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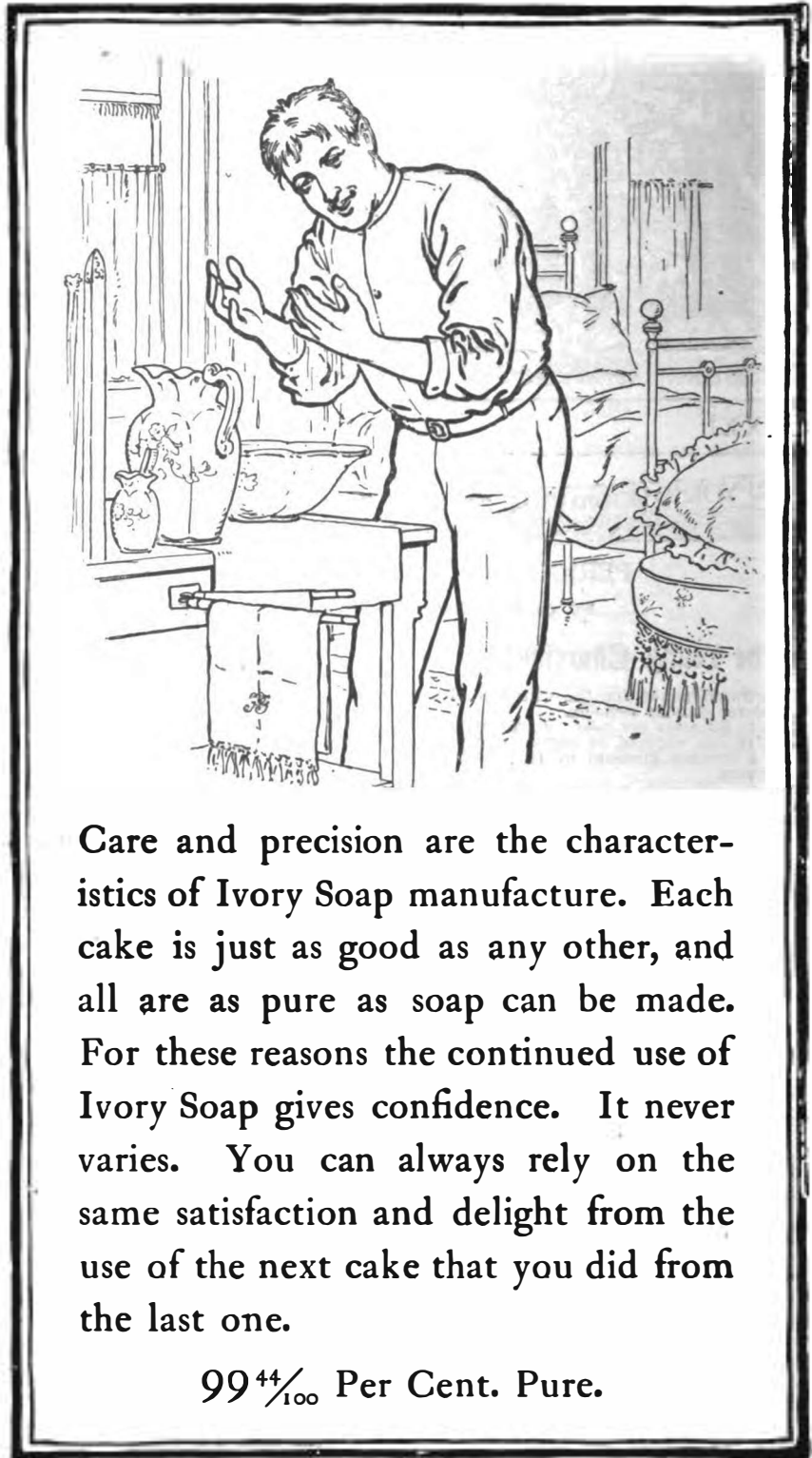
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Editorials and Comments

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AD CLERUM.

"Medice cura teipsum. Si mundum praedicas contemnedum, contemne tu prius, et ad ipsum efficacius alios invitabis. Da voce tuae vocem virtutis, consonet vita verbis, et statim erit in ore tuo vivus et efficax sermo Dei, et penetrabilior omni gladio ancipiti. Non sic profecto est, sed sicut populus, sic et sacerdos: sicut laicus, sic et clericus. Uterque: cupit, uterque diligit mundum, et ea quae in mundo sunt. Laicus tamen cum labore, sed clerici sine labore volunt possidere totum mundum. Communicare volunt cupiditati et superfluitati hominum, sed non laborari. Peccare volunt, sed non flagellari cum hominibus. Unde timendum est quod flagellentur cum daemonibus."—S. Bernard, *Ad Pastores*.

LOVE and the *New Life*: the *New Life* the creation of *Love*. This is the combination which unlocks the treasures of next Sunday's teaching.

In the Epistle, St. Paul contrasts sharply "the old man" and "the new." "The old man" is human nature cut off from the Source of Love, "alienated from the Life of God,"—the "mind" filled with "vanity," seeking happiness in "deceitful" pleasures that cheat of all true joy; the "understanding darkened" through "ignorance" and the "blindness" of the heart that is killing out love with lust; the moral nature "corrupt," "past feeling," in the paralysis of old age which ends in death.

Over against this, the Apostle sets the vigorous and undying life of the faithful Christian—"renewed in the spirit of" his "mind," "created" anew "in righteousness and true holiness." He proceeds to work out in detail the change in those who have "put off" "the old man" and "put on the new."

And all this glorious transformation is the work of "the Holy Spirit of God," who is the Personal *Love* of the Father and the Son, and for whom we pray in the Collect, that He may "in all things direct and rule our hearts."

The Gospel vividly illustrates the grace that renews. But our Lord's forgiveness does not only resuscitate the body, leaving the heart untouched. *First* He removes the sin, the paralysis of the soul: "Son . . . thy sins be forgiven thee." "Such power" God has given "unto men."

Are we keeping the freshness of the *New Life*? †

TO THIS LIFE succeeds judgment; and judgment is always spoken of as if it were something complete and final. There is no perspective disclosed beyond the doom which follows it. The curtain falls; the drama seems played out: it is as if we were to understand that all is henceforth over. We have specimens, figurative specimens, doubtless, of the great process and trial, specimens of the sentence; and the figures are taken from what is most decisive, most irrevocable in human life. The curtain drops; and whatever may happen afterwards, we are not shown it. The harvest of the world is reaped; wheat and tares are separated; "all things that offend and they which do iniquity" are cast out of the Kingdom of God: the harvest is the end of the world. The sentence is pronounced, the execution of justice follows: and after the Judge's acceptance and the Judge's rejection, there appears nothing more. It is the winding up and close of that scene of time in which we have all been so deeply interested; henceforth a new stage of existence begins, into which the consequences of this life pursue us, but of which all the conditions of life are absolutely beyond our comprehension.—R. W. Church.

MOVEMENTS AMONG PROTESTANTS TOWARD UNITY.

THE action of the Presbyterian General Assembly looking towards a union of three great Presbyterian bodies brings up once more the question of Church unity, and leads us to ask what are the actual prospects of a growing comity among various Christian communions. Is the outlook hopeful? And have our own efforts for unity, put forth in the Chicago and Lambeth declarations, met with any favorable reception?

It must be confessed that as yet we can see very little prospect of any organic movement towards the Church in this matter. There are, indeed, abundant evidences of a growing friendliness; there are signs of the approach of greater cordiality between Christians; but as yet there is little prospect of Church unity. A glance at the situation both within and without our own borders will confirm this view. *Within* the Church the evidences of a growing unity are plainly visible. Party spirit is dying out, and there is a decided increase of friendliness and charitable understanding among members of different schools of thought. Broad Churchmanship (upon the whole) seems tending towards a more constructive system, rather than to the old destructive radicalism. The High Church and the Catholic schools of thought are drawing closer together to the correcting of a formality and stiffness on the one hand and a love of startling extremes on the other; and all that was good in the old Evangelicalism is being absorbed in the other three parties and is the leavening element that seems to be bringing them all nearer together. It may safely be said that a *Churchly* spirit is more and more animating the whole body, and that despite serious differences which every now and then come to the surface, the Episcopal Church is now a more united whole than it has been at any time in the last century.

Outside of this communion, too, there are clear indications of a centripetal force at work. The recent action of the Presbyterians is but an instance of a decided movement in the various denominations towards union among themselves. The action taken at the Buffalo Assembly makes it altogether probable that the near future will see the Presbyterians north and south united, with the Cumberland body joining them, and certain other communions organized on the Presbyterian system likely to unite with this larger body only a little later. A similar movement may be expected among the various Methodist denominations, and a like union is already in progress among other groups, such as, for example, the Universalists and Unitarians, or the Congregationalists, Methodist Protestants, and others of this independent and congregational type of ecclesiastical polity. We find, therefore, a tendency toward unity both within the Church and outside its borders. Churchmen are drawing together, on the one hand, and are forming a more united body; on the other, the Protestant denominations are gradually consolidating.

But is there any prospect that the two or three distinct bodies resulting from these probable unions outside the Church will ever be drawn towards us within? We have said that it must be admitted that the signs are wanting just now of any such further consolidation. The question of the apostolic ministry is an ever present stumbling block to such a union. Of the four articles of the Chicago-Lambeth declaration, three are practically undisputed among the evangelical denominations; it is only the last, the acceptance of the historic Episcopate locally adapted, that calls a halt. And with regard to this one article it would seem that the breach between the Church and the denominations is widening rather than narrowing. The more the Protestant bodies unite among themselves, recognizing each other's ministry and general polity, the more sharply is the line drawn against the Episcopalian theory. We suspect the real fact to be that the historic Church, back of the historic ministry, is the issue that must eventually be met.

SHALL it be said, then, that the vision of Church unity as we conceive it is an impracticability, never likely to be realized? We think not, and for several reasons.

In the first place, the fact of a growing unity in the denominations seems to us a hopeful sign, even though it be accompanied as at present with an ignoring of the apostolic Episcopate. The very fact that union is "in the air," that there is everywhere a longing for the healing of divisions, and that this longing is bringing practical results—all this argues for further progress in the future. If we believe the apostolic ministry essential in the life of the Church, and if we think its acceptance necessary to the complete fulfilment of our Lord's prayer

that we all may be one, as He is in the Father, and the Father in Him, we must have faith to expect that the Holy Spirit will at length reveal this to men of earnest purpose who are trying to follow His leading, and we must believe that as Christians of various sects lose something of their sectarian spirit and come into closer touch and deeper charity with one another, they will be the more ready, in time to come, to make a further advance. Surely the Spirit of Truth will reward their first obedience to His influence with fuller illumination and with grace to answer to their enlightenment. Signs of unity are to be welcomed, therefore, wherever they appear; we are to rejoice at every manifestation of Christian harmony, whether for the time it seems to advance our own cause (which we believe also to be the cause of our Lord) or not. For every step taken towards Christian fellowship must be a step in the direction of lasting and permanent union. God's hand will guide every such movement, and though His Holy Spirit may not work in just the way we anticipated, His divine purpose will nevertheless be fulfilled in the end. If Church unity is ever to come, we must expect, indeed, that its beginnings will be imperfect and incomplete; they *are* beginnings, however, and as such, are full of promise.

ONE other aspect of the problem of Christian unity seems to be full of promise for the future, though not without present danger.

Undoubtedly the movement for unity gains impulse largely from a dislike of dogma that is strongly characteristic of our day. It is all very well to inveigh against this spirit, but it is a fact to be faced, and honestly meeting it one cannot but see that there is a certain excuse for its existence. The strength of the anti-dogmatic spirit of the age lies in the fact that it is a healthy revolt from an opposite tendency which has been responsible for much of the evil of the past. Non-essentials have, in the past, been pressed into essentials and made of fundamental importance. Had the difference always been clearly marked between what is *de fide* and what is merely theological opinion, there would have been comparatively little sectarian division. Now, however, because minor and non-essential doctrines have been so pressed as to result in disunion and ill-feeling, men have revolted against *all* doctrine, and much of the effort for Christian unity is based on a growing carelessness and indifference about dogmatic truth. Seeing that insistence on doctrine has led to disunion, and impatient at what they call dogmatic narrowness, men are the more eager to break down all barriers that keep the Churches apart.

Moreover, this impatient dislike of doctrine is largely the result of a common feeling that Christianity must manifest itself in life and character rather than in creed; and this spirit of "practical Christianity," with its sense of brotherhood among men, its eagerness for good works, its sympathy with the poor and the suffering, its hatred of injustice and wrong, and its abundant social and institutional labors, chafes at the decision which handicaps Christian effort and hinders God's work everywhere, at home and abroad.

We have tried to show distinctly the strength of this anti-dogmatic spirit. Its danger, of course, lies in the fact that it leads to such an utter disregard of fundamental doctrines that "practical Christianity" of this type is apt to pass into simple morality, and losing the Christian faith may lose also the Christian motive and spirit and first degenerate, and finally entirely dissipate. It is not mere theory that warns us of this end; actual history shows it to be the sure result of the attempt to divorce creed from character, doctrine from practice.

WE MAY EXPECT, therefore, that time will bring a revolt against the attempt to establish a creedless Church on a creedless gospel. When that time comes, may it not be that the Church will be found standing as a sure refuge for those who seek the middle way? She is dogmatic, but her doctrine will not offend because it will be seen to declare only what is fundamental and unchanging. The difference will be discovered between Catholic dogma and Protestant dogmatism—the one broad, sane, reasonable, insisted on as the only safe foundation of hopeful, warm-hearted service for God and men; the other narrow and sectarian, often distorting the truth by unduly emphasizing some one principle of the faith at the expense of much else that is equally true and important.

May it not also be seen, when this time comes, that the historic Episcopate is a sure anchor of the faith; that its reten-

tion has meant a safe conservatism; that it is the only real center of unity, and that the problem of a closer intercourse and fellowship will, after all, resolve itself into an ecclesiastical rather than a doctrinal or a practical question?

So it seems to us, at least, and so we find, sometimes, it seems to others. An old style Presbyterian said to us recently, "I think you will find, if you study the question, that the Presbyterians and the Episcopalians give the most hope of ultimate reunion. Similar in social character, alike in their view of the great fundamentals of the faith, insisting in common on the necessity of right belief, and resisting the growing carelessness of Christian dogma, some future generation will see a common danger somehow bringing us together. When the time comes, I do not believe that your doctrine of Episcopal succession will keep us apart. It is a stumbling block now, but we Presbyterians, although we believe that we, too, have an 'apostolic succession,' have been strangely inconsistent in failing to preserve it unblemished by doubtful orders from without—and in some way the path may widen for our union in the face of a pressing necessity."

Another, now a priest of the Church but formerly a Presbyterian divine of considerable prominence, expressed like views, and added, "I only pray that the American Church may not make the mistake of trying to 'let down the bars.' Some day we shall be thankful that we have kept them up."

THERE is not space here to speak of any hopes we may have of union with the Roman or with the Orthodox Eastern Church. For the former there now seems little likelihood; for union with the East there are brighter prospects. Here we have considered only the subject of union with our separated brethren in the denominations about us; and our conclusion is this:

Every movement for unity, however imperfect in its manifestation, is a hopeful sign of a more substantial advance in the future.

Even though Christian unity proceeds on anti-dogmatic lines, it may result in a drift towards the Church, when the pendulum swings a little the other way in a revolt from an invertebrate and creedless religion.

When that change comes, it may be all the easier for men to accept the apostolic Episcopate as a necessary bulwark of the faith.

And at any rate we must be hopeful. Men are more and more longing for unity, and in time it will come. Perhaps not as we expected it; perhaps in the increase of individual conversions rather than in the reception of corporate bodies; perhaps by a converting of Churchmen themselves from narrowness and sectarianism; but sometime it will come, and our prayers can hasten the day of its advent.

H.

GENERAL CONVENTION AND THE BROTHERHOOD CONVENTION.

GENERAL CONVENTION will have opened before these words can reach the reader's eye. The preparation for the sessions has been twofold. There has been arranged a series of preliminary quiet hours that a devotional prelude may be given to the legislative work; and the arrangements for daily Eucharists, for placing altars at the disposal of visiting priests, and for many devotional gatherings, have never been better.

And side by side with these spiritual preparations has been the arrangement for dinners, for entertainments, and for social functions. There need be no discrepancy between the two. The man who seeks first the Kingdom of God and its righteousness has every right, secondarily, to the enjoyment of the social side of life. It is well that deputies should meet each other socially, and that there should be fraternal reunions of congenial friends.

But to the extent that one set of men are preparing for the spiritual and another set for the social functions, and that one set of Bishops, deputies, and visitors will loom large at the one and another set at the other, there is cause for misgiving.

The spiritual side of General Convention has long been its weakest aspect. This is why missionary considerations have so often been relegated to a corner. Missions depend for their vigor upon the reality of the spiritual life of the Church. To the extent that spirituality is dormant or takes a secondary place at General Convention, will missionary enthusiasm wane. Missions will never become the dominant theme at General Convention until spirituality becomes its dominant spirit.

We have more than once observed that the Brotherhood of St. Andrew national Conventions are more truly the mark of the Church's spiritual progress than are her official General Conventions. The Philadelphia convention, just closed, attained to higher notes of spirituality in its four days' session than, we fear, may be looked for in the three weeks' sessions of General Convention at Boston. And here are some of the reasons. The former began with devotional hours, officially arranged, for the entire membership, and given by the Presiding Bishop himself. The central point of the programme was the corporate Communion, made at an early hour, for which there was definite, officially arranged, devotional preparation on the evening before. Spirituality was the dominant note of the convention.

Not until similar arrangements are officially made in connection with the sessions of General Convention, will the latter reach the customary plane of the Brotherhood conventions; and not until that plane is reached will the missions and the spiritual work of the Church have their proper place in the Church's legislative halls.

The House of Bishops appointed three years ago, for the first time, a committee of Bishops to arrange for divine services at the opening of the next (the present) Convention. We suspect that in the wealth of hospitality which has been given to local arrangements, the work has largely been taken out of the hands of the Bishops. Not until such a committee really makes the arrangements, and until its scope is so broadened as to include devotional arrangements for the entire period of the Convention, will our General Conventions stand where they should stand in the recognition of the life of spirituality in the Church.

Perhaps the House of Bishops, drawing inspiration from the magnificent convention just closed at Philadelphia, may see its way to the official arrangement for devotional functions throughout the entire sessions of the next General Convention.

It is not to the credit of the episcopate and the priesthood of the Church, that those ecclesiastical functions arranged entirely by the laity attain to higher spiritual levels than do those arranged by the official representatives of the entire body of the Bishops, the clergy, and the laity of the Church; but the fact shows that the laity are ready and desirous for greater spiritual attainments on the part of the Church, than their leaders have sometimes seemed to suppose.

THE LATE POSTMASTER GENERAL.

THE death of the Postmaster General, Henry C. Payne, is a cause for sincere regret. We write whereof we know when we say that few men in public life have been so maligned as has he. It is not a happy phase of our political life that such has been the case.

Mr. Payne had for many years been a successful party manager; and men chose therefore to assume that he was merely a blind, unscrupulous partisan. He mixed in politics with the "strange bedfellows" that are proverbially made therein, and men chose to assume that he was on a level with the lowest of them. He gave away money whenever charity seemed to require it, and men chose to assume that he had piled up fabulous sums made in shady ways, and was giving to buy public support.

Yet the real Henry C. Payne was a man of exceptional integrity; of only a very moderate fortune and that made wholly in legitimate channels; who had had the opportunity, over and over again, to make great sums of money out of politics and had relentlessly refused to do so; who was so conscientious that he gave away more money really than he could afford to give, and much of it in ways that were never known to the public at all.

Mr. Payne had a deeply religious sense. Though baptized, and a liberal contributor to the Church, he was not a communicant. And the reason is one that may well cause profound misgivings among Churchmen. He was repelled from the Church by the bitterness and the unworthiness that were only too conspicuous among professedly religious men, particularly as these characteristics were shown a generation ago by Churchmen in Wisconsin. He greatly admired DeKoven. He was drawn to men of that stripe, in whom he could perceive a deep spirituality such as answered to his own needs. He was a prayerful man, and he never lost his firm belief in God and in the Incarnation.

But the Church rejected DeKoven. Worldly priests, who had little sympathy with the high ideals that alone could satisfy his religious nature, were conspicuous in places of influence in the Church. It all resulted in turning a man of so sensitive a

devotional nature as Henry C. Payne away from the active communion of the Church. Of course it was illogical; but there were many others like him, and the Church in Wisconsin lost some of the choicest of those souls that were potentially hers, as a result of the passions that tore her during the years of the seventies and the early eighties.

Mr. Payne was a liberal benefactor of the Cathedral, of which his family are parishioners, and of the Diocese, and his Bishop had no more loyal supporter than he. He gave from a large heart; not always from a well-filled purse.

In public life he suffered much from partisan rancor. He was postmaster of Milwaukee for a number of years in the seventies, and from that time, and as a result of that experience, he was ambitious to become Postmaster General. His enemies said, because he wished the power of patronage. There were those who knew better. He rose speedily in the estimation of his party associates. He became a power in the national Republican party. He was trusted by the best and the wisest counsellors the party possessed. And with that, he suffered from the animosities of petty politicians at home. His goal, the Postmaster-Generalship, was undoubtedly in sight when Mr. McKinley was first elected, and it was thrust from him by reason of one of the most senseless strikes that have debased our social relations, on the part of employees of a corporation of which Mr. Payne was the head. The sympathy of the city was, however, almost wholly with the strikers, and it would plainly have been "bad politics" for the President then to have invited Mr. Payne into his first cabinet; though he was offered the choice of several of the highest diplomatic appointments, and declined them all. He was the logical appointee for the Post-office portfolio when Mr. McKinley entered upon his second term; and, entering upon the discharge of the duties of his office, was at once confronted with the depressing task of rooting out men who had violated the confidence reposed in them, some of whom were his personal friends. The most absurd charges that ever were brought against a public official were those of complicity in the postal frauds and of protecting the guilty, which little men brought against him, in direct defiance of the evidence. His health, too, had become seriously affected and was not equal to the strain upon him. That the end would come as it has come, was inevitable long ago.

We cannot feel that the American people show sufficient generosity toward a man of such nature as was Henry C. Payne. Venality in politics is so common that it is easy to assume it; and the assumption of guilt is probably the greatest temptation to guilt that can be devised. We are firmly convinced, and for good reasons, that he never justified the suspicions that were cast upon him from within as well as from without his own party. He was sensitive, and these suspicions and charges told upon him, in his weakened physical condition. A vicious attack upon him in the columns of a respectable New York daily, and other attacks upon him elsewhere, were to him perhaps a mortal blow. They wounded him, and he was not able to recuperate from the wound.

God rest his soul, and supply to him, if so it may be, those things which the Church ought to have given him on earth, and which were stolen from him by the passionate wickedness of Churchmen themselves!

ANSWERS TO CORRESPONDENTS.

J. R. N.—When a new Diocese is formed in the American Church, it is necessary that due provision should be shown to have been made for the support of the episcopate, which of late years has generally been interpreted to mean that there must be at least a partial endowment, though the latter is not distinctly required by the canons.

AMERICAN CATHOLIC.—The Bishop's apron is an evolution of the cassock, shortened, apparently, to admit of the modern street dress without inconvenience.

WHEN you rise in the morning, form a resolution to make the day a happy one to a fellow-creature. It is easily done; a left-off garment to the man who needs it, a kind word to the sorrowful, an encouraging expression to the striving—trifles in themselves as light as air—will do it at least for the twenty-four hours. If you are young, depend upon it, it will tell when you are old, and if you are old, rest assured it will send you gently and happily down the stream of time to eternity. By the most simple arithmetical sum, look at the result. If you send one person, only one, happily through each day, that is three hundred and sixty-five in the course of the year. And supposing you live forty years only after you commenced that sort of medicine, you have made fourteen thousand six hundred beings happy—at all events for a time.—*Sydney Smith.*

THE ENGLISH PRIMATE IN NEW YORK

Great Crowds Listen to him on Sunday at Trinity Church

BISHOP SEYMOUR LAYS CORNERSTONE OF A CHURCH BUILT AS A VOTIVE OFFERING FOR THE REUNION OF CHRISTENDOM

Work Among Colored People Discussed at St. Thomas' Church

OTHER CHURCH NEWS OF NEW YORK

The Living Church News Bureau,
New York, October 3, 1904.

THE Archbishop of Canterbury has spent most of the past week in New York and has been present at a dinner in his honor by the Church Club on Tuesday evening; at the Convention of the Diocese on Wednesday; at the opening of Columbia University on the same day, when he dedicated the ground for the new chapel; and has spent some time in sight-seeing about the city, including a tour of what are known as the "slums," under the guidance of Mr. Jacob Riis and accompanied by Booker T. Washington. On Sunday he preached in old Trinity Church in the morning and at St. Thomas' Church in the afternoon.

The dinner of the Church Club was attended by the leading clergymen and laymen of the city, and was held in the new Hotel Astor, being the first large dinner given in that house. At the guests' table were seated, beside the Archbishop, who was at the right of President George Macculloch Miller, Bishop Potter, the Rev. Hyla Holden, domestic chaplain to the Primate; the Rev. J. H. Ellison, vicar of Windsor; Bishops Greer, Worthington, Brewster, and Beckwith; President Nicholas Murray Butler of Columbia University; Mr. Hamilton Wright Mabie; and Mayor McClellan of New York. At the other tables were seated fully four hundred members of the Church Club and their guests, the latter including a large number of the clergy.

President Miller introduced the Archbishop, telling something of the identity of the interests of the Church on this and the other side of the water, and expressing the pleasure with which the Primate's friends in America returned, so far as they could, the many courtesies and kindnesses which he continually showered upon Churchmen of this country when they visit England. The Archbishop was greeted with applause and cheering which lasted several minutes, and his address was in the best of spirit and of taste. One interesting point he made was this:

"You welcome me to-night as Archbishop of Canterbury, as the first Archbishop of Canterbury who has ever crossed the Atlantic. But I am not the first Archbishop of Canterbury in connection with whom such a voyage was contemplated. Some of you may remember a touching entry in the diary of Archbishop Laud, written when he was in the Tower in March, 1643, before his trial was begun. One day a terrible rumor reached him to the effect that it might be the resolve of the powers to send him as a delinquent to America. It is a somewhat curious and apt subject for an ingenious historian to conjecture what might have been the result on either side if that resolve had been carried into effect. This at least is certain. The Archbishop was not mistaken in supposing that the reception he would have gotten would have differed in some peculiar respects from that of his successor to-day.

"I think the reasons for the contrast are not hard to find and are in all seriousness profitable to contemplate. A change has come about because both parties in a great controversy take a very different view now from what they took then. We have learned the meaning of the larger charity that is compatible with the truest, deepest, and most faithful allegiance to that which in sacred things we hold dear."

He said also:

"It would be presumptuous for any man with no more knowledge than I have to generalize rashly about the particular function which our Church can perform in this land to-day. One part surely which our Church in the United States must play in the slowly rolling years is to bring into the national life that touch with the past which is so absolutely an essential part of the heritage of the Church to which we belong. The assertion and reassertion of the fact of that magnificent heritage without which our Church would not be what it is, seems to me to be a not inconsiderable part of the grand service that can be rendered by the Episcopal Church in the United States to the people at large.

"By this I mean that reverent care for the past, that scrupulous adherence where possible to ancient ways not incompatible with the most fervent and buoyant belief in the days that are to come. In England I have sometimes thought that the care for the past among our ecclesiastics, at least, takes a strange form not always uplifting and not always particularly helpful. Why do Bishops in England garb themselves so strangely? It isn't with any idea that their garbs are beautiful to look upon, or that they are comfortable; but they

have simply failed to change them. They retain them owing to an almost petty conservatism. Over here you have set yourselves free from these shackles, and the idea of these habiliments strikes you as somewhat strange. As regards our public men, they may be reckoned with the progressive rather than with the stationary objects in modern business.

"I do not wish it to be supposed that I am contrasting the Church of England with the Church in America; that is, that we in England have a care for the past while you in America have care for the future. Both of us, I trust and believe, are doing our utmost to care for both. Your new buoyancy and hopefulness and progress under conditions a little different from ours react in every turn to help us to be more hopeful and expectant. It is absolutely true to say that in not a few ways, theological, ecclesiastical, practical, you are giving us year by year helpful stimulus, and very often an inspiring lead. Part of this is due, I doubt not, to the independence of your development—independence in more ways than one—that independence, a record of which is brought home to us all when July comes around."

Bishop Potter was introduced as the next speaker, and paid a personal tribute to the distinguished guest. Mayor McClellan welcomed the Archbishop "as a member of the Protestant Episcopal Church of the United States, as a Scotchman, and as Mayor of the City of New York." The Archbishop was reminded by President Miller, when the latter introduced President Butler of Columbia University, that there had been a time when a yearly report of the University had been rendered to the Primate of the Church of England.

At the formal re-opening of Columbia University on Wednesday afternoon, the Archbishop of Canterbury received the degree of Doctor of Laws. He was presented by Bishop Potter, who, in the name of the trustees, asked President Butler of the University to confer the degree. This was done by the president in the following words:

"Right Honorable and Most Reverend Randall Thomas Davidson, Lord Archbishop of Canterbury, Primate of All England and Metropolitan, Doctor of Divinity in the Universities of Oxford and St. Andrew's, Doctor of Laws in the Universities of Oxford, Cambridge, and Toronto, Trustee of the British Museum, Governor of the Colleges of Charterhouse and Wellington, Successor of Augustine, Anselm, and Becket in the proud See of Canterbury, and of him who, by virtue of his high office, was the first named trustee of King's College in the original charter of George II., scholar, statesman, and Christian Prelate, I gladly admit you to the degree of Doctor of Laws in this University, and confer upon you all the rights and privileges that belong thereto. In token whereof I hand you this diploma."

In a brief address the Archbishop told of the records now in his possession of the connection of former Archbishops of Canterbury with the New York institution, and said he would endeavor to do his duty as their successor. The faculty, guests, and students then went in procession to the site of the chapel, which was dedicated by the Archbishop, Bishop Potter, and the Rev. Dr. George R. Van de Water, chaplain of the University, assisting.

After going to Philadelphia for the Brotherhood Convention, the Archbishop returned to New York, and was preacher at the Sunday morning service at Trinity Church. The crush was so great that not only were hundreds, if not thousands, turned away unable to gain entrance, but the united efforts of 25 policemen were necessary to keep the crowd in check. In the fierce rush for the doors, seven women fainted, and it looked for a time as though there might be a serious panic.

It was with some difficulty that the aisles were cleared sufficiently to enable the Archbishop to pass from the chancel to the pulpit, but this was accomplished by the ushers during the singing of the hymn, and the sermon delivered by the Primate was an eloquent plea for sympathy and kindness in the midst of the hurry and bustle of the new world.

The members of the vestry were afterward presented to the Archbishop by the rector, the Rev. Dr. Dix, and a formal address of welcome was read by Col. William Jay, the junior warden, in which he reviewed to some extent the history of Trinity parish.

Hardly less was the crowd that strove to gain admission to St. Thomas' Church in the afternoon, where the Archbishop preached again.

THE MEMORIAL CHAPEL AT CHAPPAQUA.

The corner-stone of the Memorial Church of St. Mary the Virgin, Chappaqua, New York, was laid on Thursday of last week by the Bishop of Springfield, acting for the Bishop of New York. The church is built by the Rev. Dr. and Mrs. Frank

M. Clendenin of New York in memory of their daughter Muriel, and as a votive offering for the Union of Christendom. The inscription on the stone is as follows:

To the Greater Glory of God,
and
in precious memory of
Muriel
A beloved Child.

Within the church a tablet will be placed reading as follows:

This Church is built to the
Glory of God
as a votive offering for the
Union of Christendom
and in loving memory of
Muriel Morton Gwendolen
beloved child of
Frank M. and Gabrielle G. Clendenin
October 9, 1898—October 23, 1903.

It is not often that in these latter days so pious an offering is made for so broad an object as the erection of a church as a votive offering for the unity of Christendom. That, however, is what is being done at Chappaqua by Dr. and Mrs. Clendenin in connection with the memory of their child who died at the age of five years, last October. A large number of New York



CHURCH OF ST. MARY THE VIRGIN, CHAPPAQUA, N. Y.

and other people were brought by special car, on the invitation of the rector, from New York City, so that the attendance was a large and representative one, though the fact that the diocesan Convention was in session in New York and the Brotherhood of St. Andrew National Convention was just beginning in Philadelphia on the same day, undoubtedly kept away some who would have had pleasure in showing their sympathy with the work, had it been possible for them to be there.

There were about 40 priests in the procession, with one of their number swinging a censer at the head, and the Bishop of Springfield, vested in cope and mitre, at the rear. The processional was the beautiful hymn by Keble, beginning "Ave Maria! blessed Maid!" the fact that the church is named for the Blessed Virgin making this hymn a singularly appropriate one. The procession having reached the wooden cross that had been erected, the Bishop proceeded to bless the ground, and as holy water was sprinkled about it, the antiphon and the psalm were chanted by the choir. The stone was similarly asperged, and then, as he made the threefold sign of the cross, it was laid by the Bishop of Springfield in the name of the Blessed Trinity, and to be devoted to the service of Almighty God, according to the doctrine, discipline, and worship of the Holy Catholic Church in these United States of America. The cornerstone and foundations were then censed while a hymn was sung, and the Bishop offered appropriate prayers in conclusion. The day was a soft grey one, and the whole scene was like some pageant from King Arthur's day. The Bishop spoke tenderly of the day when the builder of the church had come to him as a Presbyterian minister, seeking for the Church, and of the beloved child in whose memory the church was to be built. It was a tender tribute to him that the Quaker preacher, the young farmer, the Holy Cross Father, the distinguished Whitelaw Reid, the statesman Oscar Straus,

and the city and country residents gathered to show their sympathy.

WORK AMONG NEGROES DISCUSSED.

A public meeting in St. Thomas' Church Wednesday evening was devoted to a discussion of Work among Negroes, and the Rev. Dr. Robert Strange of Richmond, Virginia, Bishop Coadjutor-elect of the Diocese of East Carolina, declared that the solution of the "Negro Problem" lay in the entire separation of the races in social, scholastic, religious, and domestic affairs. Booker T. Washington, another speaker, agreed with Dr. Strange by saying that the problem could not be solved by amalgamation or by the deportation of negroes, but that there must be an increased sympathy of the whites for the blacks, increased facilities for the education of the latter, and encouragement for them instead of chastisement. Bishop Coadjutor Greer presided at the meeting, and in introducing the Rev. Dr. Strange, said the Negro question was one that must be settled by Christian standards. The Coadjutor-elect for South Carolina told his hearers that the white people of the South, as a whole, realized their responsibility in the matter, and he asked that when anything meriting condemnation occurred, the specific thing be condemned and not the whole South. He spoke of the baneful influence of politics, and said: "The conscience and justice of the South are growing strong enough to see that the franchise must be administered with equal justice to whites and blacks. . . . Education by national appropriation, however, is to my mind the only real solution of the problem. Congress has the power and owes it to all the citizens for the public welfare, but to the negro as a matter of simple justice."

Other speakers were Mr. Ernest Hamlin Abbott and Mr. Edgar Gardner Murphy of the Southern Education Board.

OTHER NEW YORK HAPPENINGS.

Although there was no public observance of the occasion, the friends of the Rev. Thomas H. Sill have been congratulating him on the occasion of the fortieth anniversary of his ordination to the priesthood, which occurred on Sunday, October 2nd. The Rev. Mr. Sill has been for 39 years in charge of St. Chrysostom's Chapel, Trinity parish. He is the eldest son of the late Rev. Frederick Sill, who was for a number of years in charge of Christ Church, Red Hook, N. Y., and later for 25 years rector of St. Ambrose's Church, New York City. The Rev. T. H. Sill is a graduate of Trinity School, Columbia College, and the General Seminary. He was ordered deacon by Bishop Horatio Potter in 1864, and advanced to the priesthood by the same Bishop in October of that year. He began his work at St. Chrysostom's Chapel on Advent Sunday 1865. His unwearied devotion to the cause of the needy and suffering, his patient and faithful service, his life of self-sacrifice, have won for him the warm affection of all his brethren in the ministry, and of hundreds of others to whom he has ministered in his daily round of duties.

At a meeting of the Archdeaconry of Westchester, held in St. Andrew's Church, Yonkers, on the 22nd of September, the Ven. Dr. W. W. Kirkby tendered his resignation as member of the Executive Committee of that body. A vote of thanks was unanimously tendered him for his long and active service in the Archdeaconry. In replying to the vote, Dr. Kirkby spoke at some length, mentioning some things by which he hoped he might be remembered in the years to come.

He said, First: that he thanked God that he had been permitted to be the first missionary in this country to enter the Arctic circle and to plant the standard of the Cross in Alaska. Second: He was thankful that the privilege of starting the Church Missions House in New York had been his. The site he thought of for the House was Tenth Street and Broadway, adjoining Grace Church, the chantry of which was to be the place of daily prayer and from which all missionaries were to be sent forth to their labors. Third: He was thankful to God that by some process, unknown to himself, the office of Archdeacon had surely been introduced by him into the American Church. It did not exist in 1881, when he became connected with the missions in New York. The whole address was interspersed with interesting reminiscences of his work in past years.

The Bishop of Ripon, England, arrived in New York last week. He comes to this country to deliver the Noble lectures at Harvard University, and will be present at some sessions of the General Convention in Boston. His arrival was saddened by the illness of his wife, who accompanies him. She was taken ill while on the steamship *Baltic*, the day before reaching port, and was taken from the ship to the New York Hospital, where it is reported that she has an ailment of the digestive organs which is, however, not serious.

[Continued on page 768.]

CONVENTION OF THE DIOCESE OF NEW YORK.

THE 121st annual Convention of the New York Diocese was notable for several causes, the first thing being the presence of the Archbishop of Canterbury, and others including the meeting for business sessions in the Synod Hall near the Cathedral of St. John the Divine, with the celebrations of the Holy Communion in the Cathedral crypt; the adoption by an overwhelming vote of a memorial to the General Convention asking for the establishing in the Church in America of Bishops Suffragan; and the approval of the English Revised Version of the Scriptures, which, in another memorial, the General Convention is asked to permit in the churches.

The Convention began on Wednesday morning, September 28th, with a celebration in the Cathedral crypt, the celebrant being the Archbishop of Canterbury. Assisting in the service were Bishops Worthington, Johnston, Brewster, Beckwith, Courtney, and Greer. The Archbishop, at the request of Bishop Potter, said prayers for the recovery of Lady Curzon and for the success of the Convention. During the service Bishop Potter read his annual address, which was printed in large part in THE LIVING CHURCH of last week.

The new Synod Hall, in which the Convention met for business sessions, was spoken of most enthusiastically by all. There has been so strong a sentiment against holding business sessions in a church that the innovation was most welcome. There was also expressed satisfaction that the Convention met close to the Cathedral of St. John the Divine, so that services might be held in that structure. Unfortunately, the labor troubles prevented the completion



SYNOD HOUSE OF THE DIOCESE OF NEW YORK.

of the hall before the Convention. Much plastering remains to be done, but places especially unsightly were temporarily covered by the valuable tapestries belonging to the Cathedral and by American and English flags, the latter in honor of the Archbishop of Canterbury. The remodeling of the interior of the old orphan asylum building, making it over into a beautiful place of meeting for the Convention, has been most successfully accomplished. Several floors have been removed in the center of the building, so that the Synod Hall is practically of the height of three stories. It has windows on two sides, giving abundant light, and has ample seating accommodation for all the delegates. In the west wing of the building are the class and other rooms of the Cathedral Choir School, and a large room in the west wing contains the large plaster model of the Cathedral choir and crossing. The locality as a whole was most interesting to the members of the Convention, many of them realizing for the first time the magnificent site of the Cathedral and the progress which has been made in its building. The enormous columns which are to surround the choir, four of which are now in place, aroused the greatest interest and admiration.

THE ARCHBISHOP INTRODUCED.

The business session of Wednesday was opened by Bishop Potter, who was at the rostrum in the center of the platform, with Bishop Coadjutor Greer on his right, and the Archbishop of Canterbury, in a Bishop's throne, on his left. After calling the Convention to order, Bishop Potter referred briefly to the new conditions under which it met, saying:

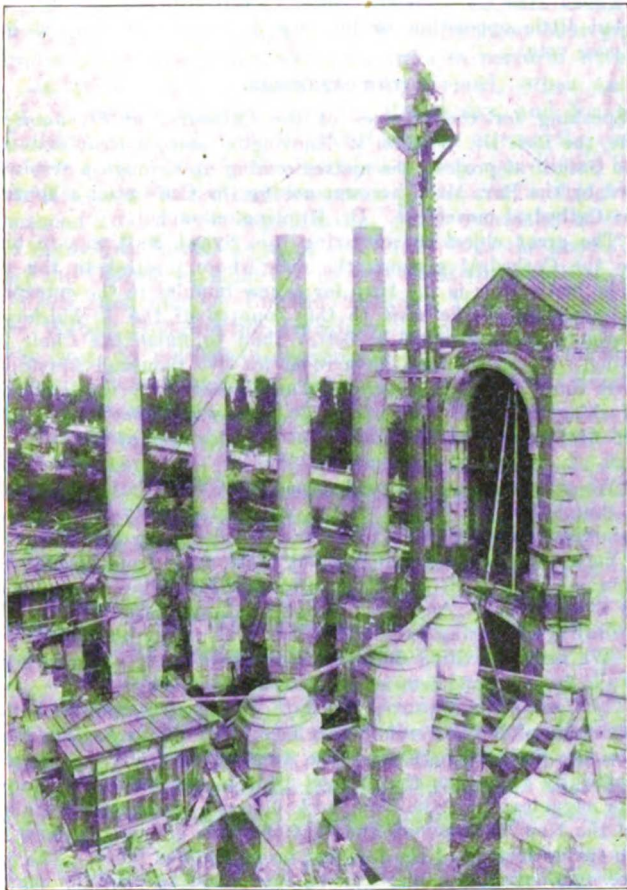
"This is a point of departure in the history of the Diocese of New York. Please God, this Diocesan Convention has sat for the first time in a consecrated church. (Applause.) My brethren, you would never dare applaud in a church, but you have a distinct freedom here. I confess I had not at first the slightest sympathy with this Synod Hall movement, but no man who sits here to-day can doubt its value. Our friends of the labor union are responsible for the condition of the hall, but they have finally let us in, a concession for which we thank them.

"But, dear brethren, the crowning distinction of this occasion

is the advent of His Grace, the Archbishop of Canterbury. Who of us can ever forget what we owe that dear Mother Church which laid the foundations here in days gone by—can ever forget the watchful and loving care she gave the Church here and elsewhere? What singular care and forbearance she showed, continuing her interest in us when, like a wayward babe, we snatched ourselves from her breast. God be praised that she has not ceased to love us! It is indeed a pleasure for me to-day to be able to present to you His Grace, the Archbishop of Canterbury."

The Archbishop was greeted by applause lasting several minutes, the Convention rising to receive him. He spoke rapidly, but with a clearness of expression which held the attention of his auditors. In part, he said:

"Right Reverend brother and friend, and friends all, clerical and lay: I appreciate in full the significance of my presence here and I deem it a high privilege to take part as a spectator for the first time in one of your representative American Church assemblies. I thank you for the opportunity of speaking here, although I have had an abundance of opportunities to say something since I landed and I shall have more in the fortnight before I tear myself away.



CHOIR OF THE CATHEDRAL, NEW YORK.

[SHOWING THE FOUR GREAT COLUMNS SET AND THE BASES OF OTHERS.]

As I crossed the Atlantic I looked forward to one thing as of first importance; to take part in one of your representative Church assemblies. Obviously there are not a few things the new world has learned from the old—how to do and carry on—things which are a mere replica of the customs of centuries on the other side. But there are some marked contrasts and exceptions. We are just learning the right manner of carrying on representative Church gatherings. We are, in fact, trying to do the curious thing of adapting the rules and regulations of the past to present necessities. We have to work with rules made when the whole nation was one of Churchmen, and the whole nation, gentlemen, does not consist of Churchmen to-day. But we have gone at the task in that buoyancy of hopefulness characteristic of the Church of our times. And nothing can better help us than to see at first hand how you do the work here, where old trammels do not exist.

"A single other word. The Diocese of New York has a prominent place in the interest we feel in the Church in America. My predecessors at Lambeth had much to do with what is now this Diocese, before it became so, and I find constant reference to it in the Lambeth records of the Eighteenth Century. And then, too, we have a very friendly feeling for your Bishop, presiding here to-day, whose name is as much a household word in England as it is here. You are building here in that certain hope of great opportunities and great responsibilities; the fulfillment of those opportunities will come as the generations roll on. I thank you, gentlemen, and I tell you frankly I intend to profit by my visit to America."

At the conclusion of his address the Archbishop said a brief prayer to dedicate the Synod Hall. Bishop Potter then introduced to the Convention the visiting Bishops. He then asked the Convention to excuse him from further attendance, in order that he might attend the centenary celebration of Union College, of which his grandfather was the first president. Bishop Coadjutor Greer presided over the Convention from that time.

REPORTS OF DIOCESAN WORK.

The many reports heard by the Convention were all of encouraging nature. Through the superintendent, the Rev. Robert B. Kimber, the City Missionary Society reported an increase of income of more than \$12,000, the total for the year being \$67,650.

From the report of the Trustees of the Episcopal Fund it was learned that the residence purchased on Gramercy Park for Bishop Coadjutor Greer, mention of which was made in the New York Letter last week, cost \$86,000, and that \$14,750 additional was spent in altering it. From investments of \$214,484 the fund had income of \$18,570, out of which the salaries of the Bishop and the Coadjutor were paid.

Mr. James Pott reported for the Missionary Committee that there had been a serious falling off in receipts, the total income for the year being but \$11,282.

DIOCESAN MISSIONS.

Sitting as a Board of Diocesan Missions, the Convention heard reports from the Archdeacons. For Orange, Archdeacon Thomas reported a steady advance in effort and conditions, mentioning particularly the fact that the church at Marlborough has become self-sustaining. The work of Lay Helpers in Westchester was praised by Archdeacon Van Kleeck, who noted the permanent location secured for St. Mary's Chapel, Sherwood Park. The Archdeaconry of Richmond, reporting by acting-Archdeacon Anstie, finds hope for extension work in improved means of transportation in that borough of the city. Encouraged conditions were reported from Dutchess, and Archdeacon Nelson of New York praised the work done by Lay Helpers in the Bronx section, where several parishes are the outgrowth of their efforts.

DIVISION OF THE DIOCESE FAILS BY A CLOSE VOTE.

The Convention was almost evenly divided on the subject of the division of the Diocese. The matter came up in a report of a special committee, made by the Rev. Dr. William R. Huntington. The report stated that the committee found itself divided on the question, just as in previous years, and it suggested that the Convention "postpone division and discharge the committee from further consideration of the subject." The Rev. Octavius Applegate, Jr., of Kingston, protested against such action being taken, as he said it was in effect trivial treatment of a very important matter. He said two things were plain, one that the Diocese is too large for one man's strength, and second, that a portion of it could well be set apart. He asked for a new committee, offering a resolution to that effect. After considerable debate, in which the Rev. Dr. L. W. Batten of New York said that no interest in the Diocese would suffer if the whole subject were dropped, the Applegate resolution was laid on the table by a vote of 112 to 105. As the report of the committee had been previously adopted, the matter of division is disposed of until some future convention takes it up.

DEACONESSSES.

In the matter of the raising of the ordination age of deaconesses from twenty-three to thirty years, a discussion was participated in by the Rev. Dr. W. S. Rainsford, who moved that the General Convention be memorialized against raising the age limit and asking that the matter be left to the discretion of the Bishops. Speaking on the subject, Dr. Rainsford said: "The legislation proposed at the last General Convention would seem likely to retard and limit the deaconess movement. I have no word but one of praise for the sisterhood, but it has distinct limitations. The deaconess movement is on somewhat broader basis. We need more workers, and the time to get hold of a woman is when she is fresh from college and not nine or ten years afterward. We think we can trust a deacon at twenty-one, and yet some of us hold that a woman at twenty-three cannot be trusted. At that age the woman is usually an infinitely more humble person than the deacon, usually more advanced, and certainly much more patient. The proposed legislation is unhappy and untimely."

The Rev. Dr. William R. Huntington said the premises of the rector at St. George's were not good. He thought that every precaution should be taken to assure the permanent continuance in deaconess work of women who have been graduated at large expense from deaconess schools. Women of twenty-three are more apt to leave the work after being in it a year or two than are the women of thirty, and therefore the legislation should be enacted. The Rev. Percy S. Grant agreed with the Rev. Dr. Rainsford and said the Church was not taking the advantage it should of the young woman college graduate. Dr. Rainsford's resolution was adopted.

THE REVISED VERSION.

A special committee on the Revised Version of the Scriptures, reported by its chairman, the Rev. Dr. H. P. Nichols, a resolution

asking the General Convention for the permissive use of the Revised Version in the churches. A lengthy discussion ensued, which was not completed when adjournment was taken on Wednesday evening, and was continued Thursday morning after Bishop Greer's address. The matter was complicated by an amendment, offered by the Rev. Carroll Perry of Garrisons, in which the words "or the American Revised Version" were added to the resolution. The Rev. Dr. William T. Manning of New York, seconding the original resolution, said he did so "on the sole ground that the Revised Version is the most accurate translation of the inspired originals and is therefore the truest and most faithful expression of the Word of God." Effort was made to table the whole matter, but Mr. Perry withdrew his amendment and the original resolution was carried without division.

BISHOP GREER'S ADDRESS.

Thursday's sessions of the convention began with a celebration of the Holy Communion in the Cathedral crypt, Bishop Coadjutor Greer being the celebrant. Immediately after convening the Convention in Synod Hall for the business session, Bishop Greer read his address, in part as follows:

"In making this, my first Annual Address, I desire first of all to thank you for the kind and cordial welcome with which you have received me since entering upon the duties of my present office. I also wish to express the pleasure which I have had in trying to help and serve you, however poorly and inadequately, in the effort which you are making to establish and advance the Kingdom of the Master, and which is I am sure, above everything else, dear to the heart of all of us. My experience so far has been of such short duration that I cannot hope to make many very practical or valuable suggestions to you. There are, however, two or three matters, not without importance, which even in that short time have impressed themselves upon me, and which I will venture to bring to your notice."

The first of these was the necessity for the establishment of a special fund for the Diocese, corresponding to what is known as the rector's fund in large parishes, and which might be made available for special missionary and other work on the motion of the Bishop. He spoke, too, of the enormous growth of the population beyond the Harlem river, in the Borough of Bronx. The present ratio of the increase there, he said, is about 50,000 a year. "Our Roman Catholic friends, with a characteristic aggressiveness, are already exercising it. They are not waiting until the land values there become prohibitive in price; but realizing as they do that the accepted time is now, they are lengthening now their cords and strengthening now their stakes and enlarging now the place of their habitation there. The property which they have already acquired in the Borough of the Bronx, so I am credibly informed, amounts to nine million dollars. I do not envy them in possession of it. I do not wish to take any part of it away from them. But what is this Church doing? In the Borough of the Bronx itself it is doing much; it is doing all it can do."

It was essential that more help should be given from outside. The needs of the colored population in New York were also touched upon, and he said that, while we have two successful parishes among them, we need two more. He believed that St. Faith's School for the training of deaconesses ought to have greater diocesan support, rather than, as now, depending wholly upon the parish of Grace Church for its maintenances. In mentioning these needs, he had not forgotten "that larger mission field, in which it is our duty and privilege to work and whose great far-reaching perspective we must always keep before us, to encourage and inspire us, and to give to our local work its sanction and its force. There is no other Christianity than a universal Christianity; and only when it speaks in universal terms can it here or anywhere with life and power speak. Have you ever thought, said a Japanese official recently, why it is that your God leaves so large a part of the human race still in darkness? I think it is that your Christianity at home may live and grow and strengthen and become a vital power by the effort which you make to diminish that darkness. Although he was not a Christian, he seems indeed to have had a better and clearer conception of what the Christian religion is than many Christians have when in its world-wide scope he found its secret source of power. And that, men and brethren, is its source of power. And if in our parishes and mission stations here he would do a better and more effective work, we must try to make the people in them see that human life as such, black or brown or white, or whether near or far away, belongs to Jesus Christ; and then to make them feel that great responsibility which has been put upon them, to go and take possession of and claim it in His name, and thus to establish everywhere His kingdom on the earth."

In closing his address Bishop Greer made an eloquent plea for Christian unity, saying in part, that for many generations the Christian Church has been divided, ruptured, torn, and rent by parties, schools, and sects, and with perhaps, in the past, some necessity for it, or at least with some providential purposes for ultimate good. But the antagonism has been fully worked out, and any providential mission which the divisions of the past may have had, that mission is now ended. Bishop Greer expressed the opinion that the outlook before the Christian Church was never more hopeful and

encouraging than it is at the present time, one reason being that "now as never before is heard throughout the Christian world the echo of that prayer, that great, high-priestly prayer, which by the Church's Lord and Head was uttered long ago: 'That they all be one, as Thou Father art in Me and I in Thee, that they may be one in us!'"

SUFFRAGAN BISHOPS.

A very able report on the matter of Bishops Suffragan was made for the special committee by the Rev. Pascal Harrower, its chairman. The report was a lengthy and exhaustive treatise on the whole subject, but so interesting and well-prepared that the utmost attention was paid while it was read by Mr. Harrower. He explained the ancient function of Bishop Suffragan and told the history of the Suffragan movement here and in the Church of England. The report maintained that it is quite possible for the Church to enact the necessary legislation, and that it is a mistake to assume that the system is not adaptable to American Church conditions. It was further held that the creation of Bishops Suffragan would solve certain vexing problems, especially those of "special races" and "Churches not in full communion." It was explained that in many instances Suffragans would supply necessary episcopal assistance where conditions make the election of a Coadjutor impossible. There was but little opposition to the report, which was adopted by a *viva voce* vote.

THE CATHEDRAL.

Speaking for the trustees of the Cathedral of St. John the Divine, the Rev. Dr. William R. Huntington made a clear statement of the Cathedral project, the matter coming up through a resolution offered by the Rev. Mr. Harrower asking the Convention's approval of the Cathedral movement. Dr. Huntington said:

"The great object in preparing this Synod Hall was to bring on to the Cathedral grounds the men whose interest in the plan must be had. Now is the time for a new impulse in the enterprise. As a memorial of the visit to this country of the Archbishop of Canterbury nothing could be better than to finish the Choir and Crossing. We would then have room for five thousand worshippers. And we could get them together. Those great gatherings, like that at Washington last Sunday, when 20,000 persons greeted the Archbishop of Canterbury, are sources of impulse and of power to the Church.

"We want to make it understood that this Cathedral Church is a church for the United States, and not a petty little nest of ecclesiastics. Its sphere is to be far broader than the Diocese of New York. Those great columns out there came from Maine. The timbers which are lifting them into position came around Cape Horn from Oregon. And from Maine to Oregon is a far cry. The Cathedral is not facing bankruptcy, but it is facing an empty treasury. We need a million dollars. We have already spent two millions and have an endowment of \$250,000."

The Convention approved the Cathedral project, and authorized the changing of the name of the old Leake and Watts Asylum Building to the Cathedral House. The Convention's place of meeting was officially named as the "Synod Hall in the Cathedral House." It was suggested that the New York diocesan Convention should be called the New York Synod and that the time of meeting should be in the spring instead of the fall, but no action was taken. The committee on Constitution and Canons was asked to consider changes by which the Bishop and Archdeacons should be made members of the Convention, and making the Bishop's assent necessary to all legislation.

THE SUNDAY SCHOOL COMMISSION.

A bright and encouraging report was heard from the Sunday School Commission of the Diocese. Features of the report were that the Commission's work is growing notwithstanding the fact that but 23 churches within the Diocese contribute to its support. The graded lessons published for the Commission by The Young Churchman Co. were commended, and Archdeaconry Sunday School Institutes were suggested, with parish representation, to furnish a connection between the Commission and the parishes which is now lacking. The third Sunday in October was recommended to be observed as Sunday School day.

PRE-CONVENTION GATHERINGS.

[BY TELEGRAPH.]

BOSTON, October 4, 1904.

LAST night the National Council of the Guild of St. Barnabas met at the Advent. Two hundred delegates and members were present. Bishop Lawrence and the Rev. Dr. Van Allen welcomed them, and Bishop Brent preached the sermon. The Bishops of Pittsburgh and Delaware were also present. A reception in the rectory of the Advent followed.

About 25 priests, most of them connected with the Brotherhood of the Way of the Cross, are in attendance on the Quiet Day at the Church of the Advent this (Tuesday) morning. Bishop Weller is the conductor.

Brotherhood of St. Andrew.

PHILADELPHIA, October 3, 1904.

THE Brotherhood of St. Andrew has just held in this city the largest convention in its twenty-one years of history. The registration reached 2,100, and almost every state was represented. Besides, English, Scotch, Canadian, Hawaiian, Brazilian, Japanese, and West Indian Brotherhoods were here with delegates. Yet mere numbers was the least praiseworthy part of the gathering. The Christian manhood that rung true every time it was hit with a good point, the vim and vigor that warned off the trivial and went directly to its aim without scattering, and the naturalness and sincerity apparent in all of the proceedings—these told more for the Church in the future than did the record-breaking registration.

There was snap to the Convention from the very moment it opened. Even the quiet hour and the preparation hour gave the impression of busy men who had tasks to perform within given limits of time, because once performed, other tasks pressed. A reason for the snap, for the sanity, and for the sacrifice that could subscribe \$11,200 for work during the coming year, is to be found in the list of able men, now in the full of their life, experienced and consecrated, who are in charge of Brotherhood affairs. No organization could command at first such a managing force. It must create it. It is the good fortune of the Church in America, as well as of the Brotherhood, that it has such men as English, Billings, Holmes, Braddon, Baxter, Weber, Houghteling, Gardiner, Elliott, Denton, Davis, and the rest, to manage a movement that aims to advance Christ's kingdom among men, especially young men. Such a board of directors could make anything go.

A few years ago the Brotherhood passed through a crisis. That a crisis came was probably no fault of anybody. At least it came at about the same time to all young people's organizations. But at the right moment Mr. English came into control. The Pittsburgh administration has been admirable. Pity is it that Mr. English must give up. But Mr. Gardiner, who is a Boston lawyer and hails from Maine, is a new leader of the same aim and calibre. Men change, but the Brotherhood management will not. It cannot. Its Council will keep it steady, even if its president does not. But nobody who knows President Gardiner has any fear that the Council will ever have to put its hand strongly to the helm to correct the steering. One may criticize the Brotherhood, but one must, in all fairness, admit that it is trying to do the right thing, and that it is bringing to that aim the best young manhood, longest trained, that the times afford.

The annual report of the National Council is a model of what annual reports ought to be. It is not easy to take a year's business, especially one that has many-sided details, and so briefly that men will read it, and yet so fully that it tells the story, make up an interesting tale. If one thinks it is, let him try it. The report just issued by the Brotherhood accomplishes this task. There is not a needless word in it. There is the record of what has been done, the numbers of those who did it, and a statement of a worthy ambition to keep the organization en-

gaged during the twelve months to come. For example, the receipts last year were just a little more than \$21,000, and the expenses just a little less than the receipts. New chapters were organized, and old ones revived. Travelling secretaries took yeast into out-of-the-way places, and put it where it would rise in the hearts of men. The intelligent action of the men on the floor of the Convention was not a little due to the manner of giving them the information about their organization.

It was a piece of good fortune to the Brotherhood that the Archbishop of Canterbury took it into his head to visit America this fall. The Brotherhood had little to do with his decision to come over, but it profitted immensely because he came. No such meeting as that of Friday afternoon in the Academy of Music would have been possible but for the presence of the English Primate.

Three other things contributed to the success of the Philadelphia meeting. One was the overwhelming local strength of the Brotherhood. It is a curious fate of Philadelphia that everywhere it is poked fun at, and called slow, and yet it is always ready, and that, too, in time, to furnish corner-stones to almost every cause that has need for such useful things. It may as well be admitted that New York could not furnish the local strength that Philadelphia did, and this is true not only of the Brotherhood but of practically every religious undertaking, in bodies of all names. A second thing that helped the Philadelphia meeting was the General Convention. Many delegates from the distant South and West were on their way to Boston. And a third thing was the splendid use which the Philadelphia men made of their resources. In this respect they far surpassed Boston two years ago. For example, Boston has three hundred vested choristers, but she did not get them out. The Baptist Temple proved admirable for the Sunday mass meeting, and the Academy of Music, sufficiently aged to be historic, is yet centrally located and splendidly adapted to meetings such as the ones held there during this Convention.

Finally, the Philadelphia Convention profitted by the large number of juniors. One might imagine that Brotherhood Conventions would begin to contain a large proportion of men whose hair had turned, or is doing so. It did do that four or five years ago. But the Philadelphia Convention was composed of young men. It was stated on the closing day that Chicago's Brotherhood is now vigorous because of many men in it between the ages of twenty and thirty. The Philadelphia Convention had in it many men under twenty. Yet they were not boys. The Archbishop of Canterbury and almost all speakers were careful to mention men and boys, whenever they had occasion to refer to those in front of them, and yet one looked around in vain for the boys in question. They were not boys. They were young men.

During the year now opening, more travelling secretaries are to be put into the field. More public meetings are to be held. A larger correspondence is to be carried on. Less dependence is to be placed on the printed leaflet, and more emphasis laid on the spoken word. Money subscribed is to be judi-



FRANK H. LONGSHORE,
Chairman of Music Com-
mittee.



W. R. YEAKEL,
Secretary Philadelphia
Local Assembly.



EDW. H. BONSTALL,
President Philadelphia
Local Assembly.

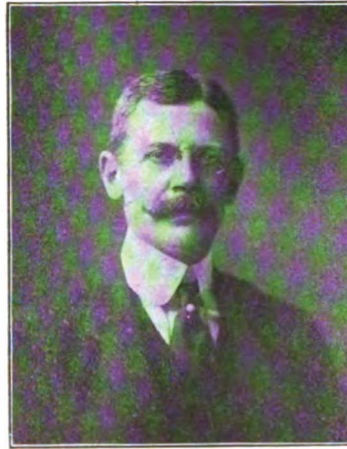


ALFRED H. PANCOAST.
(Of the Bureau of In-
formation.)

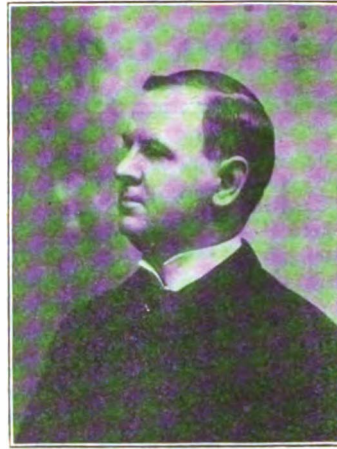
PHILADELPHIA MEMBERS WHO HELPED TO MAKE THE BROTHERHOOD OF ST. ANDREW CONVENTION A SUCCESS.



FRANCIS H. HOLMES.



EWING L. MILLER.



E. C. DAY.



GEO. H. RANDALL.

SOME COUNCIL MEMBERS OF THE BROTHERHOOD OF ST. ANDREW.

ciously spent. President Gardiner, either from Pittsburgh, where the headquarters now are, from Boston, where they may be moved to, or from Philadelphia, which is regarded by some as advantageous and central, promises to put into the work all of the time, ability, energy, and consecration that in him lies. President Gardiner has no more days in his year than have the rest of us, but he has a larger amount of the other qualifications than most of us, and the Church, the Brotherhood, and the country cannot fail to profit thereby.



HOLY TRINITY CHURCH, PHILADELPHIA.

To Philadelphia belongs the honor of being able, on the opening day, to fill church and hall with Brotherhood men. Perhaps it was the Presiding Bishop who attracted so many to Holy Trinity Church on the morning of Thursday, September 29th. Bishop Tuttle lost no time in preliminaries, but announced his topic almost at once. It was:

"THE INDIVIDUAL MAN IN HIS THREE PARTS—SOUL, MIND AND BODY, AND THE SOCIAL MAN IN HIS THREE ASPECTS."

The alertness of those who listened was not one whit less than was that of the Bishop who did the talking, and yet there was no mistaking the fact that it was a spiritual quiet hour to which the men were bidden. Yet the Bishop was, at all times, in this world and not in an abstract one. He said he recognized the practical character of the men before him. He had no intention to advise the men to leave the world and go off into a corner. He knew they would not do it if he did so advise.

"There is a higher Christian virtue for you and for me in staying in the world and in making it brighter and better. We must go into politics. In old times young men might choose to be either a soldier or a monk, but times have improved. We may now,

through organization and through personal work, help those around us."

The Bishop could not help being himself at times, even if it were a "quiet hour," for his usual vim showed itself once or twice, as when he said:

"Don't be a pessimist. America is not going to the dogs. There are too many good men—North, South, East, West—in the country for that."

THE CONVENTION ORGANIZED.

On Thursday afternoon, Horticultural Hall being filled, the Convention was called to order, and Mr. JAMES L. HOUGHTLING was chosen President, with a long list of secretaries and committees. The Convention organized, the report of the Council was read by Secretary Carleton. In part it was as follows:

REPORT OF THE COUNCIL.

"We congratulate the men of the Brotherhood in other countries on the earnestness with which they have received and carried on the message of the Forward Movement and the success they have already attained. The Brotherhood in the Dominion of Canada is just closing a year of remarkable growth and has the brightest prospects for the future. The Brotherhood in the West Indies has inaugurated during the past year a Junior Department and has considerably extended its work. The Brotherhood in England has had a most successful Conference and its men are working with the determination to make the Brotherhood a powerful factor in the life of the English Church. Mr. Wood's efforts have resulted in the organization of a national Brotherhood in Japan and the formation of a Japanese Council. We congratulate the Brotherhood men in Japan on their determination to carry on their Brotherhood as a national organization in their national Church, and can assure them that the prayers and best wishes of the American Brotherhood will ever be with them in their work of spreading the Brotherhood principles throughout the Japanese Empire. Brotherhood men in the other countries are also faithfully carrying out the work which the Brotherhood has entrusted to them in their respective Churches.

"While congratulating the other National Brotherhoods on their success, we ourselves are filled with thankfulness on this our twenty-first anniversary that the labors of our Brotherhood have been so continually blessed during the past year, and that the promise for our work in the future is so bright. The Forward Movement inaugurated at Boston in 1902 has been carried on with increasing success, and there is every indication that this success will be multiplied in the future, provided the Brotherhood men increase their faithfulness and deepen their devotion."

The resignation of Mr. English is referred to with appreciation for his services, and so is the death of Mr. F. F. Rowell of Seattle, a Council member.

The work of the two traveling secretaries, Mr. E. C. McAlister in the New England district with headquarters at Boston, and Mr. C. H. Chandler throughout the Pacific Coast with headquarters at San Francisco, was shown to have been so successful that in these two sections there had been greater relative progress during the past year than in any other district. The Junior Department has much improved, the number of new and revived chapters being 129 as against 91 last year, and the Brotherhood itself has been strengthened by the addition of Juniors to Senior chapters. The College Department had done a special service. The attention of the Church had been called to the great need of work among school and college boys and men, and three different conventions in the interest of that department had been held during the year. There had been visitations throughout the country by the president, the general secretary, and district secretaries. Receipts for Brotherhood work had grown steadily.

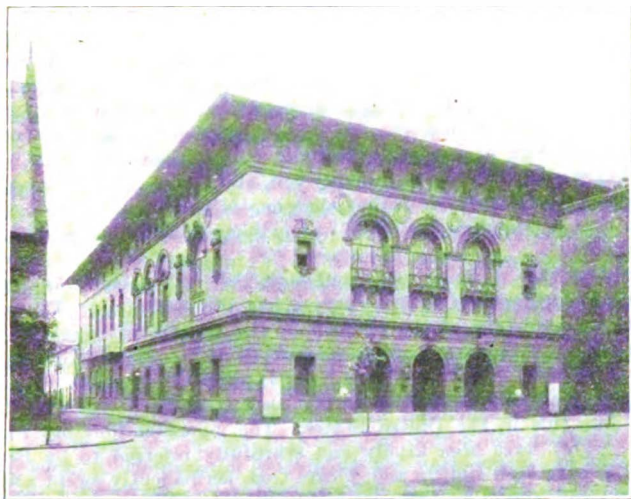
"The growth of Local Assemblies has been a marked feature of the Brotherhood life during the past year. There have been organ-

ized altogether 16 Local Assemblies, Senior and Junior, a greater number than has been organized during all the preceding six years. This desire more thoroughly to organize Brotherhood men, to join unitedly at certain times in common worship, and to take up corporate work over large districts, is an indication of the active life permeating the Brotherhood." The increase of the National Council from 33 to 50 members was recommended, as was a more vigorous pushing of the work of the College Department. Perhaps the most useful section of the report was the following paragraphs under the general heading,

"THINGS THE BROTHERHOOD MUST LEARN."

"I. *That nothing is more unpractical than the neglect of the spiritual.* Many Chapters have failed during the past year, and Brotherhood men have become despondent, simply because the devotional life of the members was not being deepened. Attendance at Corporate and other Communion has been neglected; worship at the Church's services has been irregular and perfunctory; Chapter and private devotions have been lifeless and formal; Brotherhood work has been abandoned, and membership in the Kingdom has become little more than a name. An individual or a society that neglects to put spiritual development above all else is doomed to absolute and inevitable failure. Brotherhood work to be practical and successful demands more frequent and more earnest Communion, an ever-increasing constancy in prayer, and a deeper development in every way of love for the Master and the Master's cause.

"II. *That men must pay as well as pray for the spread of Christ's Kingdom.* If a man does not care enough for the Brotherhood and its object to pay his share of the cost of the work, accord-



HORTICULTURAL HALL, PHILADELPHIA.

ing to his ability, he lacks the motive for fervent prayer and earnest effort.

"III. *That no business on earth deserves so good care as that which is done on behalf of the Master.* The business affairs of the Chapter, the payment of the quota, the contributions to the Forward Movement Fund, the subscriptions to *St. Andrew's Cross*, should be attended to by every Chapter and by every Brotherhood man with scrupulous care. We feel it our duty to say that the business of the Brotherhood is still seriously retarded by the unaccountable negligence of many Secretaries. This has not been so conspicuous as in previous years, but we cannot be satisfied with the manner in which the Brotherhood's business is conducted by many of the officers of the Chapters. It is absolutely necessary that they conduct business of the Brotherhood in a more businesslike way. This matter should be considered by every Chapter.

"IV. *That the Church that neglects the boy is missing its greatest opportunity.* There is too much lukewarmness among some Brotherhood men about the Junior Department and its work. The Brotherhood believes in its Junior Department and this belief must bear fruit everywhere in action. Every Junior Chapter must be given all possible Christian love and encouragement. Every Senior Chapter should discuss the 'boy question,' and see what steps can be taken to start probationary Junior Chapters until our Junior Department is training boys in every Parish to 'spread the Kingdom of Christ among boys.'

"V. *That in all Christian work the good of to-day must grow into the better of to-morrow.* We have been successful in our work, but we are not content, because we believe that in our Brotherhood the best is yet to come. The membership of the average Chapter must increase if a healthy growth is to be maintained. The need in Church work to-day is for twenty men instead of one, for one hundred boys instead of half a dozen. The Brotherhood needs men, men of every kind, men of every walk of life. We need better organization, but we need manhood more than machinery. Next year's campaign should increase the number of active Senior Chapters to 1,500 and the number of Junior Chapters to 1,000."

The statistical statement which followed the report as an appendix showed that at present there are 732 active chapters; 377 inactive and 97 dormant, with charters for 567 Junior Chapters in force, of which latter, 387 are described as active. During the past year, in the Senior Department there have been 45 new Chapters chartered; 24 probationary Chapters organized; 66 dormant Chapters revived; and 97 Chapters held as dormant, with charters held pending reorganization. The receipts of the Brotherhood Fund aggregate \$10,189.96, and the total receipts in the Brotherhood office, \$21,807.68.

WELCOME TO MEMBERS FROM ABROAD.

Particularly warm was the welcome extended to English representatives, and in the list should be included Englishmen from Canada and Scotland. The afternoon was exceedingly warm, and Mr. GEORGE A. KING facetiously observed that the beautiful hall might be called Horticultural Hall by Americans, but in England they would call it, under its present conditions, "Hot Hall." The Rev. J. H. ELLISON, chaplain to King Edward, was heartily greeted, both when he presented a message from the English Brotherhood, of which he has long been a member, but again on Friday morning, when he told two hundred of the younger clergy, who met in a smaller hall for that purpose, about the Junior Clergy Union of England. Mr. JAMES A. CATTO, president of the Brotherhood in Canada, and F. E. WOOD, of the Brotherhood in Japan, were heard.

Speaking of conditions in England, Mr. ELLISON said:

"Our weakest point, I think, is that at present we have so little of that sense of good, strong, corporate life which is embodied in a convention of this kind. In England we are much too parochial—too much inclined to think of our own parish and too little of the big world that is all around and about us. But there are grounds for hope. First, it is becoming more and more clear to us that the clergy cannot possibly cover the ground that must be covered in sound, alert Christian work. We must more and more employ the energies of the layman."

PROF. WOOD fears agnosticism in Japan, save as Christian forces, the Brotherhood among them, stem it. The Rev. A. C. SMYTH presented the greetings of the Brotherhood in Jamaica, and Mr. ARTHUR GILES those of the Brotherhood in Scotland.

Mr. FRANCIS H. HOLMES of Newark presided at the conference on "The Brotherhood's Opportunity in Church Extension." Two stirring addresses were made, one by Canon Dixon of Toronto, and the other by Mr. Samuel F. Jones of Boston.

THURSDAY EVENING SESSION.

The Academy of Music, seating three thousand, was filled at eight o'clock on the evening of the opening day of the Convention. There were a very few women in the boxes and in the upper gallery, but the rest of the vast auditorium was seated with young men. The stage was prettily set with a pastoral scene, many ferns and flowers covering the foot lights, and the speakers entered and filled the chairs immediately before the curtain. Prayers were said, and when the hymn was announced the curtain slowly lifted, revealing three hundred vested choristers, men and boys, arrayed on seats which rose high to the rear curtain. The picture was extremely beautiful, and hearty applause drowned the opening notes from the organ. BISHOP WHITAKER presided, and said he was glad to have lived to see the moment. Before him, behind him, and in the chairs beside him, were stalwart men, as earnest in their youth for the cause, as he in his age. It was no wonder, he said, that he took courage, and then added that he did not believe the men present, and those whom they represented, were doing the work they are, merely because they have an organization, but because there is a life, even that of Christ, within them that is the impelling force. The Christian religion is a life. These men can do God's work, only when they learn to subordinate their own wills and are willing to work in God's way.

The Bishop was, in spite of his many years of service, as vigorous in voice and manner as the youngest of Brotherhood men present.

The addresses on Aggressive Work by Laymen, were given by the Rev. J. P. D. Llwyd, Seattle; the Rev. Dr. J. H. McIlvaine, Pittsburg, and Mr. J. L. Houghteling, Chicago, and were printed exclusively in THE LIVING CHURCH of last week.

FRIDAY SESSIONS.

At Holy Trinity and St. James Churches, for seniors, and at Grace Church for juniors, early celebrations were given and many began their Convention by receiving the Holy Communion. At noon on Friday Bishop Tuttle spoke to business men, who completely filled St. Paul's Church, on Third Street, where daily during Lent and all the year on Fridays the Brotherhood maintains services. There was a business session in Convention Hall at ten, when committee reports were heard, and time was given to discuss the Council report. Nobody seemed inclined to much discussion, for there was universal approval of the admirable report. The committee reports included those on traveling men and work among sailors, the latter a new feature in such reports. The increase in number of National Council members to fifty was readily granted, and elections were made of 41, the balance to be chosen by the Council itself in the general plan

of redistricting the country, giving smaller jurisdictions to each Councillor. The new Council, as far as elected, is as follows:

James L. Houghteling, Chicago; John E. Baird, Philadelphia; G. Harry Davis, Germantown; Edmund Billings, Boston; Hector Baxter, Minneapolis; William C. Sturgis, Colorado Springs; Samuel S. Nash, Tarboro, N. C.; J. C. Loomis, Louisville; John W. Wood, New York; H. C. Turnbull, Jr., Baltimore; Frank J. Weber, Detroit; Eugene C. Denton, Rochester, N. Y.; Francis H. Holmes, West Orange, N. J.; Edward S. Elliott, Savannah, Ga.; Robert H. Gardiner, Gardiner, Me.; H. Robert Braden, Berkeley, Cal.; General Cecil Clay, Washington, D. C.; W. A. Gallup, North Adams; H. D. W. English, Pittsburgh; William Braddon, Queens, N. Y.; Henry T. Fidler, Providence, R. I.; E. C. Browne, Omaha, Neb.; E. W. Kierman, New York; G. Frank Shelby, Denver, Col.; Mahlon N. Kline, Philadelphia; Courtenay Barber, Chicago; E. C. Day, Helena, Mont.; C. E. Sammond, Milwaukee; George H. Randall, Pittsburgh; Frank V. Whiting, Cleveland, O.; G. Ward Kemp, Seattle, Wash.; F. M. Kirby, Wilkesbarre, Pa.; Robert S. Hart, Baltimore; Bert T. Amos, Washington, D. C.; C. C. Payson, Longwood, Mass.; A. M. Hadden, New York; S. Clinton Crane, Brooklyn; S. H. Riker, Lansingburg; A. A. Talmage, Los Angeles, Cal.; John G. Gragaw, Jr., Washington; Levi Joy, Memphis, Tenn.

WELCOME TO THE ARCHBISHOP OF CANTERBURY.

The Archbishop of Canterbury arrived in Philadelphia at noon, and was taken in an automobile to Independence Hall, where he signed his name in the book kept in the room where the Declaration of Independence was also signed; to old Christ Church, Old Swedes Church, Franklin's grave, and to a small part of Fairmount Park. Later he lunched at the Union League Club as the guest of Bishop Mackay-Smith, and visited the afternoon session of the Convention. This session was that of the boys, where the topic was "What a Brotherhood Boy Can Do." The great hall was crowded with men, but the boys did the talking. The meeting gave the first welcome to the Primate, and a hearty and vociferous welcome it was. The regular speakers were R. Verne Mitchell, Buffalo; DeWitt Lightner, St. Louis; Edward Crosby, Pittsburgh, and Burdette Lansdowne, Chicago. Mr. Carleton presided.

THE AFTERNOON MEETING.

The Academy of Music contained thirty-five hundred persons at four o'clock to greet the Archbishop, and the only reason it did not contain twice the number was the limit of capacity of the building. In the upper tiers of seats were a few women. The stage seated four hundred men, and all boxes were filled. Such a sight is rarely to be met. And as for welcomes, when there entered the English Primate, the Presiding Bishop of the American Church, the dearly-loved Bishop of Pennsylvania, and the founder of the Brotherhood—well, the only reason there were not more expressions of good will, even of love, was because the men present could think of no additional ways to express what all felt. Mr. HOUGHTELING said:

"We are all here."

And everybody laughed and cheered, making almost as much noise as they did in approval of the fitting point, when Mr. Houghteling presented, not the Archbishop to the audience he was about to address, but the Brotherhood to the Archbishop, and said the men would like to have him talk to them.

On the stage, behind the palms and flowers and in a beautiful setting, were most of the National Council, and in front of them were Bishops Scarborough, Coleman, Horner, Kinsolving, Wells, Van Buren, Brent, and Mackay-Smith. Above, in the arch, hung a curtain made of flags, and in the center, just above the speaker's table, was a blue disk on which blazed a St. Andrew's cross in red electric lights, and on each side were English and American flags. Bishop Tuttle referred to the decorations in his address. Bishop Mackay-Smith said prayers, and BISHOP WHITAKER formally welcomed the Archbishop to the ancient Diocese of Pennsylvania.

Fittingly he gave a history in brief of the beginning of the See, and the interest the predecessors of Dr. Davidson took in it. He recalled the fact that in the convention that elected Bishop White there were but four clergy, of whom Dr. White was one, and but ten laymen, representing as many weak congregations. Then he recounted the great strength of the Diocese of to-day, in spite of the fact that only about two thousand square miles of the original area is left to it. He mentioned its great work for missions, not in its own domain, but in all the world. When he extended the welcomes of the Church, Diocese, and Brotherhood to the Primate, the applause was tremendous, and when the Archbishop arose in response to it he was kept standing for fully three minutes, while the vast concourse of men, themselves on their feet, cheered and made every demonstration of affection they could think of.

The Diocesan's welcome was followed by that of the Presiding Bishop. "It was very kind of your grace to come to America," began BISHOP TUTTLE in a low voice, "and your visit will be of great value and have great influence. Here in Philadelphia, the early capital city, much was done to further our determination to set up house-keeping on our own account 128 years ago, after some misunderstanding with the mother country, which, I hope, has been intelligently explained and most happily forgotten. It is not to be denied that the predominating and prevailing strain in our blood is Anglo-

Saxon. The English language, English literature, law and English love of liberty bind together two great English-speaking countries. There is a oneness of purpose and destiny, the influence of which we feel deeper every day." The Presiding Bishop ventured to use the term "Sister Church" in describing the American Church, and slyly observed that the Archbishop himself had, on another occasion, given encouragement toward dropping the relation implied in describing the Church of England as the Mother Church. The world somehow insists that England and America shall take upon themselves the burden of looking after the peace, the progress, and the real prosperity of all other nations of the earth. Men of England and America are very busy. They could not accomplish so much as they do accomplish, and be idle much of the time. There are so many commercial combines to manage that religion sometimes is forgotten. The Brotherhood recalls the world to its duty, recalls busy men to their Christian obligations. In commercial combines it is the men behind the management, and not the combine, that bring results. When he welcomed the Primate in the name of the country, the Church, and the Brotherhood, there was another tremendous outburst.

THE ARCHBISHOP'S address, when at last he was permitted to give it, was delivered in a manner at once unaffected and sincere. He employed topical headings, made apparently on the backs of envelopes, or what looked like them, which he kept on the end of the reading desk, behind a convenient bunch of roses. His voice was easily heard everywhere, and there was hardly a trace of the English pronunciation. That is, his vowel sounds were American, rather than Londonese.

"I thank you with all my heart," he said, "for the words spoken here and for the welcome given me to-day. Again and again in these to me four eventful weeks since I set foot upon your shores I have asked myself—almost lost in bewilderment—how to explain the enthusiasm, the warmth of the kindly welcome so generously given me on every side. It is, I suppose, that you want in all kindness to encourage one who has come a good long way and feels a little shy. You have done it, you and others, time after time, until the impression that one has among you, and, above all, at your gatherings of Churchmen, is rather that one is coming home to friends than that of standing far afield and talking to those whom one does not know.

"And then I know very well that the enthusiasm which such words as are spoken to-day express has this meaning: The sense that you entertain of the oneness of the Church of which we are members, the absolute oneness of our Church—almost the oneness of our nations. [Great applause.] It is simply impossible when one has once had this impression to feel as a stranger to-day at gatherings like this in the United States. The misunderstandings of the past, which have been kindly and truthfully referred to by Bishop Tuttle, have been rightly and, please God, permanently swept away."

"About thirty or forty years ago," said the Archbishop, "when I was a little boy, the common answer, I suppose, by most people asked to tell to what effort we are most bound in the Christian life would have been that each man was bidden first to see to the saving of his soul. We should hear that duty stated less frequently now in those terms. Sometimes I wonder whether the pendulum may not be swinging a little too far in the wider range of view which belongs to the Church to-day. We may sometimes be half-forgetting how vital after all is the personal relation of each soul to the Lord and Saviour who died upon the cross."

The Archbishop inculcated the truth that each Christian is not answerable for his own soul alone, but also for the common life in the "city of Christ." "We grip that thought," he continued, "as perhaps our fathers hardly did. And then we ask, How are we to make it a practical thing? The Brotherhood of St. Andrew helps us to this answer. First, it may seem a little startling to some of you if I say that, intensely as I believe in that power of individual influence which is the full keynote of all the Brotherhood sets itself to do, I should be a little sorry to think of either a man or junior sitting down occasionally or often to think about his influence for the betterment of others. There is surely another road by which we are to make our influence live and grow and bear the fruit God means that it should, than by ourselves dwelling upon and thinking about that power too much. Surely our first duty is this, to identify ourselves with the spiritual life and interests of our fellow man. Then there will spring up a fervor of personal love for him which was unknown until we began thus to try to understand the meaning of Christ's command, and that love of itself ought to bring about influences which will tell in the work of mutual salvation."

The message which the Archbishop had said in advance he desired to give to the Brotherhood was the possibility, the opportunity of the future. With strongest effort he asked, near the end of his address, what might be accomplished if all resolutions of all men whom he saw before him were put into full effect. Again and again he referred longingly to the boys present, to their opportunities above those who have preceded them, and urged them, not merely to do as well as their fathers have done, but to do a great deal better.

The meeting adjourned with the singing of "America," and the blessing given by the English Primate. Following, there was a

dinner to the Archbishop; not a formal, but rather a social one, which was attended by the Bishops and most of the Council members.

PREPARATION FOR HOLY COMMUNION.

It is not needful to say, when reporting Brotherhood conventions, that the entire body of Brotherhood men was present at the preparation for the corporate Communion, and at the Holy Communion itself. Holy Trinity Church barely held all, large as it is. The Rev. W. A. GUERRY, of the University of the South, gave the preparation. His chief point, among many, was that men ought not to seek to make over the old life, which would result in a patch-work hardly to be emulated, but to inculcate a new life. It is the new life, the new birth, that must be secured in order to produce new and higher results.

THE CORPORATE COMMUNION.

Bishop Whitaker was the Celebrant on Saturday morning, Bishop Tuttle the Epistoler, and the Rev. Dr. F. W. Tomkins the Gospeller. The contrast of the quiet, the high spiritual feast, with the demonstration of the preceding day, was most noticeable.

SATURDAY WORK.

Not a few delegates took Saturday afternoon to see historic Philadelphia, but there were, nevertheless, good numbers at the general and sectional conferences. The general one, at half past two, was on methods of the promotion of Brotherhood life, and the speakers were Mr. James A. Catto, president of the Canadian Council, which has seen its Brotherhood grow at a great pace during the last twelve months, and Mr. J. H. Smale, secretary of the Chicago Local Assembly, in which city there has come on, during the last two or three years, a younger generation of Brotherhood men who have given new life in place of what was, at one time, described as a slump. The question box, which followed, produced a vast amount of fun and some information, as question boxes always do, and the sectional conferences were on Travelling Men, College Men, Chapter Officers, and Junior Workers. There was also a meeting of those interested in work among seamen.

On Saturday evening there was a reception to the delegates at the Pennsylvania Academy of the Fine Arts, in North Broad Street. The Academy is one of Philadelphia's cherished institutions, and next winter will celebrate the century mark of its founding. Its art treasures are famous. The receiving party was made up of the Bishops present at the Convention, and the local and general officers of the Brotherhood. A vast throng, including ladies, was present, and remained till late. Opportunity was had for many a personal greeting, and it was voted one of the most profitable sessions, if one may say so, of the whole Convention.

CHICAGO AND WASHINGTON WIN THE NEXT CONVENTIONS.

The feature of Saturday was, of course, the morning business session, when decision was made for next year. At this session really two years were provided for, leaving only 1906 to be contested for by ambitious cities next year. The Convention voted enthusiastically to accept the invitation of Chicago to meet in that city in 1905, and with equal zest it recommended going to Washington in 1907. Chicago's committee announced that the University of Chicago had tendered its buildings and campus, and that the Chicago committee had already begun preparations. The bigness of the claims and the breeziness of the invitation carried all before them. The Washington invitation, more modestly given, was based on the fact that the General Convention will probably meet in Richmond, because of the anniversary that year of the founding of Jamestown, and the Washington Chapters regard their city near enough to Jamestown to insure a large attendance, and a part in the celebration.

A resolution on the observance of Sunday as the Lord's Day was adopted, and the secretary announced a registration of 2,011, the largest number ever attending a Brotherhood Convention. The number outside of Philadelphia and not counting the foreigners, was 879.

From New Jersey came 156, from New York 147, and from Maryland 85, while almost all states were represented, even the Pacific states. Resolutions of thanks were adopted, in which resolution everybody was, of course, mentioned.

THE FORWARD MOVEMENT.

Former President ENGLISH presided at the conference on the Forward Movement, which movement was started in Boston two years ago. That it has been a success, Mr. English observed that all Brotherhood men know. He pleaded for a Christian commercialism, and for a larger proportion of men to do at least something, saying that when a man ceases to give, he ceases to live. Former President HOUGHTLING was the first speaker, and said that when a man came to him seeking financial aid for any good cause he always gave him the best chair, and treated him kindly, whether able to give him anything or not, for he realized that the man was doing a worthy and a difficult thing. Mr. Houghtling said he had been a beggar all his life, and he made no apologies at this late day for asking the men for money. The Forward Movement aims to get men, first of all, but money is a commodity by which effort is readily averaged, and many are permitted to share in the burdens.

THIS NEW PRESIDENT—ROBERT H. GARDINER.

The address of PRESIDENT GARDINER was his first appearance before the Convention after having been elected, and it formed his inaugural. He would rather be President of the Brotherhood, he said, than to hold any other office in the gift of man. He would not hesitate to put out any member, were it in his power, who is not willing to stand on the firing line. The organization is no place for drones. They are not wanted. Men must work. "When you move, take your button with you, and in your new home start a new parish, if there be not one there already." Much of the need for money comes from Brotherhood men's neglect. There must be officials at headquarters to do what members fail to do. But Mr. Gardiner said he did not want money unless the giving of it was a sacrifice. He wanted no charity; he wanted an offering to God. The address was telling, and gave the impression of a substantial man, who has definite ideas of his aim, and the consecration requisite to carry a large share of that aim into effect.

Big baskets were filled with the pledge cards, and hardly a man present failed to sign. Mr. English announced, as result of his own appeals previously made, receipts in pledges of \$11,200.

SATURDAY NIGHT.

Holy Trinity Church was too small to hold the Convention on the closing night. Evening Prayer was shortened, several Bishops taking part, and two addresses were made, their topics being "Prayer" and "Service." The first was by First Vice-President KING of the English Brotherhood, and the second by Mr. BILLINGS, Second Vice-President of the American Brotherhood. Following these, Judge Davis presided at the farewell meeting, when the names of Brotherhood men who had died during the year were read, and some lessons of the Convention were given by various delegates. The *Gloria in Excelsis* was sung, the General Thanksgiving said, Bishop Whitaker gave the benediction, and the largest gathering the Brotherhood ever had, and one which only Philadelphia could have furnished, passed into history, except for the triumphal services of Sunday.

THE BROTHERHOOD CHARGE.

[By Telegraph.]

PHILADELPHIA, PA., Oct. 2.—Bishop Brent's text for his charge to the Brotherhood was: "Thou requirest truth in the inward parts." (Ps. 51.) He began with the illustration of Washington monument, whose lines and height tell of spiritual things. This is a truth-seeking ago. A larger proportion of men to-day is willing to face truth, even if it is disagreeable, than ever before. He warned the Brotherhood against emotional dishonesty. His charge was that moral self-improvement is necessary in the individual worker before he can improve others. Men are now more religious than they seem. He asked Brotherhood men to be natural with their religious life, and to let others see that they serve Christ.

SUNDAY AFTERNOON MASS MEETING.

[By Telegraph.]

Philadelphia, Oct. 2.—The public mass meeting was a great success. The Temple was crowded, three thousand people being present. A vested choir of two hundred voices led the singing. BISHOP MACKAY-SMITH welcomed the Brotherhood. He said the chief distinction of the Christian religion is that it answers the question under consideration. We are our brothers' keepers. This responsibility is one of the glories of humanity. He made earnest pleas for consideration of claims of the ministry on any young men present.

BISHOP KINSOLVING referred to the story of Cain and drew the lesson of the indestructibility of the bond of brotherhood. The paramount purpose of Christianity is to sanctify men by truth. It is a great encouragement to know that work done for God is never lost. The Church is the proper medium for work and there must be a sense of our missionary obligations. World-wide-brotherhood enforced the need of, state and chapter leaders to assist the Council and the President to do successful work.

BISHOP GAILOR pointed out that rights of men usually means might of men. The Church does not limit justice nor fair play, but demands love, sympathy, and self-sacrifice. Our Lord built His Kingdom on love. Stand on love for God and your neighbor. This love is embodied in the love of the Crucified One. A man who adopts selfish standards can never be a real Christian. There were three closing thoughts: First, don't limit the spirit of brotherhood to the poor; some who are most miserable are rich in material possessions; second, fellowship and the spirit of brotherhood must be found at the altar of Christ; third, no philanthropy is worth having unless based on principle; there can be no true spirit of brotherhood except from religion. Man must work and pray.

ELECTION OF THE COUNCIL OFFICERS.

At its first session the new Council elected the following officers for the ensuing year: President, Robert H. Gardiner, of Gardner, Me.; First Vice-President, Judge G. Harry Davis, of Philadelphia; Second Vice-President, Edmund Billings of Boston; Treasurer, George H. Randall, of Pittsburgh; General Secretary, Hubert Carleton, of Pittsburgh; Office Secretary, Edgar G. Criswell, of Pittsburgh.

ROBERT HALLOWELL GARDINER.

NEWLY CHOSEN PRESIDENT OF THE COUNCIL, BROTHERHOOD OF ST. ANDREW.

BY EDMUND BILLINGS.

MR. GARDINER'S first ancestors came from England to Rhode Island in 1635. The family settled in Boston Neck, Narragansett, where they were prominent citizens and Churchmen. The Rev. James McSparran, a missionary of the Society for the Propagation of the Gospel, married Hannah, a daughter of William Gardiner, and it was through his influence that his brother-in-law, Silvester Gardiner, was sent to Europe to receive there a thorough education as a physician. On his return, Silvester established himself in Boston, where he gained a large practice. He married a daughter of Dr. John Gibbons of Boston, who is mentioned in a letter to the Bishop of London in 1731 as "furious and clamorous for the Church." Dr. Gibbons graduated at Harvard in 1715, and was warden of King's Chapel in 1725 and 1726. Dr. Gardiner was in 1738 and 1739 and most of the time from 1756 to 1775. They both served, often together, on many important Church committees, not only for the management of King's Chapel, but for the founding of Christ and Trinity Churches. Dr. Gardiner published a book of family prayers. His daughter married Robert Hallowell, the last English Comptroller of the Customs of Boston. Dr. Gardiner had large holding of land in Maine, where he had been zealous to establish the Church, having built and partially endowed churches at Pownalborough, now Dresden, and Gardiner. By his will he entailed his large estate at Gardiner, Maine, excluding his eldest son, who had been active in transferring King's Chapel from the Church to Unitarianism. On that estate he charged an annuity to be paid to the rector of the church at Gardiner, providing that the rector should be appointed by that one of his descendants who at the time of the vacancy occupied the estate. Dr. Gardiner died in 1786 and was buried under Trinity Church, Newport. On the death, within a year of his son William, his grandson, Robert Hallowell, succeeded to the estate, and on coming of age, took the name of Robert Hallowell Gardiner. He built the present church at Gardiner, and devoted his life to the service of the Church, serving on the Standing Committee of Maine, as Treasurer of the Diocesan Board of Missions, and for many years representing the Diocese in the General Convention. To one or more General Conventions, he and his son, the Rev. Frederic Gardiner, afterwards a Professor at Gambier and at the Berkeley Divinity School, were elected deputies from Maine, and his eldest son and namesake from Georgia. On his death he was succeeded as Treasurer of the Diocesan Board of Missions and as deputy to the General Convention by this eldest son. His second son, John William Tudor Gardiner, was an officer in the regular army of the United States, in which he remained till his death, though he was with difficulty persuaded not to enter the ministry in middle life, and while he was stationed at Fort Tejon, California, his eldest son, Robert Hallowell Gardiner, the subject of this sketch, was born there.

This present R. H. Gardiner was baptized by Bishop Kip at Fort Tejon, confirmed in Montreal by the Metropolitan of Canada, and after graduating at Harvard in 1876 and teaching in De Veaux College and in the famous Roxbury Latin School, established himself in the practice of law in Boston. He was one of the founders and treasurer and warden of the Church of the Redeemer, Chestnut Hill, and served in Massachusetts as Treasurer of the Episcopal City Mission of Boston and the Diocesan Board of Missions and as a member of the Standing Committee. He had succeeded, on his uncle's death in 1886, to the family estate at Gardiner, and in 1900 established his legal residence there. He has served the Church in Maine as warden of Christ Church, Gardiner, as a member of the Standing Committee and the Diocesan Board of Missions, and Vice-President of the Church Club, and is a deputy to the General Convention of 1904. While a citizen of Massachusetts he was active in the Republican party, being one of the founders of the Republican Club of Massachusetts. He was Treasurer of the Christian Social Union and is Vice-President of the National Consumers' League. He was one of the charter members, about 1894, of the chapter of the Brotherhood of St. Andrew at the Church of the Redeemer, Chestnut Hill, Mass., and later, of that at Christ Church, Gardiner, and has been for some years President of the Boston Local Council. For the last two years, he has been Chairman of the College Committee of the Brotherhood.

Mr. Gardiner's portrait was included in the group of Brotherhood men printed last week.

THE ENGLISH PRIMATE IN NEW YORK.

[Continued from page 760.]

Following the custom of former years, the delegates to the Convention of the Diocese, with their wives, were received by the Bishop Coadjutor on the evening of the first day of the Convention. Invitations this year were sent out in the names of both the Bishop and the Coadjutor, but Bishop Potter, with the consent of the Convention, went to the centennial celebration of Union College, Schenectady, of which his grandfather, Eliphalet Nott, was the first president, so that Bishop Coadjutor and Mrs. Greer received the clergy and laymen at Sherry's. About four hundred were present.

CONFERENCE OF CHURCH WORKERS AMONG COLORED PEOPLE.

FOR the twentieth successive year, the Church workers among Colored People met in conference, September 26th to 29th, gathering for the purpose at St. Philip's Church, Newark, N. J. At the opening service on Tuesday night, the Rev. Messrs. E. R. Bennett, D. R. Wallace, and George F. Bragg, D.D., read the service, while the Bishop of Newark gave an address of welcome, and the Bishop of Southern Florida, who was with him in the chancel, told of the conditions of work among the colored people in his own jurisdiction. He believed that colored Suffragan Bishops should be set apart, and compared the present desire of the colored Churchmen for Bishops of their own to the similar struggle made by American Churchmen in Colonial days. Success would ultimately come to the colored people, he said, as it had to the colonists. A plea for higher moral, physical, and intellectual standards among colored people was made by the Rev. Henry S. McDuffy, president of last year's Conference.

Wednesday began with an early Celebration, and at a later morning service the sermon was preached by the Rev. Dr. G. F. Bragg, his topic being "The Divine Call." Organization was afterward effected by electing officers as follows: President, the Rev. Henry L. Phillips of Philadelphia; Secretary, the Rev. Dr. G. F. Bragg; Assistant Secretary, the Rev. A. E. Jensen; Treasurer, Dr. W. M. Slowe. At the afternoon session the Rev. G. Alexander McGuire spoke on the topic, "Best Methods of Sunday School Work: How to Interest and Hold the Young in the Church." An address was delivered in the evening by the Rev. Owen M. Waller, M.D., on the subject "How Best to Extend the Church among Colored People of the Northern Dioceses." He reminded his hearers how largely the increase of negro population in the North had occurred, and that they should have the attention of the Church. He attributed the Northern exodus of the race to the fact that in the South "the life of the colored man and colored woman is as cheap as refuse." The negro is not too lazy to work, as is often alleged, said Mr. Waller, for statistics show that the proportion of bread-winners in the South is larger among colored than among white men.

On Thursday afternoon a memorial was adopted for presentation to General Convention, asking that a canon be adopted to provide for the formation of separate Dioceses; over which colored Bishops shall preside, in those sections of the South where the negro population is large. In the same evening there was a paper by the Rev. J. N. Deaver of Atlantic City on the subject "How Best to Advance our Missions to a Greater Degree of Self-Support." The speaker believed that negro Churchmen could do far more toward the support of their work than they are now doing, and believed that some principle of assessment might result advantageously.

There was an interesting discussion in regard to what form of self-government might best be given to the colored Churches, and a large difference of opinion was found to exist. The principal speakers were the Bishops of Western Texas, Arkansas, and the Rev. Dr. Huntington, no two of whom were in agreement. Bishop Johnston thought a tentative consolidation of colored churches in Virginia, Maryland, and North Carolina into one or more Missionary Districts, with Bishops independent of the Dioceses, would be advisable. The white people of the South, he said, do not want colored people in the Church because of the danger of negro rule, though if there were no such risk they would be glad to assist more largely in colored work. Bishop Brown believed that there ought to be some form of self-government for the colored people, but would "never vote to elevate a colored man to the Bishopric." He would organize a separate Church for the colored race altogether, believing that the element of Catholicity should be sacrificed to get rid of racial friction. The Rev. Dr. Huntington of New York thought the problem might be solved by creating Suffragan Bishops for the work; though he admitted that a disadvantage would be that some indignities might be placed upon the colored Bishop. The last speaker, the Rev. H. L. Phillips, president of the Conference and the only negro speaker on the subject, said that certainly the Church is not at present working on the right lines among colored people, since out of ten millions of that race in the United States only fifteen thousand are within the Church. There must be some form of self-government granted the race. It was impossible that the colored people should live in political and ecclesiastical harmony with their white brethren.

A reception was given to those in attendance in the chapel of Trinity Church after this service.

LOVE is the law of life; the sole method of living. Any one who would live must love. There is no other way. Love, our Lord says, and you are sure to inherit life, for indeed life is no prize allotted to those who love; no mere reward which is to be won at that cost, but it is itself the inevitable outcome of the activity of love. It consists in loving, it grows by loving, it achieves its end in loving. You cannot love and not live. And if you love with an eternal love then you live eternally. An inexhaustible love means an inexhaustible life. If, then, you desire to inherit eternal life, love God who is eternal. Fasten your affection on God, who is for ever a God, not of the dead, but of the living, and you cannot but live unto Him. In loving Him you live in Him. "This do and thou shalt live."—Canon Scott Holland.

ANOTHER "DECLARATION" TO BE PRESENTED TO THE ENGLISH PRIMATE.

English Clergy Repudiate Erastianism in the Church.

RESIGNATION OF THE BISHOP OF KOREA.

Death of the Bishop of Carlisle.

MR. MORGAN AND HIS COPE.

Other English Church News.

The Living Church News Bureau,
London, Vigil of St. Matthew, 1904.

SOME little time ago the E. C. U. issued for clerical signature a declaration, which was intended for presentation to the Primate, in connection with the appointment of the Royal Commission on alleged disorders in the Church. And now the Rev. E. G. Wood, Vicar of St. Clement's, Cambridge, and the Rev. T. A. Lacey have prepared for signatures of clergy an alternative declaration, with an accompanying letter explaining the *raison d'être* thereof:

"It is believed that many clergy, while approving the purpose of that [E. C. U.] Declaration, would prefer one differently worded; and as it is important that as many as possible should take part in this effort to repudiate the charge of lawlessness, it has been thought well to prepare a second Declaration with the same object as the first; but making some further statements of principle, as well as avoiding some modes of expression which might give rise to difficulties. In particular, while the E. C. U. Declaration could hardly be signed by any priest who did not himself wear the eucharistic vestments, the accompanying Declaration appeals to that much larger number of the clergy who, while believing the use of the vestments to be right, are for various reasons restrained from actually using them. It is hoped that the aggregate of signatures to the two Declarations may thus be larger than would be the case if only one were in circulation."

This Wood-Lacey declaration to his Grace, the Lord Archbishop of Canterbury is worded as follows:

"May it please your Grace, we, the undersigned clergy of the Provinces of Canterbury and York, in view of the recent appointment of a Royal Commission to inquire into alleged disorders in the Church in these two Provinces, desire respectfully to approach your Grace, and to represent: I. (1) That the Rubrics of the Book of Common Prayer and Administration of the Sacraments and other Rites and Ceremonies of the Church according to the Use of the Church of England indicate the intention of the Church to retain the same kind of ceremonial which prevailed down to the middle of the sixteenth century. (2) That this kind of ceremonial having been revived and brought into use during the last fifty years, has been wrongly attacked as unlawful. II. (1) That neither the Judicial Committee of the Privy Council, nor any other tribunal deriving its authority directly or indirectly from Parliament, is a court of competent jurisdiction for regulating the ceremonial of the Church, whether by interpretation of Rubrics or otherwise. (2) That no interpretation of Rubric or formulary which is not in general harmony with the law, customs, and traditions of the whole Catholic Church of Christ, is permissible. III. That we do not ask for toleration, but claim that the clergy who use such ceremonial as is indicated above should be recognized by their Lordships, the Bishops of these Provinces, as the law-abiding clergy who walk orderly and keep the law."

It is proposed to present the Declaration, when a certain number of signatures has been received, to the Primate before the Royal Commission resumes its sittings.

The Bishop of the Church of England in Korea (the Right Rev. C. F. Corfe) has asked the Archbishop of Canterbury to allow him to resign, and his resignation has been accepted. The main reason the Bishop assigns for taking this step, is his ignorance of the Korean language. In a recent letter to the clergy and that of his Missionary Diocese, he says:

"The burdens of the clergy and native congregations—heavy enough in all pioneer and experimental work—have for some years been increased because the Bishop has been unable to take his due share of them. Of this I have been fully conscious, and I am aware that the clergy also have been conscious of it. . . . As their power of dealing with these needs has grown, they have seen that the power of their Bishop to guide and support them was diminishing—that he could neither preach a sermon nor teach a Sunday School class."

In justification, however, in having so long deferred this resignation, the Bishop says he wrote to the late Archbishop of Canterbury, more than two years since, asking to be released from his post for the reason which he has now given to the present Archbishop and to his brethren of the mission. That letter, however, was never sent, as it seemed right not to

send it until he had done all that a Bishop could do to fill the vacancies caused by the sudden loss of nearly half of his clergy—who about that time left the Diocese. Were he able now to do any pastoral work amongst the Korean Christians of the Mission he would not be moved by these departures to resign, but should remain at his post until the last:

"This was my hope in 1888, and has always been my hope until recent years have made it evident to me, as to others, that by my ignorance of the vernacular—with all the consequences which, in a young and vigorous mission, this involves—I am hindering rather than helping the work of God among us."

Bishop Corfe was consecrated first Missionary Bishop in Korea in 1889. The Archbishop has appointed as his successor the Rev. A. B. Turner, B.A., Keble, Oxford, who was ordained in 1887, and has been working in the Korean Mission since 1897.

Those who take a special interest in the building of the new Westminster House of the Cowley St. John community, will be glad to see (says the current members of its monthly magazine) that a very substantial addition has been made to the building fund during the past month. The anonymous donor of £500 will see that her generous gift has brought in other money which was promised conditionally on a certain sum being raised in a certain time, and has enabled the committee to pay the £800 due to the builder on September 1st. It is very pleasing also that a collection was made for the Westminster House in the Cathedral at Bombay, amounting to £12. The roof of the house is now nearly finished, but there is, of course, a great deal to be done in the interior.

The Bishop of Carlisle passed from earth last week Wednesday at his Episcopal residence, near Carlisle, in his 70th year. He had been in a state of invalidism for some years past, owing, it is believed, to his having been poisoned by eating tinned food while on a visit to Egypt in 1898. Dr. Bardsley came of a well-known north country Evangelical family, and was the oldest of the seven sons of the late Rev. James Bardsley, Hon. Canon of Manchester, all of whom were in Holy Orders. He was born at Keighley, Yorkshire, and received his collegiate education at Trinity, Dublin, where he graduated in 1859. He was thus the only Bishop on the English bench who (as the *Times* points out) was not an *alumnus* of Oxford or Cambridge. He was ordained priest in 1860, and afterwards came into prominence first as secretary of the Islington Protestant Institute, and thus more enviably in the positions which he held successively as perpetual curate of St. Saviour's, Liverpool, Archdeacon of Warrington and Archdeacon of Liverpool. Although in his individual position he was always a Protestant, yet during his career in Liverpool he could not, it appears, go quite the whole figure with the then Bishop of Liverpool, Dr. Ryle. In 1887 he was raised to the Episcopate as Bishop of Sodor and Man, having been nominated by the crown on the advice of Lord Salisbury.

As Bishop of Carlisle, to which see he was translated from Sodor and Man in 1892, Dr. Bardsley's episcopate was chiefly noteworthy for his efforts in providing forth augmentation of the poor livings of the clergy in the Diocese, and for adequate pensions for retiring clergy. He was also, it is gratifying to record, thoroughly in sympathy with the movement for free and open churches. In giving directions concerning his own funeral, the late Bishop specially enjoined that a message should be sent to his clergy telling them that they should not feel it incumbent upon them to attend the funeral at inconvenience to themselves. R. I. P.

The *Times* of the 15th inst. published the translation of a letter which it had received from Signor Luca of Milan Beltrami, honorary member of the Royal Institute of British Architects and corresponding member of the Institute of France, on the subject of the Cope from Ascoli Cathedral, Italy, now exhibited on loan from Mr. Pierpont Morgan at the Victoria and Albert museum, South Kensington. Signor Beltrami, while recognizing the importance which the historical information published in the *Times* has in determining that the cope may be *opus Anglicanum* rather than Flemish or French, is of the opinion that, over and above the Archæological question involved, there is at the present moment a moral question which presents itself. After pointing out that the historic cope presented in 1288 by Pope Nicholas IV. to Ascoli Piceno and abstracted about two years ago from the Cathedral of that city, is identical with the one now being exhibited in South Kensington. He says:

"It is impossible, it is true, to doubt that its actual possessor, Mr. Pierpont Morgan, made his acquisition of the cope in an entirely

proper form, not being aware of its character as stolen goods. But, from the day on which the improper manner in which the cope had been procured came to general notice, Mr. Morgan has been in a condition of being exposed, with his acquisition, to a loss which might be merely material, or possibly moral as well. A material loss, if he feels bound to relinquish an object in which he has interested himself; a moral loss, if, on the other hand, he should wish to take his stand on the technical regularity of the acquisition, so far as he was concerned, without going into the question of origin."

The solution suggested for this exceptional position of Mr. Morgan's, is that of returning the cope to Ascoli; this would be "an act of the highest significance, the record of which would pass on to posterity." In any case, supposing that with the proceeds of a public subscription, now opened, and with the residue of the sum expended by Mr. Morgan and sequestered from the estate of the accomplices in the theft, he were asked to restore the cope, "his sacrifice would be reduced to depriving himself of an object which has attracted his interest." While awaiting solution in one sense or another, the cope of Nicholas IV. is interesting to-day from a legal point of view rather than as an object of art; its proper place, therefore, "is not in a showcase in a public museum, where, representing acquiescence in a theft, it certainly cannot have an educational interest." And as there is now attached to the cope the "sad episode" of the suicide of the man who was the first to receive it, "the most suitable place for it would be Baker street, at Mme. Tussaud's along with other records of crime." Signor Beltrami concludes by saying that it is, therefore, in the general and superior interest of art that the case of the stolen Ascoli cope "should not be allowed to quietly end with the lamentable episode of the suicide of one among those who have laid rapacious hands upon it."

The literary history of Cornwall is, as a matter of fact, extremely meager for so old and historic a county; but what there is of it (and it is mostly modern) is undoubtedly largely as well as notably due to the rare genius of Cornwall's chief ballad-singer and poet, Robert Stephen Hawker, the celebrated Vicar of Morwenstowe. This poet Vicar of Morwenstowe was also an heroic Catholic figure in days when the Church in Cornwall was lying in the dust; while to him the whole Church of England is providentially indebted for the revival of ruridecanal synods and the weekly offering of alms, he being also the first to institute harvest thanksgivings in their present form in the English Church. It was, therefore, most fitting that the venerable church of Morwenstowe should be the scene, as it was on Thursday week, of the unveiling of a memorial to Robert Stephen Hawker, who was for forty years Vicar of the parish. The new stained-glass window was the outcome of a movement of which Lord Rosebery is said to have been one of the chief supporters. The ceremony of unveiling was performed by the present Vicar of Morwenstowe, the Rev. John Tagert, now over 80 years of age, and who has held the parish since Mr. Hawker's decease in 1875.

J. A. Kensit has informed a news agency that he desired very strongly to repudiate for himself and on behalf of the Kensitite organizations, the action of the person responsible for the outrage at the "Abbey" the other Sunday, but admits that possibly it may have had some connection with the correspondence that had been going on between themselves and the Royal Commission respecting a "life-size image of the Virgin and Child" at the North Transept entrance to St. Peter's Collegiate Church, Westminster.

J. G. HALL.

MR. MORGAN BELIEVES HIS TITLE TO THE COPE IS A GOOD ONE.

[SPECIAL DESPATCH TO THE LIVING CHURCH.]

NEW YORK, October 1.—An attempt to interview J. Pierpont Morgan in regard to what is written by your English correspondent concerning the cope which he lately acquired, has failed through Mr. Morgan's absence from the city. The best information obtainable is, that the story of his offer to return the cope originated with an Italian newspaper and is false. Mr. Morgan is said to hold that the cope was first stolen from an English monastery and was then taken to Pope Nicholas IV., who gave it to the Cathedral at Ascoli. It is also said that the cope was sold by the canons of the Ascoli Cathedral, and that Mr. Morgan therefore considers that he has a good title to his property.

I COULD NOT ASK for you a greater gift than that in the future, when your autumn time of life shall come, you may have the spring-time in your heart. There is only one life where the new never becomes old, where the love is always kept fresh and is always a first love with increasing freshness; and that is having the One who says, "I am the life."—Margaret Bellome.

ROUMANIANS SET UP A NATIONAL CHURCH.

Like the Bulgarians, They Seek Independence of the Greek Church.

WHO MAY SWEEP THE STEPS OF THE CHURCH OF THE HOLY SEPULCHRE?

Resignation of French Bishops.

SUNDAY OBSERVANCE IN SPAIN.

The Living Church News Bureau,
Paris, September 15, 1904.

THE EASTERN CHURCH.

WHILE Rome has had her difficulties in bringing her Bishops in France to order, and, in a wider range has had secessions among her ranks, in former years (when Old Catholics quitted the fold), the East has not been free from similar troubles. It will be remembered that in the year 1870 the Bulgarian section of the Greek Orthodox broke off from their allegiance to the Patriarch at Constantinople. It was said at the time that the feeling and wish for separation was brought about by certain claims on the part of the Church authorities at Constantinople in the matter of patronage and jurisdiction. The Bulgarians, having obtained an autonomy of their own, and having become possessed of definite self-administering powers in matters secular, desired to have the same freedom in things pertaining to the Church. The Phanar (the Orthodox seat of ecclesiastical administration) objected. The appeal was made to the Porte. The Sultan, somewhat on the horns of a dilemma from the political changes that had taken place on his empire, and, no doubt, under the pressure of foreign influence, cut the Gordian's knot by issuing a Firman. This Firman or order, created a Bulgarian Church independent of the Patriarch of Constantinople!

I remember visiting, with the Bishop of Gibraltar, the first Exarch, a fine looking, handsome man, somewhere about the end of the seventies, at his residence on the Bosphorus. He, as Exarch of Bulgaria, had become a political factor at the Porte, just as are the Greek Orthodox and American Patriarchs, at present, and he found it pleasanter to live in Constantinople rather than at Sophia. This was as well, perhaps, for reasons of personal safety. But history repeats itself.

The following account of a somewhat similar action on the part of another section of one of the Orthodox peoples of the near East is not without its interest:

"The Southern Kutzo-Vlachs (Lame Vlachs) are a branch of Roumanians, scattered over Macedonia, particularly in the Province of Monastir. They number about one million. Most of them are engaged in husbandry and in humble trades, and some are nomads. They belonged until quite lately to the Greek portion of the Orthodox Church, and had Greek clergy to minister to their spiritual and educational needs. Some time since an agitation was started by these Kutzo-Vlachs for a national Church, in which the Liturgy should be rendered in Macedonian Vlach, and education taught in their own dialect. This movement was naturally supported by the Synod of the Autocephalous Roumanian Church, and, consequently, this branch of the Vlachs has not been of late in close touch with the Phanariot rule. At a session of the Holy Synod of Constantinople lately held at Phanar, the Ecumenical Patriarch (Joachim III.) maintained that the creation of a national Church for these Kutzo-Vlachs would introduce another element of discord in the Macedonian complications. The Roumanian Government, however, took up the matter, through their Legation at Constantinople. A rupture of relations between Phanar and the Legation has resulted, and Gennadius, the Kutzo-Vlach Bishop of Monastir, is forbidden by the Patriarch of Constantinople to officiate in either Roumanian or Macedonian Vlach. When the Legation protested against the Phanar decision, the Turkish Government instructed their officials at Monastir not to allow the Kutzo-Vlachs to be interfered with by the Orthodox Greek Church authorities. The result is another disastrous schism, somewhat similar to that which occurred in Bulgaria."

JERUSALEM.

The jealousy regarding right of way, precedence, time of officiating, etc., on Easter day, among the Greek, Armenian, Roman, and other Christians (who can advance any claim) under the dome of the *Church of the Holy Sepulchre* at Jerusalem, is unfortunately a too well known fact. At one time within the memory of some of us this happened. Rain, wind, and weather had damaged the upper part of the roof of the church. The worshippers below, through a certain large hole in the said roof—which became, month by month, wider—were exposed to sun or deluge, as the case might be. All desired that it should be repaired. But who should do it? The Greeks were willing

to bear all the expense, and undertake the task. But the Armenians objected, for they said the Greeks will then claim, immediately underneath, the repaired part as their own. The Armenians would have done what was necessary, and paid the costs. But the Greeks objected for fear of an Armenian claim on the ground below. For long the opening went on enlarging. At last the Turkish Government of Jerusalem had to take the matter in hand and make the required repairs, as a *neutral*.

Lately a dispute seems to have arisen regarding the right of sweeping within the holy precincts. The Egyptian *Gazette* of last month tells us that:

"The Ministry of Justice and of Public Worship at Constantinople has informed the Greek Orthodox Patriarchate of Jerusalem that the Sultan has been graciously pleased to pardon eleven Greek monks and seventeen laymen, who were imprisoned for acts committed against the Latin monks, German and Italian subjects, in the conflict which occurred some three years ago in the courtyard of the Church of the Holy Sepulchre in Jerusalem.

"The dispute has been settled as follows: The Latins will have the right of sweeping the staircase leading to their own chapel, and three series of slabs of an equal width with the staircase, that is to say, of about 3 metres. The Greeks will have the right of sweeping the church courtyard and of sweeping the slabs over again. Thus a question greatly discussed in the European papers, and in political circles in Europe, has come to an end, the decision being accepted by all parties."

FRANCE.

As will be known to most of your readers from secular sources, both the Bishops of Laval and of Dijon have made their submission to the Holy See. Not to go back on the intricacies of the story or episode, the outcome is eminently satisfactory to the authorities at the Vatican, and to all good (R.) Catholics in France as well as elsewhere. Both these ecclesiastics have resigned their Dioceses.

In the case of the Bishop of Dijon, Cardinal Merry del Val has been instructed to state distinctly, in order to safeguard the Bishop's episcopal character, that "no judgment has been formulated or pronounced against him," and that the Pope bestows upon him his Apostolic Benediction. In the case of the Bishop of Laval, the Pope will grant him an episcopal title, and will satisfy other wishes, which he has expressed. Both the Bishops have returned to France.

No doubt these facts, as well as a reported want of unity in the Cabinet of the French ministry, have been the reason of the somewhat less virulent expressions enunciated by the French Premier in the speech lately made by him at Auxerre, which has been a good deal commented upon, both in and out of France. He has no intention, he says, to proscribe or persecute the Church in France. Anything so vulgar and unmannerly is entirely foreign to his thoughts. What he suggests is "a rational, elegant, and courteous divorce." He is not going to try to patch up the Concordat—the quarrel is too fundamental, the other side being "no longer reasonable." Nevertheless, he is almost painfully anxious to bring about "social peace," to "respect religious conscience," and to secure "the liberty of religious communities under 'the sovereignty of the State.'"

There seem to be two matters of interest before this Chamber, which have a prior claim to attention—before (that is) the Church subject will be touched. As these two previous matters of interest—especially this first, "the Income Tax Bill," which touches equally the pockets of clericals and anti-clericals, will take time, it is likely that it will be some months before the Church question will come again to the front. The President of this Council is reported to have said that his idea was to "abandon to the repudiated Churches the temporary enjoyment of their edifices and their budget," so as to "allow them full leisure to create an autonomous life." This, of course, is more than the simple denunciation of the Concordat, and will affect both Roman and non-Roman communities of worshippers.

But a good deal may happen between now and then.

The "law" has been carried out with regard to the Barnabite Fathers. The heads of the establishment were absent in Rome. There remained but one priest who had with him some six youths of the Roman Catholic Club, in the precincts of the building.

At 5 A. M., on Monday, September 12th, to evict these seven, there assembled 150 policemen—20 mounted municipal guards and 20 firemen with scaling ladders. The "attacking" force came into the grounds of the establishment "over the garden wall," and not through door or gateway. The solitary abbé Chevalier and his companions were found in the crypt of the

chapel. The abbé read a protest, and then each recusant was led out by a policeman. As it was 27 to one, it was not likely that much resistance could be offered.

SPAIN.

The law passed in Madrid for the observance of Sunday as a day of rest, seems to be working well. All shops, factories, etc., are closed. Bull fights are transferred to Thursday. The populace, saith the newspaper report, well pleased with the decree, betakes itself to the country, and Madrid has all the appearance of one of the "great capitals" of the continent now on Sunday. Perhaps some may smile at the mention of bull fights, and be disposed to ask: Is cruelty to animals any worse or better on Sunday than on Thursday? There are those who believe that the Church of Rome is indifferent on this subject of cruelty to animals. It may interest your readers to know that this is too sweeping a censure.

There is a careful publication, entitled *L'Eglise et la Pitié envers les Animaux, textes originaux, puisés à des sources pieuses*, which bears on this subject. To an extent it somewhat contravenes the censure that might be passed on the erroneous "psychology of the scholastics." The preface is a work of artistic and scholarly writing. The contents exhibit quotations and anecdotes of the tender feeling towards our brute companions of great ecclesiastics and good, from early times to our own. To mention a very few of the "sources":—*Actes* of St. Blaise, *Life* of St. Anselm, *Life* of St. Bernard, *Life* of Bonaventure (Angelic Doctor), St. Thomas Aquinas, Cardinal Newman, *Le Catéchisme Catholique* (Mayence), etc.

Let us hope the day may not be far distant when Spain, as well as other great Roman Catholic countries, may see that high religious standards as well as deep consideration for the lower orders of creation, are indissolubly linked together.

GEORGE WASHINGTON.

DEATH OF REV. HENRY FORRESTER.

THE death of the Rev. Henry Forrester, who for some years has been the resident representative of the Church in the City of Mexico, with the oversight, on behalf of this Church, of the native missions organized as the Mexican Episcopal Church, occurred at Pasadena, California, on September 20th, in his 64th year.

Mr. Forrester was born in England on July 6, 1841, and came to this country in early life. He enlisted in the Confederate army at the outbreak of the Civil War, and after serving in various staff positions, became post adjutant at Bonham, Texas. It was after the War that he took up study for Holy Orders, and was ordained deacon in 1870 and priest in 1872. He was engaged in missionary work at Summit and Osyka, Mississippi, 1870-73, and at Terry, Miss., 1873-74. In 1875 he went to New Mexico, where he remained until 1884, being, during a part of the time, in charge practically of the Church work in the entire Missionary District. He became canon missionary in Denver in 1884, founded *The Western Churchman* in the same year, and continued work in that city until 1889 when, returning to New Mexico, he was engaged in missionary work in that territory until 1892.

It was in 1893 that he received the appointment as representative of the American Church in Mexico, and has since continued in that capacity. He was one of three to be chosen as Bishop of the Mexican Episcopal Church in 1901, and with the other two Bishops-elect, both of them native Mexicans, he applied for consecration to the House of Bishops, first at the General Convention of 1901 and afterward at their special session in 1902. The consecration was found inexpedient, and was ultimately refused on various grounds. Mr. Forrester was author of several volumes, including *Christian Unity and the Historic Episcopate*, published in 1889; *Christian Unity and the Holy Eucharist* in 1890; and several works in Spanish for the use of the Mexican Episcopal Church.

EVERY ONCE IN A WHILE I hear some one growl against foreign missions, because the money and the strength put into them are needed at home. I did it myself when I did not know better. God forgive me. I know better now; and I will tell you how I found it out. I became interested in a strong religious awakening in my own old city of Copenhagen, and I set about investigating it. It was then that I learned what others had learned before me, what the fact there, that for every dollar you give away to convert the heathen world, God gives you ten dollars' worth of purpose to deal with your heathen at home.—*Jacob A. Riis*.

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. PAUL'S IMPRISONMENT AND HIS DEATH.

FOR THE TWENTIETH SUNDAY AFTER TRINITY.

Catechism: XIX., Requirements. Text: II. St. Timothy iv. 7, 8.
Scripture: II. St. Timothy iv. 1-22.

THE direct history of St. Paul's life which we have in the book of Acts ends with his first imprisonment at Rome. His work during the remaining years of his life must be filled in from the incidental allusions in the three "Pastoral" Epistles, which are the only ones written during that period.

The earliest authorities for the date of St. Paul's death, Eusebius and Jerome, place it, the one in the thirteenth, the other in the fourteenth year of the reign of Nero; or 67 or 68 A. D. This would leave a period of four or five years between the first imprisonment and his death. We are unable to make even an orderly arrangement of the facts which we have to fill in during this period. We know that his expressed desire of again visiting the Philippians (Phil. i. 26; ii. 24) was fulfilled, for he writes to Timothy: "I besought thee to abide still at Ephesus when I went into Macedonia" (I. Tim. i. 3). On the other hand, his despair of again seeing the elders at Ephesus (Acts xx. 25), was happily disappointed, for not only does the quotation above imply that he had been at Ephesus, but he expresses the purpose of again going there (I. Tim. iv. 13), and on one of these occasions he seems to have spent some time there (II. Tim. i. 18). He had been in Crete, for it was there that he had left Titus "to set in order the things that are wanting and ordain elders in every city" (Titus i. 5). Miletus and Corinth (II. Tim. iv. 20), Troas (II. Tim. iv. 13), and Nicopolis (Titus iii. 12), are other places to which he makes allusion. At Nicopolis he intended to spend a winter. This city was in northern Greece. At Troas he left some of his personal belongings which he asks Timothy to bring him. There is a bare possibility that these were left because he had there been arrested and carried to Rome.

Whether the apostle was enabled to take the expected journey to Spain (Rom. xv. 28) we do not know. There is ample time for such a journey and there is a very early tradition to the effect that he did.

Of the cause of his imprisonment we know nothing certain. From the way he speaks of Alexander, the copper-smith (vs. 14, 15), it seems probable that he was the immediate cause of his arrest. This seems the more probable since he warns Timothy against him in connection with his coming to Rome by way of Troas. Whether the apostle was at Troas or Rome we do not know. If Alexander caused his arrest, it was for some such reason as that which incited the mob at Ephesus (Acts xix. 23-41). We hope that it was not the Jews who made the complaint this time.

Whatever the cause, his arrest came at a most unfortunate time. Three or four years before this (64 A. D.), a large part of the city of Rome had been burned, it was thought, by order of the degenerate Nero. The emperor, in order to turn suspicion from himself, caused the report to be spread that the Christians were responsible for the fire. A terrible persecution followed, in which such awful mockeries and indignities were added to the martyrdom of those who suffered, that the Romans themselves felt compassion for them "as being destroyed, not for the common good, but to satiate the cruelty of one man," writes Tacitus. At such a time, when men, women, and children were being used as human torches to light up the gardens of Nero for the evening games, there was little hope of a fair trial for anyone who was a Christian.

When you remember this reign of terror, and that such cruel deaths awaited all who were known to be or even suspected of being Christians, you will see that there was a good reason why St. Paul was left alone to answer for himself when his case came up for its first hearing (v. 16, and cf. St. John xvi. 32). You will understand also why St. Paul should find that instead of being allowed such liberties as had been accorded him during his former imprisonment, he was now treated "as a malefactor" (II. Tim. ii. 9).

There is a tradition that he was confined in a subterranean

dungeon in the Mamertine prison, but there is much to throw discredit upon this supposition. We may well suppose that this great man made his usual conquest of the hearts of those who were in immediate charge of him, and we know that he was allowed to write and send this letter to Timothy. Also, although he expected a speedy death, he thought that it would be delayed long enough for Timothy to come to him, and for him to use the cloak and books afterward. And at the same time we have a hint of the impossibility of chaining the Gospel committed to this man, in the fact that he instructs Timothy to bring with him John Mark, because "he is profitable to me for the ministry" (v. 11). From this and the fact that he took the occasion of his first hearing to make his preaching "fully known," we know that his first concern was still the Gospel of his Lord and Master, Jesus Christ. The obvious lesson to be drawn, is that there are no circumstances that make it impossible for the true Christian to make known the Gospel. If you can only tell one person of the "Glad Tidings," yet that, too, is missionary work.

In reading this chapter, remember that it is the last word which has come to us from our hero. It was, moreover, written with a full realization that his work was done and his end near. And yet mark the tone of triumph and of good cheer which runs through it all. In spite of the dreary outlook for himself, he yet seems to feel that he has won the fight. It reveals the perfect consecration of this remarkable man better than anything else, that now at the last he is perfectly content, because he feels that the Lord has stood by him and that He will reward him for what he has done. It shows that he has been serving his Master with a single heart, that he is now satisfied to look to him for pay (text and v. 18).

As this note of triumph and cheer has been given us as the text to be learned, it would be well to point out that these words were used not only in the midst of surroundings outwardly discouraging, but that they were written at the end of St. Paul's life, and not before. Instead, contrast his humility and self-accusation when he wrote but a few years before to the Philippians: "I count not myself to have apprehended; but this one thing I do, forgetting those things which are behind, and reaching forth to those things which are before, I press toward the mark of the high calling of God in Christ Jesus" (iii. 11-14). Or when, but recently in his first letter to Timothy, he called himself the chief of sinners (i. 15). "Let not him that girdeth on his harness boast himself as he that putteth it off" (I. Kings xx. 11).

There can be little doubt that the end of this imprisonment came as St. Paul expected it to come—with his execution. His work was done, all his most cherished plans had been carried out, and he was "ready to be offered." His whole life from the time of his conversion had been given as an offering to his Master whose slave he had been proud to call himself. At the last, he poured out that life as a witness to the truth of that Master's Gospel.

Tradition tells us that he was put to death by decapitation, three miles out of the city upon the Ostian Way.

THE COMPLETE returns of the census of India (1901) have at last been issued. They show the increase of native non-Roman Christians to have been 43 per cent. in ten years, viz., from 576,708 in 1891 to 825,466 in 1901. The figures for the six largest bodies are as follows:

	1901 CENSUS RETURNS.	MISSION SOCIETY RETURNS.
Anglican	305,917	184,274
Baptist	216,915	154,078
Congregational	37,313	171,130
Lutheran	153,768	108,217
Methodist	68,489	133,446
Presbyterian	43,064	57,065
Total	825,466	808,210

According to the tables, 17,256 more persons declared themselves to be Christians of these bodies than the missionaries have recognized as such. The discrepancy seen in denominational details between the mission returns and the census officer's returns is probably due to the advice of missionaries to the Christians to mention no denominational name to the officials.

A WISE STEP has been taken by the New Zealand Bishops in making known their desire that no clergyman of the province should be married within three years of Ordination to the diaconate. There is no doubt that a great deal of personal anxiety, and not a little loss of efficiency in Church work, come from the early marriages of the clergy in the colonies—as well as elsewhere.—*Church of Ireland Gazette.*

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.

SUFFRAGAN BISHOPS.

To the Editor of *The Living Church*:

MAY I, as one who has been studying the subject for the past three years, express my appreciation and thanks for your admirable editorial on the question, "Shall we have Suffragan Bishops?" in your issue of September 10th. In my judgment, this subject transcends in practical missionary value, every other topic which can come before the approaching General Convention. You have covered the ground admirably, as did also *The Church Standard* in its recent utterance upon the same subject.

I have but little to add, save that the canon providing for Suffragan Bishops should be so drawn as to be elastic and comprehensive, and leave the Church free to act under every conceivable exigency. Provision should be made so that, when desired, Dioceses and Missionary Districts may act in conjunction with each other and with the General Board of Missions, both in providing compensation and assigning jurisdiction. At present, the Diocese of Minnesota gives \$500, and the Bishops of Duluth and North Dakota \$200 each, while the General Board gives \$900 for the support of Mr. Alfvogren as General Missionary to the Swedes in the Northwest. It should be possible to make just such arrangements for a Suffragan Bishop.

Take another conceivable example: If eastern Oregon is not to be made a Missionary District, and if it should appear later that the Diocese is not able financially to support a Bishop Coadjutor (after devoting the \$1,000 income from its endowment to the salary of Bishop Morris), it should be possible for the General Convention, on the request of the Bishop and Diocese of Oregon, to elect a Suffragan Bishop, and for the Board of Managers to appropriate such an amount toward his salary as might be necessary to supplement what could be raised for the purpose by the Diocese. It is needless for me to say that I do not intend the above as a suggestion to my dear and venerable brother of Oregon, or his Diocese, which might be an impertinence on my part; but simply as an apt illustration of how a comprehensive canon on Suffragan Bishops might enable the Church, in its untrammelled discretion, to meet with efficiency, many emergencies in our missionary work. The failure to meet such emergencies in a practical and economical way in past years has led to the premature division of Dioceses which ought to have been kept intact, and has led to the creation of Missionary Districts which would, in many respects, have been better off as parts of the Diocese from whence they came, provided adequate episcopal service were given. Because a tract of territory or a number of parishes and missions sorely need increased episcopal supervision, does not always mean that it is practicable to elect a Coadjutor; nor does it always mean that it is best to create a new Diocese or a Missionary District, with all their separate machinery and attendant expenses. The Presiding Elder system of the Methodists is a splendid illustration of how religious work can be stimulated and guided by a visit every quarter from an "overseer." When our Apostolic Church returns to primitive usage, and sends out, not "elders," but Bishops, empowered not only to administer but to confirm, in districts not too large to prohibit quarterly visitation if necessary, then will our work go forward by leaps and bounds.

Faithfully yours,

SAMUEL COOK EDSALL,
Bishop of Minnesota.

THE PRESIDENCY OF THE HOUSE OF DEPUTIES.

To the Editor of *The Living Church*:

IHAVE seen, this morning, for the first time, *The Church Standard* of September 17th, in which the versatile editor expresses his opinion that a correspondent of *The Southern Churchman*—and I am the correspondent in question—was guilty of an indiscretion in suggesting to the West Virginia

deputies, through *The Southern Churchman*, that they might with propriety, because of his familiarity with the proceedings and personnel of the house, and his uniform courtesy to the members of the West Virginia deputations, second the nomination of the Rev. Dr. Hutchins for President of the House of Deputies of the next General Convention. This was, of course, the individual suggestion of one who, though a deputy in the last three Conventions, will not sit in this unless one of the principals shall fail to attend—and they are all distressingly healthy just now. But if it be at all fair to canvass the question of who shall preside in the next House—and it is being done even by the editor of *The Church Standard*—alternate deputies may be expected to have some interest in the matter, even if they will have no voice in the final choice.

If, however, error has been committed, it has been in very good company, and the indiscretion is rather widely and respectably distributed. I find *The Churchman* advocating editorially, and by name, whether he be willing or unwilling, the placing of a distinguished clergyman of New York in the position; and that *THE LIVING CHURCH* has frankly expressed its preference for a widely known clergyman of Massachusetts.

Further, as I review the processes of my thought at the time the suggestion was penned, I find that I had just read, and was in rebellion against, an editorial utterance of *The Church Standard* in which the presidency of the next House was discussed, and in which the writer—presumably the editor—in despair of finding a clergyman fitly prepared in knowledge of the rules of the House and parliamentary procedure to preside over its deliberations, proposed the dishonoring scheme of a lay vice-president who should sit beside the president and tell him how to rule in difficult questions. If my memory is not at fault, he even ventured to name one at least of our laity who could fill the place, showing no great aversion to newspaper nominations to ecclesiastical office, even if the office was a vice-presidency which should overshadow the presidency.

So we are all in the same boat indiscreetly put to sea!

The Church Standard says, in giving reason why it considers such public nomination an indiscretion: "Someone might resort to disreputable innuendoes, and the ecclesiastical politics of the Protestant Episcopal Church might only too easily be plunged into the mire of injurious personality"; and then proceeds to give, in a couple of paragraphs immediately following, a practical example of the depths to which it can descend in an endeavor to create unfavorable prejudice against one of the gentlemen named.

It will not help the cause of his friends, perhaps, but I reiterate my opinion that of the members-elect of the House of Deputies, and available to preside over it, there is none who, in physical vigor, knowledge of its rules, conservative opinions, knowledge of men and measures and the status of pending legislation, with ability to see, hear, and be heard, is better fitted, or more likely to make a dignified, impartial, and effective presiding officer, even if the Archbishop of Canterbury is to be received, than the Rev. Dr. Hutchins of Massachusetts.

JNO. S. GIBSON.

Huntington, W. Va., September 29, 1904.

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

MISSIONS AND THE APPORTIONMENT.

To the Editor of *The Living Church*:

IN a recent number of *THE LIVING CHURCH* I find an article, "Is the Apportionment Plan a Failure?" In the current number of *The Churchman*, I find a letter from the rector of St. Mary the Virgin in New York City in which he justifies "special" giving, and refers to work that the Board of Missions had neglected.

Perhaps as a missionary I have no right to criticize, but I remember that I represent a District that has always paid its apportionment and more, that has increased its Sunday School Lenten offerings every year, that has also increased its Woman's Auxiliary United Offering from Convention to Convention year. I also represent a parish and group of six missions—in the latter there are some of the poorest people in the United States—that have paid their apportionment each and every one and even more than has been asked. This year we doubled our Lenten offering, and trebled our "United Offering."

Under these conditions it is proper for me to criticize, and if for no other reason than that we are raising for our District

outside or by "specials," twice as much as is allowed by the Board.

The apportionment this year has been endeavoring to encroach on the field of specials. The pressure has been so strong that money annually subscribed, which has heretofore gone to specific work, has been diverted to the payment of the apportionment. The Woman's Auxiliaries have been called upon to make up some of the shortages. There has been an effort to divert which would increase one side and decrease the other. I have on my desk, just received from a particular friend, a letter from a leading Woman's Auxiliary worker in one of our largest Dioceses, in which she says "the strongest Auxiliary in the Diocese has written that they must hereafter, by direction of their rector, give all their money to the apportionment."

Almost all the Missionary Bishops have an eye of faith from two to four times greater than the Board of Missions. The latter raises its comparatively small proportion with the greatest effort by the apportionment. The Missionary Bishops, or their representatives, raise their larger proportion by special effort. The apportionment is not the representation of faith, but is a minimum for existence only.

A large proportion of the poor people and those of moderate means are doing their duty and giving their share. The men of wealth, many of them, are not beginning to do their share. It certainly ought to be of as much interest to men to invest as much in the missionary work as many of them are investing annually in prize dogs and cattle, and as much as it costs to keep a yacht or an automobile in commission. Most of these men give locally, but few are trained to give for the whole great work.

Men amongst the other religious bodies give often from fifty to an hundred thousand dollars in a year. Have our men ever done this? Has the apportionment killed individual responsibility? Have these men ever been asked to give largely? I am afraid that the machinery of the Board has never been geared up to a \$50,000 basis.

Perhaps it would be best for us to invest in a new machine, and I know the faithful workers at the Missions House could run it.

The Apportionment is certainly a disappointment.

WALTER HUGHSON,

Archdeacon of the District of Asheville.

Morganton, N. C. Sept. 24, 1904.

MARRIAGE AND DIVORCE LEGISLATION.

To the Editor of The Living Church:

THANK you for drawing attention to the slip which you term "a strange slip of memory for an Anglican Bishop." (I prefer to be called an American Bishop.) I am sure that if you were argus-eyed and lived nearer me, you would discover many slips.

There is a slip in my *language* as given in the summary of my address which was sent you, but none in my *meaning* or *argument* (see page 710 of your issue of September 24). My line of thought was this:

I first gave my reasons for thinking it wise to forbid the clergy of the Church to officiate at the marriage of any person who had a divorced partner still living. I then raised the question whether the Church should go further and penalize, by a canon inflicting ecclesiastical disabilities, the marriage of the innocent party in a divorce for the cause of adultery, and I answered, No, on the ground that "practically no branch of the Church of Christ holds the marriage bond as *absolutely* indissoluble." Here is my slip; for, as the canon law of the Church of England does not recognize any divorce whatsoever, the language is inaccurate. What was running in my mind was a fact upon which all are pretty well agreed, namely, that there is no branch of the Church in which there has not been uncertainty as to the *absolute* indissolubility of marriage. This is what was practically declared by the Lambeth Conference of 1888 (in which there were 115 Bishops of the Church of England present, besides 30 of our own). These Bishops put forth the following resolution:

"That, recognizing the fact that there has always been a difference of opinion in the Church on the question whether our Lord meant to forbid marriage to the innocent party in a divorce for adultery, the Conference recommends that the clergy should be

instructed not to refuse the Sacraments or other privileges of the Church to those who, under civil sanction, are thus married."

Glad to be kept accurate in terms as well as in thought, I am

Very truly yours,

WILLIAM H. HARE.

Sioux Falls, S. D., Sept. 26, 1904.

PROBLEMS IN MARRIAGE AND DIVORCE.

To the Editor of The Living Church:

I DO not often find myself dissenting from any editorial utterance of THE LIVING CHURCH. In your editorial under the caption which I have put at the head of this letter, there are two or three utterances, however, from which I dissent, that is, if I rightly understand you.

First, as to what you say of the woman who had "been an Episcopalian." You say that she "was quite content to profit by a finding that her former 'marriage' was but an adulterous alliance, and her children illegitimate." Is that quite fair to the woman? Is it in accordance with the true position of the Roman Church? All that the decision declared was that the former marriage of the woman with an unbaptized man was not Holy Matrimony, which is your own position, stated categorically farther down. The Roman Catholic court which rendered that decision did not deny the legal validity of the former marriage, and certainly did not pronounce it adulterous. It only said that having been dissolved by the State, it formed no barrier to the contraction of another marriage, when the woman came to enter the communion of the Roman Church. Moreover, I think that is Catholic law, even though it be in conflict with the letter of Protestant Episcopal law.

That is one of my strongest objections to our own merciless canon. We make no provision for the case of the unbaptized when they come to the Church, married, divorced, and married again, in good faith, as the State permits. The letter of the canon forbids the Sacraments to them when they seek admission to the Church. Because they sinned against the Christian law of marriage, before they knew it perhaps, at all events before they were held by it, we say they shall not be baptized unless they first dissolve the second marriage, if the former husband or wife be yet living. If that means anything, it means that we regard the second alliance as adulterous, and the children born of it illegitimate, so far, at all events, as canon law can make them so. The case is not far different with the parties, when one of them only is unbaptized.

Take an actual case that arose in the Diocese of Nebraska. A devout Baptist woman married an unbaptized man. For some cause or other, he abandoned her. Either he or she procured a divorce, I forget which. In the course of time, she was married again in good faith, and by her own minister, without reproach or rebuke from him.

Subsequently she was converted to the Church, connected herself with the local congregation, and worked earnestly for it, and contributed of her means. But she was barred from Confirmation, and, of course, from the Holy Communion, by the letter of our canon. She could only be "a proselyte of the gate," until she went apart, divorced her present husband, and scattered the children born of the second marriage. The priest in charge of the mission consulted me in the matter. I told him that while I had no authority to clear his conscience in the matter—the Bishop only could do that—yet if it were my own case, I would not regard the matter as "doubtful" at all. The woman was now blameless; whatever she did before her conversion, in ignorance of the Divine law, should not bar her when she came to the Church. She should not be required to put away her present husband, nor to give up her children. Her past was irreparable. The most that should be required of her now was sorrow for her erring from the Divine law. I would present her for Confirmation, tell the Bishop afterwards, and face the charge of violation of the canons.

Some considerable time afterwards, I stated the case to the Professor of Moral Philosophy in the local Jesuit University, and asked him, not what the Roman canon law was, for I knew that, but what would be done in the case, if the woman had come for admission to the Roman Church. He said:

"The former marriage was a valid marriage under the natural law; we would advise her to separate herself from her second husband."

But suppose she had no legal ground for separation, and her husband would not consent?

"We would advise her to live continently in the same house with him."

But suppose her husband would not consent to that?

"We would advise her to do the best she could."

And would receive her?

"Yes."

Now, sir, that may be called Jesuit casuistry, but in my judgment, it is Christian mercy and reasonableness. The former marriage was not Holy Matrimony at all, was not intended to be, in the Church's sense. And when the woman came to the Church she should not be held rigidly to the law any more than heathens, Mahomedans, or Mormons, are held.

St. Paul recognized this law. He did not say that marriage between the baptized and the unbaptized was adulterous, or that children born of such marriage were illegitimate. He forbade such marriages. But when the marriage was once accomplished, the baptized was not to put away the unbaptized. But if the unbaptized chose to go away, the baptized in that case was not bound. That is to say, the baptized husband or wife might contract another marriage. I think that is the principle involved in the case you cite. It is what is known as the Pauline dispensation in canon law. In Roman Catholic countries, where the canon law is in legal force, the marriage of the baptized with the unbaptized, without previous dispensation, is legally null and void, of course. But the canon law is not in force in this country, and so, of course, the Roman Catholic Church here does not denounce such marriages as null and void; or as invalid, or adulterous, as they would be in Spain or in Austria. It simply declares them no barrier to a subsequent marriage when they have been voided by the State. Practically you yourself take that position when you declare that they are not Holy Matrimony. The Roman Church gives them no benediction, even when she consents to them by dispensation, and only in rare instances does she permit them to be solemnized in church. We do both, to the manifest degradation of Holy Matrimony.

Again, with regard to ante-nuptial causes which render a marriage voidable, you say: "Very wisely these 'causes' are not specified in detail in the canon. It would turn the latter into a book of casuistry."

Why "very wisely"? Which is the wiser: to turn our canon into a modest book of casuistry, or to require every priest and Bishop among us to be a trained casuist? A voidable marriage, speaking broadly of ante-nuptial causes, is an unlawful marriage, unlawful by Christian law, I mean. Now, if we have no written law as to what constitutes an unlawful, or a voidable marriage, how are our people to know what marriages to avoid? Or how are our priests who are so many times as ignorant as our lay people as to the causes which make marriage voidable, to tell their people what marriages to avoid? The truth is, sir, we are all afloat in this matter now, for lack of that very definiteness of canon law which you seem to condemn. Bishops and priests are acting on their own authority now, in cases on which there is no express authority of canon law, but rather in opposition to the letter of our canon law. Bishops for instance, within my own knowledge, have granted dispensation in cases of divorce for impotency. I think they are right. But they are in flat disagreement, or are liable to be, with other Bishops who may render a contrary decision. Why should not the law say, and so secure uniformity? Why should not the canon say what marriages are null and void, ecclesiastically, and what are voidable by Christian law, as the Roman canon law clearly does?

I do not say at all, that our law should be the same as the Roman law. Indeed, I think otherwise. But we ought to have clearly expressed canon law to provide for cases which are constantly arising among us, but which are left for solution to the contrary judgments of Bishops and priests. As it is, our indefinite marriage law is full of snares and pit-falls for the weak and the unwary. We have neither courts nor law worthy of the name. And yet life-long misery, or life-long excommunication, are the alternatives which many of our people have to face, unless some Bishop or priest comes to their relief of his own motion, just because our canon is not a decent "book of casuistry" even in simplest form. JOHN WILLIAMS.

Olnaha, September 30, 1904.

[If the facts are as reported, the case in question does not come under the Pauline Dispensation. Our correspondent rightly says that according to that Dispensation, "the baptized was not to put away the unbaptized." But that is precisely what was done in this case (always assuming the facts to be as printed). It was not the unbaptized party who "chose to go away," but the baptized. This wholly differentiates the

case from that class which, in canon law, is termed the Pauline Dispensation.—EDITOR L. C.

VERSIONS OF THE ENGLISH BIBLE.

To the Editor of *The Living Church*:

HAVING become much interested in the recent discussion in the columns of *THE LIVING CHURCH* over the relative merits of the Authorized and Revised Versions of the Holy Scriptures, I have thought that readers of your paper may be helped by having one presentation of the subject from the point of view of the layman, as it appeals to me.

The argument most frequently adduced in favor of the Revised Version, is based upon the presence of alleged misrenderings of the text in the Authorized Version. One should not, however, be blind to the fact that in the original MSS—Greek and Hebrew—of the Bible, occur errors due to mistakes made in successive copyings. Granted, as every faithful Christian and true Churchman must, that the Bible is the inspired Word of the Living God, are we to suppose that the Supreme Being would 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, in fulfilment of the Master's last injunction to His disciples? Rather may we, who have faith in miracles, believe it part of God's will that the errors of the Dark Ages should be blotted out; that He would, by a species of latter-day inspiration, suggest to the translators the true rendering of the text, carrying with it all the spiritual significance it was intended to convey. The apparent error is more apparent than real; the seeker for spiritual truth does not concern himself with it, and between faith and philology there can be no truce.

In view of what I have said, it seems to me that the Old Book, in the grand English style of the Authorized Version, upon which was grounded the unswerving faith of great and good men whose number is legion, is sufficient for the Christian to-day, who, from his heart, says "I believe!"

Yours very truly,

PHILLIPS BARRY.

33 Ball St., Boston, Mass., Sept. 26, 1904.

To the Editor of *The Living Church*:

THE late Dr. Harvey Goodwin (sometime Lord Bishop of Carlisle) contrived to compress into a nutshell the entire vexed question of Revised Version *versus* Authorized Version. The recurrence of Embertide reminds me of certain sage advice which this many-sided prelate was wont to give to his candidates for the sacred ministry during the course of that quiet week, which they were privileged to spend, as his guests, at Rose Castle by way of suitable prelude to the laying on of hands on the forthcoming ordination day:

Use the Revised Version—

ALWAYS in the Study,
OCCASIONALLY in the Pulpit,
NEVER at the Lectern.

Perhaps I may be allowed to add, that Harvey Goodwin was a breezy and somewhat rugged personality—that is to say, he was a Cambridge Senior Wrangler, a former Fellow of his College, a hard-headed man of affairs, a fair scientific expert and a familiar figure at successive Church Congresses, a skilled musician, an ardent archaeologist, as well as a preacher who used to attract crowds of undergraduates to his pulpit ministrations at Cambridge.

I agree with you in saying that the Rev. Dr. Holland's Papers on the Revised Version are masterly and that his flowing periods are as musical as the silver-toned prose of the King James Bible; but I am sure the worthy Doctor will be ready to back me up when I assert that it is impossible to improve on the nutritious, spicy, condensed meat provided for Protestant consumption by my late diocesan. A. R. MACDUFF.

Santa Barbara, Autumn Ember Week, 1904.

ARE EPISCOPAL ORDERS AN ORDINANCE OF MAN?

To the Editor of *The Living Church*:

IN A late number of *The Churchman*, the editor asserts that while exacting Episcopal ordination for her own clergy, our Church never meant to reflect on the validity of other ministers than her own; that canons which forbid the ministry of men not ordained by a Bishop have not the support of primitive custom; that the wholesale condemnation of those who have

departed from us reflects upon the discrimination and charity of our Church. A reason for this lack of common sense is given.

Underlying this fault-finding there is to be perceived the question:

Is Episcopacy an invention of men—a suggestion of expediency? Or is it an appointment of the Head of the Church through His apostles?

It is not for me to conjecture what answer would be given by *The Churchman*. But in my judgment, if our Church as it is, rests upon, is governed by, merely man's enactments, then it is of all Christian bodies, the most schismatical. Could I bring myself to accept what is, to my mind, intimated by the editorial, I should never again as priest approach the altar at which I have offered for more than sixty years. I should at once renounce the order I supposed to be given me by the laying on of the hands of a successor of the apostles—a Bishop in the Catholic Church.

W. F. BRAND.

BISHOP SEABURY AND THE DANISH AND SWEDISH EPISCOPATES.

To the Editor of *The Living Church*:

IN YOUR issue of October 1, your English correspondent repeats from the *Guardian* newspaper the oft-repeated story that Dr. Seabury, when he found that he could not obtain consecration to the episcopate from the English Bishops, was minded to apply to the titular Bishops of the Danish Church, but was turned from his purpose by Mr. Martin Joseph Routh, then a young clergyman and later the almost centenarian President of Magdalen College, who also advised him to apply to the Bishops of the disestablished Scottish Church; as the story is usually told, it claims for Mr. Routh the first suggestion to Dr. Seabury that he could find a valid episcopate in Scotland. It will be found, told in Dean Burgon's vigorous style, in his sketch of "Martin Joseph Routh, the Learned Divine," originally contributed to the *Quarterly Review*, and later included in his *Lives of Twelve Good Men*.

Often as this story, with its two "counts," has been told, it has been disproved by the plainest of historical evidence; but, as usually happens, the reputation has never caught up with the original assertion. It may be that Mr. Routh did say to Dr. Seabury that he could find a valid episcopate in Scotland and did advise him to seek consecration there; and if so, doubtless Dr. Seabury listened with courtesy to what a man twenty-six years his junior had to say, and expressed no surprise. But he knew perfectly well that there was a Church in Scotland with a valid episcopate. He had spent a year in Edinburgh (1753, two years before Dr. Routh was born), being engaged in the study of medicine, while he was not of sufficient age to be ordained in England; he had attended worship there with the proscribed "Episcopalians," and in all probability had been confirmed by a Scottish Bishop. Furthermore, we have a letter, often printed, written on the 14th day of July, 1783, by one of the ten clergymen of Connecticut who had elected Dr. Seabury to be their Bishop, the Rev. Daniel Fogg, to the Rev. Dr. (afterwards Bishop) Parker of Boston, in which are these plain words: "We clergy have even gone so far as to instruct Dr. Seabury, if none of the regular Bishops of the Church of England will ordain him, to go down to Scotland and receive ordination from a non-juring Bishop." Dean Burgon, in the fire of his rhetorical enthusiasm for the old President, attributes this statement to "imagination"; but contemporary documentary evidence from the pen of a participant in the act recorded may not be thus set aside.

Dr. Seabury knew that there was a fully organized Church in Scotland, not connected with the State; and the clergy of Connecticut had instructed him, under certain conditions, to seek the episcopate from it. Doubtless Dr. Routh, who, in his old age sometimes told the story in such a way as to involve patent anachronisms, thought that he had first made the suggestion of the course which our Bishop-elect followed, and probably our Bishop-elect, if the suggestion was thus made, did not undeceive him; but the facts certainly are as has been just stated.

The statement that Dr. Seabury "was at one time, through pure ignorance, about to seek a pseudo-episcopacy from the tulchan bishops of Denmark," may be found in Dr. Neale's *Life of Bishop Torrey*, and again in Dean Burgon's article on Dr. Routh. But even from Dr. Neale's pen the assumption of ignorance is purely gratuitous; and nowhere in all the correspondence covering the whole time of Dr. Seabury's absence

in England is there the slightest evidence that either he or his friends had any idea of resorting to Denmark—or, for that matter, Sweden—for the consecration which could not be had in England. The story evidently arose from a misunderstanding or a confused memory of facts which will be found stated in full in Bishop White's *Memoirs of the Church*. After peace had been declared and before Parliament had given permission to the Bishop of London to ordain priests and deacons for the United States, "a few young gentlemen to the southward"—in those days the phrase meant to the south of New York—arrived in England seeking ordination, which they could not then obtain there. Somebody suggested to them that they might perhaps secure ordination "from Protestant Bishops on the Continent," and Mr. John Adams, our Minister to England, who was a Congregationalist, becoming interested in them, "had the curiosity," as he said, to inquire of the Danish Minister whether ordination could be had for such persons in Denmark. The Minister wrote to an official of high authority at home, who consulted the theological faculty and received a favorable answer, which was communicated, apparently by the secretary of the English Priory Council, to Dr. (afterwards Bishop) White, and transmitted by Mr. Adams to the American Congress. It was a curious and interesting episode; but it had no reference to Bishop Seabury or to the episcopate, and it led (as far as is known) to no action on the part of any candidate for the ministry from this country.

In fact, Dr. Seabury knew perfectly well what he could do, and he had been instructed what he should do, if—as was evidently thought probable—the English Bishops should set the authority of the Acts of Parliament before that of the Acts of the Apostles; and he had no need to think for a moment of following any other course.

I have the honor to be,

Very truly yours,

Berkeley Divinity School,

SAMUEL HART,

Middletown, Conn., Oct. 1, 1904.

To the Editor of *The Living Church*:

INOTE IN THE LIVING CHURCH for October 1st, an allusion by your London correspondent, J. G. Hall, to Dean Burgon's account of the interview of Dr. Seabury and Dr. Routh, relative to the Succession. Following is the account of the matter as contained in the *Dean's Life of Dr. Routh*.

After speaking of the negotiations between the Bishop-elect and the English Bishops, Dean Burgon says:

"While these negotiations were in progress, and while these embarrassments were making themselves most severely felt, the Danish government, with well-meant assiduity, offered assistance. The Danish Church, however, having only titular Bishops, was incompetent to render the required help. We are assured by American writers indeed that 'the offer of the Danish government, made through Mr. Adams (at that time the American minister in England), related only to the Ordination of candidates for the diaconate and priesthood. Inasmuch, however, as a Church which is competent to ordain Priests and Deacons is competent to consecrate Bishops also, we are not surprised to learn from unexceptionable authority that the project was seriously entertained of resorting to Denmark for Episcopacy on the present emergency. As early as 1782, before the acknowledgment of American independence, Mr. Routh had been invited by Bishop Thurlow to a party to his house in London, where he met the Rev. Dr. Miles Cooper, president of King's (now Columbia) College, with reference to this very subject; and succeeded in impressing Dr. Cooper with the fact (well understood now, but not so patent then), that the Danish succession was invalid. Dr. Lowth, Bishop of London, was present and corroborated Routh's statement.

Quite certain it is (and this is the only important matter) that Dr. Seabury, whose endeavors with the English Bishops were unsuccessful, was directed (by Lord Chancellor Thurlow) to repair to Routh at Oxford, with a view to consulting the learned young Divine as to the best source of obtaining valid consecration, and especially as to the validity of the Danish succession; Seabury having been himself persuaded in London that he might safely apply to the Bishops of that country. The president of Magdalen was known in after years to refer with excusable satisfaction to his own share in that (and the earlier) memorable interview: 'I ventured to tell them, sir, that they would not find there what they wanted.' He convinced his auditory on both occasions that the Scandinavian sources—including Norwegian and Swedish as well as Danish—were not trustworthy."

Very truly,

W. W. STEEL,

Canon of St. Philip's Cathedral, Atlanta, Ga.

A PRAYER.

I do not ask, O Lord, divine!
Strength for a greater work than mine.

I only ask for sweeter grace,
Meet purity to see Thy face;

For resignation to Thy will,
For inward peace on sea unstill;

For perfect patience to control
Unanswered longings of the soul.

Lord, help me just to sanctify
The lowly place I occupy.

Grant me to serve folk, angel-wise,
Where none may see but Thy pure eyes;

To do a child's deed like a king;
Amid harsh, earthly din, to sing;

To lend a comfort infinite
To sorrow, human and finite;

To do, as for eternity,
The trivial tasks of every day;

To keep my heart fit for Thy light,
When death's dawn breaks upon this night.

Lord, help me make an earnest of heaven,
The common place to me Thou'st given.

EMILY BEATRICE GNAGET.

THE TWENTIETH CENTURY CREED.

THE following is suggested as setting forth the current convictions of a critical scholar and a layman. It must be evident to all reflective minds that the three Historic Creeds are no longer adequate.

I believe in God, provided you do not define Him.

I believe in an ultimate authority in matters of Faith, provided that It does not interfere with personal opinion.

I believe in the Bible as inherently improbable.

I believe in all miracles (Biblical and ecclesiastical miracles excepted) which are in themselves credible and are in harmony with experience and science.

I believe in hereditary and transmitted experience. Without insisting on any definite point when the process began, I believe that Intelligence is a property of matter.

I believe the historical parts of the Bible to be a tolerably veracious and trustworthy account of things which did not literally happen. I believe that anything may happen, always provided that it has happened before.

I believe in an infallible and inerrant Bible, the originals of which belong to prehistoric times.

I believe the Holy Scriptures to be a system of symbols, the key to which is lost.

I believe that it is not necessary to believe anything in particular in order to salvation.

I believe that anything which compels belief is incredible: that therefore demonstrative proof, whether historical, scriptural, moral, or logical, is to be rejected.

I believe that the matter as well as the manner of belief is subjective and transitory, and therefore incapable of record.

I believe that "sin" is a germ.

I believe that I am not bound to believe anything.

I believe that "I believe" is a contradiction in terms.

I believe in the Church as I believe in perpetual motion—conceivable by the mind but foreign to experience. I believe that all government to be right must be subject to the consent of the governed, but that experience shows that the majority of mankind will not consent to be governed.

I believe that Bishops are an order intended to reflect the sentiments of the faithful laity.

I believe that the clergy are ordained to show what the laity might be if they would.

I believe in Sunday as a day of intellectual repose.

I believe that, generally speaking, parishes will run all right if they are let alone.

I believe that the services of the Church should be utterly unworldly, that is, devoid of all ceremony and formality.

I believe in Sacraments as vehicles, but what they convey and how they convey it cannot be known.

I believe that the term "Holy Catholic Church" rightly belongs only to the Roman Catholic Church, but that she is, strictly speaking, neither Holy, Catholic, nor a Church.

I believe that the P. E. Church is the natural spiritual

home of every American, unless he has some other preference, or prefers to exhibit no preference.

I believe in parochial activities as the natural and inevitable sphere of women.

I believe that the rector of a parish should be a "man's man."

I believe that the rector ought to tell me what I ought to do, but has no right to insist on my doing it.

I believe that the rector ought to be paid for his services—by someone.

I believe in "expansion"—except in Missions.

I believe in education—for the educated.

I believe in making the best of both worlds—one at a time, and in their natural order. B.

A SUGGESTION.

By L. L. R.

MANY years since, the writer recalls having seen a Prayer Book containing, in addition to its other matter, the "Lessons" as appointed in the Lectionary. Others, probably, have seen the same; but the recollection serves the purpose of a suggestion:

If asked of any thoughtful church attendant, what portion of the service receives, uniformly, the least attention, and with, apparently, the least practical benefit, with scarce a dissenting voice the answer would be, "The reading of the Lessons."

Surely it is a statement sorely to be deplored when remembering that this feature of the service comes to us emphatically, and preëminently, as the Word of God with the express purpose of familiarizing the hearer with its message. It cannot be denied that there are many and divers excuses offering extenuation: first of all, the acoustic properties of the average church edifice are far from conducive to ready or effective hearing, even when aided by the direct communication of voice and eye on the part of the speaker. Given, then, both necessarily bent to the printed page; clearness of enunciation, and an impressive rendition, perhaps not notable among the gifts of the reader, and the disadvantage is manifest. On the listener's side—numerous and shifting heads constantly obstructing the invaluable aid of view; unavoidable distractions, such as restless or incoming neighbors, marvellous feats in millinery, etc., etc.—truly, whatever the fault, the obstacles, evidently, are many, tending to divest this inestimable portion of the service and worship of God of its interest and benefit to the average listener.

A valuable aid, if not a remedy, suggests itself in the Prayer Book mentioned, or its equivalent—a Bible in the pew. Who, for instance, is not conscious of the difference in interest and benefit of the Epistle and Gospel as compared with the Lessons when, book in hand, the former are followed by priest and people, in common? Why not adopt a similar method when sitting, ostensibly to receive lessons from the Word of God? Even admitting the fact that such reading may be, or is, done at home, is not an added benefit readily conceivable when thus conducted under the guidance of the minister of God; the new lights, the stronger emphasis, the unnoted points reaching heart and mind with stronger directness, even of words familiar? What, moreover, the gain to a congregation thus united in aim and purpose, intent on seeking greater benefit from the proffered Word; what the influence, as contrasted with the too evidently wandering thoughts, the frequent restlessness or the painfully apathetic indifference, which now marks this part of the service! What the sympathetic influence on the Leader, the consciousness of this attentive following of the hearers, and the relief of knowing that however dull the ear, the eye must bring home to the flock the message appointed!

Above all, what the added blessing, as may be believed, from Him whose promise declares, "My Word shall not return unto Me void"; yet a promise too often thwarted by the fact that with or without excuse, that Word is scarce heard in many of our larger churches. Let a trial be made of the Bible in the pew, for this purpose, and it is not improbable that requests will soon be heard for the old-time Prayer Book mentioned, containing its appointed Lessons.

[The Editor adds a note to say that the Prayer Book with the Lessons for Sundays and Holy Days appended, such as is herein commended, is still obtainable, the title of the volume being "Church Services." The Lessons may also be obtained by themselves in a volume entitled "Proper Lessons." Any Church Book Store can supply both these volumes.]

THE life of sin has its bright and pleasant moments. It is like the opiate that, while it pleases, poisons.—Selected.

Literary

The Decadence of Preaching. By Harold Ford, LL.D., D.C.L. 12mo, 75 pp. Milwaukee: The Young Churchman Co. Price, ..
The Principia of Oratory. Same Author and Publishers. 12mo, 64 pp. Price, ..

These two small volumes are packed full of good, common sense, practical advice, and helpful suggestion and are well worthy of careful study by our younger clergymen. Not that our middle-aged clergy do not need to study them, for that is disproved by trying to hear and understand the average preacher in Church pulpits; but the sad fact is that if a clergyman adopts a vicious delivery in his youth he rarely ever changes for the better. His own ear is so well satisfied with the tones of his own voice, that criticism from an outside party is usually resented as an intrusion. Neither do we mean to imply that it is the middle-aged clergy alone who suffer from this peculiar sound-blindness; it has been met among quite young clergymen.

The Decadence of Preaching has to do with a real condition, not a theory, and, what is more important, the volume does not point out the disease without also pointing out the cure. The men of this generation have not lost their interest in preaching—such as is worth hearing.

"Anyone who will go to Westminster Abbey when some famous preacher is announced to preach, will see persons waiting at the doors an hour before they are open; will see them rush in with tumultuous haste, and sit waiting with consummate patience, and will see hundreds of young men quite content to remain standing through the whole service and sermon. Does this look as if the influence of the sermon was declining?"

Dean Hole well said: "The laity are quick in discerning whether from the fulness of the heart the preacher speaketh, or from his library shelves. If it be the former, his earnestness and his experience will make him eloquent. If it be the latter, his arguments will be many, but his converts will be few. When the natural voice has that spiritual tone which no human wisdom can teach, it will convince others, because it comes from self-conviction."

But what is that "eloquence" which every speaker desires, and so few possess? Dr. Ford gives the excellent answer: "It is within the power of every minister of the Gospel to become an eloquent preacher, if by eloquence we mean no tricks of speech or artifices of oratory, but the speaking out from the inner man—of soul to soul—in that fervid, forceful language of the heart, which finds articulate utterance in a voice whose vibrations give an intensity to thought and emotion which is transmitted, as if by an electric current, into the souls of our hearers."

The Principia of Oratory is a much more simple book than its title would indicate. Indeed its second title is its real title, "Vocal Delivery on a Scientific Basis." Its eight brief chapters are: Vocal Delivery, Art of Breathing, Music of Speech, Voice Culture, Chest Voice, Word Grouping, Poetic Delivery, and The Soul of Oratory.

The Art of Breathing cannot be called a "lost art," for the majority of preachers have never possessed it. But many of them have possessed what the ignorance of that art usually develops, namely, clerical sore throat. "I cannot conceive a diviner charm than that of correctly using the powers of the voice. . . . The so-called 'clerical sore throat,' and other similar evils incident to public speakers, have been attributed primarily to the vicious mode of breathing or pumping the air through the open mouth, instead of breathing through the nostrils."

Another important subject is thus introduced: "There is a very prevalent opinion, but as false as it is prevalent, that the louder one speaks the better one is understood. To be heard is one thing; to be understood is another. Audibility and intelligibility are not convertible terms, for how often is a speaker heard and not understood."

A man may possess the voice of a stentor, but it will avail him little if his enunciation be defective. On the other hand he who speaks barely above a whisper may be heard a considerable distance, and with comparatively little effort, if only his enunciation be clear and distinct. It is the clear, crisp articulation of words that renders a speaker intelligible, and constitutes that charm of speech which, in its perfection, fascinates us with its spell of irresistible power."

The chapter on the Soul of Oratory is worth quoting entire, and the whole book is worth much more than the small sum asked for it.

ALFORD A. BUTLER.

The New Era in the Philippines. By Arthur Judson Brown, D.D., Secretary of the Board of Foreign Missions of the Presbyterian Church in the U. S. A. Chicago: Fleming H. Revell Co.

Dr. Brown's book is most readable, and its force and illustrations make it an attractive volume. In it will be found several chapters of the practical sort, the fruit of a personal tour of inspection in the Philippines, which anyone who contemplates a visit to the Islands might well peruse before setting out. There is terseness and humor and, for the most part, correct information. The Chinese

and Labor questions, which come so prominently to the front when capital seeks an entrance into our new possessions, are treated in most of their salient points. The proper emphasis is placed upon the need of Americans of the right type in the Philippines, and there is no hiding of the fact that, as it is now, American example and influence among the natives are in the highest degree pernicious.

When we come to the chief topic of the book, the relationship of Protestantism to the New Era, it is natural that a Churchman's view should differ, often widely, from that of Dr. Brown, both in the observation of facts and in the interpretation of them. Dr. Brown is jubilant and enthusiastic over what seems to be rather a sad phase of religious history in the Philippines, the break-up and the transition. Nor can we think that Protestantism, such as is in the mind of the author, can ever be an ultimatum for the Filipinos, even if considerable numbers seem to accept it now.

WALTER C. CLAPP.

The Spirit Christlike. By Charles S. Macfarland, Minister of the Maplewood Congregational Church, Malden, Mass. Boston: The Pilgrim Press. Price, 75 cents.

The eleven meditations in this volume on the root principles of true religion are all most deeply spiritual and are calculated to help the reader to a reverent and sincere union with our Divine Lord. The only criticism we can offer is in reference to the English in which the book is written. The pernicious practice of parting infinitives is of constant occurrence, and the annoying foreign way of putting the qualifying adjective after the noun, as in the title of the book, is not only bad English, but also a real blot upon the style of the author. It is a pity that such elevated thoughts should be clothed in such language.

F. A. SANBORN.

Among English Inns. By Josephine Tozier. Boston: L. C. Page & Co. Price, \$1.00.

This book is not, as its somewhat misleading title would lead one to believe, an exhaustive description of famous English inns. Its purport is more fully described by its sub-title: "The Story of a Pilgrimage to Characteristic Spots of Rural England," and by the statement in the preface that it "was undertaken at the request, and for the use, of friends, who lamented that they had seen nothing of rural England, because they had needed a guide to lead them to interesting places and characteristic spots." This object is attained with considerable success by the authoress of this chatty and interesting little volume of 250 pages. The illustrations are excellent and representative, and much useful historical information is given concerning the places visited. The map alone is unsatisfactory, and entirely inadequate to the purposes for which the book is likely to be used.

H. H. C.

Christian Science. Is It Christian? Is It Scientific? By Mary Platt Parmele. New York: J. F. Taylor & Co.

This little book is written to show the falsity of Mrs. Eddy's new religion. It is hard to see how intelligent people can accept this extraordinary cult; but the beautiful lives of many of its followers really is the attraction, and not the unchristian and unscientific teaching of its founder.

Fountains Abbey. The Story of a Mediæval Monastery. By George Hodges, D.D., Dean of the Episcopal Theological School, Cambridge, Mass. New York: E. P. Dutton & Co. Price, \$3.00 net.

Dean Hodges has made a delightful book on the subject of Fountains Abbey, combining history, archeology, architecture, and legend in a truly artistic manner. The book is as handsomely made as it is pleasingly written, and is in every way attractive.

A VOLUME of Hymns by Horatius Bonar, selected and arranged by his son, H. N. Bonar, with a brief history of original Hymns, five facsimiles of original MSS., and a portrait, will be published very shortly by Mr. Henry Frowde. The facsimiles include the first draft of "I heard the voice of Jesus say," with the author's subsequent emendations.

Cat Tales. By E. Nesbit and Rosamund E. Bland. New York: E. P. Dutton & Co. Price, 25 cents.

An attractive little volume of cat stories, well illustrated in pen-and-ink and in colored plates.

Stories of Little Animals. Phyllis' Field Friends. By Lenore Elizabeth Mulets. Illustrated by Sophie Schneider. Boston: L. C. Page & Co. Price, \$1.00.

This is both a very attractive and also a very instructive book for children who are learning to read. The stories concern the common smaller field and domestic animals, each story being brief enough so that little children will not tire in reading it.

THE CENTRAL AMERICAN Republics have a curious clause in their postal regulations. The posts that go by water or railway are required to carry the Bible without charge. It would be hard to imagine the United States Post Office Department aiding in this way the circulation of the Bible.

The Family Fireside

SUCCESSFUL PETE.

Tom, and Jim, and Jack, and Pete
Played marbles in our village street.

The principles were not the same
With which they tried to win the game.

Tom learned to add, but learned no more;
Jim with subtraction hoped to score.

While Jack right shrewdly multiplied,
Hard-working Pete learned to divide.

Tom, and Jim, and Jack, and Pete
Met again to-day in our village street.

Worn-out and wrinkled, the old men came
To count the gains of their life-long game.

Tom's bag was full, but 'twas clear to all
That Tom himself was cramped and small.

Poor Jim's subtraction naught had gained,
And a human wreck alone remained.

Jack's face was hard, for the lad had sold
His big warm heart for ten sacks of gold.

Pete?—Aye, it was dear old helpful Pete
Who had won the game in our village street.

N. B.

Tom, and Jim, and Jack, and Pete
Are people whom we often meet.

Frankfort, Aug. 15, 1904.

GEORGE H. MURPHY.

"THROUGH THE RED SEA."

BY MARCIA LOUISE WEBBER.

IT WAS night on the desert; a clear, quiet night with a slight breeze which was refreshing after the burning heat of the day. Above, myriad stars studded the intense blue of the Egyptian skies, and on every side stretched the brown, barren lands of the desert, cut and seamed with cracks like the wrinkled face of a patriarch, while in the distance jagged mountain-peaks stood out black against the heavens. When the Nile flooded these lands in the wet season there was vegetation in abundance, but now all was bare and desolate except for a few palm trees faintly outlined toward the south.

Over these waste lands a mighty caravan was slowly moving, a strange caravan, for among the travellers there were strong men and feeble, young and old, and many women and children; instead of bales of silks and tapestries, precious stones and spices, the packs contained bundles of household clothing and kneading troughs of wood; but stranger than these things, and awful in its sublime glory, there moved in front of the caravan a flaming pillar of fire to guide the children of Israel to the promised land.

Somewhat apart from the others and foremost of the band was a man of noble bearing and acknowledged leadership. He walked slowly, with one hand palm outward behind his back, the other holding a curiously wrought staff. His hands were scarred and heavily-veined as the hands of a laborer, his face was brown and roughened by exposure to sun and wind, and yet when one saw the noble strength in its every line, and the thoughtfulness in the dark, deep-set eyes, he forgot the outward defects and thought only of the pure, lofty soul within.

Suddenly a young girl broke from a group of protesting women and ran lightly over the sand to the man. As he felt her soft touch on his arm, he turned, and his rugged features brightened instantly when he saw the fair face upturned to his.

"Thou wilt tell me the truth, Father Moses," cried the girl, in eager haste. "They say that Sosthes will pursue as soon as he learns that we are gone, and will force thee to give me up. Thou wilt never give me to the Egyptians?"

She scanned his face anxiously.

It grew stern as he replied:

"Aye, Sosthes will pursue, and the whole Egyptian host beside, for the heart of Pharaoh is as a reed blown by every wind. Yet let the enemy come! The Lord God of Israel will preserve His people!"

The voice rang out like a trumpet-tone, and the girl stood

silent, gazing in reverential awe at the man who had talked with his Lord. In a moment the leader turned, and, placing one hand gently on the young head, said:

"Fear not, Eunice, child; thou shalt never be bride of the Egyptian."

He then gently pushed back her head and looked long and earnestly at the fair face, then said, with a satisfied smile:

"Thou art indeed good to look upon. 'Tis no wonder that the soldier loves thee. What says thy Cousin Miriam?"

The girl smiled shyly at him from under lowered lids:

"Cousin Miriam has little use for a pretty face," she replied. "She scolds because I care not for stupid household work."

"Thy cousin is a good woman; thou wouldst do well to obey her," said the other, but his voice was very tender. "Now, child, leave me to my musings."

The girl stooped, kissed the rough hand, impulsively, and then ran back to her friends, while the man resumed his solitary walk.

Late the next day, the Israelites, encamped beside the Red Sea, saw, far in the distance, the enemy approaching. Then indeed, there was terror and confusion; women wept and wailed, little children stopped their play and clung in frightened silence to their mothers, men grew white beneath their tan, and all, terrified and complaining, surrounded their leader.

"Was it for this that thou hast led us all this weary way? Were there no graves in Egypt that we must die in the wilderness? Is it thus that thy God keeps His promises?"

Moses went among them with a great pity in his heart, soothing them as a father would comfort his children.

Then, inspired by a great faith, he went down to the edge of the sea and held his staff out over the waves. The murmurs and the crying ceased, and men held their breath in awe and wonder, for the mighty waters surged slowly back on either side, leaving a dry path through the sea. All night the waters went down, and in the morning the Israelites crossed over on the strange road, while to left and right of them a great wall of water throbbed in its impatience to overwhelm the little host.

At last they stood on the safe shore, looking into one another's eyes, dumb with the wonder of it. Then once more a cry of despair arose, for the Egyptians were pursuing as fast as possible, their heavy chariot wheels sinking into the yielding sand at every step of the horses' feet. Would another miracle come to the rescue of God's chosen people?

Once more their leader stepped to the edge of the water, and held his staff out over the waves; and, with a mighty roar, the impatient sea rushed together again. Then a triumphant song of joy burst from the rescued people: "Sing unto the Lord, for He hath triumphed gloriously; the horse and his rider hath He thrown into the sea. Praised be His Holy Name forever!"

Out in the midst of the sea, a fearful scene of death and destruction was being enacted. Gorgeous chariots were overturned, horses neighed shrilly and plunged madly to free themselves from the yokes, men groaned and cursed and sank, struggling beneath the waves.

Eunice stood looking out over the water, bound by a strange fascination, and thinking with regret of the gallant soldier who had perished with his friends. A gold-brodered crimson mantle drifted to her feet, and she turned away with a sudden rush of tears, while from the bank above, still sounded the triumphant song of joy.

THE CHINESE ARE ODD.

A CHINESE BARBER strops his razor by turning it over on its face instead of on its back.

The Chinese use mats on the ceiling instead of on the floor.

They do not wear their ties around their necks, but around their ankles.

Women ride horseback astride. (So do they in all Asia.)

Ships are launched sideways.

The roof of a house is frequently built before the foundation.

Writing is done with a brush held at right angles to the paper.

A sick person is dressed up in all his finery just before he dies. Dessert is often eaten at the beginning of a meal instead of at the end.

Wines are drunk hot instead of cold.

They think we "Western Devils" are offensively odd, and they are all right.—*The Lutheran.*

ONLY FRIENDS can know what friendship is.—*Bishop Huntington.*

THE CHILDREN are to be the men and women of the future.—*Sel.*

Church Calendar.



- 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. 12—Boston. Choir Festival, the Advent Church Unity Society, Trinity Church. Society of St. Phillip the Apostle, St. Stephen's Church.
14—Boston. Trinity Church, 8 P. M., Girls' Friendly Society.
17—Boston. The Advent, 8 P. M., Church Temperance Society.
19—Boston. Church of St. John the Evangelist, 8 P. M., C. B. S.
20—Boston. 8 P. M., Clerical Union M. D. C. P.
24-27—Providence. Girls' Friendly Society, annual meeting.
Nov. 15—Detroit. Third District Missionary Conference.
16—Dioc. Conv., Albany, Michigan, New Hampshire.

Personal Mention.

THE REV. J. W. ARESON of Chippewa Falls, Wis., has accepted a call to St. Matthew's parish, Bloomington, Ill. (Dio. of Springfield).

THE REV. JOSEPH BAKER of Holy Cross, Cumberland, has been appointed by the Bishop to the church at Rossville, Baltimore Co., Md., and will assume his duties on Sunday, October 23d.

THE address of the Rev. GEORGE WEED BARNHYDT is Wayside Inn, New Milford, Conn.

THE REV. EDGAR CARPENTER of Eastville, Va., has accepted a call to Grace Church, Alexandria, Va.

THE address of the Rev. H. R. CARSON after October 10th will be changed from Franklin to Monroe, La., and papers intended for the Registrar of the Diocese of Louisiana should be addressed accordingly.

THE address of the Rev. F. B. CROZIER is changed to 246 West 135th St., New York City.

THE address of the Rev. GEO. W. DU BOIS is changed from St. Hubert's, New York, to Essex, Essex Co., N. Y.

THE address of the Rev. JOSEPH H. EARP is East Downingtown, Pa., where he is rector of St. James' Church.

THE REV. IRVINE GODDARD, late of the Diocese of Tennessee, has entered upon his duties as assistant to the Dean of Christ Church Cathedral, Louisville, Ky.

THE address of the Rev. G. TAYLOR GRIFFITH is changed to Baker City, Oregon, where he has taken missionary work.

THE REV. R. M. HARDMAN, Ph.D., has resigned the rectorship of Trinity Church, Arkansas City, Kansas, and accepted work in the Missionary District of South Dakota, and will be stationed at Brookings, S. D.

THE REV. DAVID C. HUNTINGTON of Syracuse, N. Y., declines a call to St. Paul's Church, New Albany, Ind.

THE REV. A. G. E. JENNER of Stevens Point, Wis., has resigned his rectorship.

THE REV. R. F. KEICHER has resigned the rectorship of Grace Church, Hartland, Wis., to take effect in November.

THE address of the Rev. E. M. H. KNAPP is changed from Buffalo to 38 Bleecker St., New York City.

THE REV. MARION LAW of Pawtucket, R. I., has received a call to the rectorship of St. James' Church, Milwaukee, Wis.

THE address of the Rev. J. A. MAGGRAH is changed from Lisbon to Grafton, N. D.

THE REV. WM. K. MARSHALL, rector of Trinity Church, Owensboro, has accepted a call to become rector of Christ Church, Bowling Green, Ky., where he is now in charge.

THE REV. WILSON H. MEARS has resigned his charge of Winton Place and Carthage, Ohio, for the purpose of taking a course of study in the General Theological Seminary.

THE REV. ROBERT JOSIAS MORGAN, who is touring in the countries of Scandinavia, expects to arrive in Philadelphia in about two months. Until further notice, he is to be addressed care of Brown, Shipley & Co., 123 Pall Mall, London, S. W., England.

IN OUR last issue appeared the statement that the Rev. E. B. NASH had been appointed rector of St. John's Church, Relay, Md. We beg to correct this statement, having been informed that there is no St. John's Church at Relay, and that Mr. Nash still continues as assistant at St. Paul's Church, Baltimore, Md.

THE REV. HERVEY C. PARKE, JR., has become assistant at Christ Church, Cambridge, Mass. He will also take special work among the Harvard students in connection with St. Paul's Society.

THE REV. W. F. PARSONS has resigned the rectorship of St. Luke's Church, Troy, N. Y., having accepted a call to the rectorship of St. Andrew's Church, Darien, Ga. He enters upon his new work on Sunday, October 9th.

THE REV. WALTER L. SMITH, formerly of Longview, Texas, having accepted a charge in the Diocese of Lexington, entered upon duty in that Diocese, October 1st. Address: Ashland, Kentucky.

THE REV. C. W. SPICER of St. John's Church, Fairview Heights, Cincinnati, has accepted a call to the rectorship of Christ Church, Portsmouth, Ohio.

THE address of the BISHOP OF SPRINGFIELD and Mrs. Seymour during the General Convention, will be the Hotel Touraine, Boston, Mass.

THE address of the Rev. WALTER C. STEWART, late of Bath, Maine, is Hilo, Island of Hawaii, H. T.

THE REV. S. H. SYNNOTT, D.D., has removed from Ithaca, N. Y., to Cooperstown, N. Y.

THE Rt. Rev. BISHOP WALKER has changed his residence from 314 Delaware Ave., to 367 Elmwood Ave., Buffalo, N. Y.

THE REV. JNO. ALBERT WILLIAMS of Omaha, Neb., has been called to the rectorship of St. Luke's Church, Washington, D. C.

DEGREES CONFERRED.

COLUMBIA UNIVERSITY.—LL.D. upon RANDALL THOMAS DAVIDSON, Archbishop of Canterbury.

ORDINATIONS.

DEACONS.

NEW JERSEY.—On Sunday, Sept. 25, at St. Bernard's Church, Bernardsville, by the Bishop of the Diocese, LE ROY URBAN. His brother, the Rev. P. E. Urban, presented him, and his father, the Rev. A. L. Urban, preached the sermon. The newly ordered deacon will remain at Bernardsville as curate to the Rev. T. A. Conover. He has been organist and choir-master there while pursuing his studies at the General Theological Seminary.

PRIESTS.

NEW JERSEY.—On the Feast of St. Michael and All Angels, the Rev. HERBERT WASHINGTON BRUENINGHAUSEN, a recent graduate of the General Theological Seminary, was ordained priest in Christ Church, Trenton, by the Bishop of the Diocese. He was presented by the Rev. Edward J. Knight, rector of the parish, and the Rev. M. Belknap Nash, head of the Associate Mission, preached. These, with the Rev. W. Strother Jones, D.D., and the Rev. J. McA. Harding, united in the imposition of hands. Mr. Brueninghausen is one of the staff of the Associate Mission in charge of the Church of the Holy Cross, Perth Amboy.

OHIO.—In Grace Church, Defiance, Ohio, on St. Matthew's day, September 21st, being an Ember day, the Rev. EUGENE F. BIGLER and the

Rev. THOMAS G. C. MCCALLA (deacons) were ordained to the priesthood by the Bishop of Ohio, the Rt. Rev. William Leonard, D.D. Preacher, the Rev. A. Leffingwell; presenter, the Rev. Canon Orville E. Watson. With these two presbyters were joined the Rev. W. C. Hopkins, D.D., Archdeacon A. A. Abbott, Rev. Louis E. Daniels, and Rev. Otis A. Simpson, in the laying on of hands.

MARRIED.

VINCENT-DAUGHERTY.—In the Church of the Prince of Peace, Gettysburg Battlefield, by Rev. Charles James Wood of St. John's Church, York, Pa., on September 27th at 11 A. M., the Rev. HARRY GRATTAN GUINVERS VINCENT, incumbent of the said church, to ELIZABETH CORNELIA, daughter of the late Cornelius DAUGHERTY, Esq., of Gettysburg.

DIED.

FARRER.—Entered into rest, Sunday, September 11, 1904, in West Pittston, Pa., MARGARET MERRIMAN, wife of John H. FARRER, and daughter of Mr. and Mrs. Friend F. Merriman. Aet. twenty-eight years.

May light perpetual shine upon her.
New York Churchman please copy.

FORRESTER.—Entered into rest, on September 20th, at Pasadena, Calif., the Rev. HENRY FORRESTER, Episcopal Vicar and Resident Representative of the American Church in Mexico, in his 64th year.

"Faithful unto death."

MEMORIAL.

STEVENS GAMBRILL WATERS.

At a meeting of the vestry of St. Luke's Church, Baltimore, Md., held September 28th, the following resolution was passed:

Resolved, That the vestry, in the death of STEVENS GAMBRILL WATERS, who for many years and at the time of his death filled with eminent fidelity the position of vestryman of this church, have experienced a loss which has affected them with sincere sorrow. His interest in the work of the Vestry led him to take an active interest in its meetings, and he was conspicuous in the interest which he took in the work and welfare of the Church. He truly loved the Church, its services and its work. Of deep and unaffected piety, he was an example to others worthy of imitation. Of genial, courteous, and agreeable manners, it was a pleasure to act with him, and his loss will be deeply felt by his fellow members of the vestry, and by the congregation.

OFFICIAL.

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.

SITUATION as companion and helper in Chicago or suburbs. Handy with needle. Plain cooking. Address K., LIVING CHURCH, 705, 153 La Salle Street, Chicago.

POSITION as Managing housekeeper. With oversight of children; Chaperone, or Companion; by a woman of refinement, willing to travel. Address M., care THE LIVING CHURCH, Milwaukee.

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.

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

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

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

ST. LOUIS WORLD'S FAIR.

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

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

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

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 WANTED.

BY The Young Churchman Co., Milwaukee, Wis.: *Hawkstone*; edited by Bishop John Williams.

BOOKS RECEIVED.

GINN & CO. Boston.

Readings in European History. A Collection of extracts from the sources chosen with the purpose of illustrating the progress of culture in Western Europe since the German Invasions. By James Harvey Robinson, Professor of History in Columbia University. Volume I. From the Breaking up of the Roman Empire to the Protestant Revolt. Price, \$1.65.

GEORGE W. JACOBS & CO. Philadelphia.

Wit and Humor of the American Pulpit. A Collection from Various Sources, Classified under Appropriate Subject Headings.

RICHARD G. BADGER. Boston.

Freedom. A Play in Four Acts. By Alice Groff.

Poems and Songs. By J. R. Newell. Price, \$1.50.

LITTLE, BROWN & CO. Boston.

The Mysterious Beacon Light. The Adventures of Four Boys in Labrador. By George Ethelbert Walsh, author of *The Mysterious Burglar*, etc. Illustrated by Arthur E. Becher. Price, \$1.50.

Eight Cousins, Or The Aunt-Hill. By Louisa M. Alcott, author of *Little Women*, etc. Illustrated by Harriet Roosevelt Richards. Price, \$2.00.

Rose in Bloom. A Sequel to *Eight Cousins.* By Louisa M. Alcott, author of *An Old-Fashioned Girl*, etc. Illustrated by Harriet Roosevelt Richards. Price, \$2.00.

THE MARYLAND DIOCESAN LIBRARY. Baltimore.

The Pastoral Use of the Prayer Book. The Substance of Plain Talks Given to His Students and Younger Clergy. By William Pare, Bishop of Maryland.

AMERICAN TRACT SOCIETY. New York.

The Life and Adventures of Jack Phillip, Rear Admiral, U. S. N. By Edgar Stanton Maclay, A.M., author of *A History of the United States Navy*, etc., assisted by Barret Phillip, with an Introduction by Alfred Thayer Mahan, Captain U. S. N. (retired), and Phillip's Own Story of Santiago. Second Edition Re-written and Revised. Illustrated. Price, \$1.50.

LONGMANS, GREEN & CO. New York and London.

Trinity in Unity. Four Lectures on Certain Aspects of the Athanasian Creed, Its Truth and Its Sanctions. Preached in York Minster at the Trinity Season of 1904 by Henry Temple, D.D., Canon Residentiary and Chancellor of the Church and Rector of Oswaldkirk. Price, one shilling net.

HOUGHTON, MIFFLIN & CO. Boston.

The Private Tutor. By Gamaliel Bradford, Jr. Price, \$1.50.

His Majesty's Sloop, Diamond Rock. By H. S. Huntington. With Illustrations. Price, \$1.50.

Nature's Invitation. Notes of a Bird-Gazer, North and South. By Bradford Torrey. Price, \$1.10 net.

Science and Immortality. By William Osler, M.D., F.R.S., Professor of Medicine, John Hopkins University. Price, 35 cents.

E. P. DUTTON & CO. New York.

Mother Thought. Comfort and Cheer for Each Day of the Year. Edited by Charlotte Brewster Jordan. Price, \$1.00 net.

W. A. WILDE CO. Boston.

Select Notes. A Commentary on the International Lessons for 1905. Studies in the Writings of John and Studies in the Old Testament, from Isaiah to Malachi. The Text in the Authorized and Revised Versions according to Holman's System. The Basis for all Grades of Teaching. Explanations of the Text. Light from Many Sources. Library References, for Further Light from Biblical, Literary, and Scientific Sources. References to Paintings and Pictures. Biblical References in Literature. Broad Views of the History, Making the Consecutive Story. Suggestive Illustrations. The Heart of the Lesson. Suggestions to Teachers. Plans of the Lessons. Maps, Charts, Pictures, Chronological Tables. By Rev. F. N. Peloubet, D.D., and Amos R. Wells, M.A. Thirty-First Annual Volume. Boston: 120 Boylston St. Chicago: 192 Michigan Ave.

PAMPHLETS.

Pictorial Milwaukee: Das Illustrirte Milwaukee. Souvenir Album. Fifty Views of Public and Private Buildings, Park Scenes, etc. Price, 25 cents. Milwaukee: C. N. Caspar Co., Book Emporium, 431 East Water Street.

A Manual for Altar Guilds. Published by St. Alban's Church Guild, Washington, D. C. Price, 15 cents by mail.

The Church at Work

NOTES OF GENERAL CONVENTION.

ON THURSDAY, October 20th, at 8 P. M., there will be Solemn Vespers in connection with the meetings of the National Council of the Clerical Union for the Maintenance and Defence of Catholic Principles. Bishop Nicholson of Milwaukee will preside and at the close of the session there will be a reception. On the following (Friday) morning there will be a celebration of the Holy Communion, followed by a business session and luncheon. At 10:30 A. M., Saturday, there will be a solemn Requiem under the auspices of the Guild of All Souls for the repose of those members of General Convention who have died since 1901.

A SPECIAL choir festival will be held in the Advent, October 12th, Mr. S. B. Whitney, conductor. The best choirs will be represented, including St. Paul's, Emmanuel, and the Advent, Boston, St. Paul's, Brookline, and Christ Church, Cambridge.

A CORPORATE Communion of the officers and members of the Society of St. Philip the Apostle will be celebrated in St. Stephen's Church, Florence St., on Wednesday, October 12th, at 8 A. M. It is hoped that the Bishop of Pittsburgh, Honorary President, will be the celebrant. The Bishop of Connecticut will deliver the address. By the kindness of the clergy of St. Stephen's, breakfast will be

provided in the parish house, and this will be followed by a business meeting in the interests of the Society.

VISITING PRIESTS at the General Convention who desire to celebrate Holy Communion can have the use of an altar at any of the following churches, by making arrangements beforehand with the rector: Church of the Advent, Brimmer St.; Church of St. John Evangelist, Bowdoin St.; St. Stephen's Church, Florence St.; Church of the Messiah, St. Stephen St.; All Saints' Church, Dorchester; St. Luke's Church, Chelsea; St. John's Church, Roxbury; St. Augustine's Church, Phillips St.; St. Martin's Church,

W. Lenox St.; Emmanuel Church, Somerville; St. Mark's Church, Grove Hall; St. James' Church, West Somerville; St. Margaret's Church, Brighton; Christ Church, Cambridge.

GIRLS' FRIENDLY SOCIETY.

THE WORK of the Girls' Friendly Society was started in the Hawaiian Islands in February 1903, and has made rapid progress, showing that it fills a real need. The three branches in the Islands will be represented at the coming meeting of the G. F. S. A. to be held in Providence, October 24th to 28th, by Miss Van Holt, who will represent Deaconess Drant of Honolulu, who is at the head of the work there.

Interesting letters have recently been received, commending to the care of the home Society Miss Sarah En Lung Chung, a young Chinese girl who is coming to New York to take a four years' course of training at the Deaconess School, the first Chinese woman to leave the Islands for the purpose of obtaining systematic instruction in Church work.

Miss Chung is a communicant and has done faithful work in her home branch of the G. F. S. in Honolulu. She has a good education, and is personally attractive. She will be warmly welcomed by the members and associates of the G. F. S. in America.

G. F. S. ASSOCIATES who have purchased tickets on the certificate plan for the General Convention, and who desire to attend the meetings of the Girls' Friendly Society in Providence, may take advantage of the concession in fares by leaving their certificate on deposit in Boston, and purchasing local tickets between Boston and Providence, returning to Boston in time to lift the certificate—not later than October 31st, that being the last date on which tickets will be issued on certificates.

GUILD OF ALL SOULS.

UNDER the auspices of the Guild of All Souls, a Solemn Requiem Mass will be sung in the Church of the Advent, Boston, on Saturday, October 22, 1904, at 10:30 A. M., for the repose of the souls of the members of the General Convention of 1901, who have departed this life, the Rev. E. A. Larrabee, clerical deputy from Chicago and President of the Guild, officiating.

ALASKA.

P. T. ROWE, D.D., Miss. Bp.

Work at Juneau—Douglas.

THE CHURCH in Juneau is quietly progressing along the lines of a city parish church. The church building is a structure of wood. It is completely furnished, and the interior distinctly impresses one by its Churchly appearance. The priest in charge, the Rev. C. A. Roth, is also chaplain of the Federal jail, to which all prisoners for south-eastern Alaska, who have been sentenced to terms longer than sixty days are sent. This work is a very gratifying and sustaining one and cannot but be productive of good.

Bishop Rowe preached and administered Confirmation on the Fifteenth Sunday after Trinity and also preached in St. Luke's Church, Douglas, another mission under the care of the priest in Juneau. Here a new wooden altar has just been placed in the sanctuary. It is the work of a local carpenter, and is excellently made. One of the communicants of the mission, Mrs. Elmer Smith, burned in the centre panel of the altar the symbol I. H. S. and in the end panels the symbols X. P. and A. Ω The burning was beautifully done and is a credit to the mission. A new brass cross rests on the retable with two brass candlesticks on either side. The sanctuary and chancel have lately been covered with a rich red moquet carpet. The church with its new carpet and furniture

reverently impresses one as he enters therein, so much the more after its former desolateness.

The mission is small in numbers, but the people are faithful and willing helpers both for its spiritual as well as for its material progress.

ALBANY.

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

RICHARD H. NELSON, D.D., Bp. Coadj.

Clerical Retreat Arranged.

ON THURSDAY, December 1st, there will be a retreat for the clergy of the Diocese. The Rt. Rev. C. H. Brent, D.D., Bishop of The Philippine Islands, will be the conductor. The day had been arranged primarily for the clergy of the Diocese, but priests from other Dioceses will be welcome. Compline will be said in the choir at 9 o'clock on the evening previous, November 30th. Breakfast and luncheon will be served in the guild house on the day of the Retreat to those who indicate beforehand their purpose to be there. No provision is made for sleeping accommodations. The time-table is as follows:

Wednesday, Nov. 30, 9:00 P. M., Compline.

Thursday, Dec. 1, 7:00 A. M., Celebration of the Holy Communion.

10:00 A. M., Matins and first Address.

12:30 P. M., Instruction and Intercessions.

3:00 P. M., Second Address.

5:00 P. M., Third Address.

5:30 P. M., Evensong.

Any special intercessions to be used at the noon service will need to be sent to the Dean as early as possible before matins on Thursday. The conductor will be free between services.

CENTRAL NEW YORK

Bishop Huntington's Will—Watertown.

THE WILL of the late Bishop Huntington has been admitted to probate in Syracuse.

The Bishop's estate is valued at about \$35,000. His books, pictures, statuary, etc., in his home here, are left to his widow and four children, George Putnam, Arria Sargent, James Otis Sargent, and Mary Lincoln Huntington. To his widow he leaves his silver and furniture of his homes here and in Hadley, Mass., as well as the gold cross he wore since his consecration as Bishop. To his son George, who died on the same day as his father, he leaves his diplomas, copies of manuscript, his gold watch and any interest accruing by copyright from the sale of books or other publications. To his daughter Arria is left his official seal ring and the gold chain he commonly wore about his neck. To his son James are left his vessels for the private celebration of Holy Communion, and any one of his canes. His daughter Ruth gets another seal ring, his gold studs and his Alpha Delta Phi pin. His daughter Mary gets a seal ring bearing the figure of a mitre, his diamond ring and a compass he wore on his watch chain. To his "good friends" Thomas E. Pattison and his wife, Edith, the Bishop's god-daughter, are left, "as slight tokens of my esteem and affection," a pair of sleeve buttons given him by his classmate, Mr. De Forest, and a black cross prepared for use in the chancel of Emmanuel Church of Boston. All other ornaments and the residue of his property go to Mrs. Huntington, to be divided at her death equally among the surviving children.

A LETTER from the rector of Trinity Church, Watertown, the Rev. J. Sanders Reed, D.D., to his congregation, dated October 1st, reminds them that on that date eleven years had elapsed since he assumed the rectorship of the parish. A statement of the work of that period follows, an interesting item of which is the following: "\$16,523.91 has been raised for missions in the Diocese; \$20,998 has been contributed toward the for-

eign and domestic missionary work of the Church; \$8,449.68 has been given toward the erection of a parochial mission church, which has since been set off, and as the Church of the Redeemer, is now independent; a mortgage of \$1,200 on another parochial mission building has been cancelled and St. Andrew's, Glen Park, released from debt, and an endowment of eighteen village lots secured; a third parochial mission building, the Church of St. Lawrence, Alexandria Bay, having been cleared of all incumbrance, has been handed over to the diocesan authorities; the parish of Trinity Church, Great Bend, has been placed under the pastoral and spiritual supervision of your rector, and is regularly served; four missionary scholarships (in Africa, China, Japan, and the West, respectively) have been established and are now supported by the Lenten offerings of the Sunday School; \$2,141.90 has been contributed toward the support of the aged and infirm clergy of the Diocese."

This is in addition to amounts raised for local work.

CENTRAL PENNSYLVANIA.

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

Fire at Lewistown—Archdeaconry at Shenandoah—Anniversary at Lancaster.

THE RECTORY of St. Mark's Church, Lewistown (Rev. F. T. Eastment, rector), was considerably damaged by fire on Saturday afternoon, September 17th. The flames were caused by sparks from a passing locomotive.

THE ARCHDEACONRY of Reading were the guests of All Saints' parish, Shenandoah, at its fall session, held September 26th and 27th. The Church people here are rejoicing over the return of their former rector, the Rev. George W. Van Fossen, who, after a ten years' absence from the Diocese, returns to assume the work which for over six years he did so successfully.

Archdeacon Thompson presided at the sessions, and there were about twenty of the clergy present. A most encouraging feature was the large attendance of the laity, especially at the early Eucharist and the evening meetings. A feature was the Quiet Hour at noon of Tuesday, conducted by the Archdeacon, whose admirable addresses upon "God's Prophets, the Call, the Message, the Power," made a deep impression. An essay was read by the Rev. J. M. Page of Lebanon: "A Talk to the Clergy about Building Churches"; an exegesis by the Rev. S. U. Witman, Ph.D., and a paper by the Rev. A. A. Bresee of East Mauch Chunk on "The Religious Outlook of the Twentieth Century."

THE 50TH ANNIVERSARY of the consecration of St. John's Church, Lancaster, and sixth of the rectorate of the Rev. W. F. Shero, occurred Sunday, September 25th. There were large congregations at all the services. At the High Celebration, Archdeacon Radcliffe was the special preacher, and at Evensong, the Rev. F. W. Warden. A very handsome cope, made and given by people in the parish, was used in the procession at the morning and evening services for the first time.

CHICAGO.

WM. E. McLAREN, D.D., D.C.L., Bishop.

CHAS. P. ANDERSON, D.D., Bp. Coadj.

City Notes.

A GOOD NUMBER of men from the Diocese have been in attendance at the Convention of St. Andrew's Brotherhood in Philadelphia. The delegation travelled from Chicago in a special car. It is hoped the Convention may be persuaded to accept Chicago's invitation to hold the next session here.

THE ANNUAL parish festival was observed at St. Joseph's, West Pullman (Rev. O. W. Gromoll, priest in charge), on Sunday, September 25th. A very strong sermon on the

Catholicity of the Church was preached by the Rev. H. C. Robinson, curate of Grace Church, Chicago.

A SERIES of Missionary Talks, under the auspices of the Junior Auxiliary, are planned for November 1, 2, and 3, at the Church Club rooms. Bishop Anderson will deliver an address, as also will Mrs. J. H. Hopkins. It is hoped that several Missionary Bishops will be able to be present. In connection with the Talk there will be a missionary exhibit from Alaska and Porto Rico.

THERE WERE presented to St. George's Church, Grand Crossing, Chicago (Rev. W. T. Sumner), on Sunday last, a very handsome pair of Eucharistic candlesticks from the Confirmation class, and a marble font of simple and dignified design as a private memorial. They were blessed by Bishop Anderson, who was present to confirm the second class during the year.

CONNECTICUT.

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

Rectory at Oxford—Anniversary at Bristol—Notes.

AN OCCASION of rejoicing in St. Peter's parish, Oxford, was the recent opening of a rectory. At mid-day on Thursday, September 22nd, a brief service of benediction was rendered by the Rev. George H. Buck, Archdeacon of New Haven. This was followed by an abundant collation, served to clergy and people.

At 3 o'clock, a service was held in the church, when an historical paper was read by the rector, the Rev. Theodore M. Peck. An address was delivered by Mr. Woodford, a former rector. Archdeacon Buck gave an address of congratulation. A letter of regret at enforced absence, was read from the Bishop of the Diocese.

The property was acquired through the efforts of the rector, aided, in very great degree, by a zealous woman of the parish, who had long hoped for the supply of the need.

THE 150TH ANNIVERSARY of the Church in New Cambridge and the 70th anniversary of Trinity Church, Bristol, was duly observed on Friday, September 23d. It was also the anniversary of the ordination to the priesthood of the rector, the Rev. William Henry Morrison. At 7:30 A. M. the Holy Communion was celebrated by the rector. At 11 o'clock there was a second Eucharist, with the Bishop of the Diocese as celebrant. He was assisted by the rector, the Rev. Dr. Harriman, Archdeacon Bodley, and Mrs. Hoskins. An address of congratulation was delivered by the Bishop. He was followed by a former rector, the Rev. William Everett Johnson of the Church of the Redeemer, New York. A luncheon was served in the parish rooms.

A large number of clergy and laity were in attendance.

In the afternoon a fitting welcome was extended by the rector, who called upon the Bishop to preside. A valuable paper was read by the Rev. Samuel Hart, D.D., on "The Ancient Church," the story of the struggles of Churchmen in the early days. An address was given by the Rev. Harry I. Bodley, Archdeacon of Hartford. The next speaker was Judge Peck, the historian of the Congregational society of the town. A sketch of the parish was then read by the Hon. Adrian J. Muzzy, many years the clerk. An address was also delivered by Dr. Goodenough, the local Methodist pastor.

A business meeting of the Hartford Archdeaconry was held before the second morning service. The Church in Bristol, which includes St. John's chapel, Forestville, has shown a marked advance under the present rectorship.

THE CORNERSTONE of the parish house for All Saints' chapel, New Haven, was laid on St. Matthew's day by the Bishop of Newark, acting for the Bishop of the Diocese.

All Saints' is connected with Trinity parish and is under the care of the Rev. William P. Downe, one of the curates. The parish house is the gift of Mrs. Boardman and her sister, to whom the Church in New Haven is indebted for many benefactions. Bishop Lines was assisted by the Rev. Dr. Baker of Trinity, and the Rev. Mr. Means of St. John's.

THE BERKELEY DIVINITY SCHOOL has entered upon its 51st year. At Evening Prayer on September 20th, in the absence of the Dean, the address was given by the sub-dean, Dr. Hart. Dean Binney, who has been abroad, has sailed for home. The number of the students is the same as last year.

DULUTH.

J. D. MORRISON, D.D., LL.D., Miss. T'p.

City Notes.

THE GRADUATION exercises of St. Luke's Hospital, Duluth, were held in St. Paul's Church, on Thursday, September 29th, an unusually large congregation being present. All the city clergy were in the chancel. The Rev. Irving P. Johnson of Minneapolis delivered an eloquent and instructive address, after which the Rev. Dr. Ryan presented the diplomas to the five young ladies who formed the class.

HOLY APOSTLES' CHURCH, Duluth (Rev. Roderick J. Mooney, priest in charge), has been reopened after having been tastefully painted and decorated, a new carpet having been laid on the floors, a new system of lighting introduced, and a substantial heating plant installed. The people enter on the fall work with renewed energy.

ST. JOHN'S CHURCH (Rev. H. S. Webster, rector), has been newly painted and many improvements made. A large choir has been organized and is now in course of training. They will be vested. Some handsome brass vases and a brass cross have been placed on the altar in Trinity mission.

THE EXTERIOR of St. Luke's Church is being painted and the grounds around the building graded.

FOND DU LAC.

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

Chalice at Ripon—Old Catholic Work at Gardner.

A NEW CHALICE has been put in use at St. Peter's Church, Ripon (Rev. A. Parker Curtis, rector), in memory of the late Rev. O. S. Prescott, sometime rector of the parish. It is of solid silver, gilt, ornamented with five engraved medallions of saints and with various ornaments of differently colored gold.

THE 15TH OF AUGUST, says *St. Peter's Magazine* (Ripon), is always a joyful festival at the Church of the Precious Blood (the Old Catholic Mission), at Gardner. The rector had the privilege of being present this year. He was there also for the Sunday preceding, together with Archdeacon Fay and Rev. Brother Louis. As there was no organist, the rector played at the services. On Sunday the services were in French, except *Credo, Sanctus, Benedictus, and Agnus*. Father Fay preached morning and evening in English. On the morning of the Feast, at the end of the English High Mass, a procession was formed of the clergy, acolytes, and entire congregation down the church path to the road, along the road to the churchyard gate, and to the great Cross in the midst of the graves. An altar had been erected here and the Sacrament was placed upon it, and Father Fay again preached to the people gathered about. After the sermon, the Benediction of the Blessed Sacrament was given. It was a beautiful sight, the kneeling throng among the graves (there were about sixty men at the service), the canopy held over the Sacrament by the trustees of the church, the veiled girls scattering flowers, the two thurifers, and over all the brilliant sunshine of a perfect day. Everyone sang, as the music of the service was in French, Latin, and English, so all found something familiar.

At night the vespers was in English and Father Fay preached in French. It was a most devout and holy joy that filled the hearts of all, happy in the solemn observance of the day and the presence of their beloved father, Pere Gauthier among them again, to leave them, they hope, no more.

HONOLULU.

H. B. RESTARICK, D.D., Miss. Bp.

Cornerstone in Honolulu—The Schools.

THE CEREMONY of laying the cornerstone of the new buildings—a church and parish house—for St. Elizabeth's, a mission work for Hawaiians and Chinese in Honolulu, took place on Sunday afternoon, September 18th. There were present and assisting in the ceremony, the Rev. Mr. Osborne of St. Clement's, Rev. Mr. Simpson of St. Andrew's, Rev. Mr. Kong Yin Tet of St. Peter's, members of the various choirs and congregations of the city churches, the cadets of St. Andrew's, the cadets of St. Elizabeth's, the young ladies from the Priory School, together with teachers and members of the various organizations. Forming in line these companies, with banners flying and carrying the American, Chinese, and Hawaiian flags, marched to the grounds, and formed a hollow square about the spot, presenting a beautiful and dignified appearance. The organist of the Cathedral led in the rendering of appropriate hymns. In the absence of the Bishop, who had al-



TRINITY CHURCH AND RECTORY, BRISTOL, CONN.

ready sailed for the mainland to attend the General Convention. The Rev. W. E. Potwine, chaplain of St. Elizabeth's House, officiated at the ceremony, assisted by the city clergy.

The group of buildings to be placed on the premises, all being the gift of a generous layman of the Church in Southern Ohio, will consist of a church, a parish house, and a rectory. The parish house, a two-story building, will be fitted up for extensive and important educational work among the people of that part of the city, who are largely Hawaiians and Chinese. A night school for Chinese has been in operation for more than a year, with over a hundred names of Chinese enrolled who are, without exception, enthusiastic and loyal to the school, and who are steadily feeling their way into the Christian Faith.

The present flourishing condition of this mission work is the result of the untiring and devoted efforts of Deaconess Drant, who has recently returned to the Islands from an extended visit to the mainland in search of rest and recuperation. It is expected that the entire "plant" will be ready for occupancy by Christmas-tide, where, under God's blessing, it is confidently expected a far-reaching influence will be exerted in this needy field.

THE PRIORY, a school for Hawaiian girls, has opened another year of work with Miss Marsh as Principal, and with an efficient corps of helpers. The Iolani College for Hawaiian boys, on adjoining grounds, under the principalship of the Rev. Mr. Fitz, has also begun another year of work. Both of these institutions will be greatly strengthened by the ministrations of Deaconess Sands, who recently arrived from New York and who has been assigned to the duty of assisting in Hawaiian work.

INDIANAPOLIS.

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

Missionary Rally Arranged.

A MISSIONARY RALLY will be held in the sea city about December 1st, when it is hoped that a number of the Missionary Bishops and others may be present. The determination was made at a gathering of Churchmen on invitation of Bishop Francis, on the evening of September 21st, the fifth anniversary of the consecration of the Bishop.

IOWA.

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

Damage at Oskaloosa.

IN A RECENT heavy wind storm at Oskaloosa, some damage was done to St. James' Church (Rev. W. H. Frost, rector), and the chimney of the guild hall was blown through the roof, thus doing considerable damage.

KANSAS.

F. R. MILLSAUGH, D.D., Bishop.

Memorial Window at Newton.

A WINDOW in memory of the late Rev. Dr. Beatty has been placed in St. Matthew's Church, Newton, of which Dr. Beatty was rector for a number of years, and was unveiled on the evening of September 17th. A number of visiting clergy, including the Bishop, were present at the service. A sermon was preached by the Rev. I. E. Baxter, rector at Lawrence.

KENTUCKY.

Diocesan Notes.

IT IS SAID that the Rev. Dr. Lloyd will give his answer to the Diocese in regard to his election as Bishop Coadjutor on Wednesday, October 5th.

THE REV. W. K. MARSHALL entered upon his duties as rector of Christ Church, Bowling Green, on the first Sunday in October, where his coming has been anxiously awaited

by the people of the parish, who gave him a cordial welcome. His removal leaves Trinity parish, in the very important city of Owensboro, vacant. Owensboro has a good church building, a small rectory, about one hundred communicants, and some 15,000 inhabitants, thus offering a good field for an active, hard-working priest.

MAINE.

ROBT. CODMAN, D.D., Bishop.

The Archbishop at Bar Harbor.

THE PRESENCE of the Archbishop of Canterbury at St. Saviour's Church, Bar Harbor (Rev. S. H. Green, rector), has already been noted. Fuller particulars show that there were present in the chancel, beside the Archbishop, the Bishops of Massachusetts, Washington, and Maine. The English Primate was vested in the scarlet Convocation robes, and his crozier was borne before him. The service was the Holy Eucharist alone, the Archbishop being celebrant for the first time on American soil and according to the American Book of Common Prayer. The Bishop of Massachusetts was epistoler and the Bishop of Maine gospeller, the latter also being preacher. The Archbishop pronounced the benediction, holding his crozier in his hand. The music, which was well rendered by the vested choir, was Stainer's service, including the *Agnus Dei* and *O Salutaris Hostia*. A reception was tendered the Archbishop and Mrs. Davidson on the church lawn on Monday evening.

At the western end of the lawn a framework was erected, draped about which were the American and English flags, with a cross of oak raised above, signifying that the religion of Christ is a Catholic religion, and the Cross of Christ stands above all flags of Christian countries.

At 4:30 the rector and vestry met the Archbishop at the entrance of the cloister and escorted him to a position in front of the flags and cross. Here he received the guests, most graciously shaking all by the hand, and frequently putting his hands on the heads of the children. Mrs. Davidson arrived later and took her place by the Archbishop's side. Just as the Archbishop was leaving, a canoe-shaped basket made of birch bark, filled with sweet peas, was handed to him in the name of one of the oldest members of the parish.

MASSACHUSETTS.

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

Boston Notes—Visiting Preachers—Woman's Auxiliary—Several Bequests.

THE BISHOP OF FOND DU LAC preached last Sunday at the Church of the Advent on the subject "Church Principles and Church Parties." Bishop Weller, Coadjutor of the same Diocese, gave a quiet day in the same church, on Tuesday, for clergymen who wished to make that spiritual preparation for General Convention, and it was a pleasure to observe how large a number were present and took a devout part in the appointed exercises.

VISITING PREACHERS were found at many of the Boston churches last Sunday. The Bishop of Ripon, England, Dr. Boyd Carpenter, spoke in Trinity Church on "The Blessings of the Peace Congress." The Bishop of Hereford, England, Dr. Percival, spoke on the same subject in Emmanuel Church. The Bishop of Southern Brazil was at St. John's Church, Beverly Farms, in the morning, and at St. Peter's, Beverly, in the evening, and spoke in both places upon the missionary conditions within his jurisdiction.

THE WOMAN'S AUXILIARY attended a special celebration of the Holy Communion on the feast of St. Matthew in St. Paul's Church. Prayers were said for the members, and all women missionaries and their work,

and for a blessing upon the "United Offering."

THE REV. W. M. PARTRIDGE of St. Paul's, Peabody, observed the anniversary of his ordination to the priesthood on the evening of Michaelmas. His brother, the Bishop of Kyoto, preached the sermon.

THE MISSION at Medfield will soon leave its old quarters in the hall where services have been held for three years, and occupy the church building which will be completed on All Saints' day.

THE WILL of Mrs. Sarah E. Kempton Potter leaves a legacy of \$10,000 to St. Luke's Home for Convalescents, Roxbury, \$25,000 to Children's Hospital, and \$25,000 to the Convalescent Home of this institution. Both are under the charge of the Sisterhood of St. Margaret.

MICHIGAN.

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

A Coadjutor to be Elected—Woman's Auxiliary—Sunday School Institute—Detroit Notes—Convocation at Flint.

ACCORDING to the reports of the daily papers, Bishop Davies will ask for the election of a Coadjutor at the coming diocesan Convention in Detroit, November 16 and 17.

THE DIOCESAN Woman's Auxiliary met at St. James' Church, Detroit (Rev. S. W. Frisbie, rector), on St. Matthew's day. After the business meeting, a quiet day service was held; the addresses were given by the Rev. Dr. Charles E. Woodcock of St. John's Church, Detroit.

ON SUNDAY, October 2nd, the members of St. Matthias' Church assembled for worship for the first time in their recently completed church building (the Rev. W. S. Watson, rector).

THE ANNUAL meeting of the Detroit Sunday School Institute was held at St. John's Church and parish house, September 26 and 27, and was one of the best in every way ever held here. The sermon was given Sunday afternoon, September 25th, in St. John's Church, by the Rev. Dr. Oberly of Christ Church, Elizabeth, N. J. Monday afternoon, a paper by the Rev. S. S. Marquis, St. Joseph's Church, Detroit, on the Chautauquan system of study for Sunday School teachers and scholars; after which Rev. Dr. Oberly gave an object lesson in catechising. In the evening, Prof. R. M. Wenly of the University of Michigan gave an address on Teaching. This was followed by a talk on the same subject by Dr. Oberly. Tuesday there was a celebration of the Holy Communion at 10:30. A business meeting followed till 12:30. In the afternoon, the Rev. Dr. Maxon of Christ Church, Detroit, gave a description of the New York Sunday School Commission's text books. The Rev. R. T. W. Webb of Grace Church, Mt. Clemens, described the Sulpician method. A question box was answered by Dr. Oberly. The discussions were generally participated in and great interest was manifested. The institute closed by an informal social evening in the parish house.

THE DIVORCE subject was discussed considerably last winter by the Detroit Clericus. As a practical outcome, a paper was drawn up in the form of a pledge, whereby the signer promised not to perform a marriage ceremony for divorced persons. This paper was sent to the different religious societies. It has recently been learned that ministers of certain denominations who have hitherto performed such ceremonies, now refuse to do so, and give this pledge as a reason for refusing.

THE NEW ORGAN at St. John's Church, Detroit (Rev. Dr. C. E. Woodcock), was

dedicated and used for the first time, Sunday, September 18th.

THE FALL MEETING of the Central Convocation was held in St. Paul's Church, Flint (Rev. Dr. W. Dudley Powers, rector) on Tuesday and Wednesday, September 27th and 28th. There was a sermon by the Rev. C. L. Ramsay of Alma, and one by the Rev. Carl G. Zeigler, Emmanuel Church, St. Louis. Papers were read on "The Divorce Question and the new Canon," Rev. Dr. Powers, discussion led by Rev. Dr. Hall; "The Church Catechism in our Sunday Schools," Rev. John Munday, discussion led by Rev. B. J. Baxter. In the evening there was a missionary meeting and the Missionary Apportionment was discussed. Rev. Dr. Sayres spoke on, "Its Justification"; Rev. J. T. Ewing on "Its Application," and Dean Munday on "Its Results."

MICHIGAN CITY.

JOHN HAZEN WHITE, D.D., Bishop.

Opening of Howe School.

HOWE SCHOOL opened its twentieth year at Lima last week. The school was opened for the first time in 1884 by Mrs. John B. Howe, who only five months ago passed to her rest. In the beginning the school had but two students, now its number is 130. The great increase in patronage is due largely to the efforts of the present rector, the Rev. J. H. McKenzie. The students come chiefly from Chicago, Indianapolis, and Cleveland, although twenty states in the Union are represented. Bishop White of Michigan City and the Rev. F. M. Banfil of South Bend were present at the opening exercises. The completion of the beautiful chapel and new rectory has added greatly to the facilities of the school. The ideal of the school has been from the beginning the promotion of sound learning and Christian education, and as a consequence none but well-bred boys are admitted.

MILWAUKEE.

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

Nashotah—Three Deaths—Superior.

NASHOTAH HOUSE opened on All Angels' day with a solemn Eucharist, at which the Bishop delivered the address. Sixteen new students were entered, of whom seven are ready for the Seminary, and the remainder will take an appropriate course. The junior class numbers eleven students, and there are 41 in residence in all, with others expected.

TWO RECENT deaths have fallen heavily upon two parishes in the Diocese. Mr. John William Squires, for many years the senior warden of Christ Church, Eau Claire, a man held in high esteem in the whole community, died suddenly last week. Mr. Squires was a business man of great energy and widely known throughout northern Wisconsin, and as widely respected. He was a strong, even an enthusiastic, Churchman, and served the Church both in Eau Claire and Chippewa Falls with unflinching devotion. His funeral was conducted from the parish church by the rector, the Rev. F. H. Stubbs. At least 200 of the business men of that community were in attendance.

Judge E. B. Bundy, for a long number of years the junior warden of Grace Church, Menomonie, died this present week after a long illness, at the age of 71. Judge Bundy was for 19 years on the judicial bench in Dunn county, and was a man of sterling character and upright life. He was an intelligent and loyal Churchman, always found faithful in every duty. The senior warden of this parish, the late Judge Macaulay, also died a few months ago. Judge Bundy was buried from the parish church in Menomonie, the rector, the Rev. Charles Wm. Turner, conducting the services.

ON SATURDAY, September 24th, Dean, son of D. B. Merrill, Treasurer of the Church of the Redeemer, Superior, was returning from a day's hunt with a chum, when, on going through a barbed-wire fence, the gun was discharged and killed him. It is supposed the trigger was caught in some way in the fence and discharged the gun, the contents of the barrel lodging in Dean Merrill's head, he having passed through first. Dean was 11 years old and a member of the choir and Sunday School, and in every way considered by all who knew him to be a most exemplary boy. His parents are almost heart-broken, and are the subjects of the sympathy of the whole congregation as well as the community at large.

ARCHDEACON E. P. WRIGHT has returned from Superior and is at his post as chaplain of the National Home, D.V.S. During his four weeks' stay he officiated at the Church of the Redeemer, Superior. Mr. Argus, who will be in charge, arrived before he left, and had taken hold of the work very effectively.

MINNESOTA.

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

Death of Rev. Charles Holmes.

THE REV. CHARLES HOLMES died Tuesday, September 27th, from general paralysis. For the past two years his health has been on the decline. Three months ago he was compelled to give up all parish work. For the past thirteen years he was the faithful and self-sacrificing rector of the Church of the Ascension, St. Paul, one of the most difficult parishes in the city on account of the mixed population in the neighborhood.

Mr. Holmes was 63 years old and was born in England. He came to the United States 41 years ago, and was ordained in Kansas by Bishop Vail. He was engaged 14 years in mission work in Kansas and then became rector of Christ Church, Delavan, Wis., where he remained 11 years. He removed to St. Paul in 1891, and became rector of Ascension Church. During the past 10 years he had been also rector of St. Mark's mission at Highwood. He is survived by a widow and five children; C. W. Holmes, F. B. Holmes, and Misses Gertrude, Grace, and Blanche Holmes.

A Requiem Celebration of the Holy Eucharist was held in the church Friday morning, the Rev. Dr. W. P. Ten Broeck celebrant. The body lay in state in the church from 11 A. M. until 2 P. M., then the Office of the Dead was rendered. The clergy of the Twin Cities gathered around the coffin and chanted the Psalms antiphonally. Bishop Edsall spoke of the deceased priest's loyalty and faithful discharge of the priestly office. The Rev. Messrs. Purves, Shutt, Haupt, Ten Broeck, Jr., Stowe, and Wilkinson were the pall-bearers.

On returning from the cemetery, the Rev. Dean Purves, on behalf of the Bishop consecrated the grave of Kathleen Shutt, twin daughter of the Rev. C. Herbert Shutt; after which the clergy knelt at the grave of the late Bishop Gilbert and offered up prayers for the repose of his sweet soul.

MISSOURI.

D. S. TUTTLE, D.D., LL.D., Bishop.
EDWIN S. LINES, D.D., Bishop.

Woman's Auxiliary.

THE WOMAN'S AUXILIARY in St. Louis will attend a special celebration of the Holy Eucharist in the chapel of Christ Church Cathedral on Thursday morning, October 6th, at the same time the formal service for the national organization is being held in Boston, at which latter the United Offering of the women is to be presented.

NEWARK.

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

Maplewood.

THE RESIGNATION by the Rev. H. K. Bicker of the charge of St. George's, Maplewood, closes up an official record so unusual and so unselfish in character that it merits special mention. Mr. Bicker had served honorably as an officer in the Civil War, and had subsequently engaged in mercantile life. His Christian zeal found coveted opportunity in the work of lay services at Greenville, N. J. After two years' study he was ordered deacon June 26, 1885, and in October 1893 he founded the mission of St. George's in Maplewood, where he built a handsome and well-appointed stone church, and gathered a congregation of representative families, many of whom had been affiliated with the surrounding denominations. During these 11 years there have been 50 Baptisms and 65 Confirmations, and \$12,000 have been expended for Church purposes, the last dollar of indebtedness having been paid last December. An excellent vested choir, and a reverent congregation have developed a spirit and type of Divine Worship that have exerted a permanent influence on the entire community, and the pastoral labors of Mr. Bicker have endeared him to all the people. All this work has been a labor of love, as he has not only never received one penny for his services, but he has also contributed of his own means, so that he may say with St. Paul, that "these hands have ministered to my necessities and to those who were with me."

Bishop Lines having decided that a priest is now needed for the work, Mr. Bicker has graciously retired from his own work to the unanimous regret of all his people, and the Rev. Mr. Taylor of Connecticut has been called to the rectorship.

NEBRASKA.

GEO. WORTHINGTON, D.D., LL.D., Bishop.
ARTHUR L. WILLIAMS, D.D., Bp. Coadj.

Omaha Notes—Florence.

BROWNELL HALL has reopened with the largest number of pupils in its history. Special services in connection with the reopening were held on St. Matthias' Church, Sunday, September 25th, with a sermon by the Rev. Philip G. Davidson, chaplain of the school and rector of St. Matthias', and an inspiring address by Bishop Williams.

THE REV. FRANCIS S. WHITE, who for several years has been priest in charge of St. Andrew's Church, Omaha, has accepted a call to Trinity Church, Atchison, to which he will go in the latter part of November. Mr. White has done excellent work at St. Andrew's and his removal to Kansas is keenly regretted not only by the members of his parish, but also by a large circle of friends on the outside. In addition to his parish work he is editor of the excellent diocesan paper, *The Crozier*, Secretary of the Standing Committee, and one of the examining chaplains of the Diocese.

The unusual recognition of a full-column editorial in the *Omaha World-Herald* was given to Mr. White on the occasion. His excellent work in that parish is appreciatively recited, and the editorial says:

"That he has won the hearts of big ones and little ones is not because he is eloquent, although he is eloquent; not because he is forceful, although he is forceful; he has earned the love of all who know him because he has demonstrated that he has devoted his life to the welfare of his fellows. The same energy with which he has preached the old-time religion, the same energy with which he has called men to the Master whom he serves so well, the same energy he has exercised in the ordinary affairs of the clergyman's work, he has put into the athletic sports with the boys of his church and in the organization of clubs and societies. If it be true that 'he prayeth best who loveth best all

things, both great and small, then it may not be doubted that the prayers of this talented clergyman must be of the finest order."

THE CLERGY HOUSE, formerly built for and occupied by the priests of the Associate Mission, Omaha, has been turned over by Bishop Worthington to St. John's Church for a rectory. It is undergoing repairs and improvements. The Rev. Lucius D. Hopkins is doing good work at St. John's. He also has charge of the County Hospital, which institution alone furnishes work enough for one priest.

THE REV. PHILIP S. SMITH of St. Mark's, Florence, has returned from a six weeks' vacation in Canada and the East. The Rev. William H. Moor, General Missionary of the Diocese, has just returned from a month's vacation spent with his father in Toronto. Bishop Williams returned on September 17th from his summer cottage at Richard's Landing, St. Joseph's Island, Canada, where he and his household passed two happy and restful months. While there, Bishop Williams built with his own hands a beautiful little oratory in which he held regular services, attended by the people in that vicinity.

HARVEST HOME services were held in St. Mark's Church, Florence (Rev. Philip S. Smith, priest in charge), Thursday evening, September 22nd, and in the Church of St. Philip the Deacon, Omaha (the Rev. Jno. Albert Williams, priest in charge), Sunday night, September 25th. At the latter service, Bishop Williams preached an eloquent and instructive sermon, and at the close of the service he held a conference with the congregation with reference to the call of their priest to the rectorate of St. Luke's Church, Washington. Unanimous resolutions requesting Mr. Williams to remain at St. Philip's, where he has been for thirteen years, were passed by the congregation.

NEW JERSEY.

JOHN SCARBOROUGH, D.D., Bishop.

Elizabeth—Perth Amboy—Atlantic City—Bernardsville—St. Mary's Hall—Death of Mrs. Helen S. Smith.

AT TRINITY CHURCH, Elizabeth (the Rev. John R. Atkinson, rector), extensive work has been done during the summer and autumn in the enlargement of the church building, so that the seating capacity in the nave will be considerably increased, while the chancel will also be deepened and greatly beautified. A parish building is also in course of erection, which will be most complete and well-appointed. In order to make room for this, the old building, which is used for the Sunday School, has been removed to the rear of the land. Delay in completing the work has made it necessary to hold services in another building until the church can be occupied. These improvements at Trinity will give it one of the best equipped plants in the Diocese. The church situation, in the best residence section of Elizabeth, is particularly attractive.

WORK will begin shortly on the erection of a new chancel for St. Peter's Church, Perth Amboy (the Rev. J. L. Lancaster, rector). Since the introduction of a vested choir, the chancel accommodations have been limited, and the singers have labored under the disadvantage of being too far from the organ, which is still in the old choir loft. Besides a new chancel, the church is to be redecorated and improved in other ways. St. Peter's is one of the oldest parishes in New Jersey, and is full of historic interest.

THE MISSION at Millington, which has been in charge of the Rev. T. A. Conover, rector of St. Bernard's Church, Bernardsville, has prospered so greatly that it is now proposed to build a chapel there. Millington is just over the line in the Diocese of Newark,

and Bishop Lines recently consulted with the people on plans for the new building. Land valued at \$1,000 has been secured and there is reported over \$2,000 in cash and pledges. On a recent Saturday the children of the Sunday School realized \$150 at a fair. The mission is an offshoot from the mission chapel at Barking Ridge, which has thus a second time proved its vitality, St. Bernard's parish itself being an outgrowth of the Barking Ridge work.

THE REV. C. E. PHELPS, rector emeritus of St. John the Evangelist, New Brunswick, suffered a stroke of paralysis on September 16th, and though reported somewhat better after that day, is still in serious condition.

ST. JAMES' CHURCH, Atlantic City, has plans for covering the outside with stone, the sea air being very severe on paint. There will be a great saving in current expenses when the change is made. The building suffered heavily in the hurricane of a year ago, and the response to the appeal for help was only about one-quarter the cost of restoration. St. Augustine's, the parish for colored people in Atlantic City, has prospered so greatly that an organization has been effected with wardens and vestrymen. An effort is being made to wipe out an indebtedness on the church building.

ON THE Seventeenth Sunday after Trinity, the Bishop made his annual visit to St. Bernard's Church, Bernardsville, when ground was broken for the enlargement of the parish church by the Bishop, the rector, and the wardens. The seating capacity will be nearly doubled, so rapidly has the parish grown. A new rectory of stone will be built near the church on ground recently purchased and deeded to the parish.

St. Bernard's is a veritable bee-hive of work and workers—a kindergarten school of forty children, a parish nurse, who goes into the homes of the poor and ministers freely to the sick, several missions in hamlets near by—all these are under the care and supervision of the Rev. Thomas A. Conover and his staff of clergy. A new principal has been obtained for St. Bernard's Farm School at Gladstone and the rector is to remove to Bernardsville at once. The Rev. Wm. Chapman has resigned as curate, and goes to Grace Church, Brooklyn Heights, as curate.

IN THE CARRIAGE HOUSE of Mr. Perry Pyne, near Far Hills, a mission service was held in the afternoon, when quite one hundred persons were present. It is in contemplation to build a chapel here.

ON THE EVE of St. Michael and All Angels, St. Mary's Hall, Burlington, opened its doors for a large class of young ladies, some of them old pupils and some of them new. It is well-nigh three-score years and ten since the first Bishop Doane made the great venture of a Church school for girls on the banks of the Delaware. Great changes and improvements have been made. More than a thousand graduates have gone out in that time, and there are no signs of age or decay.

MRS. HELEN S. SMITH, the sister of the Rev. P. W. Stryker, who was injured in the railway accident at Riverside in which her brother was killed, died from her injuries on September 24th. She was 65 years of age.

OHIO.

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

Conference of Workers.

AN INTERESTING and important Conference of the Church Sunday School Workers of Cleveland was held at Trinity Cathedral parish house on Tuesday, September 27th. In the afternoon the Rev. A. C. Jones, Ph.D., made an address on "A Course of Reading for Sunday School Teachers," which was followed by a general discussion of the subject. After supper and a social hour, a business

session was held at which was formed a permanent organization of the Church Sunday School workers and others in Cleveland interested in the religious training of young and old, to be known as "The Church Education Society of Cleveland." Its object is "general instruction in intelligent Churchmanship, and especially the training of Sunday School officers and teachers." Members pay an annual fee of 50 cents, which entitles them to the privileges of all classes and lectures. Officers were elected as follows: President, the Rev. Wilson R. Stearly, rector of Emmanuel Church; Vice-Presidents, Mr. Carl E. Warner, Superintendent of St. Paul's Sunday School, and Mrs. E. W. Worthington of Grace Church; Secretary, the Rev. Robt. B. B. Foote, curate of Trinity Cathedral; Treasurer, Mrs. Geo. C. Curtis of St. John's Church. These officers constitute the executive committee to arrange for all the work of the society. An advisory council has also been provided for, consisting of one member from each parish and mission.

Training classes for Sunday School teachers are to be held weekly at the Cathedral house, beginning Tuesday, October 4th, and ending December 6th. Four courses are offered this year (two classes meeting at 7:30 and two at 8:20 P.M.): a course on "The Principles and Methods of Sunday School Instruction," taught by the Rev. W. R. Stearly; "The Life of Christ," taught by the Rev. C. E. Mackenzie; "How to Teach the Old Testament," by the Rev. W. H. Jones; "How to Teach the Church Catechism," by Mrs. Victor Jirele. After Christmas it is planned to have about five lectures on Ohio and American Church History.

The Conference closed with an inspiring address by the Bishop of the Diocese on "The Ends for which a Sunday School Teacher Should Work." Fourteen parishes and missions were represented, the total attendance numbering about 125.

OLYMPIA.

FREDERICK W. KEATOR, D.D., Miss. Bp.

The Bishop Notes.

DURING the first week in September, Bishop Keator made a missionary trip through the region of Coos Bay, an out of the way place, in the jurisdiction of Bishop Morris, reached only by stage and too hard of access for the Bishop of Oregon at his advanced age. In the course of the week Bishop Keator travelled over 800 miles by rail, 125 by stage, and 50 by boat, holding services at Gardiner, Marshfield, Empire, Coquille City, and confirming 25 persons. The Bishop found a warm and widespread interest in the Church, the buildings as a rule not being large enough to hold the numbers who came to attend the services.

Bishop Keator a few weeks previously made a memorable trip, not directly in the interest of missionary work, but which indirectly may serve him in many ways in his prosecution of the work. In company with the Rev. C. M. Hitchcock, Dr. Chas. McCutcheon, Superintendent of the Fannie Paddock Memorial Hospital, and Mr. Frederick Heath, an architect of Tacoma and an experienced mountain climber, he made the ascent of the northern side of Mount Tacoma to the extent of five or six thousand feet, further progress being intercepted by a cliff, almost vertical, 5,000 feet high, capped with ice and snow to the extent of 500 feet. Frequent ascents are made on the opposite side to Paradise Valley and occasionally to the summit, during the short season, but few attempts are made on the northern slope. Yet the grandeur of the view on this rarely travelled trail is said even to surpass the indescribable magnificence of the views from the more accessible sides. Professor Karl Little of Munich, a geologist familiar with all Europe, and the Hon. James Boyle, a member of the English

Alpine Club declared they had seen nothing more beautiful in Switzerland or the Tyrol, in Norway or in the Pyrennees, than the Carbon river glacier and the great Puyalup glacier. Such combinations of ice scenery of the grandest type are to be found nowhere in the old world, and nowhere else, as far as they knew, on the American continent. In making their descent, the Bishop and his party walked twenty-four miles in one day, through dense, gigantic timber, over an almost invisible trail, carrying their packs of thirty-five or forty pounds weight. The trip at least enlarged the Bishop's already accurate and wide knowledge of the resources and varied beauties of his Diocese so wonderfully endowed by nature.

THE ANNIE WRIGHT SEMINARY enters upon its twenty-first year auspiciously. Upwards of fifty boarding pupils tax its capacity to the utmost, at the very opening of the school year. In addition to these, fifty day pupils are already enrolled. The Bishop greeted the teachers and pupils in the chapel on the opening day, and on the following Sunday, the vicar of St. Luke's Memorial Church, which the Seminary attends, welcomed both pupils and teachers, the new and the old, to the privileges and comforts of their Church home. With its handsome endowment and good reputation this school promises to be, if indeed it is not already, one of the strongest institutions in the Northwest.

THE REV. F. P. O. REED has taken up work in the Jurisdiction, and the Rev. J. S. Budlong, who has been working at East Sound, during the summer, will most likely remain permanently in this field. Other additions to the clergy are shortly expected.

AT THE well attended September meeting of the Board of Missions, the Bishop reported that \$2,500 had been raised within the District for Missions within the past year. This is by far the largest sum ever raised within the Jurisdiction for this purpose. The showing thus made justifies the policy of self-reliance which Bishop Keator has inaugurated in the administration of the finances of Olympia. And his appeals are getting an encouraging response from his people. The Jurisdiction is, of course, looking forward to self-support, expecting to apply to the General Convention of 1907 for admission as a Diocese, but in the meantime the Jurisdiction is being administered with the idea that the best preparation is for it to learn to depend upon itself now, to look not outside, but at home for the support of its own work. There will be no difficulty about the support of the Bishop, if the work itself is strong and well-sustained.

PENNSYLVANIA.

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

Valley Forge—St. Martin's College—B. S. A.—
Philadelphia Notes.

THE WASHINGTON MEMORIAL CHAPEL, at Valley Forge, now in course of erection, is to have an important addition. The Rev. W. H. Burk has laid before the vestry of All Saints' Church an offer of the first bay of the "Cloister of the Colonies," which was most gratefully accepted, and a letter expressing the gratitude of the vestry will be sent to the donor, Miss Sallie R. Chew, of "The Oaks," Mantua, N. J. Miss Chew will build the cloister bay as a monument to the New Jersey soldiers who served in the Revolution, and as a memorial of her father and mother, the late Stille Chew and Rebecca D. Chew, of Gloucester County, N. J.

The cloister joins the chapel on the northern side and between its bays the drive will pass leading to the horse sheds in the grove back of the chapel. It will form a covered walk of rare beauty from the porte cochere, and will be the first part of the chapel to be seen by those coming from the Star Redoubt.

When completed the cloister will consist of thirteen bays, one for each colony, and it is hoped that all will be built by the patriotic citizens of the several states.

The New Jersey bay will be built of Holmesburg granite to match the chapel, and, trimmed with Indiana limestone, will make a very handsome approach. The large arched openings in the walls will be filled with deeply moulded tracery of Indiana limestone.

In addition to its great architectural merit and its national interest as a part of the Washington Memorial Chapel, this cloister bay is of the greatest importance because it is the first monument to be erected at Valley Forge in memory of the troops of any colony.

Miss Chew's generous gift has aroused the greatest enthusiasm in those who are interested in the chapel.

ST. MARTIN'S COLLEGE for boys connected with the Church of the Evangelists, Philadelphia (the Rev. C. W. Robinson, rector), has just been opened on Catharine street between Seventh and Eighth streets. Much interest has been awakened because the need for such an institution has long been felt. The Rev.



CHURCH OF THE EVANGELISTS AND ST. MARTIN'S COLLEGE, PHILADELPHIA.

C. W. Robinson has made a careful study of all institutions for boys, and this college is a result of extended study and careful preparation. It is not required that those admitted into the privileges of the college be orphans. This is the usual requirement for admission in similar homes. A small number will be taken in the beginning which will be gradually increased. Many donations in money and in kind have been promised. The work is undertaken with the full approval of both Bishops, both of whom have accepted appointments as official visitors. The name of Mr. Henry Budd has also been added to the list of officers.

THE PRE-CONVENTION meeting of the Junior Department of the Philadelphia Local Assembly of the Brotherhood of St. Andrew was held in St. Matthew's parish house, Philadelphia (the Rev. J. Henning Nelms, rector). The Ven. J. Poyntz Tyler, Archdeacon of Virginia, led the devotions. Addresses were made by Joseph E. DeCray, President of the Junior Assembly; Frank W. Kidd, Vice-President; Prof. Houston, formerly of the Central High School; J. Lee Patton, Vice-President of the Senior Assembly; and Mr. George A. King, Esq., Vice-President of the English Brotherhood, who had just arrived in Philadelphia. The most impressive part of the evening's exercises was the lecture on "The Life of Christ" illustrated by the stereopticon. The pictures were explained by the Rev. J. Henning Nelms, who had visited the Holy Land. He held the attention of the juniors throughout and brought out the les-

son in each picture in a clear-cut way, especially when the illustration of the Lord's Supper was shown, when he said: "We go to Christ in prayer, but Christ comes to us in the Holy Communion."

NEW MEMORIAL hymn boards are to be placed in St. Matthias' Church, Philadelphia (the Rev. C. Rowland Hill, rector). These will be of brass and will make known also each Sunday of the Church Year.

A BEAUTIFUL CUSTOM is in vogue in St. Matthew's parish (the Rev. J. Henning Nelms, rector), which is to hang in the parish house, where the children meet, such sacred pictures as may be deemed advisable. Several fine pictures appropriately framed have already been hung on the walls. Among these is "Christ and the Children," which is in loving memory of Anne Argue D'Olier, a young woman of the parish whose life was spent in making many homes happier.

MR. HENRY WOOD, sometime organist of the Church of the Messiah, Port Richmond, has become the organist of old St. John's Church, Northern Liberties (the Rev. O. S. Michael, rector). Mr. Wood is a son of the Rev. Joseph Wood, of St. Andrew's Church, Yardley, Pa.

ARCHDEACON TYLER, of Virginia, sometime rector of the Church of the Advent, Philadelphia, returned to his old parish and preached on the Seventeenth Sunday after Trinity at both services. On Wednesday evening a farewell reception was tendered to the Archdeacon by the congregation of the Church of the Advent, when very valuable candelabra were presented. The Archdeacon will remain for some time in the city of Philadelphia.

THE REV. DR. BERNARD SCHULTE, of St. Peter's House, connected with old St. Peter's Church, Philadelphia, has resigned, to take effect on October 1st. The Rev. Dr. Schulte has been in charge of old St. Peter's since the consecration of the Rev. Dr. Nelson as Bishop Coadjutor of the Diocese of Albany.

PITTSBURGH.

CORTLANDT WHITEHEAD, D.D., Bishop.
Greensburg—Convocation at Foxburg.

BY THE WILL of the late F. Y. Clopper of Greensburg, the rector of Christ Church (Rev. H. Hobart Barber) received a legacy of \$500. Mr. Clopper was a Swedenborgian by baptism, and although he never united with the Church, he was always a close friend of the successive rectors of the parish and was deeply interested in their work and in the general well-being of the parish, of which his relatives are worthy members. His chief characteristics were a happy blending of manliness and modesty, unclouded honesty, generosity, and a deep affection for little children. In life and in death his greatest joy was to make others happy.

THE NORTHERN CONVOCATION of the Diocese held its autumnal meeting on September 26th and 27th, at the Memorial Church of Our Father, Foxburg (the Rev. A. E. Clay, rector). The Rev. S. R. MacEwan, of Johnsonburg, preached a sermon on "A city set on a hill," and an Exegesis by the Rev. F. S. Spalding, of Erie, on "Rationalistic Attempts to Explain the Miraculous in the Gospels," which gave rise to an interesting discussion. A Book Review followed by the Rev. F. H. Danker, of Erie, upon "Rejected of Men," Howard Pyle. An essay on Church Music was given by the rector of the parish; and a drive through the country was enjoyed to the Fox Mansion, the country seat of the family for whom the town was named, and upon whose property it was built. In the evening there was an essay by the Rev. A. R. Taylor, of Warren, on "Herbert Spencer."

A committee of three clergymen, of which the Rev. Mr. Conant of Waterford is chair-

man, was appointed to consider the desirability and practicability of holding Convocation Choir Festivals.

QUINCY.

M. E. FAWCETT, Ph.D., Bishop.



ST. STEPHEN'S CHURCH, PITTSFIELD, ILL.
[See THE LIVING CHURCH, October 1, 1904.]

RHODE ISLAND.

WM. N. McVICKAR, D.D., Bishop.

Retreat in Providence—B. S. A.—Sunday School Teachers.

BISHOP WELLER, Coadjutor of Fond du Lac, gave a retreat at Providence for the associates of the Sisterhood of the Holy Nativity from Tuesday to Saturday of last week.

THE PROVIDENCE Local Council of the Brotherhood of St. Andrew held its annual meeting Monday evening, September 26th, in the parish house of St. James' Church, with a good attendance of representatives of the chapters in the city and vicinity. The election of officers resulted as follows: President, Charles R. Thurston, St. James' Chapter, Providence; Vice-President, Gen. Thomas W. Chace, St. Luke's Chapter, East Greenwich; Secretary and Treasurer, Henry T. Fidler, Grace Chapter, Providence. Following the business meeting, the Rev. Levi B. Edwards, the diocesan missionary, made an interesting, helpful, and inspiring address on "Brotherliness," and the closing prayers were said by the Rev. William Worthington of East Greenwich.

A MEETING of the teachers and officers of the Sunday Schools of the Convocation of Pawtucket was held last week in the Trinity Church parish house, Pawtucket. There was a large attendance, and the Rev. Frank Appleton, rector, presided. Addresses were given by Henry Harman on "Lesson Curriculum"; "Things of interest to the Secretaries," by S. E. Lees of Woonsocket; "How May the Sunday School Teacher Maintain Constant Enthusiasm for the Work?" by Rev. Scott Kidder, rector of St. Philip's Church, Crompton; "What Spiritual Things Must the Teachers Aim For," by Rev. Asaph Wicks, rector of the Church of the Good Shepherd, Pawtucket. The different addresses proved highly instructive to the members and were listened to with close attention. At the conclusion of the meeting refreshments were served and a social hour was enjoyed.

SOUTHERN OHIO.

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

The Dean Installed.

ON THURSDAY morning, September 29th, being St. Michael and All Angels' day, a combined office of Institution and Installation was conducted by Bishop Vincent at St. Paul's Cathedral, Cincinnati, when the Very Rev. Paul Matthews was instituted as rector and installed as Dean of the Cathedral. The

Bishop preached the sermon, which was followed by a celebration. About 25 clergy were present in their vestments. All the seats in the Cathedral were occupied by the large congregation present. At the close of the service, Dean Matthews invited the clergy present to be his guests for dinner at the Hotel Stirling.

Dean Matthews is the third clergyman who has been elected to the position, the first being the Rev. Y. Peyton Morgan, D.D., who died a few days before he was to enter upon the discharge of his duties, and the second being the Rev. Chas. H. Snedecker, who, after serving several years, resigned some months ago, and is now in New York.

TENNESSEE.

THOS. F. GAILOR, D.D., Bishop.

New Church at Mt. Pleasant—St. Mary's School—New Church for Chattanooga.

A NEW and handsome church edifice for Christ Church, Chattanooga, is proposed, and will, it is hoped, shortly be erected. Plans have been prepared, but are not yet in final form.

AFTER ABOUT fifty years of patient work and waiting by Mrs. Johnston Long, the Church of the Holy Cross at Mt. Pleasant, was begun and finished during the present year. This faithful Churchwoman, without the ministrations of a clergyman, instructed her family on the Prayer Book and gradually accumulated funds for the erection of a church, when a missionary should be sent to give services. During the year Bishop Gailor sent to this point the Rev. Irving Goddard, a deacon, who immediately took steps to erect the church. A beautiful Gothic building was constructed, seating about two hundred people, and an average of seventy people attend the services. The property is now free from debt. Gifts were made of an Altar by Mrs. Mary Watkins, in memory of her father and mother, a marble Font and Eucharistic and Vesper candle-sticks by Mrs. Johnston Long, in memory of her son and daughter, a Litany desk, by Miss Sadie Shofner, a brass processional cross by Mrs. John Frierson, a Presbyterian lady. The rector's guild presented

the clergyman in charge with a set of white silk Festal Eucharistic vestments, and a Philadelphia lady gave the Cathedral glass for the windows of the church. The Bishop will consecrate the church at an early day.

ST. MARY'S SCHOOL, Memphis, opened its fall term on September 20th, with the largest number of pupils in its history, over one hundred being in attendance and the boarding department nearly filled to its limit. A number of new teachers have been added to the faculty.

TEXAS.

GEO. H. KINSOLVING, D.D., Bishop.

Japanese Colony.

A COLONY of Japanese natives has been established in the rice lands of southern Texas, and it is expected that others will settle in the red-soil district of the northeast portion of the state, and engage in truck farming. Some of the immigrants are Christians, and many others are said to be ready to receive instructions with a view to Baptism. The Rev. Jas. D. Yoshimura, a native priest, hailing from Tokyo, Japan, has been interesting himself in this movement, and has been traveling between the two countries in its interest. Able to converse fluently in the English language, he is able to render his countrymen valuable service. The Rev. Mr. Yoshimura has addressed congregations both in Christ Church, Houston, and St. Philip's, Palestine, on the subject of The Church in Japan, which addresses were much enjoyed by large congregations. At the latter place on Sunday, September 18th, he made an appeal on behalf of the Hakuaisa Orphanage in Osaka, which, he said, was much in need on account of the war at present in progress. He referred to the change of name controversy now agitating the Church in America, and remarked that the Japanese Church is in advance of that of America in that it was organized, as is well known, under the name of Nippon Sei Kokwai (Holy Catholic Church of Japan). He referred also to the missionary work being prosecuted by native Japanese missionaries in Korea, and said that as Japan was destined to become the domi-

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nant power in the Orient, by supporting missions in Japan we were helping to Christianize the whole of the East.

VERMONT.

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

Summer Services—Burlington—Notes.

THE SUMMER RESORTS of Vermont have not been neglected by the local clergy this year. The Rev. J. Reynolds officiated at Grand Isle in July; the clergy of St. Paul's, Burlington, have held services at Mallett's Bay; and the rector of Middlebury has officiated at Bread Loaf Inn and Lake Dunmore in his parish. On Sunday, September 18th, the Rev. Mr. Clapp, of St. Luke's Germantown, celebrated Holy Communion at Bread Loaf Inn, where he is spending his vacation. At Manchester, the summer church of St. John's has been open during the season.

SERVICES in the Mission Chapel of the Holy Spirit, Burlington, had to be discontinued during July and August owing to the heat in the small building used. They were resumed on September 11th. The members of the St. Andrew's Brotherhood, aided by S. W. Hindes (as lay reader), who has lately removed to Burlington from Vergennes, have promised to carry on the services in this chapel during the absence of the rector (the Rev. D. Bliss), on his vacation and during his attendance at the General Convention. A Sunday School has been organized in connection with this mission.

THE VERMONT Branch of the W. A. has met its apportionment of \$1,000 for the past fiscal year, in spite of the fact that they were raised from \$940 the preceding year.

BISHOP HALL arrived in Burlington on Saturday, September 24th, much improved in health by his trip to Europe

VIRGINIA.

ROBT. A. GIBSON, D.D., Bishop.

Theological Seminary Opened.

THE THEOLOGICAL SEMINARY opened on St. Matthew's day with 14 new students, and it is expected that this number will be increased to 16 or 17 in the near future. This will give a total of 42 or more students in the institution.

WESTERN MICHIGAN.

GEO. D. GILLESPIE, D.D., Bishop.

Diocesan Notes.

A CHRONOLOGICAL SOUVENIR of St. Luke's Church, Kalamazoo, shows carefulness and devotion on the part of its author, Dr. E. H. Van Deusen. From the date of the first meeting for organization—presided over by the Rev. Charles B. Stout in 1837—to the present time, a faithful record is made of all the principal events in the history of the Church in Kalamazoo.

The book contains nearly one hundred pages, portraits of Bishop Gillespie and a number of the rectors, and is neatly bound in black morocco.

BISHOP TUTTLE made a stirring appeal to the visitors at Harbor Springs last summer, and an offering for missions was taken in St. John's Church amounting to \$103.66. He also spoke in Charlevoix, and a good offering was made for the missionary work of the Church. "A word spoken in due season, how good is it."

WESTERN NEW YORK.

WM. D. WALKER, D.D., LL.D., D.C.L., Bishop.

Woman's Auxiliary—Anniversary at Lancaster—B. S. A.

AT THE ANNUAL meeting and election of officers of the Western New York branch of the Woman's Auxiliary held in Grace Church,

Lockport, September 28-29th, there was presented to Bishop Walker a gavel with the inscription on one side:

TO THE RT. REVEREND

WILLIAM DAVID WALKER, D.D., S.T.D., D.C.L., BISHOP OF WESTERN NEW YORK.

And on the other side:

FROM THE WOMAN'S AND JUNIOR AUXILIARIES AND THE BABIES' BRANCH, WESTERN NEW YORK, SEPTEMBER 29, 1904.

"LET ALL THINGS BE DONE DECENTLY AND IN ORDER."

This gavel was designed and made by Charles Rohlf, the noted designer of Buffalo, and is made from very old mahogany which at one time formed a part of the interior construction of the old Babcock residence on Niagara Square, on which the McKinley monument is to be erected by the State. The gavel is hand wrought, the striking faces being of ebony inset. The handle is three-sided, emblematic of the Holy Trinity, and on each side is carved the mitre. The crook of the pastoral staff is worked out on the sides of the head, or mall, and a suggestion of Gothic architecture is shown on the end of the tenon, passing through the head. A peculiarity of the construction is the enlarged tenon necessitated by the combination of a triangular handle with a square tenon. The inscription is on gold plates on either side of the head. The whole design, while very simple, gives a richness of result in construction which is marked.

The combined choirs of Grace Church and its chapels rendered the music at the Auxiliary service of Wednesday evening, when the Bishop delivered the address. The reports presented next day showed the work of the Auxiliary to be in good condition, with contributions somewhat beyond the pledges that had been made and with over \$4,000 raised for the united offering. The secretary of the Junior Auxiliary reported that seven papers had been prepared explaining the different objects for which pledges had been made, and

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SAINT KATHARINE'S, Davenport, Iowa.

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

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that these papers had been used in the Sunday Schools throughout the Diocese. The Bishop of Shanghai spoke of the work in his Jurisdiction, and in the afternoon Mrs. T. B. Berry gave an account of the Summer School for Missions held at New Milford, Conn., and Miss Taylor of Nevada spoke of the difficult work among the Indians in that State.

THE FIFTEENTH anniversary of the founding of the choir of Trinity Church, Lancaster (the Rev. Geo. M. Irish, rector), and reunion of former and present choristers, was fitly observed on Wednesday, September 14th. Morning prayer was said, with forty voices in the choir, and the music was hearty and well-rendered, though not elaborate. The Rev. John C. Ward, rector of Grace Church, Buffalo, preached. In the celebration of the Holy Eucharist, which followed, the rector was assisted by the Rev. Thos. B. Berry, of Buffalo. In the afternoon a picnic luncheon was served on the spacious grounds of Mr. A. M. Edwards, after which short speeches were made by the rector, the choir-master, Mr. H. A. Dann, former choristers and visitors, and letters read from former members of the choir now in distant cities. In the evening a reception was held for the choristers and their guests.

AN ENTHUSIASTIC meeting of the Brotherhood of St. Andrew was held in St. Paul's parish house, Buffalo, on Tuesday evening, September 20th, the occasion being the first conference of the season of the Local Assembly. About eighty men were present. Several addresses on the work of the Brotherhood were made.

It appeared at the meeting that Buffalo would send a delegation of about twenty men to the Philadelphia Convention.

WESTERN TEXAS.

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

Vested Choir for Yoakum.

A VESTED CHOIR is in course of organization for the Church of the Holy Communion, Yoakum, and the minister in charge, the Rev. Hunter Lewis, asks for assistance to the extent of perhaps \$50, with which to build a robing room.

WEST VIRGINIA.

GEO. W. PETERKIN, D.D., LL.D., Bishop.
WM. L. GRAVATT, Bp. Coadj.

Burial of Rev. C. C. Pearson.

THE BURIAL of the Rev. Charles C. Pearson took place at Berkeley Springs on the afternoon of September 19th, the Bishop Coadjutor officiating and being assisted by the Rev. Messrs. Gibbons and Douglas. Mr. Pearson was about 75 years of age and had been rector of the church here for the past eight years. For some time he had been in poor health and at the time of his death was visiting at Swanton, Md., where he died Saturday while conversing with friends. He is survived by his widow and one son.

CANADA.

News of the Dioceses—The Nova Scotia Bishopric—Cornerstone of Pro-Cathedral at Calgary.

Diocese of Ottawa.

THE ANNUAL Conference of the deanery of Stormont, began on Wednesday, September 28th, at Wales. There was a conference of the Woman's Auxiliary in St. David's Hall, in the afternoon, and a conference service was held in St. David's Church in the evening.—GENEROUS donations have recently been made to Trinity University, Toronto, from some of the parishes in the Diocese which have been visited by the University's traveling secretary, the Rev. Mr. Roy.

Diocese of Huron.

SOME INTERESTING addresses and papers were given at the September meeting of the rural deanery of Perth, with which was combined a Sunday School conference. The Rev. Dyson Hague, of Memorial Church, London, gave an address on "Christian Work," in which he spoke of the great privileges and blessings enjoyed by Churchmen in the services of the Church and the Prayer Book.

Diocese of Ontario.

THE DEBT on the parsonage of St. James' Church, Tweed, will soon be paid off. The latest contribution is one from the Altar Guild of the parish of \$50.

Diocese of Algoma.

A PIPE ORGAN is much needed in the Church of St. Thomas, Bracebridge, and a fund has been commenced for its purchase. The fine tower and belfry completed and opened lately, enriched by a beautiful bell, make this church, finished nine years ago, very complete.

Diocese of New Westminster.

A VERY STRONG appeal is being made in some quarters for funds for a new missionary venture. It is proposed to build a boat to be accompanied by a missionary and equipped with hospital supplies, circulating library, and other means of softening the hardships of the lumberman's lives, which should visit the various logging camps of British Columbia and carry religious instruction and the services of the Church to the men, as well as material comforts. It is stated that there are about 3,000 men at work in the district. A large sum will be needed as the boat would cost by itself between \$3,000 and \$4,000.

Diocese of Montreal.

AT A COMMITTEE meeting held September 28th, it was decided that an evening reception would be offered by the city branches of the Woman's Auxiliary, in Montreal, to the Bishops and delegates to the Provincial Synod, meeting in Montreal the second week in October.

Diocese of Nova Scotia.

SHOULD the decision of Judge Graham of the Supreme Court of Nova Scotia be favorable as to the legality of the election of Archdeacon Worrell to the bishopric of Nova Scotia, he will be consecrated in Christ Church Cathedral, Montreal, October 18th, that being the day appointed by Archbishop Bond. He will be presented by the Bishop of Ontario, in which Diocese Archdeacon Worrell is at present working, and by Bishop Courtney, lately Bishop of Nova Scotia. The preacher on the occasion will be Bishop Courtney.—A CONVENTION of the St. Andrew's Brotherhood has been arranged to meet in Halifax, October 1st and 2nd.

Diocese of Calgary.

THE CORNERSTONE of the Pro-Cathedral Church of the Redeemer, Calgary, was laid on Friday, September 9th, by His Excellency the Governor-General, a large congregation of interested Churchmen and others having gathered to witness the event. There were short addresses given by the Bishop, the rector, and the wardens, and a reply by the Governor-General.

IT IS EXPECTED that great improvements will be made this autumn in the interior of the Church of St. John the Evangelist.

Diocese of Niagara.

BISHOP DUMOULIN's health has necessitated a visit to the South; Mrs. Dumoulin goes with him.

THE REV. J. B. GAUTHIER, of the Mission of Ste. Ursule, has returned to the Diocese of Fond du Lac. His place has been filled by the appointment of the Rev. J. J. Roy.

Meeting of the Provincial Synod.

THE FORMAL meeting took place in the Synod Hall, Montreal, September 14th, chiefly for the purpose of adjourning to a later date. There were only two members of the Upper House present, Archbishop Bond and Bishop Coadjutor Carmichael. The Lower House was but slenderly represented; indeed no members were present except from the Diocese of Montreal; but a larger attendance was not expected. The Upper House which met some time ago at Kingston, had recommended to the Archbishop, as Metropolitan, that the Provincial Synod might meet simply *pro forma* September 14th, according to the Constitution, and adjourn to October 11th, that date being the time of the meeting of the General Missionary Society as well as being more convenient for the delegates. The Archbishop issued, accordingly, a circular to that effect.

The adjournment, however, could not be carried out until a prolocutor, *pro tem.* had been appointed to the Lower House. The former prolocutor, Bishop Carmichael, had been elevated to the episcopate. The Ven. Archdeacon Davidson was appointed prolocutor *pro tem.*, and the Rev. G. Abbott Smith, secretary. As it was found when the roll was called that there were no delegates present from any other Diocese than Montreal, the Synod was not, in the absence of quorum, properly constituted. The Archbishop then formally adjourned the synod to the date mentioned, and pronounced the benediction.

ST. CHAD'S COLLEGE, DURHAM, ENGLAND.

THE REV. JOHN WAKEFORD, rector of St. Margaret's, Liverpool, will shortly visit this country in the hope of raising a material sum to assist in the erection of St. Chad's College at Durham, to be affiliated with the University of Durham. Mr. Wakeford leaves Liverpool by the *Teutonic* on October 12th, and hopes to have the opportunity of addressing the General Convention in Boston. He expects also to visit New York, Baltimore, Washington, and Philadelphia, then to come early in November to Chicago, after which he will visit St. Louis, Detroit, and Pittsburgh, then Toronto, Ottawa, and Montreal, sailing from New York on November 25th by the *Cedric*.

St. Chad's College will be the theological school of the University of Durham. It is hoped that \$100,000 may be raised for the erection of the college; \$100,000 for the endowment and maintenance; and \$15,000 for aux-

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iliary purposes. Mr. Wakeford hopes to raise a considerable part of this sum within the United States and Canada. The Dean of Durham is Visitor, and the Council of the College consists of the Duke of Newcastle, the Archdeacon of Durham, Canon Body, H. Douglas Horsfall, Esq., Frank Byron Jevons, Esq., M.A., D.Litt., G. W. E. Russell, Esq., LL.D., Frank Tobin, Esq., and the Rev. John Wakeford, B.D.

The Magazines

In the Youth's Companion for September 15th is an illustrated article describing the several varieties of hickory trees. It is by Annie Oakes Huntington, who will contribute to later issues of the paper other articles on some of our common trees, especially those which, like the black birch or the slippery-elm, have a special interest for the small boy.

Educational

LASELL SEMINARY opened Thursday morning, September 29th, with a larger number than usual—one additional dormitory having been opened, Senior Hall. New pupils gathered for registration on Tuesday. Mrs. Martin gave an address of welcome on Wednesday evening, and an orchestra played for dinner and for an informal Reception after the address. Dr. Homer B. Sprague gave the first lecture of the season on Thursday evening, on "The Greatest Englishman."

ONE OF THE commonest ways of giving fictitious value to stock, and of selling large quantities of worthless certificates, is by paying large dividends, not out of the actual earnings of the company, but out of the money paid by stockholders for their stock. Stockholders and others, believing from these dividends that the company is actually prosperous and earning money, either increase their holdings, or buy stock at high prices, only to find later that it is worthless. The penal code provides that the directors of a corporation who perpetrate this swindle are guilty simply of a misdemeanor. Equally serious is the action of directors in knowingly making and publishing false statements or reports as to the financial condition of the company of which they are trustees. Whittaker Wright (the great company promoter who committed suicide after being sentenced to hard labor for issuing false balance sheets of the wrecked London and Globe Finance Corporation) was convicted in England under a statute substantially similar to this section of the penal code. He was sentenced to seven years' penal servitude. Under this New York law the maximum penalty which he could have received would have been one year's imprisonment, or a fine of five hundred dollars.—GEORGE W. ALGER, in the *Atlantic*.

THE YOUNG MAN who would succeed in life must have great confidence in his own ability to achieve success. This is a foundation stone, and without it his building will either never go up or will topple. The men who have achieved results in life have been men who believe in themselves, men of large hope and optimistic views. Despair never won a victory. Confidence must always precede action. A young man can never accomplish anything in the world till he is thoroughly convinced that he can.

Pessimists have never done anything except to put stumbling-blocks in others' way. It is the cheerful, hopeful man—the man

who believes the world is growing brighter and better—that is of value to the world, not the man who fears failure, talks failure, thinks his work will be a failure. As Job said: "The thing I feared has come upon me." The very attitude or habitual condition of one's mind has a great deal to do with success. A stream cannot rise higher than its fountain, and to achieve great success a man must continually dwell in the atmosphere of high ideals. He must think upward, work upward, or he can never reach a high goal.—*Selected*.

NATIVE Christians of the Cannibal Islands—for the Solomon Islands in Melanesia surely deserve that name—are active in foreign mission work. Fourteen men from Florida Island are missionaries in Guadalcanar, Mala, and Raga. The people of Savo Island have now asked for teachers, and four more volunteers from Florida are to go to that field.—*Selected*.



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THE BELGIAN Government has at last consented to let teachers from Uganda and Toro work in the Congo Free State.—*Sel.*

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