

The State Historical So-
ciety

The Living Church

VOL. XXXI.

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No. 25

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Archbishop of Canterbury with
the Bishop of Massachusetts

Full accounts of

General Convention

Woman's Auxiliary

Other Gatherings in Boston

Random Observations by Deputies

Canadian Provincial Synod in Ses-
sion at Montreal

The Church at Work.

ALBANY.

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

Two Archdeacons—The Clericus.

IN CONNECTION with the autumn meeting of the Archdeaconry of the Susquehanna, held in Trinity Church, Sharon Springs (the Rev. E. R. Armstrong, rector), on the 11th and 12th, the Ven. Archdeacon R. N. Parke, D.D., of Unadilla presented the subject for consideration, "What Can a Country Parish Do to Promote the Restoration of Christian Unity?" The speakers were the Rev. Ralph Birdsall of Cooperstown and the Rev. Mr. Pittman of Otego. On the second day there was a sermon by the Rev. W. A. Masker, Jr., of Springfield Centre. Resolutions on closer relations with the Ancient and Apostolic Churches of the East, already adopted by the Archdeacons of Albany and Troy, were unanimously adopted and a committee appointed to advance the cause in this Archdeaconry. An address by the Vice-President of the Daughters of the King, Mrs. Leslie Pell-Clarke was given to the members of that order especially. The Rev. Mr. Pittman of Otego read an essay on "Marriage and Divorce." The evening subject was "The Success of all Christian Effort Lies in the Building up the Spiritual Character" (Romans vi. 22; I. St. Peter ii. 4, 5). The speakers were the Rev. John Prout of East Springfield, N. Y., and the Rev. Thos. Boone of Gilbertsville, N. Y.

THE 84TH ANNUAL session of the Archdeaconry of Troy was held in the Church of the Cross, Ticonderoga (the Rev. J. T. Zorn, rector), on September 26th and 27th. Addresses were made by the Very Rev. Dean Talbot, on "The Philippines," and by the Rev. Dr. Biddle of New Haven, Conn., on "Church Education." There was an essay on "Church Federation," read by the Rev. Dr. Hegeman of Ballston. As the selected speakers had not arrived and the paper considered by all present so valuable, the writer was asked to repeat it at the next Archdeaconry meeting at Hoosac, in January 1905. A sermon was preached by the Rev. Dr. Nickerson of Troy, on the subject "St. Paul as a Preacher."

THE CLERICUS of Albany and Troy began its autumn meetings on Monday, October 3d. The session was held in St. Andrew's parish house, Albany. The essay was read by the Rev. B. F. Trego of St. Mark's, Green Island, on "The Development of Religion." The next meeting of the Clericus will be held in Grace Church parish house, Troy, on Monday, November 7th. The Very Rev. Dean Talbot will read the paper on "The Relation of the Cathedral to the Diocese."

CHICAGO.

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

Church Club—Longwood—Gold Memorial—Calvary Church.

THE CHURCH CLUB will hold its annual meeting for the election of officers, etc., early in November. It is expected a dinner will be given shortly after the General Convention adjourns, at which some of the Missionary Bishops now in the country will be invited to speak.

President Holdom of the club has had printed and distributed with his compliments, a very neat pamphlet giving in full the speeches made at the dinner in honor of Bishop Fawcett of Quincy, which was held on January 20th.

The Year Book just issued by the Church Club shows a membership on October 1, 1904, of 244.

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new church. of which an account was given in a previous issue. On Monday, October 10th, the first sods were turned, and a majority of the congregation, men, women, and children, turned out at 7 A. M. with spades and shovels of every sort to start the work.

OWING to an accident, the list of those who have provided the means for erecting a monument to the late Rev. William J. Gold, S.T.D., is temporarily unavailable. It is earnestly hoped that these parties will accept this notice as an invitation to be present at the unveiling of the monument, which is to take place at Mount Greenwood Cemetery, Morgan Park, on All Souls' day, Nov. 2, 1904. There will be a celebration of the Holy Eucharist at the Church of the Mediator, Morgan Park, at eleven o'clock, lunch will be served at one o'clock. The unveiling at the cemetery is at 2:30. Trains will leave the LaSalle Street Station at 9:30, 10:25, and 1:30; fare for the round trip from Chicago, twenty-five cents.

CHICAGO is a city of quick and constant changes. People who visit the city after a few years' absence are struck with the altered appearances of the principal streets. They marvel to see that buildings which were considered modern and substantial, have been torn down and replaced by larger structures, and the growth of the outlying districts is no less remarkable.

This is of course to be expected in the growth of such a young metropolis, but it brings with it a condition of affairs in many of the parishes that, while interesting from one point of view, is a source of anxiety and discouragement to the rectors.

Chicago people are pronouncedly migratory, largely due to the living in apartments, and there are but few parishes in the city that can be compared to parishes in older sections of the country where families remain in the same localities for generations. Transitoriness is, therefore, a marked characteristic of many congregations in Chicago.

As an illustration of this, some figures from Calvary Church (Rev. W. B. Hamilton), will be of interest. Mr. Hamilton states that in ten years he has received into his parish from the outside, 375 communicants, and has presented for Confirmation 202—a total gain of 577; but he has lost by removal from the parish 470 and by death, 10—a total loss of 480. A net gain of 97, or less than one-half of those he has presented for Confirmation. In other words, on the basis of averages, Mr. Hamilton must present 10 persons for Confirmation every year to keep his communicant list at a standstill. Of 116 persons confirmed in the first five years of his rectorate, from 1893-1898, but 7 now reside in the parish and attend the services, and of the first year's class of 40, but one remains. This is a remarkable showing and a study of the Convention reports for 10 years show Calvary to have the largest percentage of gain and loss of any parish in the city, but it indicates the difficulties of many of our parishes, and it is doubtful if similar conditions exist to such an extent in any other city of the country.

CONNECTICUT.

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

Death of Rev. Dr. Pynchon—Inauguration of President Luther—Norwalk.

THE REV. THOMAS RUGGLES PYNCHON, D.D., ex-president of Trinity College, Professor emeritus, and for many years connected with the institution, died at New Haven, at the home of his sister, on October 6th. The funeral was from Trinity Church, in that city.

Dr. Pynchon was born at New Haven, on the 19th of January, 1823, and received his scholastic education in the Boston Public Latin School and at Trinity (then Washington) College. There he was room-mate for a

time of John Williams, afterwards Bishop of Connecticut, and James Roosevelt Bayley, afterwards Archbishop of Baltimore, both graduate students of theology under Dr. Samuel Farmer Jarvis. He was graduated in 1841; and, from 1843, before he was 21 years old, until 1847, he was tutor in classics and lecturer on chemistry in the college. He was ordained deacon in Trinity Church, New Haven, in 1848, and priest in Trinity Church, Boston, in 1849; and then for six years was rector of parishes in Stockbridge and Lenox, Mass. After that he spent a year in study abroad, returning in 1856, began his long professorship at Trinity College, his chair being that of chemistry and natural science. Dr. Pynchon became President of the college, in addition to his professorship, in 1875, and in 1877 his chair was changed to that of political and moral philosophy. He withdrew from the presidency in 1883, but con-

tinued as professor of moral philosophy until 1902. He received the degree of Doctor of Divinity from St. Stephen's College in 1865, being the first honorary degree conferred by that institution, and that of Doctor of Laws from Columbia College in 1877. He was a Fellow of the American Association for the Advancement of Science and of the Geological Society of France, and at one time president of the American Meteorological Society. His works include two volumes on subjects connected with chemistry, and an appreciation of Bishop Butler, author of the *Analogy*, whom he described as "a religious philosopher for all time."

In the Diocese of Connecticut Dr. Pynchon was a member of the Standing Committee from 1871 to 1882; and also at the time of his death an examining chaplain and a trustee of the Episcopal Academy at Cheshire, [Continued on page 866.]

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Vol. XXXI.

MILWAUKEE, NEW YORK, AND CHICAGO.—OCTOBER 22, 1904.

No 25

Editorials and Comments

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AD CLERUM.

"Considera ergo condiciones crucis, sub cujus te deinceps sacramento oportet in hac luce versari, quia jam tu non vivis, sed ille vivit in te, qui est crucifixus pro te: eo ergo habitu, et figura, qua pro nobis in patibulo fuit ille suspensus, nos quoque necesse in hac vita degere."—*Cassian, lib. iv., Inst. c. 34.*

"Mortuum sibi deputet mundum, ac se mundi blandientis illecebris exhibeat crucifixum."—*S. Prosp., lib. i., devita contemp. Sac.*

"Qui crucem portat, debet et mundo mori: nam ferre crucem et mori, mortificare seipsam est; ferre et non mori, simulatio hypocritarum est."—*S. Isid. Hispal., lib. ii., sent.*

PARDON and Peace are the gifts for which we are taught to pray next Sunday. For only as God's people are "cleansed from all their sins," set free from the wasting malady of guilt, and have the grace of a "quiet mind," amid the strife and confusion of the world, can they acceptably "serve" God with loving hearts.

Pardon first. A soul in mortal sin cannot please God, since there is no union with God without love, and love and mortal sin cannot dwell together in the soul. "Though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity (the love which is the gift of God, the love which gives itself to God), it profiteth me nothing."

The Gospel pictures for us, in the dying child, a soul in the commission of mortal sin. The child can render his father no filial service, give him no fatherly joy, until life is restored to him. The Healer said, "Thy son liveth," and "the fever left him" and all was well.

Then *Peace*. Yet when we turn to the Epistle we find the arming of the warrior for the fray. But there is no contradiction. For the battle is won, not in the turbulence of human effort, but in the calm energy of Divine Love. "Strong in the Lord, and in the power of His might." The feet that "stand against the wiles of the devil" are "shod with the preparation of the Gospel of peace."

Have we *pardon* and *peace*? †

CAN YOU NOT RECOLLECT something or other in which you might have done good, might have relieved suffering, might have comforted the distressed, might have raised up the fallen, and you did not do it, either because you thought it too much to expect of you, or because you were ashamed to be seen doing it, or because you were too lazy and would not take the trouble? And how do you feel about that now? Do not you wish with all your heart, now that you could look back and feel that you had seized the opportunity; do not you feel how poor and feeble the reasons were, of shyness, or trouble, or selfishness, which were strong enough to keep you back when the chance was in your hands? I do not think I can be mistaken in supposing that most of us must have some feelings of this kind. And if you have these feelings now, how much more keen will they be when you find that you are going to have done with this world, and have to prepare for what is to be after death? . . . You cannot doubt that one of the bitterest thoughts of the hour of death will be the opportunities of good wasted and abused. Well, then, I say, let that thought stay with you now. Let the light of truth be reflected and shine back from your dying hours on to what fills your living hours now.—*R. W. Church.*

DREAMS AND VISIONS.

WHAT may we learn that is of present value from these words of the prophet Joel: "Your old men shall dream dreams, your young men shall see visions"?

We may dismiss from our mind the thought that in this prophetic fragment there is, either expressed or implied, rivalry, antagonism, preference, between old men and young men.

As a matter of fact, the picture is of the solidarity of the Christian Church. The prophecy foretells Pentecost. The Holy Ghost would come. The Spirit would be outpoured upon "all flesh." Sons and daughters alike would be made partakers of this Gift, which no one class of people might expect to monopolize. Old men would yield themselves to the influence of the Gift, and would dream dreams. Young men would seize it, or would be seized by it, and would see visions. An altogether glorious picture of the Catholicity of the Christian Church: "Your sons and your daughters, your old men and your young men, all flesh!"

But the Gift not only would be impartially bestowed, but also would exert influence without destruction of personality or individual temperament. Within the one Church, by the operation of the same Holy Ghost, righteousness would be furthered, through old men inspired to dream dreams, and through young men inspired to see visions.

Dreams for the most part are reproductions of past experience.

Old men dwell in the past. They have gone through experiences which cannot be forgotten. Their attention is fondly fixed upon the long-ago; which is natural and not to be wondered at.

What do the aged require of the present? Not so much that it shall shape itself in line with future anticipation, as that it shall justify itself in comparison with that which has gone by. A man beyond middle life is more than likely—he is quite sure—to set great store by the past, to dwell overmuch upon its excellence, and to expend his energy in effort to lift the present into a position where it shall be worthy of the past, from which it has emerged.

It would be folly to underrate, in the Church, the importance and the excellence of this type of character which we are now considering. From the dreams of the old come the conservatism, which keeps things from flying to pieces, which preserves orderly continuity, and which makes history a connected and philosophical sequence. The life of the Church might be but a series of disconnected explosions, if it were not for the fact that an essential part of the work of the Divine Spirit is to inspire old men to dream dreams.

But the life of the Church would probably be like the backward movement of the crayfish, except for the fact that it is an essential part of the work of the Divine Spirit, also to inspire young men to see visions.

The temperament of the young tingles with anticipation. The young crave free movement, out into the future at full rush, untrammelled by conservatism, and with no willingness to be retarded by cords fastening them back to a dead past.

It would be folly to say that the Church needs not the enthusiasm of the young. Her forward movements, for the most part, have been planned and carried out by men inspired with the enthusiasm of youth. When the gale has risen, instead of planting their feet against it for fear of the past, they have seized it, and have gone with it to summits of glorious achievement, free to move because their eyes are riveted upon the future.

So it may be said that young men see visions. Perhaps in the Old Testament there is little difference between a dream and a vision, each alike being simply a medium of divine communication. In the New Testament, however, it is worth remembering that in almost every case a vision announces a new and extraordinary departure from past experience.

While old men, therefore, dream dreams of the glorious past, young men see visions of the glorious future. Each needs the other; and the Church needs both. Two dangers are always possible. One is that conservatism shall rule alone, and lead to stagnation. The other is that enthusiasm shall rule alone, and lead to chaos.

How greatly needed in the Church, at all times, is the influence of the Holy Ghost: first, to inspire each to the exercise of his individual gift; and then to inspire all to dwell together in unity, with love and mutual appreciation.

Among parishes, the best are those in which, as between dreams of the old and the visions of the young, neither one

overshadows the other, but both together accomplish a united achievement in the name of the Lord.

In the individual life, what a well-rounded character it is, though not often met with, in which conservatism and enthusiasm are together blended: the man, or the woman, who through rare endowment is neither too old to see a vision, nor yet too young to dream a dream.

At least we may believe that this is something worth striving for: the ability, within bounds coterminous with truth and right, to appreciate one's opposite; the wisdom to see that "Unity in Diversity" is the strength alike of the world and of the Church. B.

THE two most precious things in life," said Romanes, "are faith and love. The whole thing is vanity and vexation of spirit without faith and love. . . . Even love is not capable of becoming to me any compensation for the loss of faith." Happily, Romanes found again the precious faith which for a time seemed lost, and of love he thankfully acknowledged that he "never knew anyone so well off in this respect."

Faith is the very condition and essential of religion, and religion is an elemental necessity of the soul. Indifference to its claims and issues, distaste for its associations, privileges, and duties, are implications of spiritual decadence. With full intellectual and physical health a man may have an anaemic soul. He may be honest, benevolent, and altruistic, by the influence of his environment and the prompting of his sympathies, without any consecration of his will or concern about his relations to God. A man may be reputable and moral and yet be "without God in the world"; so without religion. He may have some kinds of inspiration, but if he have not "the inspiration of the Almighty," he is failing to bring into use and action the most exalted function of his excellent being. Religion is more than the life that grows out of it, as the mind is more than the words which it dictates. It is the interior reality of spiritual endowment which constitutes man in the likeness to God. Religion is union and communion with God, and the soul that assumes to be sufficient without it is perishing. Is it not presumption, then, for men to neglect, disregard, and practically reject all influences, means, and opportunities for cultivating this spiritual communion upon which their spiritual life depends? It is soul suicide. So the simplest, most elementary duty, and at the same time one which the layman may often do as well as the priest, is to influence men of the world to go to church and give attention to things which concern the spirit.

If the members of the Brotherhood of St. Andrew earnestly carry out their mission to bring someone to church every Sunday, they may be doing an immense amount of good. It seems so simple and unimportant that it awakens little enthusiasm. Yet it would be impossible to suggest any practical work of such great value and importance as this which, more than anything else, constitutes the basis of the organization. Let it be appreciated, let it be kept constantly in mind, let it be enthusiastically urged all along the line, for the saving of souls and the upbuilding of the Church. I.

THE net result of last week's deliberations in General Convention, is that those who have labored to effect reform in our marriage canon by the absolute prohibition of the re-marriage of all divorced persons, have been defeated on a vote by orders, after showing that a numerical majority of the deputies favored the change.

An analysis of the vote is interesting, in spite of the common saying that such analyses are the post-election refuge of disappointed politicians.

The following is a comparison of the vote in this Convention with that of the vote on the similar proposition in the General Convention of 1901:

CLERICAL.	LAY.
1901—Ayes, 30; nays, 19; divided, 10.	Ayes, 18; nays, 24; divided, 9.
1904—Ayes, 30; nays, 21; divided, 10.	Ayes, 25; nays, 24; divided, 6.

It is evident, therefore, that the reformers have barely held their own in the clerical order, in which 30 Dioceses voted aye in both Conventions; and, worse, the present vote is larger by two Dioceses than was the vote of 1901, and the gain of 2 is given to the negative side, which registers 21 full opposition votes with 10 divided, where in 1901 there were but 19 in the opposition vote with 10 divided.

On the other hand, the reform has gained very largely in

the lay vote. Where there were but 18 full ayes in 1901 there are 25 in 1904. The full nays are the same, 24; but where there were 9 divided (counting in the negative) in 1901, there are but 6 in 1904.

If we analyze the votes further, we find still greater changes. The 30 Dioceses whose clerical votes are cast in the affirmative in 1904 are not the same as the 30 which cast their vote similarly in 1901. In the clerical vote, the affirmative side has gained the Dioceses of Central Pennsylvania, Easton, Iowa, Minnesota, Vermont, and Washington; but it has lost the Dioceses of Dallas, Florida, Maryland, Missouri, Oregon, and Western New York.

In the lay order the reform movement has gained the Dioceses of Easton, Iowa, Michigan, Minnesota, Pittsburgh, Quincy, Rhode Island, Vermont, and Virginia, all of which either voted nay or were divided, in 1901; and also Alabama, South Carolina, and Western Massachusetts, which were not represented when the vote was cast in 1901; but has lost the Dioceses of Albany, California, Florida, and Maine; and has not carried the Diocese of Mississippi, which cast its vote in the negative in 1904 but was not represented in 1901.

We have then this condition to face. If the reform movement could have held all the ground that it occupied in 1901, together with the gains which it made in 1904, but without sustaining the losses mentioned as compared with that year, both in the clerical and in the lay order, we should have been successful on this vote; that is to say, both among clergy and laity, the Dioceses which voted aye at San Francisco and changed to nay in Boston have turned what would otherwise have been a favorable balance over to the negative side, and have lost the victory for us. Let the constituents of these deputies bear this in mind when choosing deputies to the Convention of 1907, and make a contest on that direct issue.

The result is disappointing. The vote does, however, show the constant flux in the membership of General Convention, according to which it is difficult to estimate what will be the position of any Diocese. It is a question whether General Convention is really representative of the Church.

Why has the reform movement lost the support of the laity of the Diocese of Albany, in spite of the fact that the Bishop of that Diocese has been one of the leaders in urging that reform?

Why have we lost the clerical vote in the Diocese of Maryland, in which a local example would seem to have given abundant and tangible evidence of the seriously evil limitations of the present canon?

Why have we lost the clerical vote of such conservative Dioceses as Missouri and Western New York, which ought to be ranged on the side of good morals? Certainly there is here enough to depress any one.

On the other hand, there is much more to reassure than to depress us. We have gained the clerical vote of the Diocese of Washington, in spite of the fact that the President of the House of Deputies, a deputy from that Diocese, has been among the leaders in the opposition. We have gained Minnesota in both orders, as a result of a direct issue on this particular question in the choice of deputies at the Convention of that Diocese. We have gained Vermont in both orders as the result, no doubt, of the vigorous charge and the splendid influence of the Bishop of that Diocese, who has given special attention to the subject. We have gained Iowa in both orders, as a result, no doubt, of the beneficial influence of Bishop Morrison, who has actively favored the reform movement. We have gained Virginia in the lay order, which may perhaps presage a sounder local sentiment in favor of this change at the Richmond Convention than has been given to it by the local sentiment of Boston at the present time. We have gained much more largely than we have lost.

Let no one be disheartened. High ideals always win ultimately in the Church of God. We have the rising generation with us. We have the support of the younger men. We have the sympathy of the women of the Church, which on this question especially is an important factor. We have shown that this is no party question, and have gained the support of much of the best of the Evangelical sentiment in the Church. It is notable that most of the lawyers and judges who expressed their opinion in the House were in favor of the restrictive canon. They probably know more of the frauds and evils of divorce than do any other class of deputies, and they were very urgent that the Church should take its stand unqualifiedly against remarriage.

And it is as well that we have not won on so important a

measure by a very close vote. On this, as on every other question relating to the progress of the Church, we must convert the Church first, and not merely the deputies. "When thou art converted, strengthen thy brethren." Many are being converted, and they are slowly strengthening the whole Church. We are hoping, however, that the conference to be held between committees of the two Houses will yet result in some alleviation of present conditions. The House of Bishops has given a good majority for the reform.

On to Richmond! Not as against the citadel of an enemy, which the cry once betokened, but as to the place and the time when victory may perhaps be given to the reforms in morals and in administration which the Church so greatly needs, that her life and the lives of her people may be a healthy life.

And our work must be done among the masses of the Church. New campaigns of education must be inaugurated. The people must be educated in the ways and in the thought of the Church.

The best remedy for the divorce evil, says a Boston editor, is "to live happily ever afterward." This is true; and the wide open door of divorce is a continual suggestion to try again, if the first experiment of marriage is found not quite satisfactory. Caution before marriage and patience after marriage are both discouraged by the fact that separation and re-marriage may be so easily and respectably brought about.

Some time the higher ideals will prevail. In the meantime, no priest is bound to perform the marriage of divorced persons, and divorced persons thinking of re-marriage must understand the perilous nature of the journey upon which they would embark.

Wrong does not become right, because men hesitate in their characterization of it.

ANSWERS TO CORRESPONDENTS.

M. A. J.—Whether there shall be any distinction between wardens of a parish by which one is "senior" and one "junior," is purely a local arrangement, differing in different places according to varying diocesan canons, state laws, parochial charters, and local usage.

THE THREE ORDERS OF THE MINISTRY.

BY THE REV. W. E. COOPER,
Rector of St. Martin's Church, Toronto.

IT MAY interest some to know what terms are used in the Syriac Version of the New Testament to designate the "orders" of the Christian ministry. The version I refer to is that usually known as the "Peshito," i.e., "simple or literal" version. Bishop Westcott says of it that "The whole work, Old and New Testament, was probably revised and completed, early in the second century, at Edessa, which was, at that time, the centre of an important Christian school. The Old Testament, no less than the New, was certainly translated by a Christian."

Now, in this version, we find only three names for the ministry, and there is no variation in their use or their restriction. I shall try to put them into English letters. The apostles are called "*Shalike*"; presbyters, or "elders," whether Jewish or Christian, are invariably termed "*Kashishe*"; deacons, "*Mashamshone*."

In I. Tim. iii. 1, "The office of a 'bishop' is "*Kashishuths*." The same word is used for "the presbytery" in I. Tim. iv. 14; similarly in Titus i. 5 and 7, I. St. Pet. v. 1, and in Rev. iv.

In Phil. ii. 25, Epaphroditus is called "your *Shaliko*, the *Mashamshono* of my need."

In II. Cor. xi. 13, the "false apostles" are "*Shalike*."

The only place where the Greek *Episcopos* is hinted at is in St. Paul's address to the elders from Ephesus (Acts xx. 28), where he says they were "*Episcopes*," this being the Syriac transliteration of "*Episcopous*," rendered in E. V. "overseers." In v. 17, the Syriac makes St. Paul call them "*Kashishe*." The only other important instance of such a transliteration of the Greek is in Acts ii. 42, where "*Eucharistica*" is so treated: "The breaking of the Eucharist."

It is noteworthy that in Titus i. 5 and 7 there is in the Syriac no such confusion of the names "elder" and "bishop" as occurs in the Greek: the word for both in the Peshito is "*Kashisho*."

There seem to me to be many inferences to be drawn from these facts, which I shall leave to others to draw.

CANTERBURY CATHEDRAL IN AN UNSAFE CONDITION

Repairs Costing £14,000 are Immediately Necessary

DEATH OF THE BISHOP OF ST. HELENA

The Eve of the Opening of the Liverpool Church Congress

The Living Church News Bureau,
London, October 4, 1904.

WE ARE now being again reminded that though our old English Cathedrals are a most splendid legacy from the past—the Ages of Faith—their due maintenance and preservation as material fabrics must necessarily involve, from time to time, no inconsiderable expenditure. Only within recent years large sums of money have had to be spent on the reparation of both Peterborough and Exeter Cathedrals; and now the chief metropolitan Cathedral of England, Canterbury, has become to its official custodians, and to others who regard it with love and veneration, an object of grave solicitude on account of the decaying condition of certain of its most integral as well as decorative parts. The Dean of Canterbury appeals through the medium of the *Times* newspaper to all “who value the historic monuments of the English Church” for the means of preserving Canterbury Cathedral from “a great misfortune.” The Dean and Chapter were recently informed by their architect (Mr. Caroe) that the central tower of the Cathedral, commonly called the Bell Harry Tower, was suffering from grievous external decay. Accordingly, no time was lost in erecting a scaffold round the tower—the cost, £1,000, being defrayed by the Ecclesiastical Commissioners—in order that it might be minutely examined; and the result of this examination has shown that its condition is even worse than the architect apprehended. Nowhere does any break appear in the main walls; but there are cracks and fissures in the flanking angles of the tower. The mullions of several of the windows are in such a condition that large pieces threaten to fall away. One large pinnacle was found ready to fall at any moment, and had to be removed, while another, being quite loose, has been temporarily secured. The heads of the internal arches over the upper tier of lights have in almost all cases separated. Besides the central tower, the architect reports the roof of the south transept and of the western portion of the north aisle are urgently in need of repair; that in the stone work of the upper walls of the nave, the same form of decay is occurring as in the central tower; that the window in the western gable is approaching a condition of considerable jeopardy; and that the nave pinnacles are now in an advanced state of decay, and some of them dangerous. It is estimated that the total cost of repairs will amount to £14,000. There are, however, no resources at the disposal of the Dean and Chapter for so large an expenditure. It is absolutely necessary, therefore, says the Dean, to appeal to all lovers of the Cathedral, and to all “who honor the cradle of English Christianity,” for special donations. The appeal has been issued, it may be added, with the *imprimatur* of the Archbishop of Canterbury.

The Bell Harry Tower at Canterbury—constituting the chief external feature of Christ Church Cathedral—is generally recognized as a very elegant example of the perpendicular style; and is all the more notable a composition from the fact that it was not erected until the reign of Henry VII. (year of completion 1485), at which time the beautiful old Gothic forms may be said to have been all but *in articulo mortis*. The Dean of Canterbury, in his letter to the *Times*, speaks of the tower as having been erected by Archbishop Morton (1486-1500), but I am quite at a loss to know what authority he has for that statement. That celebrated Primate's name is no doubt correctly associated with some fine brick work at Hatfield and with Lambeth Palace Gate; but I think it can be conclusively shown that the Bell Harry Tower was entirely the work of Goldstone II., one of the very last Priors of Christ Church Monastery, and who also built Christ Church Gate, the familiar entrance to the Cathedral precincts from Mercery Lane. The present colloquial name of this tower is derived from “Bell Harry,” a small bell given by King Henry VIII., and placed on its summit under a pent house. It is still rung, among other purposes during the day, as a curfew at 8 p. m. The height of the tower proper is 235 feet (including the pinnacles, 249 feet 4 inches); and is, therefore, the loftiest Cathedral tower in England, except Lincoln central tower, which is 262 feet.

In the Consistory Court of Exeter, held at Exeter Cathedral on July 29th last, before Chancellor Chadwyck-Healey, Mr. H. C. Richards, K.C., on behalf of the vicar and church wardens

of Paignton, South Devon, applied for a faculty for the erection in Paignton church of a chancel screen upon the centre of which was to stand a holy rood, or crucifix, with the usual attendant figures of our Blessed Lady and St. John. According to the report of the case in the *Guardian*, said application was made upon the unanimous vote of the Easter vestry, and the opinion and support of the parochial church council; while it also appeared that in a parish of between 6,000 and 7,000 people no protest had been entered on the part of any parishioner. Mr. Richards contended that the discretion of the Ordinary could only be exercised where there was opposition, but here the Chancellor must decide on legality or illegality. The Chancellor, who reserved judgment, has now decided that so much of the application as related to the erection of the rood and the attendant figures must be refused. He is reported to have decided thus on the ground that “the exact thing proposed was formerly the subject of adoration in the same place and was a ‘station’ in processions.” If a faculty for them ought to be decreed, he thought it must be allowed by a higher court; and he confessed he should be glad if, upon a review of his judgment, the principles of law applicable to that class of cases could be more precisely and clearly established for their guidance. Notice of appeal was given. Evidently Chancellor Chadwyck-Healey is another ecclesiastico-legal functionary of the Protestant type, which has so long been tiresomely exemplified in Dr. Tristram. It may be remembered that the question of the legality of rood screens came before Sir Arthur Charles, the late Dean of the Arches, in the Pinner Rood Screen case, 1901, on an appeal from a judgment rendered by Chancellor Tristram in London Consistory Court, and was decided in the affirmative. It is now to be earnestly hoped that when this question comes up again—as it will in the Paignton case—in the Court of Arches, before Sir Lewis Dibdin, the new Dean of the Arches, it will be decided not only in the affirmative, but also on thoroughly sound ground, *i.e.*, according to Church law, and not Privy Council law.

The Bishop of St. Helena (the Right Rev. J. G. Holmes), who recently arrived in England from his distant island Diocese, has now deceased at the age of 64. He was ordained priest in 1864, and after holding in succession a number of assistant curacies, he was appointed in 1883 to the vicarage of St. Philip's, Sydenham, S. E. In 1889 he went out to South Africa to be Dean of Grahamstown and rector of the Cathedral, where he remained for ten years, holding also several other ecclesiastical offices during the same period, besides being editor for some years of the *Southern Cross*. In 1899 he was consecrated at Capetown as third Bishop of St. Helena. The Diocese comprises (says the *Times*) the islands of St. Helena, Ascension, and Tristan d'Acuna, and includes a mixed population of about 5,300, of whom 3,200 are Church members. There are five churches and a diocesan staff of four clergy. *R. I. P!*

The Cape Town correspondent of the *Church Times* hears that there is a prospect of Lord Halifax paying a visit to Cape Town before long.

The Church Schools Emergency League only came into existence in November of last year, and yet it has already been of vastly more service to Church schools, in the present fight with the Board of Education over the question of taking school children to church, than either the old established National Society or the diocesan associations, or all of them put together. The League held its first conference in Manchester last week, when about fifty members were present. Special attention was naturally given to the subject of the attendance of children at church, and the mind of the conference was embodied in a formal resolution in maintenance of that right; and the conference also expressed in the form of a resolution its hearty thanks to the Bishop of Manchester for his public repudiation of Sir William Anson's arbitrary attitude in this matter.

The Bishop of Winchester, writing to the clergy of his Diocese, states that a deputation (including, among others, Lord Selborne) have waited upon him at Farnham Castle and informed him that, as representing a large number of the laity of the Diocese, they desired to put at his disposal a guarantee fund of £500 a year for five years, to be used entirely at his discretion for the support of a Suffragan Bishop working in the Diocese of Winchester, the only conditions being that the Suffragan should be additional to the existing Suffragans, and that he should be a comparatively young man. The Bishop has accepted the offer.

The late Sir William Harcourt, the Liberal statesman, will doubtless be chiefly remembered by Church people, first for the

prominent part he took in the debates in the House of Commons on the Public Worship Regulation Bill of 1874, when his Protestant zeal in support of the Bill was plainly in excess of what Mr. Gladstone, his formidable opponent, tauntingly called his "rapidly acquired erudition" and the subject; and, secondly, for the role he played with apparently so much gusto as the Goliath of the Protestant party in his platform speeches and letters to the *Times* during the specially violent Protestant outbreak and agitation of 1898-1900. May God have mercy on his soul!

Church Congress work has again come round, the Congress of 1904 opening at Liverpool to-day. At least in respect to number of members, this Congress is likely to rival, if not out record, the London Congress, for already the number of tickets sold (at 6s. each) does not fall far short of 4,000. Mr. John Hart's Ecclesiastical Art exhibition, which has been since 1879 one of the most useful and popular features of the Congress, was opened by Sir Edward Russell, editor of the *Liverpool Daily Post*, and Lady Russell, on Saturday last. The loan collection, which is usually the most important feature of the exhibition, includes, among the interesting exhibits, his Majesty's loan of the very beautiful trowel and mallet, in gold and ivory, which his Majesty had used in laying the foundation stone of the new Liverpool Cathedral; the silver crozier of the Bishop of Liverpool; the chalice presented by the Armenians to Mr. Gladstone as a thank offering for that statesman's services to their country; and a chalice and veil said to have been used by St. Francis de Sales, lent by the Rev. J. Bell Cox of Liverpool. The collection is also rich in altar plate (including that for the new Liverpool Cathedral), crucifixes, carvings, embroidery, autographs, and so forth. Among the curios is a book said to be the oldest parish register in England, bearing date of the year of Elizabeth's accession to the English Throne. Several official gatherings preparatory to the opening of the Congress were held yesterday, viz., for women, girls, and young women, and for boys and lads. Lord Halifax presided last night at a crowded meeting of the E. C. U., held in Liverpool, the subject for consideration being the Athanasian Creed. A resolution, moved by Canon MacColl, deprecating any mutilation of the Creed or any alteration of its *status* in the Book of Common Prayer was carried. Lord Halifax, in the course of his speech, referred to the appointment of the Royal Commission, and said he should think it must give the Archbishop of Canterbury many misgivings to find himself discussing the conduct of his clergy on equal terms with those who formed the Commission. He must sometime wonder whether any Archbishop had ever found himself in such a position before.

J. G. HALL.

MURAL PAINTINGS IN PLACE

Daingerfield's Elaborate Work in the Church of St. Mary the Virgin, New York

THE ARCHBISHOP OF CANTERBURY RETURNS TO ENGLAND

The Living Church News Bureau, New York, October 17 1904.

THE first of a series of mural paintings by Elliot Daingerfield has just been placed in the Lady Chapel of the Church of St. Mary the Virgin, and was shown last Sunday for the first time. This canvas is seventeen by thirty-one feet in size and represents about two years' work of the painter. The subject of the painting is "The Epiphany." There are thirty-three life-size figures in the composition, a description of which follows:

It is not the intent of the composition to illustrate the historic incident of the visit of the Magi as it may have occurred, but rather to present it from the more theological point of view, that is, the Manifesting of Christ to the Gentiles.

The Gospel of St. Matthew makes no mention of the stable, but definitely uses the word "house": "and when they were come into the house, they saw the young child with Mary his mother." Taking this in its prophetic significance of the temple in which He shall reign, the Holy Child is shown enthroned upon His mother's breast, while she is seated upon a raised dais or podium of simple architectural lines.

The three kings make offering of their gifts in adoration. The Greek Gaspar, robed in royal red, presents his crown; a little to the rear Melchior, in a cope-like costume of gold and

blue brocade, raises his hand in benediction; while with prescient gaze, as if seeing into the far future, Belthazar the Egyptian stands facing the beholder.

On the left of the Virgin, St. Joseph, venerable and austere, gazes upon the scene in deep contemplation. Near him St. Anne, the mother of the Blessed Virgin, holds the partly open book of the prophecies.

The Holy Child receives their homage and adoration in grace and gentle serenity, the while, as if intuitively, one hand makes the Apostolic benediction.

To the right of this group the composition may be taken simply for what it represents, the caravan of the kings, or it may be considered as symbolic of the Church, which, planted first in the East, sent out its growth in long processional. The company so proceeding moves from this group, behind the screen, bearing various gifts. A small model of a Cathedral (Salisbury) is borne by four young men, suggesting those stately temples which shall be upreared in His honor.

Kneeling and making offering of her chalice is the white-robed figure of Faith. At the end, the figure of Hope addresses our attention to the central group; while beside her, the young boy with pigeons suggests the Purification. Seated on the lowest step of the podium is Charity, ever busy with the Master's work—her arms encircling two young children.

At the far corner the figure of the Roman soldier is introduced simply as a type of the careless outside world, looking on but not sharing in the Mystery.

The Eucharistic lights burn brightly. The altar cloth has its symbols and significance, and at the feet of the Virgin, incense burns.

These are the chief features of the great body of the work. The background is of serene blue hills stretching away on either side, surmounted by a calm sky in which are placed five figures of Cherubim, symbolizing the five wounds of our Lord—they bear the instruments of the Passion. Above all shines the Star of the House of David.

THE ARCHBISHOP RETURNS TO ENGLAND.

The Archbishop of Canterbury sailed from New York on the *Cedric*, on Friday of last week. He had come from Boston on Thursday and on that evening was the guest of the Pilgrims at a banquet given in his honor. There were present a large number of men prominent in religious, educational, professional, and business life. Among the guests were the Bishop of Ripon, the Bishop of Nebraska, the Rev. Hyla Holden, the Rev. J. H. Ellison, Mr. J. Pierpont Morgan, President Nicholas Murray Butler, and Major-General F. D. Grant. In the opening address, Bishop Potter told the Archbishop:

"You have taken a place in the hearts and affections of the American people of which I believe you are little aware. There is always interest in welcoming a person who holds a distinguished office, but it is not merely the Archbishop of Canterbury whom we have come to know and love. You have gone nowhere, either in Canada or the United States, without personally endearing yourself to the hearts of all with whom you have come in contact."

In his reply the Archbishop said he could not find words fittingly to answer such words of kindly feeling, although he could not plead lack of practice in excuse. He continued:

"I have been leading the strenuous life since I came among you here. It has been one generous, cordial, hearty, continuous welcome wherever I have been. I have not words to express my gratitude for it. I have been everywhere so highly honored, and I shall go back to the comparative insignificance of my position on the other side of the water, if not a wiser, certainly a happier man—happier for the wide circle of those whom I honestly look upon as among my permanent friends. . . . I have tried to grasp and understand the lessons I have learned, and I shall carry back with me much to meditate upon, and, I trust, to profit by. I bid you farewell to-night after an experience so pleasant and remarkable as to make one take a different view of things. It was not only the great hospitality that was shown me, but the depth of the friendship evinced. I shall carry away with me the fondest recollections of America and the Americans."

THE ACTORS' CHURCH ALLIANCE.

In the Church of the Holy Communion last Sunday evening was held the first New York service of this season for the Actors' Church Alliance. The rector, the Rev. Dr. Henry Mottet, was the preacher. The October reception of the Alliance was held in Holy Communion parish house Thursday afternoon of this week.

REMEMBER to begin and end the day with God.—Jeremy Taylor.

ROME AND THE CONCORDAT

The Vatican Protests its Loyalty to that Instrument

SOME INDICATIONS OF A COMING RAPPROCHEMENT IN ITALY

Religious Pilgrimages on the Increase

The Living Church News Bureau, Paris, October 1, 1904.

ROME AND THE CONCORDAT.

THE question which has been so long in the air, and moreover, which seems likely to remain there for some time, that of the concordat between the Roman See and the French Government, its retention or its repudiation, is still holding the interest of onlookers both at Rome and in Paris.

So those who are likely to be affected by the diminution or deprivation of income in consequence, are looking forward to the matter and manner of meeting the difficulty. In one instance this has taken practical form in the case of the townlet of Plaisance not far from the Capital.

M. Soulange Bodin, curé of Plaisance, has laid his plans to replace, by parochial societies—we should call them local committees—an administration which would see to the financial wants of the incumbent and church, that which the State disallows.

So novel an idea has this appeared to many French Roman Catholics that even the secular papers are sending reporters to the parish in question, to enquire into the process that has been inaugurated, and to inform themselves whether this is done with the Archbishop's authorization.

This answer seems to have been to this effect: "That the Archbishop had nothing to say in the affair; the curé in a parish was at full liberty to set on foot whatever works or combinations he might choose for the maintenance of the well-being of the parish."

This is certainly the beginning of the working of a Voluntary System, which, if it has its good, has also its dangerous side—as many of us know to our cost in England as elsewhere.

No doubt, however, when and if it comes to be put in practice extensively, the Archiepiscopal authorities will know how to safeguard the situation.

The *Voce de la Verita*, a well-known Church organ in Rome, has ceased its issues, but the *Osservatore Romano*, in reply to M. Combe's recent speech (at Auxerre) gives utterance to this effect:

"That the Holy See has always given every attention and treated with consideration the proposals made by the French Government for filling a vacant see, even in cases when it was not previously informed privately of them according to custom. That the Holy See has never rejected a subject, presented by the French Government for an episcopal see, on account of his political opinions being in favor of the Republican form of government; the motives which have guided the Holy See in such cases have always been canonical ones, and as such recognized by the Concordat itself. The Holy See has never denied the binding character of the Concordat—that is to say, of the 'Concordatory part' as distinguished from the Organic Articles, nor has it ever sent the French Government any declaration concerning the Separation of Church and State, or any threat regarding the French protectorate in the Orient."

Always ready to see meaning in each movement and action of the Vatican, Italian journals comment on the residence taken up by Cardinal del Val at Castel Gandolfo, a once summer residence of the Popes. It is surmised that this points to a possible occupation of the famous *villgitura* of Roman Pontiffs, by the present Pope Pio X. at no very future time. A picturesque account is given of the state enjoyed by the Pope's right-hand man, Cardinal Merry del Val, of his goings out and comings in, and of the respect with which he is always treated; the military salute he receives from the soldiery, etc. The *Guardian* correspondent sums up:

"What the Italian Government does for Cardinal Merry del Val would be done with interest for Pius X., and the Government is determined that the Cardinal's visit shall be an object-lesson of this obvious truth."

But not from this alone, but from many small pointings, it does seem as though things were pointing to a *rapprochement* between the Vatican and the Quirinal.

It has been decided that the transfer of the remains of Pope Leo XIII. from their present resting place, to St. John Lateran, where his tomb is to be placed, shall take place in the month of November. Cardinal Respighi has been charged with

the duty of making the necessary arrangements with the secular authorities. This will take place during the day. On the occasion of the same ceremony in the case of Pio IX.'s remains, certain disturbances occurred, which it is sought to avoid.

The gathering of "Freethinkers" in Rome has been made a subject of distinct comment on the part of the Vatican. This gathering was supposed to be international. Representations will be made through the Pope's Nuncios at the courts of the countries to which they are accredited concerning the affair.

The *Journal de la Grotte de Lourdes* tells us that during the month of August last, 17,000 masses were celebrated at Lourdes, and 140,000 communions made. It is certainly the case that in this year much more enthusiasm was manifested than has been the case in former years.

Whether this was owing to the threatened cessation of the pilgrimage to Lourdes in consequence of Government interdiction, or to the growing fame of the cures recorded may be a question. The fact, however, remains.

A somewhat marked feature at the present time (not only in the case of Lourdes, but in other instances as well), is the increased number of pilgrimages to local places of religious interest as also to centers which would naturally attract, as Jerusalem and the Holy Land, Rome, and others.

That this movement in favor of pilgrimages is much fostered by the facilities of travelling in the present generation none would dispute.

But beyond this, there is a spirit abroad which is infectious. It is indeed but history repeating itself. Yet it shows at the same time that the want of being in touch with religious centres is a very natural as well as helpful adjunct in forwarding the interests of a Church. It may be a question whether this element has not been too much left out of sight in the work which the Reformation undertook to do for certain parts of Europe. In the less civilized (speaking generally) countries, which own to the term either Orthodox or Roman Catholic, this is certainly the case, as, for instance, Russia. It would not be too much to say that to a very great extent the loyalty of the Russian peasant to his Church is due to his once-in-life accomplished pilgrimage to some favorite Lavra, or sacred place of religious attraction.

At these centers he finds his religion and the faith of himself and his father honored by gorgeous ritual, himself received as a guest and pilgrim; and while performing a duty of love and veneration, his senses, as his heart, are engaged. Nor for an instant does he regret the hundreds and in some cases thousands of miles that he has travelled in order to pray at the altar of (say) so glorious a shrine as *Troitzka*, or to have drunk of the water of the clear and (assertedly) miraculous spring of Pochaef.

Within a smaller area, from Spain and France pilgrim parties are multiplying themselves every day to Rome. Perhaps one of the Pope's not least arduous duties is the reception of these many groups which come and go continually in the Eternal City. Within itself, Spain is perhaps the country in which pilgrimages to local centers are more especially in vogue—pilgrimages, that is to say, in less portentous numbers than in similar cases in Russia. There the numbers eclipse those of any other country.

Two such pilgrimages are now in view in Spain, one to Begoña, in the Biscaya, the other to Zaragoza in honor of Our Lady of the Pillar. The latter will certainly be a gathering of interest to others besides those who may go thither from purely religious motives.

GEORGE WASHINGTON.

WHAT the world is demanding to-day is more young men and young women with a fixed, determined purpose in life, and the energy to carry that determination to a successful conclusion. It is too full already of shifting, careless, good-for-nothing, aimless, and indolent hangers-on and loungers on the street corner and in saloons. Men with a purpose are wanted in the factory, in the office, in the store, on the farm, and in every department of life. Education alone will not ensure success. The scholar must have energy and a fixed purpose, or he will be but a piece of polished driftwood. No greater mistake can be made by our young people than that the world is waiting for the graduates of our colleges and high schools. The world is waiting for men and women—for those who have a true ideal of life, who mean to do something, and who are ready to toil patiently and make sacrifices in order to do it.—*Selected.*

ALL GREAT MINDS should be aids to lesser minds; therefore make use of them, not counting them the goal of your ideals, but as stepping-stones to it.—*Selected.*

General Convention

THE main feature of the second week of the General Convention in Boston was the debate on the divorce canon. As a debate it lacked the vim and go of the debate on the same subject three years ago. There was tremendous pressure to be heard, but nobody had much to say that was new. In committee of the whole, when deputies from Missionary Districts are permitted to vote and when the vote is taken by division, the principal section carried by the close vote of 214 to 191. On a vote by orders the same section was defeated, but by a constitutional majority only. There was a real majority in both clerical and lay order, the vote being 30 to 21 in the former with 10 divided, and 25 to 24 and six divided in the latter. Divided votes are counted in the negative. Some great speeches were made, but there was no "dramatic moment." The minority report had been withdrawn before the conclusion of the debate, and the Rev. Dr. Parks of New York, taking the negative side, pushed a well-engineered campaign to victory, even if it were a narrow victory. Inquiry among leaders both for and against the canon now proposed in the Church brings out the fact that neither side is sure what it will do next, if it does anything.

The Archbishop of Canterbury sailed for home, and it is difficult to imagine that he has left an enemy in all America. Nobody who heard him a dozen times, as I did, could fail to see personal religion. It mattered little to whom he talked, whether to the Brotherhood in Philadelphia, or to great men in Boston, he invariably veered around to the spiritual, and to the effect of the precepts of Jesus Christ's Gospel, upon the spiritual nature. The Archbishop walked upon nobody's pet notions. Instead, he talked international, national, and individual peace. The reason he did so was his realization of the fact that the heart being in the right place, and belonging to Christ—that was a favorite figure with him—all else follows in a natural way. All of the nice things that have been written about him are deserved. He was the same in private that he was in public. It is true he did not come over to negotiate a treaty, or to gain any trophy of control over our branch of the Church, but it is also true that the Church of England and the Church in America are a good deal nearer together because of his visit. He had left Boston but he had not gotten aboard ship in New York harbor when the House of Bishops adopted two resolutions asking the Archbishop of Canterbury to do certain things in bringing about settlement of differences in Church missions in the Far East. The House of Bishops never would have ventured to do that had the Archbishop not been here. If the world loads upon the Anglican Communion some burdens, the carrying of which may bring about greater political, moral, and social righteousness of mankind, it is well that the two great English-speaking branches of that Communion have common understanding and purpose, and that they lift at the same time and in the right places, in the bearing of that burden.

Solely to help him and set me right, will the reader let me be personal for a moment? A fortnight ago, from Philadelphia, I sent accounts of enthusiastic meetings of young Churchmen. Most of these meetings were described by me as the largest ever held by the Brotherhood of St. Andrew, and as being filled with a consecration that meant results, if cultivated and encouraged. From Boston I have been sending accounts of missionary meetings held by the General Convention, that have been filled with missionary zeal. I have described these meetings with adjectives that some may have deemed extravagant. Will the reader tell me if I am wrong? Is zeal for missions increasing in the Church? When you see four hundred clerical and lay deputies in the body of the church, and fifteen hundred other people in rear seats, on platform and in galleries, does the sight indicate interest? And when a good point is made, a noise arises that you know would be clapping of hands and stamping of feet if realization of the character of the place did not stop it; does that noise indicate enthusiasm? And when you must get tickets in order to secure admission to all meetings, Woman's Auxiliary, Girls' Friendly, Church Unity, Sunday School, to anything indeed that stands for the increase of the Gospel, and are not always sure of getting in even if you do have tickets because so many others are there on the same errand, does your experience indicate that the Church is aroused to its duty,

somewhat, more than it used to be? If you answer in the negative to all of these questions, be good enough to say what these things do indicate. The things I have described really exist. There is no doubt about that. And the point I wish to make is that I have not lost my balance, but have remained what a reporter ought always to remain—eyes and ears for other people.

Next to the debate on the Divorce canon, the most striking thing of the week was the report, made by a committee of which Bishop Potter of New York is chairman, and admirably read to the Convention when sitting as a Board of Missions by Bishop Burgess of Long Island. It was on immigration. It pointed out that the races that have come to America in the past and have been fairly well assimilated, have been Anglo-Teutonic. The Church has, in large measure, controlled them, or if not always the Church, then Protestant bodies have kept them in control and in training. Now, however, two-thirds of all immigration coming to these shores is from southern Europe. The report did not say this immigration cannot be assimilated, but it did say that if it is to be educated and controlled, somebody must be up and doing. For example, the birth rate of Italy exceeds the death rate by 132,000 annually. But Italian immigration into the United States is 350,000 a year. That is, the United States is annually rearing an Italy larger than is being reared in Italy itself. And this Italy, and indeed this southern Europe, is not going west. Instead, it is remaining, through its own inertia, in the East, filling our hospitals and often our jails, supporting the yellow press, and refusing to become American in language or sentiment. The report recommended to the Board, and the recommendation was adopted, the inauguration of work among this immigration. It was stated that a larger share of it than might be supposed is religiously unattached. The form of work suggested is the placing of chaplains on board the ships, thereto work during the voyage at the task of educating, inspiring, and directing some of these newcomers. It seems a small weapon to combat a big evil, but the report wisely recommended a small and perhaps experimental beginning. Special gifts must be secured to support it. The committee thought immigration commissioners and steamship companies will cooperate. Nobody is now doing work like it.

Business matters of the week included the granting to Bishops who have resigned their sees the right to seats and votes in the House of Bishops, and the resignation of Bishop Jaggard of Southern Ohio. The Sunday School Instruction Committee was completed and organized by the election of Bishop Talbot of Central Pennsylvania as chairman and the Rev. Dr. H. L. Duhring of Pennsylvania as secretary. The committee represents the interests of the General Convention in instruction of the youth of the Church, and in improved methods of Bible study. There were applications from many Dioceses for permission to use the English Revision of the Bible in reading lessons at Morning and Evening Prayer, and a few applications for permission to use the American Revision. The Deputies favored the use of the English and commended the excellencies of the American Revision, but the Bishops thought that marginal readings having been granted so recently, any further concession is premature and needless. Conflict having arisen over jurisdiction in China, the Bishops insisted upon the rights of the American Church in Shanghai and Hankow, and asked the Archbishop of Canterbury to assist in the adjustment. The English division of territory ignores the jurisdictions of Shanghai and the Kiangsu country, although work was started by the American Church before the English Church went to Shanghai. The Bishops and clergy on the field have already agreed upon a settlement. Consent was given by Bishops and Deputies to the consecration of the Rev. Edward W. Osborne as Bishop Coadjutor of the Diocese of Springfield, and the consecration will take place in the Church of St. John the Evangelist on the morning of the Twenty-first Sunday after Trinity.

Meetings of unofficial organizations within the Church have been more largely attended than usual during a General Convention. The Church organization to improve labor conditions went to Faneuil Hall, and filled it as matter of course. The Girls' Friendly met in Trinity Church and some ticket-holders could not get in. The Church Unity Society would

have had a large attendance but for a severe storm. Virginia, Cambridge, Berkeley, and other seminaries have had big reunions of alumni, and Bishops have been kept busy nightly attending them. A day-time Woman's Auxiliary meeting, held to hear reports from fields, was so large that adjournment had to be taken one day to Trinity Church, and the attendance there was sufficient to fill all pews save those in the gallery.

Boston is lavish in its hospitality. The noon luncheon, furnished both to Bishops and Deputies, is convenient for a meeting place, and valuable to others beside newspaper men to find out what is going on. During the week there was a reception at the Massachusetts Academy of the Fine Arts, attended by three thousand persons, many of them the men and women who make Boston's business, philanthropy, and culture. There were many receptions attended by the lady visitors, and on Saturday, in perfect autumn weather, there was a trip to Lexington and Concord. Contrary to the fears of some, the social side of the Convention not at all hampers the real business for which Bishops and Deputies came together.

EUGENE M. CAMP.

THE SECOND WEEK IN DETAIL.

MONDAY, OCTOBER 10, 1904.

BOSTON, October 10.

ON the first day of the second week, the Bishops negated the constitutional amendment to make the office of Presiding Bishop elective for three years. The Deputies confirmed the election of the Rev. Edward W. Osborne of Boston to be Bishop Coadjutor of Springfield, and both Houses voted unanimously to hold the General Convention of 1907 in Richmond, there to celebrate the three hundredth anniversary of the founding of Jamestown and the planting of the Church in North America.

The day was dull in both houses. Bishops discussed, it was said, some matters relating to new Missionary Districts, and failed to adopt the constitutional amendment tentatively adopted in 1901, making the Presiding Bishop's office an elective one. They ratified that granting privileges of the House to Bishops who have resigned their sees because of age or infirmity, and also that making a Missionary Bishop the Bishop of any Diocese carved out of his jurisdiction, "if he shall so elect."

WEST TEXAS AS A DIOCESE.

In the House of Deputies the REV. DR. ALSOP, from the committee on the Admission of New Dioceses reported favorably to the request of the Missionary District of Western Texas to be admitted as a Diocese under the name of West Texas. It was explained that the new Diocese has sixteen parishes, thirty-two missions, three thousand communicants, three fairly well endowed schools, \$28,000 for the endowment of the Episcopate, and a guaranty of \$73,000 in all. The vote was affirmative and having already passed the House of Bishops, is now effective.

The REV. DR. WILLIAM B. BODINE of Pennsylvania offered two memorials, which were referred to the committee on the State of the Church, one of which was in the interest of international, industrial, and individual peace.

ENGLISH BISHOPS RECEIVED.

The REV. DR. GROSVENOR of New York, from the committee on reception, presented the Bishops of Ripon and Hereford. In welcoming them the Rev. Dr. McKim mentioned their educational purpose in coming to America. His address was a model of delicate courtesy.

In reply, the BISHOP OF RIPON said: "We bring no other message than that of peace in coming to these shores. It is by the methods of coöperation and the instilling of the attributes of peace that the good work of the ministry shall be effective and by which only can the spirit of power be evolved. It is in peace among the English-speaking people and among the Church at large that lie the great principles for any ultimate good."

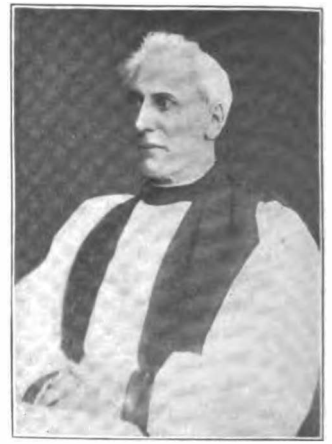
The BISHOP OF HEREFORD said he would find shelter behind the Bishop of Ripon, who could speak so much more effectively for the appreciation of the reception accorded here to the English visitors. Two impressions, he said, he would take home with him. One was the keen and active interest taken by the laymen in all the affairs of the Church in this country. The other was the immense power of the clergy all over the continent, which he believed was due to a more democratic condition which prevailed in this country. The great power of the Church of Christ in the coming years he believed is to be found in the power of social democracy. He assured his hearers that, having come here to learn, he is carrying home with him many other things which will be of the greatest usefulness to him in his own work at home.

A letter from the Archbishop of Canterbury addressed to Mr. George C. Thomas was read, as follows:

"Let me at once tender to you and through you to the Convention, or to its responsible authorities, my most cordial thanks for the munificent contribution to the Society for the Propagation of the Gospel which you have transmitted to me as the outcome of the offertory on the opening day. I know how warm will be the appre-



WM. BOYD-CARPENTER, D.D.,
BISHOP OF RIPON.



JOHN PERCIVAL, D.D.,
BISHOP OF HEREFORD.

TWO VISITING BISHOPS FROM ENGLAND.
[By courtesy of the Boston Herald.]

ciation in England of your gracious action in assigning to the venerable Society on this memorable occasion the moiety of the money generously given at that solemn service.

"Such a gift, of high value in itself, is of greater value still as a recognition of what the Church in America feels about the Society which is identified so closely with her earlier records."

TUESDAY, OCTOBER 11.

Tuesday saw the beginning of the discussion of the canon on Marriage and Divorce, the committee reporting on the morning of that day. In the afternoon the Convention sat as a Board of Missions. At night a reception was given to Bishops and Deputies in the Massachusetts Academy of the Fine Arts, which was attended by three thousand persons.

HOUSE OF BISHOPS.

The Bishops, on Tuesday, gave approval of the election of a Bishop for the Missionary District of Cuba, and congratulated the children of the Church, by resolution, on the amount of the missionary offering of Sunday Schools last Lent. A committee to consider a Board of Examiners for Holy Orders reported the purpose most easily reached by coöperation of heads of the several seminaries. New canons on Ordination were approved, and Bishops to complete the national Sunday School Commission were named as follows: The Bishops of Central Pennsylvania, Delaware, Connecticut, and Newark, and the Bishops Coadjutor of Chicago, Pennsylvania, and New York. A committee to consider the memorial of the Colored Workers' Conference, on the election of colored Bishops consists of the Bishops of West Texas, North Carolina, Washington, Virginia, and Newark. Bishop Weed of Florida appeared in the House for the first time, after an injury received in New York while on his way to Boston.

HOUSE OF DEPUTIES.

In the Deputies, before the report of the committee on Canons, a discussion was had over representation of Missionary Districts, whether the phrase "in the United States," includes the old United States, or whether it includes Honolulu and the Philippines as well. The question was referred.

NO LAY VICE PRESIDENT.

The House vetoed, by a decisive vote, the proposition to choose a lay Vice President. It was felt that the present usage is quite sufficient.

MARRIAGE AND DIVORCE.

The Rev. Dr. F. P. Davenport of Tennessee, chairman, reported the new canons proposed on Marriage and Divorce:

PROPOSED CANON ON MARRIAGE AND DIVORCE REPORTED BY THE COMMITTEE ON CANONS.

"The Committee on Canons, to which were referred various resolutions proposing to amend Title II, Canon 13, respectfully offers the following:

"Resolved, the House of Bishops concurring, That Title II, Canon 13, § III., be amended so as to read as follows:

§ III. If any Minister of this Church shall have reasonable cause to doubt whether a person desirous of being admitted to 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, nor to any person who shall solemnly aver that he, or she, was the innocent party in a divorce for the cause of adultery.

"Resolved, the House of Bishops concurring, That Title II, Canon 13, § II., be amended so as to read as follows:

§ II. No Minister shall solemnize a marriage between any two persons, unless by inquiry, he shall have satisfied himself that neither person

has been or is, the husband or the wife of any other person then living, from whom he or she has been divorced for any cause arising after marriage.

Resolved, The House of Bishops concurring, that Title II., Canon 13, § iv. be amended so as to read as follows:

§ iv. If any question shall arise under § iii. of this canon in a Diocese or Missionary Jurisdiction in which there is no Bishop, such questions shall be referred to some Bishop to be designated by the Standing Committee; and the Bishop to whom such questions have been so referred shall thereupon make inquiry in such manner as he shall deem expedient, and shall deliver his judgment in the premises.

Resolved, The House of Bishops concurring, That Title II, Canon 13, § v. be and the same is hereby repealed.

By order of the Committee,

Signed, F. P. DAVENPORT, *Chairman.*

J. H. ECCLESTON,
JOHN FULTON,
G. MCC. FISKE,
D. B. LYMAN,
W. H. LIGHTNER,
F. L. STETSON,
C. G. SAUNDERS,
C. H. STANLEY,
F. A. LEWIS."

MINORITY REPORT.

"We, members of the Committee on Canons, respectfully dissent from the report of the Committee, on the subject of marriage and divorce, and recommend the adoption of the following:

Resolved, The House of Bishops concurring, That Title II., Canon 13, § iv., is hereby amended, so as to read as follows:

§ iv. Questions touching the facts of any case arising under § ii. of this Canon shall be determined by the record of the Civil Court which adjudged or decreed the divorce, a copy of which, under the seal of said court, shall be furnished the minister requested to solemnize the marriage.

"J. LEWIS PARKS,
HENRY S. NASH,
R. H. BATTLE."

THE REV. DR. PARKS (N. Y.) began the speech-making, saying he was thrown out on the skirmish line. A New York deputy suggested executive sessions, but others declared the Convention is not a star chamber, and members have no objections to their views becoming known. The speaker made his appeal to the laity; the clergy have already made up their minds. Anyhow, it is a question which the laymen of America must decide, and in that term he included the women, for ultimately, whether sitting in Convention or not, the women have large voice in the determining of policies, and the success or failure of projects.

The Deputies sat as a Committee of the Whole, and Mr. Joseph Packard of Maryland was in the chair. There came into the discussion on this day no suggestion of acrimony. Even when Dr. Parks referred with some vehemence to a recent utterance of Bishop Doane, condemning strongly both its expressions and the propriety of making them at the time and in the manner they were made, the best good nature prevailed. "It has recently been said," continued the Rev. Dr. Parks, and referring to Bishop Doane's assertions, "that a passage contained in the nineteenth chapter of St. Matthew is disputable, and that no attention should be paid to it. That is dogmatism, pure and simple, and it is uttered by an eminent Churchman who makes the mistake of putting his own character and position ahead of any proof.

"The conscience of America will never accept such a dictum. They will examine their Bible, and they will find that a man who has an adulterous spouse may put her aside and take another, and vice-versa, and no legislation of any Convention will affect us one whit.

"It is absolutely untrue that no re-marriage was ever heard of in the early Church. It is disputable, and I dispute it. There is nobody who knows anything about the facts who does not know better. The eminent gentleman (Bishop Doane) said here in Boston a few years ago that there was no census of the first 300 years of the Church. I appeal to his earlier, wiser, better judgment.

"If you go to the country with this implication hanging to this canon, you will never have the ear of the American people, and the women especially, for the implication would simply undermine nine-tenths of all marriages in America.

"This is from a reply made by the Bishop of Albany to a question about marriage: 'A distinction must always be kept in mind, and a marked difference among three things—an annulled marriage, a separation, and what is called a divorce, with right to remarry. In the case of ante-nuptial sin, the marriage is not dissolved or dissoluble. It was never made. There was not any marriage.' Suppose that Christ were here, and said to us: 'He who is without sin among you, let him first cast a stone!' Do these persons know anything about the weakness of human nature, about the sins and sorrows and temptations and miseries of mankind, that they would adopt a law with the implication that if it can be at any time shown after marriage that the man or the woman was unchaste before marriage, they are not married?"

JUDGE BATTLE of North Carolina was the second speaker. He was one of the three signers of the minority report. "In our report," said he, "we have put it upon the clergyman to get the legal proof showing which of the parties is the guilty party. No civil court in America should adjudge any party to be divorced from another unless it appears upon record what is the cause of the divorce.

"There is nothing in the Prayer Book to prohibit a re-marriage after divorce. The words: 'Whom God hath joined together let no man put asunder,' are joined with these: 'As Isaac and Rebecca lived faithfully together,' etc., 'keep the covenant you have made.' I ask any lawyer here whether a covenant isn't a contract, and, if one breaks it, the other is not released? That is so as a matter of law and of morals.

"I have been teaching the Bible for 40 years, and I have tried to found my faith and that of others on the Sermon on the Mount. Matthew was one of the Apostles who heard it, and he delivered it literally and must be accepted. I believe the Lord made it perfectly proper for a man or a woman whose partner has broken faith to marry again. What is the result of the contrary doctrine? In many instances you will have two adulterers instead of one."

Replying to Judge Battle, and speaking to the question, the Rev. JOHN WILLIAMS of Nebraska, who sits well forward and pays the closest attention to details of all debates, said:

"According to the doctrine of the deputy from North Carolina, if a man ceases to love or cherish his wife as he said he would do, let her get a divorce. If a woman ceases to cherish her husband as her vow calls for—and thousands of very good women do not—let him get a divorce. That dogma is utterly null and void, and would result in making the divorce laws of the Church as loose as those to be found in any state in the land.

"I am doubtful of the full meaning of the 19th chapter of St. Matthew's Gospel, or of the 5th. But I don't want to give the benediction of the Church of God to a marriage of which I am in doubt. I have only done it twice, because I felt I had not the right to refuse it, but I was in doubt and my conscience troubled me. When for the second time the woman said 'I will,' I wondered in my heart, Will she? She had said the same thing before and proved faithless.

"I don't want to take the record of the civil court as a proof that this or that person has a right to remarry in the Church. Out West you can get a decree in any court almost, by publication in a little paper with a circulation of two or three hundred. There is absolutely no record to show whether she or her husband is the guilty party. And yet you would say if she comes to me after such a divorce I must marry her on the showing of the records in the civic court."

MR. E. P. BAILEY of Chicago said: "I have been struck by the increasing number of divorces for trivial causes, where agreement to separate was made without reference to the main cause for divorce; in fact, where the main cause cuts very little figure and neither party cares much about it so long as they are granted a divorce and allowed to marry again.

"The safety and welfare of the American people demand that Christian people at once and everywhere shall take a stand which shall show them to be opposed to this looseness in the marriage vow, and do all they can to prevent making it easy for the parties to remarry as suits their convenience. I am in favor of the report of the committee and shall so record my vote."

The Rev. Dr. RINGGOLD of Tennessee said: "After 79 years' membership in this Church, and after 43 years' ministration at her altars, I am free to confess that at the last, within a very short time, I have changed my views in regard to this matter of divorce. If the Church had the privilege of granting divorces, after hearing all the testimony and passing upon it, then she might claim the privilege of re-marriage. But as she has not the right to unmarry, neither should she claim the right to remarry. We all know that the civil courts are not infallible, and yet we are compelled to take their judgment and their decisions. Far be it from me to condemn those who have obtained divorces upon right grounds, but if they are satisfied to be unmarried by the civil power, why should they not be satisfied to be remarried by the civil power?"

MR. C. H. STANLEY of Washington said: "I would prefer the present canon to any canon which would allow or compel the conscience of the Bishops or the clergy of this Church to be controlled by the finding of a judge or jury. When you take the records of the court, what have you got? Perchance, a decree of a court in practically an ex-parte proceeding, by publication simply. A woman is in South Carolina; a man is in the state of Nebraska. He applies for a divorce. An order of publication is issued, and it is put in some little country paper. Testimony is offered on one side, and the decree of the court is simply that John Smith has obtained a divorce from Mary Smith.

"In some jurisdiction you have testimony taken orally. That testimony for the sake of the high standing of the parties is often taken from the records of the court. If this Church were able to say how divorce proceedings should be conducted, it might be able to rely on the records. But at present the record is absolutely useless in the majority of cases.

"I believe with Chief Justice Field that marriage is more than a contract; it is a condition. It is the foundation of society. I contend that this Church ought to turn its face against divorce. I don't believe in the report of the minority, for the reason that I believe it would establish a most dangerous doctrine."

THE REV. G. B. VAN WATERS of Oregon said: "I am astonished at what I have heard here. We are asked to set up higher standards than Jesus Christ Himself. Jesus told His disciples they had the right and it was their duty to marry again the innocent party in

case of adultery. We have heard here this morning that divorces are granted in numerous trivial causes; and they ask us to say that because divorces are granted for trivial causes we will grant no divorce for any reason whatever, though Jesus Christ Himself made the saving clause.

"If we are more requiring than Jesus Christ Himself when we say to the applicant for marriage, 'You may go elsewhere,' I am sure they will go elsewhere for Baptism, elsewhere for Confirmation, elsewhere for Holy Communion and for the blessings of Christ. Are we not doing well if we ask no more than Jesus asked? I have been watching the operations of a certain denomination which has set up higher standards than Christ in this matter, and the result is that tens of thousands will have nothing to do with it. We do well to let well enough alone. Let us not try to improve upon the standards of Christ."

During the debate of this, the first morning on this topic, interest was keen. Galleries were filled, and deputies moved forward to vacant seats, in order to hear more perfectly themselves, and to give room for visiting clergy and laity in rear parts of the church. On the platform, the Archbishop of Canterbury was a keen listener. The committee of the whole sat, up to the time of the morning adjournment.

BOARD OF MISSIONS.

In the afternoon the Convention went into a session of the Board of Missions. And it was all there. That is, the Convention did not feel, as in San Francisco, that the night sessions were mere missionary meetings, and not a part of the Convention. Sessions being in the day time, the Convention attended them. Some wondered if missionary interest were not over-fostered by desire to see the Archbishop of Canterbury, but it is to be recorded that the Convention is quite as filled when it is known that only missions are to be discussed as when canons are to be talked about, and the crowds are almost as large when it is not expected that the Primate of All England will be present. That is to be set down to the credit of the Deputies—the Bishops can always be counted upon—and it is one of the conditions that it is again to be regretted that the late Bishop Dudley did not live to witness.

There came up the question whether the Deputies should cease discussion of canons for three minutes at noon to say prayers for Missions. One deputy—never mind his name—was bold enough to suggest that the members are here to legislate. The Rev. R. P. WILLLIAMS of Washington, who is nothing if not missionary, asked what in God's name the Convention is for if not to be missionary, and there was such instant approval that applause followed. It was applause that forgot itself, and stopped the moment it remembered where it was. The rebuke of the chairman was proper, but it was not deserved. The outburst was simply an expression of a growing sentiment. Prayers for Missions are to be said at noon each day, and by a vote of the Deputies that was not perfunctory. The committee on Rules of Order reported that noon-day prayers were "inexpedient," and the Convention overruled its own committee.

China and Japan missions were presented on Tuesday afternoon, and the addresses, especially that of Bishop Partridge, were thoroughly enjoyed. Bishop Graves and the Rev. Logan H. Roots spoke for China. Both referred appreciatively to the late Bishop Ingle.

BISHOP GRAVES declared the work of the mission to be the training of Chinese leaders rather than the evangelization of the masses. Yet the Chinese, in the mass, are coming to the Church as they have not done heretofore. Membership is now 4,439, and fully 1,000 more await further instruction, and will be added during the year. The educational problem presses quite as hard as does the Christian propaganda. The Bishop is compelled to fight without reserves, and has often to retire because of sporadic support instead of a steady one. He appreciated, as did others, the having of the General Convention, representative of the whole Church, before him, and time enough in which to present the situation in the China field in some measure of completeness. He said he had long waited for the opportunity which the new rule of the Convention afforded him.

BISHOP MCKIM said the one topic in Japan is the war, and it is working serious injury to the congregations of the Church there. Soldiers get no pay, and some have families too. An endowment is now creating for the support of a Bishop who may be a Japanese. The temptation to spread Japan work out there is great, but it is being fairly well withstood. Three Church buildings are greatly needed in Tokyo. Institutions in his Diocese were never more flourishing.

BISHOP PARTRIDGE kept the Board in constant good humor. He did not occupy all of the time allotted to him, but many wished that he might have done so. A point he made was that Christianity cannot be hurled at the people of the East. It must be taught. Another point was that Protestant missionaries have taken to Japan a God of dogmatism instead of a God of Love and of nature.

CHURCH BUILDING FUND COMMISSION.

The report of the Church Building Fund Commission was presented. It asked for the enactment of a new constitution for that body, and the constitution proposed was adopted. The principal change makes the membership of the Commission consist of all the Bishops "and of twenty members at large to be appointed by the Pre-

siding Officer of the Board of Missions"; and provides for a smaller body consisting of seventeen "trustees."

WEDNESDAY, OCTOBER 12.

The features of Wednesday were the resignation of Bishop Jaggar of Southern Ohio, the sending of a letter by Bishop Doane to be read in the House of Deputies explaining his views and his recent utterances on the re-marriage of divorced persons, and the rather tiresome debates in the Deputies, where discussions on the divorce canon reached at times those stages that might almost be called personal. That is, healthy heat developed. A further incident might be added to the list. Mr. J. Cameron Buxton of North Carolina, the physical giant of the Convention, returned, under cover of discussion of the divorce canon to the Subway Tavern attack. He said that liquor is at the bottom of most marital troubles, and that Churchmen ought not to establish saloons. He was promptly called to order, but declared he got in all he wanted to say. It is stated in the Convention and in New York, with what truthfulness cannot be ascertained, that Bishop Potter was deceived in two respects in the famous Tavern incident. One was that he did not imagine that hymns were to be sung, and he did expect others of the City Club members would be present. He has said nothing, but it is declared that he has done a good deal of thinking. Endeavor has been made to run these reports to some authoritative source, but to no avail. He will not talk, and nobody else can do so for him.

HOUSE OF BISHOPS.

The Bishops received names for Missionary Bishops to Hankow, Salt Lake, and Cuba, and received the resignation of Bishop Jaggar of Southern Ohio. Bishop Jaggar surrendered all episcopal authority to Bishop Vincent in 1889, retaining only the title in order to keep his seat in the House of Bishops. Now that he has that seat, by recent action of the Convention, he resigns, in order that he may enter upon parish work. He has recovered his health, and in effect resigns because he has done so. Bishop Vincent becomes, therefore, the diocesan. The Bishops added Bishop Greer to the Divorce committee, in the matter of securing uniformity of legislation, and concurred with the Deputies in the selection of Richmond as the place of meeting of the General Convention of 1907. The Bishops of Pennsylvania, Montana, and California were named as a committee on the Resignation of Bishops. A committee to which will be referred all of the proposed missionary canons was provided for, and the Bishops of Albany, Montana, and Texas were named to represent the House of Bishops.

FAREWELL OF THE ARCHBISHOP.

The ARCHBISHOP OF CANTERBURY said farewell to the House of Bishops, when Bishop Doane presented him with an address and a loving cup. The address, which was engrossed, was as follows: "To his Grace the Archbishop of Canterbury:

"The House of Bishops, recognizing the value and helpfulness of your Grace's presence with them during the sessions of the General Convention, and with a keen realization of the added satisfaction which your own most gracious personality has given to its official character, asks the privilege of offering this piece of silver, which they hope will find place on the table of most catholic hospitality in the Guard Room of Lambeth Palace, with the request it may be counted as a personal gift to your Grace and Mrs. Davidson."

Inscriptions in Latin and English cover one side of the cup, and read:

"To Rt. Hon. and Most Rev. Randall Thomas Davidson, D.D. (Oxon.), LL.D. (Colomb.), Archbishop of Canterbury, in grateful and loving memory of his visit to the United States. From his brethren of the American Episcopate. October, 1904.

"*Forsam et haec olim meminisse juberat.*"

The cup is about two feet tall, of handsomely embossed silver. The inscription is on the smooth plates, between the scroll work and the great handles. The Archbishop's response was most gracious and democratic. The Archbishop left the church, previous to his departure for New York, and as he did so, was the recipient of every possible form of respect that Bishops and Deputies could think of. The presentation of the cup was a personal matter of the Bishops, but it took place at a recess in the House's sessions, and was fittingly made a part of the record of the Bishops for the day.

IN THE LOWER HOUSE.

In the Deputies it was announced that the Rev. Dr. Morgan Dix of New York will be unable to attend the Convention, and the Rev. Dr. Harry P. Nichols was substituted for him. In place of the Hon. Wayne McVeigh, Mr. C. C. Haight of New York was named as lay deputy to represent American churches in Europe. On the missionary canon committee of fifteen, the Rev. Drs. W. Strother Jones (New Jersey), Winchester (Missouri), the Rev. Mr. Rollit (Minnesota), and Messrs. Thomas (Pennsylvania), Gadsden (South Carolina), and Darrow (Tennessee), were named. The chair appointed the Rev. Drs. Parks (New York) and McIlvaine (Pittsburgh) as members of the Commission on Ecclesiastical Relations, in place of the Rev. Drs. Hoffman and Jewell, deceased. Chief Justice Fuller has been recalled to Washington, and Mr. Cortland

Parker of Newark has been named to succeed him on the committee on the Prayer Book.

LETTER FROM BISHOP DOANE.

The letter of the Bishop of Albany, referred to above, follows: "Understanding that a letter of mine has been read in the House of Deputies to-day and used as an argument against the canon on re-marriage of divorced persons, as a reason why it should not be adopted, I wish to say, first, that it is unfair to the commission or committee reporting the present canon to the House to be held responsible for any written or printed expression of my views; secondly, that if I have seemed to advance the idea that a marriage was annulled by the discovery after marriage of pre-nuptial impurity, I have made myself misunderstood.

"What I meant was that under the old Jewish law a man discovering after marriage pre-nuptial sin, could put his wife away; that, in my judgment, it was to this that our Lord referred in the language of the Sermon on the Mount, and that now, at least in some states, as I am informed, the civil law allows a suit to be brought for the annulment of marriage under these conditions on the ground of fraud.

"I think I have the right to ask, and I am very sure that I know you well enough to believe, that you will accord to me the privilege of reading this in the House of Deputies."

SOME LEGISLATION ACCOMPLISHED.

The Deputies added some matters to the calendar, agreed to the change of name of the Diocese of West Missouri to that of Kansas City, and adopted, by vote of 216 to 166, the canonical amendment fixing the admissible age of deaconesses at 23. The REV. DR. HUNTINGTON argued for a limit of 30 years, declaring his contention was no slur upon matrimony. The committee felt it could hardly help but accede to the younger age, when the Bishops and the memorial from the Diocese of New York desired it. Other speakers were the Rev. Dr. Rogers Israel of Central Pennsylvania and the Rev. Dr. C. E. Grammer of Southern Virginia.

MARRIAGE AND DIVORCE.

The Deputies went into committee of the whole on the Marriage and Divorce matter, Mr. Packard again in the chair, and the remainder of the day was consumed in this discussion. When adjournment was had at five on Wednesday, 28 deputies had been heard, and it was said that many more desire to be heard. JUDGE BRADFORD of Delaware began the speech-making. His points were the moral poison of present conditions, and the hasty and improvident quantity of absolute divorce decisions by civil authorities. The REV. DR. BEARD (Alabama) argued that the new canon would not correct the evil, and Mr. PEABODY (Long Island) wanted the matter put over for three years. The REV. B. T. ROGERS (Fond du Lac) challenged anyone to find in the New Testament anything by which Christ authorized re-marriage. He would yield the floor, he said, to anyone who could produce it. His speech was a strong one. The REV. DR. A. B. KINSOLVING (Long Island) said that if the majority report obtains favor, the Church is on the brink of what seems to him fiat legislation. "If you put upon our statute books, statutes at variance with the teaching of the Master, every member of the Church will be liable to come to the period when he will have to choose between his duty under his baptismal vows to the Master and his duty to the fiat legislation of this Church."

Mr. J. P. THOMAS, Jr. (South Carolina), said: "I have been asked whether the strict and unique laws of my commonwealth on this matter have produced hardships. With the exception of the period of the carpet-bag government, from '72 to '78, there has never been upon the statute books of South Carolina any statute which authorized or permitted a divorce for any cause."

The REV. ROBERT RITCHIE (Pennsylvania) said: "A proper reading of the 9th verse of the 19th chapter of Matthew will show that our Lord did not make an exception by implication of adultery as a cause for divorce."

Mr. CLEMENT (Central Pennsylvania) had made a study of local conditions in Pennsylvania and gave figures for 85 in 100 divorces, regardless of cause. He analyzed these, and said: "These cases induced me three years ago to vote in favor of the proposed change, and they induce me to vote in favor of it again. There is no way we can do so much for the sanctity of the home as by closing the Prayer Book to the divorcee. You will find the people ready to put down this vice of tandem polygamy, which is fully as bad as the common kind they practice in Utah."

The debate was continued at length, but without bringing out new matter. Against the reform were the Rev. Dr. Clampett (Cal.), Rev. Dr. McIlvaine (Pittsburgh), Mr. Randall (Md.), Mr. McConnell (Louisiana). Mr. Evans (Penn.) against the minority report, and Mr. Henry (Iowa) believed the time to have arrived for a step forward. He has changed his mind in favor of the new canon. The Rev. E. A. Larrabee (Chicago) hoped the Scriptural part would have been left out of the discussion. He quoted Scripture texts, since the Bible has been brought in, and added that our brothers of the denominations have had scant justice done them. He wished we might have the courage to stand by our convictions. Other speakers in favor of the reform were Judge Prince (New Mexico), the Rev. Mr. Rollit (Minnesota), and the Rev. E. A. White (New-

ark), the last named pointing out inconsistencies at present obtaining between the Prayer Book and the canon as it stands.

THURSDAY, OCTOBER 13.

Absorbing as the debate on the divorce canon was, nobody made objections to the interruption on Thursday afternoon to hear about missions in island possessions. The forenoon was devoted to debate on the canon, and the afternoon to missions. The Archbishop of Canterbury took his departure from Boston, to the regret of many.

The Bishops received names for Bishops of Cuba, Hankow, and Salt Lake, and adjusted the relation of the former to the general missionary organizations of the Church. They also gave consent to the consecration of Bishop Coadjutor-elect Osborne of Springfield.

MARRIAGE AND DIVORCE.

The Deputies went at once, after morning prayers, to a discussion of the divorce canon. The REV. DR. PARKS of New York withdrew the minority report, and the committee of the whole resumed its discussions, Mr. Packard in the chair. Eagerness to speak was so great that as the gavel came down, announcing the expiration of a speaker's time, eight to fifteen were up, clamoring to be heard. Following are some expressions:

FRANCIS A. LEWIS (Pennsylvania): Whatever the text in St. Matthew may mean, it is absolutely certain that there is no command in it that divorced persons shall be re-married, and no command that the Protestant Episcopal Church shall perform the ceremony. We are entitled to a reasonable doubt in regard to the innocent party. There is no way to prove whether a party is innocent or not. The trouble is that we are marrying 99 guilty persons under the guise of innocence to one innocent person. I want to go home to my people and be able to say to them as they have begged me to, over and over again, that the Protestant Episcopal Church is entirely out of the re-marriage business.

REV. DR. H. H. OBERLY (New Jersey): The passage in St. Matthew, taken on its face, gives permission for divorce for one cause only. It gives no permission for a man or a woman to re-marry under any circumstances, and gives no permission to a woman to put away her husband. It is not too much to say that there is a strained attention all over the Christian world as to the outcome of our deliberations upon this all-important question. We are not the largest nor the richest Church in the world, but somehow we have achieved a position of leadership, and the entire English-speaking race is looking to us to take a firm stand on this matter. We must not shrink from our duty, if the respect given to the Episcopal Church is not to be withdrawn.

The REV. DR. G. C. HALL (Delaware): Sodom and Gomorrah were destroyed because of the unutterable crimes which now disgrace our land. Libertinism is on the increase notwithstanding our schools. In one of the Western commonwealths a man was divorced from his wife because she refused to sew a button on his vest. A woman, hearing over the telephone that her petition for divorce had been granted, drove with her bridegroom-elect to the town hall for a marriage license and in one hour and twenty minutes after the divorce had been signed, the judge who had signed it united them in marriage in the presence of eleven persons, and this in one of your good old New England states. In Rhode Island the court actually used to set one day a week for the hearing of divorce cases. In 1898 one divorce was granted to eight marriages, and one of the judges discussing this awful record, said under existing laws marriage is a sort of licensed immorality.

J. T. HICKS (Arkansas): You would think, to hear all this talk, that the Episcopal Church is responsible for all the divorces in the world. I deny the charge. The canon we have is from Rome. But Rome has temporized and made flexible her laws on this question through dispensations which may be granted by the Pope or the Archbishop. Are we ready for the Romish dispensation? I do not want to be understood as criticising what is good in the Romish Church, but there are principles there we do not want.

GEORGE WHARTON PEPPER (Pennsylvania): There is no interest in the world that I have more at heart than the training of a family of Christian children, and I want to be able to go home to those children, into whose minds the problem of divorce has already come from unhappy happenings in our little social circle, with the ability to say to them that the Church in which they are being reared has the same definiteness of teaching upon that great subject as upon other subjects.

Others to speak were A. N. Drown (California), the Rev. Dr. C. E. Grammer (Southern Virginia), the Rev. Dr. F. A. De Rosset (Springfield), and Rathbone Gardner (Rhode Island). The debate was on when the committee rose at one o'clock.

MISSIONS TO ISLAND POSSESSIONS.

Emmanuel Church had not a vacant seat on Thursday afternoon, when missions in the Philippines, in Honolulu, in Porto Rico, and in Cuba were being reported. The centre pews were filled solidly with deputies, and rear and side seats and galleries contained clergy, laymen, and women. No missionaries have a right to expect a greater occasion on which to report achievement. Close atten-

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The Canadian Provincial Synod in Session at Montreal.

MONTREAL, October 15.

THE opening of the Provincial Synod of Canada, comprising all the south Canadian Dioceses east of (but not including) Manitoba, took place October 11th, with a service in Christ Church Cathedral, Montreal. The Archbishop and Bishops in their episcopal robes, and the clergy in their surplices, marched in procession from the Synod Hall. On reaching the Cathedral doors the procession opened out into two lines, between which Archbishop Bond, followed by the Bishops and clergy, passed into the church.

Bishop Carmichael preached the sermon and took for his text Psalm cix. 140, 142, "Thy word is very pure, Thy law is the truth." It was a strong appeal for the truth of Scripture, and for the loyalty of the Church of Christ to the revelation of God to man. Reviewing some of the history of the Canadian Church, he said: "In the year 1861, the first Provincial Synod of the Church of England in Canada met in Montreal, representing five Dioceses, making an assembly of five Bishops, sixty clergy and sixty laity." Of the Bishops at that meeting not one remains; of the clergy only six, and of the laity, it is thought only five. The Bishop went on to show that one of the first steps taken by the newly constituted Synod was "that of recognizing the true canon of Scripture as set forth by the Church of England, to be the rule and standard of faith, expanded thirty-five years later in the solemn declaration of the General Synod, whereby that newly created Supreme Court of the Canadian Church asserted its loyalty to the one faith revealed in Holy Writ, and its reception of the canonical Scriptures of the Old and New Testaments, as containing all things necessary for salvation, and of its determination to teach the same Word of God."

Bishop Carmichael spoke of recent Biblical criticism and in conclusion made a passionate appeal that the Church may have "grace to hold fast to the Catholic faith of all the Catholic ages on the subject of the Word of God."

There was a celebration of Holy Communion in the Cathedral every morning at nine o'clock, during the sitting of the Synod, and also in the Church of the Advent daily at 7:15 A. M.

THE SYNOD OPENED.

The first business session of the Synod was held in the Synod Hall on the afternoon of the 11th. It was opened with prayer by Archbishop Bond. The Bishops of Toronto, Ontario, Quebec, Fredericton, Algoma, and the Bishop Coadjutor of Montreal, were present.

The Archbishop, in his address to the Synod, spoke of the great loss which they had sustained in the death of the Primate, Archbishop Machray, after which he outlined the business to come before them. The first question which demanded consideration was whether the Provincial Synod should continue to meet triennially as in the past, or should the alteration in the constitution passed at the nineteenth session held in 1901, the last meeting of the synod, be confirmed? At that session it was enacted that "the Synod shall meet at the discretion of the Metropolitan, or on the requisition of any two Bishops, or of the Bishop and half of the delegates of each order in any Diocese." Before the proposed change could become operative it needed to be confirmed. That confirmation was part of the business before the Synod. The Archbishop touched upon the arguments for and against the change. In favor of it were the fact of the formation of the General Synod and the assignment to that Synod of powers and duties, overlapping possibly, in some respects, functions hitherto exercised by the Provincial Synod; the generally prevailing desire for the more perfect consolidation of the Church in Canada, and the necessary time and expense involved in the fixed and regular triennial session. On the other side there are many considerations in favor of a fixed time for, and a fixed session of, such an important deliberative body; also against making its meeting dependent upon the will of the Metropolitan alone or of any two Bishops or of one Bishop and a diocesan delegation.

The second subject of importance to be considered by the Synod was the change in the status of the Diocese of Algoma. The Archbishop pointed out that the Bishop of Algoma, who has proved himself so able an administrator, and who is so thoroughly conversant with every part of his large Missionary Jurisdiction, thinks that the time has come in the growth and progress of his Diocese, which makes it at least opportune to consider the question: May the Diocese be constitutionally placed upon the same basis as the older Dioceses of the Province? The Archbishop said that it must be clearly understood that although in terms the missionary character of the Diocese of Algoma may be removed, it will require assistance, and be entitled to receive the same treatment in regard to the missionary funds of the Church, and of the Missionary Society of the Church of England in Canada, as those Dioceses in the Northwest, which have been and are receiving aid from that Society. After announcing that the consecration of Archdeacon Worrell to the see of Nova Scotia, would take place in the Cathedral, Montreal,

October 18th, and that the place of meeting for the Synod would be the Synod Hall, the Archbishop desired the delegates to elect the Prolocutor, and withdrew, with the Bishops.

THE LOWER HOUSE ORGANIZED.

The Lower House then elected Dr. L. H. Davidson chairman, pending the election of a Prolocutor, and after the roll of delegates was called, the names of Archdeacon Worrell of Kingston, Bishop-elect of Nova Scotia; Very Rev. Dean Evans of Montreal; and Rev. Dr. Langtry, of Toronto, were proposed and seconded. The two latter gentlemen withdrew their names in view of Archdeacon Worrell's elevation to the episcopate, as this would be the last opportunity the House would have of so honoring him, and he was elected by acclamation. He appointed the Rev. Dr. Langtry as deputy Prolocutor. The Rev. Prof. Abbott Smith was elected clerical, and Dr. L. H. Davidson, lay secretary, and Mr. A. P. Tippet, treasurer.

On motion of Archdeacon Carey the House placed on record its deep appreciation of the long and faithful services of Mr. Charles Garth as treasurer and assured him of its deep sympathy with him in his continued ill health.

THE ALGOMA MEMORIAL.

A memorial was submitted by the Diocese of Algoma, praying for permission to erect a diocesan synod, and with the consent of the Upper House, it was referred to a joint committee of both Houses.

THE MARGINAL READINGS BIBLE.

The Diocese of Fredericton memorialized for such modification of the canon on the authorized version as might make the Marginal Readings Bible of the American Church, permissible in the Province of Canada.

FREQUENCY OF SESSIONS.

The discussion as to the change in the time of meeting was then opened by Mr. MATTHEW WILSON, who moved that the canon providing for the change, enacted at the meeting of the Synod of 1901, be confirmed.

Mr. JUSTICE HANINGTON seconded the motion. He said that since the creation of the General Synod the work of the Provincial Synod had been largely dispensed with and it was no longer necessary that it should meet at fixed times.

CANON BALFOUR, of Quebec, opposed the motion. He held that it would be better that the set meeting should be that of the Provincial Synod, while to the General Synod, which might meet once in six or ten years, should be referred only matters affecting the Church at large.

CHANCELLOR WORRELL was of the opinion that the motion could only be construed as doing away with the Provincial Synod altogether. He urged that something should be added to the motion which would safeguard the Provincial System and increase its usefulness by amending the Constitution. He moved that the following be added: "And this Synod desires at the same time to affirm its desire to maintain a system of provincial synods, and to express the hope that the General Synod will as soon as they think circumstances warrant it, take steps for the erection of a provincial synod for such civil provinces as may be prepared therefore." This was seconded by Canon Welch.

The matter was still under discussion when the Synod rose for the day.

On Wednesday the debate on the subject was continued and a resolution was finally adopted, confirming the proposition to alter the Constitution and Canons relating to the time of meeting of the Synod, so that in future it shall convene at the discretion of the Metropolitan, or on the requisition of any two Bishops, or of the Bishop and half of the delegates of each order in any Diocese. A message was received from the Upper House stating that it had confirmed the change.

CANON CRAWFORD said that it seemed to be taken for granted that the Provincial Synod was going to cease its functions. This was not so; all that was desired was to do away with the triennial sessions, and convene the Synod only when business rendered it necessary.

THE ALGOMA MEMORIAL.

The report of the committee on the memorial from the Diocese of Algoma, praying for permission to erect a diocesan Synod, was presented by Chancellor Walkim. As the Diocese of Algoma proposed action which was equivalent to the constitution of a new Diocese, the committee was of opinion that the matter should be dealt with by the Upper House, under the provisions of the canon, and recommended that a request be sent to the Upper House to take such action as may be necessary to give force to the prayer of the memorial, and that such legislation as may be necessary to deal with

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WOMAN'S AUXILIARY.

BOSTON, October 10.

IN Horticultural Hall on Monday there were all-day sessions of the Woman's Auxiliary. It was a business session, and much time was devoted to the 1907 United Offering, and its disposition. There were several suggestions, but the one from the Auxiliary of Western New York was adopted. It is to give the offering to the Board of Missions to be used for the training, support, and care of women workers in domestic and foreign fields, and also for the maintenance of disabled women workers. It was stated that the fields contemplated include Mexico, Brazil, Hayti, and Cuba. A sum not to exceed \$10,000 is to be taken from that offering to erect a building for headquarters, preferably for women's work, the location and plan to be approved by the Board of Missions, or at least by the General Secretary and the Secretary of the general Auxiliary.

Discussion of the raising of \$100,000 annually for the Board was had, and the opinion seemed to be that it can be done. It is to be kept in mind. Fond du Lac delegates suggested a corporate communion, and it was referred to the local committee. An invitation was accepted from Jamestown, Va., to meet there in 1907.

An adjourned meeting was held in Pierce Hall on Wednesday. It was voted that each diocesan Auxiliary be entitled to eight representatives, and if officers to that number be not present at any meeting, the number may be filled by active members presenting credentials from the president and secretary of their branches and from their Bishops. The resolution is operative for the next triennial only. There was a conference on the spiritual side of missionary work. The speakers included Mrs. Hunter of Raleigh, Mrs. Duncan of New Orleans, and others. There was discussion at length of the negro question, Mrs. Watson of New York presiding. The Rev. Dr. Strange (Virginia) asked ladies of the North to trust the white people of the South. "We agree," he said, "largely on other questions, and there is little difference between us. I believe we look on this question of the colored people at the South much as you do here at the North on other questions. I think if 100 good Northern women lived in the South 30 years, they would feel exactly as the Southerners do."

The REV. MR. GOODWIN of the Bishop Payne Divinity School at Petersburg, Va., said the Church had good reason to thank God and take courage, although there was much more to be done in the South. The negroes had been emancipated only in small part, and their white brethren would be thankful when they had the larger freedom that came through a knowledge of Christ. He went on to describe the work of the school with which he is connected, speaking of some of the well trained colored clergymen who had been educated there. They now had fifteen students who were being trained according to the canons of the Church.

ARCHDEACON RUSSELL spoke for St. Paul's School at Lawrenceville, and Mrs. Lloyd, a worker among colored people in Lynchburg, after speaking of conditions in Virginia, called forward MISS HARRISON, who said: "Follow the Golden Rule. Treat us as you treat yourselves." The REV. DR. LLOYD said there is no more problem about the colored people than there is about the ignorant foreigners who come to a great city. He declared that the race ought not to be judged by those unfortunate ones who were swept away by their bad passions, but the race should be measured by men like Booker Washington. He said Boston was not judged by some poor unfortunate in the slums, but by her best people, and after the same manner we should judge the negro. He advised the women to help the various Church schools for the colored race as their teaching was founded on the Ten Commandments and the religion of the Church.

NOTES FROM AUXILIARY HEADQUARTERS.

AT PIERCE HALL during the entire Convention, things have been most conveniently and delightfully arranged; a post-office, exhibits of all kinds, bureaus of information, and heads of departments have all been utilized most profitably.

The social function has been afternoon tea; and on each afternoon, except Saturday, at four o'clock, Pierce Hall is thronged with scores of Auxiliary women grouped about the beautiful tea tables. There are four of these latter, each adorned with candles and flowers, and each of a different color. The tables are filled with exquisite silver, glass, and china and with tempting delicacies, with tea, coffee, and chocolate, served by charming and hospitable women. This is the great time for making new acquaintances and hunting up old ones.

THE CONFERENCES at Pierce Hall are well attended, the short talks are given on subjects grouped together and all bearing on some particular point. At the conference on Educational Methods, presided over by Mrs. John Henry Hopkins, among other speakers, Mrs. Francis, of Indianapolis, described the methods used in her Lenten Study Class which has finished its fifth season. Miss Emery, in one of her triennial reports, gives to the Auxiliary of Indianapolis, under Miss Upfold, the credit of being the first branch to adopt systematic study.

THE MISSIONARY BISHOPS come into the conferences, two or three at a time, and are allowed about fifteen minutes each to tell of their work and of their needs. Bishop Gray of Southern Florida

told in a somewhat emotional way of his efforts among the blacks, the whites, and the Indians. He spoke of his great need of funds; telling how great sums were poured in upon Booker Washington by Church people while our own industrial work is neglected. In conclusion he said: "O my dear sisters of the Auxiliary, help me with my schools for Jesus' sake! Amen." The trembling voice, the white beard, the earnest manner did the work, and in about a minute one woman gave a hundred dollars, another followed with fifty, and smaller sums came pouring in, and Bishop Gray must have left that conference a happier man.

THEY HAVE a great many educational schemes at the Hall; one of them is a large map with the picture of each Bishop pinned to his Diocese. The Western Bishops show pretty well, but when it comes to the crowded east, the pictures overlap so that their features are obscured. Bishop White of Michigan City covers the entire head of Bishop Francis of Indianapolis; while the states which have Coadjutors are able only to display the hands, noses, or ears of their fathers in God; but it is a great idea. Occasionally some woman is seen standing on the bench in front of the map, trying to arrange her own particular Bishop so that he will be visible.

ONE OF THE popular numbers on an evening programme at Pierce Hall was a little play given by a half dozen young boys and girls representing a scene at the Church Missions House and the reception of Bishops Hare, McVickar, and Rowe. There was a burst of laughter when a slender, rosy lad was greeted with: "Why how do you do, Bishop McVickar!" Stereopticon views from several Missionary Districts were skilfully introduced in the scene.

GREAT PROMINENCE is given in this Convention to Junior work and the Babies' Branch. People are realizing that education must begin at the beginning. Bishop Burton (Lexington) read a splendid paper prepared by Mrs. Burton on the work of the Babies' Branch, which work is Mrs. Burton's specialty.

THE CONFERENCE on Foreign Missions on the morning of October 14th was truly wonderful. An Auxiliary woman who has attended many conventions pronounced this conference to be the most wonderful she had known. At an early hour the hall was filled and nearly a thousand women were in the hall. Mrs. Francis presided and had her speakers all with her on the platform. Mrs. Graves of Shanghai, Mrs. McKim of Tokyo, Mrs. Kinsolving of Brazil, and several medical missionaries from China, Japan, and Africa, spoke briefly. It was intensely interesting. When the noon-hour approached and the Missionary Bishops, Graves of Shanghai, Brooke of Oklahoma, and Rowe of Alaska, were to make brief addresses, the crowd became so great that adjournment was made to Trinity Chapel, and, that being too small, to Trinity Church itself.

THE MISSIONARY ADDRESSES are great; they have to be short, so the speakers seem to put the very cream of their hearts' wishes into them; they would move a heart of stone. The same story of small beginnings, of crying needs, of feeble but hopeful effort; the same story of appreciation on the part of those ministered to; the needs of schools, hospitals, churches; the same patient way of trying to make the best of it—it is all pitiful. If anything could inspire a body of women to further achievement in mission work, it is the grateful words of these Bishops, acknowledging what the Auxiliary has done for them and asking for more, secure in the belief that if more can be done, the Auxiliary is the Society to do it.

BISHOP ROWE said that the native Alaskans are so accustomed to canned goods that when they heard the first phonograph and crowded about it, listening in wonder to its recitations and unable to account for the mystery, one of them finally looked around and said, as if in explanation: "Canned white man."

BISHOP GRAVES was called away from a very interesting discussion in the House of Bishops to address the Auxiliary. He said it reminded him of a dream his little daughter once had. She had attended an Auxiliary meeting with her mother and heard a good deal on the subject, and that night she dreamed that she went somewhere where they served ice cream, and they said to her: "Which will you have, vanilla or auxiliary?" The Bishop said he would take "Auxiliary," and in that choice the Bishop certainly displayed good judgment.

SARAH S. PRATT.

INVOCATION.

Dear Guardian Angel, near me stand,
And for God's work guide thou my hand.
Watch me, lest my feet shall stray
Far from the path of God's own way.

Blind my eyes to all things wrong,
Tune my voice to join the song
The pure and blessed angels sing,
Who ever love and serve their King.

A. K. A.

THE Paramount Prince of Abeokuta in Yorubaland, West Africa, has been visiting the Bible Society in London. In thanking the Secretaries for the gift of a Bible in the Yoruban language he hit upon a good characterization of the Society, calling it "the great Society that has undertaken to feed the world."

GREAT MISSIONARY MEETING.

BOSTON, October 10.

THE great missionary meeting in Mechanics Pavilion, San Francisco, held in connection with the General Convention of 1901, was eclipsed completely by the first missionary meeting of the General Convention of 1904, held in Tremont Temple, in St. Paul's Church, and one might almost include Tremont street, for a not inconsiderable part of the would be listeners were compelled to remain in the last named. Perhaps it was the presence of the Archbishop rather than interest in Missions that drew the multitudes. That remains to be seen after the Primate shall have departed. It is not to be denied, however, that downright interest in Missions is increasing, and that rapidly. Even deputies are heard talking Missions.

The speakers were heard both in the Temple and in St. Paul's. Bishop Lawrence presided in the former and Bishop Doane in the latter. In the Temple were singers from the following local churches, massed for the most part on the platform and in the galleries near the stage: St. Paul's Church, Brookline; Grace Church, Newton; St. James', Roxbury; St. Chrysostom's, Wollaston; Emmanuel Church, Somerville; St. Philip's, Cambridge; St. John's, Arlington; St. John's, Jamaica Plain; St. Mary's, Dorchester; Church of Our Saviour, Longwood; St. Paul's, Newton Highlands; St. Paul's, Malden; Grace Church, Everett; Church at Chestnut Hill, St. Paul's, Dedham; St. Paul's, Beachmont; St. James', West Somerville.

Not a little of the charm of the meeting, and its deep interest, were furnished by Bishop Lawrence. Programmes and hymns were distributed, and the missionary anthems were sung with zest. "Church Extension in the Eastern Hemisphere" was the topic, and beside the Archbishop, the speakers were Bishops McKim (Tokyo), Ferguson (Capt Palmas), Graves (Shanghai), and Brent (the Philippines). The Archbishop spoke briefly and bade farewell, giving the blessing in closing. He showed fatigue but was most gracious. The picture presented by the great throng in the beautiful and historic place was inspiring.

"It is a mistaken idea," said Bishop McKim, "to suppose that Japan has emerged from barbarism into civilization. Why, when our distant forefathers were cave-dwellers, the Japanese had a civilization. The Japanese have a nobler conception of the duty of man to his brother man than some of those who prophesy dark and terrible things from 'the yellow peril.' Civil and religious liberty are guaranteed to every Japanese; under the Japanese constitution all men are equal before the law. When, in her dealings with other peoples, have the Japanese ever oppressed any? When have they ever defrauded? What treaties have Japan ever broken? Erect and confident, Japan may fearlessly challenge an answer. The Japanese have, with intelligent discrimination, selected the best the world had to offer, and have by adaptation and assimilation, made it their own. But, with all this wonderful material and intellectual progress, Japan has not made a corresponding advance in morals. Her development has been intellectual and material, not moral or religious. The less said about Japanese morality the better. Japan needs religion, and it is the judgment of the Marquis Ito that Christianity is that religion. Christianity has an opportunity in Japan which is not offered to-day in any oriental nation, and we as Americans and Christians have a responsibility toward Japan which we have not toward any other people."

BISHOP FERGUSON declared conditions to be improving in Liberia. The government there is helping the Church, and the Church is helping the government. The sum of \$5,000 for a girls' school has been given there, and \$14,000 is needed here. Nine of the clergy under him are converts from heathenism. The people are learning to help themselves.

BISHOP GRAVES said there is no yellow peril. BISHOP BRENT spoke as one among friends, and said that if he had accomplished anything in the last three years, not a little credit for it is due to what he learned and the inspiration he received while in Boston, and the support he had been accorded by Boston. He has not entered into a division of territory in the Philippines, he said, because he understood that the Church in America sent him to all the Philippine people, not to a part of them. He pleaded for \$25,000 with which to establish a hospital in Manila.

PRESENTATION OF A "LOVING CUP" TO THE ARCHBISHOP OF CANTERBURY.

ONE of the most interesting incidents of the notable visit of His Grace the Lord Archbishop of Canterbury to America was the presentation of a "Loving Cup" made to him on Monday, the 10th of October, at the residence of Bishop Lawrence, by the Rev. Edwin Weary, rector of St. Stephen's, East Liverpool, Ohio, on behalf of the English members of St. Stephen's Church.

The important event was witnessed by a large number of interested members of the Convention and others, especially by the Rt. Rev. W. A. Leonard, D.D., Bishop of Ohio, whose Diocese was thus particularly privileged in adding to the pleasures of his Grace's visit, so marked a contribution.

As missioner and friend of St. Stephen's Church for many years, the rector of St. Stephen's was accompanied by the Rev. Dr. F. E. J. Lloyd, of Uniontown, Pa., and the Rev. E. V. Shayler of Grace

Church, Oak Park, Chicago, also Mr. Francis H. Owen of Brookline, brother of Mr. Tom Owen, who designed and decorated the "Loving Cup."

The beautiful gift itself, together with the thoughts that suggested and the hands that fashioned it, made a profound impression on his Grace the Archbishop and Mrs. Davidson, to which eloquent testimony was borne by his response.

The address to the Archbishop stated that "We, as a congregation, are proud to say that England is the land of our birth, and are now enjoying the blessings of this our adopted country. We, therefore, claim an intimate relationship with your Grace, as the Chief Shepherd of the English Church, and as a small token of our affection, we beg your Grace to accept the accompanying 'Loving Cup' (made by our own hands in the Ceramic City, the chief pottery centre of the West), in memory of your first visit to our adopted land. Painted on the Loving Cup you will find a picture of our church, which we have erected to the honor and glory of God, and also a copy of the Shield of Canterbury from one of the windows which adorns our beautiful church, and by this emblem we are ever reminded of our relationship to the Church of England."



LOVING CUP FROM CHURCHMEN IN EAST LIVERPOOL, OHIO, PRESENTED TO THE ARCHBISHOP OF CANTERBURY.

OTHER GATHERINGS OF LAST WEEK.

THE Rev. J. H. Ellison, chaplain to King Edward of England, told the clergy, especially the younger clergy, about the Junior Clergy Association in the Church of England, at a meeting held in Trinity Chapel on Monday noon. There was a great deal of interest, and a large attendance. A committee to canvass the matter of work in America was named, consisting of the Rev. E. S. Travers, assistant at Trinity, Boston, the Rev. A. W. Moulton, Grace Church, Lawrence, and the Rev. C. G. Twombly, St. Paul's Church, Newton Highlands. Extension of interest in missions, and eventually volunteers for mission fields have been the work of the Association.

CHURCH MISSIONS PUBLISHING CO.

The third triennial meeting of the Church Missions Publishing Company was held in the Pierce Building on Saturday, October 8th. The Presiding Bishop, President of the Society, opened the meeting with prayer and gave a short address in which he made reference to the interest Mrs. Tuttle had always taken in the work, and to the importance of it in his own mind. The Rev. Dr. Hart, the Vice-President, spoke a few words of welcome and encouragement; and as his official duties obliged him to leave, he called Mrs. Sioussat of Maryland to the chair. Mrs. DuBose of Tennessee was appointed Secretary of the meeting, and called the roll of Dioceses, to which fifty-seven members from twenty-seven Dioceses responded.

The triennial report of the company showed a marked increase in the number of publications and in the influence of the Society, but indicated that more subscribers to the regular publications were needed in order to continue and extend the work.

An address was made by the Rev. J. H. Hopkins of Chicago, who gladdened the hearts of all by his testimony to the great usefulness of the publications, not only for the children but also for grown-up men and women. His practical experience and forcible expression of it, convinced those who heard him of the good which can be accomplished by the company.

A motion of Mrs. Brush of Connecticut, "That those present recommend to the officers of the Auxiliary to propose, at their meeting on Monday, the tenth, that the uniform course of six lessons on Alaska be approved and an effort made to introduce it in the formation of a Lenten Study Class in all parishes as well as in inter-parochial mission study," was discussed and unanimously carried. It may be remembered that the officers of the Auxiliary at their meeting in Washington voted to appoint a representative for the Publishing Company on each diocesan Board. The names and addresses of these representatives for the coming year should be sent to the Secretary, that the Company may enter into communication with them.

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RANDOM OBSERVATIONS OF A CLERICAL DEPUTY.

THE catholic and fraternal spirit which prevailed in the House of Deputies, when the consent of the House was asked for the consecration of Father Osborne as Bishop Coadjutor of Springfield, was most cheering to all who pray for the peace and progress of the Church. To many, the good priest has been known only as a "monk"; a sort of ecclesiastical monstrosity. But he was the choice of Springfield, and prejudice was laid aside in the discharge of plain duty. Of the 58 clerical votes, by orders, he received—but we must not tell what occurred in executive session with closed doors! It was so much to the credit of the Convention that it ought to be known, and it doubtless will be known.

What a contrast to the performance of thirty years ago, when the present Bishop of this same Diocese of Springfield, then Bishop-elect of Illinois, was discussed, denounced, dissected, and rejected! That rejection in the House of Deputies immediately preceded the days when De Koven, of blessed memory, was not allowed by the Standing Committees to become the Bishop of Illinois. To-day there is not a Diocese in the Church which would vote against the consecration of such a man as Bishop. Some who did vote against him are perhaps in this Convention, and if they are, they must be bringing forth fruits meet for repentance, if we may judge by the almost unanimous—but we must not tell. Dr. Seymour was afterward elected by the Diocese of Springfield, and consent was given. Does anyone who voted for him now regret it? No more will anyone regret it who voted for Father Osborne to-day.

IT HAS BEEN remarked as very queer how democratic Americans do love a lord! And isn't it interesting to note how the Boston Americans love a Lord Bishop, and how a Lord Archbishop completely captures them! Wherever the latter is advertised to speak, the crowds are so immense that the police are unable to keep the streets open, and those who have seen and heard him once, push the hardest to get near him again. As he walked from Trinity Church on Sunday, for a few blocks with Bishop Lawrence, the crowd recognized him (by his "gaiters," doubtless) and two or three hundred men, women, and boys went chasing after him as if they were running to a fire. They had to run, even to keep up with him, for the Archbishop is a vigorous walker, and his episcopal host was no match for him or any other English ecclesiastic.

IN A VISIT to Cambridge, to the Boston Public Library, to the Art Museum, and to other places of interest in and around Boston, one cannot fail to be impressed with the vastness of private benefactions which have descended to this generation of Massachusetts people, from the thrift and generosity of the past. Grand endowments and monuments of public spirit and civic pride look down upon us at every turn. Tablets with modest inscription proclaim the splendid gifts of the rich and the noble deeds of those less favored by fortune. No wonder that Bostonians are proud of their city, of its past and its present, and of its promise for the future. Our rich men of the West will see this and be inspired to dare and do greater things in the splendid region where the star of empire has taken its way. Gazing at the noble pile of Trinity Church, they will say, "We must have one even better!"

STILL, Chicago, for example, need not stand abashed, even before the splendid munificence of Bostonian benefactions, when we consider the situation. Chicago was a bare prairie when Boston had been laying foundations for two hundred years. Less than thirty-five years ago you could walk through five miles of smoking ruins, in Chicago, and there was not a building of any importance, public or private, to be seen from either side of the vast desolation. For ten square miles it was as level as the lake. Now look at it! The world has never seen such a marvel of progress. And it is not all for private gain. Much has been done, worthy of note, for the public. The Field Museum, the Chicago University, the great libraries, the Art Institute, are monuments to the splendid generosity of the people and for the people. But what church in Chicago witnesses worthily to the Faith upon which civic progress and safety is founded?

THE DEBATE on the canon of re-marriage (as it might be called) was conducted on a high plane; few debates in the House of Deputies, indeed, have equalled it in force of argument and brilliancy of oratory. For four days most of the working hours were given to it. Judge Packard's able administration of the committee of the whole was admired and appreciated by all. Those who opposed the canon forbidding the clergy to officiate at the marriage of people divorced for any cause, were driven from one position to another, having only one last resort, viz., St. Matthew xix. 9. The force of this passage was pressed far beyond its logical relation to the canon proposed. If the meaning of the passage is still in doubt, the proposed canon gives the innocent party the benefit of the doubt, in so far as it does not debar him or her from the sacraments. As the Church is not a party to the proceedings for divorce, she declines to be responsible for the re-marriage. In this respect, at least, the canon is consistent, and in all respects it is charitable.

ON MONDAY morning the protestant tendencies of one portion, at least, of the House of Deputies, were very much in evidence. One deputy after another, in the pews near the entrance, rose and protested against the acoustic conditions which made it impossible for them to know what was going on in the House. This occurs at

nearly every Convention. Various remedies were suggested. The chair thought that there was too much conversation in some parts of the church, and gravely admonished the galleries to keep silence. One deputy declared that as long as the speakers could not be heard the deputies near him had to entertain themselves in some way. The committee of arrangements was exhorted to procure a suitable platform for the speakers, and the protestants subsided. It is amusing to note the reluctance with which the speakers now mount the "double-decker" provided for them. Few, however, are able to make themselves heard distinctly.

A BIT of grim humor was apparently much enjoyed by the deputies, when a resolution condemning mobs and lynching was referred to the committee on State of the Church! The motion was almost unanimously carried, amidst a good deal of laughter, but the House soon repented of its levity and the vote was reconsidered. The chair is very "proper" and dignified, and it must have been a very trying moment for him. He seemed to breathe easier when the frisky deputies came to their senses. The fact is, so much prolonged attention to debate upon profound questions is a serious strain, and the deputies naturally enjoy a little laughter now and then. We are hoping that Mr. Fairbanks, the patriarch of the House, will introduce some of his "iridescent" smiles to enliven the sometimes oppressive atmosphere.

THAT WAS a magnificent offering of the Weman's Auxiliary, nearly \$150,000! And the children, last year, gave nearly \$120,000. This is the result of systematic, widely distributed giving. It was collected mostly in small sums. It would not have been thought worth giving, perhaps, in any individual case; certainly no one would have imagined what a grand result was to follow the gathering of small offerings. It comes from well directed, organized enthusiasm. Shall this be confined to the women and children of the Church? Is there no way in which the men can be brought to work together for a grand result? Think of what it would mean to the Church and to the world, if we could put a million dollars to the work, for instance, in Japan, at this crisis! One triennial offering would do it, if the men of the Church could be inspired with the enthusiasm shown by the women and children.

IF ANYTHING were needed to show that our method of legislating for missions needs reforming, it is the procedure of the Convention when it is sitting as a Board of Missions. Outsiders are excluded from the seats of the deputies, for the most part, but the mass meeting spirit and conduct prevail. Confusion is worse confounded, and the plan, so far as there is any plan, seems to be to "hustle" everything through, as if all that the Board has to do is to register the decisions of the Managers. Our missionary organization needs some careful attention, discussion, and deliberate revision such as we rightly give to other Church legislation. We want to hear from our missionaries, of course. Such a speech as Bishop Partridge of Kyoto made the other day, for instance, we should like to hear at every Convention. Powder is needed in this missionary war; but well made can[n]ons are also needed to give even smokeless powder the right direction.

HIS GRACE has started for home, the papers say, standing firmly to the last by his resolution not to be "interviewed." The papers have been very courteous and complimentary, as they ought to be, of course, and we doubt not his Grace will say something nice about them, some time. He has shown fine appreciation and tact, during his visit, and Boston is better pleased with herself than ever before, if that were possible, after all his gracious and deserved praise. It is to be hoped that he found the recuperation which he said he came for, but how and where he found it even the committee on Unfinished Business might not be able to determine. Social and public functions are so much a part of his life, that what would be a strain to the average man is recreation to him. It is perfectly natural to him to say and do the right thing, without exertion, and that seemed true also of the other episcopal dignitaries from England.

THE COMMITTEE of Arrangements has so lavishly and considerately provided for the Convention, that it may seem ungracious to suggest that anything more or better could possibly be done. A suggestion has been made, however, and we repeat it "for what it is worth," viz., that ladies who have come with deputies from a distance to attend the meetings, should be included in invitations for which tickets of admission are issued. The deputies are confined so closely to the discharge of their duties in the House that they are unable to give much attention to the ladies of their families. When they are invited out, they must take the ladies or stay in. While the committee has done all in its power to supply extra tickets for such occasions, some annoying omissions have occurred which might have been avoided by pre-arrangement.

THE GENERAL CONVENTION that was held some years ago in Chicago was a means of education to deputies from the East, for they learned there that there is a West; a truth that has since been gaining recognition. The impression has been growing in this Convention that the President was not one of those thus enlightened. An examination of the committees appointed by him, both standing and special, confirms this impression. Passing by the committee on the

State of the Church, which usage requires should include one deputy from each Diocese, and the committees on Memorials and Elections, the ten remaining and most important committees include only 20 deputies from Dioceses west of Ohio. These ten committees include 130 members. Those on the Prayer Book and on Amendments to the Constitution find room for only one Western deputy each. Analysis of the special committees would probably show about the same proportion.

C. W. L.

FURTHER OBSERVATIONS FROM A LAY DEPUTY.

AN AMUSING episode occurred during the session on Thursday morning while the Convention was sitting as Committee of the Whole. The Rev. F. A. De Rosset of Springfield was speaking, and referred to what had been said by the Rev. "Father Parks," rector of Calvary Church, New York. Dr. Parks at once arose and said: "Mr. Chairman, there are no fathers in Calvary Church—that is, among the clergy. They are all plain ministers." There were roars of laughter, and Dean De Rosset at once said, "I accept the explanation."

BY RESOLUTION of the House of Deputies, the speakers on the Divorce question in the Committee of the Whole had ten minutes assigned to each one; and also, by resolution, the debate was to close at twelve o'clock on Friday. The last speaker was Mr. Geo. C. Thomas, who was accorded the floor, but was told by the chairman that only five minutes was left before the hour of twelve, when the committee would rise. Mr. Thomas said more in the five minutes than most of the speakers had said in ten. He said he voted against the canon in San Francisco, but had been converted, and now proposed to vote for the report of the committee. "I was converted by a Chinese woman," he said. She had remarked: "When two are made into one, let it never be divided." In speaking of his change of mind he said his old partner had said to him: "Wise men change their opinions; fools, never."

"COLD STORAGE SPEECHES from San Francisco" is what one of the deputies called the addresses on the Divorce matter delivered in the committee of the whole. In fact, it was threshing over the same old straw in many cases, although a few new men took part, notably the Rev. Robert Ritchie of Philadelphia. His speech was on the interpretation of the disputed passage in St. Matthew's Gospel. He showed that it had been interpreted by the Convention itself through its committee on the Marginal Readings Bible, and read from that book to show what the interpretation was.

SOME of the old-time members of the Convention who remember the late Rev. Wm. Bliss Ashley, D.D., who represented the old Diocese of Wisconsin in General Convention several terms, were pleased when his youngest son, Mr. Henry D. Ashley, of Kansas City, took the platform and made a telling speech for the committee's canon on Divorce. He was clear and definite, and made an admirable ten minutes' speech.

THE REV. DEAN KINNEY of the Berkeley Divinity School entertained the alumni of that institution at dinner on the night of the 13th inst. There were about sixty present, the Bishop of Connecticut presiding. Speeches were made by Bishop Vincent, the Rev. Dr. Vibbert, and Dr. Binney. It was quite a notable gathering, the following Bishops, all Berkeley men, being present: The Bishops of Connecticut, Coadjutor of Southern Ohio, California, Michigan City, Sacramento, Porto Rico, Newark, and Coadjutor of Albany.

THE MOST enthusiastic part of the missionary meetings has been the warm reception given to our Missionary Bishops from foreign lands and from our new possessions. Bishop Brent is so well known in Boston that throngs gather to hear him. It is evident that he understands thoroughly the conditions in the Philippines, and that he is the right man for the place and knows how to grapple with the intricate problems of those islands. Bishop Restarick of Honolulu, too, has won all hearts by his straightforward story of his work. Bishop Van Buren showed the need of a Bishop for Cuba, for he said Havana was as far from Porto Rico as St. Louis is from New York City.

IT IS A GREAT gratification to all Churchmen to see Mr. George C. Thomas so far recovered from his recent severe illness as to take an active part in the proceedings. While he is not fully up to his old-time physical condition, yet he is perfectly clear always as to what he wants to say, and says it effectively in less words than almost any other man in the House uses. His influence is very great, and he always commands attention.

THERE is occasional "leaking" from the House of Bishops, and one of the jokes that is being told "on the sly" is that when the name of Fr. Osborne was before the House, some one enquired as to his literary qualifications. The Bishop of Massachusetts replied that he was not particularly informed as to that, but to settle the question said: "Why, he has been a resident of Boston for the last twenty years." A roar of laughter followed, and the Bishop, seeing the point, joined in the merriment.

THE SPEEDY confirmation of the election of Father Osborne as Bishop Coadjutor of Springfield, was one of the notes of the progress made by the Church in the past thirty years. The testimony of

those of different schools of thought showed how asperities have been softened, and how love and admiration for an earnest priest's work have won hearts that once were opposed. Thirty years ago the election would have been bitterly contested; the unanimous vote of the clergy would have been impossible. The two or three lay votes now opposed were from those who knew nothing of the man. No priest in Boston is more beloved than Father Osborne, and it will be with real regret that the Church people of Boston witness his departure.

IN SELECTING Richmond as the place for holding the Convention of 1907, the Committee unanimously recommending it, the Convention made a wise choice. For three years the Churchmen of Virginia have planned for it, and for the next three years they will complete their plans, so that the real Southern hospitality that will greet those who go will undoubtedly prove the wisdom of the choice. Dr. Clark, the editor of *The Southern Churchman*, and Mr. Bryan, a lay deputy from Virginia, most graciously extended the invitation. Arkansas asked the Convention to choose Hot Springs, and New York extended an open invitation to come at any time. But 1910 should see the Convention in the West. Who bids?

AS THE DAYS go by and the deputies gather each day for luncheon at Copley Hall, many and frequent are the compliments expressed for Mr. Minot's committee, for the varied and delicious refreshments provided. The tables are always handsomely decorated and the dishes provided are models in attractiveness, so that one becomes hungry the moment he enters the room. And the attention is so graceful and cordial, that the deputies are made to feel that they are conferring a great favor on Boston Churchmen by coming here to partake of their hospitality.

AT CONCORD one deputy greeted another with, "How are you!" The one addressed groaned because he felt sorely the defeat of the Divorce Canon. Then he said: "Yesterday we were conquered: to-day we are in Con-cord." So it was evident that he would recover from the defeat, and do battle for the just cause again.

AMONG the old veterans who have been visiting the House of Deputies, was the Rev. D. D. Chapin of New Hampshire, who was a member of the Convention, representing the Diocese of California, when it met in Boston 27 years ago. He is now a retired priest, but his mantle has fallen on his son, the Rev. John A. Chapin of Detroit, who is a worthy successor in the ministry of his father. Mr. Chapin, Sr., is best remembered for his stalwart work while editor of the *Pacific Churchman* in the early '70s.

L. H. M.

ORIGIN OF THE WORD "NEWS."

"NEWS? I haven't any news," said Bishop Isaac Lea Nicholson, with the characteristic smile which almost took the sting of disappointment from his reply to the eager representative of the hungry press. "I am one of the men who do not make news. At least, I do not want to make any and I sometimes think it would be a good thing if there were none in any of our churches.

"By the way, do you know the real origin of the word 'news'? I learned two stories about the derivation of the word while I was attending college, and I have often wondered which one was really correct. Of course, I heard the usual explanation that it was derived from the Latin '*novus*,' which means new, and I really suppose this is true.

"The Bishop who was my instructor in philology always insisted, however, in the theory that some enterprising genius had just taken the initial letters of the cardinal points of the compass and had thrown them together to form the word with which we are all so familiar. I am sometimes inclined to believe he was right, for north, east, south, and west are all represented by the four letters, and the news-gatherers are certainly sent to all points of the compass in the discharge of their daily duties."—Milwaukee *Sentinel*.

THERE ARE some lovely people in this great world of ours, who remind us of fragrant flowers. Whenever they draw near, we are glad, but know not why. They may not possess physical beauty, or riches, or marvellous intelligence, but their atmosphere is like themselves, pure. They rest us, for they are the embodiment of peace. They inspire us, for they are full of inspiration of the highest order.

These people are like a quiet lake beside which grow tall and beautiful plants, which, when reflected in the water, make a pleasing picture. There is no jarring, not a ripple on the mirror-like water. The colors of earth and sky harmonize exquisitely. Birds sing a soft lullaby into their ears. The world with its din is only a sweet song. They themselves make harmony.

You and I meet these veritable soul-flowers every day, but little do we appreciate their worth until they pass away. Some few of us, however, catch a glimmer of their soul-life; and, later on, when they drift away on that Heaven-bound vessel, we feel—oh, so strongly, as we watch them out of sight—that what we call death is only transition.

The perfume of their influence will be wafted to us through the days to come, and we are better men and women for having known them,—*Selected*.

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. PETER, HIS LIFE AND EPISTLES.

FOR TWENTY-SECOND SUNDAY AFTER TRINITY.

Catechism: XXI., Lord's Supper. Text: St. John xxi. 19.

Scripture: I. St. Peter i. 1-9; II. St. Peter i. 16-21.

THE apostle Peter, in the Gospel story, stands in a place of his own. He, more than any other one of the twelve, is singled out for special mention. He seems often to stand as the representative apostle, and acts as the spokesman for them all. He is singled out by the Master both for special honor, special rebuke, and special responsibility. In the unscattered Church of the first days after the Ascension, he appears as the central figure. Afterward, he is the Apostle to the Jews as St. Paul to the Gentiles.

There are but few references to the beginning and the end of his life. His father's name was Jona or Jonas, and his own familiar name, Simon (St. John xxi. 15-17). He was evidently called by this name by his associates until after the final organization at Pentecost (see St. Luke xxiv. 34). As a boy he had lived at Bethsaida (St. John i. 44), which is named "House of fish," or "Fishtown," as we might say, as the fishing there is better than at other places because of a warm stream there entering the sea of Galilee. This Bethsaida is near Capernaum and is not the same as Bethsaida-Julius at the outlet of the lake. It is one of the cities upon which the Lord pronounced awful woes because of unbelief (St. Matt. xi. 21).

At Bethsaida, no doubt, the young man had learned well the trade of a fisherman. At the time the Lord Jesus began His work, St. Peter with his brother Andrew and the two sons of Zebedee, was conducting a fishing business at Capernaum. This business was so extensive that they had "hired servants" with them while at work (St. Mark i. 16-20). At this time he was a married man and had a house of his own in Capernaum (St. Mark i. 29, 30, see also I. Cor. ix. 5 and I. Peter v. 13).

Up to the time of his being called to follow the Saviour, we know nothing else except that he had apparently become one of the followers of John the Baptist (St. John i. 35-42). When brought to Jesus by his brother Andrew, he became a disciple, but it was not until later, after the miraculous draught of fishes, that he "left all and followed Him" (St. Luke v. 1-11). It was at that time that his special training as an apostle began, although he had been given the new name of grace, Peter, at the first meeting. But notice that at the time the twelve were finally chosen after the night of prayer, all three of the synoptists mention that he was also named Peter, and St. Mark and St. Luke speak as if the new name was really given at that time (St. Matt. x. 2, St. Mark iii. 13, St. Luke vi. 12).

It would be manifestly impossible to follow out in detail his life even as given in the Gospels. There are a few points in the training of the apostle which stand out significantly. The eager faith of the man shown by the incident of the walk upon the water (St. Matt. xiv. 22-33) is typical. He is always ambitious to do great things, sometimes, as here, when there is no call and no sufficient end to be served. He is ready and willing to give himself utterly, but he does not always count the cost and finds himself more than once failing at the critical moment. The great confession which he made at Cæsarea Philippi (St. Matt. xvi. 13-20) marks a very important step in the Master's work. It came after one of the Master's prayers (St. Luke ix. 18), and His own words imply that it was in answer to that prayer (St. Matt. xvi. 17); but it also came in the regular development of the apostles' faith. At Capernaum (St. John vi. 66-71) a profession of faith had been made, drawn from him under somewhat similar circumstances, which shows that he was trying to settle in his own mind just what manner of man this Leader was.

A great promise was made to St. Peter immediately after his own great confession. It has been variously interpreted. The "rock" referred to has been taken to refer to the fact of Christ's Divinity which Peter had just confessed, to Christ the Rock (*Petra*) of which Peter (*Petros*) was a "piece of rock," and to Peter himself as the rock among his brethren upon whose

strength the rest should lean and be built up. Perhaps something of each interpretation may be true. We may certainly admit that by the confession Peter is entitled to the distinction of being the first piece of rock laid against the chief cornerstone (Eph. ii, 20), without admitting the false interpretation of Roman theology. A primacy, not a supremacy, may be conceded to St. Peter without contradicting the Master's own declaration that there should be no lording it over God's heritage, and St. Peter's own statement that as "an elder among elders" he exhorts and does not command (I. Peter v. 1-3). The power of the keys was granted to the other apostles as well, if it means the power of binding and loosing (St. John xx. 23). And if it means opening the doors, it was fulfilled on the day of Pentecost and with the admission of Cornelius, the first Gentile (Acts x.).

This apostle, rebuking his Master and in turn rebuked in the presence of all (St. Mark viii. 31-33); present and chief spokesman at the Transfiguration (St. Mark ix. 1-13); at the feet-washing; at the institution of the Lord's Supper; denying his Lord and then reconciled and restored to favor and his old place after the Resurrection, first by special appearance to him of the risen Saviour (St. Luke xxiv. 34; I. Cor. xv. 5), and then by the threefold charge to offset the threefold denial (St. John xxi. 1-19); all these are interesting and important events in the life of this great man.

Of his life after the Lord's Ascension there is little told us beyond the interesting details of the early chapters in the Acts (i.-viii.). How long he remained at Jerusalem we do not know, but we are told of a fifteen-day visit between St. Paul and St. Peter three years after the conversion of the former (Acts ix. 26-30 and Gal. i. 17-24). Fourteen years later, at the Council in Jerusalem, they again met and St. Paul bears testimony to the work that St. Peter had been doing (Gal. ii. 7-9) up to that time. It is interesting to note that as St. Paul there refers to the success of St. Peter's work, so St. Peter makes reference to St. Paul's epistles in his own (II. Peter iii. 15, 16).

Of this period of his life we have a few further glimpses given us. The interesting story of his imprisonment by Herod Agrippa and miraculous deliverance in answer to prayer (Acts xii. 1-19); his plea for the Gentiles at the Council at Jerusalem (Acts xv.), and the strange story of his dissembling at Antioch and being publicly rebuked by St. Paul (Gal. ii. 11-16), make up all that is told us outside of his own letters.

From these letters we only learn that he was at Babylon (I. Peter v. 13). That has been interpreted as meaning Rome. There is no way of knowing. From the fact that the letter is addressed to the strangers in "Pontus, Galatia, Cappadocia, Asia, and Bithynia," it would seem that his work had been rather away from Rome than towards it (see map). Mark was with him and so was Silvanus (I. St. Peter v. 12, 13). There is no other evidence that he was at Rome and it hardly seems consistent with St. Paul's work there to think of St. Peter as the founder of the work in that city, since it was St. Paul's professed policy not to build upon another's foundation (Rom. xv. 20). St. Peter may, however, have been at Rome at the close of his life and there suffered martyrdom as tradition has it, being crucified with his head down at his own request. The "*quo vadis*" tradition has been given much notice recently. It is a tradition which relates that when the terrible persecutions of Nero were taking place, St. Peter yielded to the pressure of the disciples and fled from the city. As he was on the way beyond the gate he had a vision in which he saw Christ coming toward him. In answer to his question, "Lord, whither goest thou?" the Lord answered: "I go to Rome to be crucified yet again." As a result, St. Peter returned to the city to meet his fate.

His death probably occurred about the same time as that of St. Paul or a little before (64-67).

We have a passage from each of his epistles assigned for study. The first sets forth as a cause of rejoicing and encouragement, the fact that whatever temptations or trials or sufferings we have here, are only occasions for the exercise of faith, in order that we may attain the salvation of our souls. He calls the incorruptible inheritance which our Lord's Resurrection has won for us "a lively hope," and you may perhaps sum up the application of it which he makes in these verses, as "a hope to live by." Notice the reference (v. 2) to the different work done for us by the three Persons of the Trinity, all of which, however, depends upon our "obedience."

In the passage from the second letter he makes reference to the Transfiguration scene. His interpretation of that great

scene is that it bore unquestionable evidence of the truth of all the gospel story. He who had been there present knew surely that the Father Himself had borne witness to His Son. He further declares that the Bible as interpreted by the Church is just as sure a witness to those to whom he wrote.

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.

WHY SO MANY DELINQUENTS TOWARD MISSIONS?

To the Editor of *The Living Church*:

THE report of the enormous number of our churches which have contributed nothing towards the Apportionment of the Board of Missions during the past year has excited the attention even of the secular press. But as yet no adequate explanation of so great a lack of enthusiasm has been offered. It would seem worth while making inquiry as to the reason why "2,749 parishes, representing about 245,000 communicants, have offered towards their Apportionment, nothing."

The failure of so many of the clergy to send help to the Board of Missions cannot be due to mere carelessness or lack of information. The Board, through its reports, and the able *Spirit of Missions*, constantly keeps the matter of missions and their needs before the minds of the clergy.

Neither is the failure due to indifference to missions on the part of any school of clergy or to any considerable number of individuals. Statements charging any school of clergy with "parochialism" or lack of interest in Missions are for the most part the last resort of defeated controversialists. And who would dare to name an individual clergyman as utterly indifferent to Missions?

What, then, are the reasons so large a number fail to respond to the appeals of the Board?

I believe that there are three reasons.

1. *The actual poverty of a very large number of our churches.* In many of the country districts where our Church exists at all, it is miserably poor as a result of the poverty or penuriousness of the parishioners. In many of our cities, owing to changes in neighborhood, our churches are also very poor, burdened with mortgages and debts, and often behind in the amount needed for necessary expenses.

2. *The contrast between the comparative comfort of the missionaries and the poverty of the home clergy.* The missionaries receive a sure if not a large salary. They obtain a vacation of a year once in seven years. The conditions of life in many parts of the mission field are not such as demand heroism. There are few men living like Bishop Rowe and his clergy, in Alaska. The very photographs in the *Spirit of Missions* show that in their tone, if there were not many other sources of information. The fields are safe for ladies and children. Comfortable houses, many servants, inexpensive living, coolies, cooks, rickshaws, a social position on a par with the local nobility, an increase in salary upon marriage, all combine to rob many parts of the mission field of the terrors formerly painted on the unknown parts of maps. And on the other hand a large number of the home clergy receive smaller salaries than the missionaries, live under harder and more expensive conditions, have a seriously hard time to make ends meet, and would find marriage, for instance, almost out of the question. People are not eager to give to the support of men in the mission field while their own clergy are worse fed, worse clothed, and worse housed than the missionaries themselves.

3. *The moral obligation involved.* The principle on which the Apportionment is made, leaves out of consideration the duty of a clergyman and his people to meet their own obligations, to pay their debts and maintain their position in their own field, before giving money for the prosecution of new enterprises through the Board of missions. The resources of a parish and the obligations of a parish are variable quantities. Unless the resources suffice, or if the obligations on any account are increased, the contribution to Missions is simply an immoral act, and cannot be defended. A church in debt has no right to give to Missions. The theory that if a church in debt will take up

collections for Missions, it will have all the money it needs to pay its debts, is a foolish superstition.

However enthusiastic one may be for Missions, it is clear that there are justifying reasons why the "2,749 parishes, representing about 245,000 communicants, have offered towards their Apportionment, nothing."

Very sincerely yours,
San Francisco, Oct. 7, 1904. HERBERT PARRISH.

NEGRO BISHOPS.

To the Editor of *The Living Church*:

IN YOUR issue of October 8th, you give a report of the Conference of Church Workers Among Colored People, recently held at St. Philip's Church, Newark, N. J. The burden of that Conference seems to have been the question of creating colored Bishops in the Church, a question upon which I am not able, and do not presume, to offer a suggestion, but believe that when the question comes properly before the Church, the spiritual guidance of her wisdom will be such as to give justice and equity to all concerned.

It has been frequently said that the Church is "Broad" enough, is "High" enough, and "Low" enough to contain all schools of Churchmen. And I believe when our dear Lord and Saviour Jesus Christ established his Church, He intended it should be extensive enough to contain all human souls. Yet there are some twentieth century Churchmen who differ with Him on that point.

Bishop Brown, in the course of his remarks, said that he "would never vote to elevate a colored man to the bishopric"; and, too, there have been men and godly men who have differed with him on that point, and I do not believe that a single man who voted to elevate the Rev. Theodore Holly or the Rev. Samuel D. Ferguson to the bishopric has ever had cause to regret their action. And if all reports are true about the late Bishop Crowther, he was an honor to the men who honored him by elevating him to the bishopric.

Sincerely,
Detroit, Mich. J. FRANK RICKARDS.

A REMINISCENCE OF OLD KENTUCKY.

To the Editor of *The Living Church*:

WHEN speaking of a late election to the bishopric of Kentucky you were led to tell of the difficulties met and to a great degree removed by the lamented Bishop Dudley. I am thus reminded of an experience of my own.

It may be taken as proof that I am a person not to be desired as a parson, but it is a mark of distinction from its singularity. During a long life in the ministry, I have never received "a call" from any vestry. But yet before my being made deacon in 1842, the vestry of the only church in one of the cities of Kentucky sent me a notification of my election to the rectorship of their parish, accompanied by a flattering expression of their hope that I would soon give them the pleasure to receive me as their pastor. I think this "call" was due to a parish pope who had kindly feelings toward me when I was a boy. The letter of the vestry was concluded with words to this effect: "You may perhaps have heard of the assumptions of Bishop _____ in his visitations, and be therefore unwilling to come in collision with him; we can assure you that when Bishop _____ comes into our parish, he knows his proper place, and you would have no trouble."

In answer to my unknown friends, courteous at least to me, I stated that I was not in a condition to accept their flattering invitation, I being a layman. I had the imprudence to add: "Were I in orders, the assurance that their parish had come to such a clear understanding with their Bishop as to mutual relations would be an insuperable objection to my becoming their rector."

W. F. BRAND.

AMERICAN APPOINTMENTS OF THE REV. JOHN WAKEFORD.

To the Editor of *The Living Church*:

IN connection with my approaching visit to the States and Canada to make an appeal in behalf of the College of St. Chad's, Durham, it will afford many of my friends a great convenience if you will kindly publish the appended list of dates and places. These show approximately the course of my travel, and will enable those who desire to help us in our scheme to make local arrangements to fit this plan. I should be grateful if any who can cooperate with us at the various centres named

would address me at Messrs. Longmans, Green & Co., 91 Fifth Avenue, New York, before October 20th.

Oct. 20 to 25.—New York, Brooklyn, and Boston.

Oct. 26 to 31.—Baltimore, Washington, and Philadelphia.

Nov. 1 to 5.—Albany and Buffalo.

Nov. 6 to 8.—Chicago.

Nov. 9 to 14.—Pittsburgh, St. Louis, and Detroit.

Nov. 15 to 20.—Toronto, Montreal, and Ottawa.

Nov. 25.—New York.

Yours, etc.,
JOHN WAKEFORD.

WONDERFUL NATURAL BRIDGES.

To the Editor of *The Living Church*:

IN THE LIVING CHURCH of August 27th, 1904, page 595, there is a letter called "Wonderful Natural Bridges." The letter begins with, "There exist to-day in San Juan County, Utah, three wonderful natural bridges. The largest of these bridges spans a cañon three hundred and thirty-five feet and seven inches from wall to wall."

I have before me a lengthy cutting and illustration from the *Philadelphia Press*, Sunday, March 13th, 1898. The heading of the article is, "Natural Bridge now has a Rival." This wonderful bridge is within four miles of the little town of Moab, in Grand County, Utah, near where the Grand River finds a tortuous way, among the rocky lands of Sierra Lasal. This Utah natural bridge, while about the same height as the natural bridge in Virginia—two hundred feet—is wider and has a thickness of seventy-five feet, while the same measurements on the Virginia arch is forty feet. Then the span of the Utah bridge from abutment to abutment, is 250 feet, while that of the Virginia structure measures only ninety-three feet. From the picture, this bridge appears to be irregular, and not exact in shape.

I have never seen any of these natural bridges of Utah, but have seen the celebrated natural bridge of Rockbridge County, Virginia, and its charm is in its regularity of its arch, when viewed while standing in the chasm and gazing upward, with the magnificent scenery all around, and fine trees and vines hanging over it. In this respect, I doubt if it has an equal in any of these rock-bound, wierd, uncanny looking ones of Utah.

256 S 38th St,
(Miss) MARY MACOMB.
West Philadelphia, Pa., October 13, 1904.

VERSIONS OF THE ENGLISH BIBLE.

To the Editor of *The Living Church*:

IHAVE read with interest the communication from my friend, Mr. Phillips Barry, in THE LIVING CHURCH for October 8, in the matter of the Authorized Version *vs.* the Revised Version.

Mr. Barry, granting the existence of errors in the manuscripts of the Bible, thinks that the Supreme Being would not "permit that such errors should become perpetuated through the English Bible, which, springing out of a movement filled with the highest type of religious zeal and enthusiasm, has been the means of spreading the Gospel of Jesus Christ abroad through all lands;" and that God "would, by a species of latter-day inspiration, suggest to the translators the true rendering of the text."

Centuries ago the Septuagint introduced to the Hellenized world the treasures of Hebrew literature and a knowledge of the ways of God with the Israelites. Several centuries later the Vulgate of St. Jerome, itself a revision of earlier Latin versions, brought to the peoples of Western Europe a knowledge of God and His Christ and is to-day, substantially, the authoritative translation in the largest communion of Christians. Both of these translations were undertaken with the most laudable purpose and in large measure achieved the end in view. And yet no one who has compared the Septuagint with the Hebrew text would claim that the former is an inerrant rendering of the latter and no scholar would hold the Vulgate to be without error. The accuracy of every translation is commensurate with the learning and diligence of those who make it.

As regards the inspiration of the makers of the Version of 1611, one may readily believe that those good men, like all other good men who work with the highest purpose, were inspired by God for their task. But it does not follow that they were infallible in the understanding and rendering of the originals. Their inspiration is measured by their purity of purpose and not by the accuracy of the translation which they produced.

If this be admitted, we are through with a *priori* reasoning

and can answer the question of the relative merits of the two versions on the basis of the facts. That the Revised Version is a more accurate rendering of the originals, that (so far as the New Testament is concerned) it is based upon older and better manuscripts, and that it was produced by men having access to fuller linguistic, historical, and archæological knowledge, are matters of common knowledge and consequently need no proof.

Furthermore, the Revised Version is free from innumerable archaisms in vocabulary, forms, and syntax, which are the delight of the scholar, but to the ordinary man are stones of stumbling.

Mr. Barry rightly says that "between faith and philology there can be no truce." This is true, because where there is no warfare there can surely be no truce. In biblical criticism, philology is enlisted in the service of faith. All scientific discovery is, from the point of view of God, revelation. And this same modern movement which has given us our Revised Version may be a part of God's self-revelation. If this be so, the canon of Scripture is in some sense not yet closed.

However, these questions seem to me to be matters for study rather than for argument and I hold no brief for either version. Let us, then, who believe in the progressive revelation of God, trust that, as the Version of 1611 by reason of its intrinsic excellence supplanted the inferior translations of an earlier day and established itself in common use, so it may itself give way to a worthier rendering of the Word of God, that the Kingdom of Christ be not hindered.

South Hartford, N. Y., Very truly yours,
October 15, 1904. WILLIAM H. P. HATCH.

"A CHURCH WOMAN IN OMAHA."

To the Editor of *The Living Church*:

IHAVE just received a letter from a pious woman, signing herself as above. May I ask you to insert this in your columns that she may know that I received and appreciate her thanks for my efforts for the working people; and that I would like to learn her name and address?

Rome, N. Y., Oct. 15, 1904. (Rev.) A. L. BYRON-CURTISS.

MORAVIAN ORDERS.

To the Editor of *The Living Church*:

IN your "Answers to Correspondents" a few weeks ago you said to "G. W. W." that "Moravian orders cannot be accepted as valid by Churchmen. The most that can be said for them is that they are doubtful. Confirmation should be administered to converts from that body."

You will doubtless extend your usual courtesy, and receive kindly a word of criticism on the way in which you dispose of this matter.

If my knowledge is not in error, our Church has never given a decision either expressed or implied on the questions which you answer. In so far as *keeping* out of error is a good policy, she may be said to have acted wisely. She has, however, made some pretense at having the matter settled by securing from among the members of the Commission on Ecclesiastical Relations a sub-committee on Moravian Orders.

Now it is unfortunate that this committee does not seem to have been very successful in laying hold of such information concerning historical facts as may and should be known to them. (The reasons for this do not concern us.) The result is that we, as a Church, have not come to a decision concerning Moravian Orders. Manifestly, therefore, we may not justly look upon them as *per se* invalid. Hence we ought to be very careful in dealing with the question. If historically these people have a proper ministry, whether we acknowledge it or not, are we not doing a wrong when we lay upon them the burden we do by requiring them to submit to a second administration of the sacramental rites of Confirmation and Ordination as the case may be? And are we not thereby bringing our own conscience into jeopardy?

From the time that the Moravian Brethren first set apart an independent ministry, they have strictly adhered to the original form of episcopal ordination. When they decided to cast loose from the Utraquists, on whom they depended for priestly ministrations, until 1467, they were tempted, like reformers of a later period, to adopt the presbyterial form of ordination. But deliberation and good judgment prevailed finally, so that they

decided that only an episcopal ministry was valid. The historian Grindly (a Romanist) says:

"However radical the Brethren were in rejecting the old Church and some of her doctrines, they had not then (1467) reached, and never did reach, so utter a point of sectarianism as to imagine, like some of the sects, that they could find among themselves all they needed. . . . *Not one* (italics mine) believed that . . . fourteen hundred years after the death of Christ [the Church] could be re-established by an act that would in no wise link it with the primitive Church. . . . While proceeding to the election of priests, care must be taken to secure the Roman Catholic priesthood. . . . Thus a provision would be made for a priestly family that would continue to supply itself in an endless development."—*Grindly, I, p. 33.*

A little careful study will show that the Waldenses, from whom the Moravians received the episcopacy, were recognized by the Romanists as having a proper ministry. (These Waldenses and those of the Piedmont Valleys two centuries later, must not be confused.) While much remains in the way of documentary evidence which has been preserved in a way hardly less than miraculous, it must be borne in mind that such cannot always be had to any purpose, because of the accidents to which it has been subjected, and that the demands that some would make along this line are therefore captious and unreasonable. The libraries of the Brethren were subjected to awful assaults from their enemies, who applied the torch unmercifully. It is therefore a wonder that any original or ancient documents remain. Political reasons were not wanting for the Brethren wisely keeping many of their acts a secret. Had they placed everything they did on public record, they would have jeopardized their cause unnecessarily. Space will not permit me to give all the historical data that is available along this line. But a little argument based on what is at hand may not be taken amiss.

These people started out with the idea that while much that they found in the Church of the thirteenth century would be, and because of the end to which it was leading should be, cast aside, at the same time certain other things, because of their value and need, should be retained. Among these was the ancient order of ministry. We do not find that they ever departed from these convictions, even though persecution pressed heavily upon them. So well have they always prized their heritage that when in special danger they prayed in their litany "[Lord] keep our Episcopacy precious before thee."

Over against these things no one has ever shown when or whereby their ministry ever became invalid. A member of the sub-committee on Moravian Orders finds nothing to this end, except that at some time (when unknown) "in one instance there had been a consecration by *one* Bishop." We need not discuss so insignificant a point. The fact is, that when we come to what is doubtful historically concerning Holy Orders, when that doubt is dependent on the matter of documentary evidence, we must be very careful, since original documents dating from the Apostles are not plentiful for any purpose.

If I may express an opinion I beg to say that *far more* than "that they are doubtful" can be said of Moravian Orders. The ground, not only in a general way but specifically, for believing in their validity, is such as to suggest great caution on the part of the Church as to the attitude she maintains toward these people. The ideas that exist concerning Moravians in the minds of the poorly informed are at once laughable and pitiable. And why should people be so ignorant concerning things of actual history or passing events?

Has anyone ever shown that Moravian Orders were invalid, even as well as our enemies have done (to their thinking, at least), concerning Anglican Orders?

If not, over what is the cavil? Just what is demanded in order that the Church may pass judgment? If those whom the General Convention have placed in charge of this matter will speak out, perhaps something may be done toward supplying the demand. This matter has not received the attention it should. This, in face of the fact that the Church has never declared Moravian Orders invalid or even intimated so much, seems to me, Mr. Editor, to make your answer to G. W. W. venturesome. The fact is, the Church has made no declaration that even points to a settling of this question or for that matter to the settling of a similar question concerning any ministry outside the Anglican communion.

Canon 17 certainly does not fill the bill. If it means anything, it is that the Archbishop of Canterbury may not "officiate" in one of our churches without a license. Where is it declared just what Churches are and what "*Societies*" are not

in communion with us; or for that matter what are Churches and what are "*Societies*"? We are asking now for legal opinion and not for a semi-sentimental one, for only in the light of canon law is the matter before us. If anything truly valuable is to be accomplished toward Church union and doing away with "our unhappy divisions," it seems to me the first step should be to clear away the mist from before our own eyes so that we can at least see what is our real attitude.

Before shooting a canon it is well to load it and to the purpose in hand that cannot be said to have been done with Canon 17 or any other canon.

Respectfully,

LEWIS R. LEVERING.

Literary

Religious.

At the Deathbed of Darwinism. A Series of Papers. By E. Dennert, Ph.D. Authorized Translation by E. V. O'Harra and John H. Peschges. Burlington, Iowa: German Literary Board, 1904. Price, 75 cts.

An evolutionist is not necessarily a Darwinian. The theory of evolution is the hypothesis that the higher species, including that of man, have descended from the lower, whether by minute variations long continued or by more abrupt and radical transmutations occurring at certain epochs of natural history.

The Darwinian takes the former view—that the development of new species is by means of just such minute variations as are often observed in every-day experience. These variations are transmitted to offspring, and accumulate, the new forms being perpetuated by the law of natural selection or the survival of the fittest—that is, of those resulting forms of life that are best adjusted to their environment and therefore most capable of winning in the struggle for life.

It is this form of the evolutionary hypothesis that has been exploited by materialists to discredit the theistic argument from evidence of design in nature—*i.e.*, the apparent adjustments to ends observable everywhere. The materialist has said that the variations which result in such adjustments are accidental. The observed adjustment is the mechanical condition of survival, but is an accident of uncontrolled variation and does not represent purpose.

As Dr. Dennert shows, the evidence of Geology goes to prove that new forms of life have appeared suddenly on this planet, with considerable gaps between the successive species. This evidence has gradually discredited the Darwinian hypothesis. The law of biogenesis, or that the stages of development of the species are repeated in the growth of every individual, has also lost ground; and the evidence available points to control in development. It is no longer regarded by the generality of evolutionists as a mechanical process.

Our author explains all this, and shows by numerous citations that Darwinism is being bowed out by the rising generation of investigators. He himself believes still in some form of descent of the higher species from the lower, but acknowledges that no scientific verification of such an hypothesis is forthcoming. The belief in it pertains to philosophical speculation rather than to natural science.

The book will repay careful reading, and one who would like to understand the present status of the evolutionary theory will find this little volume satisfactory. Mr. E. V. O'Harra contributes a most illuminating prefatory survey of the situation in evolutionary circles.

FRANCIS J. HALL.

Where Does the Sky Begin? By Washington Gladden. Boston and New York: Houghton, Mifflin & Co. Price, \$1.25 net.

This is a volume of sermons taking its title from the first one. The author is Dr. Washington Gladden, well known as a Christian reformer and a writer of great ability. His sermons partake of the spirit of liberal theology, and much of his exegesis would not be acceptable to Churchmen. He believes thoroughly in the power of men to forgive sins on behalf of God, but teaches that the power was given to the whole body of believers, and not to an official class. "Where Does the Sky Begin?" "The Might of Beginnings," "The Everlasting Yea," are especially strong sermons.

St. Paul, the Apostle of the Gentiles. By the Rev. J. Gamble, M.A. Philadelphia: J. B. Lippincott Co.

This volume of the Temple Series of Bible Characters and Scripture Handbooks is a valuable addition to the series. Mr. Gamble gives a clear and scholarly account of St. Paul and his Epistles, showing the opinions of modern scholars, and yet not being so arrogant and dogmatic in his assertions as many critics seem to be.

GENERAL CONVENTION.

[Continued from Page 847.]

tion was paid throughout, and it was only after the hour of adjournment had long been passed and it was nearing six o'clock that members in any numbers left the church.

Bishop Tuttle presided, and Bishop Burgess read a report on immigration. His reading was impressive, and the Board readily agreed to his recommendation that a start at this work be made by the Board. The Bishop of Georgia had completed the Church Building Fund Commission Constitution. Bishop Restarick (Honolulu) was the first speaker. During his charming narrative, or it may be better to say his charming way of relating his narrative, enthusiasm was intense. Later on, near the close of the session, when people were weary and some were leaving, Bishop Van Buren (Porto Rico) captured the attention of all by holding up a two-leaved folder that appeared to be somewhat weather-worn. He began by reading from a small pamphlet that he said was the annual report of Porto Rico and Cuba work. He admitted there was not much of it, because there was not much work to report. It is the day of small beginnings there. Then, when he held up the other folder, smaller even than the first, and said it was the diocesan report of New York for the year 1797, and told of a Convention held in Trinity Church, the effect was striking, and the point seen by all. No more effective action has been taken by any speaker so far during this Convention.

BISHOP RESTARICK, speaking of Honolulu work, said:

"I believe there is no place where can be seen to greater advantage the success of missions. Despite every effort at disparagement, the fact remains that in the last century an entire people not only became Christian, but through the efforts of the missionaries had a system of public schools, and an institution of learning preparatory for entrance to college, long before there was a school in California. The Hawaiian people, while usually of indolent temperament, yet have always valued education, and there are many who are intelligent and refined and are at home in any society.

"The white man, while their friend in carrying to them the Gospel and all that it means in law and custom, yet has also been their enemy in taking to them diseases and vices which have tended, with the stress of competition, to decimate this kindly, generous people, with whom Americans, English, and Germans of high character and education have largely intermarried. While the native population is decreasing, the half-white is increasing.

"All the younger Hawaiians speak English and understand it better than they do Hawaiian. We have only one service in their language, and many Hawaiians advise the discontinuance of that, except at such periods as once a month.

"Our work is largely among the young. Two of our schools are composed almost entirely of Hawaiians, and I believe that we are training many of them so that they will be not only intelligent Christians but loyal Churchmen and women. While we have been working under many disadvantages with poor and old buildings, yet we opened in September with largely increased attendance.

"Work has been commenced among numbers to the islands as laborers.

"The people of the islands have responded gladly to the effort made to promote systematic offerings to missions.

"All this makes Hawaii a fine field for missionary enterprise, and as the Bishop sent there, I am trying in every way to take advantage of opportunities. I believe that work can be done among the Orientals at less cost than anywhere else, and that the results are more quickly sure. The people are usually anxious to learn."

A veritable storm of questions came upon the Bishop's conclusion. They were not questions that bespoke fault-finding, but warm interest. Indeed, a feature of all of these day sessions of the Convention, sitting as a Board of Missions, has been the number of questions which deputies have thrown at the speakers. Many important points have thus been brought out.

BISHOP BRENT had a shower of questions also, but he is rather colder in manner than Bishop Restarick, and there was a little less heartiness in the questioning. He said:

"The Philippines are paradise, but, also, paradise after the fall. The moral conditions of the Philippines are extremely sad. The Christian men who have gone from our own country to that fair spot in the Orient agree in this one thing, that the Gospel of the righteousness of Jesus Christ has yet to become a reality. And I include among the Christian men the American Roman Catholics who have gone there to replace the Spanish hierarchy, for I believe it is their purpose to do all they can to link together what have been most unrighteously divorced—devotion and the righteousness of Jesus Christ.

"Although so many of the islanders profess to be Christians, there is at least a large minority which cannot fairly be called Christians. There is a schism there in the Roman Catholic Church. I refer to the Reformed Filipino Catholic Church, which has a power of adhesion which none of us who looked on in the beginning ever supposed it would have. It carries with it between 3,000,000 and 4,000,000 people. Unfortunately the leaders of this movement are not the right kind of men, and I fear that something dire will

happen to these people as a result. I would far rather see them re-absorbed into the Roman Church."

BISHOP VAN BUREN presented his work, and pleaded especially for funds for a hospital in Ponce, and for \$2,000 with which to build a rectory for San Pablo Church, Belondron, Cuba.

FRIDAY, OCTOBER 14.

Since on Saturday the Convention took its first holiday of the Convention, Friday was the last business day of the second week. It saw the end of the divorce canon debate, the taking of a favorable vote in committee of the whole, followed by defeat in the House on a vote by orders.

EPISCOPAL JURISDICTION IN CHINA.

The Bishops adopted the following, in the form of preambles and resolutions, remarkable because the first result of the better acquaintance with the Primate of the Church of England:

"WHEREAS, Episcopal jurisdiction of the American Church was established at Shanghai before an English Bishop was consecrated for China, and whereas the division of China adopted by the Church of England ignores the American jurisdictions of Shanghai and Hankow,

"Resolved, That the House of Bishops request the Archbishop of Canterbury to secure if possible such a rearrangement of the English Dioceses as will not conflict with the jurisdictions of the American Church within the limits which have been established."

Additional resolutions recite the fact that English communicants may desire to continue in their adherence to English churches, but it is at the same time desirable that all Chinese Christians should recognize the Bishops of the American Church. It is stated that a plan of adjustment has been agreed upon by workers in the field, and his Grace the English Primate, and Bishop Tuttle, as Presiding Bishop, are asked to complete a full and final understanding.

THE WANTS OF THE BLIND.

A committee to consider the wants of the blind was named, consisting of the Bishops of Pennsylvania, Pittsburgh, and Connecticut.

REVISED VERSIONS NOT AUTHORIZED.

The Bishops also resolved that, in view of the recent authorization of marginal readings of Holy Scriptures, any further authorization of Revised Versions at this time is premature and unnecessary.

IN THE HOUSE OF DEPUTIES.

In the House of Deputies there has been erected a portable forum that is fully as high as the tops of the seat ends. It gives space on each side to pass it, and has steps at the rear. Around three sides is a substantial rail. This platform is placed twenty feet down the main aisle, and it has obviated complaints about inability to hear. These complaints were at one time most numerous, and resulted in instructions to the arrangements committee to reseat the church.

VARIOUS COMMITTEES REPORT.

A committee was authorized and empowered to sit during recess, to secure uniform registration of communicants in all Dioceses. The Rev. Dr. Hodges (Maryland) reported from committee, against the Prayer Book title page as proposed by Mr. Rogers of Fond du Lac, but the latter saved it from defeat by securing it a place on the calendar. The Rev. Dr. Huntington (New York) reported from committee against the proposition of Mr. Robinson of Kentucky that a Presiding Bishop be chosen, who shall be without a see, and be retired on a pension at seventy. The report explained that duties of a Presiding Bishop are ministerial, ceremonial, and executive, and pointed out that Archbishops of Canterbury, with far more duties in hand than an American Presiding Bishop, not to mention political duties, has never been relieved of the see of Canterbury and its duties. Concerning the argument that the American Church needs a mouthpiece, the doubt was expressed that it is advisable to give one man such voice. It may be different in a country where Church and State are officially united. The report recommended greater clerical assistance for the Presiding Bishop of the American Church, and as it involved expense, it was referred to the committee on that item.

THE REVISED VERSION.

The Rev. Dr. Alsop reported from committee, petitions from many Dioceses and Missionary Districts asking for the permissive use of the Revised Version of the Scriptures. These Jurisdictions represent 393,000 communicants, or a majority of the Church. The version desired is the English. The report did not recommend the American Version, but recognized its merits. The resolution recommended favors the English Revision, and the House made it the order of the day immediately the divorce matter and the Courts of Appeal shall be disposed of.

MISCELLANEOUS MATTERS.

A well-worded memorial of the late Dr. Lindsay was read from committee and ordered made a part of the minutes. The American Bible Society asked for closer relations between it and the General Convention, to the purpose of larger sympathy and support. A petition was presented asking all State legislatures to consider uniform laws on marriage and divorce, and was referred. The House con-

curred with the Bishops in amending the canon covering the consecration of Bishops for foreign Churches. The amendments are minor, the most important being that a Bishop already consecrated must give consent to the consecration by this Church of additional Bishops for the same jurisdiction.

DEBATE ON DIVORCE RESUMED.

The Deputies went into committee of the whole, Mr. Packard of Maryland in the chair, on the divorce canon. The REV. DR. O. A. GLAZEBROOK (New Jersey) thought high water mark of the debate had been reached yesterday when the Rev. B. T. Rogers had thrown in his challenge to anyone to show that Christ made an exception in the matter of marriage. The mind of this Church has been unchanged since 1808, and the Anglican Church still holds to that position.

The REV. H. H. SNEED (Lexington) argued from this point: After separation has taken place under divorce, are the man and the woman in the same relation as they were before?

The REV. DR. A. A. MORRISON of Portland, Oregon, denied the right of the Church to impose any new obligations upon him. Conditions had been made when the clergy had been ordained and when lay people had been received, and these ought not to be changed.

The REV. ARTHUR LAWRENCE, D.D. (Western Massachusetts), held that what was most needed was a better recognition of the Spirit of Christ and of the holiness of the marriage state. He did not think the adoption of a hard and rigorous law would remedy the present situation. He did not deny the present bad state of morality. To his mind the flippant lack of the sense of dignity was largely responsible for the prevalence of divorce.

Mr. H. D. ASHLEY, a lawyer of Kansas City, said his mind was made up to vote for the canon *in toto*. He applauded the attitude of the Roman Catholic Church for what it has done to preserve the sanctity of the marriage relation, notwithstanding the scandal of her indulgences.

REFORM CARRIED IN COMMITTEE OF THE WHOLE.

The time had then come for the vote (in committee of the whole) to be taken. The question was on the amendments to Title II, Canon 3. [The full text is printed on page 844.] On the amendment to sec. ii. (withdrawing permission to "the innocent party in a divorce for the cause of adultery" to re-marry), the vote stood, aye 214, nay 191. On section three the vote was, aye 280, nay 126, and section four was adopted by a voice vote. So the desired reforms were sustained by a majority of members of the House, though destined to fail of final enactment.

It had been decided to give three hours to the majority and two to the minority to close, after receiving the report from the committee of the whole. Had it not been desired to permit members of the committee on Canons to be heard, the House would have voted at once. As it was, the two final hours of the day, three to five o'clock, were given, and the vote was taken by orders just before adjournment at five on Friday. The amendments were placed before the full House, and discussion for the period agreed upon began. It was the concluding battle of the giants of the House of Deputies.

Chief Justice J. H. STINESS (Rhode Island) opened for the amendment, and said: "The present canon decrees that no re-marriage of the divorcee is to be permitted except for the innocent party in a separation for adultery. The evil is that in all cases the innocent party cannot be ascertained. The innocent party in a case for divorce is a question of fact. A Church or a Bishop must make his investigation *ex parte*, and of the scandals that have come to the Church through the honest but fruitless attempts to carry out that canon you are well aware. The results of the present canon are not satisfactory. The danger is that your clergymen are liable to re-marry persons whom the U. S. Supreme Court says have never been divorced.

"From a large experience I am profoundly convinced that the evil of divorce cannot be stopped except by forbidding re-marriage. The custom of re-marriage of divorcees in my own state on the same day the decree was issued has led to a rule holding the certificate for six months. We do not undertake to say whether marriage is legal or illegal for the innocent party in a divorce for adultery, but in the interest of good morals and the safety of society we ought to take a different stand from that we have in the past. We will be no party to any divorce cases at all."

REV. DR. HUNTINGTON (New York): "We are all in perfect agreement as to the sanctity of matrimony and as to the evils of divorce, and are all anxious to do all we can to check it. It is not a question of ends, but simply one of means.

"I believe the Church to be at present in accord with the mind of Christ so far as we can read it in the New Testament. The integrity of the home can best be served by holding to the legislation we have now."

FRANCIS LYNDE STETSON (New York): "I didn't suppose I could be brought to the point of proclaiming the rule which was more or less discredited in that it was called a rigorous rule. But I have come to see its necessity and I believe it will do something to offset the devastation of the evil of divorce. We have had the present canon for over 40 years, and what has it contributed to lessening the swelling tide of divorce? If even a little we can lift the cloud that has settled down upon our Church and nation, devastating

home and family, it is our duty to do it. We can by this canon protect our clergymen from the powerful and painful entreaties of friends, who, involved in their own intoxication of reckless and lawless indulgences, have yielded to sin, and then come to ask us to give the blessing of the Church to their re-marriage."

JOSEPH PACKARD (Maryland): "I feel there is danger to the Church involved in the present subject of discussion. We are told of the evils of the present canon and that it is extremely difficult to ascertain the facts as to the innocence of the divorced person. I disagree with those statements. In Maryland there have been only three cases where that question of innocence has been referred to the Bishop, and upon investigation it has been found in those three cases two of them were innocent persons, and the third was the guilty one in that case.

"No clergyman is now forced to marry a divorced person; but the proposed canon would bar him from performing such a marriage even if he felt he was doing the will of God in performing it."

T. W. BACOT (South Carolina) said that one of the chief bulwarks of Christian civilization was the principle of monogamy. He believed the proposed canon was one of the best steps in the direction of sustaining that principle.

Rev. Dr. J. L. PARKS (New York) termed the proposed canon a drastic and vigorous piece of legislation. Coming then to the question of the innocent person in a divorce case, he said: "The innocent person in a divorce case exists. Any clergyman of 20 years' experience must know that. I don't think it is absolutely impossible to obtain reasonable evidence as to this innocence or guilt."

Rev. Dr. DAVENPORT (Tennessee) brought the debate to a close, reviewing the scriptural, legal, and canonical arguments, and asking for the passage of the amendments.

Then, before the vote was taken, Dr. McKim, President of the House, calling for order, bade the House to prayer. All members dropped to their knees, and the President read the prayers for Divine guidance. The vote was then taken, resulting as follows:

On the crucial question (Sec. ii.) of withdrawing permission to the "innocent party" to re-marry. Clerical: Dioceses voting, 61; ayes 30; nays 21; divided 10. Lay: Dioceses voting, 55; ayes 25; nays 24; divided 6.

The vote in detail was as follows:

CLERICAL VOTE.		
AYES.	NAYS.	DIVIDED.
Albany,	Arkansas,	Alabama,
Central Pennsylvania,	California,	Dallas,
Chicago,	Central New York,	Florida,
Colorado,	Connecticut,	Kentucky,
Delaware,	Kansas,	Marquette,
East Carolina,	Lexington,	Maryland,
Easton,	Long Island,	Michigan,
Fond du Lac,	Louisiana,	Oregon,
Georgia,	Massachusetts,	Southern Ohio,
Indianapolis,	Missouri,	Tennessee.
Iowa,	Montana,	
Los Angeles,	New York,	NOT VOTING.
Maine,	Ohio,	Texas.
Michigan City,	Pittsburgh,	
Milwaukee,	Southern Virginia,	
Minnesota,	Virginia,	
Mississippi,	West Texas,	
Nebraska,	West Virginia,	
Newark,	West'n Massachusetts,	
New Hampshire,	West'n Michigan,	
New Jersey,	West'n New York,	
North Carolina,		
Pennsylvania,		
Quincy,		
Rhode Island,		
South Carolina,		
Springfield,		
Vermont,		
Washington,		
West Missouri,		
LAY VOTE.		
AYES.	NAYS.	DIVIDED.
Alabama,	Arkansas,	Albany,
Central Pennsylvania,	California,	Colorado,
Chicago,	Central New York,	Massachusetts,
Delaware,	Connecticut,	New York,
Easton,	Dallas,	Tennessee,
Fond du Lac,	East Carolina,	Washington.
Iowa,	Florida,	
Michigan,	Georgia,	NOT VOTING.
Milwaukee,	Indianapolis,	Marquette,
Minnesota,	Kansas,	Michigan City,
Nebraska,	Kentucky,	Mississippi,
Newark,	Lexington,	Montana,
New Hampshire,	Long Island,	Oregon,
New Jersey,	Louisiana,	Texas,
Pennsylvania,	Maine,	West Texas.
Pittsburgh,	Maryland,	
Quincy,	Missouri,	
Rhode Island,	North Carolina,	
South Carolina,	Ohio,	
Springfield,	Southern Ohio,	
Vermont,	Southern Virginia,	
Virginia,	West Virginia,	
West Missouri,	West'n Michigan,	
West'n Massachusetts,		
West'n New York,		

MONDAY, OCTOBER 17.

[BY TELEGRAPH.]

BOSTON, Oct. 17.—In the House of Bishops, Mexico was created a Foreign Missionary District of the American Church, and the Panama Canal zone, without being made definitely into a Missionary District, was placed in charge of the Presiding Bishop, who may possibly, it is said, ask the English Bishop of Honduras to continue in charge, as at present it is a part of his jurisdiction. The islands of Guam and Wake were placed under the charge of Bishop Brent, and Tutuila and other Samoan islands under the charge of Bishop Restarick.

The Bishops adopted, by a large majority, three clauses of the new canon on marriage and divorce substantially as it was rejected yesterday by the House of Deputies, and precluding remarriage of persons divorced for any cause. It is probable that a conference between the two Houses will ensue, and there is a bare possibility that the House of Deputies may partially recede from its position as taken in the vote of yesterday. Two other amendments to the same canon will be considered by the Bishops on Tuesday.

In the House of Deputies, the proposed canons establishing Courts of Review and of Appeal, as reported unanimously by the special committee having the matter in charge, were taken up and discussed generally until the close of the afternoon session. Of the canon establishing Courts of Review, the first section, creating seven judicial departments, was laid over for further consideration; but the sections 2 to 21 inclusive were adopted, though with many verbal changes. These sections adopted indicate the satisfactory establishment of Courts of Review during the present session, but the canon on a final Court of Appeals, also reported by the same committee, was laid over to the next General Convention. The discussion made the day decidedly a field day for lawyers, and Messrs. Stetson (New York), Lewis (Pennsylvania), Old (Southern Virginia), Andrews (Central New York), Pepper (Pennsylvania), White (Newark), and others took part.

There were presented various amendments to the present canon on marriage and divorce, intended to strengthen the present canon without withdrawing the permission of re-marriage to the innocent party after divorce for adultery, by Messrs. Packard (Maryland), Register (Western New York), and Faber (Western New York); also a proposition to reduce diocesan representation at General Convention to three in each order, which was referred to the next General Convention. The House adopted a resolution requesting the Bishops to draw up a special prayer for the sick, wounded, and dying of the Japanese and Russian armies, and for the restoration of peace between Russia and Japan. Resolutions were sent to the appropriate committee providing for adjournment on Tuesday, October 25th, and it is probable that that day will be selected as the close of the session.

The special committee appointed to consider resolutions concerning lynching, presented by J. H. Stotsenburg of Indianapolis, reported that as the Church stands for law and order at all times, action on the resolution was not necessary.

On to-morrow, Tuesday, St. Luke's day, the Bishops will attend a solemn celebration of the Holy Communion in Trinity Church, preparatory to the election immediately after of Bishops for the Missionary Districts of Salt Lake, Hankow, and Cuba.

TUESDAY, OCTOBER 18.

[BY TELEGRAPH.]

BOSTON, Oct. 18.—The Bishops have nominated to the House of Deputies the following as Missionary Bishops: For Salt Lake, the Rev. Franklin S. Spalding, rector of St. Paul's Church, Erie, Pa., the son of the late Bishop of Colorado; for Cuba, the Very Rev. Albion W. Knight, Dean of St. Philip's Pro-Cathedral, Atlanta, Ga.; for Hankow, the Rev. Logan H. Roots, missionary in China and President of the Standing Committee of the Missionary District of Hankow.

The Bishops have also adopted a canon permitting a Coadjutor to be appointed for a Missionary District, said to be intended as giving an opportunity for relief to the Bishop of South Dakota. The canon on divorce which has been adopted by the Bishops differs in a number of respects from that which was discussed in the House of Deputies, and the House of Bishops asks the House of Deputies to agree to the appointment of a committee of conference. The hope is commonly expressed that a working canon may be agreed upon to be in effect during the next three years, with the understanding that the matter will be taken up anew at the Richmond Convention.

The House of Deputies has received the report of the committee on Provinces and put same on the calendar. To-day is the last day for the introduction of new measures, and a great number were put in, including canons authorizing the election of Bishops Suffragan; more divorce canons, provision for legalizing the service book of the Swedes, etc.

Almost the whole forenoon was taken up discussing the canon on Courts of Review, which had not come to a final vote at the end of the morning session. The two Houses sat as Board of Missions in the afternoon, the speakers being the Bishops of Alaska, Brazil, and Cape Palmas.

Thirty Sunday School organizations were represented in a con-

ference held at Trinity Chapel Tuesday forenoon. It was voted unanimously as the sense of the conference that all official organizations in the Church aiming at religious education should be federated. A feature of the meeting was the remarkable speech made by Mr. Thomas (Pennsylvania) relative to his personal history in Philadelphia Sunday School work. Phillips Brooks had part in it. Mr. Thomas pleaded that too much technicality be not put into Sunday School effort. There was great enthusiasm, and he was thanked by vote for leaving the Convention to come to the conference. When he pleaded for work for the soul as well as for the mind of the child, he was warmly applauded, and members of the conference stood to show appreciation. Mr. Mills (Mass.) was chairman of the conference and the Rev. Dr. W. W. Smith (New York) was secretary.

CONCORD DAY—SATURDAY, OCTOBER 15.

BOSTON, October 15.

The culmination of bounteous hospitality was the visit to Concord and Lexington, and the two hours spent at Dr. Hutchins' hospitable home. The day dawned bright and the air was crisp, so that conditions atmospheric were perfect. A special train left the North Station at 10:30 A. M., and was run in two sections. The route is a diversified one, and the wooded hills were resplendent with color. The varied hues brought to mind a unique description of autumn glories, when one wrote that "Jack Frost had been flirting with the sisterhood of trees, and they were blushing rosy red from the effects of his touch."

An hour's ride brought the party to Concord, where we were to take "barges" for Dr. Hutchins' house; these barges being omnibuses gathered in sufficient number to carry five hundred people. These "barges" were of all sizes and patterns, gathered from the surrounding country, where they serve the tourist in the summer rush. Some of them were built after patterns suggesting that they were possible relics of Revolutionary days. All were comfortable, however, some drawn by two horses, some by three, and one or two by four horses.

A circuitous route was taken, and all points of interest were pointed out. The old-time homes of Thoreau, Emerson, Hawthorne, and Louise M. Alcott were all shown to us. The Hawthorne house is now occupied by Mrs. Lothrop, so well known to the children as Margaret Sidney, the author of the "Pepper" books. Another place of interest was the house where lived Nathiel Bull, whose name is not so well known as is the product of his labors. He was the man who propagated the Concord grape, that has become so famous throughout the land.

Many old burying grounds were passed, though not used for many years. Here lie buried many of those who fought in the battles that were so frequent in this section during the Revolutionary period. There was one, however, covering many acres and known as "Sleepy Hollow Cemetery," where the party left the barges, and walked through the grounds. Here was buried so recently the body of the late Senator Hoar, and about his grave still lie many floral tributes, now however faded and decayed. There are many monuments of historical interest here. At another point all alighted and walked over the famous battlefield.

Delightful as was the ride over the scenes so fraught with interest, the most perfect charm and delight of all was the two hours' visit to Dr. and Mrs. Hutchins. A large old-time mansion on a hill side, the house fronting the south, with a great level lawn about it, is the residence of our late Secretary. The view is grand and inspiring beyond description. To the south, winding through the meadows of the valley, courses the river Concord. Beyond is a range of wooded hills, now in a blaze of autumn glory. Looking toward the eastern portion, nestled among the trees on the hillside can be seen the spires and dwellings of North Lexington. A little farther to the left stands Bedford, almost hidden by the foliage, which in summer time when the leaves are full in the forest, doubtless hides the place entirely.

On the broad lawn a large tent had been raised, and beneath this, tables were spread with a luncheon bounteous and luxurious. The weather was mild enough so that all could enjoy the sunshine, as they ranged in groups throughout the spacious grounds.

Back from the dwelling house and up the hillside many went to see the beautiful herd of seventy cows of the finest breed, which Dr. Hutchins maintains on his farm.

At three o'clock the guests were again loaded on the barges, and a short ride brought them to the station where the train was taken for Lexington, which is but fifteen minutes distant. The warmest thanks were expressed to Dr. Hutchins by every person who grasped his hand to say Good-bye, for he had given to the members of the Convention and their friends a welcome most cordial. There have been many delightful experiences during the time of Conventions heretofore, but this day surpassed any ever attempted, for whole-hearted hospitality and delightful experiences.

Arriving at Lexington, the now tired and weary guests alighted from the train and were cordially shown the places of historic interest. And how full the town is of history! Then, to show their hospitality, the citizens had arranged an afternoon tea to be served in the old Historic Hall. This was charmingly presided over by ladies at several tables and tea and coffee were served. This refreshed the tired travellers, and was most graciously and attractively

served to the guests. The hour allotted to this stop was pleasantly spent.

Before reaching Boston there was a spontaneous meeting in each car, and it was voted to appoint a committee to procure and present to Dr. and Mrs. Hutchins some fitting appreciation of the visit and of their hospitality. So closed a memorable day and the closing round of entertainments so lavishly proffered to the members of the Convention by the Churchmen of Boston and vicinity. L. H. M.

SUNDAY, OCTOBER 16, IN BOSTON.

[BY TELEGRAPH.]

BOSTON, Mass., Oct. 16.—Weather to-day is warm and ideal. Vast crowds have thronged all the churches. Preachers generally were the Bishops and clerical deputies. The missionary meeting at four o'clock, filled Symphony Hall and the Church of the Messiah. Bishop Tuttle presided, and there was a massed choir of 250 voices. The topic was Church Extension in the Western Hemisphere, contrasting with the similar treatment of the Eastern hemisphere last week. Speakers were the Bishops of Olympia, Georgia, Southern Brazil, and Alaska. The Bishop of Ripon (England), whose presence was expected, was detained in New York. An offering was made, and it was announced that the offering last Monday night in Tremont Temple was \$1,200.

Morning preachers at other leading churches included Bishop Tuttle at St. Stephen's, Bishop Coleman at the Advent, Bishop Fawcett at St. John's, Roxbury, Bishop Francis at St. John Evangelist, Bishop Potter at Trinity, Bishop Doane at St. Paul's, Rev. J. Lewis Parks, D.D., at Emmanuel, Dr. Huntington at Messiah, Dr. Maxon at Good Shepherd, Rev. John E. Sulger at St. Andrew's, Bishop Sessums at St. James', Roxbury, and other appointments at all near-by points.

It is now thought the Convention will adjourn on the 24th, and will leave many important questions to the Richmond Convention. There was a meeting in the Church of the Advent at four, in the interest of Industrial Righteousness. To-night the preacher in the same church was the Rev. E. A. Larrabee of Chicago.

OTHER GATHERINGS OF LAST WEEK.

[Continued from Page 850.]

THE DIOCESAN SECRETARIES' LEAGUE.

On invitation of the Secretary of the Diocese of Massachusetts a number of diocesan secretaries and assistant secretaries assembled in the Diocesan House on Thursday, October 6th, when a permanent organization was determined upon and a committee was appointed to draft a plan. At an adjourned meeting held at the same place on Thursday, October 13th, a permanent organization was effected under the name of the Diocesan Secretaries' League. All diocesan secretaries and assistant secretaries, and those of the Missionary Districts were made eligible to membership upon application and the payment of the annual dues. The object of the League was declared to be the increase of the efficiency of the members in their official capacities by coöperation and mutual conference. The League is to meet annually at time and place of meeting of the General Convention, and of the Missionary Council. The officers of the League constitute the executive committee.

An election by ballot resulted in the choice of the Rev. Herman C. Duncan, D.D., of Louisiana as President; the Rev. W. C. Prout, D.D., of Albany, N. Y., as First Vice-President; the Rev. Mahlon D. Wilson of California, as Second Vice-President; the Rev. George P. Attwater of Ohio, as Secretary; and the Rev. F. E. Webster of Massachusetts, as Treasurer.

The executive committee was instructed to confer with the Secretary of the House of Deputies and the Chairman of the Committee on the State of the Church with a view toward the adoption of such changes in the form of triennial reports of the Dioceses as may seem necessary, and that then the several diocesan secretaries be requested to conform their statements of statistics thereto.

Other matters of official interest engaged the attention of the League to a late hour.

CHOIR FESTIVAL.

A choir festival was given in the Church of the Advent on Wednesday evening. Members of the Choir Guild were seated in the chancel, and there were 150 voices, representing many local choirs. Mr. S. B. Whitney was the conductor.

SOCIETY OF ST. PHILIP.

The Society of St. Philip the Apostle held its corporate communion, business meeting, and conference at St. Stephen's Church on Thursday. The Bishop of Pittsburgh, Honorary President, celebrated the Holy Communion, and the Bishop of Connecticut, Honorary Vice-President, was the preacher. His sermon was one of great simplicity and great helpfulness to those whose special vocation is the ministry of preaching.

After breakfast had been partaken of, the Bishop of Pittsburgh called on the Rev. Dr. Frederick E. J. Lloyd to declare the business of the meeting. He, as founder and director of the Society, made its purposes fully known, making at the same time a strong appeal

for a revival of interest in the sermon. The parochial mission is one of the greatest services for good at the service of the Church. It must, of necessity, meet with many difficulties and discouragements, but when properly conducted, prepared for, and followed, it became a mighty instrument for good. It was determined by the missionaries of the Society to ask a preparation of at least three months on the part of every parish priest desiring a mission.

BISHOP WILLIAMS, Coadjutor of Nebraska, made a brief but encouraging address, dwelling on the importance of the parochial mission, and declaring that since his elevation to the episcopate he had grown more and more in sympathy with it, expressing, before he took his seat, his strong confidence in its founder.

A brief conference followed the business meeting, and this, by the expression of gratitude to the clergy of St. Stephen's parish who had so hospitably entertained the Society. The director announced that the Society had fourteen missionaries and seventeen Bishops as President and Vice-Presidents.

CAMBRIDGE ALUMNI.

The Alumni of the Cambridge Divinity School gave a banquet at Hotel Berkeley on the night of the 12th inst. Dean Hodges presided. There were numerous invited guests, among them the Presiding Bishop, who was seated at the Dean's right. At his left sat the Bishop of Minnesota, who was called upon to speak for and to represent Seabury Divinity School. The Rev. Prof. Denslow spoke for the General Seminary; the Rev. Dr. Webb for Nashotah House; the Rev. Dr. A. W. Little for Berkeley; the Rev. Dr. Grammer for the Theological Seminary of Virginia; the Bishop of California for the Divinity School at San Mateo; the Bishop of Tennessee for the University of the South; and the Rev. L. H. Roots of China for seminary work in that country. About 200 were seated. The addresses were keenly interesting, and there was enough of humor in them to keep the company in good spirits. It was a little remarkable that of all the speakers mentioned, Messrs. Nichols, Webb, Little, and Denslow were all Berkeley men.

RACINE ALUMNI.

The Alumni of Racine College present at the General Convention had a luncheon at the Hotel Thorndike on Wednesday, October 12th. There were present the Bishops of Tennessee, Minnesota, and Indianapolis, Mr. Alexis Du Pont Parker, of Denver, Mr. Henry D. Ashley of Indianapolis, Rev. Robert Grange of Pittsburgh, Rev. Jesse Higgins of New York, Rev. Arthur P. Greenleaf of Massachusetts, Rev. Alan S. Burleson of Sacramento, Rev. John K. Burleson of North Dakota, Rev. George S. Whitney of Georgia, and President Henry D. Robinson of Wisconsin.

At Bishop Gailor's request a testimonial was drawn up and signed by all present, expressing the appreciation and gratitude of all the alumni to Mr. Frank K. Bull, Mr. Richard T. Robinson, and Mr. Frederick Robinson for the generous gifts they had made to Racine during the past five years. The testimonial to these three gentlemen was most appropriate, since it is through their continued interest and great-hearted liberality that Racine has risen to its present status of greatness and efficiency.

THE MINISTRY OF SYMPATHY.

WE MEET, every day, persons weighted down with care and sorrow of which they do not speak. Their business life is apart from the inner life. It is possible to know them and know nothing of their feelings; but observant eyes could not fail to see the shadow and to find the reason for it.

The young clerk with whom you trade every week, lost his mother a few days ago. Your evening paper announced the fact, but it did not tell—what your neighbors knew—that she was the light of the home; that her boys, sometimes discouraged because they got on so slowly in business, took heart again after they had talked with her about it. The young man's eyes glistened when a customer, just as he was turning away, pressed his hand and said he had heard how much his mother had been to her children.

The policeman on your street has been laid up for three weeks, though you have not missed him. He is just taking up his duties again, hardly strong enough to go his round. It would brighten his walk to know that you had thought of him while he was ill and were glad to see him back.

The young woman next door to you has just become engaged. It seems to her that no event of such importance ever happened before, and that no two persons ever cared so much for each other as she and her lover do; but the affair took on added importance when a neighbor came in to congratulate her. Her heart beat faster, her cheek took a brighter glow, and the world seemed kinder and better.

There will be times—perhaps there have been already—when you will reach out your hand blindly in the darkness of a great shadow, hoping someone will clasp it. The rude or effusive grasp would bring you only added pain, but you know the delicate touch of genuine sympathy which carries healing with it. If you have known that unobtrusive ministry, give it to some other.—*Congregationalist*.

A NATION'S greatness depends upon the education of its people.—*Old Proverb*.

THE CANADIAN PROVINCIAL SYNOD IN SESSION AT MONTREAL.

[Continued from Page 848.]

the existing canons relating to the Diocese and other Missionary Dioceses, be enacted in due course. The report was subsequently adopted by both Houses.

SUNDAY SCHOOL WORK.

A motion was passed to request the General Synod to continue the work of preparing a scheme of lessons and instruction for the use of Sunday Schools throughout the Church in the Dominion, and the general oversight of all Sunday School work.

THE LIQUOR TRAFFIC.

A lengthy discussion took place on the control of the liquor traffic, the Rev. Mr. INGLES having brought forward the following motion: "That in the opinion of this Synod the best system for the control of the liquor traffic is government ownership, with the right of local option, especially in the neighborhood of large cities and towns."

The motion was seconded by Canon Welch and with amendment and sub-amendment provoked so much debate that it was not concluded when the House rose to adjourn. So strong was the feeling in regard to the precise terms in which the Synod should express its will upon the question, that the Prolocutor advised a conference of the movers of resolution and amendments. Finally the resolution of the Hon. S. H. BLAKE was passed on the morning of the third day, Thursday, being the result of the conference held on the previous evening. It was acceptable to all but two who took part in it: The motion reads as follows:

"That this Synod deplores the evils resulting from the abuse of intoxicants, and most earnestly urges upon the clergy and laity, the importance of studying and promoting all means of temperance reform, and emphasizing the value of the Church of England Temperance Society, as one means toward that end.

"This Synod further pledges itself to use all possible means to procure the closing of the saloons throughout our Dominion, and to restrict the number of other liquor licenses that are issued therein." This being put to the vote, was carried by 76 to 4, and on the motion of CANON BLAND the secretaries were instructed to forward to the diocesan synods of the ecclesiastical province, a copy of the resolution adopted, with a request that a committee be appointed in each Diocese to institute parochial legislation, etc., in order to procure the carrying out of the suggestions embodied therein.

THE "HIGHER CRITICISM."

There was a sharp debate at the afternoon session on Thursday on the higher criticism arising out of a resolution proposed by the REV. DR. LANGTRY, of Toronto, tendering thanks to Bishop Carmichael for his special sermon of a doctrinal character, delivered at the opening of the Synod. The matter was discussed with much animation for over two hours, and numerous points of order were raised. CANON WELCH, of St. James' Church, Toronto, and PROF. ALLNATT, of Lennoxville, defended the higher critics, whom they thought were unfairly treated. Dr. Langtry's motion was as follows:

"That, the Upper House consenting, this Synod offers its hearty thanks to Bishop Carmichael for his lucid and powerful sermon, preached at the opening of this Synod, and directs that the same be published with the minutes of the session."

The trouble arose about the publication of the sermon with the minutes of the Synod, Canon Welch giving as his reason that the resolution would convey the impression that Bishop Carmichael's sermon received the universal support of the Synod. Canon Welch also declared, later on in the debate, that he was unwilling to adopt the resolution, because in the sermon, Bishop Carmichael was propounding a theory of inspiration that was nowhere to be found in the canons of the Church. For this reason the Synod was under no obligation to give its assent. ARCHDEACON KER, of Montreal, JUDGE HANINGTON, and others were warmly in favor of passing the resolution. At last the amendment was withdrawn and the resolution for the publication of the sermon was carried.

SUNDAY SCHOOL WORK.

At the evening session on Thursday, Sunday School work was discussed. There was a motion that the report of the Interdiocesan Sunday School committee be adopted, and the adoption of some system of uniformity in Sunday School teaching was urged. The committee was instructed to observe the methods of the New York diocesan Sunday School Commission.

BISHOPS AND BISHOPS-ELECT.

On Friday, fourth day's session, in the forenoon, there was a resolution congratulating the Prolocutor, the Ven. Archdeacon Worrell, on his elevation to the episcopate, and almost immediately afterward word was received by the House that the Rev. F. H. DuVernet, M.A., B.D., had been nominated to the Bishopric of Caledonia as a Missionary Bishop, under the jurisdiction of the Archbishop of Canterbury. In this connection the serious illness of Bishop Baldwin, of Huron, was referred to, as it was through the preaching of that Bishop that Mr. Du Vernet was led to devote himself to the ministry.

THE PRIMACY OF ALL CANADA.

The House of Bishops elected Archbishop Bond, of Montreal,

Metropolitan, to be Primate of All Canada. The choice was being made at the same time as a motion was being put to the Lower House, requesting the House of Bishops to fill the office of Primate without delay.

GREETING TO THE AMERICAN CONVENTION.

On the motion of DEAN EVANS a cordial message of greeting was sent to the General Convention of the Protestant Episcopal Church at present meeting in Boston.

The Rt. Rev. G. Thornloe, Bishop of Algoma, made his farewell address to the Synod just before the noon adjournment. Algoma has been erected into an independent Missionary Diocese, and the new Primate, in replying to Bishop Thornloe, bade him God speed to his distant charge, and spoke words of cheer and encouragement.

THE MARGINAL READINGS BIBLE.

At the afternoon session on Friday the question of allowing the use of the American Marginal Readings Bible to be used in the churches in Canada, called forth a great deal of discussion. A message was sent from the House of Bishops soliciting the concurrence of the Synod in the granting of this privilege. PROF. CLARK, of Toronto, speaking in favor of the concession being granted, said he did not believe any inconvenience would be caused in religious services by the use of this version. The people of the Diocese of Fredericton, for whose special benefit the concession was asked, ought to be permitted to use whatever they desired.

The REV. MR. DICKER, of St. John, also in favor of granting the privilege, referred to the fact that the two leading spirits in the preparation of the version were Bishop Hall of Vermont and Canon Body, two eminent and unprejudiced Americans, who had the welfare of the Church at heart. The fact, too, that so high an authority as Bishop Kingdon of Fredericton had approved the American text should induce the Synod to accept it.

It was pointed out that the matter properly belonged to the jurisdiction of the General Synod. The present body was unable to settle it in a permanent manner.

The amendment of Mr. Matthew Wilson, that the Lower House do not concur in the message of the Upper House authorizing the introduction of the American revised version of the Bible, and that a committee of the Lower House be appointed by the Prolocutor to confer with the Upper House upon the subject, was carried.

MISSIONARY MEETING.

The missionary meeting on Friday evening in the Convocation Hall of the Montreal Diocesan Theological College, in connection with the Synod and under the auspices of the Missionary Society of the Church of England in Canada, was very largely attended. A number of seats were specially reserved for the Woman's Auxiliary. Addresses were given by Bishop Reeve of Mackenzie River, Bishop Coadjutor Matheson, of Rupert's Land, and Dr. L. N. Tucker, general secretary of the Missionary Society.

THE CONCLUSION.

A large number of delegates left for home on Friday night, so that Saturday forenoon's session showed a very thin House. Many of the Bishops remained over for the consecration on Tuesday, October 18th, of Archdeacon Worrell to the see of Nova Scotia. Great sorrow is felt in Montreal at the serious illness of Bishop Baldwin of Huron, who, it is feared, will not recover. His long service as rector of Christ Church Cathedral, Montreal, endeared him in many ways to Church people in that parish and city.

THE BISHOP-ELECT OF CALEDONIA.

The Rev. Frederick Herbert Du Vernet, Bishop-elect of Caledonia, is rector of St. John's Church, Toronto Junction, in the Diocese of Toronto, and is a graduate of King's College, Windsor, N. S. (1876), and of Wycliffe College, Toronto (1880). He was ordained deacon in 1883 and priest in 1884 by the Bishop of Montreal, and served his diaconate as curate at the Church of St. James the Apostle in that city. In 1884-5 he was diocesan missionary of Montreal, and from the latter year until 1895 was Professor of Practical Theology in Wycliffe College and curate of St. Paul's Church, Toronto.

"HIDE ME IN THE HOLLOW OF THY HAND."

A quiet corner to me, Father, give,
For in Thy sheltering care I long to live,
Yet not for rest
I long—nor lesser task—
Only the place where I can work the best
To-day I ask,
Not in the world's broad gaze, in dazzling light—
I would not struggle up the mountain height;
I seek sweet peace
In lowly, quiet ways:
Only around me let Thy love increase
Through all my days.
Hide me within the hollow of Thy hand,
All through the journey of the earthly land,
Grant me Thy grace,
And blessed peace bestow:
Let me behold the shining of Thy face
E'en here below.

London, Ohio.

MARGARET DOORIS.

The Family Fireside

THE HOUSEHOLD OF GOD.

A melody in harmony with Jesus,
A prayer of service, loving, pure, and true,
A yearning to fulfil all Love's commandments,
Soul, this, God asks of you.
One Rock, on which to build reared from the ages,
One Father to support us and to lead,
One fold whereto our Mother Church directs us,
One mystic rite to solace every need.

A melody, not schism's varied voices
That cry, "One Lord," and change with age and clime,
Their fathers, those, who point a path to Heaven
Without the Cross, that time
Marks as the tested highway on to glory,
Marks as the joy of victors in the strife,
When scars of self-abusement tell the story
Of faithful service in the war of life.

A melody, one family we praise Him,
God and the Church impress a seal Divine,
One Love, one hope, one Spirit dwells within us
By Apostolic line.
One text that line has given how to serve Him,
One Faith it pleads, all grace adorn but one;
O God, by Thine almighty power, unite us
And make all nations realize Thy Son.

GEORGE GWILYM.

MEN OF PROMISES.

SOME of us recall a newspaper poem by an optimist of the last generation, a poem memorable chiefly for the lines:

"I would not die in Autumn,
With peaches fit for eating,
When the wavy corn is getting ripe,
And candidates are treating."

In spite of the approach of the melancholy days there is always something cheerful in these ante-election weeks, after the opposing parties have warmed up to their work, and when the air is full of promises of the best of government in the near future—when each and every political candidate throughout the length and breadth of the land would seem to be the man that the office would be seeking, if the office knew what was good for itself. At such a time there is comfort for the uninitiated in the reflection that, whatever party may triumph, the best man will win, for have we not been assured by one stump-speaker or another, that each man is the best man? The country, then, is safe in any event; so let the rival bands that are taking part in the campaign unite in playing *Life Let us Cherish*, for surely life will be better worth the having when campaign promises are followed by fruition.

Hope, triumphing over experience, springs eternal in the public breast, and at each election season men look on, expecting to see a number of round pegs driven into an equal number of round holes. Some political pessimist, who has seen many changes of rule and the same old evils surviving, may shake his head, muttering: "Methinks these candidates protest too much." But if he speaks irrespective of party, he will find no listeners.

In politics the order of nature would seem to be reversed: the latter gives us flowers in springtime and the resultant fruits in autumn. In politics the flowers of promise bloom in autumn: the fruits we are invited to look for during the following year. Promise-making may be a failing that leans to virtue's side, but carried to excess, carried so far that it is simply impossible for the promise to be overtaken by performance, it is difficult for prosaic people to distinguish between it and ordinary lying.

The sins which result in mis-government surely cannot be the sins of ignorance. If every candidate who demands the votes of his fellow-citizens does not "See his duty—a dead-sure thing," why does he, on the platform, claim this clear vision? A backwoods pedagogue explained to his pupils the difference between Science and Art by saying: "Science is knowing how a thing ought to be done. Art is knowing how to do it yourself." The political candidate would have us believe that the art of rightful administration is as plain to him as A B C. Will he make good his word if placed in office? His party hopes that he may. The other party is civil enough to

express the *wish* that he may. Hope, as we know, implies expectation; mere wishing usually implies a doubt.

The worst-governed country on the other side of the Atlantic has long been called "the sickman of Europe," but there is this difference between a sick man and a sick State. In the former case the diagnosis is the most important part of the cure. Let it once be ascertained what ails the sick man, and any student of therapeutics knows how to cure him. In the State, the diagnosis is easily made—every politician knows what is the matter, but to apply the proper remedy is beyond the skill of only too many of our men of promises. C. M.

THE PERPLEXITIES OF PAUL JONES.

BY ROLAND RINGWALT.

IN his forty-five years of strenuous life, Paul Jones had more than the average man's share of trouble. His early experience in the slave trade disgusted him; he saw the horrors of a voyage in a yellow-fever stricken ship; he was accused of murder on the high seas, and although he was acquitted, the trial was for many years a serious annoyance to him. The Revolution, while it gained him lasting fame, brought with it jealousies, disappointments, grievances, and quarrels. With a hasty temper he joined a contempt for men less cultivated than himself and his bent toward fine writing occasionally made him ridiculous. His experience in the Russian navy was indeed vanity and vexation of spirit; and Buell is no doubt correct in calling it "the most miserable period of his career." In his latter days he was wrathful and scornful over the follies of the French Revolutionists. The impression of him is that of a man tantalized by many great hopes, which failed of fulfilment.

But the old story, so long believed, that he died in abject poverty, will not bear the light of day. The singular tradition that he kept away from England long years after the Revolution lest he be executed as a pirate, has been riddled by fact after fact. Some of the most interesting statements in Buell relate to Paul Jones, the English traveller. He visited various English scenes of interest, showed himself at the theatre, insured cargoes, associated with naval officers and members of the nobility. As the guest of Charles James Fox and Horace Walpole, he saw many distinguished Englishmen.

The man who took the *Serapis* off Flamborough Head was introduced to the Prince of Wales, afterward George the Fourth, and even accompanied his Royal Highness to the memorable fight between Big Ben and Mendoza. Some of the happiest hours of Jones' stormy life were spent in England. Old Admiral Barham invited him to visit Portsmouth dockyard; English naval officers defended him against Russian calumnies. Brenton-Wright, Hood, and young Pearson, his prisoners of the Revolution, rejoiced to meet their old conqueror; the juniors of the British navy were proud to talk with Jones, and ask his opinion of the Russian and French fleets. It is probable that Paul Jones got more enjoyment out of his English visits than out of his American laurels. Perhaps the finest tribute ever paid to his charming manners was paid by a bright Englishwoman, Miss Edes Herbert.

We are apt, however, to forget a perplexity which caused Paul Jones many anxious hours. His sisters, Mrs. Loudon and Mrs. Taylor, were at bitter feud. The Loudon family was strongly Whig, the Taylors were strong Tories, and, soon after the beginning of the Revolution, left America to return to Scotland. All through the Revolution the Tory family in Scotland and the Whig family in America were hostile to each other; but at that time Paul Jones had plenty of his own fighting to do, and may not have cared much about their disputes. After the war the rancor continued, and Jones chafed under it. While he could enjoy the society and even the admiration of English sailors who had fought against him, two women, who had not exchanged broadsides, felt it their duty to wrangle and hate each other across the Atlantic. In 1790 (remember that Jones died in 1792), he writes to Mrs. Taylor that the family quarrels have aggravated his physical sufferings. He begs Mrs. Taylor to read Pope's *Universal Prayer*, and urges reconciliation in a moral and religious strain rather startling from a man who was notoriously living with a mistress. There is no doubt, however, that he was deeply grieved over the continual friction between his two sisters. The kindnesses shown him in England had made him, he declared, ashamed of things he had said about the English people. Hearty greetings from old antagonists had won his gratitude, and his quick intelligence recoiled from a strife which could not be of any practical advan-

tage to either contestant. Jones had fought English ships, and to his last days thought that he might do so again. As the war clouds began to drift over the Channel, he took it for granted that in the event of hostilities he would be afloat under French colors. But before war and after war, at all times except in war, Paul Jones believed in treating opponents as friends. Eleven years after he had taken the *Serapis*, seven years after Great Britain had acknowledged our independence, his sisters were still enemies.

It is a grimly humorous contrast. The daring captain who tried to carry off the Earl of Selkirk, wrote a most ceremonious letter to the Countess of Selkirk and in after years chatted with the Earl's son. After a risk of being hanged by the orders of George the Third, he travelled with him who became George the Fourth. Scott's account of the English and Scotch hosts frolicking in time of truce is not more interesting than the free and manly talk of Paul Jones and his old foemen. But Mrs. Loudon and Mrs. Taylor saw fit to keep up the war, although their brother implored them to make peace. He remembered both in his will. Their long continued, long range fighting was a perplexity to Paul Jones.

IN THE BROTHERHOOD OF GOD.

A TRUE STORY.

By MARY HARRIS EWER.

PEACE was declared. The end of the Civil War had come at last, and the sound of the gun and cannon no longer feared.

Caroline Leigh sat on the veranda of her lovely home not far from Charleston. Her four children were playing on the lawn before her, happily ignorant, in their child's innocence, of the horrors of the war and its sad consequences.

Caroline's hands were before her face, and tears trickled slowly through the clasped fingers.

Here she had come when she was married; and before her beloved husband had closed his eyes forever, and shortly after the terrible cry of War shook the country, life had held naught for her but unalloyed happiness.

Now she was poor, very poor. The little business carried on for her maintenance after her husband's death, had ceased with the sound of the cannon. The house was sadly in need of repair, and the dull ache of longing to see one dear face was fresh in her heart.

It was, however, not these trials, hard as they were to bear, that were the cause of Caroline's tears this evening. Several slaves had declared their devotion and determination to remain with her, waiting until the time came when she could pay them. But Scipio, her oldest and favorite black, had deserted her; gone the night before, without a word of farewell. Scipio, whose locks had grown gray in his mistress' service, who had tossed her husband, when a baby, high in the air, had taught him to ride his pony, and had held him in his arms when he died! Scipio, who always chose the choicest fruit to give "Miss Ca'line" when Mrs. Leigh, as a little girl, visited the plantation of her future father-in-law; and who had said, only a short time ago: "As long as dis ole nigger's arms can move, I'll work for Miss Ca'line!"

And now he had gone, without even "good-bye"; left with hundreds of blacks who had lost their heads, travelling they knew not where, or to what life.

* * * * *

Six months passed, and Caroline, together with many of her sisters of the South, had struggled bravely with poverty.

She was sitting again where we first saw her, looking absently down a long, straight road, a sweet look of resignation on her tired face, when a familiar figure appeared in the distance. Could it be possible? Was she mistaken?

Yes, it was surely the bent form of Scipio coming towards her. He quickened his steps when he saw his mistress.

"Ah, Miss Ca'line; I'se been gone a long while, I has! I knowed how poor you'd be after de cruel wa', an' I wanted to get yo' some money, honey! I didn't tell nobody I was goin', fer I thought yo'd keep de ole nigger back! I'se tramped and worked for yo', honey. I'se blacked boots an' I'se split wood, an' ole Scipio's so tired, so tired; but happy dat he can bring Miss Ca'line money."

And the old man placed one hundred dollars in bills in his mistress' hand, sank on his knees, hid his face in her lap and wept.

Verily we are brethren in the Brotherhood of God.

THE NORTHERN CROSS.

By ELIZABETH NUNEMACHER.

"Orion kneeling in his starry niche,
The Lyre whose strings give music audible
To holy ears, and countless splendors more,
Crowned by the blazing Cross high-hung o'er all."

AS THE magnificence of Orion lends glory to the Christmas sky in the Southeast, in the Northwest the Northern Cross is on the eve of vanishing for a season. At its best, this figure of rare simplicity is the most satisfying of any in our winter sky, although it is of a rather subdued brilliance. Five principal stars form the long Roman cross, and at seven o'clock its base glimmers along the tree-tops. It is of pleasing significance that so splendid an image of the crucifix should attain its finest position just at the period when the birth of the Christ-child is celebrated. The remarkable splendor of that portion of the Milky Way against which it shines enhances the beauty of the cross, and, on exceptionally clear nights, one who looks through a field-glass can but feel awe-struck and delighted at seeing the myriads of suns sparkling about its lower half. Arided, the topmost, brightest star, points to Cassiopeia—also in the Milky Way—and the dimmer brilliant at the foot—Albireo—is known among astronomers as a "lovely telescopic object," which may be divided into a friendly pair of suns, the one gold and the other azure.

Below the left arm of the Cross is Lyra, the lyre of music-loving Orpheus, with its wonderful blue diamond, Vega. Professor Newcomb says that it is toward this jewel of the night that our modest little system of worlds is tending, at the frightful speed of ten miles each second. To our limited vision this is a glorious goal of light, but since this journey has already lasted longer than time, we need not apprehend too early a completion of our voyage, scientifically. Vega far outshines any star in the Cross, yet there is an indescribable, radiant loveliness clothing the latter majestic figure. So pure, so holy an atmosphere seems to illumine its outspread arms that it suggests the Sir Galahad of constellations, and his

"Pure spaces clothed in living beams."

A friendship, loyal and devoted, is commemorated in the mythological title of this constellation—Cygnus the Swan. Cygnus was the son of Mars and the friend of Phaëton. Phaëton is familiarly known as the son of Apollo and the hero of one mad, ambitious career across the heavens in the chariot of the sun. When the consequent sufferings of heaven and earth had been relieved by its fatal termination, for Phaëton, in the river Eridanus, Cygnus could not control his grief, but repeatedly dived into the river and brought to the surface relics of his departed comrade. At last the gods grew impatient of his continued lamentations, as lesser beings still do with those who keep their woes too persistently before the public, and Jupiter transformed him into a swan and raised him to a lofty place in the skies. It is of the few brighter stars of Cygnus that the Northern Cross is outlined. The head of Cygnus is at the foot of the Cross, as the swan flies headlong down the Milky Way. For this reason old astronomers knew it as "The Falling Bird," while Lyra, having been formerly pictured as held in the beak of a bird, was referred to by them as "The Rising Bird."

"So on the silver stream, when death is nigh,
The mournful swan sings its own elegy."

THE CHILDREN'S LUNCH BASKET.

I HAVE three requests in regard to giving a few suggestions along this line of children's luncheon. It is time now to begin fixing their baskets again, and the young mothers say it is a serious matter to get something they will enjoy and that can be arranged nicely to take. When we consider that the dear children's health and minds and spirits are to be governed by the food they take (five days in the week), we can easily see that it does require thought and care. The food sent for school lunches should be of the most nourishing kind. You say you live in the country, and of course have plenty of rich cream, milk, eggs, chickens, etc. Then make nice sandwiches of home-made bread and chopped meat, or eggs for filling; then make nice little tea-cakes and wafers and put in a glass of jelly. A cup of custard with a piece of sponge cake or gingerbread is good for their dessert. Fresh fruit is always healthy and desirable. Study to have the basket attractive. Do not forget a napkin or two. If the basket is willow, it should be scrubbed every Saturday until snowy-white. Scrub it with warm suds made of rainwater and gold dust washing powder. It cleans so quickly and easily. A dingy, soiled basket would take some children's appetite. Study over this basket problem, and I hope these few helps will serve you.

"KENTUCKIENNE."

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. 23—Boston. Church of St. John the Evangelist, consecration Bishop Co-adjutor-elect of Springfield.
 " 24-27—Providence. Girls' Friendly Society, annual meeting.
 Nov. 15—Detroit. Third District Missionary Conference.
 " 16—Dloc. Conv., Albany, Michigan, New Hampshire.
 " 29-30—Annual Meeting American Church Missionary Society.
 " 29—Dinner of Churchman's Club, A. C. M. S. attending. Speaker, Bishop Brent.
 " 30—Corporate Celebration, St. Andrew's Day. A. C. M. S. Meeting, Grace Church, Churchman's Club attending. Speaker, the new Bishop of Cuba.

Personal Mention.

THE address of the Rev. G. W. ATKINSON, Jr., is changed from New York City to Montoursville, Pa., where he is rector of the Church of the Good Shepherd.

THE Rev. T. PERCIVAL BATE, missionary at York and Harvard, Neb., has been called to the rectorship of St. John's, Long Island City, N. Y.

THE address of the Rev. H. W. CRYDENWISSE is changed from Susquehanna, Pa., to Waverly, N. Y.

THE address of the Rev. EDWARD H. EARLE is changed from Leonardstown, Md., to Flaudreau, South Dakota.

THE Rev. F. L. FLINCHBAUGH, assistant at St. Stephen's Church, Wilkesbarre, Pa., has accepted a call to the rectorship of St. John's Church, Salem, N. J.

THE Rev. ALEXANDER HAMILTON has been appointed by Bishop Potter to the charge of St. Thomas' Church, Amenia Union, and St. James', Dover Plains, also as missionary in the Harlem Valley, Dutchess County, N. Y.

THE Rev. JOHN M. HAMILTON, one of the assistants at St. Ann's Church, Brooklyn, has resigned, and will take up missionary work in some Western Diocese.

THE Rev. WM. A. HENDERSON of Highland, Md., has resigned, but will remain in his present parish.

THE Rev. H. ASHTON HENRY has resigned Trinity parish, Wilmington, Del., on account of ill health, and is at present at Colorado Springs, Colo.

THE address of the Rev. FRANK R. JONES is changed from Lehigh, Ind. Terr., to Riverside Hospital, North Brother's Island, New York City.

THE Rev. FREDERICK LUKE has resigned his parish at Menominee, Mich., and will go to Marquette to assist Bishop Williams at his Cathedral.

THE address of the Rev. ARNOLD LUTTON is changed from Brookings, S. D., to 18 Kemper Place, Chicago, Ill.

THE Rev. W. J. O'BRIEN has resigned the charge of St. Stephen's Church, Colusa, and accepted a call to the rectorship of St. Mark's, Yreka, Calif., and will assume charge Nov. 1st.

THE last issue of THE LIVING CHURCH contained the statement that the Rev. H. LONDON RICE has resigned St. Peter's parish, Hobart, N. Y., to accept a curacy in the Church of the Evangelists, Philadelphia. This is erroneous. Mr. Rice has been assisting temporarily at the Church of the Evangelists, but has accepted a

curacy at St. Luke's Church, Baltimore, Md., where he took duty on October 17th.

THE Rev. WM. MARTIN SIDENER, owing to the insolvency of the Nautical Preparatory School, of which he was chaplain, has become assistant to the Rev. Dr. Stein at Christ Church, Fitchburg, Mass.

THE address of the Rev. C. T. SEIBT, D.D., is changed from New York City to 54 Josephine Ave., Detroit, Mich.

THE address of the Rev. EDMUND BANKS SMITH is Governor's Island, New York Harbor. He is vicar of St. Cornelius' Chapel.

THE Rev. D. J. W. SOMERVILLE has resigned the rectorship of Christ Church, Austin, Minn., to take other work at Lewiston, Idaho.

THE Rev. GEO. PAULL TORRENCE has resigned his work as Archdeacon of the Diocese of Michigan City, and accepted the rectorship of Gethsemane Church, Marion, Ind., which has been under his care as Archdeacon during the past five years. His address is unchanged.

THE address of the Rev. G. W. VAN FOSSEN is changed from Newark, Ohio, to 22 Hunter St., Tamaqua, Pa.

THE address of the Rev. MILLIDGE WALKER, for the winter, is Melbourne, Florida.

THE Rev. FRANCIS C. WOODARD of Rochester has received a call to Zion Church, Avon, N. Y.

ORDINATIONS.

DEACONS.

CENTRAL NEW YORK.—On Sunday, October 2nd, at Grace Church, Utica, by the Bishop of the Diocese, FLORENDA HOWARD, Jr. (colored), who will have charge of St. Philip's mission, Syracuse, under the rector of Grace Church.

RETREAT.

Retreat for Priests, at Holy Cross, West Park, N. Y., beginning Monday evening, November 14, ending Friday morning, November 18. Father Huntington expects to conduct the Retreat. Retreatants will be guests of the O. H. C.

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.

A YOUNG AND ACTIVE PRIEST of experience, sound Churchman, extempore preacher, and energetic worker, desires charge in a wide-awake community where there are opportunities for an aggressive propagation of the Faith. Address: A 1, LIVING CHURCH OFFICE, Milwaukee.

YOUNG PRIEST, single; three years successful experience in Northwestern Diocese, would like work in warmer climate. Musical. Address: "WORKER," LIVING CHURCH, Milwaukee.

PARISH wanted by energetic priest. "FIDELITY," THE LIVING CHURCH, Milwaukee.

ORGANIST AND CHOIRMASTER (experienced) desires a position at once. Good Churchman, Cathedral trained, and thoroughly successful in the training of vested choirs. M.C.S. Doc., 3 Major St., Toronto, Canada.

ORGANIST holding position, wishes change; good organ and teaching sphere required. Degree, Cathedral trained; choir and boy specialist and recitallist. Tests and references. ORGANIST, 36 Waverly Place, Grand Rapids, Mich.

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

WANTED by lady, a position as Deaconess, District Nurse, or Parish Helper, in or near New York. Good references. Can play Church organ; 11 years' experience. Apply, M. ASHBY, 122 W. 130th St., New York.

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.

CHOIR EXCHANGE.

CHURCHES supplied with Organists and Singers, at all salaries. Write THE JOHN E. WEBSTER CO., 5 East 14th St., New York.

ACKNOWLEDGMENTS.

For the Robing Room at Yoakum, Texas: From Dr. Blachford of Alexandria, Va., \$5.00; Mrs. R. M. Value of Niagara Falls, \$5.00; Rev. Curtis Fletcher, Tazewell, Va., \$1.00; Rev. R. A. Castleman, Bel Air, Md., \$2.00; Mrs. J. A. Massey, Bowne, Texas, \$1.00; Miss Anne B. Parker, San Antonio, Texas, 10 cents.

We need about \$35.00 more to build the robing room. Many thanks for the above contributions. (Rev.) HUNTER LEWIS, Minister in charge of Ch. of Holy Communion. Yoakum, Texas.

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.

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.]

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.

REV. EDWARD W. BABCOCK, 142 8th St., Troy, N. Y.

Seven Pica Sermons. By E. W. B. Holy Cross Rectory, Troy, N. Y. 1904.

LITTLE, BROWN & CO. Boston.

In the Miz. By Grace E. Ward. With 8 full-page Plates in Color and Numerous Text Illustrations from Drawings by Clara E. Atwood. Octavo. Cloth. \$1.50.

Irina and Nap. A Story for Younger Girls. By Helen Leah Reed, author of *Brenda, Her School and Her Club*, etc. Illustrated by Clara E. Atwood. 12mo, cloth. \$1.25.

The Old Masters and Their Pictures. For the Use of Schools and Learners in Art. With Illustrations from Paintings. By Sarah Tytler, author of *Modern Painters*, etc. Price, \$2.00.

Sweet Peggy. By Linnie Sarah Harris. 279 pages. 12mo. \$1.50.

Little Almond Blossoms. A Book of Chinese Stories for Children. By Jessie Juliet Knox. With Illustrations from Photographs of Chinese Children in California. 12mo. \$1.50.

LONGMANS, GREEN & CO. New York and London.

Problems and Principles. Being Papers on Subjects Theological and Ecclesiastical. By the late R. C. Moberly, D.D., Regius Professor of Theology in the Oxford University and Canon of Christ Church, author of *Ministerial Priesthood*, etc. Edited by the Rev. R. B. Rackham, M.A. Price, \$3.00 net.

The Brown Fairy Book. Edited by Andrew Lang. With 8 Colored Plates and Numerous Illustrations by H. J. Ford. Price, \$1.60 net.

The Golliwogg in Holland. Pictures by Florence K. Upton. Verses by Bertha Upton. Price, \$1.50 net.

THOMAS Y. CROWELL CO. New York.

A Browning Calendar. Edited by Constance M. Spender. 75 pages, 12mo, gilt top, 50 cents net. Postage, 5 cents.

The Face of the Master. By J. R. Miller, D.D., author of *In Perfect Peace*, etc. 32 pages, 12mo, illustrated, decorated cover, gilt top, 50 cents net. Postage, 5 cents.

Rubaiyat of Omar Khayyam, the Astronomer-Poet of Persia. By Edward Fitzgerald. With 8 Illustrations. 12mo, gilt top, 50 cents net. Postage, 5 cents.

Immensee. By Theodor Storm. Translated by Bertha M. Schimmelfennig. With 8 Illustrations. 12mo, gilt top, 50 cents net. Postage, 5 cents.

The New Life (La Vita Nuova). By Dante Alighieri. Translated by Dante Gabriel Rossetti. Illustrated. 12mo, gilt top, 50 cents net. Postage, 5 cents.

Elegy Written in a Country Churchyard. By Thomas Gray. Illustrated.

The Deserted Village. By Oliver Goldsmith. Illustrated.

Aucassin & Nicolette. Done into English by Andrew Lang. Illustrated. 12mo, gilt top, 50 cents net. Postage, 5 cents.

Richard Wagner. By Nathan Haskell Dole. With 8 Illustrations. 12mo, gilt top, 50 cents net. Postage, 5 cents.

Raphael of Urbino. By Sarah K. Bolton. With 8 Illustrations. 12mo, gilt top, 50 cents net. Postage, 5 cents.

Ralph Waldo Emerson. By Sarah K. Bolton. With 8 Illustrations. 12mo, gilt top, 50 cents net. Postage, 50 cents.

E. B. TREAT & CO. 241 West 23d St., New York.

Seven Sorts of Successful Services. Suggestive Solutions of the Sunday Evening Problem. By Rev. James L. Hill, D.D., of Salem, Mass., author of *Growth of Government*, etc. Price, \$1.00.

A. C. ARMSTRONG & SON. New York.

A Yankee on the Yangtze. Being a Narrative of a Journey from Shanghai through the Central Kingdom to Burma. By William Edgar Gell, author of *The Isle that is Called Patmos*, etc. Price, \$1.50 net.

CHARLES SCRIBNER'S SONS. New York.

The Soldier of the Valley. By Nelson Lloyd. Illustrated by A. B. Frost. Price, \$1.50.

Rhymes and Jingles. By Mary Mapes Dodge. Illustrated by Sarah S. Stillwell. Price, \$1.50.

THE PILGRIM PRESS. Boston.

The Churches and Educated Men. A Study of the Relation of the Church to Makers and Leaders of Public Opinion. By Edwin Noah Hardy, M.A., Minister of the Bethany Congregational Church, Quincy, Massachusetts. Price, \$1.25 net.

Lyman Beecher. By Edward F. Hayward. Price, 75 cents net.

Henry Ward Beecher As His Friends Saw Him. Price, 75 cents net.

AMERICAN TRACT SOCIETY. New York.

Children and the Home. By Eleanor A. Hunter, author of *Talks to Boys*, etc. Price, 75 cents.

The Daily Pathway. By Margaret E. Sangster, author of *Joyful Life*, etc. Price, \$1.25.

DANA ESTES & CO. Boston.

Puss in the Corner. By Edith Francis Foster. Illustrated by the author. Cloth, oblong quarto, bound and printed on heavy paper. Price, 75 cents.

The Story of Little Peter. From the Peter Simple of Captain Marryat. Famous Children of Literature Series. Edited by Frederic Lawrence Knowles. Illustrated by Bertha G. Davidson and L. J. Wheeler. Price, \$1.00.

GINN & CO. Boston.

The Sonnets of Shakespeare. With an Introduction and Notes by H. C. Beeching, M.A., D.Litt. 12mo, cloth, 145 pages. Price, 65 cents.

HOUGHTON, MIFFLIN & CO. Boston.

When the King Came. Stories from the Four Gospels. By George Hodges. Price, \$1.25.

Bits of Gossip. By Rebecca Harding Davis, author of *Silhouettes of American Life*, etc. Price, \$1.20 net.

The Basket Woman. A Book of Fanciful Tales for Children. By Mary Austin. Price, \$1.50.

RICHARD G. BADGER. Boston.

Poems by William J. Byram. Price, \$1.50.

The Heavenly Dykes. By June E. Downey. Price, \$1.00.

A National Paean. Poems and Songs by Walter Allen Rice. Price, \$1.50.

PAMPHLETS.

"*Church Principles and Church Parties.*" A Sermon Preached at the Church of the Advent, Boston, October 2, 1904, by the Right Reverend Charles C. Grafton, Bishop of Fond du Lac.

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

MUSIC.

Faith and Praise. A Sacred Cantata. The Words are Taken Mainly from the Bible. The Music by John A. West. Price, 75 cents. Chicago: Clayton F. Summy & Co. 220 Wabash Ave. London: Weekes & Co.

"HELL GATE" is the name of the entrance to New York Harbor. Till a few years ago, a great reef of rock under the water there caused numberless shipwrecks. But at last the rock was bored through, and dynamite was put into it. One day the little daughter of the Mayor of New York pressed the button, and the deadly reef was blown into fragments. Since then the harbor has been fit for the largest steamers.

The man to whom Christ was speaking had just said, "Lord I will follow Thee, *but*"—That *but* was the hidden rocky bar which hindered the freight of grace from reaching the inmost recesses of his soul. Earth had so filled up the haven that it could not receive the incoming vessel.

Sometimes by a violent upheaval, as with the Philippian jailer, the hidden rocky barriers are suddenly shattered. In others the process is most gentle, as when the Lord opened the heart of Lydia.—*Selected.*

I SAY to my friend, "Be a Christian." That means to be a full man. And he says to me, "I have not time to be a Christian. I have not room. If my life were not so full! You don't know how hard I work from morning till night. What time is there for me to be a Christian? What time is there, what room is there, for Christianity in such a life as mine?"

It is as if the engine had said it had no room for the steam. It is as if the tree had said it had no room for the sap. It is as if the ocean had said that it had no room for the tide. It is as if the man said that he had no room for his soul. It is as if life said that it had no time to live, when it is life. It is not something that is added to life; it is life. Life is the thing we seek, and man finds it in the fulfilment of his life by Jesus Christ.—*Phillips Brooks.*

IN AN engagement, some of Wellington's officers said of a certain stronghold: "It cannot be taken." "Cannot?" replied the Iron Duke. Turning to the instructions which he had given, he found that he had ordered it to be taken, and turning to his officers, he said: "It can be taken, for it is in my order-book!" And it was taken. How often "cannot" means simply "cannot without effort." The effort alone is wanting.—*Selected.*

THE CHURCH AT WORK.**CONNECTICUT.**

[Continued from page 835.]

having been appointed to the former office in 1872 and to the latter in 1875. He had also been for several years a trustee of the General Theological Seminary in New York.

THE INAUGURATION of the Rev. Flavel S. Luther, Ph.D., as President of Trinity College, will take place on October 26th at Panon's Theatre. The opening prayer will be offered by the Bishop of New Hampshire. A luncheon will be given in the college gymnasium. The President and Mrs. Luther will hold a reception from 5 to 8 P. M.

"The occasion," says a leading journal, "promises to be a memorable one in the history of the college and the city of Hartford."

ST. PAUL'S CHURCH, Norwalk, has lately been re-painted and partially frescoed, and new carpets, cushions, etc., added. During the progress of repairs, the full services were sustained in the Chapel of the Holy Saviour, Berkeley Street. On the Seventeenth Sunday after Trinity there was a special service of reopening. The Rev. Wemyss Smith, late of Bloomington, Ill., entered upon the rectorate on the first of October. During the prolonged vacancy, the parish has been faithfully served by the Rev. C. M. Selleck, for many years connected with, and for two distinct periods the rector of the parish.

DALLAS.

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

Rector resigns at Corsicana.

SUNDAY, October 9th, was a peculiarly sad one in St. John's parish, Corsicana, Tex., for on that day the rector, the Rev. H. H. Johnston, after five years of successful work in that difficult parish, bade farewell to his people, whom he leaves in answer to a repeated and pressing call to take charge of the work at Monterey, Mexico. He is beloved by the whole city, as was witnessed by a testimonial signed by all who could, from the most prominent man down to the poorest child. During his stay he has built up a large Sunday School, established a boys' brigade, perfected a large vested choir, and developed a reverent type of ceremonial and worship—all of which he leaves in a growing condition. But as he had resigned a year ago, and been induced to reconsider by a petition from the entire city, backed up subsequently by the largest subscription list ever raised, it was not deemed right to detain him longer, although his loss is felt to be almost irreparable, especially by those who have been blessed by his sympathy in suffering, and by the poor, among whom his works of mercy can never be fully told.

EASTON.

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

Anniversary at St. John's Parish.

THE 47TH ANNIVERSARY of the continuous rectorship of the Rev. Geo. F. Beaven in St. John's parish, Caroline County, and the 46th of the consecration of St. Paul's Church, will be celebrated by appropriate services on SS. Simon and Jude's day, Friday, October 28th. This occasion will be a reunion of parishioners and friends. After divine service all will repair to the rectory to partake of a repast provided in common.

All are cordially invited.

IOWA.

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

Mission at Emmetsburg—Harlan.

A MISSION was held in Trinity Church, Emmetsburg, by Archdeacon Allen Judd, beginning September 25th. and continuing ten

days. Mr. Judd's sermons and addresses were most helpful, and awakened deep interest. For this work he seems admirably fitted. Many who do not ordinarily attend any services, were attracted and, it is hoped, convinced.

FOR THE new rectory now in course of erection at Harlan, the foundation has been laid, the framework of the structure has been raised, and the work of completion is well under way.

KENTUCKY.**Dr. Lloyd Declines his Election.**

[BY TELEGRAPH.]

THE REV. DR. LLOYD has declined his election as Bishop of Kentucky. His letter of declination is dated at Sylvan Grove, Mass., October 15, and is addressed to Dr. Minnegerode. It reads as follows:

"MY DEAR DOCTOR:—I have come to the conclusion that I ought to tell your committee that, after going over the matter as carefully as I am capable of doing, and after having taken counsel with the best men I know with regard to it, I have reached the conclusion that I must not accept the high office offered me by the Diocese of Kentucky. I have consulted with men who urgently advised me to accept, as well as with those who have shared my own feeling that at present my duty is in the office of the Board of Missions, so that I believe my conclusion has been reached as fairly as may be. I trust it is right. Convinced, indeed, that this is the case, I have the comfortable assurance that while my decision must cause the Diocese inconvenience and present loss, it will really be for the blessing and benefit of the Church in that Diocese, since it is right for me to remain where I am, thus it is clear that the Diocese has not yet learned the mind of the Master with regard to it, nor is there any doubt that He will lead His Church to a right choice. It is a comfortable thought that I shall be able to serve you here, since my intercessions may be added to those of many that He will direct and bless His Church. I want you to be sure that I have not been unmindful of the solemn responsibility involved in my decision. I could not have assumed this except under conviction that I must, in order that I may do what it is my duty to do. This being the case, He will Himself help me to bear it. Will you not make your committee, and through it the Church in Kentucky know how I value the expression of their confidence in me, as shown in this election, and how much I regret the necessity that compels me to subject them to further inconvenience? And yet there is no other means by which the right man can be found for your Diocese, and so they will be glad to bear it. May He direct His Church to a right choice.

"Very truly yours,
"ARTHUR S. LLOYD."

LONG ISLAND.

FREDERICK BURGESS, D.D., Bishop.

Progress at St. Paul's—Diocesan Notes—Dr. Sanday at Great Neck.

GREAT PROGRESS is being made both in the temporalities and spiritualities of St. Paul's parish, Brooklyn, under the rectorate of the Rev. Warner E. L. Ward, who, although but just entering upon the seventh month of his pastorate, has undertaken and carried forward a work which a few months ago seemed hardly possible of accomplishment within such a short time. The church has always been without a parish house, but now has one. This does not mean that a parish house has been erected or purchased, but that a building formerly used as a chapel has been

converted into one. Through the assistance of friends of the parish and personal friends of the rector, funds to pay for the necessary alterations were raised during the summer and a very pleasant parish house has been provided with all proper appurtenances for lectures, concerts, etc. Other improvements and additions to the church property have been made, notably a Lady Chapel at the right of the High Altar and opening into the church. This can be closed and kept warm independently of the church during the winter months, and here most of the daily services will be held. A beautiful sanctuary lamp for chapel use has been presented by the junior warden, Mr. William H. Ford, and a tabernacle has been erected on the altar. Many badly needed repairs, costing a good deal of money, have been made and nearly all paid for. All this has entailed a great deal of hard work in which, it is a pleasure to note, the rector has had the loyal cooperation of the congregation.

But although temporal affairs have demanded a large share of attention, spiritual matters have not been lost sight of or neglected. More services are now held and more persons attend them than ever before. There has been a daily Eucharist all summer and on certain days (Fridays always) two Masses are said, the second being a requiem.

Conferences extending over a week, beginning October 13th, have been given by Father Sargent, O.H.C. The subject was Christian Faith and Life, including the topics of "The Church: Christ's Living Body," "The Church: Christ's Kingdom among Men," "Entrance into the Church," "The Church's History," "Worship," "Repentance," "Life in Christ." During the period the Holy Communion was celebrated twice daily and in the afternoon a service was held for children.

THE WORK of missions in that part of Long Island under the jurisdiction of the Archdeaconry of Suffolk has progressed substantially regardless of the natural difficulties of the field. The Archdeacon, the Rev. Wm. Holden, reported at the last meeting of the Archdeaconry the satisfactory work accomplished especially at Amagansett where a fund for a church building had been started and \$325 placed in the fund.

The work at Center Moriches (Rev. H. W. H. Stafford in charge), is full of promise, and \$300 was voted from the Archdeaconry to purchase a plot of ground for a rectory.

A SPECIAL feature of the evensong of the Nineteenth Sunday after Trinity was the reception of four probationers into the guild of St. Faith at St. Timothy's Church, Brook-

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lyn (Rev. W. I. Stecher, rector). The sermon was preached by the Rev. R. M. W. Black, rector of St. Bartholomew's Church, Brooklyn. The impressiveness of the service was enhanced when the members of the guild advanced to the sanctuary rail and witnessed the acceptance of the vow of the order by the probationers. Each member was presented with a silver cross blessed by the priest, and admonished to make her prayer to the Lord Jesus, that by His help she would wear it without reproach, and that He would lead her life through and bring her at length to life everlasting.

THE JUNIOR CLERICUS resumed session after the summer vacation, Monday, October 10th, in the diocesan house. The essayist was the Rev. W. F. Prince, curate of St. Ann's Church, Brooklyn.

THE LONG ISLAND Branch of the Woman's Auxiliary to the Board of Missions held the first meeting of the autumn term in Historical Hall. Plans were presented for the forthcoming anniversary.

IN ALL SAINTS' CHURCH, Great Neck, the preacher on Sunday morning of last week was the Rev. Dr. William Sanday, professor of Theology in Oxford University, England. Dr. Sanday has come to this country to give a series of lectures in Union Seminary, New York, and another in the General Seminary. At Great Neck he was the guest of Mr. Silas McBee, who has his summer home there. The Rev. Dr. W. P. Du Bose, Dean of the Theological Department of the University of the South, accompanied Dr. Sanday to Great Neck and read the service.

MASSACHUSETTS.

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

New Provincial S. S. J. E.

THE BISHOP OF INDIANAPOLIS, at a service at the Church of St. John the Evangelist, on Saturday, the 15th inst., installed the Rev. C. N. Field as Provincial of the Order of the Society of St. John the Evangelist in America. Father Field succeeds Father Osborne, who has been released from the Order and will become Bishop Coadjutor of Springfield.

MICHIGAN.

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

Illness of the Bishop—Convocation at Clinton—Laymen's Missionary Conference.

BISHOP DAVIES was taken ill in Worcester, Mass. at the residence of his son, the Rev. Thomas F. Davies, Jr., and thus far has been unable to continue his journey to Boston to take part in the sessions of General Convention, as he had hoped to do.

A special despatch on Tuesday morning from Worcester is to the effect that Bishop Davies is recovering from his attack, which has been pronounced appendicitis.

AT THE MEETING of the Southern Convocation in St. John's Church, Clinton (Rev. C. C. Kemp, rector), on October 11th, a paper was read by the Rev. Henry Tatlock of Ann Arbor on "The Clergyman's Duty in the Matter of Secular Education of the Children of his Parish."

THE SUBJECT which will be discussed in various phases during the entire day of the Laymen's Missionary Conference of the Middle West, which is to be held in St. Paul's Church, Detroit, on November 15th, is "The Modern Missionary Movement." The officers of the Conference are Mr. Clarence A. Lightner, Chairman, and Mr. Frank S. Burrage, Secretary. At 10 o'clock will be presented an Outline of its History and The Missionary in the Field. At noon, hymn, prayers, and the question box. Luncheon at 1 o'clock, after which, beginning at 2:30, will be opened the afternoon session, conducted by Mr. Thomas H. Walbridge, Toledo, O. This will take the

form of discussion of "The Home Administration of Missions: What the General Church, the Diocese, the Parish are Doing." "What is being done at the Church Missions House." The evening session will be conducted by Mr. Jas. L. Houghteling, of Chicago, the subjects being "The Missionary Movement and the Individual;" "The Master's Command: Praying, Giving, Going." Among those persons who are to participate in the conference as stated by the local committee are the Hon. Wm. C. Maybury, Mayor of Detroit; Judge Jesse Holdom, of the Superior Court, Chicago; Mr. John W. Wood, Corresponding Secretary of the Board of Missions, New York City; Mr. Samuel Mather, Cleveland; Mr. James L. Houghteling, Chicago; Mr. Thos. H. Walbridge, Toledo; Hon. Peter White, Marquette, Mich.; Mr. Geo. Gordon King, Board of Managers, New York City; Prof. C. S. Denison, Michigan State University, Ann Arbor, Mich.; Mr. E. P. Bailey, Chicago; Hon. Harlan Cleveland, Glendale, Ohio; Mr. Geo. Wharton Pepper, Philadelphia; Mr. F. C. Morehouse, editor of THE LIVING CHURCH, Milwaukee; Mr. Eugene M. Camp, A. C. M. Society, New York City; Dr. E. L. Woodward, Ngankin, China; Hon. Edwin F. Sweet, Mayor of Grand Rapids, Mich.

MICHIGAN CITY.

JOHN HAZEN WHITE, D.D., Bishop.

THE REV. J. H. MCKENZIE, rector of Howe School, has been in Boston the past two weeks in attendance upon the General Convention of the Church. While in Boston he was the guest of honor at the annual banquet of the Howe Club of Harvard. This club is composed of students who were prepared at Howe School and includes about 15 members.

MILWAUKEE.

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

Anniversary at Sussex—A Notable Ordination.

ON SUNDAY, October 2nd, St. Alban's parish, Sussex (the Rev. Arthur J. Westcott, Ph.D., rector) observed the 62nd anniversary of the organization of the parish, which event took place on October 2nd, 1842, in the presence of Bishop Kemper and Dr. James Lloyd

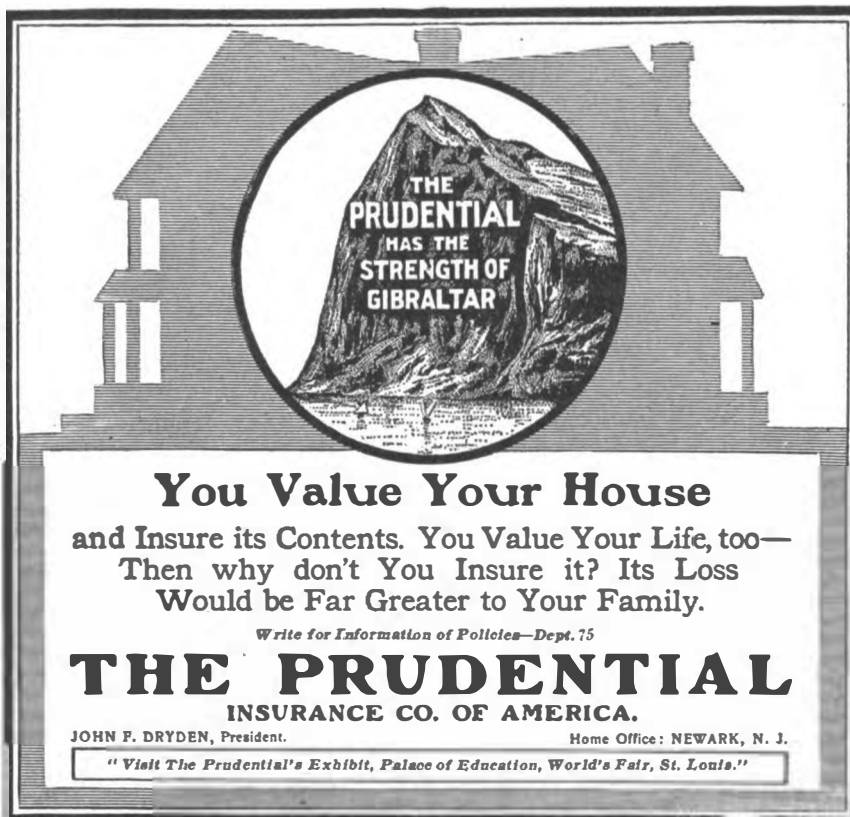
Breck. The service held on this occasion is described in the *Life of Dr. Breck*, compiled by Charles Breck, on page 31. The first church, built of wood, was erected in 1844 and opened by Dr. Breck on May 26th of that year with the Rev. Wm. C. Armstrong as first rector. The present fine stone building was completed and consecrated on May 18, 1866, the tower and bell being added in the time of the Rev. E. P. Wright, D.D. Recent gifts during the past year include a new altar, altar cross and vases, processional cross, and a pulpit given by the men of the parish last August.

The anniversary services were well attended, all the old families being well represented. Large numbers of the parishioners made their communions. The services all day were conducted by the rector, assisted by his two licensed lay readers, Mr. Lenn McMillin, a candidate for priest's orders in this Diocese, and Mr. A. W. L. Drahos. The chief service of the day was the choral Eucharist at which, before his sermon, the rector gave a brief history of the parish. The parishioners and friends met together for social enjoyment in the guild hall on the Thursday evening following the anniversary.

The vestry of St. Alban's recently unanimously resolved to grant the rector a month for a much needed vacation and to increase his salary.

The same parish observed their rector's anniversary of his ordination to the priesthood on the Feast of St. Etheldreda, Monday, October 17th. The rector was the celebrant at the Holy Eucharist and the Rev. George S. Todd of St. Peter's Church, North Lake, was the preacher at Evensong. In the afternoon the sacrament of Holy Baptism was administered to the infant daughter of the rector and his wife, the child receiving the names of Dorothy Etheldreda, and the officiating priest being the Rev. J. E. Reilly, D.D., rector of Grace Church, Madison.

A NOTABLE incident in connection with the ordination of the Rev. D. W. Wise to the priesthood, as recently chronicled, at Grace Church, Madison, was the fact that Mr. Wisc, his presenter, and the preacher on the occasion—the former the Rev. J. E. Reilly, D.D., of Madison, and the latter the Rev. A. A. Ewing of Milwaukee—had all



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been Congregational ministers. Mr. Wise has accepted a call to the rectorship of St. Luke's Church, Whitewater, of which he has been in charge during his diaconate.

MINNESOTA.

S. C. EDSELL, D.D., Bishop.

St. Sigfrid's Rebuilding—New Church for Hamline.

WORK has been commenced on the rebuilding of St. Sigfrid's (Swedish) Church, St. Paul, which edifice was destroyed in the great storm of August 20th. A brick building will be erected at a cost of about \$8,000.

A NEW CHURCH will shortly be erected for Epiphany mission, Hamline. A lot has already been secured for the purpose, and it is proposed to erect a church costing about \$3,000 with Sunday School room in the basement. The Rev. E. C. Johnson is in charge of the work.

NEWARK.

EDWIN S. LINNS, D.D., Bishop.

Burglary at West Orange.

THIEVES broke into St. Mark's Church, West Orange, recently, and carried away two brass vases which were in their places over the altar. The bookcases, vestment chests, and other places were ransacked, but apparently nothing more was carried away, even the silver Communion vessels being overlooked.

OHIO.

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

Women's Auxiliary at Toledo.

THE WOMAN'S AUXILIARY held its quarterly meeting in St. Paul's Church, Toledo, on Wednesday, October 12th, with an unusually large attendance.

OKLAHOMA AND INDIAN TERRITORY.

F. K. BROOKE, D.D., Miss. Bp.

Indian School—Damage at Bridgeport.

A MISSION SCHOOL for Cheyenne Indians was opened on Monday, September 5th, at the Whirlwind Station of our mission among Indians. For a long time, the Indians there have petitioned Bishop Brooke, and our Indian missionary, Rev. D. A. Sanford, to establish a mission school there. At last their hopes were realized and seventeen full-blood Cheyenne children were in attendance on the first day.

ON MONDAY, October 3d, the mission buildings and property at Bridgeport, where the Indian missionary (Rev. D. A. Sanford) resides, were greatly injured by a flood of water from the South Canadian River. At 4 o'clock in the morning, the missionary and his family were awakened by the roar of waters, and in an hour's time, there was a depth of nearly four or five feet of water in the two buildings, the rectory and chapel. The barn and outbuildings were swept away. The damage is considerable, both to personal property of the missionary, as a piano, clothing, and books, and to missionary goods for work among Indians, and especially for the newly opened mission school. Since Oklahoma has been open to settlement, no such flood has heretofore been known. Indians, however, tell of high waters many years ago. White people along the river are great sufferers. Indians, as a rule, occupy ground sufficiently high to escape injury from flood. It will probably be advisable to move the buildings to a new location, if funds can be obtained for the purpose.

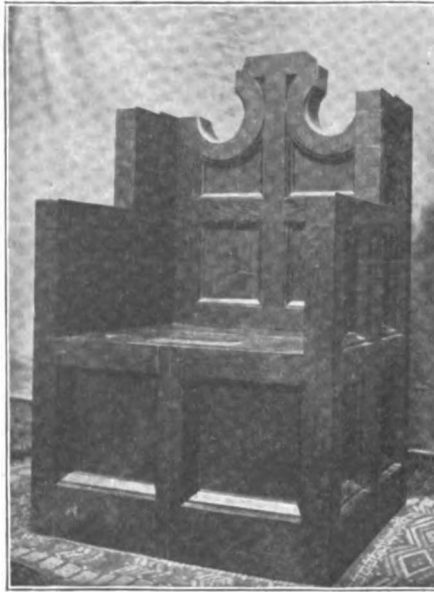
PENNSYLVANIA.

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

Philadelphia Notes—Gifts to the Evangelists.

AMONG the thoughtful acts which marked the nineteenth annual Convention of the

Brotherhood of St. Andrew was the suggestion made by the Rev. Arnold Harris Hord, rector of St. Michael's Church, Germantown, Philadelphia, to loan the Bishop's chair in use in that church and which is an exact reproduction of the Chair of St. Augustine used at the time of the consecration of each Archbishop of Canterbury. This chair was made from a mulberry tree planted many years ago, and was removed in order to extend the chancel of St. Michael's Church. It contains a plate which makes known that



HISTORIC BISHOP'S CHAIR,
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the chair was presented by the parish chapter of St. Andrew's Brotherhood. The offer of the use of the chair at the time of the visit of his Grace was accepted and it was used in the Academy of Music on Friday afternoon, September 30th. Another plate will now be placed on the chair telling of the time when the only Archbishop of Canterbury who ever visited these shores sat therein.

THE READY ALMS GIVERS SOCIETY of the Church of the Advocate (Rev. Henry Martyn Medary, rector) raised a considerable sum of money last year, for the purpose of erecting a handsome pair of wrought iron gates in the ambulatory entrances to the chancel of the church. These gates have been designed and are now in course of manufacture. They are very beautiful and will correspond to the rest of the iron work of the chancel. This is the only modern church in Philadelphia which the Archbishop of Canterbury visited. In the vestry room His Grace added his name to many others that had been written in the rector's visitors' book.

A NEW STAINED-GLASS window, representing the Baptism of our Saviour by St. John the Baptist, is being prepared in memory of

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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.
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Mr. Edward Scholefield, a deceased parishioner. It is the gift of Mrs. Scholefield, now residing in Brooklyn, N. Y., and it is expected to be in place by All Saints' day. Only one more window remains which can be used as a memorial in the Church of the Good Shepherd (the Rev. John A. Goodfellow, rector).

ST. TIMOTHY'S CHAPEL (the Rev. W. C. Richardson, rector) is keeping the anniversary of its beginning with special services throughout the week. The parish was organized in 1871, and admitted into union with the Diocese in the same year. During the present year the entire property of St. Timothy's was transferred without cost to St. James' Church, and it will hereafter be known as St. Timothy's Chapel of St. James' parish. The object of this is to enable St. Timothy's to do a larger work than heretofore, and by cooperation with the people of St. James', to extend the work of the Church into the southeastern section of the city. The Rev. Frederick B. Keable has become vicar.

THE HOUSE at 1318 Locust Street, Philadelphia, until recently occupied as the rectory of St. Stephen's Church, Philadelphia, has been sold for \$35,000.

A TWO MANUAL ORGAN, costing \$500, has been placed in St. George's Church, West Philadelphia (the Rev. George Rogers, rector). This organ was dedicated on Wednesday evening, October 12th.

THERE has been placed over the grave of the late Rev. Henry R. Percival, D.D., in old St. Peter's churchyard a brownstone slab, exactly similar to that over the grave of his father and mother, at whose feet Dr. Percival is buried. The inscription is exceptional because of the filial affection exhibited:

HENRY ROBERT PERCIVAL, Priest
BORN APRIL 30, 1854
DIED SEPTEMBER 22, 1903
"Let Thy servant, I pray Thee, be buried by the grave of my father and of my mother" (II. Sam. xix. 37).

A STATED MEETING of the Convocation of Germantown was held in Grace Church, Mount Airy (the Rev. Simeon C. Hill, rector). The Holy Communion was celebrated at 11 A. M., and a sermon was delivered by the Rev. Nathaniel S. Thomas, rector of the Church of the Holy Apostles, Philadelphia. Lunch was served at 1 P. M. Business meeting at 2:30 P. M. Matters concerning missions within the convocation were discussed.

AMONG the many objects of interest in the unique Church of the Evangelists, Philadelphia (the Rev. Charles Wellington Robinson, rector), have been placed two equestrian statues of St. George and St. Martin. St. George on his charger is spearing the dragon and has been placed on the gospel side of the chancel. St. Martin, on his horse, is dividing his cloak with his sword and giving part to the half-naked beggar, who is represented as leaning on a crutch. This is on the epistle side. These statues are in terra cotta and are of the finest workmanship and were made by the famous Honore Nicot, Venduvre, France. Each statue measures about five feet from the base to the top and weighs over 500 pounds. They are placed on terra cotta brackets over the rood screen and about twenty feet above it, and are facing each other. The placing of the groups was contemplated by the late Rev. Henry R. Percival, D.D., but has just been effected.

A NEW HEATING PLANT, costing about \$2,000, has just been put into the cellar of the chapel of the Church of the Resurrection (the Rev. Joseph R. Moore, rector). It is so placed that it will heat both the church and the parish house which is in process of erection.

RHODE ISLAND.

Wm. N. McVICKAR, D.D., Bishop.

Missionary and Sunday School Services.

THE COMMITTEE on Christian Education has arranged for services on or near St. Luke's day, in accord with the growing observance of this day as a season of special intercession for Sunday Schools. A great united missionary service to be held in Grace Church, Providence, on Sunday afternoon, October 23d, at four o'clock, to be addressed by the Rt. Rev. Lucien Lee Kinsolving, Bishop of Brazil. At St. John's Church, on St. Luke's day, Tuesday, October 18th, there was held a Quiet Hour, with devotional address, and later an address was given on the Teacher's Work in the Church.

SACRAMENTO.

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

The Archdeacon's Work.

ARCHDEACON PARKER has published an annual report, in which he states that his work within the past three years has included the following duties in particular: 11 Lots have been secured or purchased. \$2,500 4 churches have been built and 1 hall purchased 4,600 Cash, church collections, turned over to Treasurer 1,000 5,000 letters written and mailed 150 He has also been indefatigable in holding services in vacant missions, etc., and "has raised cast-iron pledges for salaries of clergy; has taken charge of missions as they became vacant, and has tried to be a comfort and help to Bishop, clergy, and laity." The Bishop said of him in his last annual address:

"Does an Archdeacon pay? Leaving out of view the cheer and stimulus of his visits to parishes and missions, and his use as locum tenens, which are of highest value, his office has been of profit to us financially. His salary and expenses for three years amount to \$4,500, while the cash collected and dispersed through his office for church sites, new churches and District Missions was \$8,250. As the salary was contributed by parishes and missions in the East, the results have all been a net gain to the District."

SOUTH DAKOTA.

W. H. HARE, D.D., Miss. Bp.

Indian Convocation.

THE ALWAYS interesting Indian Convocation of South Dakota was held during the first week of October at Bear Creek. The absence of the Bishop was greatly regretted, but large delegations of Indians from the various reservations were present, and offerings exceeding \$3,000 were made by the Woman's Auxiliaries, while \$360 more was given in general offerings by the Indians.

SOUTHERN OHIO.

T. A. JAGGAR, D.D., Bishop. BOYD VINCENT, D.D., Bishop Coadj.

Resignation of Bishop Jaggar.

THE RESIGNATION of Bishop Jaggar having been accepted by the House of Bishops, the Rt. Rev. Boyd Vincent, D.D., who since 1889 has been Bishop Coadjutor, but with entire charge of the Diocese, now becomes the diocesan in name, as he has long been in practice.

SPOKANE.

L. H. WELLS, D.D., Miss. Bp.

Parish Hall for Spokane.

WORK will be commenced at once upon a hall to adjoin Trinity Church, Spokane. The structure will be one story high, but so arranged that it may some time be elevated to

TO WORLD'S FAIR VISITORS

Certain other Chicago-St. Louis lines have advertised freely in Chicago and elsewhere that they land their passengers at the World's Fair Grounds. Up to a short time ago they were using the Rock Island Road to reach the Fair Grounds. A recent order of the United States Court prohibits the Rock Island from handling the trains of other lines. The Wabash is, therefore, the only line that can handle World's Fair travel between Union Station, Page Ave., and the World's Fair Grounds. The Chicago-St. Louis lines referred to have applied for permission to run their passengers over the Wabash tracks, which permission has been refused. They will be obliged to land their passengers at Union Station, which is over five miles from the World's Fair Grounds.

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a second story when funds will permit. The edifice will be known as Minturn Hall, named after Mrs Robert Minturn of New York, who gave the money to build Trinity Church, ten years ago. Mrs. Minturn is the wife of Robert Minturn, who donated the funds to build St. Luke's Hospital in New York City.

SPRINGFIELD.

Geo. F. SEYMOUR, D.D., LL.D., Bishop.

Order for Consecration of Father Osborne.

THE PRESIDING BISHOP has taken order for the ordination and consecration of the Rev. Edward William Osborne as Bishop Coadjutor of the Diocese of Springfield, as follows:

Place—Church of St. John the Evangelist, Boston, Mass.

Time—October 23, 1904.

Commission to Consecrate—The Bishop of Springfield, the Bishop of New York, the Bishop of Massachusetts.

Presenters—The Bishop of Milwaukee, the Bishop of Indianapolis.

Preacher—The Bishop Coadjutor of Nebraska.

Attending Presbyters—Rev. Dr. Andrew Gray, Rev. Chas. N. Field.

WASHINGTON.

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

Cornerstone at La Plata, Md.

ON WEDNESDAY, October 5th, the cornerstone of Christ Church, La Plata, Md., the parish church of Port Tobacco parish, was laid by the rector, the Rev. Geo. C. Graham, who is also Archdeacon of Charles and St. Mary's, Diocese of Washington. The sermon was preached by the Rev. W. L. Devries, Ph.D., of St. Mark's Church, Washington. It was a forceful plea for deeper spirituality and more readiness to meet the changed conditions which face the Church in Southern Maryland. Present and assisting at the service were the Rev. W. J. D. Thomas, Diocesan Missioner of Washington, and the Rev. Messrs. Turner, Bagley, McManus, and Parkman.

At night there was another service in the town hall, where services are said pending the completion of the church. The Rev. W. J. D. Thomas preached a deeply helpful sermon to a large congregation of whom almost half were men.

The church now being erected will be the fourth of the name in this parish. The parish was erected in 1692, but records speak of a church at the head of Port Tobacco Creek prior to 1684. In 1818 another church was erected on a different site in the same town of Port Tobacco. Then the town was a flourishing seaport and ships loaded for England at its warehouses. Since then the creek has filled until a marsh marks the spot where ships once anchored. This led to efforts looking to the removal of the church to La Plata twenty years ago. These reasons were overruled and the church rebuilt on the same site in 1884. Later the county-seat was removed to La Plata, and since then it has been a question of time when the removal of the church should come. When the present rector took charge of the parish in April, steps were at once taken looking to the immediate removal. They have been pushed forward as fast as conditions would allow.

The church is to be of stone. It will seat 450 people and will be the best appointed in the Diocese outside of the city of Washington. It is not only a step forward for the parish but an advance that will be felt all through Southern Maryland. This is the strongest parish in the Archdeaconry and one of the largest rural parishes in the United States. All this makes it eminently fitted to be a power in the missionary work

among the old but struggling parishes in this section where nearly everything is missionary in character though not in name.

In the afternoon the Archdeaconry of Charles and St. Mary's held its fall meeting in La Plata. The chief work was the apportionment of the amount required for diocesan missions among the parishes of the Archdeaconry. The increase over the amount of the previous year was voluntarily met by Port Tobacco parish, Charles County, and All Faiths parish, St. Mary's County. The great need in this Archdeaconry is more men to fill its parishes. Three are now vacant and one more will become so in a few weeks. There is a splendid opportunity for good men here.

POWER to help gives power to harm. In proportion as we are looked up to as setting a good example, are we likely to lead others in the wrong way if we turn aside from the safe course for us and for them. So long as one is recognized as an evil doer, he is rather a warning than an example. But when one is considered a safe guide to follow, his every deflection from the true path tends to turn others toward evil. Every stage of progress heavenward increases the responsibility of the traveller as a leader and a guide. We need God's help in being true every step of the way to the very end. As we are near to God ourselves, we may harm others by any failure to be true to God. Just because we are looked up to, we need to be extra careful to be and to do right.—Great Thoughts.

No MAN'S example will precisely fit his fellow-man; but there is this strange virtue about the character of Christ that you may all imitate it, and yet be none of you mere imitators. He is perfectly natural who is perfectly like Christ. There need be no affectation, no painful restraint, no straining.

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"WHICH sort of man is most helpful to you?" asked one minister of another. "I mean to you, personally and individually."

His friend looked puzzled, and the questioner went on: "Is it the man who agrees with all your views, and so helps you with his sympathy and comprehension, or the independent thinker, who argues with you and stimulates you to write convincing, stirring sermons?"

"If you really want to know," said the older man, with symptoms of a smile at the corners of his mouth, "it isn't either of those men who helps me most. It is the man who may or may not agree with my views, but who cares enough about my sermons to come to church on stormy Sundays, when most people stay at home. He's my best helper."—*Selected.*

QUEEN VICTORIA began her illustrious reign with a strict observance of the Lord's Day, and never failed to insist upon its being honored. The effect upon the nation has been marked. On one occasion one of her Ministers of State arrived at Windsor Castle late on Saturday night.

"I have brought for your Majesty's inspection," he said, "some documents of great importance; but as I shall be obliged to trouble you to examine them in detail, I will not encroach on the time of your Majesty to-night, but will request your attendance to-morrow morning."

"To-morrow is Sunday, my lord."

"True, your Majesty; but the business of the State will not admit of delay."

The next morning, the Queen and the Court went to church, and listened to a sermon on "The Christian Sabbath: Its Duties and Obligations," the Queen having sent the clergyman the text from which he preached. Not a word was said about the State papers during the day, but in the evening Victoria said:

"To-morrow morning, my lord, at any hour you please—as early as seven, if you like—we will look into those papers."

"I could not think of intruding upon your Majesty at so early an hour," replied the minister; "nine o'clock will be quite soon enough."—*Selected.*

THE ARTISTIC temperament, whatever may be its disadvantages, always ensures its possessors against two evil things—namely, the fear of man and the love of money. For there is nothing which makes people so strong as not caring about a thing, and there is nothing which makes people not care about a thing except caring about something else. This is why the true artist and the true saint alike dwell in a land of promise as in a strange country, following not after the flesh pots of Egypt, and fearing not the wrath of kings; for they both endure as seeing that which is invisible.—*Ellen T. Fowler.*

FRIENDSHIP is to be valued for what there is in it, not for what can be got out of it. When two people appreciate each other because each has found the other convenient to have near, they are not friends, they are simply acquaintances with a business understanding. To seek friendship for its utility is as futile as to seek the end of a rainbow for its bag of gold. A true friend is always useful in the highest sense; but we should beware of thinking of our friends as brother members of a mutual benefit association, with its periodical demands and threats of suspension for non-payment of dues.—*Sel-*

WHEN Cerinthus came into the bath, John the Evangelist got out, and called to his fellows that they should come away from such bad company, lest the house should fall on them: he thought even the place was guilty that contained a man that was guilty. Vices and vicious persons are alike dangerous. He that walketh in the sun, shall be

tanned, and he that toucheth pitch shall be defiled, and he that associateth with the ungodly will very soon be tainted with their company.—*Selected.*

CHRISTIAN charity is friendship to all the world; and when friendships were the noblest things in the world, charity was little, like the sun drawn in at a chink, or his beams drawn into the centre of a burning glass; but Christian charity is friendship expanded like the face of the sun when it mounts above the Eastern hills—*Jeremy Taylor.*

IN A LIFE thus fashioned there will be nothing grotesque or disproportionate, unmanly, or romantic. So wonderfully is Jesus the second Adam of the new-born race, that each member of that family may bear a likeness to Him, and yet exhibit a clear individuality. A man advanced in years and wisdom may put Him on, and so may the least instructed and the freshest comer amongst us.—*C. H. Spurgeon.*

LET no man fear others so much as himself.



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[Taken at the entrance to Bishop Lawrence's residence shortly before the Archbishop left Boston.] Copyright 1904 by American-Journal Examiner
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GROUP PICTURE OF THE HOUSE OF BISHOPS
[By courtesy of Pach Bros., Chi.]



HOUSE OF BISHOPS IN BOSTON.
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GROUP PICTURE OF THE HOUSE OF DEPUTIES, IN FRONT OF EMMANUEL CHURCH, BOSTON.
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