the report.

Mr. Rogers said that he wished to repudiate the assertion that it was a Change of Name, for he was one of the five who appended this to the report, and he had signed the unanimous report of the committee that it was inexpedient to change the Name of the Church at present. This was merely intended to meet in some degree those who held different views.

The debate was lively for a few moments over the reference, but it went finally to the committee on the Prayer Book.

THE "HUNTINGTON AMENDMENT."

Equally was there interest when the Rev. Dr. HUNTINGTON of New York once more brought in his famous "amendment." Many remembered his declaration in San Francisco that never again would he undertake to put this plan through, and there was comment but perhaps not criticism. The Rev. Dr. Huntington gave figures showing that deputies in San Francisco voting for his amendment represented Dioceses containing 2,546 clergy, while those who voted against represented Dioceses having only 1,988 clergy. In the same way he figured out communicants 524,305 for, and 145,247 against. Mr. PARKER of Colorado observed that the matter had been threshed out. Speakers included the Rev. Dr. OBERLY (New Jersey), the Rev. JOHN WILLIAMS (Nebraska), and Rev. Dr. GROSVENOR (New York). The matter went over because of the arrival of the hour of adjournment.

MARRIAGE AND DIVORCE.

One other report of the second day deserves, however, to be mentioned. It was made by the Rev. Dr. Eccleston of Maryland, and related to the commission on the securing of united action on the laws of Marriage and Divorce. He recounted the work of the last three years, and gave credit especially to Bishop Doane and the Rev. Dr. Greer, now Bishop Coadjutor. The committee got as far as the following:

"Resolved, That in recognition of the comity which should exist between Christian Churches, it is desirable and would tend to the increase of a spirit of Christian unity for each Church represented in the conference to advise, and, if ecclesiastical authority will allow, to join its ministers to refuse to unite in marriage any person or persons whose marriage such ministers have good reason to believe is forbidden by the laws of the Church in which either party seeking to be married holds membership."

Acceptance of this by about a dozen religious bodies, as has been done, or at least by committees representing that number of bodies, was said to constitute marked evidence that something further might be accomplished, and the committee asked to be continued, to which request the Convention agreed.

Mr. LEWIS (Pennsylvania) offered following amendments to Canon 13, Title II. "Of Marriage and Divorce," which were referred. In the following text, the Roman type shows the sections now standing in the canon which would be retained; the *italic* shows words now standing that would be eliminated; and the **SMALL CAPITALS** shows new matter to be added to the canon if Mr. Lewis' amendments should be adopted:

"§ ii. No Minister, knowingly after due inquiry, shall solemnize the marriage of any person who has a divorced husband or wife still living, if such husband or wife has been put away for any cause arising after marriage; [omit, *but this Canon shall not be held to apply to the innocent party in a divorce for the cause of adultery, or to parties once divorced seeking to be united again.*]

"§ iii. If any Minister of this Church shall have reasonable cause to doubt whether a person desirous of being admitted to [omit *Holy Baptism, or to*] Confirmation, or to the Holy Communion, has been married otherwise than as the Word of God and discipline of this Church allow, such Minister, before receiving such person to these ordinances, shall refer the case to the Bishop for his godly judgment thereupon; Provided, however, that no Minister shall, in any case, refuse the Sacraments to a penitent person in imminent danger of death, [add, **NOR TO ANY ONE WHO SHALL SOLEMNLY AVER THAT HE OR SHE WAS THE INNOCENT PARTY IN A DIVORCE FOR THE CAUSE OF ADULTERY.**]

THE STANDING COMMITTEES.

PRESIDENT MCKIM announced most of the committees. Membership on them follows:

COMMITTEE ON THE STATE OF THE CHURCH.

The Rev. Messrs. Duncan (Louisiana), Brewster (Ala.), Kirby (Albany), Lockwood (Ark.), Clampett (Cal.), Brainard (C.N.Y.), Sterling (C.Pa.), Larrabee (Chicago), Ohl (Colorado), Raftery (Conn.), Wickens (Dallas), Hall (Del.), Harding (E. Carolina), Rich (Easton), Whaley (Florida), Foster (Fond du Lac), Williams (Ga.), Brown (Indianapolis), Cathell (Iowa), Kaye (Kan.), Cralk (Kentucky), Lee (Lexington), Bacchus (Long Island), Browne (Los Angeles), Nicholson (Maine), Curzon (Marquette), Dame (Md.), Hodges (Mass.), Maxon (Mich.), McKenzie (Mich. City), Webb (Milwaukee), Purves (Minn.), Harris (Miss.), Davis (Mo.), Marsh (Neb.), Mann (Newark), Parker (N.H.), Baker (N.J.), Grosvenor (N.Y.), Ingle (N.C.), Jones (Ohio), Van Waters (Oregon), Bodine (Pa.), Grange (Pittsburgh), Moore (Quincy), Porter (R.I.), Kershaw (S.C.), Nelson (So. Ohio), Lloyd (So. Virginia), Rockstroh (Springfield), Ringgold (Tenn.), Aves (Texas), Sanford (Vt.), Clark (Va.), Johns (Washington), Talbot (West Mo.), Roller (W.Va.), McCormick (W.Mich.), Register (W.N.Y.), Lawrence (W.Mass.), Nicholas (Oklahoma), Swope (Asheville), Nevin (American Churches in Europe).

ON THE GENERAL THEOLOGICAL SEMINARY.

The Rev. Messrs. Carey (Albany), Baker (N.J.), Estill (Ky.), Stone (Chicago), Warner (La.), Washburn (W.N.Y.), Ritchie (Pa.); Messrs. Parker (Colo.), Mynderse (L.I.), McMaster (Mo.), Cutting (N.Y.), Short (So. Ohio), Butler (Cent. Pa.).

ON THE CONSECRATION OF BISHOPS.

The Rev. Messrs. Jones (Cent. Pa.), Tucker (So. Va.), Waterman (N.H.), Talbot (W.Mo.), Harding (Washington), Short (Mo.), Kershaw (S.C.); Messrs. Burgwin (Pittsburgh), Wells (Vt.), Pepper (Pa.), Peabody (L.I.), Bradford (Del.), Sibley (W.N.Y.).

ON UNFINISHED BUSINESS.

The Rev. Messrs. Foley (Cent. Pa.), Sulger (Ind.), Bennett (Newark), Smede (Ark.), Clampitt (Calif.), Stone (Chicago), Grange (Pittsburgh); Messrs. Lamb (East Car.), Wilkes (N.C.), Salladè (Fond du Lac), Dudley (Lexington), Phillips (Los Angeles), Carpenter (N.H.),

ON MISSIONS.

The Rev. Drs. Williams (Ohio), Beard (Ala.), Lawrence (Mass.), Glazebrook (N.J.), McIlvaine (Pittsburgh), Morrison (Oregon), Murdoch (N.C.), Messrs. Bryan (Va.), Mansfield (Conn.), Rollins (N.H.), Hewitt (Lexington), McConnell (La.), Thomas (Pa.).

ON EXPENSES.

Mr. Sowden (Mass.); Rev. Messrs. Knight (Ga.), Roller (W.Va.), Minnegerode (Ky.); Messrs. Mather (Ohio), Roots (Ark.), Wilmer (Va.), Carpenter (N.J.), White (Marquette), Wood (So. Ohio), Du Puy (Pittsburgh), Tullock (Washington), Gibson (Easton).

ON THE PRAYER BOOK.

Rev. Drs. Hodges (Md.), Oberly (N.J.), Enos (Albany), Hutchins (Mass.), Kinsolving (L.I.), Grammer (S.Va.), Rousmaniere (R.I.); Messrs. Temple (Vt.), Morgan (N.Y.), Evans (Pa.), Copeland (Mil.), Chief Justice Fuller (Washington), Messrs. Clement (Cent. Pa.), Shelby (Lexington).

ON THE ADMISSION OF NEW DIOCESES.

The Rev. Messrs. Alsop (L.I.), Lloyd (S.Va.), Short (Oregon), Cralk (Ky.), Reese (Tenn.), Williams (Washington), Harding (Pa.); Messrs. Paine (Mass.), Randall (Md.), Gadsden (S.C.), Clement (Cent. Pa.), Morris (N.Y.), Henry (Iowa).

ON CHRISTIAN EDUCATION.

The Rev. Drs. Bliss (Vt.), Gardner (Fond du Lac), Hodges (Mass.), Bodine (Pa.), Hart (Colo.), Grammer (So. Va.), Peabody (Mass.); Messrs. Fairbanks (Fla.), Brown (Maine), Wiggln (Tenn.), Trask (Albany), Rankine (W.N.Y.), Thomas (Pa.).

ON ELECTIONS.

The Rev. Messrs. Marshall (N.C.), Moore (W.Va.), Trew (Los Angeles), Winchester (Mo.), Woodcock (Mich.), Mason (Ky.), Crawford

(Kan.); Messrs. Morehouse (Mil.), Davis (W. Mass.), Withers (So. Va.), Henry (Iowa), Gilbert (Springfield), Carter (Md.).

ON CANONS.

The Rev. Drs. Davenport (Tenn.), Eccleston (Md.), Fulton (Pa.), Parks (N.Y.), Fiske (R.I.), Nash (Mass.); Messrs. Lyman (Chicago), Battle (N.C.), Lightner (Minn.), Stetson (N.Y.), Saunders (Mass.), Stanley (Wash.), Lewis (Pa.).

ON AMENDMENTS TO THE CONSTITUTION.

The Rev. Messrs. Huntington (N.Y.), Roberts (N.H.), Williams (Neb.), Battershall (Albany), Niver (Md.), Brooks (West. Mass.); Messrs. Woolworth (Neb.), Mills (Newark), Stiness (R.I.), Andrews (C.N.Y.), Trapnell (W. Va.), Bradford (Del.), Browne (Washington).

THE ARCHBISHOP OF CANTERBURY RECEIVED.

It was exactly twelve o'clock when the Bishops came in, the Archbishop being escorted by the committee which consisted of the Rev. Dr. Huntington (New York), the Rev. Dr. Roberts (New Hampshire), and Mr. Robert Treat Paine (Massachusetts). The Convention arose, and the REV. DR. MCKIM, as presiding officer, said:

"Most Reverend Archbishop: It is my high privilege and my pleasing duty to extend to you, on behalf of this House, a very hearty greeting, and to express our high appreciation of the honor which your presence confers upon this triennial Convention of the Church.

"We welcome you as the head, the Primate of that venerable Church which is our mother, and from which we have received the precious heritage of our Prayer Book, a Church whose standard flies wherever the British flag flies, through that vast empire that girdles the globe, and wherever that standard of the Anglican Church flies, it stands for the reasonable faith and for the Catholic order and for the large principles of generous Christian brotherhood.

"We welcome you, also, as the Bishop of a see older than the English monarchy, older than the English people. We welcome you as the living link that connects us with St. Augustine and St. Anselm and with lion-hearted Stephen Langton. We welcome you, in fine, as the illustrious representative of the principle of Christian unity, in fact, of our common Christianity, if I may so express it, to which your Grace has rendered such great service.

"We feel sure, your Grace, that your visit to our shores will not only cement more deeply and closely the bonds that bind the young Church of this republic to the mother Church of England, but we feel sure, also that your visit will have an historical significance. It signifies the unity of these two people and these two Churches in the mission which, in the providence of God, seems to be intrusted to them, to disseminate among the nations of the earth the principles of justice and of liberty and of humanity which we hold in common; above all, to spread abroad the knowledge of our Lord and Saviour Jesus Christ, through the Bible, the Church, and the Prayer Book."

The address which came in response to this introduction was counted by those who heard it as the best they have yet heard the English Primate give. The charm of it was more than in words. The sincerity of it touched the heart of all. There was no affectation. There was the air of the learner, and the praise contained in it had none of the patronizing tone which the Archbishop said afterward, in private, he feared it might seem to have. The Archbishop also admitted that for the part wherein he speaks of the spiritual function as being higher than the business one, he got his inspiration from the President of the House of Deputies. When surprise was expressed that he had had time to read a report, he acknowledged that he had been a quiet listener, not from the floor but from an unseen seat in a chancel recess. Enthusiasm was so great that when the Archbishop had finished speaking, a delegate, about midway down the middle aisle, started without accompaniment, the *Gloria in Excelsis*. It was taken up with a will, and the singing of it by that great body of men—there was not standing room for another man on floor or in gallery—was the most dramatic moment of an historic day. The Archbishop said:

THE ARCHBISHOP OF CANTERBURY:—"Your kindness will be the first to realize that it is not an easy thing for any man to answer adequately to such words as have been spoken to-day. I have reached the culminating moment of a journey, the importance of which, as it seems to me, has been daily increasing—a journey undertaken with precise intent of reaching this precise hour.

"I well remember the time, seven and twenty years ago, when my brother-in-law, sent by his father, the then Archbishop of Canterbury, as the bearer of the invitations to the second Lambeth Conference, was welcomed by this General Convention in this very place with a kindness which profoundly moved the old man's memories, when, day by day, he watched, a few months later, beside the death-bed of that young man—his only son. And now it is my privilege to be the first Archbishop of Canterbury to stand here in person.

"It was in pursuance of the invitation to this Convention of your two successive Presiding Bishops that I crossed the Atlantic. I understand fully, I think, the true significance alike of the invitation and of the welcome which has been its sequel. This is no personal matter, or your missive would have gone to one better able from the range of his learning or the eloquence of his tongue, to justify, if not to repay, the kindness showered upon his head. It was, of course, in the virtue of the responsible office which it is my anxious privilege to hold, that your invitation reached my hands, and that I stand in your presence to-day. One link or claim indeed there is which I possess alone, I think, among the diocesan Bishops

of England, alone, certainly, among all the Archbishops of Canterbury whom the centuries have seen. It is this: I owe my ordination to the Episcopate in part to you. Among those who laid their hands upon my head in Westminster Abbey on St. Mark's day in 1891, stood the venerable and apostolic figure of Benjamin Whipple, Bishop of Minnesota, who had come (as he has himself recorded) straight from Egypt to England on purpose to be among my consecrators. That suggests many sacred memories and resolves.

"For that, and for much more besides, it is my privilege to thank you, American Churchmen, here and now. To be here is to me a genuine happiness and a most practical gain. I come to tell you of the absorbing interest with which we in England watch your gathering strength, the constantly increasing use you are enabled to make of the apparently boundless opportunities which are multiplying daily to your hands, and of our fellowship in your prayers for the spirit of wisdom and understanding, of counsel and of strength which such opportunities require. Some here will recall the epigrammatic words and the grateful and suggestive symbolism adorning what is now one of the choicest treasures of Lambeth Palace Chapel, the silver alms-dish, the gift of the American Church, which you gave to us three and thirty years ago: '*Orbis veteri novus; occidens orienti; filia matri.*' From the outward-spreading English oak leaves and acorns spring the lateral maple and palmetto leaves, fit emblem of the Northern and Southern regions of your Church. We seem to be re-kindling, in a yet larger field, the flame of high enthusiasm for our common work, which burned so clearly when the beautiful gift, '*pietatis testimonium,*' was borne eastwards by the hands of one respected and loved alike, Bishop George Augustus Selwyn, '*pacis et benevolentiae internuncii, ejusdemque auctoris.*' These memories are mine to-day.

"But I am here by your courtesy, to learn rather than to speak; to understand, if it may be, somewhat more clearly than before the details of the practical working of your great Convention—such a representative and remarkable a Church Council, clerical and lay, as has, in its now triennial gatherings, served your Church so well for 120 years, and may appropriately be a model and an exemplar, in a large and general sense, for new departures of a similar sort in other branches of our Communion. To be here, to attend some of your debates, in either House, during the coming week, will be to me a privilege of a most practical and fruitful sort of no mean kind. It is not for nothing that I have been in touch during the last few weeks with a daily succession of your foremost men and have learned so much about the great problems which are at stake to-day. Your problems are not all of them our problems. Of some of yours, and especially of some which concern the Southern States, we have practically no experience at all. Of others we have ample knowledge, but under conditions so different from your own as to render the comparison academic rather than practical. And others there are, so like these which are set face to face for our solution in the other land, that the arguments on either side in the controversy might be transferred almost verbatim across the sea. Underlying all these, anyhow, this at least is certain, that beneath them all we find an element which is absolutely common to us both, an atmospheric stratum, peculiar, I think, to religious life and energy, wherein are organisms, perplexing and even baneful, as well as organisms healthful, invigorating, and strong for good. Among them is the element, may I say it, common to ecclesiastics, lay and clerical, in every clime and in every country, the temptation to give main place to 'means' rather than 'ends,' the main place in our thoughts, the temptation to lose something of the true proportion between large matters and small, the temptation to take a petty view of what life's greatest issues really are.

"And on the other hand, it is in that same atmosphere that we find the invigorating and helpful forces, the high enthusiasm and the pure resolve which spring from our definite and unswerving hold on the Church's Creed.

"I suppose it is true—but you, my brothers, can correct me if I am wrong—I suppose it is true to say that the business of any Convention or Council of the Church consists largely in emphasizing the superiority of the 'end' over the 'means,' in firmly subordinating machinery to that which machinery is intended to produce, and in adjusting and adapting that machinery in such manner as to ensure that what we are striving after shall be really attained; and there can be no question either inside nor outside our walls as to what our main purpose is. And that purpose, large and deep and high, is surely identical, on whichever side of the ocean the workfield lies. Naturally we want by all means to make certain that our ecclesiastical system, and our Church rules and canons, and our Church services are loyal and orthodox, are coherent and straightforward, are reverent and helpful to those for whose good they are devised, as ever we can, and that our manner of worship is of the sort to evoke the very best that man and woman can offer. At this juncture, as it seems to me—but am I wrong in saying?—the paramount necessity of all is that which concerns the family and the home, the common week-day life, that is, of the Christian people at large; for it is as their officers or ministers or representatives that any and every Council or Convention meets. Now am I wrong in saying that these are the conditions with which we have to do? We are able—England more particularly—to thank God for strong material progress, for an often high note of moral earnestness, and—here in America, at least—for an intensely buoyant

output of intellectual force. And we are prone to be pleased and even satisfied. But it would be vain to ignore the warning voices which tell us—on either side of the sea—of a certain decadence in the definite religious home life—a falling-off, that is, in the very force which gave its inspiration and its power, to England and New England, to so much of our grandsires' lives. If so, if that be true—and in spite of all explanatory qualifications nobody will, I think, say it is wholly false—it does surely behoove every gathering of Churchmen of every kind, large and small, to consider well what they can do to safeguard the men and women and above all, the children, of America and of England from a peril, or increase of a peril, whose gravity it is impossible to overestimate, because it affects the very foundation of our Christian life. I am not presumptuous enough to try to judge of the degree to which this danger is at present yours. You can tell, as I of course can not, whether, for example, adequate provision is somehow being made in the America of to-day for securing that the children of your people shall nowhere grow up ignorant alike of the fulness and splendor or the significance of their Christian heritage. For old and young alike—and not least for the busy, active folk in middle life, on whose energy so much depends—there is a need to get down to what Kipling calls—

“The imperishable plinth of things,
Seen and unseen, which touch our peace.”

“Some here will remember an eloquent speech in which a great President of the United States drew a contrast between the hot enthusiasm of an emotional hour, and the permanent level of our common life. ‘I have seen,’ he says, ‘the sea lashed into fury, and tossed into spray, and its grandeur moves the soul of the dullest man, but it is when the storm has passed and the hour of calm settles on the ocean, and the sunlight bathes its peaceful surface, it is then that men take the level from which they measure all terrestrial heights and depths.’

“Be it ours, be it yours, when an ecclesiastical assembly, big or little, be it on our side or yours, meets for high deliberation and effective resolve, to set ourselves to estimate and deal with the abiding level of our common life.

“Pardon me, sir, if, in saying these words, I have, as a visitor, taken undue advantage of your invitation to give expression to the thoughts which surge into one's mind at such an hour.

“It is to me, occupying the position whereto in God's providence I have been called, a matter of profoundest import, that in fulfilment of far-off dreams, I should be here at your bidding to-day. People speak sometimes of the ‘ties and links’ which unite our Church in England with yours in the United States. To me the words seem inappropriate. We are learning, I hope, to regard the relationship, in all essential things, as one of identity rather than as filial or fraternal. Our spiritual ancestry down to very recent times is absolutely one. The power of mutual society, help and comfort, that the one ought to have for the other, has been proved and proved again. In Lambeth Palace Chapel no instructed man can look round him without the inrush of thoughts, associations, and memories, rich and plentiful, modern as well as old, suggesting themselves, belonging in a special sense to you. If my presence in your Convention in the providence of God be permitted to promote in any degree the efficiency of our Church's common life as a banded force for bettering what is amiss in public or in private things—for the ceaseless fight against impurity and selfishness and greed, against ignorance and apathy, against moral cowardice and half-heartedness, I shall rejoice indeed.

“Above all, if by mutual counsel, such as is placed within my reach at this hour, we can better spur one another forward for the definite spreading here and now of the Kingdom of Him who died for us on the Cross and rose again, I shall not have accepted in vain a welcoming kindness which must be to me and mine a life-long memory, and which, as I venture to hope and believe, will bear in the older fields from which I come, its appropriate and abundant proof.”

THIRD DAY—FRIDAY, OCT. 7.

Friday was a missionary field day. Bishop Doane presented the report of the Board of Managers, and the Rev. Dr. Arthur S. Lloyd, General Secretary, spoke of missionary conditions. The Rev. H. R. Hulse spoke for the American Church Missionary Society, and the Board of Missions, by resolution, recommended the election of Bishops for Mexico and Cuba.

The House of Bishops did little before the members came into the House of Deputies, there to sit with the Deputies, under the canon, as the Board of Missions. The President of the House of Deputies appointed as a committee under the resolution condemning lynching, the Rev. Drs. Grosvenor (New York), Williams (Georgia), and Warner (Louisiana), and the Messrs. Stotsenburg (Indianapolis) and Packard (Maryland). Under the Sunday School Commission resolution of Mr. Thomas of Pennsylvania, the President named the Rev. Drs. Butler (Minnesota), Shinn (Massachusetts), Duhring (Pennsylvania), the Rev. Pascal Harrower (New York), the Rev. Drs. Stone (Chicago) and Bradner (Rhode Island), and the Rev. Mr. Collady (Connecticut); Mr. Thomas (Pennsylvania), President Nicholas Murray Butler of Columbia University, Messrs. Butler (Central Pennsylvania), Seymour (Chicago), Allen (Southern Ohio), Robt. H. Gardiner (Maine), and Aschmann (West Virginia). Under

the resolution on the Negro question, presented by the National Civic Rights Commission, were named the Rev. Dr. Robert Strange (Virginia), the Rev. E. N. Joyner (South Carolina), and the Messrs. W. W. Old (Southern Virginia) and B. Lawton Wiggin (Tennessee).

Former Archdeacon Washburn of Rochester presented a resolution of thanks to the Woman's Auxiliary for its splendid gift to missions, and it was adopted by a rising vote. It was stated that an unnamed giver has promised a sum sufficient to make the United Offering an even \$150,000.

The Deputies agreed unanimously to the division of the Diocese of Central Pennsylvania, and the admission of Montana as a Diocese in union with the General Convention. The Rev. Dr. Battershall (Albany) read the committee resolution of greeting addressed to the Peace Congress, and it was adopted. It emphatically endorses all efforts that make for international peace.

THE BOARD OF MISSIONS.

The Bishops coming in, Bishop Tuttle took the chair, and Bishop McVickar presented the order of business. It provides that the Convention shall sit on the afternoons of the 11th, 13th, 18th, and 20th inst. as a Board of Missions, and hold an evening session on the 9th to hear the annual sermon, an afternoon mass meeting on the 10th, and a children's missionary rally on the 23d. It also provides that such other meetings shall be held as will give all mission fields of the Church a chance to be reported. The order was adopted not only with unanimity but with enthusiasm. Bishop Doane of Albany, as chairman of the Board of Managers of Missions, read the report of the Board for the year.

REPORT OF THE BOARD OF MANAGERS.

The report reviews the year in detail, showing that 58 new missionaries have been sent to distant fields, divided as follows: Africa, 1; China, 19; Japan, 12; Porto Rico, 6; the Philippines, 15; Honolulu, 4; Mexico, 1. A larger staff, however, is needed, and expansion is almost a necessity everywhere. Each phase of work is then treated separately, but space prevents its full report in these columns. With respect to Mexico, the report says:

“The Synod of that Church has recently elected the Right Reverend the Bishop of Washington as Provisional Bishop. The Board of Managers, after conference through a committee, with the Bishop of Washington and Mr. Forrester, adopted, at its June meeting, the following resolutions:

“WHEREAS, The Committee have reason to hope that satisfactory arrangements can be made through the Rev. Mr. Forrester with the Synod of the Church of Jesus in Mexico, by which, instead of electing a Bishop or a provisional Bishop of their own, they will accept the supervision of a Missionary Bishop, if the Board of Missions and the two Houses of General Convention shall decide to make such election:

“1. *Resolved*, That in the opinion of this Board of Managers a Missionary Bishop should be elected for Mexico.

“2. *Resolved*, That the Board of Missions be requested to take this matter into consideration and bring it to the attention of the General Convention, in order that steps may be taken for the election of such Bishop, if, in the wisdom of the House of Bishops and the House of Deputies, the plan be approved.”

A foot-note mentions the death of the Rev. Henry Forrester after the report had been adopted. With respect to Panama, the report says:

“The Board has had under consideration the possibility of providing Church ministrations for the population of the territory ceded to the United States by the Republic of Panama, along the route of the proposed Canal, and, through its Chairman, has been in correspondence with the English Bishop of Honduras. At its June meeting the following resolution was adopted:

“*Resolved*, That the House of Bishops be respectfully requested to take into consideration the question of the jurisdiction of this Church over the Canal Zone on the Isthmus of Panama.”

The Apportionment system is said to have “recommended itself generally to the Church.” “For the year 1901, the last fiscal year before the adoption of the Plan, the Board received congregational offerings, amounting to \$235,993.81 applicable on the appropriations from 2,226 congregations, out of a total of 6,546. For the year just closed, the record has been \$413,224.36, applicable on the appropriations from 4,190 congregations.

“The appropriations for current work during the last fiscal year amounted to \$713,769.08. In addition, deficits from previous years, amounting in gross to \$119,951.42 covered for the time being by the Reserve Funds of the Society, made the full amount required for the year \$833,720.50.

Some closing notes recognize with regret “the critical illness, last summer, of the Associate Secretary of the Society, the Rev. Joshua Kimber,” and at the same time congratulates the Church “on the restored health of its Treasurer. The value of his service and the singular devotion to the Church's work shown during his long term of service, make the Board feel safe in saying that his restored health is the best gift that has come to the Church in connection with its missionary operation.”

That foreign missionary work is producing a great desire for Christian unity is recognized, and that phase of foreign missions, frequently overlooked, that consists of “maintaining services for the

English-speaking community in many of the largest foreign ports," is commended. Of Bishop Schereschewsky it is said:

"Having completed his translation of the Scriptures into the classical Weni, thus giving the entire Bible, in a new and better translation, to an Empire of more than 300,000,000 people, Bishop Schereschewsky has no thought of rest. He is now preparing a Chinese reference Bible, and plans to carry on coincidentally a translation of the Apocrypha. A little later he hopes to adapt the Weni version of the Scriptures for use in Japan. May his life be spared until the self-imposed tasks are done."

MISSIONARY ADDRESSES.

Two splendid missionary addresses followed. One was made by the Rev. Dr. Arthur S. Lloyd, General Secretary of the Board of Missions, and the other by the Rev. Hiram Hulse, Field Secretary of the American Church Missionary Society. Both were full of fire, and both appealed strongly to the Convention. They were the words of men who believe in missions, and in the ability of the Church to maintain them.

THE REV. DR. LLOYD said he had no negative statement to make; all is hopefulness. In a word, the foreign missionary force has increased by 59 since the last Convention. He then pointed out the increase in number and strength of Church institutions—colleges, hospitals, etc., instancing special work in the various fields. Last year, he said, was financially the best the Board ever had. It is becoming clearer to the Church just what it is the Church seeks to do, and how it seeks to do it through the apportionment plan. When, finally and lastly, he said it is gotten through the skulls of rectors and vestries, the plan will come to be regarded as a permanent business arrangement. Some rectors simply do not know how to put missions before their people, and to handle the business side with the Board. He could wish, he said, that their Bishops would go to them, and in a fatherly way show them just how the things ought to be done, and can be done. He spoke, in conclusion, of opportunities—Japan can be Christian if we will it so, the negro needs help, and so do a thousand other causes, and he proposed to stay and help them.

The REV. MR. HULSE pointed out that the Church had placed responsibility for Brazil and Cuba work upon his Society. While these countries are nominally Roman Catholic, they are not really so. Even if they are, it is not the purpose of this Church to tear down. He pointed out the effect of the Church's efforts upon the Roman Church in the countries mentioned, and stated that the missionary world of Great Britain and America are taking much more interest in South America's condition than formerly. What the United States has done for Cuba politically, the Church must now do for her religious freedom. His conclusion was an excellent bit of word painting, about the dawn of better days in Latin America as elsewhere, and when he announced that his Society would and could support a Bishop for the Cuba work, if the General Convention saw fit to elect him, a hum of gratification went over the house.

For the Board, Mr. GEORGE C. THOMAS reviewed the finances, and was by no means so hopeful as the previous speakers had been. He asked that the reserve fund of \$121,000, and a present deficiency of \$37,000, be made good. The Board can borrow, but it does not want to. Reserves have not been made up by gifts from the dead, and he was glad they had not. The expenses of the central administration are .065 per cent. as against .069 the previous year, which sum compares favorably with any society in the world. The assets of the Society are, roughly, \$2,500,000. Included in this is the Church Missions House, New York, where the Board gets, without cost, quarters that would bring in \$15,000 a year if rented. However, the building is now self-supporting, and in future will bring in a small margin. He spoke of the 2,200 parishes and missions that give nothing to general missions, and told two incidents. One was of a layman whose congregation represents many millions, and it does not give much to missions. He purposed trying to see that it does better in future. The other was of a clergyman who was called to a parish which he discovered had not been giving to missions. He declined to accept save on condition that there should be reform.

MEXICO, CUBA, PANAMA.

Resolutions were adopted recommending the two Houses to choose Bishops for Mexico and Cuba, and BISHOP DOANE offered a resolution requesting the House of Bishops to consider conditions on the Canal zone of Panama. Just before recess the REV. A. W. MANN was presented to the Board, and through the Rev. Dr. Lloyd, some account of the work among the deaf mutes was given.

REPORT OF THE BOARD OF MANAGERS CONSIDERED.

When the Board came together again after luncheon, the report of the Board of Managers was taken up, and Bishops Paret and Whitaker, the Rev. Dr. Grosvenor of New York, the Rev. Mr. Rollit of Minnesota, and Mr. Butler of Pennsylvania were listened to. The debate was over the question of hopeful reports, or doleful ones, to be presented to the Church. Various resolutions and suggestions were offered along these general lines, and the idea prevailed that hopeful reports, if accurate, produce best results.

At the opening of the afternoon session, not more than one-fourth of the Bishops and deputies were in their seats. The members, however, kept dropping in till the house was well filled with deputies, but many Bishops were absent. The first resolution was offered by Mr. BUTLER of Central Pennsylvania, which started out with the

statement that one-third of the parishes had not contributed to missions through the Board. This was amended, and, after much discussion, was laid on the table. The BISHOP OF MONTANA then offered a resolution to include the offerings of the Sunday Schools and of the Woman's Auxiliary in the apportionment, prefacing his speech with laudations of the system. Mr. GEORGE C. THOMAS opposed the amendment. He said to include the Sunday School offerings would "squelch the enthusiasm" of the children, who were "contributing their free-will offerings to missions." It was felt to be a hard hit at the apportionment, for if it will "squelch" enthusiasm in one place, why not in all? The BISHOP OF MINNESOTA believed heartily in the apportionment, but did not want the privilege of free-will offerings taken away from the women and children. The REV. DR. ECCLESTON also spoke against the resolution on the same grounds. THE PRESIDING BISHOP left the chair and made a speech also against the resolution, in which he said that "it would dampen and chill the enthusiasm of the children." The resolution was lost by a very large majority. The discussion lasted till the hour for adjournment. On the sidewalk, later on, groups discussed the situation and many expressed their disfavor of the apportionment.

FOURTH DAY—SATURDAY, OCT. 8.

The first Saturday's half-day session had as its chief purport the reception of the delegates from the Church in Canada, and from West Australia. The House of Bishops discharged the committee on Change of Name, and concurred in the ratification of the amendment to the constitution giving deputies from Missionary Districts the right to vote except when voting by orders. Montana was finally admitted to union with the Convention, and division of Central Pennsylvania was agreed to. West Missouri asked a change of its title to Kansas City. In the afternoon the Bishops and Deputies went to Cambridge and were received at the Episcopal Theological School, and at the Cambridge residence of Bishop Lawrence. The Longfellow home was open from 3 to 6. Deep and earnest were the expressions of sympathy for Dean Hodges, who was called away on account of the sudden death of his father. The news came too late to change plans, and so Dr. Adams received with Mrs. Hodges on "Cambridge Day." But few, however, knew of the sorrow that had come to the household, while they were enjoying the hospitality of the deanery.

The Bishops held only a short session, devoting it chiefly to the arrangement of a programme of work for next week. They agreed, however, the Deputies concurring, to the admission of West Texas as a Diocese.

In the Deputies the resolution was adopted to elect a Vice-President. The Rev. Dr. Parks brought up the matter of Bishops Suffragan, as recommended by the Diocese of New York. Mr. Stotsenburg of Indianapolis presented a canon reducing the number of clerical and lay deputies. The Rev. Dr. Davenport reported adversely the proposition to compel Army and Navy chaplains to come under the jurisdiction of the Bishop of Washington. From the committee on the Standard Bible the Rev. Dr. Lucius Waterman of New Hampshire read an able report. It was not assumed by the committee that a change can be made without authority of the Convention. The question is now one of versions. Either we must confirm our ancient standard, or open the door to an indefinite number of versions. The Prayer Book is protected; the Bible should not be less carefully guarded. The committee's purpose is simply to propose an amendment to the constitution guarding any standard. It is within the province of the Convention to select that standard. He proposed articles that read "The standard shall be _____" and "No other shall be used."

VISITING DELEGATIONS.

The deputation received consisted of the Bishop of Ottawa, the Bishop Coadjutor of Montreal, the Dean of the Cathedral at Montreal, the Very Rev. Dr. Evans; the Provost of Trinity College, Toronto, the Rev. Dr. Macklem; the honorary clerical secretary of the Canadian General Synod, the Rev. Dr. Bethune; and a canon of Perth Cathedral, West Australia, the Rev. Mr. Groser, who brought a letter of greeting from the Bishop of that Diocese.

THE PRESIDING BISHOP made a characteristic speech of welcome, saying the shuttle of interchange of men had woven the cloth of amity. We have given Bishops to the Canadian Church, and it has given us Williams, Anderson, Rowe, Brent, and others. PRESIDENT MCKIM said there is talk of reciprocity in Washington, but in the Church there has been reciprocity for years. We have one strong and abiding Catholic Faith, America and Canada to Australia, world wide, either by way of England, or around the other way by Honolulu and the Philippines.

The BISHOP OF OTTAWA, after expressing the thanks of the deputation for the cordial greeting, referred to the divorce matter, and said a similar condition can hardly be said to exist in Canada. The BISHOP COADJUTOR OF MONTREAL said there are not two countries America and Canada, but only one great family, dwelling in one house. He simply brought a message from upstairs to downstairs. He added that his words of love were not perfunctory. "The conduct of affairs in your Church has helped us in the task of building up our own." He prayed God for peace for this troubled world, and hoped it might come through the actions of the English-speaking

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RANDOM OBSERVATIONS OF A CLERICAL DEPUTY.

TWENTY-SEVEN YEARS AGO I attended the General Convention in Boston, as a deputy, in the same church where it is now in session. There seem to be very few here now who were in the House of Deputies in 1877. At that session Dr. DeKoven startled the House by his speech on the Holy Eucharist, and Dr. Huntington sounded the first note for Prayer Book revision. Dr. Hutchins began his career as Secretary, ending it to-day by declining the unanimous re-election. Dr. Burgess, afterward Bishop of Quincy, made a notable record as presiding officer. Of course I did not know all the members then, and I have not compared the lists, but I should say scarcely two score are here now who were here in 1877. Some have gone to the upper House and some have gone higher. At the former Convention in Boston, I think it was, the vote on the change of name received the approving vote of one Diocese!

THE ARRANGEMENTS for the Convention seem to be admirably made, and the utmost convenience possible is secured for the members. Instead of sending us almost to the other end of the city for return transportation, as was proposed, an officer representing the railroads has come to Copley Hall. The mountain has come to Mohammed and he will not have to go to the mountain! The good old custom of serving noon lunch prevails, and the brethren will dwell together in unity at least while the festive oyster and the sedate sandwich circulate. It is not to be hoped that twenty-seven years shall have wrought such improvement in the Convention luncheon as it has wrought in Boston generally. That would be impossible, indeed. The perfection of catering was achieved at the Hub long before the spokes began to whirl in the sub-way.

I REMEMBER a luncheon which the Governor gave us, on a visit to some of the public institutions, in 1877. The flavor of the turtle soup abides yet, like a "song without words." I have eaten so-called turtle soup in several climes and countries, but all was as the shadow to the substance. One of the institutions we visited was a reform school. The boys were paraded in military order, and really made a fine appearance. At the conclusion a speech was called for. Of course, some Bishop must respond, but they all with one consent began to make excuse. Then there were calls for Bishop Talbot (Indiana). He was known to be a ready speaker, and he was selected as the victim, but for the first time in his life, perhaps, he was embarrassed. "Boys," he said, "you must excuse me, for in my youth I never had such advantages as you here enjoy."

THE OPENING SERVICE, this time, while it was not the ideal service for such an occasion, was dignified and consistent, a great improvement upon the "use" of a quarter century ago. I have forgotten the details of the service here in '77, but that with which the Convention in New York was opened (in 1880, I think it was) was divided up in the most incongruous way among a dozen or more of the Bishops. One would read a prayer, another give out a hymn, another read the exhortation, another pronounce the absolution, and so on to the end. One deputy who was present declares that the commandments were divided among ten different Bishops, but I think he exaggerates—a trifle. To-day the Presiding Bishop was celebrant and read all properly belonging to him as such, except the prayer in the Post-Communion. One cannot imagine why he broke the continuity in that place, as he concluded the Office without any appearance of failing voice.

WE HAD HEARD that the chancel of Boston's beautiful Trinity Church had been arranged and furnished in a Churchly way, and it was a disappointment to find it so unimpressive, except for size. With the Bishops and vested clergy and large choir, there must have been a hundred and fifty seated in the chancel, but the massive altar and reredos were lacking. From the body of the church one could not see a cross or a flower, or any decoration. At Emmanuel Church, where the business meetings of the Convention are held, there is a very fine stone altar and reredos. These are properly screened. This church has other notable decorations, memorial windows, etc. While the acoustic properties are not good, the seats are comfortable and the ventilation, so far, is managed without dangerous draughts. Those who cannot hear the speakers can at least look at the beautiful windows and pray for the peace of Jerusalem. C. W. L.

FURTHER OBSERVATIONS, FROM A LAY DEPUTY.

MR. CHAS. E. HAY, a lay deputy from the Diocese of Springfield, was taken ill from a severe cold, while visiting his brother, the Hon. John Hay, Secretary of State. He was brought from his brother's country residence to Boston, and is lying seriously ill at a private hospital. An operation on his throat is found necessary.

THE REV. DR. DIX came down with a severe cold the week before the assembling of the Convention and is confined to his house. It is not probable that he will be able to attend the sessions of the Convention at all.

IT SEEMS very odd to the old members of the Convention, to see the Rev. Dr. Hutchins on the floor of the house instead of on the platform. It is noticed, too, that he is ready with his superior ability as a parliamentarian, to straighten out tangles that occur occasionally in the routine of the business of the house.

A VERY PLEASANT incident occurred just after the close of the reception of the Archbishop of Canterbury. He had closed his address, and at the request of the President of the House, had given his blessing, when the President engaged in conversation with him and with many of the Bishops standing on the platform. The members of the House were conversing with each other and commenting on the addresses, when Mr. Pierpont Morgan remarked to the members of his delegation that "we ought to sing the *Gloria in Excelsis* as a finale." Dr. Huntington and Dr. Parks agreed to it, but neither one felt confidence enough to start the hymn. The Milwaukee delegation, sitting immediately in front of the New York seats, said they had a member who could start the singing, and so Dr. Huntington urged him to do so; whereupon the Rev. Chas. L. Mallory commenced in a strong bass voice. At once it was taken up, and the Bishops on the platform as soon as they realized what was doing, came to order and joined in the singing. It was a happy episode and many were the thanks expressed to Mr. Mallory for his action.

THE LUNCHEONS served at one o'clock each day at Copley Hall are greatly prized by the members. This feature was omitted at Washington in 1898 and in San Francisco in 1901; and the members felt the lack of facilities where all could gather each day for a social time. At Copley Hall the bounteous repast is enjoyed and the gathering of all the deputies in one room gives opportunity for mutual conferences. Old friends meet, and the new members become acquainted. The matter is in charge of Mr. J. Grafton Minot as chairman of the Reception Committee, who is unsparing in his attention to all his guests. The Bishops meet in a separate room, where they are royally entertained.

A CLERICAL DEPUTY from West Missouri, after helping himself to a generous slice of ice cream, was hurrying back to his seat, when the cream began to slide on the plate. In his efforts to save it, the entire contents of the plate were nicely dumped into the folds of an overcoat that a deputy had left on a seat. The ice cream, however, was saved, and the coat not seriously damaged; but the deputy concluded that he was not ready to take a waiter's position as a permanent job. All of which shows that the West cannot compete with Bostonese frugidity.

THE VENERABLE Chief Justice Fuller of the United States Supreme Court, with his wealth of white hair, is a conspicuous figure on the floor of the House of Deputies. He serves as a lay deputy from the Diocese of Washington.

IT WAS A VERY gracious and well deserved tribute to the Rev. Dr. Hutchins, when the Rev. Dr. Carey of Albany offered a series of resolutions of appreciation of the work of the late Secretary for the past twenty-seven years. A standing vote so nearly unanimous that only a clerical deputy from Pennsylvania refused to rise, showed the esteem in which Dr. Hutchins is held.

THE BRIGHTEST SPOT in the first day's meeting of the Board of Missions, was the fifteen minutes' address of the Rev. Hiram R. Hulse, Field Secretary of the American Church Missionary Society. He explained the work in Cuba and Brazil, and did it so clearly and effectively that he won the favor of all who heard him. Consent will doubtless be given readily to elect a Bishop for Cuba.

A PLATFORM has been placed on the floor in front of the President's desk, so that speakers can be seen from the rear of the church, and can also be better heard. If a member attempts to speak from his seat, loud cries of "Platform! Platform!" drown his voice, and he is forced to mount the rostrum. A laughable episode occurred when Bishop McVickar approached the platform, and stopped before it in an attitude of examination. He then said: "Mr. President, I am a little afraid of this platform." Of course roars of laughter followed, and he was permitted to address the House from the floor level. It may be said for him, however, especially in these campaign days, that not every public man stands on his platform!

L. H. M.

ANNOUNCEMENTS.

THE TRIENNIAL MEETING of the American Church Sunday School Institute and Conference of Clergy and Teachers and friends of the work, will be held on Monday, October 17th (one of the Days of Intercession for Sunday Schools), at 3 P.M. in the parish house of St. Stephen's Church, Florence St., Boston (Rev. Ellis Bishop, rector). The Rt. Rev. Ethelbert Talbot, D.D., LL.D., President of the American Sunday School Institute, will preside.

In the evening at 8 o'clock, in St. Stephen's Church, there will be held a special united service in observance of the Days of Intercession for Sunday Schools, when addresses will be made by the Rt. Rev. Ozi W. Whitaker, D.D., LL.D., Bishop of Pennsylvania; Rev. James S. Stone, D.D., of Chicago; and Mr. Wm. R. Butler of Mauch Chunk, Pa. All teachers and those interested in Sunday School work are invited to attend.

The Archbishop expects to sail for home on Friday.

WHEN a lady told Archbishop Sharpe that she would not give her children religious instruction until they came to mature age, he replied, with faithfulness and truth: "Madam, if you do not teach them, the devil will!"—*Selected.*

SERMON AT THE OPENING OF GENERAL CONVENTION.

BY THE RT. REV. WILLIAM CROSWELL DOANE, D.D., LL.D.,
BISHOP OF ALBANY.

Not one of the stakes thereof shall ever be removed, nor shall any of the cords thereof be broken (Isaiah xxxiii. 20).

Spare not, lengthen thy cords and strengthen thy stakes (Isaiah liv. 2).

WE HAVE a live object-lesson here to-day of strong stakes and long cords in the welcome presence of the beloved Archbishop of Canterbury. Welcome in his own personality to most of the Bishops, who have known him and loved him for many years; welcome as the representative of the old Church of England, mother once, to whom, as in all family life, the chill has grown to be a sister, and to whom, as the Preface to our Book of Common Prayer most justly says, "this Church is indebted under God for its first foundation and for long continuance of nursing care and protection"; welcome as the President of the Venerable Society for the Propagation of the Gospel in Foreign Parts, which sent out and sustained the first missions to America, foreign to England then, but then, as now, of the same household of God; welcome as the chief Bishop of a great Missionary Church which has kept the trumpet of the Gospel sounding clear and loud alongside of the drum-beat of her world-wide civilization, never silent "from the rising of the sun till the going down of the same"; welcome as setting forth the truth of the unbroken unity and the unlost continuity of faith and order, while the cords have lengthened and the curtains have been stretched forth till they have girdled the continents and circled the round world. It is no fault of mine that I must speak for you of him, and not he instead of me to you this morning.

"Not one of the stakes thereof shall ever be removed, nor shall any of the cords thereof be broken."

"Spare not, lengthen thy cords and strengthen thy stakes."

This is Isaiah's picture, Isaiah's promise, Isaiah's prophecy of the Church of God. "Zion the city of our solemnities, Jerusalem a quiet habitation, a tabernacle that shall not be taken down." It is the picture of the Church's peace, and the promise of the Church's perpetuity. We have the right to dwell upon its ideal beauty, and to depend upon the assurance of its reality. Down underneath the tossing and troubled surface of the ocean are unfathomed depths of serene, unmoved tranquility. Who shall say that the surface and *not* the *depth* is the sea? So there is unquiet in our Jerusalem, threatened overthrow of the tabernacle; but the Church, its Head being on the throne, its myriad numbers in the peace of Paradise, its earthly membership true to the Holy Scriptures, the holy Sacraments, the old worship, and the ancient creeds, is at rest, *tranquilla in undis*.

But the prophet calls us from the confidence of this contemplation, lest we be lulled into the insecurity of unwatchfulness or indolence, to another cry of *duty*. "Lengthen thy cords and strengthen thy stakes." In the very confidence that these cords shall not be broken in their lengthening, and to secure the promise that the stakes shall not be broken by their strengthening, Isaiah, as the heading of the fifty-fourth chapter has it, "prophesieth the amplitude of the Church." "Enlarge the place of thy tent; let them stretch forth the curtains of thy habitation. Spare not, lengthen thy cords, strengthen thy stakes, for thou shalt break forth on the right hand and on the left, and thy seed shall inherit the Gentiles." There is more here, it seems to me, than the foretelling of the purpose of God that the narrowness of a single nationality in the Church of the chosen people, was to break out into the catholicity of the Holy Church Universal. And it seems to me, men, brethren, and fathers, that it contains fit thought for our meditation this morning, as we gather for our corporate Communion which may, we hope, fit us and furnish us for the counsel we are to take together here. Strengthening stakes and lengthening cords, neither one without the other, for the one would tend to stagnation unless it were done for the sake of enlargement, and the other would tend to looseness and loss, if it were not held fast by enforcement. Strengthening stakes and lengthening cords. Surely they stand corrective each of the other, for tenacity and extension, for holding fast and pressing forward, for changelessness and progress, for conservatism and advance, for the maintenance of the old and the assimilation of the new.

Somehow this passage has the same lesson in it which the Master taught by the Lake of Gennesaret, when He entered into Simon's ship: first, "thrust out a little from the land"; then, "launch out into the deep for a draught." The quietness and closeness of the boat at first, with the dear Master in it teaching those on the land and on the sea; and then the sudden command, and the rush and flurry, and the broken net and the sinking ship, and the frightened fishermen and the great catch of fish. It is the peace and quiet of the first vision of Zion, the city of solemnities, the quiet habitation, followed by the command for the larger tent and the stretched forth curtains and the lengthened cords and the strengthened stakes; and in both instances, Jehovah speaking to Israel, and Jesus to Simon, there is a sense of terror, a consciousness of danger—"Spare Not." So, turning from prophecy and marvel, to the facts—of which these were figures, the words speak to us. Fear not, enlarge the place of thy tent, stretch forth the curtains of thy habitation, lengthen thy cords and strengthen thy stakes, for not one of the stakes shall be removed, neither shall any of the cords be broken—fear not.

Is there not here a word of urgency as to the Church's duty to the world? We are confronting new conditions within and without. Always, in every century and in every country, the Church is confronting new conditions. And we should face them, I think, in the order in which they are set forth here, with the courage and confidence that it implies. Danger there is, of course, but danger to be faced and not feared. Danger there is, of course, but danger to be met in the combination which God through Isaiah commands. The world is talking much and doing much about expansion. England to Thibet, Germany to South America, Japan to Korea, Russia to Manchuria, and America to the Philippines, and the world is doing it, men say, because of "land-hunger." You may condemn the motive in the matter of earthly expansion, but it is the true motive for Church extension—hunger for the winning of the lands to Christ, and longing to help on God's purpose in making the kingdoms of the world the Kingdom of the Lord and of His Christ. We must stretch forth the curtains of our habitation and we must lengthen our cords.

Somehow it seems to me that the spirit which colors our teaching and controls our practice is too much the opposite of this; exclusion and not inclusiveness is too much the temper of the Church. Take some of the dominant issues, the so-called burning questions of to-day. To the Church of God in the Christian dispensation are committed, as to the Church of the old, the Oracles of God, ours in richer fulness, the older Scriptures and the New Testament. They are to be "searched," which is the strongest possible phrase of critical study; searched with the lamp-light of silent and scholarly meditation, searched with the lime-light of intense and crucial investigation. We must enlarge the curtains of our habitation to take in every sort of student critic. We must lengthen our cords and reach out to the farthest limit of advancing discoveries. Holding fast to the Apostolic assertion that "all Scripture is given by inspiration of God," and to the translation of that truth into the language of the Creed, "the Holy Ghost spake by the prophets," we dare not shut down a curtain or shorten a cord by any hard and fast theory of inspiration, verbal, mechanical, dynamic. We must let "the Word of God have free course," in the confidence that so it will "be glorified." If one is amazed at the temerity of some utterances, one is still more ashamed at the timidity of others. "God will be justified in His saying," and cleared when He is judged. That is to say, the final outcome will vindicate the truth, and the Church, holding the Bible open, wide open, for all to read and study and search, is fearless, therefore, of the result. More and more what is needed is thoroughness. The danger of to-day, barring, of course, irreverence, the spirit of destruction, the malevolent eagerness to detect errors, to invent rather than to discover difficulties and contradictions, the avowed purpose not only to disbelieve but to discredit the Scriptures, the ghoulish joy over a difference of versions or of manuscripts—barring all this, which is unworthy of the spirit of true scholarship and unworthy of this sublime object of study, the danger of to-day is in a hasty acceptance of crude and superficial assumptions. And the safety of to-day is not to call on men to stop, but to call on men to push further on and deeper down and find the truth. These fifty years, in which the labors of the critics have come into such prominence in the world, have, on the whole, left the situation, it seems to me, with the discovery of more mistakes made by the critics than of errors found by them in the text; and while the ground of conflict has shifted, as it must in all great battles, from one to another book, and from one to another division of the Book, the outcome in the long run has been a steady advance of certainty and a wide increase of assurance as to the great verities of the revelation. More and more the searched Scriptures testify of Christ.

Is there not a call to us in these words for another phase of comprehensiveness? It is the common and careless habit of census makers and newspaper men to divide the Christianity of America under two headings, Catholics and Protestants. It is inaccurate, insufficient, and incorrect in its distributive terms. Unfortunately, there are no two titles that will cover "the unhappy divisions of Christendom." Fortunately, in classifying *this* Church, we must include it under both terms, since we are Catholic and we are also Protestant. And while, if we believe this, it gives us a position of unimagined possibilities, it gives us also a position of incalculable responsibility. Put in two phrases it means that if we believed what we say, and practised what we believe, we should set ourselves to win the Roman back to Catholicity by persuading him to renounce his additions to the faith, his subtraction from one Sacrament and his confusion of order (for the threefold ministry is quite as much disturbed by the Papacy as by Presbyterianism); and to win the other Protestants back to Catholicity, by persuading them that they protest *too much* in their variations of belief, their voidance, doctrinally, of the grace of Sacraments and *their* confusion of order. How are we to deal with these conditions? The New Wine of the Reformation vintage cannot be put into the old wine skins of mediæval manufacture. Perhaps it is truer to say that the old wine of the Catholic vintage cannot be kept clear in the musty and clouded vessels of Isidorean decretals or Tridentine decrees. The suggested submission to the supremacy of a single Bishop, which is Rome's only term, would not mend matters, for it would only swell the number of those who have cut themselves off from the old Vincentian hall-mark of truth and order. Nor can the proposal be seriously considered, to surrender at discretion certain fundamental

features of the English Reformation which mark it off from the Continental movement.

What, then, is to be our attitude, since we are not to be swallowed whole by the Church of Roman obedience, which is the Church of the Catholic disobedience: not to play spider and fly with the great Protestant bodies outside of ourselves; nor to content ourselves with counting the gain of here and there a convert from Rome or a proselyte from Protestantism? What are we to do? We are to insist more and more on the spirit of comprehensiveness, which is the synonym and *sine qua non* of Catholicity. We are to think and teach and work and pray and live in the spirit of conciliation, which is not compromise. We are to look for and reach after the actual places of contact and the possible points of assimilation. We are to court consultation rather than controversy.

I am free to confess that there seems to me more hope in the direction of the Churches of the Reformation than of the Church of Rome; chiefly because of this fundamental difference between the two conditions of relationship, that we have to plead with the Roman to acknowledge the error of new doctrines, to give up what has been solemnly and with an anathema pronounced as conditions of communion, to dethrone the Queen of Heaven and to unseat the Vicar of Jesus Christ, who has been substituted for His only Vicar (if even He can be so rightly called), namely: God the Holy Ghost, the "Other Advocate," proceeding from the Father by the Son. In the other case, the plea is not to surrender, but to supplement; not to destroy, but to fulfil; not a *kenosis* but a *plenosis*, not to give up but to complete. Be this as it may, it becomes us, I think, to enlarge the place of our tent and stretch forth the curtains of our habitation in the matter of at least recognizing a wider meaning and a broader use of our ecclesiastical and theological terminology. Underneath all must be the conviction that the organic unity of Christendom, however its functional unity may be disturbed, consists in the facts; that the Church of Jesus Christ to-day in its final analysis is the great company of believing men baptized with water, into the Name of the Father and of the Son and of the Holy Ghost; that even if there be many folds, there is but one flock; that to forbid men who are casting out devils in the Master's name because they are not with us, is to forget the Master's word, "He that is not against us is for us"; that to doubt the presence and the power of the Holy Ghost in the message and the ministry of men who deny our orders, or of men whose orders are not according to our liturgical and canonical law, is false to all experience and all evidence of religion and Christianity.

What shall our relation be and our attitude to these other workers for Christ? The spirit of it, the motive of it, the key to it, must be along the line of going back, behind the days of separation, to the great facts and the great truths which we have held in common; of trying to detect the element of truth which there always is in error; of getting at the original substance to which something has been added or from which something has been taken, and dwelling, but not controversially, upon that. If we can only find the place where the ways parted, is it not possible to find the place where they may meet again?

Just as an illustration of the thought it would be well, it seems to me, that while utterly unable to accept any thought of supremacy or of any Petrine episcopate in Rome or any Petrine successor in any Bishop of Rome, it is easy to acknowledge a primacy, because of the antiquity of the Roman See and because of its splendid service in the early days, in maintaining the Faith and the order of the Church. Or, again, there is no need to push our protest against the teaching which destroys the reality of the Incarnation and disturbs the one mediatorship of the Incarnate Son, into a forgetfulness of the fact that the Virgin Mother is "the blessed among women" to whom the angel message gave this title because God had chosen her to be the bringer-forth of His Son. Denying the "*Roma locuta, causa finita*" does not mean that the Catholic Church of all time and of all the world speaking with consentient voice, hath not "authority in controversies of faith" as one of the three great witnesses to the truth; revelation, reason, authority. Rejecting a definition of the Eucharistic mystery which combines poor metaphysics with pure materialism, we are the freer to insist upon the reality of our Lord's "Body given, taken, and eaten after an heavenly and spiritual manner" in the Holy Communion. We neither need nor dare to deny to the priest, nor take away from any burdened soul, the power and the privilege conveyed in our Lord's words to the Apostles, "Receive ye the Holy Ghost, whosoever sins ye remit they are remitted," because this has been exaggerated into the evils of compulsory confession and priestly direction, to the dulling and deadening of the individual consciences of men. Surely these are ways of "lengthening and spreading" that may make possible approaches to agreement with those who hold truth, though it be in the distortedness of exaggeration.

In the same way we may deal with the later Protestant position, reaching out towards it to find and dwell on points that are held in common among us all; the individual responsibility of every man's conscience in matters of religious opinion; the final authority of Holy Scriptures as "containing all things necessary to salvation through faith in Jesus Christ"; the divine derivation of authority for a valid ministry whose "honor no man taketh to himself"; justification by faith as meaning not the imputation, but the imparting of the righteousness of Christ to the penitent sinner, who partakes,

through the use of the appointed means, of the very life of the Divine Master; the atonement as meaning not the *appeasing* of the wrath of God against man by the sacrifice of an innocent victim, but the appealing, by this token of the great love of the Father and of the Son for sinners, to men to be reconciled to Him whose death upon the cross is the witness to the Divine hatefulness of sin and to the divine love and longing for sinners. In a word, it seems to me that the seeking after and the insisting upon starting points of agreement is wiser than the seeking after and denouncing the parting points of difference. Above all, let us remember that St. Paul's exhortation not only warns us against the error of saying "I am of Apollos," who, being the man "mighty in the Scriptures," may stand perhaps for one who calls himself a Bible Christian; and against the error of saying, "I am of Cephas," who, being Peter, may stand perhaps for the arrogant exclusiveness of the Roman claim; but also warns us against the error of claiming that we, Anglican Christians, Protestant Episcopalians, are, all and only, without fault of excess or defect, by saying, "I am of Christ."

While we are widening and lengthening and spreading for inclusiveness, let us remember that the safety of all this depends on strengthened stakes. There are essential verities in the Catholic Faith which one might say in a sense are independent of the Holy Scriptures, by which I mean that their tradition and their truth antedated the written Word. It is a trite truth and true because of its triteness, as a well-worn coin distinguishes currency from counterfeit, that the Catholic Faith is not a syllabus of doctrines, but a symbol, that is to say, a throwing together of facts from the beginning to the end: a personal Father, the Creator; an Eternal Son, begotten of the Father before all worlds, incarnate by the Holy Ghost of the Virgin Mary, really born of His mother's substance, really living, really dying, really rising, really ascended; the Holy Ghost, God; the Church, One, Holy, Catholic, and Apostolic. You may call these dogmas if you please, but they are first facts, known, taught, held, lived by, died for, before one word of the New Testament was written. And the closing articles of the Creed, the Communion of Saints, the forgiveness of sins, the resurrection of the body and the life everlasting, are their inevitable sequence. These are the stakes driven deep in solid ground, immovable, unchangeable, undeniable, to be strengthened by insistence, by repetition, by reiteration, without which we should have no cords to lengthen, for they would have been rent to threads; no curtains to stretch forth, for they would have been torn to tatters, no tent to enlarge, for it would have been carried away by the blast of vain doctrines. Strengthen in order to lengthen. Lengthen because we have strengthened.

The Catholic Faith, as set forth in the two Creeds, as sung in the *Te Deum*, as pictured in the panorama of the Christian Year, as set like a jewel in the Sacramental Offices and in the Ordinal of the Book of Common Prayer, as simplified for the mouths of children and the minds of maturest saints in the Catechism—these are the very stakes, deep driven into the accumulated soil of centuries of utterance and confession, and from them we may reach out, fling out, stretch out, launch out, because the tent cords are fast, the flag is nailed to the mast, the curtains of the habitation are secured, the ship is anchored with a cable that holds, or afloat with sails that belly with the wind which is the symbol of the Holy Ghost. We have gained something in the way of enlargement at least in the subjects of our modern controversy, if controversy there must be. It is no longer a discussion of black or white in the pulpit, of flowers in the church, of the material or the shape of the altar, whether it shall be stone or wood, whether it shall be a table with legs or without, of a cross outside or inside of the church, of candles lighted or unlighted, or whether "say" means "sing" or "read" excludes intoning—we have at least outgrown these. We have gone past the issues of my early manhood to even larger things. It is no longer necessary to insist that the new birth of Baptism is not conversion, even if some people will miscall conversion regeneration; no longer necessary to deny that the Holy Ghost is given in the laying on of hands, because, as the very token of the divine Fatherhood, He gives the Holy Spirit to them that ask Him; no longer necessary to explain that the language of the Ordinal that "no man may be counted a lawful Bishop, priest, or deacon in this Church," does not invalidate, for other people, the ministries of their appointment according to their order and rule; and so on, because by the clearing of the air, and as a result of the old contentions, these are no longer questions of the day. And I believe we are coming to the time when men will think more about frequent and fervent, than about fasting Communion; when men will incline rather to broaden than to narrow terms of communion, by reading the mind of Christ and of the Church in the shorter exhortation in the Communion Office rather than the rubric in the Confirmation Office, which holds for our own people and deals with the question of formal admission to, rather than of occasional administration of, the Holy Communion. The earnest contentions of to-day, thank God, are for higher and deeper and broader things—the Holy Scriptures as the Word of God, the Virgin Birth, the reality of the Resurrection of the Lord Christ, the Monotheism of the Trinity as against the Tritheism of Calvin or the vain imagining of a God who is Love, and yet could have none to love, until He created man; the correlation of reason with authority and revelation, and so on. And while these contentions draw broad and deep lines between the Christian Church and the unbeliever, the misbeliever,

or the agnostic, they draw together in defense of the common faith, Christians of every name, till tents are enlarged and curtains stretched forth and cords lengthened to comprehend, to include, to draw together all devout believers who love the Lord Jesus in sincerity, against the enemies of the Faith.

But there is a farther cry than this in this great voice: enlarge, stretch forth, lengthen, for "thou shalt break forth on the right hand and on the left and thy seed shall inherit the Gentiles." This is the end, the aim, the purpose of the Church of God on earth. And someone says, missions, missions, always missions. Yes, *always* missions, because they are the life-blood, the heart-beat, the lungs' breath of the body of Jesus Christ. If one is tempted to fall back upon the selfishness of seeking individual salvation, or upon the silliness of some narrow horizon of parish or Diocese or country, then the argument is, that, unexercised by the unobstructed effort and energy of extension, of expansion, of circulation, the life dwindles and dies out. Just for one's own soul's sake, to keep *its* life alive, there must be this movement outward, else come stagnation, stupor, death. But in religious things one may not appeal to selfishness even against itself. The appeal is to the Lord Christ. What is His will? What is His way? What is to be His work? His will, that "all men should be saved and come to the knowledge of the truth"; His way, to seek until He find, lost sheep, lost coin, lost boy; no wilderness too large, no house too small, no country too far off; His work to "disciple all nations," to go and to stay and to be with His Church "unto the end of the world," "unto the ends of the earth." And we are to go in His way, to fulfil His will, to be workers together with Him. There is no room, there ought to be no need for argument. Where there was ever narrowness in the arrangements of Almighty God, it was the narrowness of protection and preservation for the one object of what Isaiah calls "breaking forth." God never made acorn or egg or kernel of corn, but for the single purpose of holding and hiding and hoarding against loss and harm, a hidden life, till it was all alive; and then, its breaking forth, to tree, to song, to waving grain. And that old narrowed limit of isolation, the limitation to the single nation of the Jews, while the whole world lay in darkness, kept, in progressive development and in perspective revelation the truth and the promise, in order that, "when the fulness of the time was come," it should have acquired, by very condensation, like the stored force of water in a reservoir, power to overflow all narrowness and irrigate the world. So it is true of individual souls or of favored nations, they are but power-houses, places for the generation of this mysterious and mighty energy, with the life in it of the Holy Ghost, irrepressible, incontinent, which confinement makes dangerous and destructive, while its breaking forth illuminates and moves the world.

This is our vocation, our calling. Distrust the selfishness of that empty argument that Confucianism is good enough for China, and Buddhism, in its mitigated and modified form, for Japan, and that the great black spaces of the dark continents have light enough in them for the needs and safety of their tribes. Doubt all suggestion of the pressing and preventing need for the conversion of our practical paganism in the godlessness of our own social life, whether in its palaces or in its slums. Deny the falseness of the appeal, that the heathen are safe enough because they will not be damned for their heathenism. Remember that the purpose of God is not only final salvation, but the bringing of men to "the knowledge of the truth." Realize that Christianity is not merely or mainly the question of the eternal life in heaven hereafter, but of the heavenly life on earth and now. And recognize that the danger of condemnation is not so much to them, as to *us* who, by our spiritual selfishness, "eating," as Job denounced it, "our morsel of the Bread of Life alone," are suffering already the *poena damni*, the punishment of the loss of the inestimable privilege of helping and hastening the coming of the Kingdom; are compelling the Master to delay His coming; are failing to minister Him to these to whom He came; and failing to minister to Him in the persons of these hungry and sick and naked and imprisoned, to whom if we would bring the Bread of Life, the healing power of the hem of His garment, the clothing of His righteousness, the liberty which He preaches to the captives, we should be ministering to Him, because to have done it unto one of the least of these His brethren, is to have done it unto Him.

Brethren and fathers, I know that we are gathered here to mend and to make canons, to deal with questions of order and discipline, to consider in the smallest sense of the word "the Constitution" of this Church. And we may not dispute or belittle the value of legislation, which keeps machinery in order; but all these are means and not ends or aims. Their only purpose and their only value is to equip us for the work which God has given us to do; and if we merely play with cords and stakes and curtains, to twist the cords and polish the stakes and decorate the curtains, we are forgetting their only use, of lengthening and strengthening and enlarging, of reaching out, of going after, of bringing in, of breaking forth on the right hand and on the left, until the desire of the dear Lord is granted, and He hath "the heathen for His inheritance," until the kingdoms of the world become the Kingdom of the Lord and of His Christ, "until the earth shall be filled with the knowledge of the glory of the Lord as the waters cover the sea."

MEN prize the thing ungain'd more than it is.—*Shakespeare*.

THE WOMAN'S AUXILIARY AND THE UNITED OFFERING.

TRINITY CHURCH was crowded, of course, at the great opening service for the Woman's Auxiliary, on Thursday morning, when was presented the Triennial Offering. The great chancel was filled. Among those who sat immediately back of the altar table in the peculiarly constructed chancel which Trinity Church permits as a mark of parochial narrowness, were Mrs. Davidson, wife of the Archbishop, and Mrs. Kinsolving, wife of the Bishop of Southern Brazil. Steps and vestibules were crowded, and the only reason the aisles were not was because the law is pretty strict. Bishop Lawrence was the celebrant and preacher. Assisting him were the Rev. Joshua Kimber as Epistoler, and the Rev. Dr. A. S. Lloyd as Gospeller. The sermon was one of those admirable talks which one expects when the Bishop of Massachusetts is the speaker.

Bishop Lawrence began by reminding his hearers that during the coming days they would hear much about plans for missionary work. This occasion was to renew a spirit of devotion, and to present, not merely money upon God's altar, but persons—"ourselves, our souls and bodies, to be a reasonable, holy, and living sacrifice." He spoke of the motives behind missionary effort. "Within the memory of most of us, the missionary motive has been wholly changed," he observed. "The appeal used to be that we must save the heathen from punishment. Many missionaries went forth in the spirit I have mentioned, and they did splendid service.

"But a change came a generation ago. I well remember attending Trinity Church services, when they were held in the Institute of Technology building, before this church was built. The preacher, Phillips Brooks, started the new idea concerning the motive of missions. It is that the work of the missionary is dispelling gloom, in order that God may pour Himself in. God is Light." The Bishop painted an exquisite word picture of Light coming into the world, and said: "God is Light, and God is Love; in perfect Light, in perfect Love."

"Wherein, then, comes the Atonement?" the speaker asked. And then he answered the question by observing that there was shame mingled with love in the heart of the father of the prodigal son, when he extended his welcome to that son. God experiences the same when He treats His prodigal son, the world. The glory is not in the sacrifice. We shall miss the point if we dwell on the pains of the cross. The missionary motive is simply that effort on our part so to open the cloud, so to push aside inherited wickedness, that God and Christ may enter. That is our part as workers with God and with His Son.

"The discoveries of modern science have created nothing. Scientists have given us not an ounce of new power, or a ray of new light. No Church can create spiritual power. It can simply take what power already exists because God created it. Yet we have light and power which our ancestors knew not. We have been working with God, and while we have pushed aside darkness for others, we have also pushed it aside for ourselves. That is a glory of service for Jesus Christ, that we reap in His service as we sow in it. Taking off bandages, unstopping ears, is simply brushing away the films, the dust, and the darkness of ages.

"What cheer is there in these days of fast mails and telegraphs! The modern life is opening up the world. In most pictures of the Crucifixion there are shown, as you remember, roads and rays centering on the hill of Calvary. So, by the aid of the missionary, who uses modern means of communication, the rays from the cross are twentieth century rays, and they are longer than any rays the world ever knew before, and they are stronger as well. From Calvary's hill a message can be sent to all the world in twenty-four hours. What a tremendous opportunity, what a magnificent advantage. Happenings in Alaska one day are known in Rome the next morning. The martyrs who died, and died gladly, in China during the Boxer troubles, had the whole world to witness to their deaths. Indeed, our world to-day is one small neighborhood. One voice for God goes through it all. One martyrdom thrills thousands. One dollar does the work of ten. We are just now arriving at our vantage ground for God. What an incentive to action!

"Finally, to thrill the world requires power. That we get from God, and from working side by side, even heart to heart. There are other reasons why we come to the Holy Communion, but it is one reason that we may get this power, this missionary power, and that, as we offer our gifts we also receive gifts of spiritual strength."

The Bishop read the names of deceased members of the Auxiliary. Students from Cambridge assisted in gathering the offering. They brought four immense green bags and two silver plates that were filled with loose bills. The Rev. Dr. Lloyd held the great gold alms basin, and the vergers laid on two of the bags. One end of the basin sank upon the end of the heavy altar rail. Another bag went on, and Dr. Lloyd appealed for help. The fourth was put on, and finally the plates on top, and Bishop Lawrence, the Rev. Dr. Blanchard, and Mr. Travers, the assistant, had to help Dr. Lloyd carry the valuable burden across to the altar. Once there, it was not lifted by the Bishop for the presentation. The congregation sang, "Christ present them; God receive them," the closing line of the well-known hymn.

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TENTH CONVENTION OF THE DAUGHTERS OF THE KING IN THE UNITED STATES.

THE tenth Convention of the Order of the Daughters of the King in the United States was held in St. Paul's Church, New Haven, Conn., on September 28th, 29th, and 30th.

Quiet Hours, from 2-5 P. M. on Wednesday, were conducted by the Rt. Rev. William Montgomery Brown, D.D., Bishop of Arkansas, and were well attended.

At 10 A. M., at the opening service, on the feast of St. Michael and All Angels, the Holy Communion was administered, the Rt. Rev. Chauncey B. Brewster, D.D., Bishop of Connecticut, being celebrant. Bishop Brewster gave an address of welcome, and the charge to the members of the Order was delivered by the Rt. Rev. Cleland Kinloch Nelson, D.D., Bishop of Georgia.

Bishop Nelson referred to the work that is within the sphere of the women of this epoch, the opportunities for its performance and the distinctive relation of the members of this Order to the same; setting forth with great clearness and emphasis their duty in the present age; imperilment of the sanctity of the home by the increase, the *alarming* increase of divorces: "200,000 divorces in one year is great cause for alarm." There is more to be hoped for from the stand that women may take in this grave matter, than in all the legislation of men. He showed the dangers that arise from children growing up without a mother's care, or the guardianship of a father, and impressed upon the Daughters the necessity to repress and to protest so far as their influence would extend, against "marriages for the reformation of drunkards, marriages for wealth and for position, and marriages for a 'home'—so-called." He urged the women present to take their share in this work, and so to order their own lives that they might prove a worthy example for their sisters to follow.

At 12:45 the organization of the Convention took place in the adjoining parish house, the Bishop of Connecticut offering the opening prayers.

Mrs. Edw. A. Bradley, President of the Order, then addressed those present. Letters of regret at their enforced absence, were read from Bishops Lines, Potter, Satterlee, Scarborough, McVickar, and others. A telegram of greeting from Chapter 84, of New York, read thus: "Greeting to the Convention at New Haven. Colossians, 3d chapter, 15th to 17th verses."

Addresses of welcome were made by the Rev. Jas. DeW. Perry, rector of St. Paul's, and by Mrs. Henry Macbeth, President of the Connecticut Local Assembly. Several committees were appointed after which the Convention adjourned for luncheon, which was bountifully provided by St. Paul's Chapter, on both days.

At the afternoon session, reports of the Treasurer and of the Secretary were read, and various diocesan reports of work, from those Dioceses most remote. The Treasurer's report showed the finances to be sound and well managed, and was on motion accepted.

The following extracts from the report of the Secretary are indicative of the condition and work of the Order:

"As many of you know, the Order of the Daughters of the King started from a young woman's Bible class, such as we find in any well organized parish of the Church to-day, and as the members met from week to week and pursued the usual routine of worship, praise, and study of the Word, nothing unusual occurred, and they little thought that an opportunity for service would be presented to them which would form a movement in the awakening of the women of the Church to the responsibilities and privileges which are theirs as members of the Kingdom, pledged in their Baptism to continue God's faithful servants.

"It was not until the Brotherhood of St. Andrew was organized that it occurred to the teacher to organize her class into a Chapter of the Sisters of St. Andrew. But, as the class had already been named 'Daughters of the King,' it was agreed to keep that name and to accept rules similar to those of the Brotherhood.

A Constitution which the members ratified was drawn up. . . . The Chapter grew and the results became encouraging. Meetings were so interesting that when a member of the neighboring parish attended one, she afterward explained to the rector what was being done, and it was not long before Chapter No. 2 was organized. An article in one of the Church papers brought in many, and soon eleven more were organized, the last of these being Ascension Chapter, New Haven, Conn., of which Mrs. J. W. S. Peck was a member, and who, from that time, has been untiring in her efforts to spread the Order.

In November 1893, there being 87 chapters, a Council was formed, with Mrs. M. J. Franklin as President, and Miss E. L. Ryerson, Secretary. In November 1894 there was 266 chapters, with a membership of 3,859, and the first Convention was held in Baltimore. Delegates were present from 195 chapters and the first Constitution was amended. A Council, composed of members of the members of the first chapter and fifteen members from other chapters, were elected. This Council was organized to promote the organization of Local Assemblies, and the Diocese of New York organized the first Local Assembly. The second Convention was also held at Baltimore. After this the Order spread more rapidly in the East, and became practically representative of the whole Church. The first president and founder of the Order being obliged to resign on account of ill health, Mrs. Edward A. Bradley was elected President. Conventions were held each succeeding year until that of

1901, held in San Francisco, when it was resolved to hold Conventions triennially instead of annually.

"At the time of organization, two rules were adopted by the Order, the Rule of Prayer and the Rule of Service. . . . It is these rules which differentiate the Order. . . . It is their simplicity and definite character which has kept the Order close to its first principles.

"The Order has paid its expenses; never asked for a contribution to carry on its work; never been one penny in debt, but has always had a good balance in the treasury.

"It has been asked whether the *Royal Cross*, the official organ of the Order, pays for itself. At the last Convention, the time a subscription was charged, it was suggested that one copy could be bought by the chapter and circulated among its members. It was not thought, however, that this would be universally adopted. We have 819 chapters. In a very few, each member subscribes. How could any paper pay for itself with such a small subscription list? However, you will be surprised to hear we have nearly kept within the amount of our receipts, and if the chapters will help us just a little more, we shall be able to report at the next Convention that the paper more than pays for itself. It is designed to be the organ of the Order and a help to the chapters, not a publication of current events nor circular literature.

"The Order continues to grow: 95 senior chapters and 34 junior chapters have been organized since our last Convention, and 11 chapters have been revived.

The second chapter has been organized in China in St. John's parish, Shanghai, and it is expected a provisional chapter will soon be started in Alaska. Local Assemblies have been organized in the Dioceses of Quincy, East Carolina, Albany, Central New York, and Western New York. The Council has issued 192,000 copies of the *Royal Cross*, 3,000 forms of Admission, 4,000 Constitutions, and 900 copies of the handbook; 300 copies of the Junior Constitution and forms of admission, and sold 1,152 senior and 377 junior badges (crosses). The Order has given to the Board of Missions for the support of the Order in China \$19.50, and to Bishop Restarick, \$57.00 for his work in Honolulu.

"The first missionary sent out to China by the Order resigned, but a young woman sent out by the Board of Missions, six years ago, was appointed to take her place.

"The years past have been years of prayer and thought to many of us, and through them all, God has been leading us on to wider fields of usefulness, and opening new visions for us to make real, by faithful service. When we look forward to all that remains to be done and realize our own weakness, we are tempted to forget the past and say, 'Who is sufficient for these things?' But as we look up, the vision brightens, and we seem to see the King whom we are trying to serve and whose Kingdom we are seeking to spread, beckoning us onward, and to hear His voice saying, 'All things are possible to him that believeth,' and so we press forward to the conflict."

At 8 in the evening, a special service was held in the church. The Rev. Dr. Morgan, rector of Christ Church, New Haven, presided, and addresses were made on "The Meaning of Churchmanship," by the Rt. Rev. Cortlandt Whitehead, D.D., Bishop of Pittsburgh, and on "The Requirements of the Present," by the Rt. Rev. Leighton Coleman, D.D., LL.D., Bishop of Delaware.

BISHOP WHITEHEAD emphasized the teaching of the Church in the Christian or Church Year and the rules sustained and directed in her calendar, particularly that regarding the "other days of fasting, on which the Church *requires* such a measure of abstinence as is more especially suited to extraordinary acts and exercises of devotion," and which includes "all the Fridays in the year." The Bishop admonished the daughters to refrain from social entertainments, etc., on that day of the week, and that they keep it as a memorial to our Blessed Lord's suffering upon the Cross, suggesting as helpful in this regard, that they read, or, better still, memorize the late Bishop Cox's "Christian Ballad," entitled "The Kalendar."

BISHOP COLEMAN, in his inspiring address, asked the Order to keep ever in mind "the three Cs—Comprehensiveness, Continuity, and Courage." To be wide-reaching in their efforts, to persevere and press forward, stimulated by the courage of conviction, that courage that comes from right-doing and trust in God.

On the third and last day of the Convention there was a celebration of the Holy Eucharist at 7:30 A. M., Bishop Whitehead being celebrant, and again addressing the Daughters earnestly upon the necessity of their seeking the grace needed, and so graciously provided for them in the Blessed Sacrament, frequently: "God does not provide for a *long period*, but day by day we need to come for new supply of grace."

A business session followed this service, when the following officers were elected: President, Mrs. Edw. A. Bradley of New York; Hon. Vice-President, Mrs. Fannie A. Peck of New Haven, Conn.; First Vice-President, Mrs. Leslie Pell-Clarke of Springfield Centre, N. Y.; Second Vice-President, Mrs. Adam Denmeade of Baltimore, Md.; Secretary, Miss E. L. Ryerson of New York; Treasurer, Miss M. D. Ryerson of New York. A resolution was carried to add a College Department to the Order, and Mrs. Josephine Nichols of Cornell University was appointed to assist in organizing chapters in the women's colleges.

It was resolved that the Order continue the Lillie Funsten Ward Memorial Fund for the support of a woman missionary in China.

this fund being the annual voluntary contributions of the Self-Denial Week which is kept by the members of the Order in the last week of the Epiphany Season.

The following papers were read at the several sessions:

"Junior Chapter Work," by Miss Anna F. Boggs, St. Michael and All Angels' Chapter, Baltimore; "How to Reach the Young," Mrs. Robert Clarke, St. Paul's Chapter, Mount Vernon, Ohio; "The Influence of a Daughter of the King in Maintaining the Sanctity of the Lord's Day," Miss Gail Harwood, St. Luke's Chapter, Atlanta, Georgia.

"Methods of Work":

"With the Individual," Mrs. Oliver Watson, St. John's Chapter, Auburn, N. Y.; "In the Chapter," Dr. Mary Delano Fletcher, President of the California Local Assembly; "In the Sunday School," Miss Emma Chamberlin, Gethsemane Chapter, Minneapolis, Minn.; "Our Self-Denial Week," Miss Virginia Sage, Holy Trinity Chapter, Greenport, N. Y.; "Prayer, the Essential Thing in Our Work," Mrs. L. F. Doolittle, President of the Local Assembly of Los Angeles, California.

All of these papers were well-written and showed depth of spiritual feeling and devotion to the cause of the Order, "the spread of Christ's Kingdom among women."

At the closing session a spirited discussion was entered into regarding a proposed amendment to the Rule of Service as set forth in the Constitution. It was resolved that the same be left unchanged.

A vote of thanks was unanimously passed to the Right Reverend the Bishops, and to the Reverend clergy who had honored the Convention by their presence and inspiring addresses. Also to Mrs. Peck, Vice-President of New Haven, Conn., and to St. Paul's Chapter.

After closing Devotions and the Benediction, the Convention adjourned.

CHURCH NEWS OF NEW YORK.

THE Men's Guild of the Church of St. Mary the Virgin resumed its weekly meetings in the parish hall on Tuesday of last week, after the summer vacation. About fifty men were present, Mr. Edwin S. Gorham, the president, presiding. The rector, the Rev. Dr. George M. Christian, addressed the meeting, speaking of the good which is accomplished by getting the men of the parish together, even if the organization in which they are joined has not the definite purpose of Church work. An influence for good is exerted, strangers are brought in touch with other men, and the guild stands ready for such work as the rector may call upon it to do. This guild is one of the most active and successful men's parish clubs in New York. It has weekly meetings through the fall, winter, and spring, with an attractive speaker at each. This week the guild heard about the Growing Negro Population of New York, the speaker being the Rev. Owen M. Waller of Washington. Other speakers arranged for the season include the Rev. R. L. Paddock and the Rev. Drs. D. Parker Morgan and Ernest M. Stires.

The cornerstone of the new chapel at Columbia University, the site for which was dedicated last week by the Archbishop of Canterbury, is to be laid on October 31st during the celebration of the 150th anniversary of the founding of King's College. On the preceding day a service of praise and thanksgiving for the history of the institution will be held with Bishop Doane of Albany as the preacher. Elaborate plans are making for the celebration, which will continue for four days.

At the regular morning service in Grace Church on Sunday, October 2nd, Bishop Greer set apart Miss Wilhelma Home and Miss Mary Carroll as deaconesses, the Rev. Dr. William R. Huntington assisting in the service. Earlier in the day the graduating service of the New York Training School for Deaconesses had been held in the chantry of Grace Church. The graduates number nine, but not all were present at the service. Deaconess Carroll is to work in the Diocese of Washington, Deaconess Home in the Training School here. Deaconess Rutledge had already started for her work under Bishop Brent in the Philippines, and Deaconess Heywood is to work in Japan.

The fifty-sixth anniversary of the Church of the Transfiguration was celebrated on Sunday of last week, the Rev. J. O. S. Huntington, O.H.C., preaching the anniversary sermon and assisting the rector, the Rev. Dr. George C. Houghton, in the service. Transfiguration Church, popularly known as the "Little Church around the Corner," has long been a favorite place for marriages, but the rector said, in connection with the anniversary, that he could not understand why the impression had gone abroad that anyone might be married who would come to him. As a matter of fact he is very particular, turning away more than he marries. Dr. Houghton says that not only will he not marry divorced persons nor young people who have not the consent of parents, but he will not marry persons who have not been baptized, as he holds that the Church's ceremony is not suitable for those not Christians.

A PRESSING NEED IN CHINA.

By EDMUND LEE WOODWARD, M.D.

NGANKIN (pronounced Gankin) is the capital of the great central China Province of Anhuci, and as such is a city of the first importance to the cause of Christian Missions. Since 1894 our Church has had a mission station there, which during the last five years has shown phenomenal growth. As the work has extended, the mission staff has been increased, until it now numbers five foreign and ten trained native workers; the largest staff in the whole Missionary District of Hankow, outside the Hankow-Wuchang centre. In addition to the schools, hospital, and Church work in the city or Ngankin itself, an extensive out-station work is being conducted within a radius of sixty miles. For some time the mission equipment in buildings has been hopelessly inadequate, and immediate enlargement has become imperative.

THE PRESENT CHURCH OUTGROWN.

The central chapel originally cost \$250. It is altogether too small for present needs, and must be replaced by a larger, though simple church, with seating capacity of five or six hundred. Until this is done, the work of three clergy, who have served faithfully in the China Mission for an aggregate term of twenty-nine years, is being seriously embarrassed.

ST. JAMES' HOSPITAL.

The hospital, built four years ago for twenty patients, because the money available would not provide for a greater number, is now overcrowded with forty beds, and patients at times are put on the floor rather than turn them away. It is the only hospital in the city, and in fact the only hospital in a large and important district with a population of five millions.

The demand for its services is very great. Sometimes as many as eight or ten surgical operations are performed in a day, and there are about 12,000 surgical dressings in a year. The number of visits in a year to the dispensary exceeds ten thousand.

There is no proper provision for women and children. The six or eight at present in the hospital are simply herded in two damp little cells. The only alternative is to refuse to admit any women or children at all.

The poverty of the equipment is well illustrated by the ward beds, which consist of mattress and pillow of coarse straw, covered by a sheet, and supported by boards on crude benches. The rest of the bedding, usually a quilt, has to be supplied by the patients. Five cents a day is charged for food, everything else being free, except to the rich. Even this charge for food is often remitted to poor patients.

The practice among the wealthy classes is on the increase, and has already relieved the home Church of the larger half of the running expenses, and promises ultimate self-support.

A number of Christian students are being trained as doctors, and through them the usefulness of the institution will be multiplied and perpetuated in the future.

DIVES AND LAZARUS.

In the United States there is a hospital bed for every 250 inhabitants. In the vicinity of Ngankin there is but one hospital bed for every 250,000 inhabitants, and no native doctor worthy of the name. On the other hand, the cost of maintaining a hospital bed is only one-tenth as great in this country.

Nowhere in the world is there greater need for medical mission work than in China, and nowhere in China is there a vaster opportunity for this Christ-like ministry to body and soul than in Ngankin, where our Church has an exclusive field.

As the needs for the new church and hospital go hand in hand, both are included in the "Ngankin Building Fund" which was commenced by the late Rt. Rev. J. A. Ingle of Hankow, "To All Who Believe in the Extension of the Kingdom of Christ," and now has the unqualified endorsement and support of the Rt. Rev. F. R. Graves of Shanghai and of the Board of Missions.

Gifts, thank-offerings, or memorials, may be designated to individual objects, as

A pew in a new church.....	\$10.00
The surgical equipment of a hospital bed.....	10.00
A hospital bed and all accessories.....	50.00

Contributions should be specified "for the Ngankin Building Fund," and sent to George C. Thomas, Treasurer, Church Missions House, 281 Fourth Avenue, New York.

GOOD HUMOR is the clear blue sky of the soul.—Saunders.

Helps on the Sunday School Lessons

Joint Diocesan Series

SUBJECT—"The Church of the Apostolic Days."—Part II.

By the Rev. ELMER E. LOFSTROM

ST. JAMES, HIS LIFE AND EPISTLE.

FOR THE TWENTY-FIRST SUNDAY AFTER TRINITY.

Catechism: XX., Infant Baptism. Text: St. James I. 27.
Scripture: St. James I. 1; ii. 14-26.

THE first part of this lesson has to do with the life of St. James, the author of the letter. This brings up at once the very interesting question: Who was this James?

There are three men of that name prominently mentioned in the New Testament, and it is possible that two of these were the same.

James, the son of Zebedee and brother of St. John, was one of the original twelve. He can hardly be the writer of this letter, as he was put to death by Herod as early as the year 44 A. D. (Acts xii. 2).

"James the Little" (St. Mark xv. 40), was the son of Alphæus (St. Matt. x. 3) and of Mary, the sister, as supposed, of the Blessed Virgin Mary (St. Matt. xxvii. 56). He also was one of the Twelve. It is possible that he is to be identified with "James the brother of the Lord" in spite of the fact that it is said that His brethren did not believe on Him. If he can be so identified, it reduces the number of Jameses to two. It also settles the question of what is meant by the phrase "brethren of the Lord," as in that case it must mean "first cousins," and, according to Jewish usage, this might be the case. There is much to be said in favor of this identification, especially as we could show that he had brothers by the names of Jude and Joses, two of the three other of the Lord's "brothers" (St. Matt. xiii. 55; xxvii. 56; Jude i. 1). The reference in Jude (i. 1) is to a James so well known that he needs no other designation, and no doubt refers to the Bishop of Jerusalem; and therefore would not mean James Alphæus unless he is the same as James the Lord's brother.

There remain the references to James the Lord's brother, who was the first Bishop of Jerusalem. He it was who wrote this letter, and whose life has been assigned us for study. If he be not the same as James the Little, he, in common with his other "brothers," did not believe in Jesus as the Christ until after His resurrection from the dead (St. John vii. 5). St. Paul mentions the fact that to him the risen Saviour made a separate appearance, and it may well be that it was at that time that he became a disciple (I. Cor. xv. 7).

There can be no doubt that this James was the Bishop of Jerusalem, and it will be an interesting exercise to have the references looked up and brought to the class (Acts xii. 17; xv. 13, 19; xxi. 18; Gal. i. 19; ii. 9, 12). Notice that it is he who presides at the first Council of the Church held at Jerusalem (Acts xv.), and that in summing up the case, he uses the judicial formula: "Wherefore, my sentence is." You will also see that the "Pastoral Letter" sent forth from that Council used very nearly the same words that he had used in his decision. In that assembly of the Apostles, it is he who occupies the leading position in the college of Apostles. As far as the New Testament is concerned, Jerusalem, not Rome, is the "Mother of Churches," and St. James, not St. Peter, the Presiding Bishop.

From early writers outside of the New Testament, we learn that St. James was a man of pious habits and of such unquestioned rectitude that he was called "the Just." We also learn that he was put to death as the result of the scheming of the High Priest Ananus, about the year 62 or 63.

The letter which he wrote is addressed to the twelve tribes which are scattered abroad (i. 1). From the fact that he was the Bishop of Jerusalem, where the great majority of the disciples were Jewish Christians, this address fits in with the known facts very well. It is what we should have expected. But there is even stronger evidence to show that it accords with the position of the man who wrote it. From Gal. ii. 12 you will see that he, in some sense, stood for the old Jewish order, even in the Christian Church. At the same time it must not be inferred that he would have required Jewish ordinances of the

Gentile Christians. His decree at the Council, already referred to, proves the contrary.

A Jew himself, in charge of a Jewish-Christian Church, with Jewish sympathies still preserved, he was just the man to write a general letter to all Jewish Christians.

And what does he write about? It is not a long letter and the teacher should read it all. But the whole letter is not unlike the extract given us for special study in its general tone. It is a practical letter which has much to do with conduct. It has been compared to the Sermon on the Mount for that reason.

The passage we study is a discussion of the fact that faith and works cannot be separated. From the fact that St. Paul, in the third and fourth chapters of his letter to the Romans, speaks of faith as that which justifies, it is sometimes said that there is a contradiction here. But there is nothing to indicate that either one had the other writer in mind. We do not know which was written first, as the date of this letter is not known. There is no contradiction between the two writers, as St. Paul only refers to a real faith such as St. James defines.

St. James shows by argument and example that faith and works must go hand in hand. Neither is complete without the other. There is an illustration which may well be used to impress upon the children the truth of the lesson, as it is one which refers to their own experience if they live within reach of lake or stream.

"Two men were one day crossing the river in a ferry-boat. A dispute arose about faith and works: one saying that good works were of small importance, and that faith was everything; the other asserting the contrary. Not being able to convince each other, the ferryman, an enlightened Christian, asked permission to give his opinion. Consent being granted, he said: 'I hold in my hands two oars. That in my right hand I call Faith, the other, in my left, Works. Now, gentlemen, please observe, I pull the oar of faith, and pull that alone. See! the boat goes 'round and 'round and makes no progress and the boat drifts down the stream. I do the same with the oar of works, and with a precisely similar result—no advance, and more drifting. Now, I pull both together, we go on ahead and shall soon be at our landing place. So, in my humble opinion, faith without works, or works without faith will not suffice. Let there be both, and the haven of eternal rest is sure to be reached.'"

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.

CONGREGATIONAL WORSHIP.

To the Editor of The Living Church:

THE letter of my dear friend, the Rev. John S. Littell, on "Hymns and their Tunes" (LIVING CHURCH, page 735), opens up a most useful field of information. Where strong congregational tunes have been found for hymns not satisfactorily provided for in any of the Church Hymnals, very many of your readers would be glad to learn of the same.

With regard to Hymn 103,

"At the Cross her station keeping,"

there is a simply grand Plainsong tune in the (Roman) Catholic Youth's Hymn Book. Every member of the congregation will be singing this solemn *Stabat Mater* for days after they have once heard it; but like all distinctively ecclesiastical music, it can be ruined by introducing four-part harmony.

Whether the present Bishop of Rome was speaking *ex cathedra* or otherwise, he was certainly infallible in his stand against choir performances as opposed to the Church's Plainsong, which logically means congregational worship. So long as we are under the cruel despotism of four-part harmony, just so long will *Common Prayer* and *Common Praise* be as glaring a misnomer in the American Catholic Church as in the Italian Mission. If the men in the choir are singing bass and tenor, I defy any clergyman really to enjoy himself singing the "air," especially if he hears the choir-master's remarks afterwards about "someone singing off the key." There are thousands of priests and hundreds of thousands of laymen who have thoroughly

enjoyed singing college songs, or perhaps "Gospel Hymns" at some enthusiastic "Moody Meeting," and who wonder what right four-part harmony has in church to displace the inspired command, "Let everything that hath breath praise the Lord" (Psalm cl. 6).

It amuses me to hear some people say: "We have congregational singing in our church. The rector encourages everybody to attend the rehearsals and sing with the choir." The fact is, that where the choir is singing Harmony, *real* congregational worship is impossible, except for women's voices.

Good examples of congregational worship are found in such hymns as

"O come, O come, Emmanuel."
"O come, all ye faithful."
"All glory, laud, and honor."

Let these unison hymns be given out, and the congregation will at once subordinate the choir to its proper place. For the time being, the Church's Plainsong will reign supreme, and everything that hath breath will be praising the Lord.

A young priest, who travelled extensively this summer, was asked what part of his vacation he had enjoyed most. He replied: "Joining in the congregational singing at _____ Church; the choir was away on its vacation, and the way the whole congregation sang was an inspiration."

Some people confound congregational worship with singing hackneyed hymns. Hardly a worse musical selection than "I need Thee every hour," "Nearer my God, to Thee," and "Lead, kindly light," could be chosen for congregational singing. The *tempo* is impossible; waltz time never having been intended for congregational worship.

To any Churchman who loves Common Prayer and Common Praise, it is literally nauseating to have to *listen* to a four-part Litany or Nicene Creed by performers occidentating toward "the audience."

Mr. Editor, we Evangelical-Catholics have suffered under High and Dry Anglican choir performances until we are ready to sweep out services "in a tongue not understood of the people" (Art. XXIV.).

All success to Bishop Tuttle and the Pope in banishing Harmony where ecclesiastical tradition demands Unison worship of all the Faithful.

Give us the LORD'S SERVICE on the LORD'S DAY—everybody joining in the same Plainsong *Sursum Corda, Sanctus, Credo*, and *Benedictus*, as have been joined in by Churchmen of all lands throughout the ages of ages.

Give each member of the congregation a tune book. Away with that most deadly of all monopolies, the harmonized choir trust. When a Christian has heard two thousand people rendering a choral Eucharist *in unison*, he will regard vicarious choir worship as a robbery of Almighty God!

"Let the people praise Thee, O God: yea, let all the people praise Thee."
(Rev.) J. M. RICH.

SOCIAL CONDITIONS IN COLORADO.

To the Editor of The Living Church:

MY REPLY to my Reverend brother's letter to your columns, criticising mine of previous publication on the Colorado situation:

First, I have ascertained by inquiry of people who have lived in Colorado, that the workingmen's attendance upon church, is about the same here in Rome, and the East as it is in Colorado—possibly a little higher average.

Second, I read Mr. Walter Wellman's article on the Colorado situation very soon after its publication.

Respectfully,

(Rev.) A. J. BYRON-CURTISS.

Rome, C. N. Y., October 3.

[The discussion of this subject is now at an end in these columns.—
EDITOR L. C.]

MARRIAGE AND DIVORCE.

To the Editor of The Living Church:

IN a late issue of THE LIVING CHURCH I threw out a few suggestions on the proposed divorce canon (some of them in a, possibly, tentative way), to which THE LIVING CHURCH very courteously replied in its issue of October 1st. If the able editor of THE LIVING CHURCH will place the article and the reply side by side, at a moment of greater leisure, no one pos-

sibly will be quicker to recognize the fact that the article is not a direct reply to mine in any essential particular.

(1) He suggests an alternative lesson from the Church of Rome and does not touch upon the practical bearing of my suggestion. It is quite possible that the lessons from the Church of Rome, along the line which he indicates, might teach a diametrically opposite principle to partisans of the two ideas in question.

(2) No suggestion was made by me relative to lowering the ideal of the Church. My remark should have been construed as suggesting the education of the popular ideal in advance of legislation.

(3) Any legislation takes the form of discipline which debars a genuine Churchman from his privilege as a communicant of the Church.

(4) I carefully and explicitly avoided any reference to the merits of the various divorce interpretations of Holy Writ, merely suggesting that highest wisdom might dictate that the exegesis favored by THE LIVING CHURCH be passed upon by the Church itself, authoritatively, in advance of legislation. But THE LIVING CHURCH favors us with a somewhat comprehensive argument relative to the correct Scripture interpretation, *to which no reference was made by me*. In the words of another, the proposed Canon "is a proposition that the Church should abdicate her teaching function—refusing to tell her children what is lawful and what is unlawful in this momentous question of matrimony—either because she does not know her own mind or because, knowing it, she does not dare to express it!" Under this fourth caption I may possibly have the right to infer that THE LIVING CHURCH merely uses the point in my article in order to reinforce its own position in this matter. This, of course, is entirely legitimate, but I desire to emphasize the fact that the remarks above referred to are in no sense a direct reply to *my article* of the previous issue.

WILLIAM M. WALTON,
Archdeacon Diocese of Indianapolis.

FREQUENT, FERVENT, AND FASTING COMMUNION.

To the Editor of The Living Church:

BISHOP DOANE says: "I believe we are coming to the time when men will think more about frequent and fervent, than about fasting Communion." But we of the clergy know full well that those who come to the Holy Communion fasting are the same who receive most frequently, by far; and are, so far as we can judge, most "fervent." This must be the experience of every parish priest.

GEO. W. DUMBELL.

Goshen, N. Y., October 8th, 1904.

A CUBAN BISHOPRIC.

To the Editor of The Living Church:

AS reported by the Boston *Transcript* under date of October 7th, the Rev. Mr. Hulse in his address before the Board of Missions pleaded "for the election of a Bishop of Cuba." The need of a Bishop of Cuba has been evident for some years. But Mr. Hulse, as the *Transcript* further reports, "guaranteed his support." Permit me to ask through your columns, from whom this support is to come? The A. C. M. S. has withdrawn from Cuba the two American clergymen because of financial stress, leaving on the island but one priest, who is a native. Those of us who are interested in the Cuban work would, therefore, like to know who guarantees the support of a Cuban episcopate, and if there are any conditions attached to the guarantee.

Sincerely yours,

W. DUDLEY POWERS.

SECULAR EDUCATION, apart from Christian truth, does not hold the secret of social regeneration. Material civilization, as exemplified in temporal prosperity, artistic luxury, and commercial prosperity, cannot guarantee the moral transformation of non-Christian society. State legislation in and by itself, apart from Christianized public sentiment, is not an effective instrument of social righteousness. Christianity is the supreme gift of God to human society.—*Rev. J. S. Dennis, D.D.*

WHAT a hard thing it is to educate oneself in later life, when memory is or seems to be like a sieve, and some pains are necessary to prevent going back—to say nothing of going forward. Still, I believe there is a way if one could find it out. I think writing is on the whole the best way (for mere reading is not a sufficient object), and in writing it seems to me that great things can be done by industry and judgment.—*Benjamin Jowett.*

GENERAL CONVENTION.—DAILY RECORD.

[Continued from Page 808.]

nations—the Mother Nation and we younger ones—for Canada is a nation. May God bind us together and may we rise above the petty things of the past!

DEAN EVANS said he found recently a woman who had heard the bells ring in welcome to Bishop White of Pennsylvania. Two persons' lives, therefore, span the episcopate in America in point of time. As he looked over the Church in the United States and Canada he could only say, "What hath God wrought!"

THE REV. MR. GROSER said it was only one hundred and twenty years since the first missionary was sent to Australia. Now there are twenty Bishops and one thousand clergy.

Members of the deputation were accorded the privileges of the house.

FIFTH DAY—MONDAY, OCT 10.

[BY TELEGRAPH.]

BOSTON, Oct. 10.—Both Houses voted this morning to fix upon Richmond as the place for the General Convention of 1907. The Bishops of Ripon and Hereford were received. The former said he had come seeking peace and had found it. The latter commended Americans for two things: for social democracy and for the warm interest laymen appear to take in Church welfare. In England they were hardly able to get a layman to cross Dean's Yard to attend a convention. The Archbishop of Canterbury sent a letter of thanks for \$774 contributed to the S. P. G. through him, being one-half of the offering at the opening service.

The Divorce canon debate was postponed until to-morrow. West Texas was admitted as a Diocese. The House of Bishops declined to approve the amendment to the Constitution making the Presiding Bishop elective for a term of three years.

The House of Deputies unanimously confirmed the election of Father Osborne as Bishop Coadjutor of Springfield. Both Houses have adopted a canon fixing twenty-three years as admission age for deaconesses.

The greatest missionary meeting in the history of General Convention was held in Tremont Temple to-night, with overflowing meeting in St. Paul's. Both auditoriums and streets in front were filled. Eighteen Bishops were on the platform at the Temple. The meeting considered missions in the Eastern Hemisphere and had Bishops McKim, Ferguson, Graves, and Brent as speakers. Bishop Lawrence presided. The Archbishop of Canterbury made a farewell address and near its close his voice broke from the strain. He was especially interested in the Lambeth Conference of 1908 and extended a cordial invitation to the American Bishops to be present. He asked that great missionary meetings might be planned in connection with it. Finally he gave his blessing, all the great mass of people standing. After service he said he hoped sometime to return to America again.

This morning the Archbishop spoke to the Boston Monday Club of ministers of all denominations in Park Congregational Church, and was cordially received by them.

SUNDAY IN BOSTON.

[SPECIAL DESPATCH TO THE LIVING CHURCH.]

BOSTON, October 9.—The Archbishop of Canterbury preached in Trinity Church this morning. The church was full, and two thousand were outside. His text was Acts i. 7. He paid eloquent tribute to Phillips Brooks, speaking especially of his influence in England. The Archbishop spoke of English conditions as about to undergo radical changes. He compared the problems in England to the immigration problem in America. The Bishop of Ripon read the lessons and Bishops Lawrence and Bratton assisted in the service. Many other Bishops were seated in the chancel. The offering was given for the Assyrian work started by Archbishop Tait. One could not help but notice the wretched barrenness of the altar. Not even a vase of flowers or a cloth was upon it. A few books were lying on it and that was all. It is a custom in this congregation to repeat the General Confession in unison with the minister. It grated harshly on the ears of liturgical Churchmen.

The Bishop of Alaska preached at the Church of St. John the Evangelist. His sermon, however, was mainly a simple talk on the work of Miss Woods, who was sent out from this congregation; and as he was addressing her old friends it was deeply interesting for them to hear from his lips the story of her heroism. The Bishop told of his long journey in the winter to reach Circle City, where she was stationed. The priest in charge, on account of ill health, had been obliged to leave and she and a sister worker were alone. The Bishop reached Circle City at nine o'clock at night on New Year's Eve, after a three weeks' journey of great fatigue. He found that under Miss Woods' direction the log chapel had been most beautifully decorated, and was all ready for service. He gave them the Eucharist at midnight. The Bishop then told again the story which has been printed in the Church papers, of how Miss Woods, learning of the distressing epidemic that had broken out at Fort Yukon, at once gathered up her small store of medicines and hastily departed on a canoe journey of one hundred miles on the river, to minister to the Indians who were dying from diphtheria. She at once separated

the sick from the well. Many had died before she came, but of all the cases breaking out after her arrival, not a death occurred. Of course the story was the more effective coming so direct; and it was also deeply affecting, and many were seen wiping away the sympathetic tears, for Miss Woods was beloved by the people whom she had left behind. The offering was given for the work in Alaska. The church was filled to its full seating capacity.

There was a great meeting in the afternoon at the Church of the Advent, in the interest of reform in Marriage and Divorce. Bishop Doane presided and pleaded that the Church would lead, when other religious bodies will follow, and finally that civil laws be changed. President Webb of Nashotah referred to the fact that the Church was crowded and people were sitting on the chancel steps, as showing increased interest. Bishop Greer and Chief Justice Stiness of Rhode Island were other speakers. The latter said that in his thirty years' experience, he found that hardly anybody asked for divorce merely on ground of separation. All wanted to re-marry. He quoted from three prominent men, whom he noted as representing the Philosophical mind, the Catholic faith, and the Protestant system. The men were Hume, Gladstone, and Phelps of Andover. He showed that these diverse minds all came to the same conclusion as to the evils of divorce. It is a happy omen when the people begin to realize the necessity for the stringent laws on the subject.

At the night service at the Church of the Advent the Bishop Coadjutor of Fond du Lac was the preacher. The service here is full choral, led by a magnificent choir. There was a solemn procession at the close of Evensong, with incense, and banners, and with the Bishop in cope and mitre. The congregation completely filled the large church.

To-night at Trinity, was a service of the Board of Missions with Bishops Tuttle, Lawrence, Johnston, Scarborough, Restarick, and Brooke, and the Archbishop of Canterbury, also the Rev. Messrs. Roots, Mosher, Lloyd, and Kimber, representing the Missionary Board. Bishop Tuttle opened the service, and the Archbishop closed. Bishop Brent was preacher. A year ago, he said, when visiting Burmah, he called on the supreme head of Buddhism, and found him an Englishman who is trying to spiritualize Buddhism. He thinks the improvement in that religion is due to him. The Bishop was not sure the time is ripe for an independent native Japan Church, but he believes when one does come, it will be a contribution to Christian propaganda such as has not been seen in centuries. It was a great sermon, equal to the great congregation and occasion.

THE ARCHBISHOP RECEIVED BY CITIZENS OF BOSTON.

FANEUIL HALL is the heart of civic Boston. A committee of the first citizens of Boston formally invited the Archbishop of Canterbury to address a public meeting in this Hall. The meeting took place at one o'clock Friday, the 7th inst. A large majority of the committee were non-Churchmen. Indeed it was pointed out that the first three names signed to the invitation were those of Unitarians. Of course the famous Hall was crowded, and following the addresses, thousands surged through and around it to catch a glimpse of the Primate. The speakers, beside the Archbishop, were President Eliot of Harvard University, and Hon. Richard Olney, a member of President Cleveland's cabinet. MR. ELIOT, who was the first speaker to be introduced by Mr. Henry L. Higginson, the president, began:

"A direct descendant from the Puritans of the seventeenth century, as I am, may be excused, perhaps, if he feels at first a little embarrassment at this meeting. (Laughter.) And when he looks around this hall and remembers that it was given to the nonconforming and the revolutionary town of Boston by a French Huguenot whose people had been expelled from another country of Europe by another established Church, his bewilderment may perhaps be slightly increased. (Laughter.)"

"And then when he remembers what has happened to this town of Boston within a single generation, what has happened to the Puritan town of Boston, he again may be a little confused.

"Is it not ruled—I think that is the right word—by a Roman Catholic Irishman? (Laughter.) And when he remembers in what state we are assembled and who governs it, will his mind grow any clearer? It is governed by a Methodist—another seceder from the established Church. (Long laughter.)"

"And so, fellow-citizens, there must be some grave reason why you and I come here together to greet the head of the Anglican Church. There are, indeed, grave reasons! We have heard here in Massachusetts and taken to heart and put into practice the greatest lesson of the last four centuries, the lesson of religious toleration. (Applause.) I think we have learned that lesson better, more completely, than any other people in the world. Surely, there is here in Massachusetts an absolutely complete religious toleration, and, further, we have learned that these cruel, savage, destructive differences and combats between men of one opinion and another, which we have called religious wars or combats, are for the most part founded not on any real difference of religion."

MR. OLNEY said in part:

"There is one subject upon which our distinguished visitor can-

not appeal to the American people too often or too urgently. The supreme interest of this country is peace.

"The Hague tribunal and other like contrivances, however commendable in purpose and skilful in method, cannot reach the root of the matter. To abolish war, the war spirit must be exorcised. That is an end which may well inspire the best energies of all Christian men and Christian Churches. Nothing can promote it so effectively as giving check to the rising tide of militarism in this country. And if our friend from over the seas shall contribute to that result by counsel and speech and the powerful influence he deservedly exerts on both sides of the Atlantic, his visit to this country will resolve itself into a mission the beneficence of which it would be difficult to exaggerate."

THE ARCHBISHOP responded in very happy strains, saying in part:

"Among the many privileges which have been mine among the past eventful weeks, none was greater than that of standing by the grave of Washington and being there allowed to leave a memento of my having stood there, by planting a tree which shall remain. (Applause.)

"If Alfred and Stephen Langton, if Cranmer and Elizabeth belong to us they belong to you every bit as much. Your heritage in them and in a hundred more is as large as is our own.

"And even in the years that have passed since those—call them misunderstandings or disputations, which resulted in our severance 120 years ago, there have been sensations. Have we not had in the story of the great life of her who was called to her rest but a year or two ago an object lesson of how one great personality can do more than many things or many efforts to unite two great peoples indissolubly into one. (Applause.)

"I suppose it is true to-day that for the principles for which we English-speaking people distinctively stand—the principles for which this hall has always proverbially stood—principles which have become identified with the English-speaking race—we, in a very peculiar sense, are answerable to God.

"And, again, the promotion of all that is meant by liberty and freedom under wise truth—those are problems which have been wrought out by those who speak our tongue in different parts of the world in which they live, and the modes whereof vary with the different climes—have been wrought out in a way that no other nationality, no other race of men has known. Combined as they are combined to-day, English-speaking peoples throughout the world, are, as it seems to me, absolutely irresistible in their potency for the world's peace."

ST. PAUL SOCIETY RECEIVES THE ARCHBISHOP.

THE St. Paul Society of Harvard is composed of the Churchmen among the students. It is an active band, with Mr. R. Delafield Shipman as president. It does not, by any means, contain in its membership all of the Churchmen of Harvard, for this old Puritan institution, having at present a reputation for Unitarianism more strongly than for Congregationalism, has Churchmen to the number of one-fourth of its entire student body. Sanders Theatre is a part of Memorial Hall, which is on the College campus, or it would be on the campus did not Broadway cut it off. Under the auspices of the Society a meeting was held in the Theatre on Friday evening. The entire main floor was filled with students to the number of twelve hundred. It was no wonder that all three Bishops who spoke praised the quality of their audience. Bishop Lawrence presided, and the Bishops who spoke were Bishop Gailor for the South, Bishop Anderson for the West, and Bishop Mackay-Smith for the East. These spoke on "National Problems and Christian Solutions" and the Archbishop of Canterbury's topic was "The Call to Christian Service."

OTHER GATHERINGS OF THE WEEK.

In Trinity Church, on Friday evening, there was a meeting of the Church Periodical Club. Bishop Greer presided, and there was a large attendance.

ORGANIZATION OF DIOCESAN SECRETARIES.

On Thursday evening, at a meeting held in the Diocesan House in Joy Street, a national organization of diocesan Secretaries was effected, with the Rev. W. C. Prout of Albany as President and the Rev. G. P. Atwater of Ohio as Secretary.

THE SOCIAL SIDE.

The social side of the Convention began promptly on the opening day. About forty persons met the Archbishop of Canterbury at dinner, at the temporary home of Mr. J. Pierpont Morgan in Commonwealth Avenue, and later about 150 guests were received by the Archbishop, under the same roof, and at the invitation of the same host. In Pierce Hall, the officers of the Woman's Auxiliary received many guests. Arrangements for entertainment seem to be perfect. All committees are on hand, and appear to have been well trained. Accommodations are plentiful, and it is estimated that there are fully ten thousand visitors here to avail themselves of them. Church-

men of the Diocese are alert, and already the problem is not how a meeting may secure an audience, but how those who desire to attend may gain admission, with or without tickets.

THE WOMAN'S AUXILIARY AND THE UNITED OFFERING.

[Continued from Page 812.]

THE BUSINESS SESSION.

On Thursday afternoon there were mass meetings in Tremont Temple, attendance at which reached four thousand persons. The only reason the number was not twice that was inability to get into the building. Two halls, Tremont and Lorimer, were filled, and the speakers repeated their addresses in the second hall. Some who could not get in spent their time looking through the iron fence and imagining they could distinguish the grave of Paul Revere from among many other graves; visited King's Chapel, which used to be a church but is now a Unitarian place of worship; or went down into Milk Street—they have odd names for streets in Boston—and saw the site of the birth-place of Benjamin Franklin, and his statue in City Hall park.

The appointed speakers in Tremont Temple were the Bishops of Tokyo, the Philippines, and Western Texas, the General Secretary and the Corresponding Secretary of the Board of Missions, and Miss Julia C. Emery, who made her report. Mrs. Thayer presided. Bishop Lawrence presented the Archbishop of Canterbury in both halls, and in the large one the Primate said, in part:

"I think we are constantly apt to forget nowadays how modern a thing it is for people to realize the need of banded womanhood as well as banded manhood for doing the tasks that are set us all. It is not more than half a century ago since, in England, at all events—in the older England, I mean—it was regarded as a strange thing for women to be united for any branch of work, however beneficent. If any one will read the story of the early efforts of a woman, who, thank God, is still alive after all these years—Florence Nightingale—he will see, in what she set herself to do, which seem to us now so essentially woman's work—the tending of the sick and wounded—the amazement, almost the remonstrance, with which those endeavors were at first greeted. Who would think that to be only half a century ago? Why, we can only wonder how, during the centuries that went before, things did not go on very much worse than they actually did.

"But now we have learned higher and better things. Just as in every other department of the world's life, we are now seeing that womanhood and manhood have their legitimate place; above all, we are seeing it in that which concerns the deepest and most sacred of all our impulses, of all our resolves, of all our endeavors, and of the realization of our hopes—in the things which belong to the world unseen, as well as of the things we have around us now."

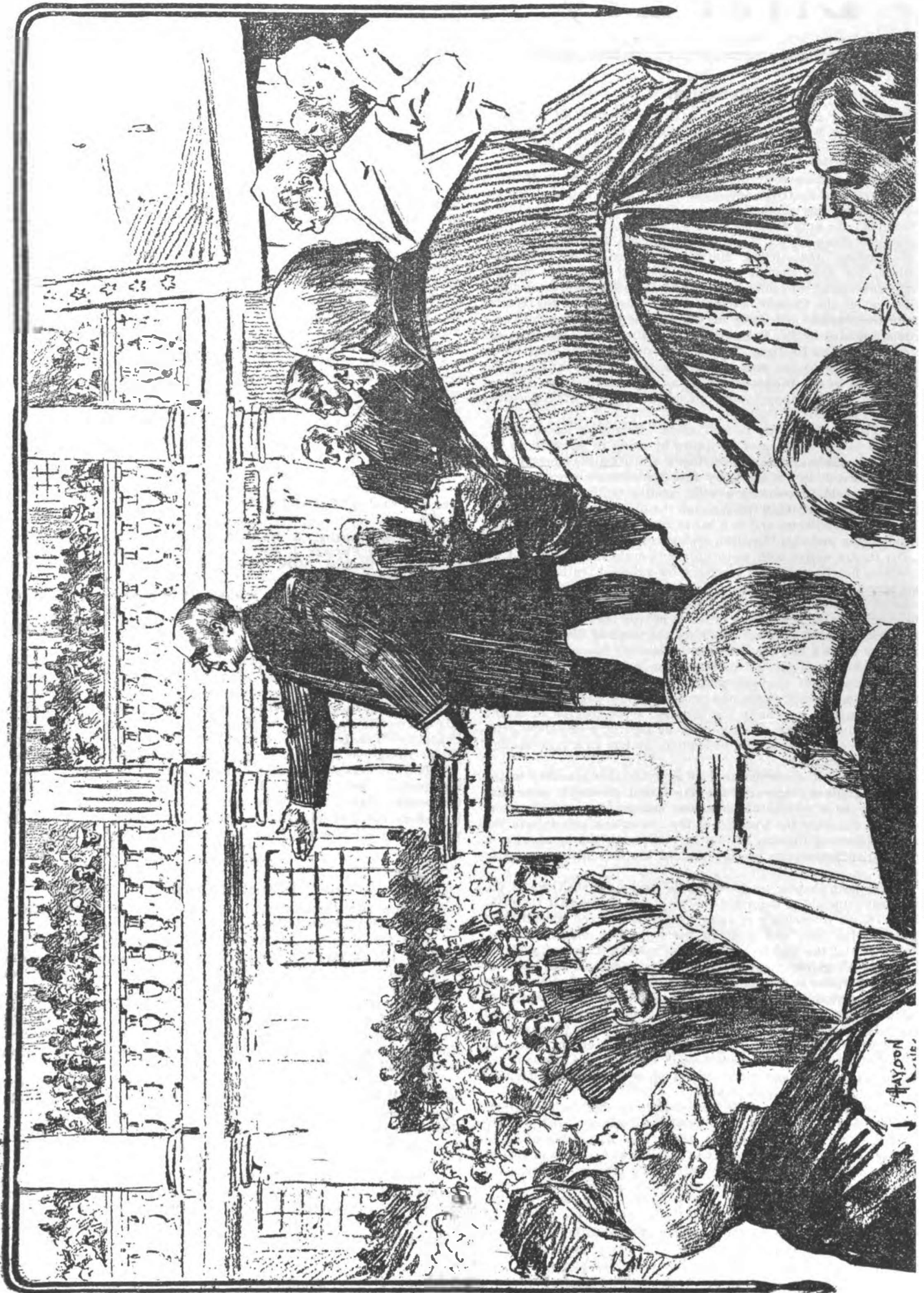
The Archbishop gave the benediction to both audiences, who knelt to receive it. This custom the Primate has followed, the people asking it, wherever he has made an address to the Convention, even though it was not the close of the meeting.

THE OFFERING REACHES HIGH WATER MARK.

The Treasurer of the Board, Mr. GEORGE C. THOMAS, announced the amount of the United Offering both at Tremont Temple and, half an hour later, in Emmanuel Church. The amount given on Thursday was \$143,017.10, but additional sums came in, making the total about \$145,000—certainly as much as \$144,000.

BEFORE the times of Galileo and of Harvey the world believed in the diurnal immovability of the earth, and the stagnation of the blood; and for denying these the one was persecuted and the other ridiculed. The great geometers and chemists, as Gerbert, Roger Bacon, and others, were abhorred as magicians. Virgilius, Bishop of Saltzburg, having asserted that there existed antipodes, the Archbishop of Mentz declared him a heretic, and consigned him to the flames. Galileo was condemned, at Rome, publicly to disavow his sentiments regarding the motion of the earth; the truth of which must have been abundantly manifest. He was imprisoned in the Inquisition, and visited by Milton, who tells us he was then poor and old. Cornelius Agrippa, a native of Cologne, and distinguished by turns as a soldier, philosopher, physician, chemist, lawyer, and writer, was believed to be a magician, and to be accompanied by a familiar spirit in the shape of a black dog; and was so violently persecuted that he was obliged to fly from place to place. Descartes was horribly persecuted in Holland when he first published his opinions. Voetius, a person of influence, accused him of Atheism, and had even projected in his mind to have this philosopher burnt at Utrecht, in an extraordinary fire, which, kindled on an eminence, might be observed by the seven provinces. This persecution of science and genius lasted till the close of the seventeenth century.—*Lord Beaconsfield.*

REMEMBER the wide difference between trying to set an example, and living so as to be an example. Depend upon it, as the most certain truth in spiritual ethics, that you can only raise other men's devotion by being, not by seeming to be, devout. You can only quicken their zeal by winning from God a life which bursts forth into natural and real acts of love to Him.—*Bishop Wilberforce.*



THE ARCHBISHOP OF CANTERBURY SPEAKING IN FANEUIL HALL, BOSTON.
[Reproduced by permission of the Boston Herald.]

Literary

Religious.

The Theology of the Reformed Church in its Fundamental Principles. By the late William Hastie, D.D. The Croall Lecture for 1892. Edited by William Fulton, B.D., B.Sc. Edinburgh: T. & T. Clark. 1904. Imported by Chas. Scribner's Sons, New York.

Dr. Hastie was a more than usually ardent believer in the Calvinistic system of doctrine, and considered it to be notably superior to all other systems, whether Roman, Anglican, Lutheran, Armenian, or Socinian: the only theology with which "we can face, with hope of complete conquest, all the spiritual dangers and terrors of our time—Atheism, Agnosticism, Materialism, Pantheism, Pessimism, Nihilism; but deep enough and large enough and divine enough, rightly understood, to confront them and do battle with them all in vindication of the Creator, Preserver, and Governor of the World, and of the Justice and Love of the Divine Personality." These words are quoted by Dr. Robert Flint in a Prefatory Note from another work of Dr. Hastie's. It is significant that Dr. Flint "feels bound in justice to his own convictions to add that although he fully believes in the Biblical teaching as to predestination, he does not believe in the metaphysical predestinarianism of Augustine, Calvin, or the Synod of Dort."

Dr. Flint's distinction is well made. Calvinism has undoubtedly added to the teaching of Scripture by using in isolation as the premise of a whole system of doctrine, a truth which, however true and fundamental, is but partially revealed or comprehensible, and needs to be held in connection with counter truths equally vital. This oneness vitiates the logic of the older Calvinists in spite of its formal excellence, and is a cause rather than a remedy of the Latitudinarian and anti-Christian systems of our day.

Dr. Hastie writes both powerfully and enthusiastically, and we sympathize heartily with his reverence for revealed truth, and belief in its perpetual fitness for the needs of men under all changing conditions of life and thought. But he has drifted unconsciously away from genuine Calvinism. Thus, while it is true that the sovereignty of God, rightly held, does not prejudice the truth of divine love and mercy, it remains a fact that Calvinistic theology has maintained the former truth in such wise as to obscure the latter.

Dr. Hastie holds the fundamental principle of Calvinism to be Church reform along the lines of a protest against pagan elements in the Roman system, especially the idolatry, as he regards it, of the Mass and Saint worship. This protest he regards a necessary principle to-day—one which should be kept to the fore in a vigorous and aggressive polemic.

He proceeds to show the need of applying this principle to the Church of England, regarding the Tractarian movement somewhat superficially as a revival of idolatrous superstition. In the same chapter he discusses the working of the Protestant principle in the Scottish Reformed Church, failing to realize, we think, to what a degree Latitudinarianism has undermined the Calvinistic system in Scotland.

In the next chapter he discusses the various expositions of the theological principle of Reformed theology, and argues that the principle of Divine sovereignty is more comprehensive and central than that of Divine love, and most in harmony with modern science, philosophy, and the higher tendencies of modern Theology. We do not dissent altogether from his position here, but do not consider that his exposition of Divine sovereignty is consistently Calvinistic.

In the next chapter he expounds the anthropological aspects of Calvinism, showing considerable partiality for what is known as Federal Theology—with its emphasis upon the Divine Covenants of law and grace. Here again we have an example of an important truth—that men must be saved through covenanted Christianity—made to fill a larger and more central place in Christian doctrine than is consistent with other truths.

His last chapter deals with the principle of absolute predestination, which has taken rank practically as the distinctive and primary note of the Calvinistic system. It would take us too far afield to discuss his treatment of the subject in detail, which is both historical and apologetical, and is very interesting. He betrays consciousness of the narrow hardness of Predestinarianism as formulated in the sixteenth century, but regards the principle as larger than its "dogmatic rendering," and as a needed protective of the doctrine of our absolute dependence on God, capable of vindication to modern thought. We regard it, on the contrary, as a metaphysical deduction from an inadequate premise, full of mischief-making power.

FRANCIS J. HALL.

Faith and Knowledge. By W. R. Inge, M.A. Edinburgh: T. & T. Clark. Imported by Charles Scribner's Sons. Price, \$1.50 net.

This volume contains twenty sermons by the author of the Bampton Lectures on *Mysticism*. Mr. Inge is an Oxford tutor, which

fact explains the character and tone of several of the addresses. The greater part of them were delivered in Oxford, some at Eton College and in London. They constitute a very interesting and readable book. The language is clear and simple, and the illustrations are drawn from a wide range of general reading. We could have wished for a stronger element of theology in these discourses. Only here and there is there any definite reference to the Church's system of doctrine or sacraments.

Owing to the growing interest in a study of religion on its Psychological side, we would advise the clergy to read these sermons of Mr. Inge and note his method of treatment.

The Christian's Relation to Evolution. By Franklin Johnson, D.D., Professor in the University of Chicago. Chicago: Fleming H. Revell Co. Price, \$1.00 net.

Professor Johnson well indicates the tone and attitude of his book, in the sub-title: "A Question of Gain or Loss." His purpose, to use his own words, "is neither to oppose nor advocate the doctrine of evolution. I am concerned only to estimate its value to the Christian who holds it. When cast into the scales of our accustomed Christian beliefs, how much does it disturb them? How much ought it to disturb them? Is it the duty of the Christian evolutionist to redress their poise and balance? If the doctrine enriches him at one point, does it impoverish him at others? If it imperils his cherished convictions or his activity in the service of God and man, how shall he escape this danger?"

The author, it will be seen from the above, does not hold a brief either for or against evolution. His aim is rather to lead his readers to weigh and balance and face the consequences of the acceptance of the theory of evolution when brought into primary and essential connection with such subjects as—Divine Immanence, Sin and Salvation, The Godhead, The Supernatural, Biblical Miracles, Providence, History of Religions. With great caution and sobriety does Professor Johnson treat of these very grave theological and scientific problems. Religious teachers and students will find this small volume well worthy of careful study.

The Mind of Whittier. A Study of Whittier's Fundamental Religious Ideas. By Chauncy J. Hawkins, Minister of First Congregational Church, Spencer, Mass. New York: Thomas Whittaker. 1904. Price, 80 cents net.

In this little volume we have a sane and lucid exposition of the Quaker Poet's religious views and his conceptions of life and duty. The picture is an attractive one and shows us all that is best in the subjective and quietistic system of the Friends.

Mr. Hawkins does not represent Whittier as a great poet, but rather one in whom men will always be interested because of the lofty spirituality of his thought. Much of his verse, the author admits, can scarcely be called poetry, he did not write for art's sake. His one motive was to lift up the fallen and to right the wrongs of humanity. This is specially true of his anti-slavery poems, in which the poet-reformer sacrificed his place as a singer for a nobler cause.

Two chapters treat of the Inner Light, which is defined as essential goodness, mirroring the divine character, and others deal with the poet's attitude toward the great truths of revelation; but the book does not pretend to be a theological treatise, and should be welcomed by all lovers of *Snow Bound* and *The Tent on the Beach*.

Miscellaneous.

Compromises. By Agnes Repplier, Litt.D. Boston: Houghton, Mifflin & Co. 1904. Price, \$1.10 net.

Miss Repplier has given us another volume of her delightful essays which we have been long expecting, since some of them have been printed in the *Atlantic* at intervals during the past two or three years.

There are few among living writers who rival Miss Repplier in the production of these dainty and witty dissertations, and in the present volume there is all the grace of humor, felicity of expression, and charm of anecdote and quotation which distinguishes her earlier productions.

Some suggestion of the range and character of the fourteen essays comprising the present collection may be gained from the titles, among which we find the following: *The Luxury of Conversation*, *Marriage in Fiction*, *Our Belief in Books*, *The Beggar's Pouch*, *The Pilgrim's Staff*, *French Love-Songs*, *The Tourist*, *The Headsman*, *Consecrated to Crime*.

One is rather puzzled by the general title *Compromises*, since its application is not evident; but that is the author's affair and does not specially concern her readers, among whom there can be no controversy as to the charm and literary merit of the essays, all of which will bear the test of many readings.

THE RT. REV. DR. BOYD CARPENTER, Bishop of Ripon, now visiting this country, is a voluminous writer on practical, as well as other forms of theology. His recent work, *The Wisdom of James the Just*, consists of practical lessons from the Epistle of St. James. It is published by Thomas Whittaker and has attained great popularity for a work of its character.

The Family Fireside

THE VOICE OF JESUS.

Hear the Voice of Jesus calling,
Over land and sea:
"Come, ye sad and heavy-laden,
Unto Me."

Lo, the Form of Jesus hanging
On the Tree,
To the world its message speaketh:
"Come to Me."

"Soldier's lance My Side hath pierced:
Flowing free,
Fountain full of grace and healing,
'Tis for thee."

"Lay beneath My Cross, oh grieved one,
All thy care.
Listen to the word of comfort
Spoken there."

"I will help thee bear thy burden
All the way:
Through the long, dark night and tempest,
'Till the day."

JAMES LOUIS SMALL.

THE WIND IN THE CHIMNEY.

BY LOUISE HARDENBERGH ADAMS.

TS THAT you Miss Mary! Now I call that real kind o' you to come so fur. Come in an' rest! I jes' can't tell ye how glad I be to see ye. I was a thinkin' o' yer ma this very mornin'—an' how 'twas in someways we was both sitoated jes' 'like. Poor soul, she's 'flicted, an' left her own 'lone jes' es I be.

You come to carry me a little present from yer ma! Now, ain't that techin'! It's a beveled widder's bunnet, with a front cap o' white ruffles. Oh, joyful Joseph! an' thar's folks a livin' so self-fattened they can't find a soul outside o' thar's—with any good in 'em. I jes' wisht they could see your ma onct.

Well, Miss Mary! I do hate to rob your ma, but es ye've sort o' 'bliged me by bringin' it, an' I ain't got one mournful dud o' my own to pear out in, I'll jes' hev to sit on my feelin's an' take what ye brung.

Jes' carry my lastin' debtment to your ma, an' tell her she minds me o' a woman I heard tell on, that even give 'way her skin. Well, when the big 'count book's opened, your ma won't have no small numbers a squeeze inter her sum, an' she ken smile at the splendent, gran' readin' angel.

Be ye cold, Miss Mary? Here, I'll spry up's the fire! Yes; an' ye ain't seed a pitch stick the like o' this, back East! Well, come to think on't I aint neither. Funny, ain't it, how the good Lord providences us every place? It's coal, an' it's ile, an' it's corn or wheat. Mebbe it takes spry eyes to sense it, but I ain't a question if we jes' look, we'll fin' the eas'ment o' our lot in sumphin'; an' here it's the win' in the chimbly. Can't ye hear it now? It's a singin' mellifluriously.

My! how things comes back an' heart-pangs ye. Jabe he useto say that so much, an' with 'casion, fur the win' was his restin' power.

No! no, I don't mean when he was all tuckered out, I mean when it turned him, kerswap, out o' his crooked ways, an' blew him straight.

I know he'd not 'ject to me tellin' ye, 'specially if he knowed I'm goin' to show him up proper in your ma's dress an' widder's bunnet.

Then, es I was a sayin' this very mornin', when I tore down the pigs' pen Jabe built onter the kitchen, to save walkin' when he fed the pigs, he'd never let me tetch it; but es I was a sayin', if his cape hes a fell onter me, 'tain't no sign I must step in his very tracks. After all o' the reasonin' we hed over that pigs-pen—it's done me a powerful lot o' good to clean it out, root en branch.

Oh, yes; so I did promise to tell ye all 'bout the win' in the chimbly. Now, Miss Mary, ye mustn't lay it up 'gainst Jabe's peacefulment, but he—well, Jabe jes' hed to git out our ol' hum back East. Now, I never did blame Jabe overmuch, fur he was jes' so sure he was right, an' he never could do anything wrong—he was like an' ol' squash—bound to rot.

Well, he jes' got led inter a swamp o' cheatin', an' he stuck, possessed to stay, but I got a long pole an' drug him out. He was tried a powerful lot back hum, fur some o' the mud stuck to him, an' folks 'spicioned him; at last he up's an' jes' makes a sneak out o' here.

When we fust come, he was es sot es a pine tree, an' es hard es 'em rocks they says was made in a bilin' mount'in, 'saltick they call 'em. He jes' wouldn't listen to no reason, an' he jes' couldn't feel he was half es bad es other folks, wot he says was sot up on high gold pillar posts. But, Miss Mary, an' that's wot shamed me the most—he thought he hed the very thing wot drug him so low down.

I reasoned with that man till the water poured off me like a river, an' my heart puffed like a blewed-up balloon, but 'twarn't no use; he was sot everlastin' that he was right, an' the poor soul furgot to 'strain his words, when he tol' me to shet up; but I ain't laid up a scrap o' that 'gin him.

Thar's plenty o' blisters fur a pusson's feelin's, an' mine was kep' sore by the mortal state o' sickness Jabe was in. The wave o' death was a rollin' up at him terrible swift, an' I knowed his strength warn't no match fur it.

Their's kind words, Miss Mary, an' it's awful good o' you to say 'em. Yes; I jes' went fur days with my heart meltin' an' a runnin'—specially when he brought the cow inter the kitchen, an' built the pigs-pen right under the shack's nose.

You mustn't think fur a wink, I didn't try to do fur Jabe in his last days, fur I stood most enythin', 'ceptin' the cow, an' when fall come, kept the chimbly roarin' with most comfortin' fires.

Then Jabe, he'd set smack up to it an' listen, jes' looney like, to the win', an' he'd tell me 'twas folks he'd knowed, en his own kin talkin' to him. I was so tried I jes' fretted inter strings; an' never sensed 'twas a doin' him more good than all my argufyin'!

Yes; that's awful true, Miss Mary, we ain't called on to do more'n watch while God shakes blessin's out o' the blackest clouds.

Well, one night, it blew, an' blew, en the pines kept the air a quiverin' full o' the mournfulest cryin'; it jes' made me es grief-struck es the ma-a o' a butcher-sold lam'; but Jabe, he was es sot up es if 'twas a show got up fur his ben'fit, an' he sits up in the chimbly corner, smilin' fur all possessed. Mebbe 'twas fur him, 'tain't in me to be muley.

Sudden thar comes a awful groanin', an' a tree screechin' outside es one o' 'em tall pines went down. Jabe, he fust bleached es white es a biled sheet, an' he gasped, queer like, then he up's an' he says, awful solemn:

"Rindy! that's the win' in the chimbly, blowin' the arthy out o' me, an' es my partin' settlement is nigh, an' I can't see no good o' keepin' 'em no more, I want ye to send 'em papers back hum to Sam."

Now, Miss Mary, that was all I wanted him to say. I fell in with his state o' min', an' solemn es a cedar tree, promised to do jes' es he wanted. But, pity sakes! I never tol' him I'd sent Sam 'em papers long 'fore that. It warn't fur me to spile Jabe's repentin' by a tellin' him how I'd tried to set the wrong he'd done, right. No; I jes' let him stew in his own broth, an' he hed a most edifyin' spell o' it.

You see, Sam was Jabe's brother, an' in some way they fell out—they were partners in a brickyard—an' Jabe, he kept some o' their papers that—well, it's all set right long ago, an' I s'pose Jabe knows now how I fooled him; but, mercy me! what's the sense o' bein' a man's quiet partner if you don't do a lot o' things, an' say nothin', when ye knowed what his bestment wanted.

Must ye be a goin', Miss Mary? Well, es you say, I've got an awful lot to be thankful fur, en I be. I sit in the chimbly corner o' evenin's, an' someways the win' sings a real psalm-like tune o' thanksgivin'.

Oh, Miss Mary! don't ye furgot to tell your ma I'll bring her over one o' my squash pies soon. She's fond o' squash pie! Well, Miss Mary, I'll stir my feller-feelin's an' thankfulment in 'the pie I make fur her, an' mebbe, if I can't do no great, I ken keep the ball o' kindness a rollin'.

IN ONE of England's great Cathedrals rests one whose grave-stone, according to his own direction, bears but the single word, "*Misericordus*"—most miserable. In the catacombs of Rome one tablet has in rude letters the simple inscription, "*In Pace*"—in peace. In the records of Heaven, if not on every tombstone, must the verdict not stand for each life, either "most miserable," or "in peace"? Which shall be mine? Which shall be yours?—*Selected*.

Church Kalendar.



- Oct. 2—Eighteenth Sunday after Trinity.
 " 7—Friday. Fast.
 " 9—Nineteenth Sunday after Trinity.
 " 14—Friday. Fast.
 " 16—Twentieth Sunday after Trinity.
 " 18—Tuesday. St. Luke Evangelist.
 " 21—Friday. Fast.
 " 23—Twenty-first Sunday after Trinity.
 " 28—Friday. SS. Simon and Jude. Fast.
 " 30—Twenty-second Sunday after Trinity.

CALENDAR OF COMING EVENTS.

- Oct. 17—Boston. The Advent, 8 P. M., Church Temperance Society.
 " 19—Boston. Church of St. John the Evangelist, 8 P. M., C. B. S.
 " 20—Boston. 8 P. M., Clerical Union M. D. C. P.
 " 23—Boston. Church of St. John Evang. Consecration of Bishop Coadjutor of Springfield.
 " 24-27—Providence. Girls' Friendly Society, annual meeting.
 Nov. 15—Detroit. Third District Missionary Conference.
 " 16—Dioc. Conv., Albany, Michigan, New Hampshire.

Personal Mention.

THE address of the Rev. C. G. A. ALEXANDER is changed from Moor, Iowa, to Warsaw, Ill.

THE Rev. R. W. BAGNALL has given up the work at Blackstone, Va., and now has taken charge of the Chapel of St. Simon the Cyrenian, Croome, Md., in the Diocese of Washington.

THE address of the Rev. W. H. BAMFORD is Jeffersonville, Ind.

THE address of the Rev. Wm. HENRY BARNES, Parochial Missioner, is 55 Claremont Ave., Jersey City, N. J.

THE Rev. S. C. BECKWITH of Virginia has been placed by the Bishop of South Carolina in charge of the churches at Blackville and Barnwell, S. C.

THE statement in the issue of Oct. 1 respecting the removal of the Rev. W. HAMILTON BENHAM of St. Alban's, Vt., to St. Louis, is incorrect. Mr. Benham goes to New York City as assistant at the Church of the Holy Apostles.

THE Rev. J. INGRAM BRYAN, lately Professor of English in the Imperial College of Communications, Tokyo, Japan, has been elected rector of the Church of the Advent, Philadelphia, Pa.

THE Rev. THOMAS A. HAUGHTON BURKE has resigned the rectorship of Christ Church, Moberly, Mo., and is for the present on the clergy staff of St. Paul's Chapel, Trinity parish, New York City. Address: 29 Vesey St.

THE Rev. WILLIAM C. BUTLER has resigned charge of All Hallows parish, Snow Hill, Md. His address after November 1st will be Leeland, Prince George's County, Md.

THE Rev. ALEXANDER BRUNNER has been appointed priest in charge of the missions at Shell Lake, Spooner, Cumberland, and Hayward, Wis.

THE Rev. EDWARD H. CLEVELAND, rector of Christ Church, Ridgewood, N. J., has been elected rector of St. Martin's Church, New Bedford, Mass.

THE Rev. J. M. COFFIN of the Diocese of Montreal has succeeded the Rev. M. O. Smith in charge of the missions of Sheldon, East Fairfield, and Bakersfield, Vt. P. O. address: East Fairfield, Vt.

THE Rev. A. E. CORNISH, city missionary in Charleston, has been called to the rectorship of Christ Church, Adams Run, and Trinity Church, Edisto, S. C.

THE Rev. ELLIS B. DEAN has resigned St. James' parish, Farmington, and accepted a call to Christ Church, Westport, Conn., to take effect All Saints' Day.

THE Rev. JOHN A. DENNISTON has resigned the rectorship of the Church of the Ascension, Kent St., Brooklyn, N. Y.

THE address of the Rev. Wm. H. EASTHAM, late of Sedalia, Colo., is Fox River, Nova Scotia.

THE Rev. HOWARD G. ENGLAND, rector of St. Luke's Church, Seaford, Del., has accepted a call to St. Paul's Church, Berlin, Md., and St. Paul's-by-the-Sea, Ocean City, Md., and will take charge of the parish December 1st.

THE address of the Rev. AUGUST C. FLIEDNER is 91 Park Ave., Irvington, N. J.

THE Rev. J. ROBERT LACY has resigned Grace Church, Stamford, N. Y., to accept the rectorship of St. James' Church, Oneonta, N. Y.

THE Rev. MERCER P. LOGAN, D.D., has taken charge of St. Ann's Church, Nashville, Tenn. His address is 421 Woodland St.

THE Rev. W. A. MASKER, Jr., of St. Mary's Church, Springfield Centre, N. Y., is to leave the Diocese of Albany to take work in the jurisdiction of Salina, under Bishop Griswold.

THE Rev. H. B. PHELPS has resigned the rectorship of St. John's Church, Barrytown, N. Y.

THE Rev. H. LANGDON RICE has resigned St. Peter's parish at Hobart, N. Y., to accept a curacy in the Church of the Evangelists, Philadelphia.

THE address of the Rev. Dr. BERNARD SCHULTE is changed from Philadelphia to 295 Central Park West, New York.

THE Rev. C. W. SPICER, rector of St. John's Church, Warner, has accepted a call to Christ Church, Portsmouth, Ohio, where he will take duty on November 13th.

THE Rev. BASIL B. TAYLOR (colored) of North Carolina has begun work in the Diocese of South Carolina under direction of Archdeacon Joyner.

THE Rev. LUCIUS WATERMAN, D.D., has been appointed to the rectorship of St. Thomas' Church, Hanover, N. H., in succession to the late Rev. Geo. P. Huntington, D.D., and has entered on his duties.

THE Rev. THOMAS J. WINDHAM has resigned the rectorship of All Saints' Chapel, Austin, and accepted a call to Trinity Church, Houston, Texas, where he will assume charge on Oct. 15.

ORDINATIONS.

PRIESTS.

OHIO.—In St. Alban's Church, Cleveland, Sunday, September 25th, the Rev. EDMUND G. MAPES (deacon) was ordained to the priesthood by the Rt. Rev. William Andrew Leonard, D.D., Bishop of Ohio. Preacher, the Rev. W. R. Stearly; presenter, the Rev. B. W. R. Tayler, who united with the Bishop in the laying on of hands.

SALINA.—At Christ Cathedral, Salina, September 29th, the Rev. A. H. W. ANDERSON, by the Bishop of Salina.

DIED.

ALBERT.—Fell asleep, September 28th, 1904, at Cragmoor, N. Y., CATHARINE, beloved wife of the Rev. Martin ALBERT.

BALDY.—Entered into the rest of Paradise, September 22nd, 1904, at St. Paul, Minn., KATE POLLOCK, youngest daughter of Peter and Ann E. BALDY.

"God grant her eternal rest, and may Light perpetual shine upon her."

OSWALD.—At his home in Salt Lake City, September 30th, FREDERICK L. OSWALD, formerly of Brooklyn, N. Y., and for several years a faithful vestryman of the Cathedral parish, Salt Lake. Aged 44 years.

May he rest in peace.

MEMORIAL.

ANNA JANE BEATTY NEWNAM.

NEWNAM.—Entered into rest on Sunday morning, September 11th, 1904, at her residence, No. 165 North Fifty-first Street, West Philadelphia, ANNA JANE BEATTY NEWNAM, widow of Henry Newnam.

The writer of these few remarks knew the departed spirit while living, sufficiently long to bear witness to her faithfulness as a wife, a mother, and a friend, and would pay this last tribute to her memory while her death remains so fresh in his mind. Her disposition, noble, amiable, and wholly unselfish, endeared her to

a circle of loving friends who now lament her loss notwithstanding their assurance that her soul is at rest in the Paradise of God. A tie of the strongest kind bound her to earth, but death beckoned her home. It is gratifying for her friends to know she died with every wish cared for, and every desire gratified. Her memory will long remain green in the hearts of her friends, softened by the consideration that she enjoyed all the consolations of our Most Holy Religion, dying in the communion of the Catholic Church, in the confidence of a certain Faith, in the comfort of a reasonable, religious, and holy hope, in favor with Thee our God and in perfect charity with the world.

The funeral took place on a superb early autumn morning, Friday, September 16th, at the Church of the Ascension. The body was met at the entrance to the church by the Crucifer and vested Choir, singing the hymn, "Brief Life is here our portion." Proceeding to the chancel, the Divine Office of the Dead was chanted, followed by a choral Requiem, the celebrant of the Mass being the rector, the Rev. George Woolsey Hodge. The *Dies Irae* was sung as the Introit. The hymns sung during the Mass were "When our heads are bowed with woe" and "On the Resurrection morning." The recessional hymn was "O Paradise, O Paradise." The interment was made in West Laurel Hill, the Committal Office being sung by the rector.

The Month's Mind Requiem Mass was observed in Calvary Church, on October 11th, the celebrant being Father Warren K. Damuth, rector.

OFFICIAL.

CATHEDRAL OF ALL SAINTS, ALBANY, N. Y.

On Thursday, December 1st, the Rt. Rev. C. H. Brent, D.D., Bishop of the Missionary Jurisdiction of the Philippine Islands, will conduct a Quiet Day in the Cathedral of All Saints, Albany. The day has been arranged primarily for the clergy of the Diocese, but priests of other Dioceses will be welcome.

Compline will be said in the choir at nine o'clock on the evening previous, November 30th. Breakfast and luncheon will be served in the Guild House for those who indicate their desire for such meals. If you purpose to be present you are requested to notify, before November 24th, the Very Rev. THE DEAN OF ALL SAINTS' CATHEDRAL, the Deanery, Albany.

GIRLS' FRIENDLY SOCIETY IN AMERICA, 1904.

The annual meetings of the G. F. S. A. will take place in Providence, R. I., on October 24, 25, 26, and 27.

The Quiet Hours will be held on Monday, October 24, and the annual service on Tuesday, October 25.

Associates and Churchwomen are cordially invited to attend the services and meetings.

EVE ALEXANDER,

General Secretary, G. F. S. A.

October, 1904.

WANTED.

POSITIONS WANTED.

ORGANIST AND CHOIRMASTER (English degree) desires position; references, testimonials. Address: JOHN E. STOTT, Little Rock, Ark.

PARISH AND CHURCH.

BOSTON CONVENTION.—Clergymen and others visiting the Convention, are cordially invited to become acquainted with a recognized medium for supplying churches with clergymen and clergymen with permanent or temporary work. Write THE JOHN E. WEBSTER CO. CLERICAL AGENCY, 5 East 14th Street, New York.

PIPE ORGANS.—If the purchase of an organ is contemplated, address HENRY PILCHER'S SONS, Louisville, Ky., who manufacture the highest grade at reasonable prices.

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

CHURCHES NEEDING ORGANISTS.—We have several Cathedral-trained men arriving from England this month and succeeding months. We have also a large staff of highly qualified men on the ground available for positions anywhere: salaries \$500 to \$1,500. Best of testimonials for vested choir work. Write for selection to THE JOHN E. WEBSTER CO., CHOIR EXCHANGE, 5 East 14th Street, New York.

ST. LOUIS WORLD'S FAIR.

[Announcements under this head will be made only with name of one of the St. Louis Clergy as reference, the department being intended to bring high class tourists in touch with high class parties willing to receive such. Applications should be sent promptly, as only a few such announcements can be accommodated in any one issue. Two cents per word each insertion.]

HOTEL FOR CHURCH PEOPLE! A rector's wife has four houses on city's finest boulevard, one block from best car line, and ten minutes' ride to grounds. Rooms with breakfast, \$1.50 for each person per day. Reference, Bishop D. S. Tuttle. Mrs. J. K. BRENNAN, 4152 Washington Boul.

ROOMS convenient to Fair, \$1.00 per day. Reference, Canon Smith. Mrs. NELLIE BAGGERMAN, 4238 Russell Ave.

CLERGYMAN'S WIFE has opened her house to World's Fair guests. Fine location and reasonable rates. Apply to Mrs. C. M. PULLEN, 4151 Olive St., St. Louis, Mo.

THE DOCTOR'S.—A large private residence, open during the Exposition. Rates \$1.00 to \$2.00 per day with bath and breakfast. Reference, Dean Davis. Illustrated booklet on application. DR. L. C. McELWEE, 1221 North Grand Avenue. [NOTE:—The Editor of THE LIVING CHURCH spent a week at "The Doctor's," and was highly pleased with the accommodations.]

FOR SALE.

ROBERTSON'S Church History, 8 vols., \$8.00. Cornelius a Lapide, Com. 10 vols., 4to, plgskin, Antwerp 1684 to 1724, covers stained, otherwise in beautiful condition, \$30.00, Rev. J. B. MEAD, Whitehall, N. Y.

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 offering 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.

BUREAU OF INFORMATION.

READERS of THE LIVING CHURCH desiring information regarding any class of goods, whether advertised in our columns or not, may correspond with our Advertising Department, 153 La Salle St., Chicago (enclosing stamped envelope for reply), and receive the best available information upon the subject free of charge. Always allow a reasonable time for reply, as it might be necessary to refer the inquiry to one of our other offices.

BOOKS RECEIVED.

LONGMANS, GREEN & CO. New York and London. *A Short Handbook of Missions.* By Eugene Stock.

GINN & CO. Boston. *"Bethink Yourselves!"* By Leo Tolstol. 16mo. Paper. 50 pages. Price, 10 cents.

L. C. PAGE & CO. Boston. *The Cathedrals of England.* An Account of Some of their Distinguishing Characteristics, together with Brief Historical and Biographical Sketches of their Most Noted Bishops. By M. J. Taber. Illustrated. Price, \$1.50 net.

The Cathedrals of Southern France. By Francis Miltoun, author of *The Cathedrals of Northern France*, etc., with 90 Illustrations, Plans, and Diagrams, by Blanche McManus. Price, \$1.50 net.

The Little Colonel in Arizona. By Annie Fellows Johnston, author of *Big Brother*. Illustrated by Etheldred B. Barry. Price, \$1.50.

FUNK & WAGNALLS CO. New York. *A Handbook of Biblical Difficulties; or, Reasonable Solutions of Perplexing Things in Sacred Scripture.* Edited by Rev. Robert Tuck, B.A., London, author of *The More Excellent Way*, etc. Price, \$1.75 net.

LITTLE, BROWN & CO. Boston. *The Child at Play.* Little Stories for Little Children. By Clara Murray. Illustrated.

The Little Book of Life After Death. By Gustav Theodor Fechner. Translated from the German by Mary C. Wadsworth. With an Introduction by William James. *Morning Thoughts to Cheer the Day.* Selected and Arranged by Marla H. Le Row. Price, 80 cents net.

Susan Clegg and Her Friend Mrs. Lathrop. By Anne Warner, author of *A Woman's Will*, etc. Price, \$1.50.

The Alley Cat's Kitten. By Caroline Fuller, author of *Across the Campus*. Illustrated from Photographs by the Author. Price, \$1.50.

The Princess Thora. By Harris Burland, author of *Dacobra*. With Illustrations by Cyrus Cuneo.

The Story of Rolf and the Viking's Bow. By Allen French, author of *The Junior Cup*, etc. Illustrated by Bernard J. Rosenmeyer. Price, \$1.50.

THOMAS WHITTAKER. New York. *Sermons on Social Subjects.* Preached at St. Paul's Church, Covent Garden, under the auspices of the London Branch of the Christian Social Union. Compiled by the Rev. W. Henry Hunt, Organizer and First Secretary of the Church Army Social Work. London: Skeffington & Son. Price, \$1.40.

RICHARD G. BADGER. Boston. *Fleeting Fancies.* By William F. Kirk. *Tears.* A Drama of Modern Life in Four Acts. By Julius Hopp. Price, \$1.25. *Pebbles from the Shore.* By E. A. Kimball. Price, \$1.25.

HOUGHTON, MIFFLIN & CO. Boston. *Balance.* The Fundamental Verity. By Orlando J. Smith. Offering a Key to the Fundamental Scientific Interpretations of the System of Nature, a Definition of Natural Religion, and a consequent Agreement between Science and Religion. With an Appendix containing *Critical Reviews* by Scientific and Religious Writers, and a Reply by the Author to his Critics. Price, \$1.25 net. *Trixy.* By Elizabeth Stuart Phelps. Price, \$1.50. *The Reaper.* By Edith Rickert, author of *Out of the Cyrcas Swamp*. Price, \$1.50.

THOMAS Y. CROWELL CO. New York. *Stories of Robin Hood and His Merry Outlaws.* By J. Walker McSpadden. 330 pages, 16mo, illustrated, 60 cents; gilt top, 75 cents; 18mo, 35 cents; limp leather, 75 cents. *Stories of King Arthur and His Knights.* 340 pages, 16mo, illustrated, 60 cents; gilt top, 75 cents; 18mo, 35 cents; limp leather 75 cents.

Bethink Yourselves! By Lyof N. Tolstol, author of *War and Peace*, etc. Translated by V. Tcherkoff and I. F. M. What is Worth While Series. 64 pages, 12mo, decorated cover, 30 cents net. Postage, 5 cents.

The Lost Art of Reading. By W. Robertson Nicoll, M.A., LL.D. What is Worth While Series. 32 pages, 12mo, illuminated cover, 30 cents net. Postage, 5 cents.

The Inner Life. By J. R. Miller, author of *Silent Times*, etc. What is Worth While Series. 32 pages, 12mo, illuminated cover, 30 cents net. Postage, 5 cents.

How to Bring Up Our Boys. By S. A. Nicoll. With a Prefatory Note by the Rev. F. B. Meyer. What is Worth While Series. 64 pages, 12mo, illuminated cover, 20 cents net. Postage, 5 cents.

Messages of the Masters. Spiritual Interpretations of Great Paintings. By Amory H. Bradford, author of *Spirit and Life*, etc. Illustrated. 16mo, plain edges. 65 cts. net; gilt top, 85 cents net. Postage, 5 cents.

Finding the Way. By J. R. Miller, D.D., author of *Upper Currents*, etc. Silent Times Series. 282 pages, 16mo, plain edges, 65 cents net; cloth, gilt top, 85 cents net. Postage, 5 cents.

THE MACMILLAN CO., New York. (Through A. C. McClurg & Co., Chicago.)

Red Cap Tales. Stolen from the Treasure Chest of the Wizard of the North, Which Theft is Humbly Acknowledged by S. R. Crockett. Price, \$2.00.

Manassas. A Novel of the War. By Upton Sinclair.

Sportsman "Joe." By Edwin Sandys, author of *Trapper "Jim,"* etc. With illustrations by J. M. Gleeson and C. W. Pancoast. Price, \$1.50.

Westminster Abbey. Painted by John Fulleylove, R. I., Described by Mrs. A. Murray Smith, author of *The Annals of Westminster Abbey*, etc. With 21 full-page illustrations in color. Price, \$2.00.

INTERNATIONAL COMMITTEE OF YOUNG MEN'S CHRISTIAN ASSOCIATION. New York.

The Truth of the Apostolic Gospel. By Principal R. A. Falconer, D.Litt.

A Memorial of Horace William Rose. By Harry Wade Dicks.

BOOKLETS.

The Life Worth While. An Appreciation of Stevenson's Creed. By Leigh Mitchell Hodges, author of *The Great Optimist*, etc. Designed and published by the author, Leigh M. Hodges, Box 32, Overbrook, Pa.

A CHURCH needed some money. The first man asked for money couldn't give any, as his first duty was to pay his creditors. But he was smoking an expensive cigar, and immediately bought expensive cuff buttons from a peddler. The next man could not give, because he owed for his board. But that afternoon he sat bleaching beneath the sun in the cricket ground, for which he paid half-a-crown. The third man, a farmer, could not contribute because there was a mortgage on his farm. The next week he paid £1 to take his family to the circus. When it comes to giving, excuses are "plentiful as blackberries."

Our offerings should be regarded as acts of worship, and as a necessary part of our religious lives. We should give systematically and as God has prospered us.

Do not use the argument that, because your wife only comes to church, your wife alone should give.

He who comes not should give double, for he enjoys many of the benefits of the Church of Christ, his family have a Church home, the morals of the neighborhood are improved, and yet he does not support it by his presence nor assist its work.

Such a man should pay double, and his debt is a debt of honor.

My non-church-going friend, think of this, and see if the argument will not bring you as well as your purse.—*Selected.*

The Church at Work

CHURCH SOCIETY FOR PROMOTING CHRISTIANITY AMONG THE JEWS.

Work to be Discontinued.

THE 26TH ANNUAL REPORT of this organization contains the information that since the Society has only a balance on hand of some \$500 wherewith to begin the new year, it has seemed wise to the Board of Managers that the operations of the Society shall be suspended when the treasury is empty, probably between October 15 and November 1. The Society has been in existence for 26 years, and the report just submitted is one indicating that the Church has not given to it the support that had been hoped for. The work of the Society is at present confined to the cities of New York and Philadelphia.

ALBANY.

WM. CROSWELL DOANE, D.D., LL.D., Bishop.
RICHARD H. NELSON, D.D., Bp. Coadj.

Mission at Plattsburgh.

A SUCCESSFUL mission of one week has been held in Trinity Church, Plattsburgh (the Rev. H. P. LeF. Grabau, rector), by the Rev. Father Hughson, O.H.C. The daily services were almost continuous and were attended by large crowds. The teaching, while on Catholic lines, was not controversial. This parish has never had such an awakening. Christians of every name were present and deeply impressed. The children had their services and were instructed in the Sulpician method with skill, and to their delight. Trinity Church has undergone great changes under its present rectorship. The parish is united and the people are zealous of good work. Improvements have been made in the chancel. Choir stalls have been put in and the vested choir of twenty-four voices installed. St. Mary's Guild have erected a handsome pulpit as a thank-offering for twenty-five years' existence as a guild. The rector and parish are to be congratulated.

CENTRAL NEW YORK.

CHAS. T. OLMSTED, D.D., Bishop.

Memorial Service for Bishop Huntington.

A MEMORIAL SERVICE for the late Bishop Huntington was held at Grace Church, Utica, on the evening of October 2nd, when Bishop Olmsted made the address. Not only were all the Utica parishes united for the service, but there were also many present from Rome and other nearby places. Bishop Olmsted said, in part:

"First, let us observe how he used his intellect. It is very evident that he regarded it as a talent to be devoted, like every God-given faculty, to God's glory and to man's improvement, and consequently he made use of his great thoughts by spoken word and printed page for the attainment of those ends. No words were too beautiful whereby to tell of God's goodness, of Christ's love, of the comfort and uplifting power of the Christian faith. No language was too strong whereby to condemn evil, or to show forth the misery of a life of sin and its direful consequences in society and in the State.

"He was thought by some to be pessimistic, because of his strong denunciation of modern decadence, but was he really any more so than the Hebrew prophets, and did he not, like them, with true optimism always point to the eventual overcoming of evil with good? And observe that he did use his intellect and did not allow it to control his will, or to draw him away by its attractive enticements. He was born into a form of religion in which

the intellect is given full play to lead whither it will, a philosophy in fact more than a religion.

"But he saw the weakness of such a system; he became convinced that in the divine scheme for the regeneration of mankind there are other authorities coördinate with, to say the least, if not superior to, the reason, and hence, great and difficult as the change must have been, requiring immense courage and conscientious conviction, he adopted the principle that the reason must work with the Scriptures and the Church for the accomplishment of Christ's mission in the world, and there probably never was a more firm believer in the mystery of the Incarnation of the Son of God, nor a more staunch upholder of the order and authority of the Church."

CENTRAL PENNSYLVANIA.

ETHELBERT TALBOT, D.D., LL.D., Bishop.

Cornerstone at Pittston—Anniversary at York.

THE CORNERSTONE of the new church at Pittsburg was laid October 8th. The church is being erected at a cost of \$11,000.

THE 10TH ANNIVERSARY of the Rev. Charles James Wood, as rector of York, was observed on Sunday, October 2nd. When Mr. Wood's first year came to an end the finances were \$5,247.07; at the close of this tenth year, \$10,895.60. The communicants then numbered 200, now 648. Apart from many personal gifts, the parish gave their rector a check for \$500. The two chapels are flourishing, and before many weeks a determined effort will be made at Delta and Hanover by an experienced priest—both of these places are under the rector of York.

CHICAGO.

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

Woman's Auxiliary—Longwood—Notes—Death of Rev. Dr. Estabrooke.

A DEVOTIONAL tone characterized the October meeting of the Chicago Branch of the Woman's Auxiliary, as it fell upon the very day when the United Offering was being placed upon the altar of Trinity Church, Boston. Several diocesan officers, including the President, Mrs. Hopkins, were representing the branch at that great service, and the thought of their union with those who remained behind, served to emphasize the spiritual purpose of this great missionary organization.

A paper by Mrs. Hopkins, entitled "Missionary Journeys of One Summer," presented a graphic picture of some of the missions lying on the outer borders of the Diocese, and showed that the President had been untiring in her duty of visiting branches, even during the vacation days.

The Rev. C. H. Young, rector of Christ Church, Woodlawn, spoke deeply upon "The Spiritual Import of the Convention." He dwelt upon the especial privilege of women to give comfort and help, and to be the great strength of the Church in carrying out the work of the Saviour, in ministering to His missionaries. Recalling the significance of the United Offering, he urged the continuance of loving gifts, and the sinking of the individual unit or parish into the one great body of the Church.

On motion of Mrs. Ward, a former diocesan President, a rising vote was offered to send a greeting of affection to the President and other delegates at Boston. Thirty-

three branches responded to roll call, showing a gathering of seventy-six delegates, and noon-day prayers followed, led by the Rev. Mr. Young. The contribution of the Chicago Branch to the United Offering was \$3,721.40.

PLANS for the new church for the mission of the Holy Nativity, Longwood, have been accepted and the work is to be begun at once. The structure will be of shingle and plaster construction, and promises to be a very Churchly and convenient building. It is hoped that the first service in the new church may be held on the feast of the Holy Nativity. This mission was established about five years ago by the Rev. Harold Morse, then rector of the Church of the Mediator, Morgan Park, and since then the people have been worshipping in a stable. The mission is still under the care of the rector at Morgan Park, but the majority of the services during the past year have been conducted by Mr. Henry Lodge, a lay reader.

THE PARISHIONERS of Christ Church, Wintetka, gave their rector, Rev. H. G. Moore, a very pleasant surprise recently by presenting him with a substantial purse of money in order that he might attend the sessions of the General Convention. Mr. Moore and his wife are therefore now in Boston.

MR. H. J. ULLMAN of Oak Park, one of the deputies to General Convention, was unable to attend, and his place was taken by Mr. Emory Cobb of Kankakee.

AN INTERESTING and well attended post-Convention meeting of St. Andrew's Brotherhood men was held in St. James' parish house, Chicago, on Thursday evening, October 6th, at 8 p. m. Addresses were made by Dr. King, Vice-President of the Brotherhood in England, and by Mr. Houghteling, Mr. Smale, and the Rev. Wm. O. Waters, all of whom were most enthusiastic over the Convention and the work to be done in Chicago. Previous to the meeting a supper was served.

A RETIRED PRIEST, the Rev. William Wilmot Estabrooke, M.D., died at his home in Chicago on Monday, October 10th. Dr. Estabrooke was 77 years old. He had graduated at the Pennsylvania Medical College in 1847, and during the Civil War served as chaplain and surgeon with the 15th Iowa Volunteers, having been ordered deacon by Bishop Lee of Iowa in 1861. After the war, in 1867, he was ordained to the priesthood, and served in parochial and missionary work at Lansing, Iowa, Ottawa, Ill., and other places. He retired from active work in 1898, since which time he has made his home in Chicago, though canonically connected with the Diocese of Springfield. He is survived by the widow and one daughter, Mrs. Warren Barnhart. The funeral was appointed to be held at the Church of the Ascension on Thursday at 11 o'clock.

CONNECTICUT.

C. B. BREWSTER, D.D., Bishop.
Trinity College—Notes.

TRINITY COLLEGE has recently sold to the State the house and lot at the corner of Capitol Ave. and Lafayette St. This was the home of several of the Presidents in other years. The location is a fine one, and will afford an admirable site for the new library and court room, should these be determined upon. The purchase will prevent its being used for any objectionable purposes.

MR. GUY C. FORD, a zealous layman of the older generation, has lately died. He was for many years an efficient officer of St.

John's Church, Washington, rendering prolonged service as lay reader in the parish. One of the foremost citizens of the town, he filled for several years the office of Judge of the Court of Probate. In impaired health, he has, in recent years, made his home with his daughter, Mrs. Parshley, a Fairfield. At Washington, where he was born, and so long lived, he was laid to rest.

FREDERICK WILLIAM RHINELANDER, father of Professor Philip M. Rhineland of the Berkeley Divinity School, has recently died of heart disease, at his summer home at Lenox, Mass. The funeral was attended from Calvary Church, New York.

THE MISSIONARY SOCIETY of the Berkeley Divinity School has held its first meeting for the new year. The treasurer reported that during the year the sum of \$53.40 had been raised as the contribution of the Society towards the support of a missionary in China. The officers elected for the new year were: President, Thomas S. Cline of Connecticut; Secretary, Oro W. Craig of New Hampshire; Treasurer, Carlos E. Jones of Iowa.

ST. JAMES' CHURCH, Winsted, has witnessed 40 Baptisms in the past nine months. The town is steadily growing, and affords much work.

THE ARCHDEACON has received an offer of \$600 to help provide a Churchly sanctuary for the chapel of the Transfiguration, Norfolk. The work of the Rev. Mr. Ashley the past season was most successful. Summer services only are sustained. Norfolk is in the Archdeaconry of Litchfield.

DALLAS.

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

Thanksgiving Service at Clarendon.

ST. JOHN BAPTIST MISSION, Clarendon, has been closed during the latter part of June, July, and August, owing to the missionary in charge, with several members of the congregation, being stricken down with typhoid fever. A thanksgiving service for the general return of health was held October 2nd, when the clergyman and his parishioners assembled together to offer up the Church's service of thanksgiving, the Holy Eucharist.

DELAWARE.

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

Rector Instituted in Wilmington.

THE REV. FREDERICK A. HEISLEY was instituted rector of Calvary Church, Wilmington, on the Eighteenth Sunday after Trinity. The Ven. George C. Hall, Archdeacon of Wilmington, by authority from the diocesan, acted as institutor, and preached the sermon.

Calvary Church is a brick structure, with rectory of the same material, centrally located. The membership of the church is over three hundred souls. The Rev. Mr. Heisley and Mrs. Heisley were given a very hearty reception by the parish on Wednesday evening, September 28th, at which speeches were made by the Rt. Rev. Leighton Coleman, D.D., Archdeacon Hall, and the Rev. Messrs. Murray, Hammond, and Beach, and Mr. Grohe, for the Standing Committee of the Diocese. Mr. Heisley's previous cures have been, Grace Church, Crosswicks, N. J., St. Andrew's Church, Bridgeton, N. J., St. John's Church, Mason City, Iowa, Trinity Church, Rock Island, Ill.

EASTON.

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

Death of Dr. T. H. Williams—Old Church Being Rebuilt—Church Burned at Berlin.

GREAT CHOPTANK PARISH, Cambridge, mourns the death of its senior warden, Thomas H. Williams, M.D. In a memorial minute adopted by the vestry of the parish, it is said:

"His life has been closely connected with the history of Christ Church, Great Choptank

parish, he having faithfully filled the offices of vestryman and senior warden for many years, bringing to the councils of the Church's temporal affairs a rare good judgment and a keen interest in its welfare and usefulness, together with a sense of his obligations both to the Master whom he followed and his fellow-men, by whom he was beloved; always ready to give of his time, his means, and his talents to promote the upbuilding of the parish activities."

OLD SPESUTIE church and parish house, situated near Perryman, Harford County, is being rebuilt. The parish is known as St. George's, and is one of the oldest parishes in this part of the country. The present church building was constructed 51 years ago from the bricks taken from its predecessor, and is the third church building on the present ground and the fourth in the parish. The old vestry house is the second one in the parish, and was built in 1766. It is the only one in Maryland, and is said to be the only one in America. Here the vestries of the olden time exercised jurisdiction in certain offenses, and the records show that certain cases were tried and judgments rendered.

IN A SEVERE fire which did much damage at Berlin on October 1st, St. Paul's Church was destroyed.

KENTUCKY.

Patriotic Service.

THE KENTUCKY Society of the Sons of the American Revolution held their annual service in Christ Church Cathedral on the Eighteenth Sunday after Trinity, in which they were joined by the Daughters of the American Revolution, which order had just been holding their State Convention in Louisville. As the Presidents of both orders are communicants of the Church, and the Dean is chaplain of the Kentucky Society of the S. A. R., and as most of the members are Churchmen or the descendants of Churchmen, it was especially fitting that the annual service should be held in the Cathedral. The service was choral Evensong with appropriate hymns and an address by the Dean.

LONG ISLAND.

FREDERICK BURGESS, D.D., Bishop.

Anniversary at the Redeemer—Southern Archdeaconry—B. S. A.—St. Clement's—Conferences at St. Paul's.

THE 50TH ANNIVERSARY of the Church of the Redeemer, Brooklyn, was celebrated on

October 2nd. More than 100 communicants received at the early celebration, when Bishop Gray of Southern Florida was celebrant. The jubilee commemoration sermon was preached by Bishop Walker. In the evening, addresses were delivered by Bishops Walker, Gray, and Brown. The offerings of the day amounted to \$2,500, to cover the cost of the re-decoration of the interior of the church.

The cornerstone of the present edifice was laid 39 years ago by the Rev. Dr. Coxe, who afterwards became Bishop of Western New York.

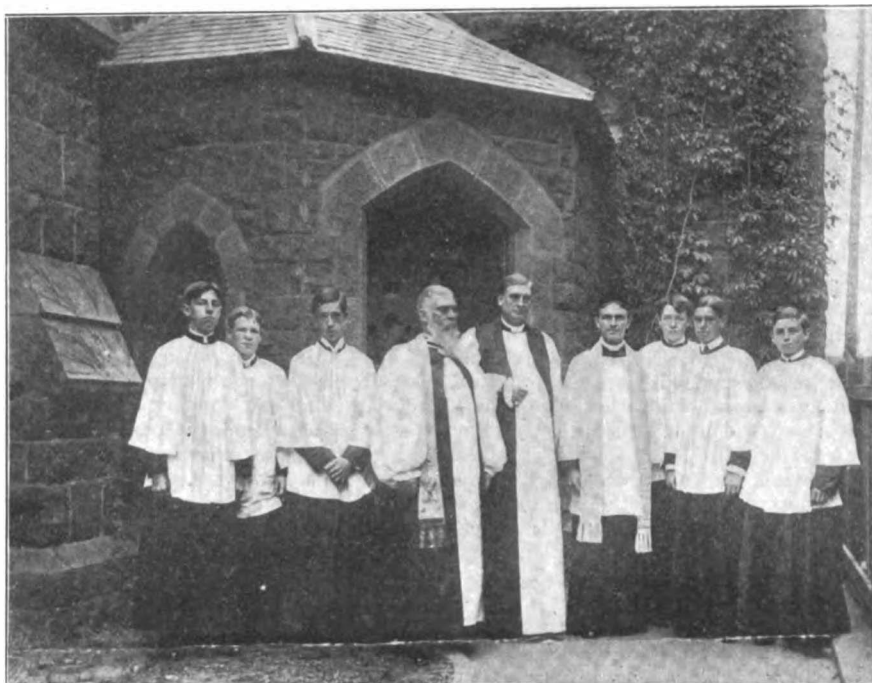
THE SOUTHERN ARCHDEACONRY of Brooklyn held its fall meeting at the Church of the Redeemer, Brooklyn (Rev. T. J. Lacey, Ph.D., rector), on Tuesday, October 4th. The Rev. C. J. Wrigley, D.D., Archdeacon, opened the session with the regular order of devotion. Eloquence broke forth in the consideration of a change concerning the time of meetings. The advantages of the afternoon and evening session rallied against the disadvantages and the benefits of the evening session. The present system, however, prevailed and it was successful in relegating a motion to hold the next meeting in the diocesan house, to the list of motions lost.

The speakers of the evening were the Rev. James H. Darlington, D.D., rector of Christ Church, Brooklyn, E. D., and the Rev. Dr. Richardson of Chicago.

THE BROOKLYN Clerical League was called from labor to refreshment last Monday, the third day of October, meeting at the diocesan house. About thirty members responded to the call and were mentally refreshed by the admirable address of Bishop Kinsolving of Brazil concerning the present and future of the work among his people.

The business session was called to order after the physical uplift had been carefully placed according to the ability of each partaker thereof. The result of the election was as follows: President, Rev. Frederick W. Norris, rector of St. Matthew's Church, Brooklyn; Vice-President, Rev. Henry T. Scudder, rector St. Stephen's Church, Brooklyn; Secretary, Rev. Cornelius L. Twing, rector of Calvary Church, Brooklyn; Treasurer, Rev. Winfield S. Baer, rector St. George's Church, Brooklyn.

A VERY INTERESTING post-Convention meeting of the Long Island Assembly B. S. A. was held in the Church Club rooms on Thursday afternoon and evening, October 6th, with President William Harison in the chair.



GROUP AT JUBILEE SERVICE, CHURCH OF THE REDEEMER, BROOKLYN. [THE BISHOPS OF SOUTHERN FLORIDA AND WESTERN NEW YORK IN THE CENTER.]

The afternoon session was devoted to brief impressions of the recent National Convention in Philadelphia by some of the delegates who attended that great gathering. Long Island was represented by nearly 50 members—the largest delegation ever sent by the Local Assembly to a Brotherhood convention. After a brief recess, the conference was continued at 8 o'clock, with a stirring address on "Lessons of the Convention" by Mr. Hubert Carleton, the General Secretary of the Brotherhood, who congratulated the Long Island men on the good showing made by its delegation in Philadelphia, and urged those who were privileged to attend that splendid gathering to pass on the inspiration they had gleaned there to the members of their several chapters and to their parishes generally. William Braddon, St. Joseph's Queens, said the impression made on his mind was that of the power of the personal influence of man upon man, as the truest method of spreading the Kingdom. Clubs, gymnasiums, and literary classes can never take the place of the personal, human touch. He also spoke of the impressive Corporate Communion of 1,200 men, and strongly urged the faithful observance of the chapter's corporate Communion as the most effective aid to the work of the members. William A. Haberstro, President of the Buffalo Local Assembly, and E. W. Kiernan, President of the New York Local Assembly, also addressed the meeting, dwelling more especially upon the work among boys.

The Assembly has arranged for an informal farewell reception at the Church Club, on Thursday evening, October 13th, to Mr. George A. King, Vice-President of the Brotherhood in England, and Mr. Arthur Giles, former Vice-President of the order in Scotland, who attended the Philadelphia Convention as representatives of their respective Brotherhoods. The clergy of the Diocese have been invited to meet these prominent Churchmen, who sail for home the following day.

AT A MEETING of St. Elizabeth's Guild of St. Clement's Church, Brooklyn, held in the guild room of the church, on Thursday afternoon, October 6th, Mrs. Ladd, with a complimentary speech, presented, in the name of the ladies of the guild, to the Rev. M. A. Trathen the rector, a very handsome silver-mounted silk umbrella with his initials engraved on it. The Rev. M. A. Trathen took charge of the church on Palm Sunday last, and will be succeeded by the new rector on October 23d.

CONFERENCES on Christian Faith and Life will be conducted by the Rev. Father Sargent, O.H.C., in St. Paul's Church, Brooklyn (Rev. W. E. L. Ward, rector), each evening, beginning Thursday, October 13th, and ending on the next Wednesday. The Holy Communion will be celebrated twice daily, and there will be a daily service for children at 3:30 P. M.

MASSACHUSETTS.

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

Font at Sharon.

A BEAUTIFUL marble font has lately been placed in the attractive stone chapel of St. John's mission, Sharon. The font has an oak cover ornamented with brass work, surmounted by a cross. It is the gift of Mrs. Starkweather (widow of the late Gen. John C. Starkweather) in loving memory of her daughter, Mabel R. S. Copeland. Mrs. Copeland was instrumental in the organization of this mission in 1894, and until her death in 1901 was untiring and faithful in work and prayer for it. Her works do follow her.

MILWAUKEE.

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

Rector-elect of St. James'—Burial of Postmaster General Payne—Woman's Auxiliary.

ST. JAMES' CHURCH, Milwaukee, has called to the rectorship the Rev. Marion Law,

now rector of St. Paul's Church, Pawtucket, R. I. Mr. Law is a native of Illinois, born in 1867, and when less than a year old removed with his parents to Iowa. He entered Cornell College, Mt. Vernon, Iowa, at the age of 19, winning first place in the college oratorical contest and also the State contest of the same nature. He was grad-



REV. MARION LAW.

uated in 1891 with the degree of A.B., and after a year's special work received the degree of B.S. Mr. Law then took up newspaper work with the *Rocky Mountain News* in Denver, Col., and it was here that he became acquainted with Bishop Spalding. His acquaintance with the Bishop fast ripened into a close friendship, and it was the Bishop's influence that caused Mr. Law to leave the newspaper field and study for the ministry. He entered the General Theological Seminary in New York City, and here he attained distinction as a student, winning the Pierce Jay essay prize of \$100, and being the first Western student to attain that honor. While at the Theological Seminary he acted as lay reader for the Rev. E. Walpole Warren of Holy Trinity, New York. During these years he developed the self-reliant qualities which have been characteristic of him and his work since. He studied for two years at Columbia College, taking special work in Sociology and Comparative Religion, and on completing his studies he became Dr. Warren's second assistant and later his first assistant, from which he was called to St. Paul's, Pawtucket in 1896. At that time St. Paul's had 389 communicants, while it now has nearly 700, and the Sunday School, which had a membership of 350, now has over 600 members.

At his present parish he has a weekly celebration of the Holy Communion at an early hour, and an interesting service is that for Swedes in their native language, held every Sunday afternoon.

A late report states that Mr. Law has declined his call to Milwaukee.

AFTER the State funeral of Postmaster General Payne at St. John's Church, Washington, on Friday of last week, the body was brought to Milwaukee, which had for many years been the place of residence of Mr. Payne. Arriving on Saturday afternoon, the body lay in state at the City Hall during Saturday evening and Sunday morning, and was there visited by many thousands of people, many of whom remembered the deceased with reverence and love.

The final service was held at All Saints' Cathedral on Sunday afternoon. The body was borne reverently from the City Hall by a guard of letter carriers, accompanied by the entire force of Milwaukee letter carriers and a delegation from Chicago. The active pall-bearers were made up from that force, and the honorary pall-bearers included some thirty men prominent in the city and in the nation.

Preceded by the vested choir of the Cath-

edral and by the Bishop with his attendant priests and acolytes, the casket was borne to the customary place at the far end of the nave, where six mortuary candles were already burning, three on either side. The simple office for the burial of the dead proceeded, the Bishop intoning it throughout and concluding with appropriate collects. There was no address, neither was there any attempt to break the simplicity of the dignified chancel of the Cathedral by flowers or other decorations, though a great wealth of floral gifts from many friends in Washington, in Milwaukee, and elsewhere, was displayed at the City Hall while the body lay there in state. Only those floral offerings given by members of the family and by President Roosevelt, and resting upon the casket itself, were brought into the church. The Bishop also officiated at the interment at Forest Home Cemetery.

It was stated in THE LIVING CHURCH last week that Mr. Payne was not a communicant. It is a pleasure to learn that on the day before his death he received the sacrament at the hands of the rector of St. John's Church, Washington.

BISHOP NICHOLSON, who was detained in Milwaukee for the purpose of officiating at the burial of Postmaster General Payne and was thus unable to be present last week at the sessions of General Convention, left on Monday for Boston, as also did Mr. George E. Copeland, a lay deputy from this Diocese, who was also unexpectedly detained, and who was obliged therefore to miss the opening function of General Convention for the first time in a long term of years, during which Mr. Copeland has been deputy, first from Iowa and latterly from Milwaukee.

THE MONTHLY meeting of the Woman's Auxiliary was held at St. Edmund's, Thursday, October 5th. Mrs. G. C. Murphy, the new president, gave a short address of welcome and the Rev. F. A. Sanborn read the opening service in the absence of the missionary, the Rev. John Oliphant. Letters and appeals were read, also a circular from "St. Mary's-on-the-Mountain," Sewanee. It was decided to send a box to Shell Lake, Wis., for the clergyman's room, also a box to a student doing missionary work in the Diocese. Pledges were made by the various branches, and it was voted to take the remainder lacking from the treasury, so that the boxes could be sent at once. The treasurer reported having sent \$100 to Bishop McKim for a room in his new hospital, to be named the "Milwaukee room." The attention of the Auxiliary was called to the great Triennial meeting held in Boston at the same time. Mrs. Crandall reported the increase in our United Offering to be \$140 from this Diocese. After a social half hour and a vote of thanks for St. Edmund's hospitality, the meeting closed.

MISSOURI.

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

Burial of Dr. Robert.

THE FUNERAL services of the late Rev. Dr. P. G. Robert took place from the Church of the Holy Communion, St. Louis, and were conducted by the Rev. Dr. Winchester and Rev. Chas. F. Blaisdell. The Rev. Dr. J. P. T. Ingraham, D.D., was in the chancel, and the city clergy were seated about in the church.

The Rev. Dr. Robert was 77 years of age. He took charge of the Church of the Holy Communion in 1879, retiring from the rectorship seven years ago. During his term as rector he built up a large and strong parish with a handsome edifice. He had for seven years been a sufferer from heart trouble, which latterly seemed to have been relieved, but he had an attack of grip from the effects of which he never seemed to rally. For the past few weeks, his family felt the end was

not far off. Dr. Robert nearly fifty years ago married Miss Pattie Scott of Virginia who, with five sons, now survive him. Had he lived to the 8th of this month, their golden wedding would have been celebrated. Dr. Robert was ranked as one of the best theologians in the Diocese. Though his old parish had had two rectors since Dr. Robert was in charge, his hold upon them was very remarkable, and it was sweet to see the "mixed multitude" at his funeral. Like the late Bishop Brooks, his love for children was almost a passion, and his strong character clung to his friends.

Special services were held by the Rev. Dr. Winchester on Sunday last from the Church of the Ascension when he paid a very beautiful tribute to the life and work of Dr. Robert and spoke of the loss the Ascension parish had sustained, as it was in this church that he had worshipped for the last six years.

NEWARK.

EDWIN S. LINES, D.D., Bishop.

Death of Rev. S. D. Boorum.

THE REV. SYLVESTER D. BOOROM, a retired chaplain in the Navy, canonically connected with the Diocese, died recently at his home in Horseheads, N. Y. Mr. Boorum was ordained deacon in 1871 and priest in 1875, both by the late Bishop Coxe, and after a ministry at several points in Western New York, was appointed chaplain in the Navy in 1875, serving on the active list until 1902, when he was retired.

NEW HAMPSHIRE.

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

The Earl of Dartmouth Expected.

A DISTINGUISHED English Churchman now in this country is the Earl of Dartmouth, who is accompanied by Lady Dartmouth, Viscount Lewisham, the Earl's eldest son; Lady Dorothy Legge, the Earl's daughter; and Lord and Lady Lichfield. The visit of the Earl is especially timed to lay the cornerstone of the new hall for Dartmouth College, Hanover, now being erected at a cost of \$100,000 to replace the old hall destroyed by fire. The date for this function is October 26th. Dartmouth College was named for the second Earl of Dartmouth, who obtained the charter for the institution in 1769, and was instrumental in raising \$40,000 as a nucleus for the work of that institution, intended for the training of the Indians. The present Earl is the sixth of the line and the fourth in succession from the original benefactor of Dartmouth College. The Earl is a nephew of the present Bishop of Lichfield. He is travelling around the world.

NEW JERSEY.

JOHN SCARBOROUGH, D.D., Bishop.

Parish House for Plainfield — Hightstown — Notes.

GROUND has been broken for a parish building for Grace Church, Plainfield (the Rev. E. Vicars Stevenson, rector). The new building is to be of stone, corresponding architecturally with the handsome church, and costing something over \$20,000. There will be two stories, with a large auditorium on the second floor, besides the usual guild rooms, Sunday School rooms, etc. Between the main building and the Sixth Street side of the church, will be a chapel for the daily services, early celebrations, etc. There will also be an office and study for the rector. The building will occupy the site of the old wooden church at the corner of Sixth and Sycamore Streets, and this has been torn down to make room for it.

THE MISSION at Hightstown now has a fairly comfortable two-story building erected for the use of the missionary and his family, who formerly lived in the second floor of the building which is used as a church.

This improvement is the result of generous aid from friends who have helped since the fire in the old apartments in which Mr. Phillips nearly lost his life. There remains a debt of \$900, which the Bishop and the Dean of Convocation hope to clear off and towards which they have asked more help.

ENCOURAGING work is reported by the Associate Mission clergy at Pittstown and Clinton. At the latter place a hall has been rented and furnished as a chapel, and the attendance at the services has been most encouraging. The hall is centrally located and has been made very Churchly in appearance. At Pittstown there is a splendid chance for work, as the town is without regular religious services of any kind. Services are also to be commenced at Gorwood, where the mission will start with over thirty communicant members.

AT SEASIDE, near Navesink, the Rev. J. C. Lord, rector of All Saints' Church, at the latter place, has commenced, services and negotiations are now in progress for taking

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A School for Girls under the care of the Sisters of St. Mary. The Twentieth year begins September 22, 1904. References: Rt. Rev. Theodore N. Morrison, D.D., Davenport; Rt. Rev. W. E. McLaren, D.D., Chicago; Rt. Rev. I. L. Nicholson, D.D., Milwaukee; J. J. Richardson, Esq., Davenport; Simon Casady, Des Moines, Iowa. Address: THE SISTER IN CHARGE OF THE SCHOOL.

over the mission chapel owned by the Reformed (Dutch) congregation. Most of the members of the Reformed congregation, in that event, will unite with the Church.

THE Plainfield Clericus met on Tuesday, October 11th, with the Rev. W. H. Neilson, D.D., and after luncheon held an interesting discussion of the assigned topic, "The Advisability of the Use of the Revised Version at Morning and Evening Prayer."

NEW YORK.

HENRY C. POTTER, D.D., LL.D., D.C.L., Bishop.
DAVID H. GREER, D.D., Bp. Coadj.

Death of Mrs. Rebecca R. Fitch—Father Huntington not ill.

MRS. REBECCA REED FITCH, relict of the late William B. Fitch, entered into rest at Kingston, N. Y., on Wednesday, September 28th, in the 73d year of her age. Mrs. Fitch was a devout Christian woman, and if she had one fruit of the Holy Spirit developed in her life more than another, it was that of the tenderest simplicity. For many years Mrs. Fitch was an active member of the Woman's Auxiliary. Some years ago she cast in her lot with the congregation of the mission Church of the Holy Cross, and the parish house built in 1899 was a joint gift of herself and her nephew and niece, Mr. and Mrs. Ezra Hasbrouck Fitch, now of Montclair, N. J.—the only large gift the church has ever received. The body of the deceased was taken to Holy Cross Church on Thursday evening, the office of the dead being said at 9 o'clock. A watch was kept through the night by the Sisters of the Holy Nativity and others. A requiem was said on Friday morning at 9 o'clock, followed by the service for the Burial of the Dead, which was semi-chorally rendered, W. Geo. Haydn Branby, F.S.A., presiding at the organ. The interment was in Wiltwyck Cemetery.

Grant her, O Lord, eternal rest, and let Light perpetual shine upon her.

A REPORT has gained circulation that Father Huntington, of the Order of the Holy Cross, had been taken seriously ill and would be obliged to give up active work for some time to come. We are authorized to state that the report is entirely unfounded. Although somewhat wearied with the burden of very heavy work during the summer, Father Huntington has not been ill, but is gaining in strength and has no anticipation of being obliged to give up work.

OHIO.

WM. A. LEONARD, D.D., Bishop.
Opening of Bexley Hall.

BEXLEY HALL, the divinity school of Kenyon College, began its seminary year on Tuesday, October 5th, with Evening Prayer in the chapel. The service was read by the chaplain, the Rev. Orville E. Watson, and an address of welcome was made by the Rev. Dr. Wm. F. Pierce, the energetic and successful President of Kenyon. The remarks of the President were very happy and helpful to the students.

The seminary opens with every promise of a year of successful work. An addition to the faculty has been made in the election of the Rev. J. Townsend Russell of Brooklyn, an alumnus of Bexley Hall, as instructor in vocal culture. He is a man of thorough training in his specialty, and is an inspiring teacher. His accession to the faculty is a marked gain for the institution. It is also pleasant to note that arrangements have been made by which Bexley students can elect an advanced course in Sociology under Dr. Hall of the College. This will be a valuable aid in the preparation of ministers for the special needs of this century.

Former students of Bexley Hall will be glad to learn that during the summer, improvements have been made in the chapel.

The last class put in a beautiful window over the altar in the chancel, and during the vacation the other windows have been filled with simple leaded glass. The furnishings of the chapel are in excellent taste and Churchly, in keeping with the beautiful and dignified service of the Church.

Colburn Hall, the gift of Mrs. Colburn of Toledo, is approaching completion, and it is expected that the building will be formally opened with appropriate ceremonies on All Saints' day, on which day in Gambier there is always a special service commemorative of the founders and benefactors of the institutions.

OREGON.

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

Diocesan Notes.

THE BISHOP continues in a fair state of health. During the absence of three of the Portland rectors at the General Convention, the several churches are being supplied by the Bishop and District Missionary.

ST. HELEN'S HALL, under the direction of the Sisters of St. John the Baptist, has commenced the academic year with a large attendance, which bids fair to outnumber that of last year.

THE VACANT parishes and missions are being filled, the vestry of the "Church of the Redeemer," Pendleton, have called the Rev. Henry Dixon Jones of St. Joseph, Mich., and he is expected to assume his new duties on the Twentieth Sunday after Trinity. St. Stephen's, Baker City, has called the Rev. J. Taylor Griffith.

THE DIOCESE has raised from all sources, and sent to New York for Missions, the sum of \$2,210—a little more than 75 cents per capita for our 2,800 communicants. The apportionment has been paid in full. This is an indication of life.

THE NEW STONE edifice for Trinity parish is now receiving the roof timbers. It will, when completed, be one of the most solid structures in the West, as very little wood is entering into its construction, the most part being stone and cement.

THE ANNUAL opening of the British Missions to Seamen was held at the Institute on Thursday evening, September 29th. Reports showed that much had been done and that the year had been closed without debt.

PENNSYLVANIA.

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

Cornerstone of Galilee Mission—Legacy for St. Clement's—B. S. A.—Philadelphia Notes.

ON MONDAY afternoon, October 3d, the Bishop Coadjutor laid the cornerstone of the Galilee mission at Vine and Darien Sts., Philadelphia, in the midst of what is thought to be one of the worst neighborhoods, literally the Tenderloin district of Philadelphia. The Archdeacon of Virginia, the Rev. J. Poyntz Tyler, and other priests were present and assisted in the exercises, which were very brief. The Bishop Coadjutor made the address, emphasizing the point that "Simple philanthropy might as well be done under the name of Socrates." The work of the Galilee mission is to minister to the unfortunate and to point them to the cross of Christ. After a number of years' trial on North Ninth Street, this new building is being built to supply food and lodging to unfortunate men, and services are held in the chapel each night throughout the year.

INFORMATION has been received of a generous legacy for the endowment fund of St. Clement's Church (the Rev. G. H. Moffett, rector) from the estate of Mrs. Mayer, a devoted communicant of this parish.

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Commencing Sunday, October 2nd, the Wabash Banner Blue Limited, which leaves Chicago at 11:03 A. M. daily, will make the run from Chicago to St. Louis in seven hours—one hour faster time than has heretofore ever been made between Chicago and St. Louis. On the return trip, this train leaves St. Louis at 2:00 P. M. and reaches Chicago at 9:00 P. M.

The Banner Blue Limited is the finest day train in the world. The equipment, which is all new, consists of high-back coaches, free reclining chair cars, dining car and parlor observation car.

CALIFORNIA.

The Chicago & North Western Ry. has issued a new publication entitled "California." It contains a beautiful colored map of the state, a list of hotels at California tourist resorts with their capacity and rates; and a most interesting series of pictures showing California's resources and attractions. The prospective visitor and settler should be in possession of a copy of this profusely illustrated folder. Sent to any address on receipt of four cents in stamps. One way tickets on sale daily September 15 to October 15, only \$33.00 Chicago to the Coast. Correspondingly low rates from all points. W. B. KNISKERN, P. T. M., Chicago, Ill.

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A MEETING of the Committee of Arrangements for the Nineteenth Annual Convention of the Brotherhood of St. Andrew was held on Friday afternoon, October 7, 1904, in the Church House, Philadelphia, for the purpose of giving special thanks to Almighty God for the splendid convention which has just been held. Many were the words of congratulation spoken and written concerning the same.

THE MOST ACCURATE report of the registration of those who attended the B. S. A. Convention is as follows: Members of the Philadelphia Local Assembly and others living in the limits, 1,181; from other parts of Pennsylvania 190, New York 177, New Jersey 180, Delaware 37, Connecticut 21, Ohio 14, Rhode Island 14, Virginia 29, Maryland 151, Illinois 32, Massachusetts 29, District of Columbia 30, Michigan 6, Maine 4, North Carolina 10, South Carolina 3, California 5, Colorado 7, Washington 4, Missouri 6, Wisconsin 3, Nebraska 2, Georgia 2, Montana 3, Kentucky 2, Tennessee 3, one each from Nebraska, Vermont, North Dakota, Texas, Illinois, Mississippi, Florida, and Indiana. From outside of the United States there were 7 from Canada, 3 from England, including the Archbishop of Canterbury, also the Bishop of the Philippine Islands, and the Bishop of Brazil, one from Japan and one from Scotland. Visitors, 986. Grand total, 2,167.

THE RECTOR of the Church of the Incarnation, the Rev. Norman Van Pelt Levis, has begun a mid-week Bible class. The new organ has arrived and it is hoped will be in place before the feast of All Saints. At present the services will be held in the parish house.

A SPLENDID parish building is being built for the Church of the Resurrection (the Rev. Joseph R. Moore, rector), and nearly \$3,000 has already been collected through the instrumentality of a pledge system under the direction of Mr. Joseph E. De Cray. Subscribers have been asked to give 25 cents per month, and this sum has gradually grown until it has reached nearly the amount above named. It is hoped that the building will be ready for occupancy in a few months.

IT IS EXPECTED that on the feast of All Saints another beautiful memorial window will be dedicated in the Church of the Good Shepherd (the Rev. John Alexander Goodfellow, rector). On the Twentieth Sunday after Trinity the Sunday School of this parish will observe its 37th anniversary.

THE SPECIAL service of Intercession for the Sunday Schools of the Diocese of Pennsylvania will be held at the Church of the Nativity (the Rev. L. N. Caley, rector), on Monday evening, October 17th, at 8 o'clock. Sunday and Monday have been set apart as a day of special intercession and the Bishop of the Diocese has authorized a service of intercession and a Litany which has been circulated for use.

SOUTH CAROLINA.

ELLISON CAPERS, D.D., Bishop.

Diocesan Notes.

ST. MICHAEL'S CHURCH, Charleston (Rev. John Kershaw, D.D., rector), which was closed for repairs during August and September, was reopened on the feast of St. Michael and All Angels with a celebration of the Holy Communion. The walls and ceiling of the church have been re-plastered, and electric lights introduced. During the rector's absence at the General Convention, his place is filled by the Rev. C. W. Boyd of Cheraw, and Rev. T. T. Walsh of Orangeburg.

THE PORTER MILITARY ACADEMY, Charleston, was reopened October 4th with a large number of cadets, and the prospects for the coming year are most encouraging.

THE CONGREGATION of the Church of the Good Shepherd, Columbia (Rev. W. P. Wittsell, rector), has just completed a most comfortable and beautiful rectory on the lot adjoining the church. It is a two-story house, with eight rooms and all modern conveniences.

BISHOP CAPERS has received notice from Mr. George C. Thomas that some anonymous friend has sent him (Mr. Thomas) a check for \$300 as a contribution to South Carolina's apportionment. The unknown contributor states that he (or she) has done this in recognition of the generally improved condition of the Church in the Diocese.

VERMONT.

A. C. A. HALL, D.D., Bishop.

Rector Instituted at Shelburne—Removal of E. L. Temple.

ON SUNDAY, October 2nd, the Rev. W. F. Weeks was instituted rector of Trinity Church, Shelburne, by the Bishop of the Diocese. The day being Sunday, prevented any of the diocesan clergy being present. The Rev. Louis A. Arthur of Detroit, son of Mr. J. A. Arthur of Burlington, was present and said Matins as well as read the Lessons and the Epistle. Bishop Hall preached from I. Cor. xii. 27, emphasizing the unity of Christ with His people and therefore of Christian people one with another. The offering of \$81 was devoted to the building fund of the proposed new mission chapel at Alburgh. The Rev. W. F. Weeks has begun the weekly Eucharist at Shelburne.

ON SUNDAY, September 25th, the Rev. Dr. Atwell officiated at Calvary Church, Underhill, celebrating Holy Communion. This church with its few members, has been without regular ministrations for two years, with the exception of a week evening service last July.

MR. E. L. TEMPLE, who for many years was Treasurer of the Diocese, and who also has repeatedly served as deputy to the General Convention, has removed to Washington. His removal from Vermont will be a distinct loss to the Church in this Diocese, and particularly to his own parish of Trinity Church, Rutland, where he was senior warden for several years. Mr. Temple is well known as the author of that instructive work, *The Church in the Prayer Book*.

WEST TEXAS.

JAS. S. JOHNSTON, D.D., Miss. Bp.

Greek Service at Cuero.

GRACE CHURCH, Cuero, was the scene of a most interesting and unique service on October 5th. The occasion was the visit of the G. D. Maloof, a priest of the Greek Church under the Patriarch of Antioch, who is travelling from Boston, administering the sacraments to the scattered members of the Church. The rector of Grace Church offered him the building for the services and was present, vested, in the sanctuary during them. The celebration of the Eucharist was impressive, gorgeous vestments, incense, lights, and intoned service in Arabic, with hymns sung in Greek, made an interesting event in the local Church history. A child was baptized by immersion and the Blessed Sacrament administered to it immediately afterward. The priest exhorted the members of the Greek Church present to use the services and sacraments of this church at all times.

The last year has been a prosperous one in some ways. From a mission to a self-supporting parish, increased offerings for all purposes parochial and extra-parochial, placing a \$1,200 organ, new altar and lights, new pulpit, prayer and hymn books, are some of the outward evidences of health.

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CANADA.

News of the Dioceses—Election of Bishop of Nova Scotia is Legal.

Diocese of Toronto.

THE HALF-YEARLY meeting of the diocesan board of the W. A. has been arranged to meet at Bradford, October 27th. A grant of \$86 has been made by the Board towards rebuilding Lytton Hospital, British Columbia, lately destroyed by fire.—CANON DIXON is to give his new lantern service, "The Passion of Our Lord," in the parish of St. John's, Havelock, November 9th. The debt on this church is now paid and it is shortly to be consecrated by Bishop Sweatman.

Diocese of Huron.

A CONFERENCE has been decided on to be held at Crumlin on St. Luke's day, October 18th, which is likely to be interesting. Several good speakers are to be present. There will be a morning, afternoon, and evening session.

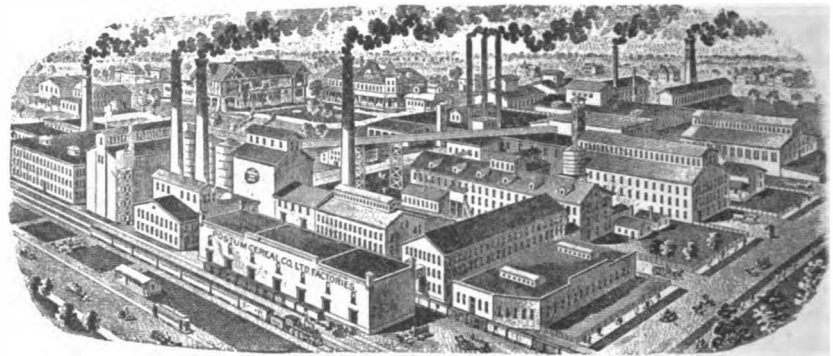
Diocese of Montreal.

THE SIXTEENTH annual conference of the Montreal Diocesan College Association began, October 5th, by a celebration of Holy Communion for the Alumni and students in the college chapel. Archbishop Bond was the celebrant. A Quiet Hour followed, after which the regular annual business meeting took place. Principal Rexford, LL.D. gave an address at the afternoon session, in which he referred to the progress of the institution and the events of the past year. Papers on the subjects of Preaching, Temperance, and Missionary Effort, were read and discussed.—AT THE High Celebration in the Church of St. John the Evangelist, Montreal, October 3d, at 11 A. M., the preacher was the Rev. Canon Grover, rector of St. Mary's Church, Beverly, West Australia, who was on his way to attend the General Convention of the American Church at Boston. Canon Grover has been deputed to bear the greetings of the Diocese of West Australia to the American Church. He preached in the old Church of St. John, which preceded the present fine building, twenty-nine years ago, and remarked at the close of his sermon how pleased he was to see the noble work done by the rector, the Rev. Edmund Wood, and the great progress the parish had made in those years. The preacher at Evensong on the same day was the Rev. C. B. Basket, vicar of Roptwith, England, who has spent the past year in the far West, studying the Church in Canada. On his return home he will spend some months giving illustrated lectures throughout England on Canada.—AT TRINITY CHURCH, Montreal, Bishop Coadjutor Carmichael preached on the formation and growth of the Church of England missionary work in Canada, at Evensong, October 3d. Speaking of present needs, the Bishop said that at least one hundred thousand dollars would be required for missionary work in Canada this year.

THE OPENING meeting for the season of the Diocesan Board of the W. A. was held October 6th, and was preceded by a celebration of Holy Communion in Christ Church Cathedral at which a large number of women were present. Archbishop Bond gave an address on their work.

Diocese of Niagara.

IT IS EXPECTED that the work of canvassing for the Century Fund in the Diocese will be completed by December 1st. The autumn meeting of the Standing Committee takes place October 18th.—A SUNDAY SCHOOL and Missionary Conference is to be held at Dunnville, October 19th.—IT HAS been decided to form a junior chapter of St. Andrew's Brotherhood in connection with the senior chapter of the Church of the Ascension, Hamilton. The boys' meeting to organize was on September 29th.



Pure Food Factories that make Postum and Grape-Nuts.

Talk on Advertising by C. W. Post to Publishers at Banquet at Battle Creek.

In his address to Publishers at the Battle Creek banquet Mr. Post likened the growth of a modern commercial enterprise to the growth of an apple-tree. Good seed, plenty of work and water are needed but the tree will not bear apples without sunshine.

The sunshine to the commercial plant is publicity secured by advertising.

It is impossible even with the heaviest advertising to make a success unless the article has merit of a high order. Merit is the good tree and sunshine makes the apples grow. A

good salesman who knows how to talk with his pen can present the logic, argument and salesman ability to thousands of customers at one time through the columns of the newspaper, a strong contrast to the old-fashioned way of talking to one customer at a time.

He spoke of the esteem of the advertiser for a publisher that takes especial interest in making the advertising announcements attractive. Advertisements should contain truthful information of interest and value to readers. The Postum methods have made Battle Creek famous all over the world and about doubled the population.

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Diocese of Nova Scotia.

THE EXECUTIVE of the Diocesan Synod which has been considering the legality of the election of Archdeacon Worrell of Kingston, Ontario, as Bishop, and which had determined to refer the matter to the Supreme Court for decision, has now decided that the election is legal, and all proceedings will be stopped. An affidavit has been made by a member of the Synod, stating that he was present at the election and did not vote, thus giving the necessary two-thirds of delegates present at the time.

HONDURAS.

G. A. ORMSBY, D.D., Bishop.
Church at Puerto Cortes.

VISITORS coming to this country are surprised to know that there is a Church here. The St. John's (Episcopal) mission was originally started in San Pedro Sula, about 38 miles from the coast, over four years ago. A year later headquarters were located at Puerto Cortes, where for the past three years marked progress has been made. First a room was hired in which a few faithful people gathered for service on Sunday evenings, and during the week a few children gathered to be taught the rudiments of knowledge. Next, a house was rented, and set apart en-



ST. JOHN'S CHURCH,
PUERTO CORTES, HONDURAS.

tirely for divine worship, where services were held regularly on Sundays, the attendance growing month by month. The Day School was continued in the quarters of the missionary.

Two years ago a lot was obtained, and a church erected. It is now completed and free from debt. The work has indeed been uphill, yet steady. The greatest difficulties have been the indifference of the majority of the people, and climatic hindrances. However, thank God, it is now on a substantial working basis. The school is kept in the church, as a school house is not yet built.

There is, as is well known, a strong American element in Honduras, working banana plantations, and the railroad. Many appreciate the work of the Church, whose influence is beneficial to their interests, apart from the spiritual benefit derived therefrom. Many again, unfortunately, have no use for a Church, but are, for all that, anxious to see a minister if nearing death's door. The English-speaking laboring class—mostly West Indian negroes—enjoy the privilege of the Church. Many of these have inter-married with the natives and endeavor to draw them into the Church. The majority of the natives are nominally Roman Catholics, as also are the Caribs residing on the coast.

Along the Honduras Railroad are numerous settlements of English-speaking people; these have not been neglected, as at the stations of Rio Blanquito and Choloma, churches have been erected and visitations are regularly made. The church now at Rio Blanquito is the second, as the first one was destroyed by fire last year—a sad loss indeed, as it had only just been completed. These two churches are unfortunately in debt to the extent of \$120.

There is a great work to be done and great opportunities, if only help is forthcoming. Prayer is needed; money is needed; sympathy is needed; a great awakening

among all classes here is needed. The actual wants before the St. John's mission can be in full working order, are: A mission house, for which \$1,000 only is asked, and the payment of the \$120 owing on the previously mentioned churches. May God the Giver of all good things touch the hearts of any who can help, to help in this important work.

Music

Editor, G. EDWARD STUBBS, Organist St. Agnes' Chapel, Trinity Parish, New York.
[Address all Communications to St. Agnes' Chapel, 121 West 91st St., New York.]

THAT THE Pope's "Motu Proprio" of last November, enjoining the use of the Gregorian chant, and forbidding the employment of women's voices in Roman choirs, would create a stir among musicians generally, was inevitable.

Aside from the purely musical aspect of the question, the action of the Pope has demonstrated, in a very marked way, the admirable discipline of the Roman Church. Although Roman choirs in this country will be affected more seriously than those in Europe, because of the greater musical laxity prevailing here, nevertheless on all sides may be seen a disposition to conform immediately, or as soon as possible, to the new order of things.

The great want of effective legislation in our own Church accounts for the loose condition of music in many if not in most of our parishes. Where the individual taste and fancy of the rector or organist controls the "policy" to be pursued, we need not be much surprised at "vested female choirs" and other incongruities. In watching the progress of this recent movement toward reform, can it be said that our Church has nothing to learn?

It was to be expected that the Roman authorities would require some little time in perfecting a practical plan of action which would bring about a general compliance with the Pope's ruling. We may gain some idea of what is being accomplished by studying the report of the committee appointed by the Archbishop of New York.

The commission finds it to be the wish of the Pope that Church music be such as not to attract the attention of the hearers so much to itself as to become a source of distraction from divine service, and that boys take the place of women (for both the soprano and alto parts) in church choirs. The commission further recommends the elimination of the following abuses, wherever found, in order that the will of the Sovereign Pontiff be carried out as far as practicable:

- (1) The singing of pieces in a language other than Latin during a liturgical function, for example, during High Mass and Vespers, and between the Requiem Mass and the Absolution.
- (2) Adaptations of Latin words to songs, arias, or concerted pieces borrowed from operas or other secular sources.
- (3) The use of masses in which the *Kyrie*, *Gloria*, etc., are divided into separate complete movements not necessarily having musical connection with one another, or in which are interspersed long organ preludes or interludes.
- (4) The use of compositions in which the words are transposed, omitted, or unduly repeated, and in which rests are interpolated between syllables of a word.
- (5) The use of music whose style in either the vocal part or the accompaniment is suggestive of the concert room or the theatre.
- (6) The vesper psalms composed "di concerto," that is, in several complete and independent movements.
- (7) The use of those settings of the *Tantum Ergo* in which the first verse and the second

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are in contrast, for example, the one to slow, the other to quick movement. (8) The accompaniment of the organ to the preface, the *Pater Noster*, *Ite Missa est*, during High Mass. (9) Long interludes or intermezzos, especially of a profane character. (10) The omission of any part prescribed to be sung at High Mass or vespers. Hence the proper is to be sung in Gregorian chant, or else recited *recto tono* by one or several voices until the choir is trained to sing it correctly. The Psalms are generally to be sung in Gregorian chant, but the modern music *may be employed* if composed after the manner of psalmody, that is, one side responding to the other. If time permit, a motet appropriate to the day or feast may be sung after the proper offertory has been rendered in Gregorian.

(11) The spirit of the Church and the very nature of things forbid persons who do not believe the teachings of the Church be members of the ecclesiastical choir. The incongruity of an unbeliever in Christianity saying "*Credo in Jesum Christum*" is obvious. The contradiction implied in having those who believe not in the Real Presence singing the "*Tantum Ergo*" is self-evident.

Furthermore, those professing belief, whose lives are in conflict with their belief, should be excluded; for, in the words of the Holy Father: "Only those are to be admitted to form part of the choir of the church who are of known piety and probity of life, and by their modest and devout bearing during the liturgical functions show that they are worthy of the holy office they exercise."

(12) It is strictly forbidden to have bands play in church, and only in a special case, and with the consent of the Ordinary, will it be permissible to admit a number of wind instruments, limited, well selected, and proportioned to the size of the place, provided the composition and accompaniment to be executed be written in a grave and suitable style, and similar to that proper to the organ.

The commission also recommends that systematic teaching of music be required in all Church schools, and that if possible a conservatory of Church music be organized under the control of diocesan authority, having professors for the various branches of Church music, for the training of organists and teachers.

It is true that many of the details above mentioned concern only the Romanists. Nevertheless, any movement which tends toward the lessening of the extreme freedom and license so widely prevalent in matters relating to sacred music, invites the serious consideration of all Christian bodies.

In our own Church it is to be deplored that both in diocesan and General Conventions so little time and attention is paid to the regulation of Church music upon lines which are *definite, ecclesiastical, and traditional*. How often indeed does a General Convention, such as is now in session in the city of Boston, discuss the furtherance of the dignity of public worship, or deal in a decisive way with musical abuses which stand in urgent need of correction?

WE KNOW that the moral interest of our Lord's life and death and resurrection lies in the absoluteness of the victory which, in His own person, He won over all the banded forces of evil arrayed against Him. We watch that life. We watch its descent into the deepest straits of weakness; we watch the death upon the cross; we watch the great reversal of the resurrection. Truly, as St. Paul said, He stripped off all the principalities and powers of darkness which clung, like a burning Nessus robe, upon this humanity of ours. He stripped off all that robe of darkness and put it right away from Him. He showed our human nature free; He lifted it triumphant and glorious to the right hand

of God. And that victory which He won in Himself is to be perpetuated age after age, and individual after individual, in all who will truly call themselves by His name. And the instrument by which that victory is to be renewed in each one of us is the instrument of Faith. Faith does not mean the passive acceptance of any body of doctrine. It is not a mere matter of the intellect at all. It is the strong and effortful laying hold of God and His forces, the laying hold of that humanity of Jesus in which that Godhead is manifested; it is the laying hold of Him, invisible, but present by His Spirit. And, using that as a leverage, it is the lifting of our humanity up out of our humanity out of that same tyranny in which He suffered Himself to be clothed. It is the same deliverance of this actual manhood of ours, down in slavery as our Lord saw it, up into the liberty and the glory of the children of God.—*Bishop Gore*.

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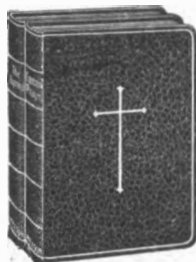
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