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# The Living Church

VOL. XXXII.

MILWAUKEE, WIS.—NOVEMBER 12, 1904.

No. 2

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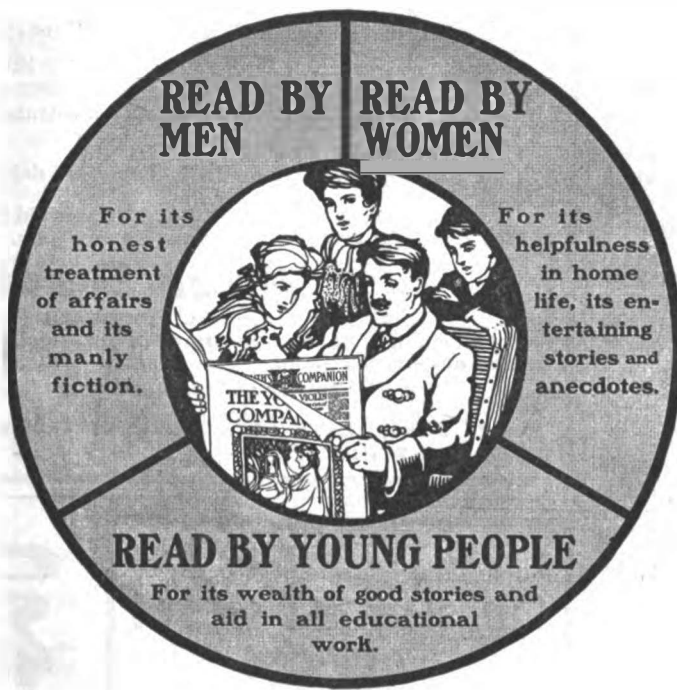
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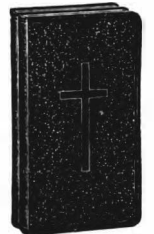
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# Music

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

At the Church Congress which assembled at Liverpool (England) last month, a feature of decided interest was the special meeting devoted to the discussion of various problems relating to Church music. A number of papers were contributed by such well-known authorities as Dr. Walford Davies, Dr. Madeley Richardson, Dr. Basil Harwood, Dr. Varley Roberts, and the Rev. C. Hilton Stewart. Very instructive examples of chanting were also given by the choir of St. Saviour's, Southwark, under the direction of Dr. Richardson.

The *Musical Standard* (London) indulges the hope that the useful hints and sound advice given by these experts will be taken to heart by the various choirmasters of Liverpool, especially in the direction of Dr. Robert's denouncement of the use of masses and Latin motets especially written for the Roman Church. The claim is made that the growing tendency to neglect the rich store of Anglican music, which is both cheap and available, is not on any ground defensible, and especially when the text is replaced by a paraphrase which bears little or no resemblance to the sentiments expressed in the original.

As we have before remarked in these columns, the subject of Church music is strangely neglected in our diocesan and General Conventions. If even a moderate amount of time were given to the serious discussion of musical advancement; if the opinions of the most learned musicians among the clergy and laity were sought for, and thoroughly ventilated; and if our Bishops, and others in high authority, were to take sufficient interest in conserving and promulgating the best musical traditions, most of the choral abuses we suffer from would quickly disappear.

The "craze" for singing Roman mass music, which Dr. Roberts so strongly deplors in his paper, is not unknown in this country.

We have in New York a very prominent church in which Eucharistic music receives chief attention, and in which Anglican Communion services are practically excluded—put under the ban, so to speak.

We understand that particular care is taken to secure French and Italian masses, which have to be (of course) "specially adapted and arranged," or rather "altered to suit," and turned into so many examples of musical patchwork. Their possession in manuscript is looked upon as an important part of the parochial assets, to be handed down as a unique legacy to future generations!

The case we cite may be an extreme one, nevertheless the rage for Roman mass music is sufficiently widespread in certain quarters to call for censure. In the abundance of our own riches, why should we borrow eucharistic compositions from the Roman Church?

On the other hand, a large number of our churches fly to the other extreme and eliminate Choral Eucharist altogether! On one Sunday in the month only is there a Celebration at the mid-day service, and then it immediately follows Morning Prayer, making practically one long service lasting over two hours. On all the other Sundays in the month the chief service consists of Morning Prayer and sermon. In churches of this kind there is *virtually no Communion music*. A simple setting of the Sanctus is sung, there is a hymn in place of the *Agnus Dei*, and the *Gloria in Excelsis* is chanted to what is

known as the "Old Chant." Of our four thousand churches probably three thousand have this form of Communion service once a month. If we are wrong in this estimate we shall consider it a favor if some of our correspondents will correct us.

In the churches where Holy Communion is rightly made the most important of the Sunday services, a full choral rendering is of course the rule. But here the tendency is to neglect the compositions of the Anglican school, and especially on the great Feast Days.

On Christmas, Easter, and Ascension, a supreme effort is made to give Beethoven in C, or Weber in E flat, or Schubert in B flat, or some adaptation from Haydn or Mozart. And when this has been done, no matter how imperfectly, there is a curious sort of exultation over the fact that a Latin "mass" and not an Anglican Communion Service has honored that particular festival!

Only the best equipped and most skilfully trained choirs can render the continental masses artistically, and if not perfectly sung they are far better left alone.

Aside from their difficulty they were never intended for the English service; the adaptations from the Latin are full of wordy repetitions, and the masses which are of most value from a strictly musical standpoint are of interminable length, wearying congregations instead of refreshing them.

The medium between a totally impoverished service with the "Old Chant," and one in which both people and choir are completely exhausted by "Beethoven in C," is not very difficult to find.

We have happily passed the days of half a century ago, when we were emerging from a long period of spiritual and musical somnolence. The eucharistic compositions of the Anglican school are now numbered by the hundreds. When we reflect that they are, on the whole, *more Churchly in style* than the Latin masses, many of which have been condemned as theatrical by the Roman authorities themselves, the inconsistency of going so far afield becomes all the more striking. We trust in a future issue to give the views of Dr. Varley Roberts, the distinguished organist and choirmaster of Magdalen College, Oxford, on this important subject.

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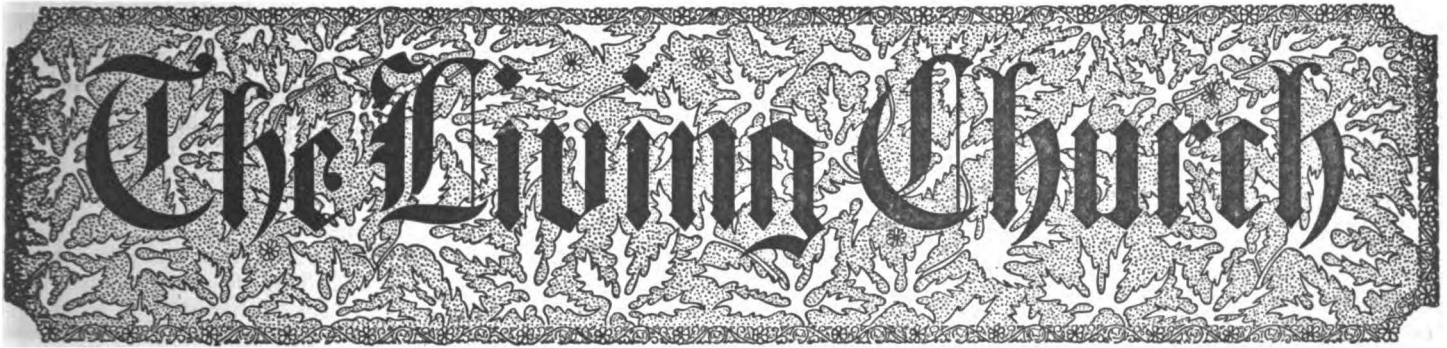
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### AD CLERUM.

"Aspicite sacerdotis dignitatem. Agitur in terra, sed officium caelestibus negotiis continetur. Non enim homo non angelus, non archangelus, non aliqua alia creatura, non virtus, sed ipse Spiritus sanctus hoc munus instituit, atque adhuc manentes in carne ministerio fungi praestitit angelorum."—*S. Chrys., lib. 2, de Sacerdotio.*

"Sacerdoti thronus in caelis collocatus est, et de caelestibus negotiis pronuntiandi habet auctoritatem. Quis haec dixit? Ipse caelorum rex: 'Quaecumque ligaveritis super terram, erunt ligata et in caelis; et quaecumque solveritis, super terram, erunt soluta et in caelis, etc.' Itaque medius stat sacerdos inter Deum et naturam humanam, illinc venientia beneficia ad nos deferens, et nostras petitiones illuc deferens, Dominum iratum reconcilians utrique naturae, nos qui offendimus eripiens ex illius manibus. . . . Idcirco necesse est sacerdotem sic esse purum, ut si in ipsis caelis collocatus, inter caelestes illas virtutes medius staret."—*Ibid.*

"Sacerdotium est summa omnium honorum quae in hominibus consistunt: quod si quis inhonoraverit, Deum inhonorat, et Dominum Jesum Christum primogenitum totius creaturae, et solum naturae principem sacerdotem Dei."—*S. Ignatius, ep. ad Smyrn.*

LOVE *affective* and love *effective* are set before us next Sunday. For the love which God gives us both *burns* and *shines*. It burns up towards God in devout affections. It shines out towards men, in fruitfulness of effectual service.

The Gospel paints once more for us, in miracles of mercy to the body, the compassion of our Redeemer to our souls, in raising us from "the death of sin unto the life of righteousness."

And the Collect brings out the meaning of the other miracle in the Gospel. For, though once set free from sin, we may fall again under its power—"the bands of those sins, which by our frailty we have committed,"—and find ourselves maimed and "diseased." But He who renewed us in our Baptism, will, if we but touch in faith "the hem of His garment," owning our need, by His "bountiful goodness" in Absolution deliver us and make us "whole."

How should we fail to give back *affective* love to Him, in return for such love on His part towards us?

In the Epistle we have the joy of the great Apostle at the *effective* love of his dear disciples. He gives thanks for their faith and hope and love, and for the "fruit" which these have brought forth in them. And he prays that they may still be "fruitful in every good work," so as to be "meet to be partakers of the inheritance of the saints in light."

Does our love burn and shine amid the gathering cold and darkness of the world? †

PHIDIAS once showed a cobbler a statue which he had finished. "But," said the cobbler, "there is a mistake here," as he pointed to one of the shoes. Under the direction of the cobbler the great sculptor set to work at once, and rectified the error, knowing and acknowledging, with true humility, that though he was a great sculptor, the cobbler knew more about shoes than he did.—*Selected.*

## SOUTH CAROLINA AND DIVORCE LEGISLATION.

THE long discussion over matters pertaining to Divorce and Re-marriage, has brought out some interesting and valuable matter. A New York paper tersely said: "The remedy for our malady is not a tiny piece of court plaster, but a severe purgative to cleanse society of its corruption—not a new canon, but a new Peter the Hermit."

This is intensely true. The Church had no thought that forbidding her own clergy to re-marry divorced persons would prevent any large number of such marriages. She was seeking, then, only to give better directions as to their duty in specific instances to her own clergy. Beyond that, however, the Church is fully alive to the fact that nothing but a moral revolution can "cleanse society" of the great crime that rests upon it in the toleration of easy and frivolous divorces, followed by easier and more frivolous re-marriages.

Perhaps the key to the larger reform of the whole social body may be found in the history of South Carolina. In our recent General Convention, the deputies from South Carolina, both clerical and lay, voted solidly for the stricter canon. In society and in American politics, South Carolina firmly maintains the highest ideal, that marriage, once contracted, may not be broken while both the parties are alive.

This ideal is not only found written in the statute law of South Carolina, but is also maintained by her people with a degree of unanimity—considering the low views held by those of other American commonwealths on the same subject—that is quite remarkable. One or two recent literary works—notably President Woolsey's *Divorce and Divorce Legislation*—have challenged the existence of this general sentiment in South Carolina in support of the law. Woolsey maintains that:

"The attitude taken by South Carolina in regard to divorce is due, not to any attachment to supposed commands of Christ in the New Testament, but to its State pride and the old oligarchical feelings of the original colony. As a slave State it has winked at concubinage, and the white wife had often to endure the infidelity of her husband as something inevitable, which no law could remedy and public opinion did not severely rebuke."

He also cites Bishop (*New Commentaries on Marriage, Divorce, and Separation*) to show that morality is at a lower ebb in South Carolina in connection with crimes against the marriage relation than elsewhere; and, in short, conveys the distinct impression that the termination of a marriage and assumption of new marital relations, which may not be done legally, is in a corresponding degree done in open defiance of the law, and with the tolerance, if not the active sympathy, of public opinion.

Charges of this nature necessarily have a distinct bearing upon the wisdom of the absolute prohibition of divorce with permissive re-marriage. If these charges were true, the Church would still be justified in holding up a higher ideal for her own children, than that which is made a matter of legal requirement for all citizens in an entire state. It would, however, militate seriously against the larger movement in the nation at large to protect the marriage relation by more stringent legislation in all our states against the granting of absolute divorces.

The charges against the state of South Carolina, however, are amply disproven. The Columbia (S. C.) *State* for October 13th contains an extended paper upon the subject from the pen of ex-Judge W. C. Benet, taking the form of an open letter addressed to the Rev. Dr. Robert A. Holland of St. Louis. Dr. Holland, it appears, wrote the Bishop of South Carolina asking for information in regard to the charges of Woolsey and Bishop, and Bishop Capers requested Judge Benet to give the matter his most careful attention, and to reply. The result is the article mentioned. Did space permit, we should copy it in full.

Judge Benet shows, first, that the extended charges of Bishop already referred to are based upon an opinion delivered from the bench by Judge Nott in the year 1818, in defining a statute enacted in 1795, which latter was based on an act of 1703. Consequently the elaborate opinions concerning the social and moral condition of South Carolina, which Bishop gives in extended form and which President Woolsey takes up as the basis for his charges, are based upon alleged conditions which obtained in the year 1818, and have nothing to do either with the condition of society in South Carolina at the present time or with the statute law in force at this time. Surely a consideration of social evils that is based wholly upon an *obiter dictum* of nearly a century gone by, without any explanation to show the age of the alleged evidence or any attempt to discover how far the conditions and the law at that time obtaining are

still in force, is not only valueless but grossly misleading. Even then, as Judge Benet shows, the condition, so far as the law is concerned, was grossly exaggerated, since the statute of 1795 referred to by Judge Nott was one for the protection of the legal wife and lawful children, by prohibiting more than one-fourth of any estate to be diverted toward a paramour or bastard. This statute of 1795 superseded the earlier statute of 1703, which latter allowed only one-tenth of a man's property thus to be bequeathed. Judge Nott, in defining the statute in his utterance of 1818, distinctly says (although the passage is not quoted by South Carolina's recent critic):

"It is not the intention or the effect of the law to encourage vice and immorality, or to legalize corruption. It recognizes a right in every man to make reparation to injured innocence or injured reputation. . . . It prohibits him from giving the whole of his property to such a woman in exclusion of his wife and children—a privilege in which he was not restrained by the common law."

Judge Benet further observes that while it is true in the decision referred to that Judge Nott speaks of South Carolina's no-divorce law somewhat unsympathetically as a "rigorous and unyielding law," yet in interpreting that comment one should bear in mind that Judge Nott was a native of Connecticut, a state which was one of the first in the Union to pass a divorce law. This it did in 1667, just 100 years before the birth of Judge Nott. Taking up his residence in South Carolina, Judge Nott necessarily brought with him some sympathy, more or less, with Connecticut institutions, and consequently appears not to have been wholly in sympathy with the continuous fight which South Carolina was then making and has ever since made against sinking to the lower level in matters of matrimonial law to which the other states have fallen. And with reference to the value of Judge Nott's opinion upon what might be called the scriptural basis of the South Carolina law, Judge Benet quotes from the very decision of Nott already referred to, a passage so absurd and blasphemous that we forbear to quote it.

It is evident, therefore, that the authority upon which these recent critics have made their severe indictment against society in South Carolina is not only a century old and wholly useless as furnishing evidence of social or legal conditions at the present time, but was also unjust even when the opinion was given. Judge Benet feels justified in writing as follows:

"Let me offer myself as a witness. By birth a Scotsman, I came, like Judge Nott, fresh from the university to South Carolina. I know something of other states and of other countries, which I have visited. During fully 30 years of life as lawyer and Circuit Judge in this state, my observation and experience have made me familiarly acquainted with all sorts and conditions of the people throughout the entire state. And I am able to testify in all sincerity and truth that in no country nor commonwealth with which I am acquainted is the atmosphere of family life purer or cleaner than that which is breathed in the homes of South Carolinians. If the people of any other state 'breathe the spirit of a purer air,' happy is that state and blessed are the homes and firesides therein. It is difficult to see what need there could be for divorce legislation in that state. I am making no comparison with other states and countries, but I do assert that instances of 'polygamous unions' or 'concubinage,' to use Bishop's vocabulary, are very rare in this state. And so far from being 'winked at by the state,' as Woolsey says, or 'commended from the bench of its highest tribunal,' as Bishop says, such violations of the moral law are strongly condemned by our people and severely punished by our courts. And it has always seemed to me that the moral atmosphere of South Carolina has preserved its remarkable cleanness and purity, not in spite of, but because of her no-divorce law."

Surely there can be no reason why the Connecticut-born Judge of a century ago should be accepted as a better witness in matters pertaining to South Carolina social conditions and statute law of to-day than the Scottish-born judge and loyal Churchman of the present day.

Taking, then, the charge of President Woolsey that "the attitude taken by South Carolina in regard to divorce is due, not to any attachment to supposed commands of Christ in the New Testament, but to its state pride and the old oligarchical feelings of the original colony," Judge Benet examines the evidence and shows beyond question that it is entirely unfounded. He quotes from two decisions of the Supreme Court of the state to show that the South Carolina law is distinctly based upon what is there believed to be the right social condition, and in no sense to be purely the result of State pride.

"Repeated efforts," he says, "have been made in the legislature to have a divorce law enacted, and the whole matter was thoroughly discussed again and again, but every effort failed. The divorce law passed in 1872 and repealed in 1878 is no instance to the contrary. That was passed in the Reconstruction interregnum and was the

work of negroes and carpet-baggers from the North, and was in no sense an expression of South Carolina opinion. It was repealed as soon as South Carolinians came to their own again."

The fact that after a six years' trial of a divorce law substantially like that obtaining in other states of the American Union, the state returned in 1878 to the earlier law, differing altogether from the laws of other states, proves not only that the lower public opinion within the state was then, as it uniformly had been, opposed to the higher law, but, what is of more importance, that the white people in South Carolina in 1878 still maintained their ancient opposition to the granting of an absolute divorce for any cause whatever. So late as the year 1894, when the last decision on the subject was handed down in the Supreme Court by Chief Justice Pope, the latter says, in the course of an elaborate and learned opinion:

"All admit that the true ideal in marriage is such a perfect union that leads to the indestructibility of the relation of man and wife. for in its very inception such is the declared purpose of the parties to it, and of the society in which it occurs. Such is in exact accordance with the moral law. 'And they twain shall be one flesh.' England held this view for centuries, and while she held it the thirteen colonies in America were planted, each adopting this view of the mother country. Of these thirteen colonies South Carolina was one, and with the exception of the interval between the years 1872 and 1878, she has constantly retained this view. If others have drifted, she cannot be charged with having done so."

In the year following this decision, that is, in 1895, a Constitutional Convention was held in South Carolina, and the prohibition of the granting of divorces from the bonds of matrimony was made a matter of constitutional law rather than, as it had previously been, of merely statute force.

We cannot pursue the matter at further length. Judge Benet shows beyond question that the charge against the state of commonly tolerating a living together in adultery or fornication while yet prohibiting divorce, is wholly false. "The annual statistics of convictions in the State courts," he says, "show that from 20 to 50 cases of adultery or fornication are convicted every year." In protecting society from the one evil, it is wholly untrue that the state of South Carolina is tolerating another. He says that the charge of loose marriage relations within the state may no doubt be true in so far as the negro population is concerned, as unhappily is the case in connection with that race throughout the South. Beyond that, however, he is able to say:

"That instances of bigamy are extremely rare amongst our white people: but when they do occur they are rigorously prosecuted and severely punished. A year or two ago, while presiding as Circuit Judge over a criminal court in this state, I had the satisfaction of seeing a young man convicted of bigamy, and I sentenced him to five years at hard labor in the state penitentiary."

The conclusion of his article leads Judge Benet to say:

"South Carolina's simple marriage law and indissoluble marriage bond, we firmly believe, constitute woman's best protector, and they tend to make and keep pure and clean and wholesome the moral atmosphere of our social and family life."

In this we heartily agree with him. It must be remembered that those who hold to the highest ideal are not mere theorists, but have the successful working of that ideal in the state of South Carolina to guide them, as well as the almost entire absence of divorces in Canada, where the law is only slightly relaxed from that of the state mentioned. Surely no one knowing the facts can maintain that either in South Carolina or in Canada is there a greater degree of unhappiness in the homes of the people, than is to be found in those states which grant divorces for even the most trivial causes.

And if it is true in the State at large that absolute divorces are not reasonably required for the protection of the people, how much more obvious is it that the spiritual Kingdom of God should be content with nothing less than the ideal which one state in the American Union requires of all its people. That State law should hold up a higher ideal in a matter of morals than the law of the Church of the living God in this nation, is a matter that should be viewed as a gross humiliation to every Churchman. When the standards of the world are higher than those of the Church, how can it be expected that the latter should be the power for morality in the land, that it ought to be and was intended to be?

**A**PROPOS of the canon providing for an elective Presiding Bishopric that, introduced in the House of Deputies at the recent session by Mr. William A. Robinson of Kentucky, was laid over to the next General Convention, a correspondent sends us the following quotation from the annual address of Bishop

Smith, then Bishop of Kentucky and Presiding Bishop of the Church, delivered to his diocesan Convention of 1874:

"The circumstances being unchanged which led me to ask for leave of absence, I am constrained to ask for its continuance. The wonderful expansion of our Church and the corresponding great increase of the number and the responsibility of the duties which devolve upon the Presiding Bishop, and the greater facilities which exist in or near one of the great Eastern cities for the easy and prompt discharge of these duties, seem to render it desirable that I should continue to reside in Hoboken as long as it shall please God to give me health and strength to perform the duties with a reasonable degree of satisfaction."

We recall an expression from Presiding Bishop Williams, shortly after he succeeded to that office, in which he laid stress upon the necessity of providing otherwise than by seniority for the Presiding Bishopric. It seems impossible that the Church can long continue the present condition, according to which very considerable and sometimes perplexing duties are added to the lot of a diocesan who, already past the age of threescore years and ten, ought rather to find in his old age, provision by the Church for lightening than for increasing his burdens. Of course the change can be most satisfactorily made through the establishment of the Provincial System, and it is through that system that relief will probably be given—we trust at the next General Convention.

The joint committee to which Mr. Robinson's resolution was referred, for consideration of the matter and report to the General Convention of 1907, is as follows:

The Bishops of Pennsylvania, Southern Ohio, and California; the Rev. Drs. Beard of Alabama, Mann of Newark, and the Rev. Mr. Bliss of Vermont; and Messrs. Battle of North Carolina, Gadsden of South Carolina, and Drown of California.

**A** CORRESPONDENT calls attention to the fact that in THE LIVING CHURCH of October 15th, a telegraphic report entitled "Sunday in Boston," makes this criticism of the service at Trinity Church: "It is a custom in this congregation to repeat the *General Confession* in unison with the minister. It grated harshly on the ears of liturgical Churchmen."

The words in italics should read *General Thanksgiving*. The General Confession always is and always should be said by minister and people together; the General Thanksgiving never should be. Not only does no rubric direct that the latter should thus be rendered, but the manner of printing in the Prayer Book shows that such is not the intention. If the General Thanksgiving were intended to be said by the people, it would be broken up into short clauses, each beginning with a capital letter, as are the General Confession and the Lord's Prayer wherever these are printed in the Prayer Book, and the final *Amen* would then be printed in Roman instead of in italic type.

For the General Thanksgiving to be repeated in unison by the congregation is a liturgical and literary barbarism that does, indeed, "grate harshly on the ears of liturgical Churchmen." There are very few congregations indeed where the curious and inexplicable custom prevails.

**C** HIS issue goes to press a day ahead of the usual time, in order that Tuesday (election day) may be observed as a holiday in the publication office. This will account for a considerable amount of Church news and several communications for the Correspondence columns being deferred until next week.

#### ANSWERS TO CORRESPONDENTS.

**H. N.**—The question whether a parish is liable for the debts contracted by a rector on its behalf involves too many other considerations as to the circumstances in specific cases to be answered offhand. If the goods were ordered for and used in and for the parish, the latter would seem generally to be morally responsible. Legal responsibility in such a case is very difficult to fix. The Massachusetts Supreme Judicial Court held in *Leahy vs. Williams* (141 Mass. Reports 345), in a Roman Catholic case, that "It belongs to a priest in charge of a congregation to make all contracts relating to the temporal affairs of the church."

**L. T. S.**—A correspondent kindly writes that the Liverpool Cathedral is on high ground, on what is known as the Mount Pleasant site, very near the somewhat remarkable St. James' cemetery. Another correspondent quotes from *The Guardian*: "The Cathedral, standing on St. James' Mount, 155 feet above the river, will be seen at once from every vessel approaching the Mersey."

"IF YOU ASK, What is the first step in the way of truth? I answer, Humility," saith St. Austin. "If you ask, What is the second? I say, Humility. If you ask, What is the third? I answer the same—Humility."—*Selected.*

### RETURN OF THE ARCHBISHOP TO ENGLAND.

He is impressed with the Hospitality Accorded him in America.

### MEMORIAL TO THE VENERABLE BEDE UNVEILED.

Dr. Arthur John Maclean, the Eminent Assyrian Scholar, to be Bishop of Moray in Scotland.

### OTHER CHURCH NEWS OF ENGLAND.

The Living Church News Bureau,  
London, St. Crispin, E., 1904.

THE Archbishop of Canterbury and his party arrived at Liverpool by the White Star liner *Cedric* last Saturday night. The Bishop of Liverpool, Bishop Royston, and upward of ninety representative clergy of the Diocese of Liverpool assembled on the landing stage to welcome the Primate home from America.

From the special carriage compartment which had been reserved for him in the train by which he travelled up to London, his Grace addressed the Bishops, clergy, and others who cheered him lustily. He thanked them for this kind welcome, and to be received as he had been in America, "with a hospitality which was unbounded, and with a kindness which enabled one to make new friends every day," was, he said, a great thing; but he thought if one could make a choice among different kinds of friendship, it was still greater to be welcomed on one's return by such a gathering as had assembled there that evening. He did hope and believe that, by the blessing of God, his visit might do something to weld together, "not Churches only, but nationalities as well"; and he came back thankful for all that had passed, having "survived all the kindness, all the hospitality, and even an accident as part of the record."

The *Times* newspaper of last Saturday published an "appreciation" of the Primate's visit to the United States, from the pen of the Rev. Dr. Huntington of New York. In the same issue there also appeared, in the form of a leading article on the Primate's visit, a regular panegyric on that Most Reverend Prelate; whilst the panegyrist, in his ebullient strain, also sang the praises of the Bishops of Ripon and Hereford, the Rev. Dr. Huntington, and Mr. Pierpont Morgan.

A Bristol newspaper states that the Bishop of Gloucester (Dr. Ellicott) has announced his intention to resign his see, the resignation to take effect at the end of the present year. His lordship, who is an octogenarian, was consecrated Bishop of Gloucester and Bristol (Bristol being separated in 1897) in the year 1863, and is the last of the Bishops who were nominated by Lord Palmerston, *i.e.*, practically by that eminent Evangelical, the seventh Earl of Shaftsbury.

On October 11th, in the presence of a large and cultured gathering, the Archbishop of York unveiled the noble Northumbrian cross which has been erected on the cliffs at Roker Point, near Sunderland, Durham, as a memorial to the Venerable Bede. The proceedings opened with prayer by the Bishop of Durham and the singing of a hymn composed for the occasion by Canon Rawnsley. In the course of his brief address, the Archbishop expressed a hope that this memorial cross would serve to revive in the people, not only of the North, but of the whole of England, a recollection of the great debt our Christian religion and our literature owed to Bede, the great father of English learning. His Grace concluded by formally handing over the memorial to the Corporation of Sunderland. A luncheon was afterwards served in the Sunderland Town Hall, when "The Immortal Memory of the Venerable Bede" was proposed in a speech by Canon Rawnsley.

The Bede memorial was designed (writes a correspondent of the *Guardian*) by Mr. C. C. Hodges of Hexham, and carved by Mr. G. W. Milburn of York, and is composed of three stones their total weight being estimated at about eleven and one-half tons. The total height of the monument is 23 feet 6 inches. Upon the base stone is inscribed these words:

"TO THE GLORY OF GOD  
AND IN MEMORY OF HIS SERVANT,  
B.EDA THE VENERABLE,  
who

Was Born between Wear and Tyne, DCLXXXIII,  
And Died at Jarrow, Ascension Day, DCCXXXV."

Round the bottom of the shaft runs, in rune, in minuscule, in Latin and in English, the quaintly conceived and pious little hymn the Venerable Bede wrote while lying sick upon his bed for the last time, which has been here phrased in modern Eng-

lish. The ornamentation of the four sides of the cross consists of scenes from the life and history of the illustrious scholar-monk and of extracts from his *Life of St. Cuthbert* and his *Ecclesiastical History*, the selection of these being the work of the Bishop of Bristol.

The University preachers for the Michaelmas term at Oxford are, among others, the Bishop of Worcester and the Dean of Christ Church, Oxford. The special Sunday evening sermons at the University church (St. Mary the Virgin) during the term will be preached by the Bishop of Oxford, Prebendary Whitworth of All Saints', Margaret Street, W., the Bishop of St. Asaph, the Archbishop of Canterbury, the Bishop of London, and Canon Newbolt.

At a recent meeting of those interested in the movement inaugurated by the Rev. Percy Dearmer and others in relation to the Church and Spiritual Healing, held at Paddington Town Hall, W., it was decided that a new society should be formed under the name of "The Guild of Health," and that its object should be: (1) The cultivation of personal and corporate spiritual health; (2) the restoration throughout the Church (in England) of the scriptural doctrine and practice of Divine healing; (3) the study of the influence of spiritual upon physical well-being. Members of the Church of England who accept the above objects are eligible as members of the guild. The Hon. Secretary will keep, in addition, an invitation list of friends of the society, who need not necessarily belong to the English Church. It was decided that until next autumn, when the first election of a committee is to take place, the management shall remain with the three originators of the movement, the Rev. Messrs. Percy Dearmer, Conrad Noel, and B. S. Lombard.

At a meeting of Churchmen of the Diocese of Moray and Ross, in Scotland, held at Inverness Cathedral last Wednesday, to elect a new Bishop to the see vacant by the resignation of Dr. Kelly, Dr. Arthur John Maclean, Principal of the Scottish Church Theological College, Edinburgh, was chosen by a large majority. The Bishop-elect, who has the reputation of being one of the most learned of the Scottish Church clergy, was educated at Eton and King's College, Cambridge, where he graduated in 1880. Three years later he was ordained priest in the Diocese of Argyll and the Isles, and became at first mission chaplain of Cumbrae Cathedral, and afterwards curate in charge of St. Columba, Portree. In 1886 (says the *Times*) he undertook the work for which he has become so well known, being placed by Archbishop Benson in charge of his Assyrian mission: "Mr. Maclean . . . devoted himself to the study of the Syriac vernacular, in which he produced grammars and dictionaries and verb vocabularies. He edited the East Syrian liturgies and translated the daily offices, making himself a recognized authority on what was until then an unfamiliar subject." He returned to Scotland in 1891, and was made rector of Portree, and the next year Dean of Argyll and the Isles. In 1897 he was transferred to the Edinburgh Diocese as rector of Selkirk, and a year ago became Pontonian Professor and Principal of the Scottish Church Theological College in Edinburgh.

The *Daily Telegraph* states that next month at Messrs. Sotheby's auction rooms in London, "Shakespeare's Bible" is to be put up for sale. It bears the imprint of 1613 of the second edition of King James', or the Authorized Version of 1611, and contains two signatures which are agreed to be those of the immortal bard. The first, "Wille S. 1614," is on the reverse of the title to the New Testament, and the second, "Willm. Shakespeare, off. S. O. A., his Bible, 1613," appears on the cover. There are names also in support of local or family interests, *e.g.*, those of the Bradshaws and Halls. The Bible was discovered near Manchester, about the year 1850, and twenty years ago the "find" was again discussed. It appears certain, however (according to the article in the *Daily Telegraph*), that this Bible is not that from which Shakespeare learnt his scriptural knowledge: "There is little doubt that the Bible of the poet's youth and manhood was the Genevan Version [the Bible of the Puritans]. Dr. Carter of Croydon has proved almost beyond controversy that the version he actually knew and referred to in his plays was the Genevan."

The Bishop of Worcester commenced a fortnight ago his first visitation of the Diocese, which has included on one day a "visit" to the Dean and chapter of Worcester. On Tuesday last the Bishop met the parochial clergy and church wardens of the Diocese in Worcester Cathedral, and addressed them, seated, from the choir steps.

His lordship began by pointing out that a Bishop's visitation was "his inquiry into the efficiency of the officers and apparatus of



the Church within his Diocese." Was the Church efficient? Were they making the best of their heritage? What caused him to "tremble" was that there seemed to be among them "so little corporate penitence," so inadequate a sense of the way in which as Church people they had "misused their resources," and, he feared, were still on the whole "content to misuse them." His lordship went on to complain that the Articles of Inquiry to church wardens for that visitation had not been returned at all in almost 200 cases out of the 535 sent out—an omission which must be remedied before the next visitation. Time was, still the case down into the eighteenth century, when the religion of the Church of England was that of the nation; it was "through their own sins that this position had been, conspicuously, lost." What they wanted in every parish was "not more Christians so much as better Christians, and not more Churchmen so much as better Churchmen." He thought the future of the Church in England very uncertain; in any crisis their capacity to deal with the situation would depend "upon the solid body of instructed Churchmen who could act together."

The Bishop then proceeded to name some of the points which seemed to him to have hindered corporate efficiency—the lack of legislative power, the sale of benefices, the lack of a pension fund for disabled clergy, and the mistake where means existed for retirement of leaving the decision with the individual incumbent. With regard to the daily offices, he said that not much more than one-third (98 churches in all) had one regular daily service, and only 49 had both daily services on week days at all. In this matter he earnestly prayed for reconsideration. The Holy Eucharist should be celebrated at least once weekly, and the church should stand open all day for private devotion.

Touching on Church music, the Bishop said that the type of service which they had at Worcester Cathedral was that which he preferred; but he would not have it imitated in parish churches, except a very few. In most parish churches they had fallen "under the despotism of choirs." They had come to regard monotonous on a high note as the proper method of reciting, "as if there were something sacred about the note G." The General Confession should always be said, not sung, "in a quiet, natural, low voice," and so also the Lord's Prayer. That was "liturgically proper as well as spiritually convenient." He was thankful that in these respects "advanced churches" were returning to old-fashioned ways.

With respect to the Lord's Service, much more could be done towards restoring that service to its proper place of dignity as a sung office "if all congregations were taught one rendering of its fixed portions." The Bishop was informed by the best authority that the Nicene Creed was "sung universally over western Europe to the same tune, without variation, from the time when it began to be used till about the Reformation in England; in Continental Europe till the end of the fifteenth century." That tune still existed; and it seemed to him to be worthy to be restored. [His lordship here might very appropriately have added that that splendid Plainsong melody for the Nicene Creed can still be heard every Sunday at least in one church in England—the Conventual church of the Cowley St. John Community.] Among other subjects dealt with in the Bishop of Worcester's address were intemperance and social reform, the lack of the sense of sin, and the rights and responsibilities of the laity.

J. G. HALL.

#### BRAZILIAN WORK.

LAST Friday noon there was a farewell service in the chapel of the Church Missions House for Bishop and Mrs. Kinsolving, and for the Rev. William M. M. Thomas and Mrs. Thomas, who sailed on Saturday on the steamer *Byron* for Rio de Janeiro, on their way to Rio Grande do Sul, Brazil. The celebrant was the Rev. Dr. Arthur B. Kinsolving, the Rev. W. A. Rice read the Epistle, and the Rev. Joshua Kimber the Gospel. The offering was for the Brazil work. There were present among others the Bishops of Spokane, Duluth, Shanghai, and Tokyo, the Rev. Dr. James H. Darlington, chairman of the Cuban committee of the American Church Missionary Society, and Messrs. Gould and Schieffelin of the executive committee of the Society. Bishop Kinsolving will remove his family from Porto Alegre to Rio Grande, because he is compelled to take charge of the Church of the Saviour at the latter place, owing to the absence on sick leave of the Rev. G. Wallace Ribble. The new missionary, the Rev. W. M. M. Thomas, will go to Rio Grande, there to assist in work among the small English congregation of the parish, to take up work in the Seminary under Dean Brown, and especially to study the language. The Bishop will, upon reaching his field at the beginning of the heated season, have to take up his episcopal work, interrupted since last January. Physicians of the Rev. Mr. Ribble encourage him to expect to be well enough to return to his field next summer.

ETERNITY has been described as "the lifetime of God."—Selected.

#### ALL SAINTS' DAY IN NEW YORK.

##### Many Parishes Receive Gifts.

#### HOLY APOSTLES PARISH CELEBRATES ITS SIXTIETH ANNIVERSARY.

##### Matriculation at the General Seminary.

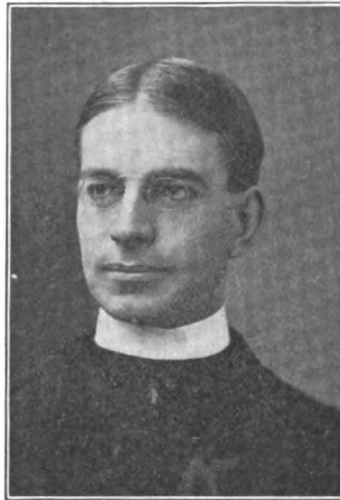
##### CHILDREN'S ADVENT OFFERINGS.

##### Other Church Events of New York.

The Living Church News Bureau,  
New York, November 7, 1904.

BEGINNING on All Saints' Day, the parish of the Holy Apostles (the Rev. R. L. Paddock, rector) began the celebration of the sixtieth anniversary of its foundation. The rector referred to the history of the parish in his address on All Saints' Day, but his formal historical sermon is not to be preached until next Sunday. Last Sunday the preacher at the morning service was the Rev. Dr. C. B. Smith, rector emeritus of St. James' Church and one who has been for years a friend of Holy Apostles' parish. The Rev. Dr. Henry Mottet of the Church of the Holy Communion preached at the evening service. The celebration will close on Thursday of next week with a reception in the parish hall.

Although the parish was not organized until 1844, the inception of the work was in a Sunday School established eight years earlier. After the organization of the parish, services were held in various places until 1848, in which year the present church building was completed in part. The structure has since been enlarged several times. The present rector, the Rev. Robert L. Paddock, began his work there in January 1902, succeeding the late Rev. Dr. Brady E. Backus, who died in 1901, shortly after celebration of the twenty-fifth anniversary of his rectorate. In memory of the late rector, the congregation has erected a tablet in the church and has remodelled the vestibules and laid mosaic floors.



REV. R. L. PADDOCK.

The church is a most active one and occupies a difficult field on the lower west side of New York, where neighborhood conditions have changed greatly in the last two decades. The church is not far from the General Seminary on Ninth Avenue, and has in the streets to its east a number of fine residences in which live the few old families remaining in the neighborhood, while to the west is a typical New York tenement house population. The result is that among the parishioners of Holy Apostles' are found representatives of all grades of people, from the wealthy to the extremely poor. In probably no other church in the city is this condition found in so marked a degree as here.

Under the leadership of the Rev. Mr. Paddock the parish is ably coping with the problems presented, and much has been accomplished since his rectorate began. At first he had no assistant; now he has an assistant and a deaconess, and says he has work enough for two assistants and two deaconesses. The Rev. H. B. Olmsted, who has been the curate for some time, has just accepted the rectorate of Holy Trinity Church (Old Swedes), Wilmington, Delaware, and his place has been taken by the Rev. W. H. Benham, who comes from St. Luke's Church, St. Albans, Vermont. During the summer just past there have been made a number of repairs and improvements to the church structure at a cost of \$4,000. Among the repairs was the strengthening of the steeple, which was struck by lightning some months ago. It was proposed to take it down entirely, but the neighborhood people strongly objected to the removal of what has been a landmark for years, so extensive repairs had to be made. Although much has been done to improve the church structure, much more remains to be accomplished, and the offerings at the anniversary services are to be devoted to this purpose.

With the assistance of several friends outside the parish, including Mrs. J. Herman Aldrich and Mrs. J. Tuckerman Tower, the rector has purchased a house near the church which he intends ultimately to devote exclusively to settlement work.

At present the lower floors are to be fitted up for a Men's Club, with the usual equipment, and the upper part will be conducted as a men's boarding house. As soon as the work can be accomplished the house will be made a social center for the neighborhood. Holy Apostles parish has an endowment of about \$20,000, but vastly more is needed if the changing neighborhood conditions are to be adequately met in the future.

#### MATRICULATION AT THE SEMINARY.

The matriculation sermon was preached at the General Theological Seminary, on Monday of last week, by the Rev. Philip M. Rhineland of the Berkeley Divinity School, the preacher's topic being the necessary discipline of the individual as a preparation for the ministry. On All Saints' day, matins were said by the Rev. Dr. I. T. Beckwith of the Seminary, and there followed a celebration of the Holy Communion, Bishop Potter being the celebrant, Dean Robbins reading the Gospel and the Rev. Prof. H. M. Denslow the Epistle. Dean Robbins made a brief address, in which he said that the day meant four things to the seminarian: it was the anniversary of the dedication of the chapel of the Good Shepherd, it was Founders' Day, Matriculation Day, and All Saints' Day. From each of these heads he pointed a lesson. Following the address came the time-honored custom of signing the book, forty-five students being the signers this year.

#### ALL SAINTS' DAY IN OTHER PARISHES.

All Saints' Day and the previous Sunday saw the presentation of a number of memorials in the churches. Without attempting to give a complete list of these, attention may be called especially to the beautiful chalice and paten presented to St. Thomas' Church (the Rev. Dr. E. M. Stires, rector). The chalice is Gothic in design, elaborately enriched with a valuable collection of diamonds. On the panels of the base, in relief, are scenes from the life of our Lord, representing the Annunciation, Nativity, Transfiguration, Crucifixion, Resurrection, and Ascension. The engraving on the paten is on the reverse side, the obverse being perfectly smooth and plain. The inscription on the back of the paten and under the base of the chalice is as follows: "To the Greater Glory of God and in Loving Memory of Josephine R. Fisk. December 30, 1903. Presented All Saints' Day, 1904." The makers of the chalice and paten were the Gorham Mfg. Co.

In the Church of the Heavenly Rest was placed a brass tablet, mounted on dark red marble, with this inscription: "To the Glory of God and in Loving Memory of Emilie Maud Talbot, only daughter of Marcus Henry and Emilie Talbot. Born June 28, 1875. Entered into rest March 13, 1904. Blessed are the dead who die in the Lord." This was made by Mr. R. Geissler, as was a Litany Desk in oak for the Church of the Advocate, given in memory of her parents by Miss Julia L. Sistare.

#### CHILDREN'S ADVENT OFFERINGS.

A plan of the New York City Mission Society, which received the approval of the Diocesan Convention by resolution at its last meeting, is to be put into effect in Advent. It is to have offerings by the children in Church Sunday Schools all through Advent in each year, the amount thus raised to be devoted to the work of the Society among children. As expressed in the report of the superintendent, the Rev. Robert B. Kimber, made to the convention in September, "The work of the Society is to a large extent among children. . . . Why should not the more fortunate children of the Church take a deep interest in these little ones of Christ, and during the season of Advent, each year, learn of them in their Sunday Schools, and gathering their little savings for the support of this work, offer them upon the altar on the Birthday of the Christ Child?" By the resolution of the convention the Sunday School offering during Advent was inaugurated. The Rev. Mr. Kimber says that there are 30,000 children in Church Sunday Schools in New York City, so that if one cent per day could be secured from each in Advent, \$9,000 would be raised for the children's work. He does not expect so large a return this year, because some Advent offerings were pledged to other causes before the plan was adopted, but hearty support has been promised in many parishes and the success of the plan is assured even in this first year. Ten thousand mite boxes are to be distributed among the schools, and a series of illustrated leaflets, one for each Sunday in Advent, is to be sent out for distribution among the scholars.

#### COLUMBIA UNIVERSITY ANNIVERSARY.

The celebration of Columbia University's 150th anniversary closed on Monday of last week. In the morning the corner-

stones were laid of four new buildings: Livingston Hall, Hartley Hall, the School of Mines building, and St. Paul's chapel. The first two are dormitory buildings. Among those who took part in the ceremonies were Bishop Potter, the Rev. Dr. William R. Huntington, and the Rev. Dr. George R. Van de Water, chaplain of the University. The corner-stone of the chapel was laid by the Ven. Dr. George D. Johnson, Archdeacon of Richmond, who is the great-grandson of Dr. Samuel Johnson, the first president of King's College. In the afternoon the formal anniversary exercises were held in the gymnasium, the address being made by the president, Dr. Nicholas Murray Butler, and degrees of Doctor of Laws and Doctor of Science being conferred on thirty-three graduates of the University. President Butler's address told the history of the institution, a part of which was related in this column last week. Speaking of the property of the University, Dr. Butler told of the "King's farm" granted to it by Trinity Church in the early days of its history, a condition of the grant being that the president of the institution should always be a communicant of the "Church of England," and of the so-called Hosack Botanic Garden granted by the legislature in 1814. "Therefore," continued the speaker, "the two historic endowments of the college, which in these later days have become, through the growth and prosperity of the city, the main support of its rapidly extending work, are gifts, the one from the Church and the other from the State, to the upbuilding and defence of both of which the college has bent its every energy from the day of its foundation. In the King's farm, or lower estate, and in the Hosack Botanic Garden, or upper estate, Columbia now holds tangible evidence of what religion and civil government have done for learning in this community, and it gratefully acknowledges its heavy obligation to them both."

The celebration closed with an alumni banquet in the evening, at which Bishop Potter was a speaker.

#### DEATH OF DR. DE COSTA.

Dr. Benjamin F. De Costa died last week in St. Vincent's Hospital after an illness of six months. It will be remembered that Dr. De Costa was a priest of the American Church, who abandoned this Communion in 1899 by reason of the deplorable incident connected with the ordination of Dr. Briggs in New York, and at that time was admitted into the Roman Church. His wife died a year later, and he became a student for the Roman ministry and was ordained by a Roman Bishop as sub-deacon, deacon, and priest within an interval of only two weeks apart. His health, however, was so bad that he never was able to exercise the functions of the priesthood after that Roman ordination.

#### MR. MORGAN WILL RETURN THE COPE.

Mr. J. Pierpont Morgan has presented to the Italian government, through the ambassador of that country to the United States, the cope which he purchased some time ago as an interesting ecclesiastical relic, but which he became convinced was stolen from the Roman Cathedral at Ascoli, Italy. He explained he had purchased it supposing it to have come into possession of the seller in an honest fashion, and had placed it on exhibition in the Victoria and Albert museum, South Kensington, London. The cope was presented by Pope Nicholas IV. to the Cathedral at Ascoli, his native town. It is a French work of the thirteenth century, and is declared to be the finest specimen of embroidery and its related arts of that period that has been preserved. The cope disappeared from the chapter house of the Cathedral in 1902.

#### ALL SAINTS' CHURCH, OTTAWA, CANADA.

THE fifth commemoration of All Saints' Day was that just kept at All Saints' Church, Ottawa.

The Church of All Saints is the newest in the city of Ottawa and was erected through the thoughtfulness of the late Dean Lauder, who had long wished to see a church in the eastern section of the city. The last sermon he preached—outside of the Cathedral—was in the new church.

The opening service was conducted by the late Archbishop of Ontario, assisted by the Bishop of Ottawa and the Bishop of Columbia, B. C. Their Excellencies the Governor General and the Countess of Minto and their family were present. The beautiful church was crowded and for several months there was only standing room. Several very handsome stained-glass windows were presented and the church was completely finished and furnished before opening. The Bishop of Ottawa in his sermon warmly commended the generosity of Mr. H. N. Bate, a pros-

perous merchant, who has provided everything from his own purse and who is still as enthusiastic and regular in his attendance at the end of five years, as at the beginning. He has never missed a service, except when he is out of town. He is now in



ALL SAINTS' CHURCH, OTTAWA, ONT.

his 76th year and we hope he may soon see the building solemnly and beautifully consecrated.

During the five years there have been 250 baptisms in the parish and 150 have been confirmed. The parishioners have not only provided amply for their parochial needs, giving their rector an increase of salary every year, but have contributed ten thousand dollars to objects outside their own parish. The



ALL SAINTS' CHURCH, OTTAWA, ONT.—INTERIOR.

services are well rendered and the choir has an excellent reputation.

The founders of the parish very wisely bought sufficient land to enlarge the church and this will probably soon be necessary, as at the anniversary services many were unable to get in.

The rector, the Rev. A. W. Mackay, B.D., will soon complete his twentieth year in Ottawa, having been assistant at St. John's for fourteen years. He knows his parishioners thoroughly and takes a deep interest in the Sunday School work.



REV. A. W. MACKAY.

The anniversary services were most inspiring. The early Eucharist was largely attended in the spirit of thankfulness to Him "from whom cometh every good and perfect gift."

Eloquent sermons, suited to the commemoration, were preached by the Rev. Dr. Symonds, vicar of Christ Church Cathedral, Montreal, in the morning on "Immortality," and in the evening on the "Brotherhood of Man." Extra seats had to be provided, as the

congregation was so large. On All Saints' day there was a celebration of the Holy Communion in the morning and the fifth

annual re-union of the congregation was held in the school-room in the evening. The choir rendered several glees and solos, and the Women's Association made everyone welcome and helped to make the fifth anniversary a pleasant memory for all.

CONSECRATION OF BISHOP STRANGE.

ST. JAMES' CHURCH, Wilmington, N. C., was the scene of the consecration of the Rev. Robert Strange, D.D., as Bishop Coadjutor of the Diocese of East Carolina, on All Saints' day. Morning Prayer had been read at 7:45 A. M., and the Consecration Service began at 11:00.

The sermon was by the Rt. Rev. Alfred Magill Randolph, Bishop of Southern Virginia. It was a forceful and spiritual discourse.

A hymn intervened, and the Bishop-elect was then presented for consecration by the Rt. Rev. Joseph Blount Cheshire, Bishop of North Carolina, and the Rt. Rev. Theodore D. Bratton, Bishop of Mississippi. The Commission to Consecrate was read by the Rt. Rev. Junius Moore Horner, Bishop of Asheville, the Certificate of Election by the Rev. Frederick Nash Skinner, Secretary of the Diocesan Council, the Testimonial from the Council and the Consent of the Standing Committees by the Rev. Nathaniel Harding, President of the Diocesan Council, and the Consent of Bishops by the Bishop of Asheville. The Litany was read by the Bishop of North Carolina.

The Bishop of South Carolina acted as Presiding Bishop, and in the laying on of hands was joined by the Bishop of Virginia, the Bishop of Mississippi, and the other Bishops already named.

The day was cloudless and the church simply decorated with white flowers. Bishop Watson was too feeble to attend. Dr. Strange's friends came from all over the Diocese and many from longer distances. The new Bishop begins his visitations at once to the missions and smaller parishes. Never did a new Bishop commence work with a more general welcome and loyalty. Besides the clergy of the Diocese there were in the procession the Rev. W. J. Smith, Superintendent of the Charlotte Orphanage, the Rev. W. M. Clark, editor of *The Southern Churchman*, the Rev. J. R. Miller, of Baltimore, the Rev. C. Gamble, of Wilson, N. C., the Rev. Mr. Berkeley, of the Diocese of Asheville.

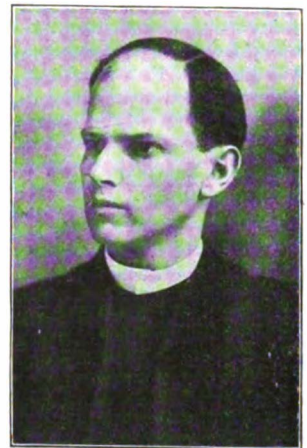
At 7:30 P. M. a missionary service was held in St. John's Church, the speakers being the Bishops of Asheville and South Carolina. A general reception was given the Bishop on Monday night at the Armory of the Wilmington Light Infantry. Just before the reception a committee presented to the new Bishop an episcopal ring, the gift of the men and boys of St. Paul's, St. James', and St. John's parishes, Wilmington.

St. Mark's parish presented him with a copy of the *Bishop's Agenda*, inscribed: "Presented to Rt. Rev. Robert Strange, D.D., Bishop Coadjutor of East Carolina, by the Rector and Congregation of St. Mark's Parish, Wilmington, North Carolina, All Saints' Day, 1904."

He was also presented with a handsomely bound copy of the American Revised Bible before his consecration, inscribed: "Presented to Robert Strange, D.D., by his Negro Brethren of East Carolina at his consecration to the Episcopate, All Saints' Day, 1904."

A WORKMAN received a pattern or model of wood which he was to reproduce in stone. The block of stone was waiting, but instead of seizing his tools and going to work at once, he sat down with his model in his hands and gazed at it. Then he passed his hands over it carefully, feeling every little hollow or knob. After he had become thoroughly familiar with it, he took his tools and began to imitate it slowly. But even then he kept the model in sight all the time, and frequently stopped to study it more closely and compare his work with it.

That is the way we follow Jesus in building our lives after His —by studying His life carefully, and keeping it constantly before us, and asking, when in doubt, "What would Jesus do?"—Selected.



RT. REV. ROBT. STRANGE, D.D.  
BISHOP COADJUTOR OF  
EAST CAROLINA.

## ANNUAL MEETING OF THE GIRLS' FRIENDLY SOCIETY IN AMERICA.

THE annual meeting of the Girls' Friendly Society in America, was held in Providence, Rhode Island, during the week beginning October 23.

The Quiet Hour conducted in Grace Church on Monday evening, October 24th, by the Rev. Charles T. Whittemore, formed a fitting introduction to the work of the week. Mr. Whittemore took as a general subject the words of Christ: "I am the true vine, ye are the branches"; and in three brief addresses made a most helpful and uplifting application of his theme. The clear and simple language which clothed the lofty and spiritual thoughts found a ready echo in the minds and hearts of his hearers, and set all work upon the highest plane, as done for the Master through the strength which only comes to those who truly abide in Him.

The corporate communion of the Society, held in the same church on Tuesday morning, was largely attended. The Bishop of the Diocese was celebrant, and in a few words of welcome and encouragement, wished the visitors God-speed, and offered wise counsel.

The sessions of the Central Council were all held in Grace parish hall, and were attended not only by those diocesan officers and elected members entitled to vote, but by a large number of associates who listened eagerly to reports and discussions following the proceedings with unabated interest.

MRS. ROBERTS, the General President G. F. S. A., in her address spoke of the great deepening of the work of the Society, of its ever increasing interest in missionary work, and of the influence its ideals should exert over the lives of all belonging to it. She also told of the great G. F. S. meetings held in Boston during the sessions of the General Convention, and read a most charming and gracious letter from Mrs. Davidson, conveying her greetings and those of the Archbishop of Canterbury to the Girls' Friendly Society, and expressing the deep interest taken by both in the Society here and in the mother country.

### THE YEAR'S WORK.

Reports show that the G. F. S. is now represented in 57 Dioceses. It has 467 branches, a gain of 26. There are 12,576 members, 4,412 probationers, 4,237 candidates, 478 married branch helpers, 2,864 working and 2,450 honorary associates, a total membership of 27,017. As a matter of fact, the membership is far larger than here reported, as many branches send imperfect reports, and the numbers in the 26 new branches are not included.

During the past year, \$66,251.33 has been raised by the Society, of which \$12,450 has been given to parochial and philanthropic objects, \$3,970 to missions, \$23,233.15 has been expended on G. F. S. objects, including branch and diocesan expenses, and \$20,497.46 has been raised for the maintenance of the various Holiday houses. This sum includes what two Dioceses have spent in building and furnishing new Vacation houses during the past year.

MISS VON HOLT, an associate from Honolulu, representing Deaconess Drant, the head of the G. F. S. work in the Hawaiian Islands, spoke of the Society as having filled a long felt want in those islands of the sea, and told of branches composed of Chinese, Japanese, native Hawaiian, and Norwegian girls, with associates differing almost as widely in nationality, all bound together in the same bonds of prayer and service as our branches at home, upholding the same ideals of purity, faithfulness, and dutifulness, and fellow-members of the "one family in Christ."

The report of Miss EMILY PADDOCK, as Organizing Secretary, told of her journeys in behalf of the Society, of the interest excited in the South and West, and of the bright prospects of the G. F. S. in many distant places.

### AN ENDOWMENT FUND TO BE RAISED.

The most important action of the Central Council was the adoption of the recommendations of the Finance committee proposing a scheme by which during the next three years an endowment fund of not less than \$25,000 should be raised, the income only to be used. The well-considered and far-reaching plan of the committee offers an opportunity to every member and associate to help in this endeavor, and the enthusiasm with which it was greeted augurs well for its success.

### OFFICERS ELECTED.

The elections for officers resulted in the reelection by acclamation of Mrs. Roberts as President, and of Miss Alexander as Secretary. Eight vice-presidents were elected. At the close of the final session the President asked that the hymn "Come Holy Spirit" be sung by all present kneeling, and at its close she pronounced the Central Council of 1904 adjourned.

### CONFERENCE OF ASSOCIATES.

On the afternoon of Wednesday, October 25th, a Conference of associates was held in St. Paul's parish house, Pawtucket. Miss Sibley presided; the Rev. Mr. Law, rector of the parish, made an address of welcome. MRS. ROBERTS spoke of the missionary work done by the Society both in this country and in England. MISS MARSHALL read a most interesting paper on the proposed financial scheme, which was freely discussed by all present. A Question Box conducted by MISS LUKENS of Pennsylvania, was productive of many interesting topics.

In the evening the various departmental meetings were held at the same place. The diocesan presidents conferred informally on the best methods of meeting many troublesome problems, and discussed plans for extending the work of the Society into the rural districts; the branch secretaries considered their work in regard to associates, members, and probationers, while at the same time smaller though no less interesting meetings of diocesan literature associates, commendation associates, and those engaged in Holiday house work, consulted over the details of the work entrusted to them.

### CONFERENCE OF MEMBERS.

Thursday afternoon and evening were given up to the members, large numbers of whom came from neighboring cities, while a few came long distances to attend the meeting. A most interesting conference of members was held during the afternoon, when papers were read on the following topics: "How Can the Older Members in a Branch Best Help the Younger?" "Which is Best for a Branch, What It Wants or What It Needs?" and "Reasons for and against Domestic Service." Both the papers themselves and the free discussion which followed, showed keen interest and thoughtfulness on the part of writers and speakers.

### THE ANNUAL SERVICE.

At five o'clock the members attended the annual service at St. John's Church. Nearly seven hundred girls were in the procession which followed the vested choir and the clergy into the church. BISHOP KINSOLVING was the preacher, and he gave what he called a missionary sermon, urging his hearers never to lose an opportunity of reaching out beyond themselves to extend the Kingdom of Christ.

After the service, a supper and reception were given the girls in St. John's parish hall. The members were received by Mrs. Roberts, President G. F. S. A., Miss Benson, Miss Hopkins, Miss Paddock, and Miss Sibley, Vice-Presidents, Miss Alexander, General Secretary, and Miss Anthony, Diocesan President of Rhode Island. The feature of the evening was the presentation to Mrs. Roberts of a silver-mounted ivory gavel, the gift of all associates and members attending this meeting. It was offered as a slight evidence of the love she has inspired during the ten years of her presidency, and of the appreciation in which all she has done for the Society is held in the hearts of her fellow-members in the G. F. S. In accepting the gift, MRS. ROBERTS happily said that she hoped so to use it that she would never wound the hearts or the heads of the body politic.

### SOCIAL GATHERING.

Two charming social gatherings marked this annual meeting: the reception given on Tuesday evening by the Bishop of the Diocese and Miss McVickar, and the informal tea given as a greeting to the Central Council on Monday afternoon by Miss Anthony. Both these occasions were greatly enjoyed by all privileged to attend, and the bright faces and hearty greetings showed how eagerly all embraced the opportunity for renewing old acquaintance and making new friends.

There was an unusually large number present at this meeting. The efficient work of the committee on transportation had resulted in obtaining reduced fares on all railroads, and the certificates of those attending the General Convention in Boston had been generously extended so as to cover the time of the G. F. S. meeting in Providence.

The generous hospitality of the Rhode Island organization, and of the associates and residents of Providence in entertaining the visitors, the perfect arrangements for services and for meetings, and above all, the hearty welcome accorded to all comers, made this a most successful meeting, well representative of the many-sided work of the Girls' Friendly Society.

### A PRAYER FOR CESSATION OF WAR.

SINCE the Bishops have been recommended to set forth prayers in their respective Dioceses for the war in the East, it might be well to print this collect, which was set forth in Vermont at the beginning of Lent:

"O Lord our God, whose judgments are in all the world, we beseech Thee to restrain the evil passions of men, and to overrule the strife of nations to the advancement of Thy kingdom of righteousness, truth and peace; through Jesus Christ Thy Son. Amen."

PERHAPS we do not often think of the responsibility of being a friend. We like to have persons come to us, and trust us, and love us, and look to us for whatever friendship can give or do. But we do not think what it means to take a soul in this way into our influence, to become friend, for example, to a young life that turns to us with confidence and yearning. It is a sacred trust. We are responsible for all we do that may influence, impress, color, or sway our new friend's life. Are we worthy to be friend to this young life? Are our hands clean? Are they gentle? Are they strong? Will the life be helped, inspired, beautified, enriched, lifted near to God by our friendship?—*Selected.*

## GENERAL CONVENTION: A RETROSPECT.

BY A BOSTON RECTOR.

AND so at last the great Triennial Convention of American Churchmen has ended its sessions. They tell a story of the Sultan, that once a famous European orchestra was to play before him; but the musicians took so long to tune their instruments, that the Supreme Caliph supposed the discord of preparation was all their art could compass, and left the concert hall in disgust before ever a note of the great symphony had sounded. Perhaps the Boston public was wearied by all the talk preliminary to the actual assembling of the Convention; by "the little great, the infinite small thing" that was too much dwelt upon beforehand—who was to entertain whom, what dinners, what receptions were to be given, what Back Bay palaces were to be opened, what mighty Wall Street magnates were to honor the Church of the Living God by their presence, and all the rest—and found itself echoing Mercutio's "A plague o' both your Houses," as the Bishops and the Deputies assembled.

But the manifest genius of the Convention went far to remove such misapprehension of its purpose. There was, of course, a penumbra of social festivities, inseparable from any large assembly; yet the central fire of earnest purpose, and that purpose the glory of God and the advancement of His Kingdom, burnt steadily.

What man could have seen the opening service, in that magnificent fane of Trinity, unmoved by the sight, or indifferent to the words there spoken? The world knew and honored certain more conspicuous figures in the long procession, and in the grave concourse of the pews; there was the successor of St. Augustine of Canterbury, *Papa alterius orbi*, as one of his predecessors was acclaimed by a Roman pontiff; there was our own Bishop of Massachusetts, bearing a name ever brighter and more venerable, and with a serene strength and beauty of face like some exquisite cameo; there was the famous prelate of New York, who has done so much so well that his indiscretions are to be judged lightly; while, for example, in the other House was the Chief Justice of the United States, content to sit, not upon the bench, but with a multitude of men less renowned but no less worthy, generals, doctors of law and of medicine, heads of colleges and seminaries, men of affairs.

But who can guess what glories, hid from our sight were opened to the gaze of the angels that joined with the vast congregation in its eucharistic worship? The greatest sanctity is not always plainly manifest, since such lives are hid with Christ in God; but one glance showed us the worn, ascetic figure of a priest, aged prematurely by his toils in the frozen North; the ague-racked frame of one who served his Master in the marshes of the far South; the venerable head of a country doctor who knows how to minister to souls as well as bodies, and who counted his election as a lay deputy the chief honor of a life that had known the crash of armies on the battle-field. These, and scores like them, unknown to the pages of "Who's Who," gave the Convention its real dignity.

There be those who resent the title "American Church" on the ground that a tiny body, numbering at the most only three and a half millions, cannot deserve that name. But it is true, I think, that no denomination of Christians under our flag does indeed actually make its bounds extend at least to those of the nation, or minister (however imperfectly) to all sorts and conditions of those who shelter themselves beneath the Stars and Stripes. And, as Florida met Alaska, as the Chinese representative from Honolulu greeted the Sioux priest from Dakota, as that gracious Bishop who combines the best traditions of Boston Blood with the culture of Oxford and has carried both to the most varied of the middle Western Dioceses, came down the aisle with the negro Bishop of Cape Palmas by his side in fraternal equality, the title did not seem presumptuous to men of truly broad views.

The majestic simplicity of the Conciliar Eucharist struck everyone present; and I felt, more clearly than ever, that there is the true service for the people, the truly social worship—not the elaborate monastic complications of Morning and Evening Prayer, nor the bald individualism of the traditional Protestant order, but the solemn offering of corporate praise, intercession, supplication, and alms, all united and transmuted by their relation to the sacrifice brought forth (as of old by Melchizedek) in bread and wine, which become the Body and Blood of Christ. And who will ever forget the jubilant thunder of the Nicene Creed, confessed by that multitudinous company, like the sound

of many waters? How the old watchwords rang out—"One Lord Jesus Christ . . . God of God, Light of Light, Very God of Very God, begotten, not made, being of one substance with the Father, by whom all things were made"! My heart went back to Nicæa, when the Holy Spirit moved Athanasius to utter the "*Homoousion*"; nay, further, to that bright Low Sunday morning when, unrebuked, Thomas Didymus fell at the feet of the Risen Christ, and cried, "My Lord and my God!"

If a wide Americanism was characteristic of the assembly, making Christian Democracy seem real, so necessarily was its inclusiveness. Observe the word: we are reproached on both sides for our "compromising" attitude; but inclusion is the very opposite of compromise. Compromise, out of two schools, evolves a *tertium quid*, satisfactory to neither and tolerable only because it means the surrender of something by one's opponent. Inclusiveness' strengthening the stakes of essential matters, as the Bishop of Albany well pointed out, lengthens the cords so as to allow inside those limits the widest divergences, with no compromise at all. And the cordial good feeling everywhere manifest was notable. The Bishop of Tennessee told a story, *apropos* of the friendliness among the different types of Churchmanship, which deserves a larger audience than the company that heard it in the University Club. Proctor Knott, said he, met a mountain constituent of his one day on the streets of Lexington.

"Where have you been, Tom? I haven't seen you for a long time."

"No Governor, I've been in the most Godforsaken kentry I ever seed. Me and some yuther men rafted down to New-leens, and one night we got filled up with red licker and fit some dagoes; and what d'ye think they did to us, Governor? They put us in the calaboose, for three montha, jest for fighting dagoes! So, as soon as I could, I kem back to old Kentucky, whar a man kin fight in peace!"

Its application was plain: men strove manfully, yet ate and drank as friends; and the daily luncheon at Copley Hall was like a sacramental rite of Christian fellowship among all those that called the Church their Mother.

As Mr. Wood has well put it, the Convention was "a demonstration of force," not merely a legislative body; and the magnificent services in the Boston Churches, and the great missionary meetings, were quite as important parts of its activity as the daily sessions at Emmanuel. Mr. Kelway, the English Church journalist, has commented upon the small amount actually accomplished by the three weeks' sessions; but I think he scarcely apprehends the extent of what was done, because he does not know how long those matters have been under adjustment, nor what interests they involve. Of course the glorious missionary zeal which was everywhere to be discerned was the greatest feature of it all: for it meant an immediate extension of the Church's work, far beyond any ever attempted by one Convention before, and a general reinforcement all along the line. Sober, reserved business men went wild when the apostle of Alaska spoke—a modest, unpretentious man, who has reproduced almost all of St. Paul's hardships in his own person, and has added yet others which the great Doctor of the Gentiles was spared. I heard him called "the most illustrious member of the House of Bishops, being 'in labors more abundant,'" and no one questioned. So, the magnificent appeal of the Bishop of Kyoto, last Sunday morning at one of our downtown churches, made that great congregation yearn with desire to give Japan better gifts than battleships or the knowledge of the arts of destruction; and Father Osborne's consecration to true mission labors in Springfield, proved how great is the Church's interest in regions without the glamor of distance and foreign ways, but nevertheless appealing for the Evangel.

The adoption of the new Digest of Canons is on a lower plane, to be sure; yet it is a notable achievement, in which Bostonians may well be proud of Mr. Charles G. Saunders' part. The provision for Courts of Review and Appeal meets a need that has cried out for sixty years, and for the lack of which not a few holy and beloved brethren have gone down into their graves hearbroken—let the fragrant name of Father Jardine serve for illustration. And one feature has apparently been overlooked by the newspaper reports, which nevertheless is specially worthy of comment, as marking the final victory of the "Ritualists" in their contention as to the lawfulness of Catholic ceremonial. In 1874, when the wave of Low Church alarm and opposition to "High Church ways" was at its high-water mark, a canon was passed (Title I., Canon 24) concerning the ritual practices whereby Christians express their rev-

erence for the Blessed Sacrament, and endeavoring to brand those practices as lawless, threatening with prosecution any priests who should use them. The canon was palpably unconstitutional, since it strove to amend the Prayer Book; and, so far as I know, no Bishop ever tried to enforce it—it was mere *brutum fulmen*. Happily, it was dropped *in toto*, without a single protest; and the use of all the practices by it censured at Father Osborne's consecration was evidence how we have progressed in thirty years.

That very consecration of the much revered Boston priest was enough to make this Convention memorable. For here is a man, notoriously identified with the extremest Catholic school, a monk under the threefold vows of poverty, celibacy, and obedience, chaplain of an order of Sisters, famous as a hearer of auricular confessions, rector of a church in which everything appertaining to Catholicism is constantly set forth in the most open manner, such a man as, a generation ago, would have been viewed with the gravest suspicion, if not with positive abhorrence, by many moderate Church people; and now, elected to the episcopate, his election is confirmed with practical unanimity (three votes in one house and six in the other, I am told, being recorded against him), and consecrated *magna caterva comitante*. One could not but remember how his saintly diocesan, Bishop Seymour, was rejected by General Convention thirty years earlier for "offences" much less conspicuous than Father Osborne's, when he had been chosen Bishop of Illinois, and how blessed De Koven was also rejected on the same grounds, by men, some of whom still live, and blush to recall what they then did.

In two matters, the Convention notably failed. One was the harmonizing of the canon on Marriage with the plain words of the Marriage service. That service says explicitly, so that a child cannot fail to understand it: "Till death us do part." Marriage, then, contracted by a Christian man and a Christian woman, is declared indissoluble except by death. (The Church does not legislate for those not yet subject to the law of Christ, and therefore makes no pronouncement as to the nuptial unions of non-Christians.) Now the canon on Marriage seems to admit that adultery renders a marriage capable of being dissolved; and this is inconsistent with what is above said. Here is no question of Church parties; it is, as the Rev. Dr. Floyd W. Tomkins, rector of Phillips Brooks' old church in Philadelphia, said, a question of sound morals; and the magnificent demonstration at the Church of the Advent, Sunday afternoon, October 9th, when Bishop Doane and Bishop Greer, both commonly counted Broad Churchmen, vied with President Webb and Chief Justice Stiness, representing another school, in their insistence upon the obligations of consistent adherence to the higher law, made that manifest. The vote showed an absolute majority of the deputies in favor of righteousness, while the Bishops were overwhelmingly on that side. Voting by Dioceses, the laity carried it fairly, but there was a failure on the part of the clerical deputies, alas! The amendments finally adopted make it practically impossible for the blessing of the Church to be given to a union contrary to the words of the Prayer Book; but the principle is not unmistakably defined. That it will be, no one doubts, least of all those shrewd gentlemen who made so often an appeal *ad invidiam*, and who warned the Convention against legislating beyond what public opinion would sustain!

The other failure was anticipated. I mean as to the correction of the Church's legal title. Inexpediency "at this time" was the sentiment expressed by a majority of the Dioceses; but the cheerful person who said that the question was dead and buried, forgot the rest of his Creed, and did not think of the glorious Resurrection promised to those who die in the Lord. The campaign of education has only just begun, and there will be no cessation of activities. As one of the clerical deputies from Massachusetts said, it is absolutely certain that the correction will come in time. Then the nickname will be put aside, and the Church which is at once American and Catholic will describe herself aright. Meantime, a phrase floats down out of *post-bellum* politics: "The way to resume, is to resume."

Two questions arise: How Boston impressed the Convention, and how the Convention impressed Boston. As to the first, one heard everywhere the same praises for the splendid hospitality, the warm-hearted welcome extended by people of all classes. Those who came expecting to find frigid civility and impenetrable reserve, went away charmed by the very opposite of those qualities falsely attributed to the best place in the world, and loud in their laudation of Boston and Bostonians.

Much of this is due to the committees of arrangements, who were unwearied in their labors for the comfort of our guests; and Mr. Joseph Grafton Minot deserves special mention for his success at Copley Hall and elsewhere. Ah, we who are Bostonians, not by birth but by adoption and grace, may well rejoice that our friends from far could judge so well what the true Boston is—*Die Einzige*.

It is not quite so easy to answer the second question, because Boston is not so homogeneous as the Convention was. Yet one may fairly say that the general tone of newspaper and private opinion was most respectful and friendly, even if at times a little astonished. So far as I have noticed, only three discordant voices have been heard. I mean the utterances of the Rev. Dr. Samuel A. Eliot, representing the American Unitarian Association at the Congregational Council in Des Moines; the attack of the Roman Catholic Dr. Brophy, delivered last Sunday in Cambridge; and a virulent denunciation by one "Horus," who professes to be a reincarnation of some Egyptian deity, come back to proclaim a gospel of free love. This is not the place to reply to any one of those gentlemen; but I may perhaps be pardoned for venturing the suggestion that Dr. Eliot's words were strangely unlike what one would expect from so eminent a friend of broad religious tolerance, and all-inclusive sympathies. I quote: "Even within this week, and at the very citadel of Congregationalism, the voice of priestly arrogance has been raised to claim for a reactionary Anglicanism the primacy in American Christianity. Does not that voice bid all of us who cherish the great inheritance of freedom to stand together against sacerdotal pretensions, to recognize that the things that divide us are transient and insignificant beside the deep faiths of the heart that unite us? Shall we not at least acknowledge that the schism that rent the New England churches a hundred years ago would not now be possible?"

It may be thought "priestly arrogance" to point out that that is indeed a strange conception of values which makes acceptance or rejection of Jesus as God Incarnate a matter "transient and insignificant," beside the question whether to have Bishops or not: but so it seems to me, I own frankly, as a "reactionary Anglican." And I may be permitted further to rejoice in the attainment of a true religious liberty at last—such as no man dreamed of in the elder Massachusetts of Dr. Eliot's forefathers—which allows even to Archbishops of Canterbury the right to be heard in Faneuil Hall. One cannot help wondering whether this is not the very position God means us to occupy—assailed on the one hand by the representative of the extremest Protestantism, and, on the other by a priest of that alien communion which stands indeed for Catholicism, but stands also for Romanism, a very different thing; meantime, undisturbed, asserting a true Catholicity, without mutilation or addition, and safeguarding a veritable city of refuge.

On her human side, the Church is necessarily imperfect, always in need of reformation, always reforming herself; on her divine side, she is indefectible, ever glorious, unshaken. And I believe that American Churchmen never had such an opportunity as now to bear witness to the Faith once delivered to the Saints, never knew so well the strength of that position they are holding for their brethren as well as for themselves. Christian Unity is in the air: all men are dissatisfied with those wretched divisions of Christendom which mar efficiency, waste energy, and give occasion to the enemy to blaspheme. But that unity can only come through the Church which our Lord founded upon the rock of His own essential Godhead; and thoughtful minds are searching to find that Church, that therein they may shelter themselves, and may work for others as co-laborers with God. I believe that this General Convention, with the brave words of the Pastoral ringing out in defence of the Catholic Faith, and in hopeful love for all the flock of Christ, has shown to multitudes the road to their Mother's house, the old path where is the good way. And the crucifix, carved on Emmanuel pulpit, was a reminder to those who deliberated under it, that there is "another King, one Jesus," who reigneth from the Tree, to whom they and all men must give an account.

Bishop Williams, I think, used to say that the Episcopal Church was like the town-clock; half the town said it was too fast and half that it was too slow, but all ended by setting their watches according to what it indicated. Perhaps this was "priestly arrogance," too; but time will tell. Meanwhile, let us work while it is called to-day, confident that no honest workman will lose his reward, whether he knows his Master or knows Him not.

## Helps on the Sunday School Lessons

Joint Diocesan Series

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

By the Rev. ELMER E. LOFSTROM

### THE CHURCH MILITANT AND TRIUMPHANT (MISSIONS.)

FOR THE SUNDAY NEXT BEFORE ADVENT.

Catechism: XXV., Requirements. Text: Rev. xxii. 20, 21.  
Scripture: Rev. vii. 9-17.

**A**FTER a year's study of the history of the Church of the Apostolic days, we conclude to-day with a lesson on the work of the Church Militant as compared with the Church Triumphant. The first thing to be done is to see that *the terms to be used* are understood. "Militant" means "fighting," and it is applied to the Church here upon the earth. But since the Head of the Church is Jesus Christ, who "was dead, and behold, He is alive forevermore," those who are made members of that Church do not cease to be members when they die. That part of the Church which is made up of members who have died, is called the "Church quiescent," or "at rest," or the "Church Expectant" or "waiting," because they are at rest and now waiting for the last great day when the Lord Jesus shall come to judge the world and to receive unto Himself all the faithful from among the living and sleeping, the quick and the dead (I. Cor. xv. 51, 52; I. Thes. iv. 15). The final, glorious state of the Church in heaven is what is known as the "Church Triumphant" or "victorious."

Our present concern is with the Church Militant. If we are to fight we must know something of *our enemies*. When with the sign of the Cross in Baptism, it was a token that we were thereafter to fight under the banner of the Cross against "sin, the world, and the devil." "Sin" there seems to refer to the sins of "the flesh," as it is also sin if we yield to the temptations of the world or the devil. Although we may sum up our enemies under the three headings of *the world, the flesh, and the devil*, yet under each of these they appear under various guises. Have a discussion in class as to the different enemies and temptations which we must fight against. Compare Eph. vi. 12, and also refer to the "armor of God" to see how it is adapted for this warfare.

Our fight is more than a personal fight, however, and more than a defensive campaign. The Church is trying to do more than keep her members from sin. *Her mission is world-wide*. It is the will of God and the aim of our Captain that all men should be saved and come to the knowledge of the truth (I. Tim. ii. 4). In addition to the world-wide mission and purpose of the Church, we have the Master's orders. He gave a solemn command to the officers of the army of the Cross that they should go into all the world and preach the Gospel, making disciples of all nations, teaching them to observe all the things which He had commanded them (St. Matt. xxviii. 18-20).

Look at the work of the Church from what point we will, we find that in its last analysis, *that work is missionary*. The individual has not the true Christian spirit who is concerned for his own salvation alone. That parish which does not try to bring others into the Body of Christ, both within and without its own borders, fails to realize either its purpose or its membership in the Church as a whole. The Church is in the world to do Christ's work here for Him. We represent Him. His work is the redeeming of the whole world. The only way it can be done is for each one who is a member of His Body to give prayer, study, work, and money for the carrying out of His plans and work. Be sure that the pupils understand that their duty is not confined to the parish or Diocese in which they live. The Church, whose duty it is to do the work of the Master in the world, is nothing else than the individual members thereof, whether officers or soldiers. The Board of Missions at the Church Missions House does not do the missionary work of the Church. Its members are our agents, through whom we arrange to have it done for us.

*Whether fighting for ourselves or for others, we fight against the same enemies*. The devil will oppose every effort to bring others into the Body of Christ. Against them, as against us, he will use the temptations of the world and the flesh. He, too, has followers and soldiers. It is sadly true

that there are men who are doing all they can to help the devil win the control of the boys and girls who are growing up, even in Christian lands. How then are we to do our fighting?

When Jerusalem had fallen into the hands of the Turks (1076 A. D.) all the Christian world was fired with a desire to rescue the Holy City from the hands of the infidels. Led by Peter the Hermit and Walter the Penniless, more than 300,000 men started for the Holy Land on the pious mission. They made no preparation, had no definite organization, or leadership. They had few weapons or horses, and had made no provision for food. They simply gave themselves blindly, fired with a great desire to do something which they knew needed to be done. The way they had gone was long marked by the bones of the thousands who had perished. Of the 300,000, barely 3,000 made a safe return, and of course the purpose of their crusade remained unaccomplished.

There is a warning in the sad story for all Christian soldiers. It is not enough to see the great need and to give the most precious thing that men have, which is themselves. There must be also *some plan, some organization and leadership*, which shall provide for the equipment and feeding of the army. That is just what we have in the Church, to be made use of if we will. You are not asked to give yourself blindly or vaguely to Christ, although some Christian bodies seem so to teach. When you were baptized you were "enlisted" in the army and have a right to wear the uniform, the cross with which you were signed. In Confirmation you were "mustered in" for aggressive warfare. The "drill" consists of the regular exercise of prayer and thanksgiving, or "worship," and of giving up the things which as a Christian you must forego. This last may be summed up as "fasting" if it is given a wide enough meaning. And, as the warfare is spiritual, we must partake regularly of the spiritual "food" provided in the Sacrament of the Holy Communion. Jesus Christ Himself is our Captain and He will always be with us and ready to help us. As true soldiers we must take our "orders" from the Captain without question.

If we are faithful in our service in the Church while it is carrying on its warfare in the world, we shall still be members of her when she becomes the Church Triumphant in heaven. St. John has given us a picture of that Triumphant Church in the vision which is described in our scripture lesson. In addition to the myriads of the Chosen People, he saw there a great multitude which no man could number of all nations in the world. These he learned were those who had found salvation not only from all earthly trials, but also from the great trial which had come to them with the opening of the last seal, *i. e.*, in the great day of Judgment.

In the Church Triumphant, the saints redeemed will be in joy and happiness with nothing to mar the perfect life. We have no way of knowing whether any have yet attained to that happy estate. Theologians have thought it probable that some of the holiest have thus been translated. Whether so or not, all of us who accept of salvation will thus be gathered. We shall serve God day and night in His Temple, our whole existence a life of perfect praise and service. Our redemption will call forth also the praises and thanksgiving of all the heavenly creatures who, while not themselves needing redemption, have witnessed the triumph of the Saviour and His Church over the hosts of Sin.

There is a sense in which the final victory means triumph and salvation to heaven as well as earth. The redeemed sing, "Salvation to our God, and unto the Lamb." Of course we cannot understand all that it means, but St. Paul tells us (I. Cor. xv. 23-28) that when Christ finally comes to receive His own, He will deliver them up to the Father, and the work of the Incarnation having been finally accomplished, God will again be "all in all."

The text is a promise that the Lord Jesus will come quickly, and also a prayer that He will so come. We make a like prayer in the Prayer Book prayer for "missions," because the work of missions means the hastening of the Kingdom and its fulfillment. That end waits not upon God but upon men. There is no time to waste. We must always be busy with the work of the Kingdom, which we have already seen to be the work of "missions."

Beginning with the First Sunday in Advent, the subject of the Lessons in the Joint Diocesan Series is "The Mighty Works of Our Lord and Saviour Jesus Christ." With the beginning of that series, the Rev. Elmer E. Lofstrom, who has provided these Helps for several years past, will also supply the pupils' lessons, both for younger and for older children, in THE YOUNG CHURCHMAN. While, therefore, the Helps will continue to be adapted to teachers using any of the Leaflets which follow the Joint Diocesan Series, yet there will obviously be a special unity between the pupils' lessons and the teachers' aids supplied by the same

author. Special rates will be made for **THE LIVING CHURCH** in clubs for Sunday School teachers, that the *Helps* may be placed in their hands. Sample copies of **THE YOUNG CHURCHMAN** containing Mr. Lofstrom's lessons will be sent free on application to The Young Churchman Company, Milwaukee, Wis.]

## Correspondence

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

### THE GENERAL CONVENTION AND WORK AMONG FOREIGNERS.

To the Editor of *The Living Church*:

**T**HE General Convention has been in session for three weeks, and looking over the account of the proceedings, it seems as though what has been accomplished in the way of definite legislation could be accomplished in much shorter time, and at much less expense.

When anything has been passed, it seems that our legislative body is so afraid of railroading things through, that they devise some defect, whereby that which is passed can be reconsidered. The things which have been agitating the Church, seem very likely to disturb her for many years to come, if the action of future Conventions can be judged by the past.

I hope, dear Mr. Editor, that you will summarize the actual things accomplished by the General Convention, so that the laity may be able to have fairly fixed in their minds what really has been accomplished.

The change of name, provincial system, the Polish movement, the inter-relation with other Orthodox Catholic bodies, who have always treated us in the most friendly way, have been laid over to another Convention. It is difficult to understand the sincerity of a Church that will put forth articles of agreement like the Quadrilateral, and then completely ignore those who unhesitatingly accept such invitation.

Bishop Kozlowski accepted the Quadrilateral some time prior to the San Francisco Convention, and made his petition to that Convention. From that day to this, no effort has apparently been made to either make an investigation of the body that made the application, or of giving the man who represents thousands of Polish souls a chance to plead his own cause. Are we to conclude from this, that the Church does not care for Polish souls, or is it that we feel incapable of dealing with the Polish and other foreign problems that confront us?

It seems to me that the great number of foreigners residing in our midst, should receive our attention, especially when they petition for it. The doors of the American Catholic Church should be as wide as the nation, if we are adequately to settle the problems confronting us. In many Dioceses, and in our large cities, foreigners and the children of foreigners form a majority of our inhabitants, and if the American Church has no mission to these, she will decline to merely ministering to those of our people who are of pure Anglo-Saxon descent, and therefore she has no right to the claim, "American Church."

The denominations around us are striving to face this problem, and are partially succeeding, even though their religion is alien, to the tradition of these races.

We find in all our large cities, denominational missions to Scandinavians, Germans, Italians, Bohemians, Syrians, and even Poles; while we who have a Church that will appeal to them are standing idly by.

That there is a movement from Rome on the part of these foreigners is plainly evident by the filled churches of these denominational missions to them. Methodism has found it necessary to have Swedish, German, and Italian conferences, where these people can meet together and study the needs of their work. Presbyterianism has its Bohemian presbytery; while we seem totally to lack the "extension" spirit.

These remarks are from a layman, unlearned in ecclesiastical matters, who is himself a foreign-born Churchman, working in a community whose inhabitants are almost entirely foreign born, and who desires sincerely the welfare of the Church, and who hopes others will consider these things and give the reason for these conditions.

Yours truly,

ADOLPH JOHNSON.

St. John Evangelist Mission, Chicago.

### "A CHURCH WOMAN IN OMAHA."

To the Editor of *The Living Church*:

**B**E so kind as to aid me again in communicating with the modest Churchwoman of Omaha, to whom I referred in a letter to your columns some time ago. It is—that I received both her letters, and the package of papers; that I have been a reader of the same paper for some years; that I am very evidently of the same school of economic philosophy as herself, her husband, and son. And in conclusion, I wish to assure her that my position and stand for the working people is as positive as it can be.

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

October 31st, 1904.

### THOSE NINETY-SIX HUNDRED "LOST" ENGLISH CLERGYMEN.

To the Editor of *The Living Church*:

**I** THINK I can perhaps throw some light on the momentous question regarding the ninety-six hundred clergymen of the Church of England who were or are "lost," as mentioned in this week's issue.

There is a volume extant (appropriately bound in black) compiled and put forth by "the Church [Persecution?] Association," of England, for the guidance of Patrons, Bishops, and others. This is a list of priests of the Church who are thought to have ritualistic, and therefore Romeward, proclivities, and hence must be shunned and ostracised by all those godly persons who have "livings" (or money) to dispose of. This list, if I remember correctly, contains 9,600 names of "traitors"! I recently saw this volume lying on the counter of a bookseller in Bristol, England, and so looked to see who of my friends of the clergy had been branded as "ritualists."

To my surprise I saw the names of both of my brothers, who are priests of the Church, and against their names, the magic letter "e," and against one of them an additional "m." These signified that my dear, good brothers were guilty of taking the "eastward position," and using the "mixed chalice"! One of them never wears a colored stole, but takes the fatal eastward position because his altar steps are so constructed that he could not reverently celebrate at the north or south ends. I called the attention of the bookseller to these facts, and his reply was significant, for he said: "Although I am an Evangelical Churchman myself, yet I feel ashamed of having that book in my store. I only ordered one copy to see what it was about, but I now wish I had not done so, as I see its true caliber."

Of course if priests who merely take the eastward position are branded as "traitors" and worse, we can easily draw our conclusions as to the spirit in which such a book as this is compiled.

The beautiful inconsistency in the case of my brothers is that one of them, as I have said, never even wears a colored stole, while the other, besides taking the eastward position and using the mixed chalice, also uses lights and wafer bread, of which no mention is made!

However, I have no doubt that long e'er this, "the 9600" have become "the upper (?) ten thousand"; for the blood of the martyrs is ever the seed of the Church.

Mauston, Wis., Nov. 4, 1904.

HERBERT C. BOISSIER.

### "HOW CATHOLICS VIEW EPISCOPALS."

To the Editor of *The Living Church*:

**T**HE following communication, which explains itself, was written for the *Boston Herald*, but was refused publication. The writer sends it to **THE LIVING CHURCH**, thinking it may interest some of its readers.

W. E. E.

"HOW CATHOLICS VIEW EPISCOPALS."

Such is the title of an article in the *Boston Herald* of October 24th, consisting of the report of a discourse delivered the day previous by the Rev. Dr. John C. Brophy of the faculty of the Theological School of St. John's Ecclesiastical Seminary of Brighton, Mass.

The discourse appears to have been nothing but a tirade against the Anglican Communion, including its American branch. All the old stock arguments to the effect that the Anglican Church is a mere sect dating from the reign of Henry VIII., having neither valid orders nor sacraments (save Baptism) are in evidence.

One can easily excuse a Roman Catholic priest for making such statements as these. Indeed no Anglican would expect a man who is committed to the theories of Papal Supremacy and



Infallibility to take any other ground. This is what he has been taught from his earliest childhood, and all his reading and study have been along such lines. If he were to see in the Anglican Church of to-day the ancient Catholic Church of England, having an unbroken continuity from the earliest ages down to the present time in spite of all the troubles and changes of the Reformation period, he would virtually have to renounce his own position.

But there is one thing we can expect of a priest of the Roman Communion, and that is to inform himself of current events concerning the Anglican Church in its relation to other Churches, before making statements so contrary to facts as the following:

"And what other body is in communion with them [the Anglicans]? The Greeks do not recognize them, their orders or hierarchy; nor do the Armenians, the Nestorians, or the lowest Eastern sect."

Who told Dr. Brophy that the Greeks do not recognize the orders of the Anglican Church? If he means to say that the Holy Orthodox Eastern Church has never made any official statement as a collective body to the effect that Anglican orders are valid, then Dr. Brophy is correct; but if he means to say that the Orthodox Easterns usually look upon Anglican orders as invalid, then he is wholly wrong. There are three Bishops of the Orthodox Eastern Church in America, all of whom are most favorably disposed towards the Anglican Church, and at least two of them—Bishops Tikhon and Raphael—have taken part in Anglican services, wearing their official vestments.

The present Anglican Bishop in Jerusalem is working within the jurisdiction of the Greek Patriarch of that see, with the hearty consent and approval of the latter. Individual members of the Anglican Church have occasionally received the Holy Communion in the Eastern Church. The following living Anglican Bishops have visited Russia and been treated as Bishops with every outward mark of respect, the Orthodox Easterns often crowding to receive their blessing: Archbishop MacLagan of York, Bishop Douglas of Aberdeen, Bishop Satterlee of Washington, and Bishop Grafton of Fond du Lac. It would take up many columns of this paper in giving instances of the friendly relations existing between the Anglican and Greek Churches.

Then, about the Armenians. The writer of this article is personally acquainted with the Armenian Archbishop in America, and only a few months ago received the Blessed Sacrament at his hands without being required to renounce allegiance to the Episcopal Church. Archbishop Saradjian recently said, as reported in THE LIVING CHURCH: "The Episcopal Church is recognized by our highest authorities as a sister Church." A few years ago the Supreme Patriarch or Catholicos of the Armenian Church advised his people in America to attend the services of the Episcopal Church when deprived of their own. It is not an unusual thing for Armenians to receive the Holy Communion and other sacraments at the hands of Anglican priests, with the approval of their Bishops.

A word about the Nestorians. The ancient Assyrian Church, commonly known as the Nestorian Church, but now happily free from the Nestorian heresy, is on the most friendly terms with the Anglican Church. Evidently Dr. Brophy has never heard of the Archbishop of Canterbury's mission to the Assyrian Christians, which consists of a number of Anglican priests and laymen and several of the Sisters of Bethany, who are laboring for the revival of that ancient Church and for the education of its clergy and people. The mission was sent to Assyria at the urgent invitation of the Catholicos and other Bishops of the Assyrian Church.

The writer does not know which of the Eastern Churches Dr. Brophy would call "the lowest Eastern sect" which "does not recognize the Anglican Church." Such a statement would not be true of the Syrian Church, commonly called Jacobite. A portion of that Church has existed in India from an early age. Its members are there known as the Christians of St. Thomas, and at the present time they are seeking through their Metran (Metropolitan) and other Bishops, to enter upon terms of full communion with the Church of England and her American daughter. Nor would such a statement be true of the ancient Coptic Church in Egypt, for the Patriarch of that Church is on the most friendly terms with the Anglican Bishop at Jerusalem, and he recently invited the latter to take part in the consecration of a Coptic Church. Nor would such a statement be true even of the Abyssinian Church, which many would probably call "the lowest Eastern sect," for two priests of that Church

were present in their vestments at the consecration of the Anglican church in Jerusalem a few years ago.

The only Eastern sects which the writer knows of which refuse to recognize the validity of Anglican orders and sacraments are those Uniate Christians who have, through the influence of Roman missionaries, broken from their mother Churches and placed themselves under the jurisdiction of the Bishop of Rome.

W. E. ENMAN.

Nashua, N. H.

#### OFFERINGS FOR BRAZIL.

To the Editor of The Living Church:

**M**AY I ask the indulgence of your columns for a few moments before sailing to my distant field?

I wish to state briefly to your readers that \$30,000 is needed for the work in Brazil for the present fiscal year. There is every reason to hope that this amount will be given by friends of that work in all parts of the country.

I wish to make clear what has been frequently emphasized and yet which fails, I fear, of recognition in many quarters, that no contribution will reach Brazil unless designated therefor distinctly by the words "for Brazil" written on the check or envelope containing the offering. By reason of this fact, such an offering, so designated, will be credited on the parochial and diocesan apportionment. Many have failed thus far to see the distinction between a "special" and a "designated" offering. A special is for some distinct work or department of work in a given field. A designated offering goes to the support of the mission itself, and is invariably credited and will be, without fail, credited on the parochial and diocesan apportionment. This arrangement has been effected by the generous and just action of the Board of Missions in declaring that all offerings designated for Brazil will reach that field and will be credited on the diocesan and parochial apportionment.

I trust I may be pardoned for emphasizing this fact rather laboriously; but there are so many rectors who in the first place send their contributions to the Missions House thinking a certain portion thereof will be set aside for the Brazil work, though they have not designated a portion therefor, while on the other hand there are many who fear that their parochial apportionment will be thereby diminished. To illustrate: Any congregation, whose parochial apportionment is a thousand dollars, sending in to Domestic and Foreign Missions \$900 and \$100 to Brazil, will, by action of the Board of Missions, be credited with having raised its full apportionment.

I trust that no one will think that there is any desire to deflect offerings from other fields where they are sorely needed; but those who want to support Brazil by reason of the enthusiasm and interest that that work causes, will not be hindered from so doing for fear that their designated offering will not be credited on the parochial or diocesan apportionment.

326 Clinton St., Faithfully yours,  
Brooklyn, Nov. 4, 1904. LUCIEN LEE KINSOLVING.

A BEAUTIFUL story is told by Professor Drummond, which shows the wonderful effect the love of Christ has on the outward manner of a person in whose soul it is found.

A Scotch lassie had been quite transformed from her former self by some secret power within, and had become the most lovable of characters. Some time afterward the girl was stricken with a fatal disease, and on her dying bed was asked what had wrought the change in her life.

Taking from her breast a tiny locket, she said:

"Inside here you will find the secret of all I have done for Christ. Do not open it until I am gone where I shall know sorrow no more."

When the spirit had passed away the locket was opened, and on a slip of paper were found written the words: "Whom, having not seen, we love."

That was the secret of the girl's life—Jesus was her ideal.—*Selected.*

THERE is a small chance of truth at the goal, where there is not a child-like humility at the starting-post. . . . Belief is the seed received into the will, of which the understanding or knowledge is the flower, and the thing believed is the fruit. "Unless ye believe," saith the prophet, "ye cannot understand." Unless ye be humble as children, ye not only will not, but ye cannot believe. Of such, therefore, is the kingdom of Heaven; yea, blessed is that calamity that makes us humble.—*S. T. Coleridge.*

OUR IDEALS are framed, not according to the measure of our performances, but according to the measure of our thoughts.—*A. J. Balfour.*

# Literary

## Religious.

*A Dictionary of the Bible.* Dealing with Its Language, Literature, and Contents, including the Biblical Theology. Edited by James Hastings, M.A., D.D., with the Assistance of John A. Selbie, M.A., D.D. Extra Volume, Containing Articles, Indexes, and Maps. New York: Chas. Scribner's Sons, 1904.

This fifth volume of Hastings' *Dictionary* includes matters which are not usually contained in a Bible Dictionary, and yet have important bearing on the interpretation of Scripture. There are 37 such articles. Four maps are included in connection with articles on Roads and Travel, which give road data not usually found in maps of Palestine. Finally, a series of six Indexes is included which adds immensely to the practical working value of the whole Dictionary. These Indexes are as follows: (1) Authors and their Articles; (2) Subjects; (3) Scripture Texts and Other References; (4) Hebrew and Greek Terms; (5) Illustrations; (6) Maps.

We have already expressed our opinion of the main portions of this Dictionary. We have commended the work as infinitely superior in sanity and sober scholarship to the mass of rationalistic conjectures known as Cheyne's *Encyclopaedia Biblica*, and as the best large Dictionary which contains the results of the latest archaeological discoveries and philological researches. On the other hand we criticised the work adversely because of its acceptance as *results* of the critical views of the Pentateuch and certain other portions of the Old Testament now maintained by such English scholars as Driver and Wood. As this position involves a re-writing of sacred history, and the nullification of much Old Testament exegesis, its significance is serious; although, as we have taken pains to say, not necessarily subversive of Catholic doctrine.

It is lamentable that there is no large Bible Dictionary later than Smith's (which is of course in many respects out of date, although still of great value) which maintains the proper attitude of waiting for more evidence before surrendering the traditional view. We are driven, therefore, to small Dictionaries like that of Davis (Philadelphia) for critical articles which are both conservative and up-to-date. Such articles are of course very terse and without critical details.

To return to Hastings' Dictionary. This supplementary volume goes to make it the most complete work of biblical reference in existence, and one which is really indispensable to students, in spite of its one-sidedness in criticism to which we have referred. The new articles are important, some of them having the length of treatises, and bring together lines of research that have heretofore been available only in out of the way places. As illustrative of this we name the articles on Apocryphal Gospels; Development of Doctrine in the Apocryphal Period; Diaspora; Papyri; Roads and Travel; Sibylline Oracles; Talmud, etc. The recently discovered Code of Hammurabi, supposed to lie back of the legalistic and social traditions of Israel, is given in full with a scholarly introduction. The heaviest article is on the Religion of Israel, by Dr. E. Kautsch of Halle. It fills 122 double-column pages. Unfortunately Dr. Kautsch assumes as proved the modern critical view of Israel's history. Yet his article is too learned and too rich in sure data to be passed over.

FRANCIS J. HALL.

*The Pastoral Use of the Prayer Book.* The Substance of Plain Talks given to his Students and Younger Clergy. By William Paret, Bishop of Maryland. Baltimore: The Maryland Diocesan Library.

The Bishop of Maryland has conferred a great benefit on the Church by printing his talks on the use of the Prayer Book. We have never seen such a clear and definite course of instruction on the practical use of the Book of Common Prayer as this is. It is not a treatise on the Prayer Book or on Liturgies, but simply a series of plain talks on the rubrical method of saying the services of this Church. Bishop Paret has the great gift of definite statement, or of saying exactly what he means, and he also has very clear ideas as to the proper way of obeying the rubrics of the Prayer Book.

Every page of this book contains striking and useful teaching much needed in our time. The Bishop is strong on the duty of the clergy saying Morning and Evening Prayer daily and of celebrating the Holy Communion on every Sunday and Holy Day, and daily within octaves of the greater festivals. His words on clear and deliberate reading of God's Word in public worship are most timely. He has no patience with the attempt to unite the Communion Service of the Prayer Book with the *secretæ* of the Roman or Sarum Mass, nor does he favor the introduction of the minute ceremonial of these rites into the simple services of this Church. He is utterly against reservation of the Blessed Sacrament. He insists on Baptism being administered after the second Lesson and not at Sunday School or at some other time. He also shows the impropriety of using the form of Public Baptism in a house. His words about marrying people who are divorced are very emphatic, as are also

those regarding the requirement not to bury unbaptized and suicides with the Church service. His plea for the weekly Eucharist, and his tactful advice in regard to its introduction, are most excellent.

The result of fifty years' practical use of the Prayer Book is placed at the disposal of the reader in a clear and emphatic way. While one may not agree with all the Bishop's advice as to the use of the Prayer Book (and we say frankly that on a number of minor points we do not), the foundation principle that the rubrics bind the conscience *sub grave*, is one which no learned student of liturgics can deny. Where we are assimilating so much of Western theology and ritual it would be an excellent thing if we would also accept the ruling of Western theologians on the binding force of rubrics.

We could wish the Bishop might not have felt it necessary to hold (what seems wholly indefensible) that no feast days may be observed but those which find place in our Book of Common Prayer. Surely it ought clearly to appear that the Church fixes a minimum rather than a maximum of worship. As well might one argue that because provision is made for Morning and for Evening Prayer, noon-day prayer would be unlawful! A like narrow confusion of what is *lawful* with what is *required* is a blemish to many of his chapters. So long as the Churchmen carefully observes all that the Church requires of him, his freedom to do more is certainly unrestricted. Indeed the propriety of performing "extraordinary acts and exercises of devotion" is expressly recognized in the Prayer Book itself. The limitation in Bishop Paret's book is that, in many details, he seeks to forbid what the Church has not forbidden.

But notwithstanding this and some other defects (as we view them) in his work, we are quite ready to commend it as, in the main, a very helpful one.

*The Soul's Love.* By E. Hermitage Day. With a preface by the Rev. W. C. E. Newbolt, Canon and Chancellor of St. Paul's. London: G. J. Palmer & Son. Price, one shilling.

*The Soul's Love* is a collection of verse, with appropriate hymns for the greater festivals, as also for some of the lesser days. The thought is beautifully expressed, showing poetic feeling in a marked degree. Some of the verses have appeared before, and those who are familiar with them will be glad to have them in this dainty form.

*Seeking Life, and Other Sermons.* By the Rt. Rev. Phillips Brooks, D.D., Late Bishop of the Diocese of Massachusetts. New York: E. P. Dutton & Co. Price, \$1.20 net.

This is announced in the preface as the last volume of Bishop Brooks' Sermons which will be published. It does not differ essentially from the other volumes of the series. The same high order of spirituality and devotion to Jesus Christ our Lord is combined with the well-known fervor and earnestness which always characterized Dr. Brooks' sermons. There is also the same impatience of exact theological statement, which unfortunately is also characteristic.

*The Common Life.* By J. Brierley, B.A. New York: Thomas Whittaker. Price, \$1.40.

A volume of 36 essays on subjects bearing on our common humanity. The author uses modern terms and quotes many of the latest authors in science and philosophy; but his conclusions are always in favor of the good old Christian virtues of faith, hope, and love. The book is one which cannot fail to interest any thoughtful reader, and to turn his mind to high and holy thoughts.

*Comradeship and Character.* Sermons and Addresses to Young Men. By Various English Preachers. Manchester: James Robinson. Imported by Thos. Whittaker, New York. Price, \$1.40.

The idea of a symposium of sermons on one general topic is an excellent one, because readers get a variety of style and several ways of looking at a subject. This volume comes up to this ideal. The sermons are strong appeals to the young man on the different qualifications needed to complete his character; and the manifold temptations, duties, and obligations that meet him in his daily life. For a studious young man this book will be very helpful in showing him how to help others.

*Leaves for Quiet Hours.* By George Matheson, D.D., LL.D. New York: A. C. Armstrong & Son.

This volume is a reprint of devotional meditations on passages from Holy Scripture which have been published in *The Christian World*. Each meditation has one thought worked out and a prayer founded on that thought. The whole book is marked by a deeply spiritual and devout tone. It cannot fail to be very useful as a book of spiritual reading.

*The Oxford Cyclopaedia Concordance.* Containing new and selected helps to the study of the Bible. Arranged in one alphabetical order. With illustrations and a new series of maps. New York: Oxford University Press, American Branch.

This book of over three hundred pages is substantially bound in cloth, and will stand constant usage. It contains "a selection of the 'Oxford Helps to the Study of the Bible,' thoroughly revised so as to embody the results of the most recent researches." A single alphabetical order makes it possible for the student to find, without

loss of time in looking through an index or a table of contents, information contained in forty-seven alphabetical lists in "The Helps," by simply turning to its proper alphabetical place.

The general arrangement of the book is that of a Dictionary, but it contains many encyclopedic articles from the "Helps," making it more than either a Dictionary or a concordance and greatly increasing its value.

*The Sunday School Scholar's Treasury.* New York: Oxford University Press, American Branch. 40 pages.

A most useful booklet, giving, as the title page announces, "An illustrated, alphabetical arrangement of things every reader of the Bible should know." The numerous illustrations and colored maps are exceptionally good. The descriptions and definitions are brief and pointed, yet comprehensive. To the scholar who owns this treasury of chief things, as it might be called, the Eastern house, the phylactery, and the Oriental reclining table will be more than a vague imagination. Every Sunday School scholar who cannot afford a Bible dictionary should own it.

THE AMERICAN BIBLE SOCIETY, which recently amended its charter, so as to enable it to publish the Revised Bible, has just completed an arrangement with Messrs. Thomas Nelson & Sons (the owners of the copyright) for the publication of the American Standard Revised Bible. The American Standard Revised Bible was published in 1901 and since that time has steadily grown in favor for private study.

AN ANNOUNCEMENT is that of arrangements made for an historical setting forth of the life of the Church. A syndicate of laymen has incorporated "The Episcopal Church History Company," to assure the production of a series of volumes of best style and art, conveying the story, not so much of that colonial and constructive epoch which largely absorbs former histories, as of the modern Church since organization under the episcopate, and as actually grappling with the vast problems of the new nation. The title of the work is *The History of the Episcopal Church and Churchmen in the United States*. Bishop Potter of New York and Bishop Satterlee of Washington have accepted advisory editorial relation. The Rev. C. Ernest Smith, D.D., D.C.L., late of Baltimore, now rector of St. Thomas' Church, Washington, is preparing the diocesan history of Maryland and Washington, and provision has been made for other writers on assigned topics. From the proceeds of the publication it is expected that a large fund will be obtained to be applied to the erection of the National Cathedral of SS. Peter and Paul in Washington. The post of editor-in-chief has been offered to one of the best known historical scholars in the American Church, the Rev. C. Ellis Stevens, LL.D., D.C.L., whose previous literary labors have won recognition from learned bodies at home and abroad and from foreign governments, and who was in friendly association and ecclesiastical research with the late Bishop William Stevens Perry (Historiographer of the Church) during the last years of the latter's life. The company has received Dr. Stevens' acceptance, and he will personally prepare from original sources, the histories of the Dioceses of New York, Pennsylvania, etc., and the biographical portions of the work, besides supervising the whole—which will combine popularity of style, with historical authority.

THOMAS WHITTAKER will publish, November 1st, *The Reasonableness of Christianity*, by Rev. Walter J. Carey with an Introduction by Canon Scott Holland. It is an attempt to show the average man what real constructive ground underlies his faith, and to assist him to make use of such knowledge. He will also publish in popular booklet form, *Parsifal and Galahad*, *The Quest of the Ideal*, by Helen Isabel Whiton, Ph.D. (Columbia).

### Miscellaneous.

*Nature's Invitation.* Notes of a Bird-Gazer North and South. By Bradford Torrey. Boston and New York: Houghton, Mifflin & Co. Price, \$1.10 net.

This is a delightful volume by a lover of nature. Mr. Torrey's enthusiasm for mountains and woods and all animate nature is infectious. One of his published letters made such an impression upon a bird-lover that he immediately packed his trunk and travelled two hundred and fifty miles to join Mr. Torrey! The literary style is excellent, and the reader is delighted with his observations. If one desires to cultivate a love for nature, and learn how to see things, he should read this book.

*Hobbes.* By Sir Leslie Stephen. English Men of Letters. New York: The Macmillan Co. London: Macmillan & Co., Ltd., 1904. Price, 75 cts. net.

Hobbes is a name known to every reader, and probably to most readers only a name. It was at one time as natural for an orthodox divine to warn young men against Hobbes as for later divines to warn young men against Hume and Voltaire, or for those still more

recent to speak of the errors of Herbert Spencer. But nobody to-day is afraid that Hobbes will destroy the Christian religion, and when thought of at all he is generally thought of as a scholar who laid Thucydides before English-speaking readers. It was something to have done this.

Sir Leslie Stephen has gathered up the little that can be gleaned about Hobbes' life, and tells some interesting stories about the old philosopher and his acquaintances. To this he adds a careful study of Hobbes' writings, so that a man of the twentieth century may know what the famous writer of the seventeenth century taught concerning Church and State. Biographer as well as subject now belongs to history. It is probable that the little life by Sir Leslie Stephen will be read by many who will never take the pains to read Hobbes himself.

ROLAND RINGWALT.

*Readings in European History.* By James Harvey Robinson, Professor of History in Columbia University. Designed to Supplement his Introduction to the History of Western Europe. Vol. I. 12mo. cloth. 551 pages. List price, \$1.50; mailing price, \$1.63. Boston: Glinn & Company.

This is not intended as a school book for use in direct study, but as a volume of supplementary readings, and as such will not only be found most interesting to children studying early and mediæval European history, but also to many others who desire to refresh themselves with brief chapters on this interesting subject. For the most part, the text matter is taken from various standard writers on the age, contemporary and modern, and these selections are carefully made and well drawn together with the brief connecting paragraphs which are original with the volume. An excellent bibliography at the conclusion of each chapter gives the opportunity of pursuing any subject that may be of special interest to the reader at greater length.

*An Introductory History of England from the Earliest Times to the Close of the Middle Ages.* By C. R. L. Fletcher, Fellow of Magdalen College, Oxford. With Maps. New York: E. P. Dutton & Co. Price, \$2.00 net.

This excellent volume of history is intended primarily for boys, as the preface states, but in no sense is it a childish volume, and, except that it is made so interesting that it will appeal eagerly to boys and be read with absorbing interest by them, there is nothing in the style to suggest a juvenile character. The volume carries English history only to the close of the Middle Ages, before even the first breath of reaction from mediævalism had stirred the nation. It does not go beyond the fifteenth century. The matter deals not only with the wars and political intrigues, but tells also of the people themselves, as modern histories are expected to do, and in every respect is a most useful additional to our historical literature.

*Wit and Humor of the American Pulpit.* A Collection from Various Sources Classified under Appropriate Subject Headings. Philadelphia: George W. Jacobs & Co.

This little work is interesting from many points of view, though we should greatly dislike to have the serious preaching office of the clergy of the Church brought to the level of such "humor" as appears in many of these anecdotes. All of them, however, are entertaining, and the "Piscopal" Church comes in for its share of good-natured banter. One of the chapters is entitled "Bishop Potter as a Humorist."

*Freedom.* A Play in Four Acts. By Alice Graff. Boston: Richard G. Badger. The Gorham Press, 1904.

One is puzzled to find a decent motive for writing this pretentious little book. It looks nice and clean, but we are unable to find anything between its covers corresponding to the fair exterior. The theme seems to be the attainment of the ideal for social order by abolishing marriage. As that seems impossible, in the present low development of society, the heroine proposes to reform marriage "from within," by making the woman "as free as the man" to violate its sanctity. The climax is a mock marriage, in which the parties are to be "sufficient to each other so long as they both shall love"! "Neither a spoken nor a tacit pledge of faithfulness between us." That is Freedom! And "she gazed rapturously at him." Possibly the purpose of the book is to show the revolting conclusion to which this sort of "Freedom" leads. On any other supposition it is utterly bad. On any interpretation it should be condemned as unfit for circulation.

*The Reciter's Treasury of Prose and Drama.* Serious and Humorous. Compiled and edited by Ernest Pertwee, Professor of Elocution, City of London School, etc., author of *The Art of Speaking*, etc. New York: E. P. Dutton & Co. Price, \$1.50 net.

Some months ago we reviewed a volume entitled *The Reciter's Treasury of Verse*, speaking of it most highly as an excellent compilation of notable poetry of England and America. This is a companion volume performing the same service for the prose of the English-speaking lands, to which also is added a considerable number of selections from the drama. The two volumes together present an excellent introduction to English literature, and to some extent to the translated literature of other lands.

## The Family Fireside

### THE HUMMING-BIRD.

A little humming-bird fell in the church at Northeast Harbor on Sunday morning during service. He was taken up and laid in a flower-bed, but died within an hour. The facts of this verse are literally true.

He fell with folded wings; but beak and eye  
Both open; and a little plaintive cry  
Of a hurt thing, perhaps afraid to die.

I took him tenderly from where he fell,  
And laid him where the flowers he loved so well  
Might hearten him, and break the fatal spell.

But when I went to him, he lay quite still,  
Close-sealed the eyes, and tightly shut the bill,  
But both the wings stretched wide to fly at will.

And this I thought must mean, dear little bird,  
That you a call to fairer flowers had heard,  
And down, like some sweet spirit, at the word;

Careless to see or sip the sweetest things  
This flowering earth to sight and tasting brings  
But for the far flight having trained your wings.

So it were meet for all of us to die,  
Earth all shut out from the fast-closing eye,  
And the soul winged with faith, to Christ to fly.

BISHOP DOANE, in *The Outlook*.

### SUPLANTING MISS CARMEN.

CLASS NO. 8 was in rebellion.

"We don't want a man to teach us!" "I hate a man-teacher!" "What did Miss Carmen have to get married for, anyway!" "How can we have our sewing bees with a man to run them?" "We just won't come to Sunday School!" "We don't want a new teacher, anyhow—especially an old bachelor!" wailed the girls in unison.

Evidently Mr. Wayne was not to be envied. He had been reluctant to take the class at all, for he had never tried to do any teaching. Besides, he was not exactly "an old bachelor," although twenty-nine is a great age to people of twelve. Age is a matter of comparison. Worse yet, there was Miss Carmen's popularity to loom up and overshadow him, for after several years of faithful work she had gone away in the zenith of her glory, a bride.

He pondered it somewhat after this fashion:

"I can't rely upon my teaching talent to win them, for it is a minus quantity as yet; I can't give parties with good things to eat, and they must run their own sewing circle or quit it. So I've got to get up a brand new scheme to hold them, or they will all desert."

The lesson of the next Sunday was a distinct failure in that class room. It was one long monologue by the teacher, while the nine girls, mum as oysters, sat there with such a comical show of dignity, that the young man once broke down and laughed in their faces. This did not help matters any, and there would surely have been open mutiny had he not startled them with this question the moment Sunday School was dismissed:

"I wish you would all come to my aunt's—where I board, you know—to-morrow morning about half-past nine, and let me take your pictures. I have a fine camera, and the vine on our porch makes a beautiful background that time of day. When they are done I'll tell you what I want with them, and give each of you one to keep. Only one thing; I wish you would wear white dresses. If Monday is cloudy, come Tuesday morning. Will you?"

The dignity suddenly vanished in a clamor of assent.

Monday morning, bright and clear, found the entire nine in their dainty white dresses, sitting upon Mrs. Vandorstan's porch, chattering in girl-fashion about the poses they meant to take in the group.

"But it is not going to be a group," explained the new teacher. "I want separate pictures—just a head-and-shoulders photo of each of you, for they are larger and so much better that way. Then we will group them in that old Roll of Honor frame hanging in the class-room."

"How perfectly lovely!" they cried in one breath.

"Then we will *always* be in Sunday School," laughed one.

There was great fun in taking turns before the camera, and by the time all had been satisfactorily "taken," the last bit of reserve had vanished. But with the thoughtlessness of girlhood, they trooped away, forgetful of the amount of work that pile of negatives meant to the volunteer photographer. It took time and labor and expense, yet he felt amply repaid for it by their exclamations of genuine delight as the girls gathered in the class-room, every one on time, the next Sunday. The photos had been grouped artistically around the figures 1901; each was an excellent likeness; the old frame had been re-gilded, and the whole made a most attractive decoration for the bare room.

"But where is *your* picture, Mr. Wayne?" asked one of the girls, turning to him impulsively.

"O, teachers may come and teachers may go, but a class goes on for—years—so we hope," he replied. Then a happy thought struck him and he said tactfully: "If you can get a picture of Miss Carmen to hang up here, I'll bring one of mine; then whenever you have a new teacher you must stipulate that he or she puts a photo in the teacher group."

"O no, we don't want any more—just Miss Carmen and you!" exclaimed the impulsive one. "I'll donate two little frames and we will hang you one on either side of the group—won't we, girls?"

All approved of this, and one declared she would have a photograph of Miss Carmen if she had to go to Chicago after it.

As if by magic the word was passed around, and it seemed as if the whole Sunday School must come and inspect the new wall decoration in No. 8. The superintendent commended the idea from the desk, wisely adding that the girls must not hope to start it as a new fashion, for few teachers were as skilled in photography as Mr. Wayne. That gave a bit of distinction and added a feather to the cap of No. 8.

In the weeks and months that followed there was great regularity in the attendance of that class. None of the girls ever came into the room without paying the homage of a wistful glance at the picture of their "pretty Miss Carmen," yet, at the same time, there was a genuine ring of friendliness in their voices as they greeted the young man whose teaching ability had developed and was far from being "a minus quantity."

But there came a sad, wintry morning when but eight girls gathered in the little room. Involuntarily they glanced at their group and noted a vacant space; then they spied the photograph of jolly Sue Frazer hanging between the two windows in a dainty little white frame, on the bottom of which had been painted the significant word, "Promoted." Although so young, she had graduated from life's school with high honors and left happy memories behind her. "And it's just like Mr. Wayne to think of pretty things to do—like that!" cried the girls with tears in their eyes.

Soon after one of the eight was moving to a distant city. With a troubled face she asked the class, "You will let my picture stay with yours, won't you? I'll be here in spirit every Sunday morning, indeed I will!"

There was a unanimous burst of assent, then one said with a sigh, "How small our class is getting to be!"

"Yes," answered Mr. Wayne quickly, "and I have been thinking that we are selfish to keep this pretty room and not even try to grow in numbers. I know you girls graduated from the primary room together some years ago, and of course you are attached to each other and naturally dislike the thought of new members coming in; but it is not the *right* spirit. I tell you how we can manage the picture part of it. No new scholars' faces shall ever be added to the original group; you are the charter members, so to speak; but we can have another frame on the opposite side of the room and put their photographs into that. I am glad to see you like the suggestion."

So peace reigned, and No. 8 began to grow to the delight of the superintendent. With a real earnestness of soul the young man went on with the work until the time came when his business called him to another city. There were tearful good-byes in the little room, and he had many assurances that his teaching would bear "some sixty, and some an hundred fold." But he never knew that beneath his photograph, printed in tiny letters by a girlish hand, were the words, "The best ever."

LET YOUTH be trained in the best course of life, and habit will render it the most pleasant. Young persons should be accustomed to restraint, in order that they may learn to submit to the authority of reason.—*Plutarch*.

## JOSEPH AND VOLTAIRE.

BY ROLAND RINGWALT.

NO ONE can visit graveyards without noting how widespread is the desire for a particular place of interment, a particular form of tombstone, or a precomposed epitaph. Charles Lamb ridiculed the wish of an English nobleman that his body should be buried near Geneva, and Lamb's imaginary account of the coffin on its journeys, now charged at the custom house, now handled by sailors, now waiting for a passport from a magistrate, now pausing until a priest sanctioned its journey, has disgusted many a sentimental reader. But the sentiment that dwells on the future resting place of a body is too strong, too deep, and too old for Charles Lamb to uproot it. It may exist among rich or poor, among educated or unlettered, among philosophers and blockheads. There may be, doubtless there often is, a mixture of religious and family feeling, which impels a man to direct that his remains may lie near those of his parents and close to the church in which he was baptized. This, however, does not explain the many cases in which persons not devout and by no means remarkable for family affection display a marked interest in the future disposition of their mortal frames.

As Joseph drew near the end of his varied life he directed that his bones should be carried from Egypt back to Canaan. He did not order that his body, like that of his father, should be at once taken to the old burial place at Machpelah. He was willing that his body should be embalmed after the usual Egyptian method, provided that when the Israelites should leave Egypt they should carry his corpse with them, and Exodus tells us that Moses took the bones of Joseph with him. The writer of the Epistle to the Hebrews long after mentions the direction of Joseph as if it were due to his deep religious belief. His solemn charge taught his brethren that Egypt was not to be their lasting home. Patriotism, love of ancestry, statesmanship, and devotion blended in the mind of Joseph when he gave commandment concerning his bones.

Most of us think that we can understand the character of Joseph, but few will claim to understand the character of Voltaire. He was in some respects one of the boldest men of his century, and in others he showed less than the average of human courage. There is no doubt that he was often kind, frequently generous, tender in compassion, terrible in his just wrath, and yet he was an adroit hypocrite and an unblushing liar. So far as man can prove himself sincere, Voltaire was sincere in his resistance to tyranny, but he had no mercy on the luckless printers and impertinent booksellers who aroused his temper. As critic, dramatist, historian, poet, and philosopher, Voltaire was admired by the brightest minds of his time, and he was not unmindful of his dignity as a sort of literary pope, yet he ignored the conventionalities and even the decencies of life. Macaulay describes him in three admirable stanzas:

If thou wouldst view one more than man and less,  
Made up of mean and great, of foul and fair,  
Stop here: and weep and laugh, and curse and bless,  
And spurn and worship; for thou seest Voltaire.

That flashing eye blasted the conqueror's spear,  
The monarch's sceptre and the Jesuit's beads;  
And every wrinkle in that haggard sneer  
Hath been the grave of dynasties and creeds.

In very wantonness of childish mirth  
He puffed Bastilles, and thrones, and shrines away,  
Insulted Heaven, and liberated earth.  
Was it for good or evil? Who shall say?

Voltaire claimed, when it suited his purposes, to be a Roman Catholic; but the tendency of his conversation and writings was to overturn all faith in ecclesiastical institutions and revealed religion. On the other hand, Voltaire was an earnest believer in God, and showed his belief even when it might have been convenient for him to remain silent. The future life was a subject on which his thoughts rarely rested, and his mind, with all its brilliancy and all its power, was of the earth earthy.

For some cause, intellectual or sentimental, Voltaire was deeply interested in the interment of his body. He was enraged and frightened when the accustomed burial rites were denied to an actress, and repeatedly expressed his fear that his body might be cast out on the highway. A tomb for his own remains was built by his orders, part inside and part outside of the church he had erected on his grounds. While the thought of a future existence seemed to him a minor consideration, his desire for the conventional burial services of his country and his time increased with his years. The efforts taken to secure a religious

ceremonial and a grave in consecrated ground show how the great skeptic dwelt on the subject. He delighted in ridiculing the Holy Scriptures, he deliberately profaned the Holy Eucharist, but something—(was it a thought, a sentiment, or an association?)—made him desire the outward signs and tokens that might have marked the burial services over the coffin of his brother. It is strange that he should have given commandment concerning his bones.

Many generations lay between Joseph, the statesman who felt himself to be the servant of the Most High; and Voltaire, whose life was so strangely divided between a shrewd sense of business and a reckless caprice that hazards all things.

But the devout child of Jacob and the undevout child of the French notary were alike in the desire that the body should be cared for even though the soul had left it. The instinct that appeals to Joseph and to Voltaire is not likely to die out of the race.

## THE HOME TOILET.

NO TRUE WOMAN is indifferent to her personal appearance; and the best-dressed woman is often the most economical, because she aims to get the best effects at a moderate expenditure, and to vary these effects without having entirely new costumes, and by taking care of her Sunday clothes, she can often make them into pretty garments for home wear. One of the most comfortable and useful garments in a woman's wardrobe is a becoming and pretty dressing sacque, and they possess many points of merit and economy, and a good rule is never to wear at home anything that could not in an emergency be seen by anybody. There are many inexpensive materials that can be made into pretty and serviceable garments to wear at home, but sometimes a pretty sacque or a nice dress-skirt may be made of the most unpromising material and cost nothing but a little time and trouble. No woman can dress well on a small income unless she has learned the art of renovating and making over, and when she has once learned she can always have pretty garments for home wear, and often without any present outlay of money. Sometimes a dainty sacque that we admire very much, has cost the wearer little or nothing, as she has fashioned it from old material and from trimmings that she has saved, perhaps, for the proverbial seven years. The weavers have shown their good taste and ingenuity in planning them and the odd bits of lace, velvet, and ribbon have been put to good use. A serviceable dressing sacque was evolved at small expense by using the best of a worn dress-skirt of cream-colored nun's veiling, but the goods was first washed and then colored a rich dark red with diamond dye for wool and a light tan woolen skirt was colored a dark brown, and this economical girl was supplied with a nice suit for a very small outlay of money. It is not worth while to wear soiled ribbons at home when they are so easily cleaned; and then a woman's shoes, how important are they in her general appearance, for if they are shabby and worn they will often spoil the entire effect of an otherwise neat appearance.

M. A. J.

## HINTS FOR THE TOILET.

Every woman of refinement should make it a practice to devote a little time each day to the improvement of her appearance. A strong, healthy organization is the first essential to youth. The most perfect features will not make a woman beautiful if the complexion is not good, while many women who make a good appearance, have no beauty except a clear, brilliant complexion and a pleasing expression. Since frequent bathing is necessary to secure perfect health, it is also necessary for good looks. Every woman should keep a flesh-brush for occasional use—the bath in itself is not so great as the awakening of the skin by the brisk rubbing which follows. Nearly every woman, young and old, uses a little face powder occasionally, and you ask which I consider the safest and best. Well, the physicians and face specialists all advise using Mennen's borated talcum powder. It seems to have become a necessity in every home, as it is used with the babes also, and it is so soothing to the skin after a bath. One cause, oftentimes, of a poor complexion is indigestion, and this trouble is caused by eating improper food. Charcoal tablets are excellent for a disordered stomach, and a cup of hot water before breakfast and at bed-time, also is good. It is a good plan, upon returning from an outdoor walk, to bathe the face to remove the dust that has gathered upon it. S. H. H.

WHY will you keep caring for what the world says? Try, oh! try, to be no longer a slave to it. You can have little idea of the comfort of freedom from it—it is bliss! All this caring for what people will say is from pride. Hoist your flag, and abide by it. In an infinitely short space of time, all secrets will be divulged. Therefore, if you are misjudged, why trouble to put yourself right? You have no idea what a great deal of trouble it will save you.—*General Gordon.*

## Church Kalendar.



Nov. 1—Tuesday. All Saints' Day.  
 " 4—Friday. Fast.  
 " 6—Twenty-third Sunday after Trinity.  
 " 11—Friday. Fast.  
 " 13—Twenty-fourth Sunday after Trinity.  
 " 18—Friday. Fast.  
 " 20—Sunday next before Advent.  
 " 25—Friday. Fast.  
 " 27—First Sunday in Advent.  
 " 30—Wednesday. St. Andrew, Apostle.

### CALENDAR OF COMING EVENTS.

Nov. 14—Boston, Emmanuel Ch., Consecration Rev. L. H. Roots, Miss. Bishop of Hankow.  
 " 15—Detroit, Third District Missionary Conference; Dioc. Conv., Albany.  
 " 16—Dioc. Conv., Michigan, New Hampshire, Kentucky.  
 " 29-30—Annual Meeting American Church Missionary Society.  
 " 29—Dinner of Churchman's Club, A. C. M. S. attending. Speaker, Bishop Brent.  
 " 30—Corporate Celebration, St. Andrew's Day. A. C. M. S. Meeting, Grace Church, Churchman's Club attending. Speaker, the new Bishop of Cuba.

## Personal Mention.

THE REV. DR. ATMORE has returned from a six months' study tour of the Cathedrals and Abbeys in England and Scotland, and has resumed his duties as rector of St. Andrew's Church, Paris, Ill.

THE address of the Rev. EDWARD H. CLEVELAND is changed from Ridgewood, N. J., to 220 Grinnell St., New Bedford, Mass.

THE address of the Rev. D. CONVERS is St. John's Rectory, 525 Roydon St., Camden, N. J.

THE REV. DANIEL DAVIES, who for the past year has been in charge of the missions at Ashland and Marsardis, Maine, having accepted the living of Christ Church, Edinburgh, Scotland, sailed with his family on the 29th ult.

THE REV. J. H. DODSON has resigned the Church of the Good Shepherd, Grand Rapids, to become Archdeacon of the Diocese of Western Michigan, with address at 193 Jefferson Ave., Grand Rapids, Mich.

THE REV. G. E. EDGAR is missionary at Harriman, Glenmary, Rugby, Rockwood, and Dayton, Tenn.

THE REV. DR. PERCY T. FENN, rector of St. James', Texarkana, Diocese of Dallas, has been called to the rectorate of St. George's Church, New Orleans.

THE REV. CUTHBERT FOWLER, at present assistant to Archdeacon Harte at Fort Fairfield, Maine, will be placed in temporary charge of the missions at Ashland and Marsardis about December 1st.

THE address of the Rev. ANDREW J. GRAHAM is changed to 13 Meigs St., Rochester, N. Y.

THE REV. WILLIAM HIRST HEIGHAM, Ph.D., having been appointed by Bishop Nelson priest in charge of St. John's Church, Bainbridge, Ga., his address is thus changed from New York City.

THE REV. J. COURTNEY JONES of Old Orchard, Mo., has been called to the rectorship of the church at Wytheville, Va.

THE REV. P. H. LINLEY has accepted a call to the rectorship of Christ Church, Chippewa Falls, Wis.

THE REV. PARKER C. MANZER, curate at Christ Church, Gardiner, has been appointed missionary at St. John's Church, Presque Isle, Maine.

THE REV. CIAS. H. McLANE has resigned the rectorship of All Saints' Church, Moyamensing, Philadelphia, Pa.

THE REV. I. M. MERLIN-JONES is curate of Trinity Church, Watertown, N. Y.

THE REV. M. H. MILNE of Buffalo, N. Y., has accepted the rectorship of St. Peter's Church, Butler, Pa., and will enter upon his new field on Sunday, November 13th.

THE address of the Rev. ARTHUR SEARING PECK is changed from Trenton to Plainfield, N. J., he having accepted the rectorship of St. Stephen's Church there.

THE address of the Rev. C. N. A. POOLEY is 25 St. John's St., East Norwalk, Conn.

THE REV. A. G. RICHARDS, formerly assistant at Trinity Church, Chicago, has accepted the rectorship of the Church of the Holy Spirit, Lake Forest, Ill.

THE address of the Rev. D. A. SANFORD is changed to Etna, Okla.

THE REV. W. A. SPARKS, for the past four years missionary at Presque Isle, Maine, has accepted charge of St. Mark's Church, Leominster, Mass., and enters upon his duties the middle of November.

THE REV. FRANK H. STAPLES, assistant at old St. Paul's Church and priest in charge of St. Paul's Guild House, has received a call to the rectorship of St. George's Church, Baltimore, Md.

THE REV. P. B. STAUFFER, having charge of the church at Harper's Ferry, W. Va., will also have charge of St. John's Church, Ripon.

THE REV. DAVID F. WARD, rector of St. James' Church, Port Deposit, Md., has resigned and accepted a call to Martin-Brandon, Southwark parish, in the Diocese of Southern Virginia.

THE address of the Rev. E. N. WEBBER is changed from Philadelphia to Mt. Hope, Pa., Diocese of Central Pennsylvania.

### ORDINATIONS.

#### PRESTES.

CHICAGO.—The Rev. F. C. SHERMAN, curate at St. Peter's Church, Chicago, and the Rev. WM. C. WAX, in charge at Fairbury, were advanced to the Priesthood by Bishop Anderson on Sunday, November 6th, at St. Peter's Church, Chicago.

WESTERN NEW YORK.—On All Saints' Day, in St. James' Church, Buffalo, Bishop Walker advanced to the Priesthood the Rev. Messrs. G. W. HURLBUT, a curate of St. James' parish; J. A. MAUGHN, in charge at Angelica; F. W. ABNOTT, in charge at Randolph, presented by Dr. Smith; the Rev. H. G. BUISCH, in charge at Hamburg and St. Phillip's, Buffalo, presented by the Rev. Thomas B. Berry; and the Rev. HERBERT L. STODDARD, in charge at Bradford, presented by his father, the Rev. Jas. Stoddard of Perry, N. Y. The sermon was preached by the Rev. G. T. J. Sherwood, assistant at St. James' Church, from Eph. iv. 11-13. Many of the city clergy united with the Bishop in the imposition of hands.

### DIED.

FREEMAN.—Entered into life eternal, October 27, 1904, at her residence in Philadelphia. MARGARET C., daughter of the late W. G. FREEMAN.

### OFFICIAL.

#### DIocese of Southern Virginia.

All operations of the CHURCH SOCIETY FOR PROMOTING CHRISTIANITY AMONGST THE JEWS are suspended, and no further contributions will be received. W. H. HEIGHAM, New York, Nov. 1, 1904. Secretary.

### WANTED.

#### POSITIONS OFFERED.

SOLICITOR WANTED for Church Hospital; only hospital in Diocese. We wish \$35,000 raised for new building. Address: SEC. ST. LUKE'S HOSPITAL, 2200 Arlington Bldg., Kansas City, Mo.

#### POSITIONS WANTED.

AN educated, refined Churchwoman desires position as travelling and outdoor companion for young lady going South, or West, for winter; art student. Can give instruction in sketching. Address, H., LIVING CHURCH, Milwaukee.

BY GERMAN PRIEST, in boys' school, to teach German, Spanish, Norwegian. Address LUGAR, THE LIVING CHURCH, Milwaukee, Wis.

CHOIRMASTER AND TENOR SOLOIST, just relinquished vested choir of 60 voices. desires position in South, southern Georgia or Florida, preferred. Address: H. M., care LIVING CHURCH, Milwaukee, Wis.

ORGANIST AND CHOIRMASTER (English degree) desires position; references, testimonials. Address: JOHN E. STOTT, Paris, Tex.

ORGANIST AND CHOIRMASTER, English Cathedral trained, desires change. Large experience in States. Degree. Specialist, Boy Voice. Recital player; communicant; excellent tests and references. Address: "BACH," LIVING CHURCH Office, Milwaukee.

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

### TO LEARN NURSING.

ST. LUKE'S HOSPITAL desires young women between the ages of 20 years and 35 years to learn nursing. Address: SUPERINTENDENT ST. LUKE'S HOSPITAL, 4207 Central St., Kansas City, Mo.

### ORGAN WANTED.

WANTED—Second-hand Pipe Organ, 2 manual, Gothic design, oak case, good terms. 750 E. 4th St., St. Paul, Minn.

### PARISH AND CHURCH.

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

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

### CHOIR EXCHANGE.

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

### 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.

### ST. LOUIS WORLD'S FAIR.

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

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

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 Missions 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.

**BOOKS RECEIVED.**

J. B. LIPPINCOTT CO. Philadelphia.

*North American Indian Fairy Tales, Folklore, and Legends.* Illustrated by R. C. Armour.  
*Cats by the Way.* By Sarah E. Trueblood. With Illustrations by the author. Price, \$1.25 net.

THOMAS WHITTAKER. New York.

*The Sermon in the Hospital.* By Harriet Eleanor Hamilton King. Price, 40 cents net.

E. P. DUTTON & CO. New York.

*The Blue Baby, and Other Stories.* By Mrs. Molesworth. Illustrated by Lewis Boumer. Price, \$1.50.

AMERICAN TRACT SOCIETY. New York.

*The Teaching of Jesus Concerning the Scriptures.* By David James Burrell, D.D., LL.D. Price, 75 cents.

*A History of American Revivals.* By Frank Grenville Beardsley, LL.D. Price, \$1.50.

LONGMANS, GREEN, & CO. New York.

*The Work of the Prophets.* By Rose E. Selfe, author of *How Dante Climbed the Mountains*, etc. With 8 Illustrations and 2 Maps. Simple Guides to Christian Knowledge Series. 16mo, 90 cts. net; by mail, 96 cts.

THE YOUNG CHURCHMAN CO. Milwaukee.

*The Hazel Green Man's Story and Other Tales.* By Daniel Harris Johnson, Judge of the Circuit Court of Milwaukee County, Wisconsin. With a Memoir by Electa Amanda Johnson. Price, \$1.25 net.

W. W. DENSLOW. New York.

*The Pearl and the Pumpkin.* By Paul West and W. W. Denslow, with Pictures by Denslow, the Illustrator of *Father Goose* and *The Wizard of Oz*. Quarto size, cloth bound, \$1.25.

**PAMPHLETS.**

*A Primer of the Peace Movement.* By Lucia Ames Mead. Boston: American Tract Society. 1904.

*Memorial of the Pilgrimage to Mount Auburn by the European Members of the Thirteenth International Peace Congress.* With Passages from the Writings of the Seven Great Apostles of Peace upon whose Graves Wreaths were Laid. Boston: October, 1904.

# The Church at Work

**CENTRAL NEW YORK.**

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

**Death of A. H. Sawyer.**

THE DEATH of the Hon. A. H. Sawyer is a great loss to the whole Diocese. He has long been identified with the Church in Central New York and was an able and esteemed adviser in her councils. Closely allied with the important parish of Trinity Church, Watertown, he had long been a member of the Standing Committee, and for ten years the Chancellor of the Diocese.

**CENTRAL PENNSYLVANIA.**

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

**A Correction.**

AN ITEM in THE LIVING CHURCH of October 29th gave an incorrect statement in regard to the two Dioceses into which the present Diocese of Central Pennsylvania is to be divided. The date of the primary Convention of the new Diocese is November 29th, as correctly stated last week, and not January 10th, as stated in the earlier issue. It is said also that the statement made to the effect that the two Dioceses would probably be called respectively Reading and Lancaster, is not well founded, but that, on the contrary, the name of Williamsport or Harrisburg will probably be selected for the new Diocese, and Bethlehem has been quite generally discussed as the name for the old one. It is, however, impossible to give any positive forecast as to what names will be adopted by either of the Dioceses.

**CHICAGO.**

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

**Winnetka Men's Clubs—Church Club—Memorial to Dr. Gold—Woman's Auxiliary—Northern Deanery—City Notes.**

THE LAST SERVICE has been held in the old church at Winnetka. Plans for the new Christ Church, from Mr. H. A. Otis, architect, have been accepted and work has already begun. It will be built on the site of the old church, but will run east and west, facing the Sheridan Road. The old structure

has been sold to the Methodists. During the building of the new church, the congregation will worship in the guild house.

A MOST ENTHUSIASTIC meeting of the Men's Club of St. Augustine's Church (Rev. W. G. Blossom), Wilmette, was held after evensong on All Saints' day. Bishop Anderson, who was making his visitation to the parish, talked to the men in a very entertaining way about the General Convention. The attendance was large and, all in all, the most successful meeting the club has had.

ANOTHER large gathering of men took place on Wednesday evening, November 2nd, at the parish house of All Saints' Church (Rev. C. E. Bowles, rector), Ravenswood, Chicago. Mr. H. V. Seymour of the Church of Our Saviour, Chicago, and one of the deputies to the General Convention, spoke on "The Convention," and Mr. Henry C. Tilden of St. Mark's Church, Evanston, read a paper on "The Church Beautiful." Both addresses were listened to with marked attention, and afterwards the men sat down to a substantial supper, served by the ladies of the parish.

THE ANNUAL meeting of the Church Club was held on Thursday evening, November 3d, dinner being served at Kinsley's at 6:30 P. M. There was an exceptionally large attendance. After the cigars were lighted, the Hon. Jesse Holdom, President, called the meeting to order and the reports of the secretary, treasurer, and president for the year were listened to. An interesting incident in connection with the treasurer's statement was the prompt manner in which some twenty odd members responded to an appeal to make up the amount necessary to complete the Club's pledge for Bishop Brent's salary for three years, the last payment on which falls due in December.

The nominating committee presented the names of the following gentlemen for officers and directors for the ensuing year, and they were unanimously elected: President, Hon. Jesse Holdom; Vice-President, Mr. Charles E. Field; Treasurer, Mr. E. H. Buehler; Secretary, Mr. Courtenay Barber; Directors,

Messrs. E. P. Bailey, H. J. Ullman, C. L. Raymond, Wm. J. Bryson, Taylor E. Brown, D. B. Lyman, Jr., Jos. T. Bowen, and Dr. D. R. Brower.

The topic for the evening was "The General Convention," with addresses by Bishop Anderson, the Rev. E. A. Larrabee, the Rev. Dr. James S. Stone, the Rev. Frank Du Moulin, and Messrs. Lyman and Seymour, all deputies from the Diocese of Chicago.

Bishop Anderson asked to be excused from speaking at any length on the subject for the evening, on the ground that there were others present whom the club did not have the opportunity of listening to as often as it does to him, and after a few forceful and entertaining remarks on the Convention, he announced the missionary mass meeting to be held December 13 and asked the co-operation of all present. Bishop Brent and Bishop Nelson will be among the speakers.

Father Larrabee followed the Bishop and spoke of the splendid impression the Bishop Coadjutor of Chicago made upon the people of Boston. Fr. Larrabee emphasized the spiritual side of the Convention, drew a contrast between this Convention and the one held 30 years before, at which he was present as a seminary student. He felt thankful for the increased tolerance in the Church and the growth along Catholic lines. While he did not consider ritual the "whole thing," he was glad of the repeal of the useless ritual canon and the acknowledged lawfulness of the ceremonial which now obtains so largely in the Church and which caused a panic in 1874. While regretting that more was not accomplished at Boston, Fr. Larrabee pronounced the Convention a great one and said much had been gained, especially the Courts of Review.

The Rev. Dr. Stone, in an eloquent address, emphasized the missionary side of the Convention.

Mr. Lyman told of the immense amount of legislation which had been accomplished and of which he, as a distinguished member of the committee on Canons, was well qualified to speak.

Mr. Seymour gave in an entertaining way

the impressions which were made upon him as a delegate to his first Convention, and, as the hour was getting late, the Rev. Mr. Du Moulin made a brief but telling speech, summing up the addresses of the evening. Mr. Du Moulin said the late Convention has accomplished a remarkable amount of work, receiving from the previous Convention more unfinished business and handing on to Richmond less than ever known before.

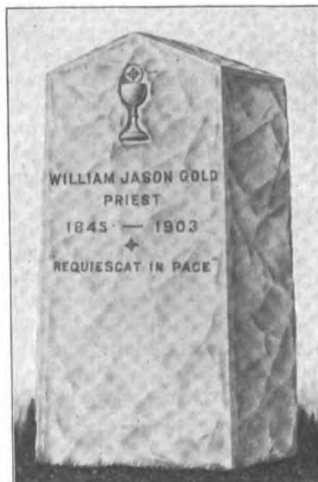
BISHOP ANDERSON has sent out notices of a Retreat to be held for the clergy at the Western Theological Seminary, November 14 to 19. Bishop Weller of Fond du Lac will conduct it.

A REQUIEM EUCHARIST was said on All Souls' day at the Church of the Mediator, Morgan Park, with special intention for the repose of the soul of the Rev. William Jason Gold, D.D., for many years the beloved warden of the Western Theological Seminary. Many priests of the Diocese were present, and the service was deeply solemn and impressive. The Rev. A. B. Whitcombe



WILLIAM J. GOLD MEMORIAL STONE.

of the Church of the Good Shepherd, Chicago, was celebrant, and the deacon and sub-deacon were respectively the Rev. F. W. Wheeler, rector of the parish, and the Rev. C. E. Taylor, rector of St. Michael and All Angels', Berwyn. The Rev. Dr. F. J. Hall preached a strong memorial sermon from Ps. iv. 3: "Know this also, that the Lord hath chosen to Himself the man that is godly." The black vestments, chasuble, dalmatic, and tunic belonging to the Guild of All Souls, were used for the first time on this occasion. After luncheon the clergy walked to Mt. Greenwood Cemetery, where the Rev. E. A. Larrabee, rector of the Church of the Ascen-



WILLIAM J. GOLD MEMORIAL STONE.  
[INSCRIPTION.]

sion, Chicago, unveiled the stone which had been erected at Dr. Gold's grave by the alumni of the Western Theological Seminary and others, and also made a very appropriate and touching address.

The stone is a massive piece of Westerly granite, carved upon one side with a very beautiful Celtic cross, and on the reverse with a Chalice and Host and the words:

WILLIAM JASON GOLD  
PRIEST  
1842—1903  
"Requiescat in Pace!"

THE TWENTIETH semi-annual meeting of the Chicago Branch, Woman's Auxiliary, was held in the Church of Our Saviour, Chicago, on the afternoon of Friday, October 28th. About 350 women from various parts of the Diocese were gathered together, and listened to an address of welcome by the rector of the church, the Rev. J. H. Edwards, who gave the keynote to the meeting in saying that upon every face was written "Boston and Missions." The President spoke of the gratifying results of the year's work, in money and boxes, the value of which amounted to over \$30,000, and of the great inspiration afforded by the presentation of the United Offering in Boston.

Bishop Anderson introduced the speakers of the afternoon, the first being Bishop Van Buren of Porto Rico. He spoke of the effect of the United Offering in spreading work, particularly among women and children, and outlined plans for pushing the ventures of faith in both Porto Rico and Cuba. Miss Le Hew, a deaconess in charge of work in the Missionary District of Laramie, noted the large growth in that jurisdiction, and pointed out the difficulty of dealing with people who have virtually turned their backs on Christianity. Mrs. Hubbard of the Los Angeles Branch, told of the evolution of the Auxiliary in that faraway Diocese, and mentioned an important feature of its work in the establishment of twelve travelling libraries. She was followed by Mrs. Mann, President of the Fond du Lac Branch, who pictured the contrast between the Diocese of Chicago, and that of Fond du Lac, the latter having no large cities as centres. In spite of this fact, and the large preponderance of foreigners, the Auxiliary in that section has its full share in diocesan activity and growth. The closing speaker was the Rev. Frank Du Moulin, rector of St. Peter's, Chicago, who gathered up bits of Missionary topics at the Convention, and enthusiastically pictured the future growth of Missions. Pledges were read, showing a warm interest in raising money for Miss Farthing's salary, Miss Higgins' scholarship, Miss Carter's lace schools, and St. Augustine's School.

The Junior Department also made pledges for scholarships in Alaska, Honolulu, and Cape Mount, Africa. Bishop Anderson closed the meeting with prayers and the benediction, after which the members of the entertainment branch very hospitably served tea to all who could remain.

A CONVOCATION of the Northern Deanery was held in Grace Church, Sterling (the Rev. Frederick J. Bate, rector), on October 24 and 25. On the evening of the first date there were addresses by Dean Fleetwood and the Rev. Messrs. N. B. Clinch and C. A. Cummings. The Dean celebrated the Holy Communion the next morning, assisted by the Rev. Messrs. C. A. Cummings and J. M. Ericsson. Morning Prayer was said at 10 o'clock, and the business meeting followed. After luncheon a discussion of "The Place and Use of the Layman in the Services of the Church" consumed the time until adjournment.

BISHOP WILLIAMS and wife of Omaha "stopped off" at Chicago on their way home from the convention and paid a brief visit to their old parish, Christ Church. They were guests of the Rev. and Mrs. C. H. Young, at the rectory, where they were tendered an informal reception on Saturday evening, Oct. 29th. The Bishop celebrated at 7:30 on Sunday and preached at the 11 o'clock service.

A POST-CONVENTION meeting and reception to the rector was held at St. Peter's parish house, Chicago, on Wednesday evening, Nov. 2d. Over 800 people of the parish welcomed the Rev. Mr. Du Moulin home and listened with great interest to his entertaining and enthusiastic account of the Convention. Mr. Du Moulin spoke for over an hour, and the parishioners voted the occasion unique and enjoyable.

#### CONNECTICUT.

C. B. BREWSTER, D.D., Bishop.  
Several Bequests—Bridgeport.

THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY receives a legacy of \$25,000 from the estate of Miss Gaphene Hillhouse of New Haven. A like amount is also given to the Aged and Infirm Clergy Fund. There are as well a number of public bequests to the institutions of New Haven.

AT ST. LUKE'S, Bridgeport (the Rev. E. Livingstone Wells, rector), there was, on the evening of All Saints' day, the dedication of a memorial organ, which has been erected in loving memory of the Rev. Eaton W. Maxcy, D.D., who died last year, while priest in charge of St. Luke's. The service of dedication was rendered by the Rev. Louis N. Booth of Trinity Church, Archdeacon of Fairfield, who was reared in St. John's, under the rectorship of Dr. Maxcy. He paid a fitting tribute to the memory of the departed priest. Archdeacon Booth's sermon was followed by addresses by the Rev. Edmund Guilbert, D.D., of Southport, and the Rev. Kenneth Mackenzie, Jr., of Westport.

THE BISHOP has appointed Wednesday, November 9th, for the 24th annual meeting of the Connecticut Branch of the Woman's Auxiliary, to be held in Norwich.

#### FOND DU LAC.

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

Vicarage for North Fond du Lac—Mr. Fillingham Calls.

THE VICARAGE of St. Michael's Church, North Fond du Lac (Rev. S. G. Porter, vicar), is nearly completed. The building is two stories, finished in hardwood, and oiled, the interior walls being finished with oil paint. It will be ready for occupancy next week.

MR. FILLINGHAM, of Protestant fame, visited Fond du Lac last week, after having first addressed an open letter to the Bishop of the Diocese making touching inquiries as to the possession of a conscience on the part of that eminent prelate. Mr. Fillingham was cordially shown over all the buildings connected with the Cathedral, Grafton Hall, etc. The (Milwaukee) *Evening Wisconsin* says:

"He was shown over the entire building (Grafton Hall) by Mrs. Rogers and a most pleasant invitation was extended to 'call again.' Mr. Fillingham visited the church and sketched the different works of art used in connection with worship.

"This is a most magnificent edifice,' he said, 'and is so much more than I really expected. Not a thing is lacking in High Church methods.'

"Mr. Fillingham did not remain long in the neighborhood of the Grafton home, merely making a little picture of the buildings.

"I don't quite understand this 'Motherhood' plan,' he said, 'but I suppose it is one of the Bishop's high ideas. Indeed, everything seems so with Catholicism, that I shudder when I hear of things referred to as Episcopalian.'" [So do the rest of us. Environment seems to have converted Mr. Fillingham on the Name.]

"Before leaving the city Mr. Fillingham gave the following expression:

"I am rather disappointed in not meeting with a bit of excitement, as seemed most probable from the statement of Father Rogers. I



should have been most happy to have declared to the reverend gentleman that my views still remained unchanged, and that what I said to the Milwaukee newspaper men, who are every inch gentlemen, is absolutely correct.

"I don't go about creating disturbances in churches during service. I simply use the newspapers in my campaign against ritualism and the people do the rest. A peace warrant! Dear me, what I have missed.

"I shall keep close watch on Fond du Lac during the remainder of my sojourn in the states and will meet every move of the Bi-hop and his co-workers; and, if necessary, again make a trip to the city, which is indeed charming."

Mr. Fillingham then returned to Milwaukee, where, on the previous Sunday he had spoken in a Methodist pulpit, and afterwards left for a tour of Chicago, Atlanta, Pittsburgh, and Boston.

**GEORGIA.**

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

**Dean Knight Accepts His Election to Cuba.**

THE DEAN OF THE CATHEDRAL, the Very Rev. Albion W. Knight, has resigned his position in order to accept his election as Missionary Bishop of Cuba, and it is hoped that his consecration as such may be held on St. Thomas' day in St. Philip's Cathedral, Atlanta. His resignation of the deanery is dated Nov. 2d, and begins with the following interesting reminiscence:

"Just twenty-seven years ago this very day, the saintly Robert Elliott wrote to the Vestry of St. Philip's Church, convened on this self same day, the following words:

"Having been elected Missionary Bishop of Western Texas by the House of Bishops late in session, and having accepted the nomination, with many regrets I am compelled to place in your hands this, my resignation of the rectorship of St. Philip's Parish."

"I take it that it is not merely a coincidence that your body is now assembled to receive a like announcement. Not only do the dates agree, but in the same city of Boston, and in the same church in that city was your present pastor chosen to a Missionary Episcopate. The call that came to Elliott was to go out as the first Bishop in a newly created jurisdiction of the Church; the call that has come to me is also to go forth and lay foundations on which others are to build."

**LONG ISLAND.**

**FREDERICK BURGESS, D.D., Bishop.**

**Brooklyn Notes—Church Club.**

CHRIST CHURCH on the Heights (Rev. Arthur B. Kinsolving, rector), is the recipient of a credence table. The design is Gothic, harmonizing with the handsome reredos. It is the gift of Mrs. James Herman Aldrich, in memory of her mother, the late Mary B. Edson, widow of Marmont B. Edson, in memory of whom the large organ of the church was given in 1893.

THE CHURCH CLUB of the Diocese of Long Island resumed the regular meetings, Monday, October 31st. A large attendance greeted the speaker of the evening, Mr. Frederick W. Atkinson, Ph.D., President of the Polytechnic Institute, who addressed the Club on the subject, "Talk on the Philippines." Dr. Atkinson was a member of the Taft Commission appointed by President McKinley, and was nearly three years in that country. His treatment of the subject was therefore interesting and of value. A quotation may be of interest: "Furnishings may not be abundant in the Filipino home, but there is never lacking the little altar with images or pictures of saints for use in their devotions. The Christianized natives, as might

be expected from their Malayan origin, hold tenaciously to certain superstitions, which seem to be inseparable from Malay character. For instance, the Christianized natives of the lower class share the idea that seems to prevail among all Malays that the soul of the body is absent from the body during sleep, and if death occurs at that time, the soul is lost. 'May you die during sleep!' is one of the most dreadful curses. Naturally they think it dangerous to awaken anybody suddenly, so it is hard to get a Filipino servant to wake any member of his master's family."

THE LONG ISLAND BRANCH of the Woman's Auxiliary met Thursday, November 3d, and perfected arrangements for the anniversary services to be held November 10th.

THE TWENTIETH Local Assembly of the Daughters of the King opened Thursday, November 3d, with a celebration of the Holy Communion and a charge by the Rt. Rev. Frederick R. Graves, D.D., Bishop of Shanghai, China. After luncheon the business meeting was held, which was followed by a paper on the subject, "Our Self-Denial Week," by Miss Virginia Sage of Holy Trinity chapter, Greenport, L. I. The diocesan Secretary, Mrs. A. W. Michell, made a report as delegate to the general convention held at New Haven. At 4 o'clock addresses were delivered by the Rev. H. St. Clair Hathaway, St. Thomas' Church, Brooklyn, the Rev. T. J. Lacey, Ph.D., Church of the Redeemer, Brooklyn, the Rev. F. W. Norris, St. Matthew's Church, Brooklyn.

The evening session was held jointly with the Brotherhood of St. Andrew, and the speakers were Mr. Alexander M. Hadden, National Council Member, Rev. Hiram R. Hulse of the American Church Missionary Society, and Mr. E. C. McAllister of Boston, Travelling Secretary of the Brotherhood.

**MARYLAND.**

**WM. PARET, D.D., LL.D., Bishop.**

**Death of Charles H. Wyatt—Drowned Priest's Body Found.**

A DISTINGUISHED LAYMAN of Baltimore has recently died, in the person of Mr. Chas. Hanfield Wyatt, a son of the distinguished Rev. Dr. Wyatt, who was long President of the House of Deputies of General Convention, and a brother of the late Rev. Christopher Wyatt, D.D. Mr. Wyatt was an attorney of note, and served for many years as senior warden and vestryman of St. Paul's Church. He was the last survivor of the vestry that called the Rev. Dr. Hodges to the rectorship of that parish. Mr. Wyatt's Churchmanship was of a staunch and distinctive order, and he was for many years distinguished in the councils of the Diocese.

THE BODY of the Rev. George Frederick Kettell, drowned Friday in the river, has been recovered not far from the point where the rector lost his life. There is nothing to throw light on the tragedy.

**MASSACHUSETTS.**

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

**Appointment for Consecration of Mr. Roots—Bishop Osborne—Boston Notes.**

PREPARATIONS are well under way for the consecration of the Rev. Logan Herbert Roots to the Missionary Bishopric of Hankow, China, which is to take place at Emmanuel Church, Boston, Monday, November 14, at 11 A.M. The consecrator will be the Rt. Rev. Frederick R. Graves, D.D., Bishop of Shanghai, China, and the assisting consecrators, the Rt. Rev. John McKim, D.D., Missionary Bishop of Tokyo, Japan, and the Rt. Rev. William N. McVickar, D.D., Bishop of Rhode Island. The presenting Bishops will be the Rt. Rev. William Lawrence, D.D., of Massachusetts, and the Rt. Rev. Sidney C. Part-

ridge, D.D., Missionary Bishop of Kyoto, Japan. The sermon will be preached by Bishop Lawrence. Mr. Roots' attending presbyters will be the Rev. Gouverneur F. Mosher of St. John's College, Shanghai, China, and the Rev. Herman Page of Chicago. The arrangements for the consecration are in the hands of this committee: Rev. John W. Suter of Winchester, chairman; Rev. Maximilian L. Kellner, D.D., of the Episcopal Theological School at Cambridge, Rev. Daniel D. Addison, D.D., of Brookline, Rev. Charles E. Hutcheson, vicar of the Church of the Ascension, which is a mission of Emmanuel, and Mr. Harcourt Amory, one of the leading laymen of the city. The ushering at the church will be done by members of the St. Paul Society, which is one of the progressive religious organizations connected with Harvard University. Until the time of his consecration, the Rev. Mr. Roots is making his home in Cambridge.

BISHOP OSBORNE, whom Boston always will fondly remember as Father Osborne, has left town for his new field of usefulness in the Diocese of Springfield. Previous to his leaving he was presented with a purse of \$1,000 with which to purchase a library, as he practically goes out into the world with nothing. One-half of the amount was contributed by the parishioners of the Church of St. John the Evangelist, and the remainder came from friends of the new Bishop outside of the Church. Several friends made personal contributions of books out of their own libraries, one gentleman giving him 100 volumes. Bishop Osborne will not take up a permanent residence in Springfield for fully a year. In the meantime he will make an extensive tour of the field, examining into its conditions and needs.

Bishop Osborne lately lost one of his beautiful crosses which was presented to him on the eve of his consecration. It was of heavy gold and studded with four amethysts, but it fortunately was recovered. It had been accidentally dropped in the House of Bishops, singularly enough on the first day that he took his place among his episcopal brethren.

THE REV. ELWOOD WORCESTER, D.D., late of St. Stephen's Church, Philadelphia, preached his first sermon as rector of Emmanuel, Boston, on Sunday, October 30th. He took for his text, St. Luke iv. 16-21. The general purport of his discourse was the uplifting of humanity through the ministrations of the Church and its ministers. The December meeting and dinner of the Episcopalian Club, it is understood, will be in the nature of a reception to Dr. Worcester, who, on that occasion will formally meet the clergy and laity of the Diocese.

THE REV. JOHN WAKEFORD, rector of St. Margaret's Enfield, Liverpool, England, has been in Boston lately trying to enlist the sympathy and financial support of local Church people for St. Chad's Theological College, of the Council of which he is a member. He has had letters to a number of prominent Churchmen, and comes with the endorsement of the Bishop of London and the Duke of Newcastle.

THE REV. DR. WILLIAM H. VAN ALLEN, rector of the Church of the Advent, together with a number of his parishioners, made a pilgrimage on All Souls' day to Cedar Grove Cemetery, Dorchester, where the litany for the dead and other prayers were said beside the grave of the late much beloved rector, the Rev. William B. Frisby.

On Sunday evening, October 30th, Dr. van Allen delivered a strong address, which was in the nature of a protest against certain utterances made the week before over in Cambridge by a priest of the Roman Catholic communion, who had taken occasion to deny the validity of holy orders as found

in the Episcopal Church. On next Sunday Dr. van Allen continued along the same line and pointed out some of the errors of the Roman faith, and why it is that good Catholics cannot subscribe to them. Dr. van Allen's ten-minute addresses at the close of the Sunday evening services, as to the meaning and uses of the various symbols which are a part of the Church's services, are doing much to educate those not in close touch with the practices of the Catholic faith.

THE REV. SYDNEY G. JEFFORDS, rector of St. Stephen's Church, Peoria, Ill., is making a visit in this Diocese in the hope of interesting Church people in his work in Peoria, where he ministers to a large class of working people. He is here with the endorsement of several of our leading Churchmen, among them Mr. Robert Treat Paine, and Mrs. Florence Spooner, who is one of the most active Churchwomen in prison reform work.

THUS FAR, three clergymen have been mentioned (unofficially, of course) for the rectorship of Trinity: the Rev. Randolph H. McKim, D.D., of Washington, Rev. Percy S. Grant of New York, and Rev. Floyd W. Tomkins, D.D., of Philadelphia. The vestry of Trinity has had but one meeting to consider a successor to the late Dr. Donald, and one of its members authorizes the statement that plenty of time will be taken in selecting the right man; even a year if necessary.

THE REV. F. C. LAUDERBURN of Worcester conducted both services on Sunday, October 30th, at St. Anne's Church, from which the Rev. Daniel C. Hinton recently resigned. No permanent rector yet has been selected by the vestry.

DEAN HODGES gave a graphic account of the doings of the General Convention before the Monday Clericus in the Diocesan House. He emphasized the fact that the convention would long be memorable for the interest shown in the missionary fields, and gave in detail the results of its legislation. He regards the new canon about ministers of the denominations officiating in the Church, as broader than the old canon. The Rev. Dr. Arthur W. Little spoke in an entertaining manner of the hospitality of the Boston people, and the different events of the convention. He could not, however, share the conviction with Dean Hodges that the new canon above referred to, was broader, or admitted of the construction placed upon it. Bishop Osborne was present at this gathering, and took farewell of his brethren, thanking them for all the kindness and consideration accorded him during his connection with the Diocese of Massachusetts. He alluded to the ring which had been presented him and would always cherish the memories which it inspires.

THE THIRD annual conference of the Religious Education Association will soon be held in Boston, and among the members of the committee having it in charge, is the name of the Rev. F. B. Allen, superintendent of the Episcopal City Missions.

EPIPHANY CHURCH, Walpole, will be consecrated by the Bishop of the Diocese, November 30.

THE CHURCH TEMPERANCE SOCIETY has reopened their four coffee rooms, in different parts of Boston, which last year had an attendance of over 50,000 men. \$4,431.29 were given to this work from September, 1903, to September, 1904.

THE FUNERAL of Miss M. Lyle Durgin, the well-known artist, was held in the Church of the Messiah, Boston, Nov. 2d. The rector, the Rev. John McGaw Foster, officiated.

#### MICHIGAN.

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

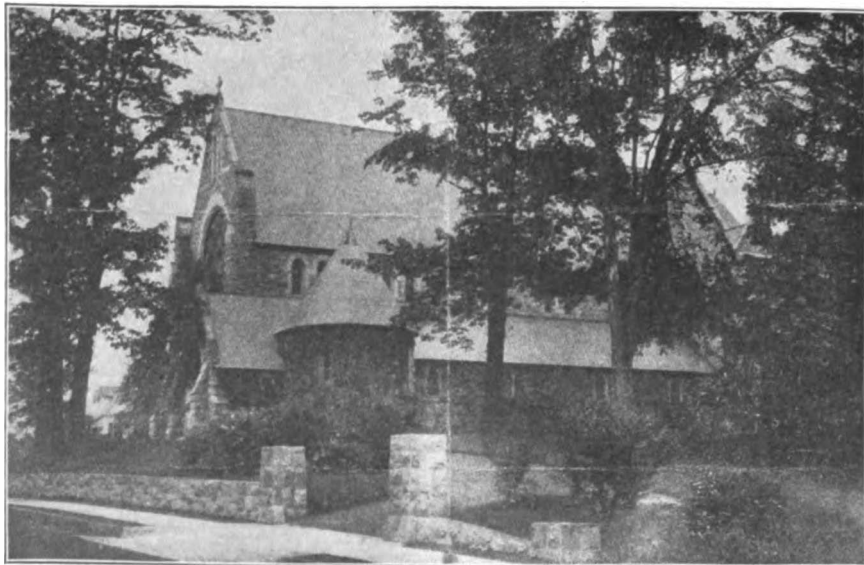
Patronal Festival at Pontiac.

ALL SAINTS' parish, Pontiac, began a week's celebration of its patronal festival

on Hallowe'en with the first Evensong of the Feast and sermon by the Rev. C. W. Du Bois. At a festival Evensong on All Saints', the preacher was the Rev. J. C. H. Mockridge. The Rev. C. E. Woodcock preached on Friday evening, the Rev. William Charles, sometime rector of Pontiac, on Sunday evening,

Church, Summit, rendered the music. The Bishop officiated and preached, and a large number of diocesan and other clergymen, with the rector, assisted.

The procession formed in the parish house and moving to the church edifice, was there met by the vestrymen, wardens, and choir,



CALVARY CHURCH, SUMMIT, N. J.

and on Tuesday evening, the octave of All Saints', the Rev. C. Mockridge. There were various appointments for the other days and hours of the week.

#### MICHIGAN CITY.

JOHN HAZEN WHITE, D.D., Bishop.

All Saints' Day at Howe School.

ARCHDEACON WALTON, of Indianapolis, was a guest of Howe School on All Saints' day and was present at the splendid services in St. James' Chapel on the morning of that day. Senator Fairbanks addressed the cadets of Howe School on Nov. 1 on "Militarism." The cadets were under arms and the band was out in honor of the occasion. The Senator complimented the cadets highly upon their appearance.

Howe School has been the recipient of a number of valuable engravings to be used for school room decorations, through the generosity of the Rev. F. M. Banfil, of South Bend.

#### MILWAUKEE.

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

Accident to Mr. Gilman.

THE REV. J. W. GILMAN, rector of Emmanuel Church, Racine, was injured as the result of a collision with a horse and buggy which he had while riding a bicycle. It is believed that his injuries will not prove serious.

#### MINNESOTA.

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

Church Moved at Chatfield.

AT CHATFIELD, the work of moving St. Matthew's Church from its old location to a more favorable site has already been commenced. The grounds and basement for the Church and for the new rectory, to be built adjoining it, are both prepared.

#### NEWARK.

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

Church Consecrated at Summit.—Two Parochial Missions.

THE CONSECRATION of Calvary Church, Summit (Rev. Walker Gwynne, rector), occurred on the morning of October 29th, in connection with the 50th anniversary of the parish. The combined choirs of the Church of the Redeemer, Brooklyn, and Calvary

the latter comprising about 60 voices. There on behalf of the vestry, Mr. John H. Wisner presented to Bishop Lines the request to consecrate the church. The procession then moved to the choir, reciting the Twenty-



PARISH HOUSE OF CALVARY CHURCH, SUMMIT, N. J.

fourth Psalm, as ordered in the Prayer Book office, and the formal consecration followed. At the Holy Communion the Bishop was celebrant and the Rev. F. B. Reazor of West Orange acted as master of ceremonies. The only layman in the procession from the parish house to the church was the architect, Henry M. Congdon, who wore his academic gown and hood. The clergymen who were in the procession were: the Rev. T. J. Crosby of St. James', Brooklyn;

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**NEW JERSEY.**

**JOHN SCARBOROUGH, D.D., Bishop.**  
**Debt Paid at Trenton.**

TRINITY CHURCH, Trenton (the Rev. Hamilton Schuyler, rector), is rejoicing over the extinguishing of its entire mortgage indebtedness. When Mr. Schuyler was called to the rectorship of the church some four years ago, its affairs were in a most distressing condition. A mortgage of \$10,000 on the church, another of \$5,000 on the rectory, a floating indebtedness of \$2,500, a large decrease in membership and a revenue by no means sufficient for the running expenses, called for active and energetic measures. Mr. Schuyler at once set to work, and with the active coöperation of vestry and people, wonders were accomplished. Each Easter large offerings were made, always in excess of what the rector asked, and in this way the mortgage on the rectory and the floating debt were paid off, while at the same time many needed improvements were made from time to time, a chapel for daily services was furnished, and the church building materially beautified.

At a recent meeting of the vestry, the Hon. Henry C. Kelsey, ex-Secretary of State for New Jersey, announced that as a memorial to his departed wife, Prudence Townsend Kelsey, he would pay the \$10,000 mortgage on the church. The offer was gladly accepted, and a suitable resolution of thanks was adopted, while at the same time it was decided to erect a memorial tablet, expressing the appreciation of the parish. With this gift, Trinity will be entirely free from all incumbrance, and it will be possible to begin a new and earnest career of usefulness.

On Sunday, October 31, a special service of thanksgiving was held for the release of the parish from its burden of indebtedness. The music of the Eucharistic office, Garrett in C, was beautifully rendered by the choir, Mietzke's *Te Deum* was sung, and there were two anthems, Stainer's "What Are These," and Schubert's "Peace be With All Souls Departed." The rector preached from Psalm 126, "The Lord hath done great things for us already, whereof we rejoice." He spoke of the possibilities for work opened up by this benefaction, and called attention to the fact that it was a memorial finding no outward

form, but bidden in the hearts of the people. In closing he said:

"Need I say that this benefaction has come to Trinity Church because Prudence Townsend Kelsey was a woman of sincere religious feeling, a faithful and devoted servant of God, ever fervently desiring the glory of her Lord and Master Jesus Christ, and ever cherishing a strong affection for the parish church in which she worshipped for over thirty years, and at whose altar she was wont to receive the Bread of Life? Had she cared for none of these things, he who knew her best would certainly not have made a memorial to her in this present form.

"If the present gift did not come in her lifetime, it was not that she was not heartily in favor of an immediate presentation, but rather that her husband naturally hesitated to take so large a sum out of his resources, lest circumstances might arise in the event of his own death, jeopardizing her future independence. That which she so earnestly longed for, the release of the parish she loved from the burden of a distressing debt, has come to pass, after her departure from this present world. If, as I firmly believe, the souls in Paradise are conscious in some measure of the events occurring on earth, surely then the joy that fills our hearts to-day finds its full correspondence in the heart of her whose life and example were the constraining motives to this magnificent offering. We are now assured that her prayers are heard and that the alms which she wished to bestow for the glory of God and the upbuilding of His Church are had in remembrance in the sight of God. Of this truth beyond peradventure she also has even a clearer knowledge and a completer assurance than we can possibly have. If it has been left to her surviving partner to make the actual offering, the blessing is triply hers in that it was in her heart to do this thing."

**NEW YORK.**

**HENRY C. POTTER, D.D., LL.D., D.C.L., Bishop.**  
**DAVID H. GREER, D.D., Bp. Coadj.**  
**Sunday School Exhibit.**

AN EXHIBIT of Materials for Religious Education was set up in the Educational Museum of Teachers' College, Columbia University, remaining open until Nov. 12th. It

Rev. F. M. Kirkus of Bergen Point; Rev. Dr. J. Nevett Steele, vicar of old Trinity, New York; Archdeacons Jenvey and Mann of the Newark Diocese; Archdeacon Van Kleeck of Westchester; Rev. R. G. Quennell, Rev. Professor Hayes, Rev. R. M. Sherman, Rev. William Cleveland Hicks, Rev. Mr. Merington, all of New York; Rev. L. S. Osborne, Rev. E. P. Miller, Rev. W. T. Lipton, Rev. J. O. Ferris, all of Newark; Rev. F. B. Carter of Montclair; Rev. Dr. N. Barrows of Short Hills; Rev. C. S. Abbott of Belleville; Rev. J. M. Van Ingen of Milburn; Rev. R. E. Butler of Madison; Rev. E. S. Forbes of Jersey City.

Among the laymen prominent in the ceremonies were J. Sewell Rees of Newark, whose father was the first rector of Summit in 1861, and three daughters of the Rev. Dr. Kramer, who was rector from 1865 to 1870.

Calvary Church's property comprises the edifice proper, a parish house, and a parsonage, of a total estimated value of about \$130,000. In 1893 the former church building was destroyed by fire and the new site on Woodland Avenue, in the centre of the city's residential section was agreed upon for the new place of worship. In April 1894, the parish house was completed, and two years later the main building was finished. The property and buildings represented an actual outlay of more than \$105,000. When finished, the church was burdened with a mortgage of \$40,000. This was reduced until about one year ago the debt amounted to \$22,000. The rector, under whose direction the buildings had been erected, determined to secure the clearing of this debt by the present time so that the services of consecration might come at the fiftieth anniversary of the establishment of the parish.

To accomplish this required hard work, but the rector succeeded within a few months in securing pledges of the amount needed.

The parish was established October 16, 1854, in a small frame structure in Springfield Avenue, and that answered the needs of the limited number of members until 1871, when work was started on the building in Springfield Avenue that was destroyed by fire in 1893. The corner-stone was laid October 28, 1871.

This is the third church of the parish to be consecrated. The first small structure was consecrated by Bishop Doane and the second building in 1880 by Bishop Starkey. The membership of Calvary Church to-day is about 1,000, the number of communicants being 507.

A VERY successful mission of ten days was concluded on Monday, November 7th, at St. Mark's Church, Jersey City, by the Rt. Rev. R. H. Weller, D.D., Bishop Coadjutor of Fond du Lac. The rector, the Rev. F. E. Mortimer, had taken good care to advertise the mission well in advance throughout the city. This attracted unusually large crowds to the first services, and the Bishop's earnest preaching and instructive talks kept the interest at a high pitch to the end of the mission.

THE REV. CHARLES C. EDMUNDS of Grace Church, Newark, has announced a twelve day mission to be held at that church, beginning November 18th. It will be conducted by the Rev. J. O. S. Huntington, Superior of the Order of the Holy Cross, assisted by the Rev. F. H. Sill, O.H.C., and the Rev. Harvey Officer. The general daily programme calls for four celebrations of the Holy Eucharist; instruction at 10 A. M.; address for women at 3 P. M.; children's mission at 4; Bible instruction at 5:15; intercessions at 7:45; and night service at 8 o'clock. On Sundays there will be special addresses for men at 4 o'clock.

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embraces more than 11,000 articles, of which over 9,000 maps, books, lessons, and other aids were furnished from the Permanent Exhibit of the New York Sunday School Commission, from its rooms in the Diocesan House, New York. The additional material is illustrative of Manual Work, and has been prepared by the Rev. Dr. R. M. Hodge and the Rev. Milton S. Littlefield, specialists in map-making and handwork. The entire sequence in the historical development of lesson manuals is most interestingly shown. Over sixty maps and charts, of every size and price, are displayed. The exhibit is open from 9 a. m. to 5 p. m. daily, and on Tuesday and Thursday evenings.

#### OHIO.

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

##### Death of Dr. Noakes.

A REFORMED EPISCOPALIAN clergyman of Cleveland, the Rev. Benj. T. Noakes, D.D., who was for many years rector of Emmanuel Church, Cleveland, before his secession to the Reformed Episcopal communion, died suddenly a few minutes after midnight in the early morning of All Saints' day. Dr. Noakes was born in Sussex, England, and received his early education in London. When twenty-two years of age he came to this country and pursued his studies at Gambier. He entered the ministry of the Church, his first work being in Philadelphia, and afterward being the rector of the parish at Elyria, Ohio, before coming to Emmanuel, Cleveland. He was relentlessly opposed to all phases of the Churchly advance which has marked recent years, and finally abandoned the ministry of the Church and accepted an appointment to the rectorship of a Reformed Episcopal church in Cleveland.

Dr. Noakes is survived by a widow and five daughters, Mrs. H. J. Eady, and Mrs. M. P. Wooster, of Elyria; Mrs. T. L. Berry of Baltimore, Md.; Mrs. J. S. Van Eps and Miss Noakes, of Cleveland.

#### PITTSBURGH.

CORTLANDT WHITEHEAD, D.D., Bishop.

##### Death of Mrs. Cartwright.

MRS. ELIZABETH CARTWRIGHT, wife of the Rev. Thomas L. Cartwright, rector of Trinity Church, New Haven, Pa., died recently.

#### SOUTH DAKOTA.

W. H. HARE, D.D., Miss. Rp.

##### Organ for Deadwood.

ST. JOHN'S CHURCH, Deadwood, has ordered a pipe organ, which it is said will be the first pipe organ in the Black Hills.

#### WESTERN MICHIGAN.

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

##### Prayer for Use Prior to the Election.

THE FOLLOWING Prayer for Use Prior to the Election, was set forth by the Bishop: "Most Gracious God, we humbly beseech Thee, as for the People of these United States, in general, so especially that Thou wouldst guide their choice of their Chief Magistrate and all others for places of serious trust in the State and Nation. Forbid the strife of party, the prejudice of partisanship. Grant that this Thy people, being ruled by able men, such as fear God, men of truth, hating covetousness; there may be peace in our time, and our country may enjoy Thy blessing to Thy honor and glory through Jesus Christ, our Mediator and Redeemer.—Amen."

#### HANKOW.

Order Taken for Consecration of Bishop-Elect.

THE PRESIDING BISHOP has taken order for the consecration of the Rev. Logan Herbert Roots, Missionary Bishop-elect of Han-

kow, as follows: Place, Emmanuel Church, Boston, Mass. Time, Monday, November 14, 1904. Commission to Consecrate: The Bishops of Shanghai, Tokyo, and Rhode Island. Presenters: The Bishops of Massachusetts and of Kyoto. Preacher: The Bishop of Massachusetts. Attending Presbyters: Rev. G. F. Mosher and Rev. Herman Page.

#### CANADA.

**Bishop to Be Elected in Huron—News of the Dioceses.**

##### Diocese of Huron.

THE MEETING of the diocesan Synod for the purpose of electing a Bishop to succeed the late Right Rev. Dr. Baldwin, is to take place November 29th. One of the names mentioned as likely to be submitted for the office is that of the Rev. G. Osborne Troop, rector of St. Martin's Church, Montreal.—CHRIST CHURCH, Chatham, lately re-opened after extensive improvements, has now a vested choir.

##### Diocese of Saskatchewan.

BISHOP NEWNHAM, lately appointed to this Diocese, is making his headquarters at Prince Albert, and has removed his family there for the winter. In a recent letter he says: "In my visitations I find everywhere the cry for 'More clergy,' especially for our new colonists, and I shall be hard pushed to find the means. The Lloydminster colony alone needs two more men. I ought to have five more clergy and some teachers."

##### Diocese of Qu'Appelle.


AT A RECENT meeting in England, on the 20th anniversary of the Qu'Appelle Association, Bishop Anson, the President and first Bishop of Qu'Appelle, said that during the twenty years of the existence of the Diocese, 51 churches and 21 parsonages had been built, all of which are practically free from debt. The present Bishop, the Rt. Rev. John Grisdale, D.D., writes: "Among the grave questions which confront our Church here to-day, none is more serious than the need of fitting men to man our new missions."

##### Diocese of Ontario.

BISHOP MILLS was very busy during the last week of October, several times visiting two parishes the same day. He held services in the parish of Garretton on All Saints'

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day.—IT IS STATED that Professor McCombe, who lectured on Church History and Dogma in the faculty of Theology of Queen's College, Kingston, a Presbyterian, is about to conform to the Anglican Church. His intentions have been known to his colleagues for some time. Professor McCombe is a graduate of Oxford in theology and for some years studied in Germany.

MRS. CLARE L. WORRELL, wife of the Bishop of Nova Scotia, was presented, Nov. 3rd, with a life membership of the W. A. General Board of Missions, as a recognition of her faithful services as treasurer of the Woman's Auxiliary in the Diocese of Ontario, of which Diocesan board she is also a life member. The presentation was made at Kingston by Mrs. Lennox Mills, wife of the Bishop of Ontario, on behalf of the Auxiliary.

THE REV. CANON POLLARD, rector of St. John's Church, Ottawa, celebrated his seventy-fourth birthday November 1st. Canon Pollard was ordained at Fredericton in 1858. He has been in Ottawa since 1869, and has been rector of St. John's for 27 years. He was tendered a large reception in St. John's Hall on the evening of All Saints' day.

*Diocese of Montreal.*

BISHOP COADJUTOR CARMICHAEL preached on the death of Bishop Baldwin on Sunday morning, October 30th, in St. George's Church, and the Primate, Archbishop Bond, preached on the same subject, on the same day, in Christ Church Cathedral, Montreal.—THE SIXTEENTH anniversary of All Saints' Church (the Rev. M. Day Baldwin, rector), was celebrated on All Saints' day. The occasion was thought to be very suitable to make an effort to reduce the debt on the building, and a substantial sum was given for the purpose at the offertory.

*Diocese of Rupert's Land.*

THE SUM needed for the new St. John's College, Winnipeg, will be \$100,000. Already nearly \$10,000 has been subscribed for the purpose.

*Diocese of Niagara.*

THE ABSENCE of Bishop DuMoulin on account of his health is greatly regretted in the Diocese.—THE SECRETARY for the General Missionary Society, the Rev. Dr. Tucker, has been visiting and giving addresses in the parishes in the Diocese all through the month of October.

*Diocese of Caledonia.*

THE REV. F. H. DUVERNET, Bishop-designate of this Diocese, will be consecrated on St. Andrew's Day, Nov. 30th, in Christ Church Cathedral, Montreal. Mr. Duvernet was nominated by the Church Missionary Society in England for appointment by the Primate of Canada, Archbishop Bond, and he thinks that this appointment will do much to bring the hitherto isolated diocese of Caledonia into the life of the Canadian Church.

THERE is in Rome an elegant fresco, by Guido, called "The Aurora." It covers a lofty ceiling. Looking up at it from the pavement your neck grows stiff, your head dizzy, and the figures indistinct. You soon tire and turn away. The owner of the palace has placed a broad mirror near the floor. You may now sit down before it at a table, and at your leisure look into the mirror and enjoy the fresco that is above you. There is no more weariness, nor indistinctiveness, nor dizziness. Like this mirror beneath "The Aurora," Christ reflects the excellency of the heavenly character. Through Him we may not only know what the saints in Heaven are, but be assured that we shall be like Him, for "we shall see Him as He is."—*Selected.*

WHAT is learning without virtue? No better than pearls on a dunghill.—*Don Quixote.*

**NEW ITEMS TOO LATE TO BE CLASSIFIED.**

**CHICAGO.**

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

AN INTERESTING meeting, arranged and carried out by Chicago clergymen, was held in Boston on October 19th, during the Convention. The Rev. Z. B. Phillips of Trinity Church, Chicago, discovered that Bishop Rowe had with him a number of slides depicting scenes of the Church's activity in Alaska, and as the Rev. Charles Scadding of La Grange was in town with his splendid collection of slides, he arranged for a joint missionary lecture and secured the Y. M. C. A. hall. The Rev. Mr. Scadding gave his famous lecture on the American Church, and was followed by Bishop Rowe, who explained the Alaskan slides. The hall was filled with over 900 people. There was no admission fee, but the collection enabled the management to pay all expenses, and send \$100 for Dr. Driggs' mission at Point Hope.

**EAST CAROLINA.**

A. A. WATSON, D.D., Bishop.

AT THE INVITATION of the rector of St. James' Church, Mr. Samuel F. Jones of Boston delivered three addresses in Wilmington, which produced a profound impression. For ten years Mr. Jones has had charge of St. Stephen's Rescue Mission for Men in Boston. The mission is now under the charge of all the Church in that city, and its title has been changed to the Church Rescue Mission. The first address was given Sunday morning in St. James' Church, and the second, Sunday night in the Chapel of the Good Shepherd. On Monday night, in the Academy of Music, Bishop Capers of South Carolina introduced Mr. Jones.

**LONG ISLAND.**

FREDERICK BURGESS, D.D., Bishop.

A VERY IMPRESSIVE service was held at the Church of the Good Shepherd (Rev. Robert Rogers, Ph.D., rector) the afternoon of the Twenty-second Sunday after Trinity, when 500 members of the Society of Brooklyn Masonic Veterans, with their friends, attended to unveil a window to the memory of the late venerable brother, the Rev. George Henderson, late chaplain of the Society. Addresses were made by the Rev. C. L. Twing, rector of Calvary Church, the Rev. Warren C. Hubbard of St. Luke's Church, and the rector.

**SALT LAKE.**

THERE IS MUCH rejoicing among the clergy and laity of the district because the long interregnum is virtually at an end, and this large and important jurisdiction will soon again be under the oversight and direction of a resident Bishop. And the satisfaction is greatly enhanced by the knowledge that the Bishop-elect of Salt Lake is, as well pointed out in your editorial columns, a broadminded Catholic Churchman, and one who has earned a noble record as an earnest, hardworking parish priest. It is also a source of gratification to know that Mr. Spalding can be claimed as a "Western Product" who, having spent many years in the inter-mountain region, is familiar with its physical and political no less than its moral and spiritual features.

The secular press has had many kind things to say of the Bishop-elect, referring to his good work at All Saints', North Denver, and as headmaster of Jarvis Hall, while quite a young man. Emphasis is laid upon his approachableness and engaging personality, while the interest of the boys and young men is aroused over his prowess as a football player and all-round athlete, not to speak of

**"WHACKS"**

AND WHAT THEY MEAN.

When Old Mother Nature gives you a "whack," remember "there's a reason," so try and say "thank you," then set about finding what you have done to demand the rebuke, and try and get back into line, for that's the happy place, after all.

Curious how many highly organized people fail to appreciate and heed the first little, gentle "whacks" of the good old Dame, but go right along with the habit, whatever it may be, that causes her disapproval. Whiskey, Tobacco, Coffee, Tea, or other unnatural treatment of the body, until serious illness sets in, or some chronic disease.

Some people seem to get on very well with those things for awhile, and Mother Nature apparently cares but little what they do.

Perhaps she has no particular plans for them and thinks it little use to waste time in their training.

There are people, however, who seem to be selected by Nature to "do things." The old Mother expects them to carry out some department of her great work. A portion of these selected ones oft and again seek to stimulate and then deaden the tool (the body) by some one or more of the drugs—Whiskey, Tobacco, Coffee, Tea, Morphine, etc.

You know all of these throw down the same class of alkaloids in Chemical analysis. They stimulate and then depress. They take from man or woman the power to do his or her best work.

After these people have drugged for a time, they get a hint, or mild "whack," to remind them that they have work to do, a mission to perform, and should be about the business, but are loafing along the wayside and become unfitted for the fame and fortune that waits for them if they but stick to the course and keep the body clear of obstructions so it can carry out the behests of the mind.

Sickness is a call to "come up higher." These hints come in various forms. It may be stomach trouble or bowels, heart, eyes, kidneys, or general nervous prostration. You may depend upon it when a "whack" comes it's a warning to quit some abuse and do the right and fair thing with the body.

Perhaps it is coffee drinking that offends. That is one of the greatest causes of human disorder among Americans.

Now then, if Mother Nature is gentle with you and only gives light, little "whacks" at first, to attract attention, don't abuse her consideration, or she will soon hit you harder, sure.

And you may also be sure she will hit you very, very hard if you insist on following the way you have been going.

It seems hard work to give up a habit, and we try all sorts of plans to charge our ill feelings to some other cause than the real one.

Coffee drinkers when ill will attribute the trouble to bad food, malaria, over-work, and what not, but they keep on being sick and gradually getting worse until they are finally forced to quit entirely, even the "only one cup a day." Then they begin to get better, and unless they have gone long enough to set up some fixed organic disease, they generally get entirely well.

It is easy to quit coffee at once and for all, by having well-made Postum, with its rich, deep, seal-brown color which comes to the beautiful golden brown when good cream is added, and the crisp snap of good, mild Java is there if the Postum has been boiled long enough to bring it out.

It pays to be well and happy, for good old Mother Nature then sends us her blessings of many and various kinds and helps us to gain fame and fortune.

Strip off the handicaps, leave out the deadening habits, heed Mother Nature's hints, quit being a loser and become a winner. She will help you sure, if you cut out the things that keep you back.

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Church people living in a Missionary District naturally feel that discreet silence is becoming while choice of a Bishop is pending. Now that the hopes and prayers of the faithful have been so happily realized, it only remains to be said that a most cordial welcome and the loyal adherence of all his flock await our Bishop whenever he comes to his Jurisdiction.

## The Magazines

BLACKWOOD'S for October begins with a portrayal of the doleful conditions in "Seventeenth-Century Scotland. The strange story of "John Chilcote, M.P." is concluded. "Boy in the Preparatory School" contains sensible advice to doting mammas. "The Vrouw Grobelaar's Leading Cases" is continued with two creek tales of South Africa. Sir Robert Anderson slashes in bitter style at the higher critics under the question "Benefactors or Blasphemers?" We are sure that a soberer tone would be more convincing. "Musings without Method" deals chiefly with Japanese development. The other articles are not noteworthy, nor is this number up to the high level which we usually find in Blackwoods.

THE DECEMBER *Delineator*, with its message of good cheer and helpfulness, will be welcomed in every home. The fashion pages are unusually attractive, illustrating and describing the very latest modes in a way to make their construction during the busy festive season a pleasure instead of a task, and the literary and pictorial features are of rare excellence. A selection of Love Songs from the Wagner Operas, rendered into English by Richard de Gallienne and beautifully illustrated in colors by J. C. Leyendecker, occupies a prominent place, and a chapter in the Composers' Series, relating the Romance of Wagner and Cosima, is an interesting supplement to the lyrics. A very clever paper entitled *The Court Circles of the Republic*, describes some unique phases of Washington social life, is from an unnamed contributor, who is said to write from the inner circles of society. There are short stories from the pens of F. Hopkinson Smith, Robert Grant, Alice Brown, Mary Stewart Cutting, and Elmore Elliott Peake, and such interesting writers as Julia Magruder, L. Frank Baum, and Grace MacGowan Cooke hold the attention of the children. Many Christmas suggestions are given in needlework, and the cookery pages are redolent of the Christmas feast. In addition, there are the regular departments of the magazine, with many special articles on topics relating to woman's interests within and without the home.

WHEN railways were first introduced into Russia, the Czar was asked how he would like the railway to run from Moscow to St. Petersburg. The autocrat said: "Let me see the map."

It was brought to him. "Pass me that ruler." It was handed to him.

Ruling a straight line from town to town, he said: "That is how I want the railway to run." And that is how it runs.

The Christian way is a course of straightness. There should be no curving to the right nor to the left, but with eyes blind to all but our course ahead, push forward to the prize set before us.—*Selected.*

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These articles have awakened universal interest and together with the results of the exposé of the affairs of the Ship Building Trust, of the Steel Trust, and the terrific losses suffered in the stock markets have made it clear to investors that a "SANE SYSTEM OF FINANCE" is necessary for their protection.

To develop such a system, Federal Stock and Bond Exchange was incorporated in March of this year, with an authorized capital of \$200,000, divided into \$100,000 of 7% Cumulative Preferred Stock, and \$100,000 of Common Stock.

Among the Organizers and Directors of the company are A. B. NETTLETON, former Assistant Secretary of the United States Treasury, founder of the *Minneapolis Tribune*, associate of Jay Cooke in the building of the Northern Pacific Railroad, and for many years prominently identified with public life; W. B. BAKER, former Cashier of the National Bank of Wauwata, Wauwata, Wisconsin; ELDON J. CASSODAY and RUSH C. BUTLER of the Law Firm of Cassoday & Butler, Corporation Attorneys of Chicago, Illinois, representing large corporate interests; E. W. BURCHARD and W. C. COATS of the Corporation of Coats & Burchard Co., one of the most prominent appraising houses of the country, having offices in Boston, New York, and Chicago; HERBERT S. BLAKE of the firm of Herbert S. Blake & Co., doing a general brokerage business in Investment Securities with offices in New York and Chicago; MAURICE S. KUHNS, Secretary of the Safeguard Account Co., with offices in Boston, Chicago, and New York (Safeguard Account Co. is one of the best known Auditing Companies of the United States); A. P. MACKIE, President of The Mackie Securities Co., a well-known Investment Corporation of Toledo, Ohio.

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We are now establishing a department for the sale of securities by auction. This department will serve Banks, Executors of Estates and individuals in the quick sale of forfeited collaterals and such securities as must be sold by public sale, either for prompt cash realization or to establish values.

The auction sale of securities is a business of vast importance in New York City, Philadelphia, and Boston. It never has been instituted in Chicago, and we are assured the hearty cooperation of bankers, brokers, and individuals throughout the Central West.

Each of the foregoing divisions is now instituted and developing rapidly. Each division is a separate source of income, and the business fairly attributable to each is sufficient to pay dividends on our entire capital stock.

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We cover, in fact, all sources of financial business income except actual banking.

Our business is built upon the belief that the public desires to invest its money where it can get the greatest return with the greatest measure of safety. It is our business to place such opportunities before the public. Every investment that we present is thoroughly investigated, and where we offer a security, it is with the belief that it is an absolutely safe investment and every statement in regard to it is an attested fact.

We stand ready to protect the interests of our clients in every possible way.

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We maintain a constant supervision over every company whose stock we offer.

We are receiving the encouragement of, and making connections with the soundest banking institutions in all parts of the country.

Securities sold through us are sold on the basis of their worth and are not subject to any fluctuation in value through market manipulation.

Among the concerns with whom we have contracts for general financial service and the sale of securities are Ypsilanti Underwear Co., Ypsilanti, Michigan, with a capital of \$700,000; Wabash Cabinet Co. of Wabash, Indiana, capital \$500,000; The Continental Trust Co. of Denver, Colorado, with a capital and surplus of \$500,000; American Rice Cereal Co. of San Antonio, Texas, Kansas City, Mo., and Chicago, with a capital of \$5,000,000.

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With each \$100 of this offering of \$50,000 of Preferred Stock the purchasers will receive a "Dividend Participating Certificate" of \$25.00, entitling the holder to participate in additional dividends at the same rate as is declared on the Common Stock of the Company.

Dividends are payable semi-annually in January and July. The first dividends will be payable in July, 1905.

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Why we desire you as a stockholder is that we wish stockholders among the investing public to whom we can refer and who can represent us in a more or less direct manner in their different communities.

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With your permission we will make you an active member of an active financial institution.

## OUR STANDING.

Financial houses are not rated, but, if you desire to do so, you can obtain reports on the Company from any commercial agency, or you can ascertain our standing through any bank in Chicago.

We shall be pleased to give you business, banking or personal references on application.

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This Preferred Stock is offered to you at its par value of \$100 per share and each share, as stated above, is accompanied by a "Dividend Participating Certificate" of \$25.00.

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