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AD CLERUM.

"Volentes ergo videre Deum, oculum quo Deus videri potest, purgemus. Quemadmodum si solem istum videre vellemus, oculum corporis purgaremus unde videri lux potest. Et ubi est iste oculus quo Deus videre potest? Audi Evangelium: Beati mundi corde, quoniam ipsi Deum videbunt."—*S. Aug., Serm. 117.*

"Splendorem enim veri luminis sordens acies videre non potest, et quod est jucunditas nitidis mentibus, hoc est poena maculosis."—*S. Leo, Serm. 95.*

"Declinentur igitur terrenarum caligines vanitatum, et ab omni squalore iniquitatis oculi tergantur interiores, ut serenus intuitus tanta Dei visione pascatur."—*Ibid.*

"Quantitas cujusque animae aestimatur de mensura charitatis quam habet, ut quae multum habet, magna sit; quae parum, parva: quae vero nihil, nihil."—*S. Bern., Serm. 27, in Cant.*

THE drawing on of Advent should quicken our love. So next Sunday's Epistle reminds us that as Christians we "look for the Lord Jesus Christ." And "the love of His appearing" will show itself in a sustained *unworldliness* whereby we shall sit loose to the things of time and sense, in a steady non-conformity to the standards and manner of living of "the many" about us "who mind earthly things," and in whom the crucified life awakens a spirit of hatred, "enemies of the cross of Christ."

St. Paul makes the issue sharp. "Our conversation (literally our *citizenship*, our *State*) is in Heaven." Our outward condition on this planet is of no vital consequence; the prizes, honors, riches we seek are to be found elsewhere.

In the Gospel our Lord encourages no divided allegiance. What we render to Cæsar (to "every ordinance of man" as St. Peter writes), we render at Christ's bidding, "for the Lord's sake," in loving loyalty to Him. "The powers that be are ordained of God"; in obeying them, we obey Him.

But our obligations in the divine kingdom are as practical and real as our duties in the nation and the State, and unspeakably more imperative and important. We must "render unto God the things that are God's," and all that we are and have is His.

For our heavenly citizenship requires of us, in our inmost character, "godliness"—God-likeness. Therefore the Church falls to prayer that God, who is "the Author of all godliness," may make our supplications effectual, to His glory.

Do we mind earthly things or heavenly? †

OVER the triple doorways of the Cathedral of Milan, there are three inscriptions spanning the splendid arches. Over one is carved a beautiful wreath of roses, and underneath is the legend, "All that which pleases is but for a moment." Over the other is sculptured a cross, but there are the words, "All that which troubles us is but for a moment." But underneath the great central entrance to the main aisle is the inscription, "That only is important which is eternal." If we realize always these three truths, we will not let trifles trouble us, nor be interested so much in the passing pageants of the hour.

THE GENERAL CONVENTION OF 1904.

It must be said for the General Convention that has just closed, that in its record of legislation, it ended far better than one would have dared to prophesy when the first half of its session had been completed. There was at that point a considerable justification for the observation of Dr. Huntington, that the net action of the Convention thus far had been to advance the age at which a woman might be admitted as a deaconess. But by the time the last vote had been taken, the Convention had really made an exceptional record in the work actually accomplished.

But much as legislation in certain directions is to be desired, the real test of the progress of the Church is not to be found, principally, in the measures that succeed of final enactment. Generally speaking, no legislation can be accomplished in General Convention until the Church as a whole desires it. The majority do not rule. Not, indeed, that they are ruled by the minority; but a majority that does not represent the overwhelming sentiment of the Church is powerless before the combined influence of the courtesy of the majority and the vigor of the minority. Given a dozen intensely earnest opponents of any measure—especially if these dozen do not hail from the West—and no measure, however acceptable to the majority, can secure an affirmative vote on a division by orders. This disposition is not precisely identical with what is known elsewhere as "senatorial courtesy"; it is rather a feeling, undefined rather than expressed, that the unity of the Church is of more consequence than practically any measure that may be desired. Anything that will cause distress to any two or three—perhaps to any one—very estimable and white-haired gentlemen who have represented their Dioceses ever since before the war—against ritualism—is "inexpedient at this time." It will continue to be inexpedient until these eminent gentlemen are translated to those shores whose metes and bounds are so satisfactorily arranged that the expediency of readjustment of them never comes before the celestial parliaments for consideration. May it be long before that day arrives! The Church is old and can afford to wait for many things that really belong to her peace and her well being, did her conservative children only know it.

But the increase of reverence and of Churchliness and of mental breadth are qualities that cannot be voted inexpedient, because they are too real to be tangible. It would certainly be "inexpedient at this time" to resolve that we are wiser and broader and better Churchmen and better adapted to doing God's work in the world, in these days, when several parishes in the Convention city can worship peacefully with all the glory of the Six Points and of several additional pointlets all in operation, without bringing one single word of harsh criticism upon them from self-satisfied survivors of bygone days and bygone ways; when a Cowley father and a Richmond rector, both of them Bishops-elect, can both be as sure of practically unanimous confirmation in the House of Deputies, as though each had wobbled on every distinct question that had come before the Church for consideration during the past forty years, in the manner that once was termed "safe" but is now more bluntly held to be cowardly; when, in spite of some of us who are really better and wiser and broader men than our language at times would suggest, we really do care more for these great moral problems that weigh upon thinking men within and without the Church, than we do for the name and the order of a vestment, or for the exact number and arrangement of the eucharistic lights. Oh yes, we should all vote it "inexpedient at this time" for these larger considerations to have taken the place of matters that were viewed as burning questions in the early seventies, because some few dear old survivors have not outgrown those earlier issues; but, not being a question which can be disposed of by referring to a joint commission or referring to the next Convention, it is true, nevertheless,

We are not satisfied with the final legislation on the moral issue of refusing a parody upon Holy Matrimony to divorced persons. The new canon is no doubt devoid of some of the particularly obnoxious details of administration that characterized its predecessor, but it does not represent that advance in principle, that approximation to a higher ideal, that we had hoped for. We desired the reform more for its moral effect upon people who are not wholly devoid of religious character, than for its actual prohibitions. Society needs the drastic dose which the reformed Canon would have administered. It is the duty of the Church to lift society up in spite of itself; to save souls in spite of society. The Church has deliberately chosen,

in spite of the majority of her own representatives, to stand upon the lower rather than upon the highest ground. Yet the higher ideal almost won, and something, at least, was gained. Moreover, when it was found impossible to enact the higher ideal into the law of the Church, it was wise and right to strengthen the present canon rather than to acquiesce in its former serious limitations.

It is a far distance from matters of morals to matters of administration, and we could have acquiesced in the postponement of all the needed advances in methods, if we might have obtained the greater gain in the region of morals; but yet we are profoundly thankful for what was gained in administrative reforms. The courts of appeal have struck down, by the mere fact of their constitution, two formidable foes to our episcopal régime. One of these foes is the absolute tyranny of a very few of our Bishops, who have earned for themselves the reputation of martlets in their dealings with the hitherto defenceless clergy under them; the other is the danger that local prejudice would sometime condemn a priest for a practice that would be accepted as a matter of course in a larger constituency of the Church. And beyond these specific gains, we have now a judicial system which, though not absolutely perfect nor perfectly logical, is yet no longer a disgrace to our Anglo-Saxon mind. The power of the wise Bishop is greatly strengthened, and that of the unwise Bishop wisely limited, by the mere fact of the possibility of an appeal being taken to a higher court.

The changes in missionary administration are, all of them, improvements. Some day, when we outgrow the idea that missions are the diversion of women and children, and discover that they are of enough importance to be the care of the men of the Church, we shall of course see how deficient our present system still is. Missions did, however, have an honorable place in the deliberations of this General Convention. The subject really engaged serious attention. Deputies seemed to care whether missionary work advanced or fell back. Bishops seemed to appreciate that missions are not a Pike exhibit of General Convention. Missionary meetings were invariably crowded. There was real enthusiasm manifested. Five Bishops were chosen for the missionary field—the largest number, if we recall rightly, that were ever elected at one Convention. Thank God for all this! We have more than once been tempted to despair of our missionary work. Limitations have been so conspicuous; wrong methods so palpable; apathy so universal; enthusiasm so effectually "squashed." But in some sense, missions had their proper perspective in this General Convention, and we trust the Church never again will sink into the profound inertia from which she is only just emerging. Yet there are still grave questions to be solved before our missionary work can be said to be upon a safe foundation.

The movement to drop the name of this Church from the title page of the Prayer Book was found to have many supporters in both houses. Drs. Huntington and Grosvenor, of New York, spoke for it in the House of Deputies, but the House refused to enact the amendment. The sentiment of educated Churchmen is best shown by the attitude of the House of Bishops toward the question. There, on motion of the Bishop of Maryland, and after both he and the Bishop of Albany had expressed themselves in favor of it, the whole question was referred to a friendly committee to report at the next Convention. We are not surprised that the House of Deputies was not invited to have a share in this committee.

That the American Church must ultimately recede from an eighteenth century mistake in etymology that elevates a sixteenth century quarrel in Christendom to the supreme magnitude of giving the apparent motive for the existence of this Church, is beyond reasonable question. The narrow vision of a few, alone stands in the way of its immediate accomplishment. To our mind, the whole question of the change of name is one of perspective. The narrow view that dissent from another constitutes the spiritual assets of this Church, will of course die in time. It is two centuries too late in the world's history to defend the present name. Men may of course assume that the etymological and positive interpretation of the term Protestant is that which is implied in the title. That theory was advanced in the House of Deputies, notably by the Rev. Dr. Huntington. But the difficulty is that history and facts disprove it. The name *might* have meant that, just as *cat* might have been derived from *calverpitar*; but it did not and was not, and that ends the interesting argument.

The idea of dropping the name from the title page, as a present measure, was that of the Diocese of Albany, affirmed by

its Bishop and Convention by a large vote as a preliminary measure toward ultimate change of name. Failing in their hope to obtain more, the progressive section of the Name committee adopted the Albany plan, not, as we understand it, because they deemed it the wiser way, but out of deference to the view expressed by that Diocese. Of course we all acquiesce now in that way of ultimately obtaining the reform. If the Church prefers the slow method rather than a more speedy one, we will all agree to do it by slow degrees, a page at a time. The arguments against the change of name have all been successfully disposed of. All that now remains in the way of its accomplishment is the men who object; and we have all agreed that it would be "inexpedient" to change when such change would cause serious distress to staunch, loyal, pious Churchmen such as the Bishops of Pennsylvania and Lexington and West Virginia. The piety, the loveableness, the good works, and the loyalty of these men and others like them, are the arguments that make change, even in the title-page, "inexpedient at this time." Some of these men will ultimately be astonished to learn how entirely wrong they have been; just as some of them bravely confessed, like the true men and Churchmen that they are, that they have been wrong on the marriage question, and others on the judicial question. In the meantime we are all quite satisfied merely to wait. The shallowest view of all, is that the matter is finally settled, or the movement dead. Even this view has been expressed; but there are all sorts of people, with all sorts of heads, in the world; and specimens of most of the sorts may be found in General Convention.

THESE are the main thoughts that occur to us as we pass the now completed record of the past Convention before us. The Church has no reason for aught but hopefulness as the outcome of the General Convention of 1904. It has been distinctly a credit to the Church in what it has accomplished. No part of its positive legislation strikes us as objectionable. With the wholesale revision, first of Prayer Book, then of Constitution, and finally of Canons, now all accomplished, which has so largely occupied the time of General Conventions now for a quarter century, the Conventions of the near future will have greater time to devote to the few large questions that are before the Church. These questions are distinctly in the way of solution.

A CORRESPONDENT from Seattle, Wash., sends us a clipping from the *Post-Intelligencer* of that city, in which a Dr. H. Grattan Guinness, of London, expresses himself as "much alarmed at the growth of Catholicism in England"—he evidently refers to Romanism—and adds:

"The Church of England has up to this time lost ninety-six hundred clergymen, who were declared ritualists, and who began the work of undoing the results wrought by the Reformation of England."

Our correspondent, not strangely, asks what truth there may be in the report. Of course the answer is, there is none.

The report does not say how the Church of England lost the "ninety-six hundred clergymen who were declared ritualists." A vivid imagination is left to discover whether they all fell into a rat hole, or the earth opened and swallowed them, or whether they simply "turned up missing." Presumably it does not refer to the death rate among the clergy; the whole inference is that these men have abandoned or been forced out of the Church of England by reason of "the growth of Catholicism"; a cause that would logically seem to be one that would induce them to stay rather than to go. Neither does any time limit suggest how many centuries have been required for the loss. One remembers that that eighteenth century ritualist, John Wesley, and a goodly company with him, were lost to the Church; that a number of clergymen were "lost" to her after the little experience of England with ascendant and militant Protestantism during the Commonwealth; that the Tudor kings and queens reduced the number of the clergy by quite strenuous methods from time to time; that good Thomas à Becket lost his life in his own Cathedral, and that other incidents of history from age to age have depleted the list of the clergy. If all these, from the earliest times, should be added together, it is barely possible that the losses of the Church of England apart from natural death and emigration might reach the total of ninety-six hundred, though we should think that exceedingly doubtful.

But if the reference is to modern times and the "losses" these only of clergymen who, being "declared ritualists," have

abandoned the communion of the Church, it is sufficient to say that the statement is absurd. It cannot of course be disproven, any more than an allegation that ninety-six hundred clergymen of the Church of England were secretly Buddhists or Mormons could be disproven. But the Roman papers advertise so thoroughly the advent of each convert to their fold, that one may easily discover whether or not there be any considerable movement Romeward at any time.

The American Church loses two or three clergymen a year to Rome, most of whom have first had some difficulty which would be quite sufficient to account for their secessions. The greater number of the clergy of England, and the greater discouragements which arise from English erastian conditions, make it probable that the loss of clergymen to Rome is greater there than here. Altogether apart from special causes, the existence of the two communions side by side would inevitably lead to more or less drifting from one to the other on the part of restless, dissatisfied, or discouraged souls. It is to us a matter of surprise that there is so little of it. Out of some twenty-five depositions a year in the American Church, one would suppose that more than a bare ten per cent. would seek refuge in Rome, which, however, is about the proportion we find.

Of course the statement in question is an absurdity.

THE following item is clipped from a secular paper:

"Some society people up the Hudson gave a fair at Garrison, at which \$2,100 was raised, which sum it was decided to divide among three churches. The Roman Catholic and Methodist Churches each took its \$700 in a becoming spirit, but the rector of the Episcopal Church declined to receive his share, because some of the money was raised by selling chances."

The rector of St. Philip's Church, Garrison, is the Rev. Carroll Perry; and he may well be mentioned with honor in connection with this item of news.

When lotteries, forbidden by law and refused the use of the United States mail, are maintained under the guise of religion, it is not strange that a disgusted public remains outside the "churches."

WE earnestly trust that the reports that war between England and Russia is imminent, which are current as we go to press, may prove to be false. Never, probably, before the Hague Tribunal had been constituted, could such an incident as that of the loss of life in the North Sea have been adjusted without war. The forbearance of Englishmen as they calmly awaited the official report of the Russian side of the difficulty—call it outrage or mistake as one may—was magnificent. The determination to submit the question of fact to the Hague was a splendid triumph for the peace sentiment which only of late years could have prevailed under such provocation.

And now the late reports tell us that the British fleets at Gibraltar are cleared to contest the passage of the Russians into the Mediterranean. It may all be a mistake. The reports are not confirmed from London. But so inflammable is public opinion in the midst of such an international difficulty, that the mere spreading of the report may somewhere ignite the tinder.

God grant that the clash of the two great powers may even yet be averted!

ANSWERS TO CORRESPONDENTS.

L. T. S. asks what is the location of the new Cathedral in the city of Liverpool. Can anyone reply?

CURATE.—The Sulpician method of teaching in Sunday Schools is probably the best method extant, provided the instructor has the peculiar ability, quickness, and tact, which that method, more than any other, requires, and which is not a common characteristic. Newland Smith's *Catechist's Manual* (The Young Churchman Co., \$1.27 net) is the best exposition of the method.

E. V.—The black satin vestment of a Bishop is a *chimere*; the long white vestment worn under the chimere is a *vochet*; the white vestment with the tight sleeves worn under the cope or chasuble is an *alb*.

F. H. R.—A correspondent advises us that the book *Mass and Hymns* is by the Rev. Guy L. Wallis, rector of St. James' Church, Willson and Sixth Avenues, Cleveland, Ohio, and could probably be supplied by the author.

RUSTIC.—(1) An undergraduate, in Holy Orders, is entitled in England and so in Canada to wear the "tippet"—not technically a hood—appropriate to literates—canon 58.

(2) There are various American colleges that confer degrees upon examination after correspondence but without residence, but we know of none that we care to recommend.

THE ENGLISH CHURCH CONGRESS CONCLUDED

Further Reports of the Great Liverpool Meetings

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

I RESUME my *précis* of the proceedings of the Liverpool Church Congress where I left off last week.

On the third day, Thursday, in the Philharmonic Hall, the subject for discussion, in the morning, under the presidency of the Bishop of Exeter, was "Foreign Missions." The first paper, on their "Evidential Value," was read by the Bishop of Derry (Dr. Chadwick), who said there was nothing in the world like the prediction of our Lord Jesus Christ, in His first two parables—nothing so vast, so bold, so independent of earthly forces, so unquestionably fulfilled to-day. His lordship was followed by Sir W. M. Young, late Lieutenant Governor of the Punjab. Then came two papers, on "Christian Literature in the Mission Field," by the Rev. R. Bruce, Hon. Canon of Durham, and the Rev. Dr. Tisdall. The two remaining papers, on "The Future of Chinese and Japanese Christianity," were read by Sir R. Douglas and the Rev. Herbert Moore, vicar of Acton, Nantwich, Cheshire. The latter speaker said that the name Christian did carry weight with the Japanese; and that in spite of all they had seen to disgust them with so-called Christians, Christian ideals have won their respect. He thought the present number of 130,000 Christian Japanese would increase, though there would be no sudden inrush. What, then, will be the future form of Christianity? With respect to the Church of Rome, her demands (let alone other things about her) for subjection to a foreign spiritual potentate, seem to forbid any great success. The Orthodox Greek Church offers the best Eastern type of liturgy and theology; but she is fatally connected with the traditional enemy, Russia. The Protestant bodies—chiefly Presbyterian, Congregational, and Methodist—at present best meet requirements: "They freely graft Buddhism or Shinto upon the Faith; they offer abundant scope for energy and the exercise of authority by Church officers, such as young Japan loves.

He who joins them commits himself to very little, and may think of the Trinity or believe of the Incarnation as he will." Thus the present is theirs; "the future may be ours, if we will have patience." The foundations of the Holy Catholic Church of Japan have been well and truly laid. She must follow the ordinary lines of advance; but her present rate of progress is faster than that of any of the other bodies. A most serious leakage, estimated actually at 62 per cent., has already taken place among the Protestant sects. The foreign clergy of the Japan Church include members of the Churches of the United States and Canada, for here the daughter Churches help the mother, the English Church. The Japan Church has her statements of faith, duty, and worship clearly presented in her Prayer Book, guarded by her canons and constitution; "in her position of friendly disagreement with Roman and Protestant alike, and of affectionate relations with the Greek Church, she offers the best centre of unity for all Christians in Japan."

The other meeting on Thursday morning was held in Hope Hall, where the President occupied the chair, the subject for discussion being "Church Reform." The Bishop of Salisbury, who read the first paper on "A National Church Council," dealt, in connection therewith, with the need of increased interest in the reform of Convocation and in elections to the Houses of Laymen; and (2) with the limits which might probably be set to the discussions of the R. C. C., and of the sort of questions which might reasonably be expected to be brought before it. His lordship was followed by Chancellor P. V. Smith, who indulged the thought that through the instrumentality of this newly formed voluntary body, the cherished dream of "Church reformers" during the last fifteen years can now be realized. The next speaker was the Rev. Darwell Stone, Librarian of the Pusey House, who, in his *extempore* address, began by saying that the Subjects Committee had suggested that he should speak in opposition to, or, at least, in criticism of, the Representative Church Council. It had been to him all through "a matter of very deep regret" that the development of the Council had taken the particular form which it had taken. He feared that just in proportion as such a body as this was powerful, influential, and effective, it would tend to supersede Convocation instead of strengthening it: "It would give to the laity, not that great and noble position which was their true inheritance in the Catholic Church, but what seemed to him a position impossible to justify at the bar of the history of the Church, because it seemed to him it would lessen the rule of the Bishops.

If they were to preserve the true power of the Bishops they must have a provision clear and unmistakable that the Bishops in the last resort had the right and the power to act alone" (cheers). It was as the position of the Bishop—"a position not of man's device, but part of the Divine constitution of the Church"—was most carefully guarded and most sacredly enshrined that they would be "true to the history of the past," and to his mind it was also as they were "true to the great hope of the reunion of the present divided Catholic Church"—that reunion, one of the grounds of which was to be found "in the cherishing of the historic position of the historic Episcopate."

The Bishop of Clogher (Dr. D'Arcy), in his paper on "The Position and the Powers of the Laity," laid before the meeting some of the experiences of the Irish Church since she admitted the laity to a very large share in her counsels. Lord Hugh Cecil, M.P., followed on the same subject with a notable speech—in the opinion of the *Westminster Gazette*, the most noticeable Congress speech—the noble young statesman being received with loud cheers. Speaking *extempore*, he said we must be very clear indeed that the Church is "a theocratic and not a democratic body"; we must be on our guard "against sliding into the habit of thinking that the sovereignty of the Church lies with the people." And he thought that we should be careful how far we argue "from the experience of other Churches in communion with our own body" (cheers). Although he admired very much indeed the courage and zeal which the Irish Church had shown in very trying circumstances, he could not help saying that, when he was told that its revision of the Prayer Book had not been a very bad thing, it seemed to him "an unsatisfactory defence for a system of government to say that after all they might have done very much more harm than they actually did." (Laughter.) He, then, referred to some points about which there is no dispute whatever—namely, the rights the laity have, and already freely use, of complaint and consultation; whilst in respect of almost all the great number of Church questions which formed the body of actual legislation during the Victorian reign, there would be no dispute at all that such matters are within the competence of the laity to have a voice about. As touching the difficult question as to what is to happen to such matters as "the declaration of doctrine, admission to Communion, and the actual formularies, the Prayer Book and the Thirty-nine Articles," he again stated the proposal he had made last July and which seemed to him to fulfil the requirements of the situation. In conclusion, Lord Hugh Cecil spoke very strongly and impressively against the State having any control "as from within over the spiritual concerns of the Church." Dr. Montague Balou, the next speaker, was keen on getting rid of "the parson's frehold" as a *sine qua non* to actual Church reform. In the general discussion, the Bishop of Glasgow said that in Scotland they also had a laity question; but all that was wanted was a consultative body, and that the laity had not asked for a vote.

On Thursday afternoon the President presided over a crowded meeting at the Philharmonic Hall, when the subject for discussion was "Church Unity." The Dean of Norwich (Dr. Lefroy), who read the first paper, dealt mainly with the question of healing the Wesleyan schism. In answering the question of how the historic Episcopate affects, for instance, "the office and ministerial position of the President of the Wesleyan Conference and the rank and file of the Wesleyan ministry," he at once admitted that the Church of England, in her formularies, insists that each and all must submit to Episcopal ordination. But the Dean, apparently laboring under the hallucination that the Primitive Church did not always take her stand upon Episcopal ordination in admitting to her ministry "Bishops and clergy of sects which had not the power to confer Orders," and, therefore, appealing to that alleged principle as being pat to his purpose, could see no reason why the Church of England should not make the President of the Wesleyan Conference, "after the manner of the Primitive Church," welcome, just as he is, to a place in the Episcopate! Sir T. Sidney Lea, the next speaker, held that the principle of external unity, in the Catholic sense, is an essential element of Christianity. The next two papers, on "Obligations of Creeds upon Clergy and Laity," were read by the Dean of Christ Church, Oxford, and the Rev. Dr. Rashdall, of New College, Oxford; the former speaker being as insistent on both clergy and laity believing the Catholic Creeds as the latter was on their not being obliged to believe them. In the remaining two papers, on "The Liturgical Use of the Athanasian Creed," the Bishop of Chester and Mr. James Gairdner re-expressed their well-known and diametric-

ally opposed views on the subject. In the general discussion, the Rev. John Wakeford, who spoke on the Athanasian Creed controversy, made one of the most successful *ad captandum* speeches of Congress week. What he said as follows was received with loud cheers: "There were two parties keen and apprehensive about this debate—the Unitarian, who knew he stood to gain by a weakening of the Church of England; and the Romanist, who knew he was going to reap a rich harvest of souls, which must come when the Church of England made her formularies less distinctive and less like our Lord's own teaching."

The other afternoon meeting, in Hope Hall, when Bishop Royston occupied the chair, was devoted to a consideration of "The Mother Church and the Colonies." Among those who read papers were General Sir Charles Warren and the Bishop of Mashonaland. In the evening there was a reception at the Town Hall by the Lord Mayor.

On Friday, when the Congress happily came to a close, there was almost as great a congestion of subjects and multiplication of papers—a vice characterizing the Forty-fourth Congress above its worst offending predecessors—as on the second day of the Congress, there were four main topics, one alone, "Religion in the Home," being treated under as many as eight different heads, whilst there were no fewer than thirty-four advertized speakers. Among those who contributed papers on "Religion in the Home" were the Right Hon. J. G. Talbot, M.P., Canons Beeching and Newbolt, Lady Frederick Cavendish, the Bishop of Sodor and Man, the Archdeacon of Birmingham, and Mrs. Romanes. Canon Newbolt, whose paper, I dare say, some thought the best of the series, ventured to suggest to the laity that it would be a good thing for them, if they were prevented from getting to the daily morning and evening offices of the Church, to keep up the good old-fashioned practice of reading at home, at least once a day, the Psalms and lessons appointed in the Calendar. And he further suggested, as a more intimate and devotional use of the Bible still, the practice of meditation; by which he meant "a strong and systematic effort to penetrate into the heart of Scripture," like Joshua "sending forth his spies into the promised land"; not like "a person with plenty of leisure sitting back in his chair," or "Tityrus reclining under the wide-spreading beech tree." Another subject was "Religion on Shipboard," the list of speakers partly including the Bishop of Glasgow and several captains. One of the most crowded meetings of the Congress was that at the Hope Hall to hear the discussion on "The Church and the Children," the President presiding. Canon Savage of Halifax pointed out the danger of "a nervous haste to augment the adherents of the Church, at the cost of real living membership." The Archdeacon of Furness did not believe that for the most part those who fell away from the Church while growing up had ever really been *won* to the life of the Church. Canon Edwards of South Lambeth spoke as one who loved the Sunday School, and valued it, and thanked God for it, "and hasn't yet seen, and does not expect to see, anything at all likely to take its place." The Rev. R. E. Johnston, of St. Peter's-in-Thames, who spoke next on "The Catechism," thought that Canon Edwards had been fighting a "man of straw." In answering the objections that had been made to "The Catechism," sometimes by distinguished authorities, he said he had never known these objections to be entertained by any priest who had himself attempted to use the method. The Bishop of Manchester, whose particular branch of the subject was "Confirmation: Before and After," unfortunately lent his authority to "the age of fourteen or thereabouts" as being the true Confirmation age. The Rev. C. E. Osborne (Rev. Robert Dolling's biographer), taking a more primitive Catholic view on this particular point, said that the importance of spiritual dealing with the souls of Confirmation candidates need not necessarily mean "any such arbitrary postponement of the rite in regard to age of those to be presented as would be out of keeping with the plain intention of the Church, as expressed in the Prayer Book, that 'children' rather than young men and women should be as an ordinary rule the recipients of Confirmation."

The final meeting of the Congress, held in the evening at the Philharmonic Hall, under the presidency of the Bishop of Liverpool, was devoted to a discussion on "Church Music." There was a very large attendance, shilling tickets being issued to members of the church choirs. Dr. Walford Davies, organist and choirmaster of the Temple Church, who read the first paper, spoke of the distinctive ideals of congregational and non-congregational Church music, and showed how we fall short

of these ideals in "thousands of services" in England. The Rev. C. H. Hylton Stewart of New Brighton, Cheshire, who began by saying that, in his opinion, the prevalent dissatisfaction with the musical rendering of Church services had much to do with the decline in church attendance—the fault more often lying with the clergyman and the organist than with the choir—believed that what the people were really crying out for was an "intelligent and careful rendering of the people's part." If a priest cannot intone, he should learn to monotone. The General Confession should always be said on a low note, also the Lord's Prayer. Regarding the versicles, he would have the uniform use of the old Plainsong, also Plainsong for the *Sursum Corda* and Preface in the Mass service. He thought the incumbent of the parish ought always to be at choir practice, whether he was musical or not. Then came Dr. A. M. Richardson, organist and director of the choir of St. Saviour's Collegiate Church, Southwark, with a paper on "Chanting." He very rightly said that the thing called the "Anglican System of Chanting," was no system at all, but only "a caricature of a good and beautiful thing"; let us all unite "in a strenuous crusade against the monster." He was not, however, proposing any new plan of chanting. All he desired was "a return to the chanting of Tallis and his predecessors." Words first, music second, should be their motto from beginning to end of their Psalm singing. Of the "use" which Dr. Richardson has introduced in Psalm singing at St. Saviour's, Southwark, illustrations were given by the choir of that church, which had been brought down from London expressly for that meeting. Dr. Basil Harwood, organist of Christ Church, Oxford, whose paper was on "Hymn Singing," at the outset agreed with Mr. Moorson, in his *Historical Companion to Hymns, Ancient and Modern*, that all our present hymn books must be regarded merely as pioneers for the "Anglo-Catholic Hymnal of the future." In respect to Plainsong hymns in the service, he thought we may well retain "these grand old melodies"; and no English hymnal can be complete which does not contain "translations in the original metres of the Office hymns for the whole year, together with the sequences and Processional hymns." But there are beautiful tunes of the eighteenth and early nineteenth centuries, "deserving constant use"—e.g., "Rockingham," "Wareham," "Abridge," and "Irish." Among the later nineteenth century productions, Dyke's "Nicaea" and Turle's "Westminster," are worthy to rank with those already named. He observed that as a rule, hymn singing was too fast. In fact, his whole paper was capital, and one could well imagine it had been actually inspired by his hearing the hymn singing at the Conventual Church of the Cowley St. John Community. The last paper, on "Services and Anthems," was by Dr. Varly Roberts, organist of Magdalen College, Oxford, and was largely historical. He thought that in the majority of parish churches congregational singing is desirable. In anthem singing, never introduce a solo unless there happens to be a good soloist. Don't encourage the congregation to sit during the singing of the anthem, as if it were no part of the worship. In churches having an indifferent choir, "don't attempt anthems."

J. G. HALL.

JOHN'S FATHER had taught his children that paying is as much a part of religion as praying.

Consequently John, aged 6, never went to church without his contribution. One Sunday, as the wardens began to take the collection at the morning service, John looked along the pew to see if the various members of the family were provided with a contribution.

Noticing a guest of his sister's empty-handed, he whispered: "Where is your money?"

"I have none," was the reply.

Time was short and the necessities great. In a flash the little chap met the emergency by saying:

"Here, take mine: that will pay for you and I'll get under the seat"; and flinging his nickel into her lap, he disappeared under the pew, where he remained until the warden had gone by—and the reputation of the family was saved.—*Diocese of Chicago.*

IT IS A great deal better to live a holy life than to talk about it. We are told to let our light shine, and if it does we won't need to tell anybody it does. The light will be its own witness. Light-houses don't ring bells and fire cannon to call attention to their shining—they just shine.—*D. L. Moody.*

TO-DAY is not yesterday; we ourselves change; how can our works and thoughts, if they are always to be the fittest, continue always the same? Change, indeed, is painful; yet ever needful; and if Memory have its price and worth, so also has Hope.—*Carlyle.*

THE POPE DISPOSES OF TWO FRENCH BISHOPS

Places Found for Mgrs. Geay and de Nordez

SPANISH PILGRIMAGES TO BILBAO AND ZARAGOSSA, AND THE TRADITION OF THE LATTER

How Russians View their Losses at Arms

THE AMERICAN CHURCH IN PARIS NOW TO BE COMPLETED.

The Living Church News Bureau, {
Paris, October 15, 1904. }

ROME.

THE question of Mgr. Geay and Mgr. de Nordez has been definitely settled. Mgr. Geay has been allowed by the Pope a pension of 8,000 francs per annum. He is to live at some town in the center of France, but is not to exercise the office of a Bishop. Mgr. de Nordez will shortly be named *Chanoine* of the Basilica of St. John Lateran, with a prebendal stall valued at 10,000 frs. After St. Peter's, St. John Lateran is the most important Basilica in Rome. Some difficulties arose in the making of this appointment, as it cannot be concealed that the unwilling obedience of the Bishop of Dijon to the Pope's wishes, created him enemies amongst the entourage at the Vatican.

The Pope, however, was decided in the matter, and the Cabal had to give way. The only concession that he would have been disposed to make would have been to grant the ex-Bishop a canonry at Santa Maria Maggiore. But for the moment His Holiness keeps to his original idea, and has named Mgr. de Nordez to the position at St. John Lateran, of which M. Loubet, as President of the French Republic, is also *Chanoine*.

The Vicar General of the Diocese of Paris has lately returned from Rome, where, in presenting the French pilgrims to the Pope, he had some opportunity of conversing with His Holiness on various subjects. The difference, he said to the representative of the *Gaulois*, between Leo XIII. and Pius X., is that the former concerned himself with politics, whereas the latter does not. Pius X. tells the Royalists they may remain Royalists, the Imperialist they may remain Imperialists, and the Republicans they may remain Republicans; but Roman Catholic Royalists, Imperialists, and Republicans must unite, the Pope says, for the defence of the Church. He places the defence of religion beyond and far above politics and party interests.

As for the Concordat, Abbé Odelin declares that Pius X. will certainly not do anything to provoke its denunciation, but that the possibility of that denunciation does not disturb the Pontiff's serenity, or dispose him to make concessions which he would consider incompatible with the dignity of the Holy See and the honor of the Church.

SPAIN.

The precautions taken by the authorities at Bilbao on the occasion of the pilgrimage (October 10) to that place were sufficient to preserve order on the occasion of the gathering to do honor to the shrine of Our Lady of Begoña. Three Bishops, several hundred priests, Jesuits, and 8,000 pilgrims, took part in the ceremony. Very many—indeed one-third of these last—were women. The pilgrims came chiefly from the rural and surrounding districts. "The majority," says the *Times* correspondent, "were Carlists and Separatists, as comparatively few Ultramontanes and members of the extreme Clerical Party in Bilbao joined the pilgrimage. The Bishops and priests preached sermons denouncing Liberalism and asking the pilgrims to pledge themselves never to read Liberal papers. After the pilgrimage, frequent collisions between Clericals and Anti-Clericals took place, and police were obliged repeatedly to charge, and to make arrests. Very few people were injured."

I have mentioned already in former letters the coming gathering of devout sons and daughters of Spain at Zaragossa, and the occasion of the gathering. Very shortly there will be a giant meeting of men and women, priests and people, on the occasion of the marked fête of *Nuestra Señora del Pilar*, to whom the second great Church in Zaragossa is dedicated, the enormous shrine of guardianship of the comparatively tiny chapel that holds the Sacred *Pilar*. To give any adequate description of the building is quite out of the province of a letter for your readers. I can only refer them to the fitting sources for such information. In the English language none more picturesque will be found than that contained in M. T. Lomas' *Sketches of Spain*, an excellent word-painted portraiture of the towns of the peninsular. If I cannot endorse all his comments and reflections, I can heartily admire his appreciation of the beautiful,

whether in art and nature, on either of which he is a powerful delineator.

Well, this gathering is shortly to take place in Spain, and may well be a motive for Americans and others with money and time at disposal to convert into an object lesson.

The story of Our Lady of the Pillar runs thus: The Blessed Virgin announced to the Apostle St. James (*Santiago*) that her special benediction would be given to him, should he travel to Spain and convert the nation. "Go, and fulfil," she said, "the command of thy Master, and for Him I require of thee, that, in that city where thou findest the greatest number of converts, thou shouldst cause to be built a church in my honor." St. James carried out his orders. At Zaragossa, the largest number (small indeed we should say—only 8) was reckoned as fulfilling the requirements. A place of meeting was instituted on the banks of the Ebro. At midnight, as the faithful began "the matins of Our Lady," a chorus of angelic voices suddenly accompanied their devotions. They sang "*Ave Maria gratia plena*." The holy Apostle, humbly kneeling, then beheld the vision of the Virgin Mother, seated upon a pillar of marble, who said to him: "Here shalt thou erect to me the shrine I have desired, and from henceforth there shall never fail in the city of Zaragossa a 'power' (as our Irish friends would say) of faithful Christians."

From that time to this the result of the promise has remained. So far from falling off, in the persecution of Diocletian 17,000 Christians were found ready to lay down their lives for the faith.

Vainly Caesar Augustus, in bestowing his name on it, hoped that the city should be linked with his memory rather than with that of St. James' vision and action. The original feeling was too strong. In the recollection of all Spaniards there lives the one association only, that of the name of Zaragossa and the special benediction of "*Nuestra Señora del Pilar*." As the writer in the *Catolica Semana* poetically puts it: "As the *Ebro* with its never-ceasing rush of water is perpetually flowing 'reverentially' past the foot of the Basilica of the Virgin, so generations on generations pass with their prayers in front of the Sacred Pillar, of whose sacred image (that of the Blessed Virgin) they ask every kind and sort of succor—courage and strength against their enemies, perseverance to free our fatherland from our enemies."

For Zaragossa is no less a patriotic center than a religious place of gathering.

RUSSIA.

A special form of prayer has been issued by the Holy Synod for use during this sad and disastrous war. This is natural enough. But there has been a further consequence.

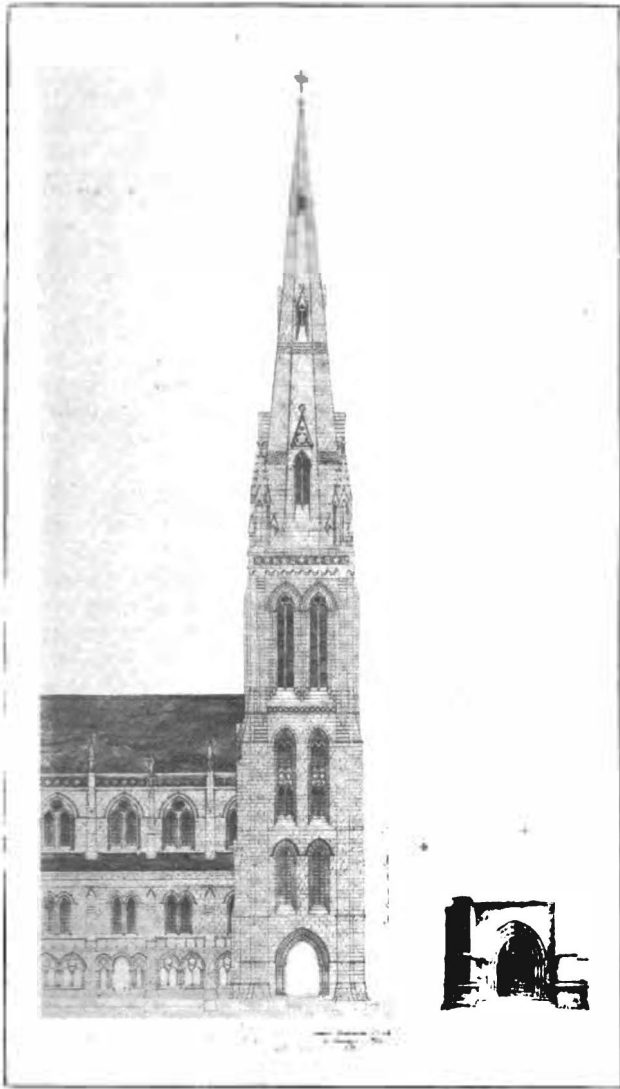
Distinguished preachers in Russia are beginning to refer in their sermons to the godless state of the country and the falling away from the faith of their forefathers, who went fearlessly out to fight superior numbers, relying not in their own strength, but in that of the saints who fought for them. Newspapers like the *Moscow Gazette* attribute the disasters which have overtaken the Russian arms to the influence of the doctrines of Count Tolstoy, with special reference to that of "non-resistance to evil"; and they publish long disquisitions to prove that the true interpretation of the Scriptures urges men to fight the public enemy and to forgive only the private foe.

THE AMERICAN CHURCH IN PARIS.

It will interest American travellers or humble sojourners in Paris to know of certain additions that are being made to the handsome church dedicated to the Holy Trinity (American Episcopal) in the Avenue de l'Alma.

For some time the rector, the Rev. Dr. Morgan, has been gathering funds for the completion of the original design by Street (English architect) which included a tower and spire. This object has been accomplished, and the rector has felt justified in beginning the work, which should complete the intention of the architect. In two years' time it is probable these works will have been carried out. The spire is to be 240 feet in height, and will be the loftiest spire in Paris. The work is being undertaken by Messrs. Thompson & Sons of Peterborough, a well-known firm, which has been entrusted with the erection of the new front of Hereford Cathedral, with work on Peterborough Cathedral and certain additions to the King's residence at Sandringham. The whole fabric will be of stone. As the windows in the church itself illustrate the *Te Deum*, those in the vestibule will be decorated with the intention of accentuating the teaching of the *Venite*—invitatory. The spire of this church

will be the landmark of the Champs Elysees. There will be no excuse for careless Americans not finding their way to their church in Paris, however strange they may be in the city of many attractions, for it will dominate every building far and



AMERICAN CHURCH OF THE HOLY TRINITY, PARIS, AS NOW BEING COMPLETED.

[To the right is the entrance as it stands at present.]

near. All will agree that the achievement of this work speaks volumes for the energy, and determined perseverance of the rector and our near and courteous neighbor, the Rev. J. B. Morgan, D.D.

GEORGE WASHINGTON.

"GOD REIGNS AND ALL IS WELL!"

"God's in His heaven—All's right with the world."
—ROBERT BROWNING.

I.

God reigns and all is well!
No sparrow falls, no flower lives its day
Without His loving care that guards alway.
Who shall His wonders tell?

II.

God reigns and all is well!
The stream of living water ever flows.
The wilderness shall blossom as the rose.
Love conquers death and hell.

III.

God reigns and all is well!
His love accepts His children's sacrifice,
To blend with angel-tones our praises rise,
Our songs of triumph swell.

IV.

God reigns and all is well!
None ask in vain for help to bear the cross,
The poverty of life, the pain and loss.
The solemn passing-bell.

V.

Of youthful hopes, their knell
Rings in our hearts: yet love and mercy sweet
In benediction make our lives complete.
God reigns and all is well!

Asbury Park, N. J.

MARTHA A. KIDDER.

SIXTH INTERNATIONAL CONGRESS OF THE OLD CATHOLICS.

THIS Congress has been held at Olten, one of the strongest centres of Swiss Old Catholicism, between September 1 and 4.

The Congress, well organized, is described as a veritable success. More than 300 persons took part in it. There were present, in addition to the Bishop, and the greater part of the Swiss ecclesiastics, Bishop Weber and clergy and laymen from Germany, Holland, and Austria. The Episcopal Church of America was represented by Bishop Brent of the Philippines; Russia was represented, as well as France and Italy. The Archbishop of Utrecht was at the Conference. Bishop Kozlowski was present from America.

The first meeting was held on September 1st. The business consisted chiefly in mutual words of welcome and congratulation. In the course of it, Bishop Weber took occasion to remark that Old Catholicism only attacks Romanism on account of its Ultramontanism, and habit of introducing "politics" into its proceedings. It wages this war in the name of religion, and of pure Catholic belief.

FRIDAY, SEPTEMBER 2.

A *missa cantata* was celebrated in the parish church at 9 A. M., the curé of Olten preaching the sermon.

The first session of the Congress was held the same morning.

M. P. DIETSCHI explained the reasons why Olten had been chosen as the place of meeting. After passing in review the champions of the Old Catholic cause, alive and dead, he went on to point out what should be the character of the Conference, insisting on the brotherly love that should rule its gatherings, and deprecating any idea of discussing any questions of a dogmatic nature.

M. le PROF. FRIEDERICH (Munich) gave a resumé of all that had taken place since the last Conference in 1902. In speaking of the progress of "Superstition" in worship, he accused the action of German Bishops which tended to "Romanize" more and more Catholicity, and to make it subservient to the yoke of the Vatican. Especially was this the case in Bavaria.

PROF. WOKER, who followed, lamented the transformation of the Church Catholic into a political institution. He traced the history of this change from the period of Constantine, through the times of the fall of the Roman "Secular Empire," of the Popes Nicolas I., Gregory VII., and their successors, to the age of Leo XIII. "Ainsi," he concluded, "*l'Eglise Romaine n'est plus seulement une religion, mais un gouvernement international.*"

In the afternoon, 39 ecclesiastics and 68 laity took part in a national synod of the Swiss Catholic Christian Church.

BISHOP HERZOG read a paper of some interest on religious and clerical life. He stated that many Roman priests had petitioned to be allowed to enter that body. They had been refused. The number of baptisms had risen to 656; marriages, 199; 4,719 children were receiving instruction. There were societies of men and women, numbering, severally, 1,151 and 2,016.

In the evening a public meeting was held in the parish church. Bishop Herzog presided. M. L. Curé GILG (Zurich) called on his audience to remember those who had struggled manfully for the Old Catholic cause, but who were now dead. He urged imitation of their example, and expressed his firm belief that the best propaganda for their principles consisted in the moral and pious lives of their members.

The ARCHBISHOP OF UTRECHT then spoke in the name of the Church of Holland. He encouraged his hearers to cherish the idea that the goodness of God, like the shining summit of some high mountain, must dominate the clouds and fogs of the world below. The Church of Holland had endured many and dire attacks, but she had risen superior to them all.

M. OCH spoke on behalf of Austria.

The American BISHOP OF THE PHILIPPINES expressed his "felicitations" to the Congress. He said that "since his earliest days he had watched the Old Catholic movement with interest and hope. That which gave strength to the cause was that it was combatting for purity of faith and morals—those two great essentials as the bases of religion, which Rome had, to a great degree overturned. The recent conduct of the Pope with regard to the Bishop of Laval had shown that Ultramontanism is in a fair way to destroy in the Church the last vestiges of Catholicity.

M. TICHY and M. VOLET (Paris) both spoke on subjects of immediate interest.

M. TAKSCHITSCH, representing the Metropolitan of St. Petersburg, expressed, in the name of Bishop Sergius, the sympathy that all felt in this cause of union, and hoped that the triple object that Döllinger proposed to himself might be accomplished by ancient Catholicism.

BISHOP WEBER insisted that "our Church has a twofold foe to baffle: Jesuitism and infidelity and indifference."

The meeting was closed by Bishop Herzog, who gave the benediction.

SATURDAY, SEPTEMBER 3.

Missa cantata in the parish church at 8 A. M. At 9 A. M. the second session of the Conference. PROF. THURLING, (Berne) took for his subject, Catholicism in the Church of Rome. "Catholicism was the right of all," he insisted. "Rome had usurped it as hers alone." The Pope's action towards the Old Catholics had been neither just, logical, or correct.

M. MICHAUD of Berne followed in the same strain, instancing the "*crise dogmatique*" which, he asserted, was now taking place in France. He criticised the action that had been brought to bear on M. Loisy. He declared that the number of priests quitting the Roman fold was appalling, that numbers also, without openly professing, shared the views of M. Loisy. The speaker attacked the "Index" and the acceptance of alleged miracles, as "*légendes fausses*." He declared that one known theologian amongst the Romans had avowedly acknowledged errors in the Roman belief on the subject of the Sacrament of Penitence, Eucharist, and the Immaculate Conception.

M. CARRIER asked that an "address of encouragement" from this Conference should be sent to the Catholics of France, who were now passing through so trying a "*crise ecclésiastique*." This was opposed by Bishop Weber. The Congress expressed its views as being on the side of the Bishop, and the proposal fell through. After a discussion, in which very different views seemed to be held, it was decided that the next Congress should take place in Holland in three or four years' time.

At Fridau, in the afternoon, the official banquet took place, in the course of which BISHOP WEBER thanked the members especially who had come from a distance, and expressed the gathering's acknowledgments to the town of Olten for having allowed itself to be the centre of the meeting.

SUNDAY, SEPTEMBER 4.

At 7:30, first Mass, when all the members communicated. At 9:30, *messe solennelle* with Bishop Herzog as celebrant, and confirmation of 100 children of the parish of Olten.

Some less important meetings took place on this last day.

The delegates of the young men's associations held a meeting, and read their official reports. About 300 were present.

At 3 P. M. a general gathering was held in the parish church. DR. KAISER traced the origin and progress of the Old Catholic movement in Olten. M. EGGER gave some account of the work amongst young people, and eulogized the enthusiasm and energy of the younger members of their body.

With an expression of sympathy for the cause, an avowed belief that all was leading in the direction of the realization of the "Union of Christian Churches," by his excellency, General Kireaff and M. le Baron von Taube (St. Petersburg), the Congress came to its close.

The session was concluded with some hearty words from Bishop Weber and M. DR. CHRISTIAN.

At 7 P. M., Vespers were sung at the parish church.

So ended the Sixth International Congress of the Old Catholics of Europe.

"*Dieu revuille,*" concludes the account from which this has been translated and condensed, "*dans sa miséricorde, exaucer ce juste vœu, bénir nos faibles efforts, et nous donner la force de combattre, avec plus de zèle, le bon combat pour la vraie foi.*"

A HIGH DEGREE of moral certainty is all we are granted in respect to belief in Theism or Christianity or the credulity of the Scriptures. Moral, not mathematical certainty, is the basis of all human conduct in all relations. Faith and character are tested by willingness to prove truth by right living. If we are required to give a demonstration of any article of Christian belief, even the belief in the Bible, it is more than is demanded in any other matter of conduct. Certainty grows, and was apparently intended to grow, with patient research of history and with a devout and godly walk. No premium has ever been placed on careless thinking, indolent apathy, and a spirit of disobedience. But God gives all men sufficient light on each subject to justify belief and action, and to condemn unbelief and disobedience.—*Great Thoughts.*

NEW YORK CHURCHMEN HEAR REPORTS OF GENERAL CONVENTION

The Church Club Opens its Fall Sessions

VALUE OF RELIGIOUS PROPERTY IN NEW YORK

Rector-elect of St. James' Church, Fordham

COLUMBIA UNIVERSITY ANNIVERSARY

Completion of the New York Subway.

The Living Church News Bureau,
New York, October 31 1904.

THE Church Club devoted its first regular meeting of the present season to a consideration of the General Convention and its results. The speakers were the Bishop of Georgia, the Rev. Dr. Arthur S. Lloyd, the Rev. Dr. J. Lewis Parks, and Mr. A. Clifton Kelway. In introducing Dr. Lloyd, who first spoke, the President of the Church Club, Mr. George MacCulloch Miller, created some amusement by referring to him as the "twice Right Reverend Doctor Lloyd." He afterward said that the Church should be congratulated because Dr. Lloyd had deemed it wise to decline election as Bishop of Kentucky.

Dr. Lloyd said he hoped the Church would never be sorry that he had not gone to Kentucky, but that he had felt, rightly or wrongly, that his place was still with the Board of Missions. As to the General Convention, he said he could speak of it only on the missionary side, but that he had come from Boston thanking God that the Church had committed itself to its first purpose—Missions. Contrasting the San Francisco Convention with the one just held, he said it had been supposed, three years ago, that the going to the far West, the travelling through the sections where missionary work is being done, would have stimulated the missionary interest in the Convention. But in this it was a great disappointment, and the San Francisco Convention, if anything, seemed to be against the missionary work of the Church in America. But the last Convention, from Bishop Doane's sermon at the beginning, to the Pastoral Letter read by Bishop Potter at the close, showed that the mission of the Church was fully realized. Dr. Lloyd spoke of the missionary meetings at Boston as far more satisfactory than those of former Conventions, especially in the attendance of deputies. He said every Missionary Bishop now feels as never before, that the Church is behind him and his work, and, speaking for himself, that the Church has definitely committed itself to the business it was placed on earth to do. It is beginning to put the emphasis in the right place, and its strength will now be measured by the power the united body puts forward for the extension of the borders of the Church.

Bishop Nelson of Georgia said that as a rule he disliked Conventions, but that this last one had left him in an amiable frame of mind. He ought to feel unpleasantly about it, he said, for it attempted to cut off his right arm by the election of Dean Knight as Missionary Bishop of Cuba. Of Dr. Lloyd, Bishop Nelson said he felt he had done rightly in declining to go to Kentucky. The office he holds would not be beneath the greatest man in the Church, be he Bishop, priest, or layman. "The Church wants in that place the best man it can get, and I believe no mistake was made when Dr. Lloyd was chosen for it." The Bishop also compared the missionary spirit of the San Francisco and Boston Conventions. The former, he said, was "the coldest place on top of this beautiful earth." In the House of Bishops at Boston, the Missionary Bishops were given all the time they wanted to tell of their work, and were listened to with the most profound interest. The Boston Convention, he said, was most orderly throughout; every important matter was fully prepared beforehand, as it should be. Of the action on the Huntington amendment Bishop Nelson spoke enthusiastically. The doors of the Church were by it thrown open for the people to come in.

The Rev. Dr. J. Lewis Parks explained at length just what was accomplished in the marriage and divorce legislation of the Convention. He expressed the opinion that remarriage after Divorce was practically ended in the Church. Innocence must be definitely established, he said, and while innocence is real, it is extremely rare. We are now ready for another thing, added Dr. Parks, "to take off the head of every clergyman who disobeys the canon." Mr. A. Clifton Kelway told some of his impressions of the Convention and compared Church legislation in this country with that in England.

VALUE OF RELIGIOUS PROPERTY IN THE CITY.

From a summary of the ecclesiastical and charitable tax exemptions of the City of New York is gained an interesting insight into the value of the property held by the many religious bodies. While the figures may not in all cases represent actual values, they are close enough for purposes of comparison. The total value of exempted property, religious and charitable, is \$216,694,195, of which \$164,912,400 is in Manhattan, \$11,027,710 in the Bronx, \$34,020,035 in Brooklyn, and the remainder in Queens and Richmond. In the Greater City, the Roman communion ranks first in property values with \$55,582,065. The Church is second with \$53,000,450. Presbyterians are third with \$16,714,100. Other bodies with property valued at more than \$1,000,000 follow in order: Union Protestant \$10,190,700; Methodist \$8,513,050; Dutch Reformed \$7,117,120; Baptist \$6,564,455; Lutheran \$4,041,195; Congregational \$2,632,085. Property held by Jewish congregations is valued at \$13,420,050. The high value placed upon the property of the Church, bringing it so close to the valuation of Roman property, is caused in large part by the extremely valuable plots on Broadway, at Wall Street, and at Fulton Street by Trinity parish. The Wall Street property on which the parish church stands is the most valuable church site in New York, probably in the world. Another exceedingly valuable property is that of Grace parish at Broadway and Tenth Street. Of the \$53,000,450 held in property by the Church in the whole city, \$48,392,500 is in Manhattan, \$659,250 in the Bronx, \$3,334,500 in Brooklyn, \$416,900 in Queens, and \$197,300 in Richmond.

RECTOR-ELECT OF ST. JAMES', FORDHAM.

The Rev. DeWitt L. Pelton, Ph.D., who has been for some time senior assistant to the Rev. Dr. Stires at St. Thomas' Church, New York, has been invited to become rector of St. James' Church, Fordham. He has accepted the rectorate and is to take up its duties at the beginning of Advent. St. James' has been without a rector since October 1st, owing to the resignation of the Rev. C. J. Holt. It is one of the older Bronx parishes, having been organized about fifty years ago. Formerly the center of a suburban section of fine residences, neighborhood conditions have changed as the city population moved northward, and the church is coming to be surrounded by smaller houses and apartments. The population of the section is increasing rapidly, and although of a different character from that of former times, it gives St. James' greater opportunity for work and service. The selection of Dr. Pelton for the rectorate is received with much satisfaction by those interested in Church work in the Bronx, for he has always been in hearty sympathy with the Church Extension movements in that section, and it is realized that as a young man (he is but thirty-seven) and one with a long experience in so active a city parish as that of St. Thomas' he is just the man to adapt the work of St. James' parish to meet the new conditions there. The Rev. Dr. Pelton is a native of Iowa and had New England parents. He was graduated from Coe College, Iowa; was Williams Fellow in Harvard University; and studied theology in Union Seminary. His Ph.D. degree was received from New York University.

COLUMBIA UNIVERSITY ANNIVERSARY.

The celebration of the 150th anniversary of the founding of Columbia University commenced on Friday of last week, when a reception was tendered by the trustees to the faculty and students and their friends. The reception was held in the Library, but all the university buildings were opened to the visitors, and it is estimated that fully ten thousand people availed themselves of the opportunity to examine the plant of New York's greatest University. The celebration continued on Sunday with a praise and thanksgiving service, held in the gymnasium, at which the preacher was Bishop Doane of Albany. On Monday the corner-stones of four new buildings were laid, including those of St. Paul's Chapel and the School of Mines Building.

Although technically a non-sectarian institution, Columbia University has always maintained close relations with the Church. The first class, organized in 1754, was taught in the vestry room of Trinity Church, and Dr. Samuel Johnson, the first president, was made an assistant minister of the parish in order that his salary as such, £150, might be added to the £250 he received from the College. Although the college started July 1, 1754, it was not until October 31st of the same year that a charter was granted and it is the anniversary of the latter date that is now celebrated. The corner-stone of the first

building was laid in 1756. This was on what is now Park Place, in the lower part of the city. It was not until 1857 that the Park Place site was sold and the college moved to Madison Avenue and Fiftieth Street, where it remained until it took up its abode in 1896 at its present location on Morningside Heights, just above the site of the Cathedral of St. John the Divine. The institution when first organized bore the name "King's College," which was changed to "Columbia College" at the close of the Revolutionary War.

COMPLETION OF THE SUBWAY.

After being talked of and planned for upward of thirty years, New York's underground rapid transit railroad was opened to the public last week, the main line of the new system, the only section yet completed, extending about ten miles northward from the City Hall. What is known as the east side branch, which leaves the main line at 104th Street, will be opened during next month, and by the spring will be extended into the Borough of the Bronx. The line just opened affords the first adequate transit facilities to a large section of the upper part of Manhattan Island, and already real estate and building activities indicate the immediate effect that the new road will have on the population. It is thought also that the road will effect the attendance at down-town churches, because of the additional and improved facilities for up-town residents to get to and from the down-town churches with which they were formerly connected. It is now possible, for instance, for a resident of the west side of Harlem to attend service at Grace Church, at Tenth Street, or even St. Paul's Chapel or Trinity Church, further down-town, without spending more than twenty minutes in the subway express trains in each direction. Churches in the northern part of the city, like the Intercession, Holy Rood, and Mediator, will be helped by an increased population which the subway will bring to their localities. The operating company of the subway began receiving fares from the public at seven o'clock Thursday evening, and from that time till midnight something over 111,000 people paid five cents each. The entire proceeds, amounting to over \$5,000, have been donated by the company to the hospitals of New York.

PRAYER.

ONCE upon a time there was a man who found out that he could talk with God. How he found out does not matter here—though the way is known. What does matter is that it was a new and wonderful thing in his life. The man had not been remarkable for intellect, but he became one of the intellectual giants of his age: for, when in doubt about anything, he went and talked with God about it and learned what to do. He was not a happy man before, having been lonely and dissatisfied; but when lonely now, he went and talked with God, and the glory of that mysterious companionship made, as it were, an atmosphere about him of rest and peace, so that all the happy things, like little children and young lambs, gathered about him because he was happy too; and all the broken-hearted things came and looked at him and went away feeling, in some unreasonable way, sustained and comforted. He had not been particularly successful before, and after he began to talk with God he was even less so at first, for he patiently and diligently undid all he had hitherto accomplished; but the things he began afterwards were somehow started in the right place and at the right time, and carried on in so wise a way that, since it is certain he did not have the brains to do it himself, someone wiser must have advised him. When someone once remarked that he was a good man, his surprise was unaffected. He had spent much of his early life trying to be good, and failing; but, since he found out he could talk with God he had quite forgotten to try to be good, and had merely obeyed orders.

After a time people asked how he talked with God, and put his answers in a book; but since he could only tell the unimportant part, that is, what he said to God, and could never tell the really important part, what God said to him, the book lacked value, and was merely the usual manual of devotion. But it gradually dawned upon all, that his privilege was not unique and peculiar to himself, but quite open to anybody who cared to try. So some did try it; others looked on and invented rules and names for it; and the formal and technical name for talking with God, among people who do not do it, is now—"Private Prayer."

It will be noted that the man talked with God and not to Him. Most of us make the mistake of talking to God, without waiting to listen for His answer.

L. T.

General Convention

WHAT WAS ACCOMPLISHED IN GENERAL CONVENTION.

REVIEWING the work of the entire session of General Convention, it appears that the legislation actually accomplished was very considerable; indeed, quite more than usual.

The matter in which there was greatest interest was the proposed and finally enacted legislation concerning marriage and divorce, on which subject the two Houses disagreed so radically as to make a compromise measure necessary, which latter was enacted only on the day previous to the closing session. The canon as finally determined upon forbids the clergy of the Church to solemnize Holy Matrimony in the case of any divorced person during the lifetime of the divorced husband or wife, except that in the event of the "innocent party in a divorce for adultery," in which latter instance it is "provided, that before the application for such remarriage a period of not less than one year shall have elapsed after the granting of such divorce; and that satisfactory evidence touching the fact in the case, including a copy of the court decree, and record if practicable, with proof that the defendant was personally served or appeared in the action, be laid before the ecclesiastical authority, and such ecclesiastical authority having taken legal advice thereon, shall have declared in writing that in his judgment the case of the applicant conforms to the requirements of this canon; and *provided further*, that it be within the discretion of any minister to decline to solemnize such marriage." Other provisions of the canon require the clergy scrupulously to secure the observance of the law of the State governing the civil contract of marriage; require two witnesses to every marriage, and that proper entry in the parish register be made and signed by the minister who solemnizes the marriage, and, if practicable, by the married parties and by at least two witnesses.

A system of Courts of Review for the trial both of Bishops and of other clergymen was instituted, grouping the Dioceses and Missionary Districts of the country into eight judicial departments for such purposes.

Five new Missionary Bishops were elected, of whom two were to fill vacancies by death: the Rev. L. H. Roots as Bishop of Hankow in place of the Rt. Rev. J. A. Ingle, deceased; and the Rev. Franklin S. Spalding as Bishop of Salt Lake in place of the Rt. Rev. Abiel Leonard, D.D., deceased. The Rev. Francis M. Taitt was chosen as Missionary Bishop to assist in South Dakota, under a new canon providing for such an office in the event of the age or infirmity of a Missionary Bishop; the Rev. Henry D. Aves, LL.D., for the newly constituted Missionary District of Mexico; and the Very Rev. Albion W. Knight, Jr., for the newly constituted Missionary District of Cuba.

A new missionary canon was passed, giving to the Domestic and Foreign Missionary Society an entirely new Constitution, which latter does away with all the present missionary organizations; substitutes General Convention in joint session for the Board of Missions; a Board of Missions in place of the Board of Managers; and Missionary Conferences to be arranged in different parts of the country in place of the Missionary Council. The General Secretary and Treasurer become elective officers of General Convention, and provision is made for the appointment of subordinate officials at the discretion of the Board of Missions. It was also resolved that the men of the Church should make a special missionary offering at the General Convention of 1907, according to the excellent precedent set by the women and the children.

The Missionary Districts of Montana and Western Texas were admitted as Dioceses, the name of the latter being changed to West Texas. Consent was given to the division of the Diocese of Central Pennsylvania. The name of the Diocese of West Missouri was changed to Kansas City.

Amendments to the Constitution of the Church provide that in a Diocese newly organized out of a Missionary District, the Missionary Bishop shall, if he so desires, become Bishop of the Diocese. Also that any Bishop is authorized to license for use in the Diocese, special forms of worship to meet special conditions.

The voluminous revision of the canons, that has been presented by a joint commission before the past three General Conventions, was finally accepted and enacted with slight amend-

ments. Thus is completed the long standing work of revision of the several formularies of the Church.

The Church Commission for Work among Colored People was discontinued and a special commission was appointed to consider the whole subject of such work and report recommendations to the next General Convention.

Other matters considered and laid over for three years include provision for the election of Suffragan Bishops; the establishment of a Provincial System; of a final national Court of Appeals; of a canon permitting any Bishop to take under his episcopal control congregations not wholly identified with this Church; and of an elective Presiding Bishopric.

The question of a change in the title page of the Book of Common Prayer, by which the name of the Church should be omitted from it, met with much favor but not with success in final enactment in the House of Deputies. The House of Bishops, however, was shown almost unanimously to favor such a change, and the question was referred to a committee consisting of the Bishops of Albany, Pittsburgh, and Maryland, to report on the whole subject at the next Convention. Each of these Bishops had expressed himself favorably to the change in the course of the debate.

Subjects considered but failing of enactment, were the prohibition to the clergy of remarrying persons divorced for any reason; and a proposal to legalize one or other of the Revised Versions of the Bible for reading of the Lessons.

Extended reports on the subject of Christian Education and on the State of the Church are printed in this issue. That on the subject of Capital and Labor was printed last week, and other briefer reports have been printed from time to time.

Distinguished visitors received included the Archbishop of Canterbury, the English Bishops of Hereford and Ripon, the Canadian Bishop of Ottawa and the Bishop Coadjutor of Montreal, and the Rev. Professor Sanday of the University of Oxford.

A spirit of unity prevailed throughout the entire session, and though there were serious differences between members, there was no time when this resulted in a clash of any nature.

The fruits of the session are undoubtedly of a hopeful nature.

THE CLOSING DAYS OF GENERAL CONVENTION.

THE telegraphic reports of the last two days of the sessions, printed in THE LIVING CHURCH last week, were so full that very little is left to add in conclusion. Some few things may, however, require fuller statement in order that one may understand fully the import of the closing days.

When the regular calendar was taken up on Monday morning, the Rev. B. TALBOT ROGERS (Fond du Lac) took the floor to advocate an elective Presiding Bishopric, and moved the appointment of a joint commission to take the matter into consideration and report at the next Convention. The Rev. Dr. FULTON (Pennsylvania) disapproved of the House of Deputies taking the initiative in the matter. He was not in favor of joint committees, believing them to be an error of tactics and unconstitutional in their tendency. In each House there should exist a sense of respect for the other. This was a matter that should originate in the other House. Mr. MYNDERSE (Long Island) agreed with Mr. Rogers, and the motion was carried.

A constitutional amendment was adopted providing that when a Diocese is formed out of a Missionary District, the Missionary Bishop in charge of such District shall become the Bishop of such Diocese, if he shall so elect. This matter was passed by the House of Bishops a few days previously. A proposition introduced by Mr. J. H. STORSENBURG (Indianapolis) to restrict the performance of the marriage ceremony to ministers of the gospel was discussed and referred to the committee on Unity of Action with Other Christian Bodies.

In the discussion of the proposition to omit the name of the Church from the title page of the Prayer Book, the Rev. B. TALBOT ROGERS maintained that the name in that position was unliturgical and harmful where missionary work was concerned, but held, however that this was not a proposition to change the name, it having already been agreed that there should be no change at this time. The Rev. Dr. A. W. LITTLE (Chicago) argued the insufficiency and unfortunate character of the present name. He held that in two things the Convention was happily agreed: that Protestant Episcopal is not an ideal name; that the Church is an integral portion of the

Catholic Church; but it was not agreed as to when it is best to make any change, nor as to what name it ought to adopt. The Church is not Protestant in the popular significance of the term, nor is it Protestant in the technical sense of the term. To call the Church by that appellation signifies that its members go down the ages protesting, and with chips on their shoulders. The Rev. Dr. HUNTINGTON (New York) also favored the omission of the name, but on grounds different from those voiced by the previous speakers. The word *Protestant*, he said, was a positive witness to the truth. On general principles he was opposed to liturgical revision, which he believed had gone too far, and robbed the Church of some things she wished she had to-day. To change the title page was in no sense a movement to rid the Church of its protesting character. He believed the omission was advisable. A number of deputies spoke in opposition to the motion, and it was lost, the vote having been stated in the issue for last week.

But on the same day, the House of Bishops treated the same matter very differently. The same minority resolution presented in the Lower House by Mr. Rogers, had been offered in the House of Bishops by the BISHOP OF PITTSBURGH. The BISHOP OF MARYLAND expressed himself as favoring the movement, and moved that the question be referred to a committee of three Bishops, to report to the next Convention on the whole subject of the title page and its proposed changes. The BISHOP OF ALBANY agreed as to the wisdom of this action, and it was so ordered by an almost unanimous vote. The committee appointed consists of the Bishops of Albany, Pittsburgh, and Maryland.

On Tuesday, the last day, resolutions of thanks to the President, the Rev. Dr. McKim, were passed, as also to the Secretary and his assistants, to Mr. Packard and Judge Stiness, who had temporarily occupied the chair on several occasions, and to local parties who have shown courtesies to the Convention. The Rev. Dr. HUNTINGTON (New York) introduced a canon designed to cover that which was originally contained in the canon offered in previous Conventions, before the adoption of the recent constitutional amendment, which canon was intended to authorize any Bishop to take under his spiritual oversight any Christian congregations heretofore not in communion with this Church, if they use a form of worship approved by the Bishop of the Diocese. His canon had been unfavorably reported from the committee, and Dr. Huntington urged its enactment in spite of that unfavorable report. He was opposed by the Rev. B. T. Rogers (Fond du Lac), Mr. Chas. G. Saunders (Massachusetts), Rev. Dr. Grosvenor (New York), Rev. Dr. Grammer (Virginia), and Rev. Robert Ritchie (Pennsylvania), and the matter was finally referred to the next Convention.

FINAL OBSERVATIONS OF A LAY DEPUTY.

THE BISHOP OF MARQUETTE takes to rhyming as naturally as a duck to water. His verses were frequently passed around in the House of Bishops, but the following is the only one that "leaked out":

"LINES ON THE PRESENTATION TO THE ARCHBISHOP OF CANTERBURY.

"Your committee report that, on going their ways,
They discovered this most satisfactory vaise.
They will box it securely, protected by gauze,
That His Grace may more easily carry the vawse,
We are sorry to lose him, alack and alas!
But we send him our love with the gift of the vaise."

AN AMUSING episode occurred on the taking of the last vote in the House of Deputies just before adjournment, on the canon proposed by the committee of conference. There was a very thin house and it was doubtful if a quorum of the laity was present. The vote was by orders. When the Secretary counted the vote it was found to have been carried by a large majority of those voting, but it lacked one Diocese of a constitutional majority. The Secretary called over the list to see if any had failed to be recorded, when it was found that he had not heard the vote of the Diocese of Milwaukee. One of the lay deputies called out, "Milwaukee votes No!" The Secretary said, "That carries it." At once the House was in laughter. One of the assistant secretaries came to Milwaukee's seat and said, "That is the first time I ever knew a negative vote to carry a question." Milwaukee had to take a good deal of good-natured badgering on account of it.

WHILE THE DEPUTIES were assembled at Copley Hall on the last Tuesday of the Convention, partaking of the luncheon, the Rev. Robt. Talbot of Kansas City mounted a chair and called for order. He commenced in a loud voice, "Gentlemen!" but before he could proceed further the fun began, and cries came from many deputies of "Platform!" "Turn this way!" "Speak louder!" etc., etc. He soon made his voice heard, and said: "This is our last luncheon at this place. I propose three cheers for Mr. Minot and his committee." It is needless to say that the cheers were heartily given, and then cries were made for "Minot!" But Mr. Minot was too modest to mount a chair and respond, and the duty was gracefully performed for him by Dr. Addison. Judge McConnell of Louisiana made an informal address on behalf of the South, closing with the words: "We will give you a most hearty welcome to Richmond."

THE CLOSING function for the Woman's Auxiliary was the reception given by Mrs. Codman on her spacious grounds at Brookline.

The large old-fashioned house was thrown open and refreshments served, while the guests also had the pleasure of roaming over the beautiful grounds connected with the Codman place, and also of the Sargent mansion adjoining. It was in all respects a delightful entertainment.

THE CLOSING address on the part of the women before the Woman's Auxiliary, was by Miss Sallie Stuart of Alexandria, Va. Miss Stuart was the organizer of the first branch of the Woman's Auxiliary, which was at the famous old Christ Church in Alexandria. On this account, she has been dubbed "Bishop Sallie." She has attended all of the triennial gatherings since that time, and her enthusiasm is unbounded. She is looking forward to the meeting at Richmond in 1907, and many will be the prayers that "Bishop Sallie" will live to welcome the women to her Southern home.

THE REV. CHAS. SCADDING gave one of his famous lantern lectures at Y. M. C. A. Hall, showing the missionary work of the Church from the Atlantic to the Pacific. Also some views which had been furnished by Bishop Rowe of Alaska. At this point the Bishop explained the pictures as they were thrown upon the canvas. It was a greatly appreciated lecture, and a collection, amounting to \$100, was given to Bishop Rowe for his work in Alaska.

AFTER THE CALLING of the roll by the Secretary when a vote by orders was taken and before the vote was announced, a voice called out, "West Missouri votes Aye!" Secretary Anstice replied: "There is no West Missouri—Kansas City was called." A ripple of laughter went over the House, since the deputies had not yet learned their new name.

WOMAN'S AUXILIARY.

THE interest in the Woman's Auxiliary at the headquarters in Pierce Hall was maintained to the last, though the attendance on the final Monday and Tuesday was less than had been customary. On Monday, Mrs. FOSTER of Kansas City presided, and the question box was an interesting incident of the morning. Mrs. EMERY urged that women would never be afraid to write to the Missions House for help. They were always ready, she said, to reply to any inquiry, even though of a trivial character. Questions concerning the Juniors were answered by Miss STUART of Virginia, Miss SNOWDEN of Maryland, and Mrs. HALL of Delaware, and a number relating to Japan were answered by the Rev. R. W. ANDREWS, who said that \$25,000 is required for the hospital needs in Tokyo. The BISHOP OF GEORGIA replied to questions about the "poor whites" in the South, of whom he tersely said: "They don't care what you call them. Crackers or sandfillers or anything else is all the same. They are pure Anglo-Saxon, and as such are more satisfactory in their development than many another race that may seem more promising at the beginning. I would back a Georgia Cracker against the sharpest Yankee you could find. They want no airs. It is not a question of fine raiment on the part of those who wish to help them. I have shown them that I can minister to them without my ministerial togs; can pray without a Prayer Book. What they want is honest manliness."

The final day was devoted to the gathering of "last things," and Miss STUART of Virginia presided. She recalled the motive for missionary work and reviewed that work as it had been presented by Missionary Bishops and others during the Convention.

A letter was read from Mrs. LAWVER of California, who was obliged to return to her home before this meeting, asking that a vote of thanks be extended all the Massachusetts officers "for their superabounding hospitality." There was a rising vote of thanks, after which Mrs. S. V. R. THAYER, President of the Massachusetts branch, responded with thanks for the courtesy. The only regret the committee expressed, she said, was that they could not have had more time to cultivate an intimate personal acquaintance with every delegate.

On motion of Miss MILLER of Georgia, which was seconded by Massachusetts, the following was passed: "That the Auxiliary, highly appreciating the eminent ability, zeal, and faithful discharge of duty by our General Secretary, Miss Julia C. Emery, hereby tender to her a vote of thanks and wish her God-speed in all her undertakings."

Previous to Miss Stuart's address, prayers were said by Archdeacon Webber of Milwaukee, a missioner of the Church who formerly labored in Boston. The noon-day prayer was by Bishop Brooke of Oklahoma.

CHANGE OF NAME WAS INEXPEDIENT.

Down in western Kentucky, the Illinois Central R. R. established a new station on their line, and erected a very neat sign on which was painted in large letters—

"HIGHLAND."

The old conservative farmer who owned the adjacent land, vented his righteous indignation by promptly erecting another board bearing the legend:

"No Highland here.
This is Jones's."

That man ought to be sent to General Convention. He is "safe" on any proposition to change a name.

General Convention Papers

REPORT OF THE COMMITTEE ON CHRISTIAN EDUCATION.

PRESENTED IN JOINT SESSION.

BY provision of the last General Convention, the Committees of its two Houses on Christian Education were permitted to hold joint sessions during the recess, "in order better to promote the interests of the important subjects entrusted to their charge." Upon a sub-committee, consisting of the Bishop of Lexington, the Rev. J. I. Bliss, D.D., and Vice-Chancellor B. L. Wiggins, was imposed the duty of making a survey of present conditions in the matter of Christian Education in this land and within this Church, and of reporting the same to a subsequent joint session of the two Committees. Whatever may be the inadequacy of present practical results from this action, it recommends itself as wise in contrast with the expectation of previous General Conventions that a freshly formed committee would be able immediately to present a report of full and well-digested facts and recommendations upon the subject of Christian Education.

The sub-committee was crippled early in the triennium by the lamented death of the Rev. J. Isham Bliss, D.D., who, as a Clerical Deputy from the Diocese of Vermont, had been appointed to membership on the Committee on Christian Education of the House of Deputies in several successive Conventions, and through at least three of these to the chairmanship of that Committee.

Christian Education has made remarkable progress within the three years just passed. The position of education in the minds of thinking men is typified by the fact that, in the greatest international exposition which the world has known, for the first time in the history of a world's fair a building has been set apart especially for educational exhibits; and in this instance that building is not only among the larger edifices, but also honored by a chief place in the central group of buildings.

Indeed, in his address at the opening, the Director of Exhibits justly declared that "education is the keynote of the Universal Exposition of 1904." Moreover, the last triennium has been notable for gifts to education. In a list admitting no amount less than one hundred thousand dollars, the sum total of nineteen contributions to the cause of education in 1903 was \$14,484,000, within nearly a million of the total income of this Church for all purposes in the same year.

Both as a cause and as a result of this present extraordinary attention to the subject stands the fact that education has experienced a scientific reformation so radical as to justify the term "New Education." Pedagogy has become a science, founded upon a psychology that is no longer based upon speculation but upon the facts of actual experience and the results of special experimentation. The point of view is changed. It is no longer the material for instruction, but the nature of the child or youth that is chiefly in mind. It is not so much the intellect that is to be informed and disciplined, as it is the will that is to be trained. The aim of education is now confessedly the development of character, rather than the pleasure to be found in culture and the profit to be obtained as the result of preparation for special fields of activity. The apostles of the New Education even go so far as to define it as life itself. It is not merely a process of being fitted for life; it is a drawing out of life all the richness and fulness of which it is capable. Moreover, the Exposition building to which reference was above made, wisely combined the exhibits of education and social science, for the New Education recognizes that a man ought not to and cannot live unto himself.

It is not difficult to see how, in the breaking up of educational systems by the introduction of this new science of pedagogy, the relations between education and religion have been completely altered. The old antithesis between education and religion is proved to have been as false and disastrous as that between science and religion. Psychological research has been extended to religion as well as to childhood and adolescence; and to-day it is a scientifically recognized fact that a religious education is not one kind of education, not one side of culture, but that, if education embraces the whole round of life's processes and experiences, if it is to be adapted to the laws of human nature from infancy on to maturity, religion must not only pervade but even dominate the education; and that, if education has in view the well-being of society as well as the development of the individual, education must not only formally recognize but especially cultivate relations to Him in whom the individual life has its origin and about whom the social state revolves. When once the apostles of the New Education have defined it as life, it is not hard for them to go further and identify education and religion.

It matters not if the terms "religion" and "education," as thus used, have a vague sense. The result of all the thinking that has arrived at these definitions is a reaction (it has been called an agitation) in favor of Christian Education. It is interesting to note that, while in England and France there are increasing attempts to secularize education, with us there is a manifest effort to return

from extremes in that direction. And undoubtedly it was in part this phase of the educational question that led to the recent visit to this country of a commission of Englishmen upon a tour of investigation of our educational institutions.

Perhaps the character and extent and hopefulness of this reaction toward Christian Education in this country is best illustrated by the organization of the Religious Education Association, now less than two years old. It validly claims to be non-partisan, non-sectional, and non-sectarian. Its leaders are from among the chief professors in our representative halls of learning. The purpose is to study carefully collected educational data and to coordinate all educational agencies, such as the churches, their Sunday Schools and societies for young people, public and private schools of all grades, the Young Men's Christian Association, the home, libraries, the religious press, and religious art and music, in an effort to further religious education in such directions and by such means as the scientific results of their study of the problems involved would suggest. They recognize a trinity of educational institutions—the home, the church, and the school. The elevation of citizenship by the development of intelligent religious character through scientific methods of education is their aim. The family they recognize to be the most important institution. The Bible is upheld as the direct and indispensable text-book for this religious education, as of un-failing practical efficiency in correcting present conditions, and as only needing to be intelligently interpreted and applied to the life of to-day.

It is to be noted that this movement is originating with educators themselves—the very persons who hold in the hands of their own personality the key to the position which they feel inspired to take. No Church or denomination as such could agitate the subject without creating prejudices. Among the facts at which this Association has arrived, as a result of investigations which would be beyond the power or reach of ordinary public citizens, it is stated that there is a growing tendency in American life toward "tolerant non-religion," and an absence of adequate anxiety because education is so largely non-religious in this country; but that, on the other hand, though yet unorganized, there lies close to the heart of our national commonwealth a desire that our youth shall be educated in righteousness and in the practice of religion.

Statistics show that criminals in this country have increased from one in every 3,442 of the population, in 1850, to one in every 715, in 1890. Juvenile crime has abnormally increased. In 1899, in one of the largest cities of this country, there were 17,300 prisoners under sixteen years of age in jail. In the opinion of the Judge of the Juvenile Court of another city, fifty per cent. of the boys in that city are dishonest; out of a generation of 10,000, 2,000 have actually been in jail. So great is the want of self-control and the awful callousness to the value of human life, that now one death in every sixty-five is either a murder or a suicide; and it is pathetic to note the great increase in the suicide of women and school children. It is manifest that not merely more and better education will correct such evils, for that each advancing year must be supposed to have brought us; but that education effective to the needed end must be founded upon moral principles and impregnated with religion.

Our minds turn instinctively to the public schools, with the question whether or not there is hope of obtaining in them definite religious instruction for our youth. We are told by the superintendent of public instruction in a middle-western city of some 30,000 population that only about eight per cent. of those who enter the primary grades ever reach the high school. And the superintendent of schools in a city in the state of New York, where there are 3,000 children in the public and parochial schools, says that one-half of those between the ages of five and eighteen are not connected with any Sunday School. He infers that two-fifths of the children in almost any community are without any religious training whatever. Therefore, we must not give our first or best thought to the questions of higher education.

So far as the facts concerning the relation of the public school to religion can be ascertained, they seem to be these: that "in most of the states readings from the Bible and the inculcation of general religious and moral principles are allowed." The National Commissioner of Education prints in his Report for 1902 statistics which show that out of 808 cities of more than 4,000 population, in 602 the Bible is read, and in 536 prayer is said; while this is prohibited in only seventy-seven, and comment forbidden in only ninety-nine.

Educators do not agree as to the best policy to pursue; but there is an increasing feeling among them that, while a denominational propaganda is contrary to the spirit of our institutions, if not forbidden by law, on the other hand anti-religious teaching is equally illegal; and in view of the fact that one cannot be neutral upon a subject that should be an organic factor and not an accidental adjunct of education, it is highly desirable, first, that by their very

personality teachers should breathe forth a practical religious influence, and, second, that there should be common agreement upon the allowed use of certain selections from the Scriptures and certain elements of moral and religious instruction. Especially, and at least, the Ten Commandments should be included in the curriculum. Surely, with the words of the late Archbishop of Canterbury ringing in our ears concerning his own land—"The country will not have education without religious instruction"—we must not let the Bible go entirely out of the public schools because we fear either the lowering of reverence for a Book made so familiar, the exposing our sacred Scriptures to ignorant interpretation and hostile criticism, or the use of the Word of God for dogmatic sectarian purposes. ● On the contrary, has not the time come for our clergymen and laymen, purely in their capacity as typical citizens, to show by every possible means their interest in this great American institution, especially to deliver it from the bondage of politics, which, as has been said, is a bondage of corruption?

The spokesman for the Religious Education Association throw upon the colleges and universities the chief burden of responsibility for the state of religious education in the land. It is strange that there should be ground for complaint in this direction, in view of the fact, stated in a recent sermon in the Diocese of Albany, that out of the 365 institutions in the United States claiming this grade, 315 were founded by Christian men and only thirty of them maintained by the state, and that four-fifths of the students attending them are under the tuition of Christian leaders. Nor shall we be alarmed, in view of the reassuring statement, made in the same sermon, that in 1897, out of a total attendance of 14,000 students in sixteen state universities, over 10,000 were adherents of some Church. The President of Brown University is quoted by the Rev. Dr. C. C. Hall, speaking, as it would appear, of college and university life in general: "I believe the fundamental attachment to religious conviction is as great as ever. . . . I believe that our moral life is purer than at any previous time."

The difficulty of arranging for a comprehensive curriculum in these days is increasing, and this Committee would feel it unseemly to undertake specific criticism of the curriculum of any of our Church institutions. But those in authority in them may well ask themselves if, in view of the fact that they are graduating those who because of their culture will be leaders among fellow-citizens and in society, they are now sufficiently furnishing their students with opportunities for distinctively religious education and moral training, and at least whether they are at present providing adequate means for the study of the Scriptures.

"The Annual Survey of Progress in Religious and Moral Education" for 1903-1904, by Dr. C. C. Hall, the President of the Religious Education Association, attributes to voluntary organizations of students the chief results now obtained in our higher institutions of learning in the way of religious influence and Bible study. Our own Brotherhood of St. Andrew is now taking up the work of its collegiate department with intelligent system and devoted aggressiveness. To what extent it is in the power of the Association for Promoting the Interests of Church Schools, Colleges, and Seminaries to further this particular line of work among students, this Committee does not know, but commends the matter to the consideration of the Association. The fact reported that there are now a dozen institutions of higher learning, not of a professional character, which have among their elective requirements for the B.A. degree the highest type of Bible study should not only encourage those interested in Christian Education, but also set a waymark of progress up to which other institutions, and especially our own, should endeavor to come.

When we come to the Sunday School, we find the greatest advance in the methods of Christian Education of all institutions devoted to that object. And it is well it should be so, for to it alone is left much of what should be done by other agencies, especially the home. Happily our Church is awake to the reform and improvement in Sunday School instruction, in applying the principles of the most scientific pedagogy to the child, as the child's nature and the laws governing it are revealed by modern psychology. The American Church Sunday School Institute, with its diocesan auxiliaries, and the Sunday School commissions in several Dioceses, have contributed to further the development and improvement of religious education within the Church to a degree difficult to estimate, because necessarily the process of change for the better must be slow and discriminatingly applied. The small rural Sunday School, and the elements composing certain mission Sunday Schools in the cities, will be difficult to bring under the influence of a scientific movement toward better methods. The hope of improving such Sunday School work will lie partly in the furnishing of an appropriate lesson system, but chiefly in the preparation of the teacher. The Church must look especially to the Joint Diocesan Lesson Committee for the most improved methods in the former direction; and in the latter, cannot our theological seminaries cooperate by correspondence courses and university extension methods? That the Bible shall be competently and adequately taught in our Sunday Schools is the just demand of our age; and no subject may so worthily, nor does any more preemptonarily, require of our clergy, of our lay Sunday School workers, and of our Biblical scholars of both orders their most intelligent and persistent consideration. One great step towards spreading the area of Christian Education will have been taken when we have organized what is popularly known as the "Home Department" in connection

with our diocesan Sunday School Institutes and our parochial Sunday Schools, so that the advantages of Sunday School study shall be extended to those unable to attend their parish school and to those who reside where a Sunday School of our Church is impracticable. We rejoice to hear that efficient provision is being made for the promotion of such a department in our Church Sunday School work, by the recent action of the Joint Diocesan Lesson Committee.

Nothing new can be said; since the eloquent address of the Archbishop of Canterbury before the General Convention, nothing more needs to be said as to the relation of the home to the subject of Christian Education. The family continues to be, in the estimation of every person expressing an authoritative opinion upon the subject, the most important school for instruction and training in religious knowledge and Christian character. And upon no other agent in this cause can our clergy bring to bear so much of their edifying and inspiring power. Though debarred from the public school by constitutional limitations, the home will ever remain the natural sphere for the Church's influence. And that the Church's attention should be directed to the home as to the very fountain head of Christian Education is indicated by one grave sign among many serious symptoms, namely, the falling off in theological students and candidates for orders and the lack of increase in such college students as are destined for the ministry.

So much for the subject of Christian Education in general. In presenting that portion of this report which pertains to distinctively Church institutions, it is our desire to lay stress on higher education, particularly with reference to the extent to which this Church is or should be making its contribution to the educational systems of the nation as such. Several of our Church colleges are widening the area of their representative character, till they have become the educational agencies of what are practically ecclesiastical provinces. Our one Church university is under the control of nearly one-third of the organized Dioceses of this Church. With this bursting of the bonds of diocesanism in organization there has also proceeded a casting off of the shackles of partisanship by our institutions of higher learning. They have a claim upon the patronage of the people because they serve the national good. They welcome seekers and messengers of truth, come whence they may. Though founded and sustained by devoted adherents of the Church, these institutions are conducted in no narrow spirit of ecclesiasticism, and deserve the patronage of those who desire the broadest culture.

In the collation of material for a report on the condition of Church schools in this country, your Committees have sought information respecting the existence and location of such schools, first of all among the Bishops; secondly, in diocesan journals; and thirdly, more detailed information in regard to each school in the most recent accessible report of the United States Commissioner of Education. They have classified the information thus obtained, into theological schools, universities, colleges, and secondary schools; and also under a geographical division, in order that it might be seen what provision the Church makes in the different sections through the several Dioceses for the Christian Education of her children. These geographical divisions comprise the North (that is, north of the Potomac and Ohio Rivers); the South (that is, south of the Potomac and Ohio Rivers and including Arkansas and Texas); the West (that is, the section west of the Mississippi River); and the Pacific coast states. It will be observed from this arrangement to what extent the need in the South for Negro schools is met, and how well the Church in the West provides for the Christian Education of the Indian.

This report, as it proceeds, will also show that there is a diversity of opinion among the Bishops as to the advisability of maintaining diocesan schools or Church schools of any kind in competition with state or private institutions. The Bishop of Delaware is "very sorry," and the Bishop of Oklahoma "regrets" the absence of educational institutions in their respective jurisdictions. The Bishop of North Dakota, however, on the other hand, is "glad to say" that there are no Church educational institutions in his district, which is close to Faribault, Minn., with its Boys' School, Girls' School, and Theological School. He says that these meet all the needs of North Dakota and obviate the necessity of running "puny institutions" in that district.

A diversity of interest in the subject of the distinctly Church educational institutions is shown by the fact that not all of the diocesan conventions appoint committees on Christian Education and receive reports from them. The relation of the Dioceses to the subject will appear from references made to such reports in the course of this report.

Your Committees claim for the subjoined statistical report only that it is a fairly accurate list of institutions of various grades more or less closely affiliated with the Church. They offer the list as a basis for further investigation. The best summary possible is furnished; but its incompleteness is manifest.

SUMMARY.

Theological seminaries, 18; including 3 for colored students; university, 1; colleges, 5; collegiate hall, 1.

SECONDARY SCHOOLS.

Northern Division.—Dioceses having institutions, 27. Institutions, 75, of which distinctively for boys, 49; for girls, 34; for colored children, 1. Dioceses having committees on education, 7.

Southern Division.—Dioceses and Districts having institutions, 18. Institutions, 54, of which distinctively for boys, 6; for girls, 14; for colored children, 24. Dioceses having committees on education, 3.

Western Division.—Dioceses and Districts having institutions, 10. Institutions, 16, of which distinctively for boys, 3; for girls, 8; for Indian children, 5.

Pacific States.—Dioceses and Districts having institutions, 6. Institutions, 14, of which distinctively for boys, 6; for girls, 5.

GRAND TOTAL OF SECONDARY SCHOOLS.

Dioceses and Districts having institutions, 61. Institutions, 159, of which distinctively for boys, 44; for girls, 61; for colored children, 25; for Indian children, 5.

Your Committees in joint session recommend that each of the two Houses of this General Convention shall give to its Committee on Christian Education permission to sit during the recess and with the Committee of the other House in joint session.

Respectfully submitted,

REPORT OF THE COMMITTEE ON THE STATE OF THE CHURCH (HOUSE OF DEPUTIES).

IN accordance with Title I, Canon 20, Section iii, of the Digest, there have been submitted to your Committee the tabulated returns of the several Dioceses and Missionary Districts of this Church. In further compliance with said Canon, your Committee has drawn up this view of the state of the Church, and respectfully submits it for the action of the House:

It is but natural that at this time we should revert in thought to the last session of the General Convention in this city in 1877. Then 45 Dioceses were united in this Church, while to-day 62 are so enrolled. Then there were 9 Missionary Jurisdictions, while to-day there are 23. Then there were 3,082 clergymen; to-day there are 5,149. Then there were 297,387 communicants enrolled; to-day there are 804,308. So greatly hath the Lord prospered us.

The tabulated statement of the returns presented shows the following footings:

Number of Clergy reported, 5,149, of whom 91 are Bishops, 4,711 are Priests, and 348 are Deacons.	
Deacons ordained	506
Priests	433
Candidates for Holy Orders	510
Postulants	302
Lay Readers	2,316
Baptisms	182,618
Persons confirmed	143,471
Communicants	804,308
Sunday School Officers and Teachers	47,318
Sunday School Pupils	441,812
Pupils in Parish Schools	12,726
Pupils in Industrial Schools	11,674
Parishes, 3,268; Missions, 3,967; in all	7,235
Church Edifices	6,235
Church edifices free	4,365
Sittings in Churches	1,151,999
Free sittings in Churches	831,196
Churches consecrated	314
Rectories	2,299
Church Hospitals	77
Orphan Asylums	52
Homes	80
Academic Institutions	105
Collegiate Institutions	14
Theological Institutions	19
Other Institutions	55
Contributions:	
Parochial Purposes	\$38,949,227.09
Diocesan Missions	\$14,131,116.62
Other Diocesan Objects	2,399,819.12
Total Diocesan	\$3,812,935.74
Missions other than Diocesan	\$2,037,435.64
Education of the Ministry	127,380.24
Aged and Infirm Clergymen	216,010.35
Widows and Orphans of Clergymen	158,613.86
Other extra Diocesan Objects	520,792.17
Total for all purposes	\$47,005,405.73
Endowments:	
Episcopal Funds	2,885,052.29
Support of Parishes	4,894,086.11
Aged and Infirm Clergymen	971,249.88
Widows and Orphans of Clergymen	946,357.93
Hospitals and other Institutions	12,119,090.76

From these figures we are to study the state of the Church, ever mindful of the fact that mere figures can never give us more than a partial conception of its condition.

The returns of the number of clergymen show an increase of two per cent, while the number of communicants has increased eight per cent.

The returns show a net increase of the clergy during these three years last past of 116; of the number of persons confirmed 12,226; and that the net increase of communicants was 60,688. It is evident, therefore, that while we can give thanks to the Lord of the Harvest for abundant results vouchsafed to the laborers, yet we may not forego our prayers that He will be graciously pleased to send more

laborers into the harvest. We are encouraged to believe that in this, we shall receive if we ask, by an increase of eight per cent. in the number of candidates for Holy Orders, and of twenty per cent. in the number of Postulants. Another matter for congratulation, and that moves us to take courage, is the fact that not one of the men ordained Deacons in the three years last past, has been lost to the Ministry.

It is also a matter of considerable congratulation to be able to note that the number of lay-readers has increased eleven per cent.

We are able to report 3,695 more Baptisms in the last three years than in the like period immediately preceding.

There are 454 more parishes and missions than three years ago, and 287 more church edifices. Every week, therefore, during the last three years there has been added on the average, nearly three congregations and more than a church edifice a week has been built. It is gratifying also to note that the number of church edifices consecrated has been larger than the number built, showing that whatever debt has been incurred in the erection of these buildings, has been more than offset by the payment of debts previously so incurred.

The total amount of money contributions has been \$881,509.14 greater in the Triennium last past than in the like preceding period. We take note also that the increase of contributions for parochial objects has been \$4,740,129.52, and that those for extra-Diocesan objects also show a large increase, but there has been a marked decrease in contributions to diocesan objects.

Your committee presume that the decrease in contributions to diocesan objects may very probably be attributed to a decrease in the needs of such objects, and do not deem an investigation into the causes of such decrease necessary.

But we cannot forbear to note the decrease in contributions to Diocesan Missions. Your Committee would not criticize the condition that is thus developed, and would suggest that it is possibly largely modified by the development of parochial missions. Unquestionably the mission into adjoining towns and villages, over against us, finds precedent in Primitive Days, and so does also the far distant travel from the Church, weak and feeble in numbers, of the East to Rome, as well as to the regions beyond.

Fidelity to the Master's call requires that this Church should see to it that the Gospel is preached in the distant places of the world; the nations baptized; and the races of the earth instructed in the principles of the doctrine of the Christ. Fidelity to His will, alike requires that those that are nigh be husbanded in the fold, and that those who gather about the steps of the dwelling house should not go forgotten or neglected in a daily ministrations.

In this connection your committee gladly note an increase in the number of Sunday School Teachers, as well as in pupils. But this increase is but small. "Feed My lambs," said the Lord Christ, and this may not be done unless they be gathered together into the pleasant pastures. We have need to go out where the children are scattered upon the barren streets, and in the unfruitful lanes, and bring them to be instructed in the will of their Heavenly and Loving Lord. And to the end that this work may be done thoroughly and well we need that many more than there are now of the servants of the Master should be doing this, the Master's work.

The investigations of your Committee show that as a very general rule the stipends of the clergy are not what they should be. We trust that greater effort will be made to show appreciation of the inestimable value of the spiritual instruction which the pastor dispenses to his flock. Your Committee specially calls attention to the fact that not the few in the congregation receive the benefits of the preaching of the Word and the administration of the Sacraments, but that all are partakers of the benefits. So all, wife as well as husband, youth as well as parent, should contribute to the support of the clergy according to their blessings.

In the evangelization of the people of this land, note has been made of the difference in racial characteristics that the progress of the world has developed. There is much that men of every race have in common, and in so far as the races are alike, to that extent, missionary activity among them must be substantially the same. But inasmuch as, without question, racial differences have been developed, to that extent difference must be made in the methods employed for their evangelization. So we find the Church providing special methods for the instruction of the varying races gathered in this land. The attention of your committee has been invited to the condition of the work of the Church among the Swedish race, and we are informed that while progress is made, greater results would in all probability accrue, if the status of that work was more accurately determined than it can be when the methods employed are avowedly tentative only. We believe that this matter deserves the serious consideration of the authorities of the Church.

Your committee in their review of the State of the Church have with very great sorrow, had their attention directed to the inadequate provision made for the relief of aged or disabled clergymen, and the widows and orphaned children of clergymen. While we gratefully note the increased contributions to these objects, we may not refrain from emphasizing the pressing demand that adequate provision for them be made.

We commend the Clergymen's Retiring Fund Society to the sympathy and support of both the clergy and laity of the Church

[Continued on Page 23.]

SERMON AT THE CONSECRATION OF BISHOP OSBORNE.DELIVERED AT THE CHURCH OF ST. JOHN THE EVANGELIST, BOSTON,
OCTOBER 23, 1904.BY THE RT. REV. ARTHUR L. WILLIAMS, D.D.,
Bishop Coadjutor of Nebraska.

Text: St. Matthew xxviii. 20—"Teaching them to observe whatsoever things I have commanded you."

St. Luke x. 16—"He that heareth you heareth Me."

St. Luke xx. 29—"I appoint unto you a kingdom as My Father hath appointed unto Me."

THese words of the great Head of the Church would seem to be most appropriate for our consideration on this solemn occasion. They set the seal of Divine approval upon the sacred duty which brings us here to this house of God in the closing days of the General Convention, in which we, as representatives of the King, have met together to set in order the affairs of the Kingdom. Their inspiration lifts us above the merely human side of the King's work. They should bring comfort to our souls when we are tempted to grow disheartened over the failure of the Church to carry out in her legislative capacity the will and mind of her King. They give us courage for the future, and they fill our hearts with high and holy resolutions to contend more valiantly for the truth of God and His righteousness. Truly the consciousness of what these words of our Blessed Lord mean to each one here who has been baptized into union with the Risen, the Ascended, and the Glorified Christ, should help us to realize the reality of that which we are presently to do in the name and by the commission of Jesus Christ. The Vicar of Christ, the Holy Ghost, is here. The apostolate is here. The Church in her individual and corporate capacity is here, and we have chanted the unchanging faith of the ages, and will presently unite together as the children of God in the highest act of Christian worship. The confession of our belief is in our hearts and on our lips, and its echoes have been wafted upward to the very throne of God, there to unite with the hosts of heaven as they sing the song of the Lamb.

And so it is not by human authority that we shall presently consecrate this godly and well learned priest to the apostolic office of a Bishop in the Church of God. We are not here to create another religious society, in this city of religious fads and metaphysical cults. We are not here to advertise the newly discovered spiritual remedy for the sin-sick soul of the men and women of this sect-ridden country. We come with the old gospel, the apostolic order, the ancient worship, and the authority and commission of Jesus Christ. That authority and commission come from the transfigured and glorified King, who communicates His life, His authority, His commission, through His Church, "which is His body, the pillar and ground of the truth." No break has occurred in the apostolic ministry since the day when our Blessed Lord set apart such a ministry to represent in the world His own gracious threefold ministry of reconciliation. The Episcopal Church, as it is generally known, in these United States—as I trust it may one day be known in law as it is in fact by its true name, the American Catholic Church—occupies the unique and providential position in being the centre of Christian unity to the various religious bodies about us, which are following Christ in a very real way, and which undoubtedly teach many of the fundamental doctrines of Christianity.

But as a precious heritage we have the apostolic ministry, we teach the apostolic faith as it is enshrined in the Creed; our sacraments are the sacraments which our Lord Himself instituted, and we hold, as did the early Church, to the four marks which have always and everywhere characterized the Catholic Church. We of the Catholic episcopate who are here this morning are to carry out the authority and commission of Jesus Christ, the chief Bishop of the Church, and in the sacrament of Holy Orders will add another Bishop to that ever increasing apostolic band which has come down to us from the original Twelve. O, what dread responsibilities rest upon those who are consecrated to the highest of the threefold offices of Jesus Christ! Apart from the office, sinful, imperfect men; joined to the office, the coequal rulers of the Church on earth. And these same three strands of office vested in the person of the King are intertwined in the commissions and promises given by the King to those who are to represent Him in the world, those who are sent by Him, as He was sent by the Father. "The prophetic office was set forth in the command to teach, teaching them to observe all things whatsoever I have com-

manded you'; 'he that heareth you heareth Me.'" Repentance, one of the characteristic messages of a prophet, is to be proclaimed both before and after the Lord's ascension by those whom He sends. The kingly office of ruling and judging is not only implied but given in such a promise as, "I appoint unto you a kingdom, as My Father hath appointed unto Me." Priesthood, which means simply the ministry of reconciliation between God and man through Christ, and the indwelling presence of the Holy Ghost is given in the command to proclaim, not only repentance, not only judging and ruling in Christ's name, but remission of sins in Christ's name to all nations; and no bestowal of priestly authority could be more clearly expressed than in the words of the first Easter day: "Whosoever sins you remit, they are remitted unto them, and whosoever sins you retain, they are retained."

Moreover, if we have been admitted into intimate companionship with the King, if we have been mystically and sacramentally united to His sacred person, if we have been sent in the power of a divine commission to proclaim the Nicene faith to the world, to maintain the order, the discipline, and the worship of the primitive Church and to hand it on; if we are to become the centre of unity to a divided and disintegrating Christianity, we cannot, nay, we dare not, surrender or abandon those principles for which this Church stands. And this brings me to a brief consideration of the threefold office of a Bishop, representing in the Church Militant the threefold office of Jesus Christ as prophet, priest, and king, embodying in his person the functions of deacon and priest in addition to the functions of his own order.

(1) As the Bishop goes up and down his Diocese in the fulfilment of duty, he learns more and more by experience the necessity and privilege of teaching and preaching the gospel "as this Church hath received it." In our Western Dioceses and Missionary Districts, where the work of the Church is almost entirely missionary in its character, the larger part of a Bishop's life and energies must be devoted to the prophetic office—to teaching, to preaching, to the work of searching out and ministering to the spiritual needs of the scattered sheep of the Church who live in remote settlements or villages where there is no organized work. He must be a Missionary Bishop. He must follow the example of our Blessed Lord and His apostles, and go out into the towns and villages and settlements around about the Jerusalem where he is set to do the Master's work. He must magnify the office, but sink the man. He must strive to get into touch with the life, the thoughts, and the feelings of the plain people. By his personality, he must win the attention and respect of men who by reason of ignorance or prejudice are unfriendly to the Church. And like the apostles, the message ever burning upon his lips must be Christ. Christ incarnate; Christ crucified; Christ risen; Christ the Redeemer of men, coming to Him through repentance, faith, and obedience. Christ the Lord and Giver of Life, by the operation of the Holy Ghost, given in Baptism and Confirmation; Christ, the divine food of the soul in the sacrament of His Body and Blood. He must preach the Nicene faith in its integrity, preach it in simple language, preach it with godly sincerity and with deep sympathy for those who have had so little opportunity to be taught or instructed in the principles of religion. He must make allowances for the great importance which people place upon the sermon as the chief act of worship and the principal reason for going to church. It is not the fault of the people, it is the fault of their religious, or lack of religious, training. But because the office of preaching has been unduly emphasized by religious bodies about us, where sensationalism or the discussion of almost every subject connected with the thought and doings of the day are taking the place of the gospel, he must not forget the tremendous power of the prophetic office, when directed along the lines of legitimate preaching, that is to say, the Church's doctrine of sin, the Church's doctrine of salvation, and the Church's doctrine of grace, as Canon Newbolt well says: "If we neglect to recognize the true place of preaching in the Church's system, we shall before long lament the folly which has driven away a ready audience untaught, unconvinced, and unconverted, simply because we wish to show that worship was higher than sermons." And we will do well to heed his warning, for if ever there was a section of country which needed declared unto it the old historic faith of the gospel, it is the Middle West. There, as well as elsewhere in the United States, is going on a steady disintegration of sectarian Christianity, because of its lack of corporate and organic continuity. Its followers are drifting toward

humanitarianism, with its consequent denial of the Incarnation.

And so what the people of the West want to-day is the preaching of the rugged truth, which has Divine authority behind it and which stands out clear and distinct amidst the babel of conflicting religious cries. And so, as the Bishop must remember that he is put in trust of a sacred deposit of Divine truth, which is unchanging because it is divine, and which will ultimately prevail "against sin, the world, and the devil," when he exercises his prophetic office let him preach that which has been delivered to him, not his views. Let him proclaim God's message, not his opinions.

God forbid that he should ever be ashamed to be known as the Bishop of the Catholic Church, or one who does not hesitate to say, not "I think," but, "I know."

(2) Not only must the prophetic office be faithfully exercised by the Bishop, but he is also to represent on earth the priesthood of Jesus Christ. We believe that in the priesthood of our Lord, "that He offered Himself on the altar of the cross a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world, and that He now and forever more, until the end of the ages, pleads before the Father in heaven the infinite and inexhaustible merits of that sacrifice. In His glorified person, as He pleads for us in heaven, there are human perfections and human sympathies which He carried with Him through the gates of death. We know Him as He still is—patient, gentle, forgiving, touched with a sense of our own infirmities, the Man of Sorrows when we sin, agonizing for our salvation, seeking and saving us when we go astray. These are all the characteristics of His priesthood in heaven—they are the flowers which spring up around the sacred cross." And when He left this earth, He communicated to His apostles that same life which He now has with the Father, and delegated them by ordination and mission to bestow that life and to perpetuate it in His Church through the sacred ministry, until He comes again. Where in all the realms of the universe is there a power which can so quicken and thrill the heart of a true Bishop in the love of souls, as the knowledge that he shares with the divine Lord in His priesthood, that he is commissioned to convey to the people of his flock the absolution of their sins, or that he can still go as of old to God's altar to plead the sacrifice of Calvary?

"What made St. Peter so diligent and forceful in the organization of the Church, St. John to sit at the Master's feet, to lean upon His bosom, to pen those inspired words of the Holy Gospel for Christmas day, or St. James, who performed the duty of prayer and work so quietly and without publicity? Was it not because they felt the consciousness that they shared in the priesthood of Jesus Christ? A Bishop would be almost powerless to deliver his message, or to rule his Diocese, if he were not "*Sacerdos Dei*."

I shall never forget the last words the beloved Bishop of Chicago said to me as I knelt by his sick bed to receive his apostolic blessing the day before I went to Omaha to be consecrated as the Bishop Coadjutor of Nebraska. As he laid his hands upon my head, he said: "My son, you are about to be consecrated a Bishop in the Church of God. Do not forget in all the years of your episcopate, that you are also a priest."

I am still young in the episcopate, but most precious of all to me as I journey from town to town and from settlement to settlement over the broad and fertile prairies of my beloved Nebraska, is the privilege of exercising my priestly functions, to stand before the simple altar of some little mission chapel which has been for a time without the ministrations of a priest, to break to the faithful the Bread of Life, to feel the reality of Christ's presence, and to see the joy of that Presence reflected upon the faces of the worshippers. The priestly office is the sweetest privilege vouchsafed to mortal man, and which all the kingdoms of this world and the glory of them cannot equal. "The presentation of the Eternal Sacrifice as a prevailing intercession is the work of our Great High Priest in the heavens, from whose head flows down perpetually through His ministry, the unction of grace to the very skirts of the clothing of His Church."

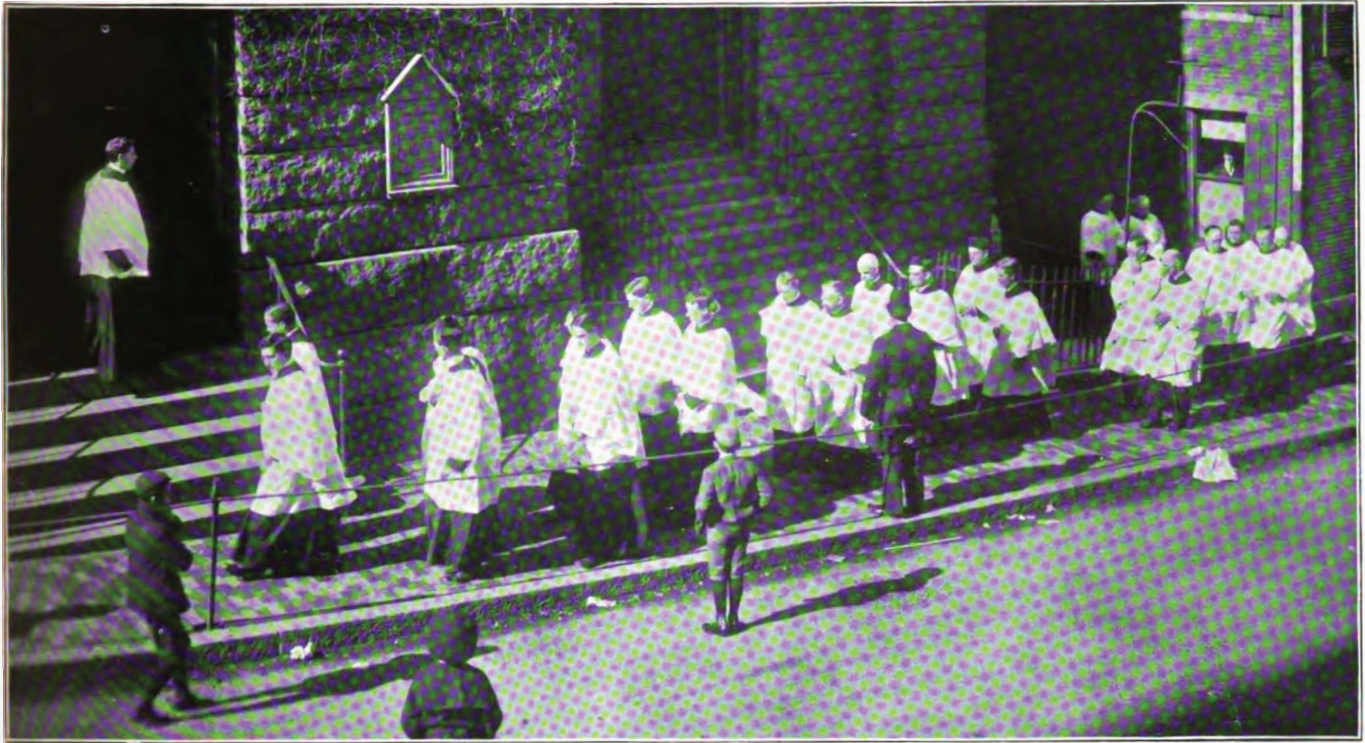
(3) If a Bishop thus shares in the prophetic and priestly office of Jesus Christ, he is also sent to exercise the office of chief pastor and ruler over that particular part of the country to which the Church assigns him jurisdiction. It has been well said that the episcopate tests the spirit of a priest who enters it, to a far greater degree than the two lower orders of the ministry. To be the *pastor pastorum* of his flock, to confer Holy

Orders; to convey sacramental grace in Confirmation; to be a leader and a source of consecrated zeal and energy to clergy and people; to be a ruler and preserve the rights of his order without pomp of office, or lording it over God's heritage; to be in sympathetic touch with old and young; to feed equally the sheep and the lambs; to maintain a high standard of efficiency and devotion in his clergy; to sustain the rights and dignity of their office when assailed by people who have a low conception of the ministry; to protect the rights and privileges of the laity; to heal dissensions; to rebuke evil; to have positive convictions and not be a partisan; to combine judicial with executive functions; to be firm and unmovable where principles are involved; to reign through love when there is jealousy of the sceptre; to endure both the burden of obligation to extend the Church which the Church puts upon him, and also the strain of utterly inadequate resources to prosecute the work; through the stress and strain of providing men and money for the mission field, to remember the supremacy of the spiritual over the material; to be careful not to allow the long hours spent at his desk in clearing up his correspondence, much of which is a needless burden upon a Bishop—not to chill and harden his sympathies, to resist the impulse to feel that because so few priests to whom he offers appointments in the mission field are willing to endure the hardships and deprivations of the work, that there are few priests to be found to-day in the Church with the missionary spirit; to labor on quietly and uncomplainingly in unspiritual and materialistic surroundings; to put his whole life and energies into the foundations of the Church in his Diocese, where the work may never be seen of men, but which is known only to God; is there any power less than the power of the Holy Ghost sufficient for all these things? Is there any power which comes down from heaven at the consecration of a Bishop less than the power of the Lord and Giver of Life, when at the laying on of hands the words are spoken: "Receive the Holy Ghost for the office and work of a Bishop in the Church of God, now committed unto thee by the imposition of our hands; in the Name of the Father, and of the Son, and of the Holy Ghost. Amen"?

My dear and honored brother, the clergy and laity of Springfield have called you to be the Coadjutor of the beloved and illustrious Bishop of that Diocese. We are here to communicate their choice, and to consecrate you to the highest office of the Sacred Ministry. You go to a Diocese containing an area of nearly 32,000 square miles. It is in an agricultural section, with a large rural population and few cities of good size or commercial importance. Like other Dioceses in the Middle West, it is a difficult and discouraging field for the Church, made doubly so by the failure of the Church in the early days of its settlement to enter in and occupy the land when the field was white for the harvest. The halo of romance surrounding more distant missionary fields which so strongly appeals to the imagination and sentiment of many people, drawing out their interest and inspiring their gifts, is entirely lacking in that part of the country to which you are going. The special offerings that shall go to you for missions in Springfield will be inspired by other causes than that of sentimental interest. The work before you is hard, it is commonplace, but is it none the less precious in the sight of God. That thought will be your inspiration and your comfort, your personal indifference to physical comforts, your varied experiences as a mission preacher and spiritual adviser, your knowledge of human nature, your personal devotion, will combine to fit you admirably for your work. Go, then, and seek for Christ's flock which you will find scattered here and there in that good land in which you are to labor and to serve. Be an example to the flock; and when the chief Shepherd shall appear, you shall receive the crown of glory, which fadeth not away.

ARE YOU not surprised to find how independent of money peace of conscience is, and how much happiness can be condensed in the humblest home? A cottage will not hold the bulky furniture and sumptuous accommodation of a mansion, but if God be there a cottage will hold as much happiness as might stack a palace.—*James Hamilton*.

WHEN St. Augustine was a boy, his prayer used to be, so he has told us, "Make me holy, O God: but not yet, not yet." He wished to be holy, but he wished first to enjoy "the pleasures of sin" for a little longer. How much sorrow and suffering that brought him in after years, those who have read his sad book of "Confessions" will know. Early piety is the promise of blessing.—*Selected*.



CONSECRATION OF BISHOP OSBORNE, CHURCH OF ST. JOHN EVANGELIST, BOSTON.
PROCESSION FROM THE CRYPT TO THE NAVE ENTRANCE.—FRONT SECTION.

[Photographed exclusively for THE LIVING CHURCH by Leon Dadmun, Boston. See THE LIVING CHURCH, October 29, page 880.]



CONSECRATION OF BISHOP OSBORNE, CHURCH OF ST. JOHN EVANGELIST, BOSTON. ENTRANCE OF THE PROCESSION—REAR SECTION.

[Photographed exclusively for THE LIVING CHURCH by Leon Dadmun, Boston.]

[Just beginning the ascent of the steps are the Rev. F. A. Rosset, D.D. (left) and Rev. Henry Anstice, D.D. (right). At the foot of the steps, the Very Rev. Carroll M. Davis, D.D. of St. Louis. Then the two attendant presbyters, the Rev. C. N. Field, S.S.J.E. (left) and the Rev. Andrew Gray, D.D. (right); the Bishop-elect, the Rev. Edward W. Osborne, walking alone; the Bishop Coadjutor of Albany; the Bishop of Vermont, followed by his chaplain; the Bishop of California (shading his eyes), followed by his chaplain, the Rev. M. D. Wilson; the Bishop of Fond du Lac, followed by his chaplain, the Rev. B. Talbot Rogers; the Bishop Coadjutor of Nebraska, followed by his chaplain, the Rev. F. S. White; the Bishop of Indianapolis (just passing the police officers), followed by his chaplain, the Rev. R. H. Peters; the Bishop of Milwaukee, followed by his chaplain, the Rev. W. W. Webb, D.D.]

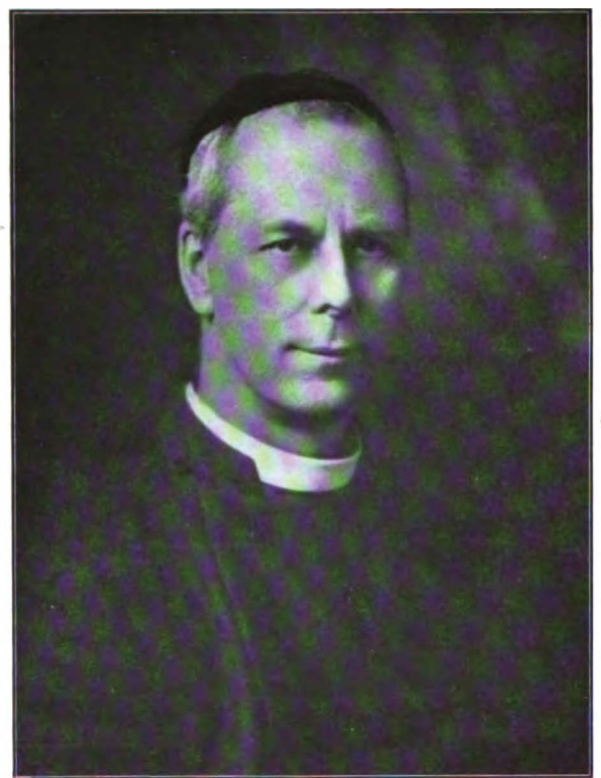


CONSECRATION OF BISHOP OSBORNE. CHURCH OF ST. JOHN EVANGELIST, BOSTON. BISHOP OSBORNE LEAVING THE CHURCH.
Photographed exclusively for THE LIVING CHURCH by Leon Dadmun, Boston.

[Bishop Osborne descending the stairs; Rev. Andrew Gray, D.D., behind; Rev. Fr. Field in front; the Bishop of Fond du Lac; Rev. B. T. Rogers, in advance.]



REV. HENRY D. AVES, L.L.D.,
Bishop-elect of Mexico.



REV. CHARLES N. FIELD
[who succeeds Bishop Osborne as American Provincial of
the S. S. J. E.]

Helps on the Sunday School Lessons

Joint Diocesan Series

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

By the Rev. ELMER E. LOFSTROM

ST. JOHN, HIS LIFE AND WRITINGS.

FOR THE TWENTY-FOURTH SUNDAY AFTER TRINITY.

Catechism: XXIV., Benefits. Text: I. St. John III. 23.

Scripture: I. St. John III. 1-11.

THE last of the original Apostles to pass away was St. John. He had been one of the three who were nearest to the Master. Of the three, he was the bosom-friend of the Saviour. He was "the disciple whom Jesus loved." He was loved because he himself loved and understood better than the others. It was to him, who already best understood his Lord, that the privilege was given of taking to his own home the Blessed Virgin Mary. She, who had kept all His sayings and deeds, pondering them in her heart, doubtless opened all that heart to the man whom the Lord Jesus had loved and trusted above all others. The result was that he became the best interpreter of the Gospel in its fulness.

We know the heart of St. John better than that of any other Apostle except St. Paul, but we know very little about his life. He was the son of Zebedee and Salome (St. Matt. xxvii. 56 compared with St. Mark xv. 40). As Salome seems to be called the sister of the Virgin mother (St. John xix. 25 compared with St. Matt. xxvii. 56), her sons would be the cousins of the Master.

There are a few incidental allusions which imply that the family was not without some property. Zebedee had hired servants, Salome had in Galilee followed after Jesus, ministering unto Him of her substance, and St. John had a home of his own (St. Mark i. 20, xv. 41, and St. Luke viii. 3, St. John xix. 27).

Like all the disciples except Judas, he was a Galilean. He was probably born either at Bethsaida or Capernaum. The fishing business, which he and his brother, together with the sons of Jonas, conducted, was at Capernaum. He was a disciple of St. John Baptist and was one of the first three to follow after the Lord Jesus when He was hailed by the Baptist as the "Lamb of God."

St. John and his brother St. James received from the Master the remarkable name, "Sons of Thunder." It suggests two lines of thought. First, it has been pointed out by a great scholar (Bishop Westcott) that thunder stands in the Hebrew idiom for "the voice of God." "The sons of Zebedee appear to have given swift, startling, vehement utterance to the divine truth which they felt within them. Theirs was not characteristically the decisive action, but the sudden, moving word which witnessed to the inner fire. It may have been some stern voice which marked St. James as the first martyr among the apostles. Certainly the sayings of St. John which are recorded by St. Luke correspond with the prophetic energy which the title indicates (ix. 49, 54)."

The second thing suggested by the name is that the common opinion of the character of St. John is incomplete. Perhaps influenced by the pictures which imagination has painted for us in the world of art, we are apt to think of him as somewhat effeminate. The love which is such a prominent characteristic of the man is not a weak, doting, indulgent love, but a love strong enough to call for judgment upon hypocrites who pretend to have the love. St. Peter was impulsive. St. John was bold, but not impulsively so. When he spoke of fire from heaven, it was because of an overwhelming sense of the value of what it was that the Christ was offering. All his acts and utterances proceed from a heart conviction.

The main events in the life of St. John run exactly parallel to what is told of St. Peter. The call to discipleship (St. John i. 35-42), the call to apostleship (St. Mark i. 19-20), uninterrupted companionship with the Master even on the Transfiguration mount and in the garden of Gethsemane, include always these two men. In addition to the events already referred to, there is only the incident of the request to sit by His side in His kingdom which calls for special mention. This action on the part of Salome and her two sons has been often misjudged.

You will remember that it was one of the incidents of that last remarkable journey to Jerusalem during which such a change had come over the Master's bearing that the following multitude was afraid, the disciples were amazed, and all thought that the Kingdom was now immediately to be established (St. Mark x. 32; St. Luke xix. 11). But you will also observe that the request, ill advised though it was, came only after they had been told of the passion and death which awaited the Head of the Kingdom. St. Matthew even connects the two by the word "then." It was after they had been told of what it really meant to be identified with His cause that, after consultation between the three, they made the request which was also an offer. That it was deliberate and after a weighing of the consequence, is shown by their answer when warned of the suffering involved. They would share His fate whatever that might be. See St. Matt. xx. 20-28; St. Mark x. 35-45.

To his life after the Ascension there are some references in the early part of the Book of Acts. He is associated with St. Peter in the cure of the lame man and the arrest which followed (Acts iii., iv.). They also made the official visitation to Samaria together (viii.). Although he seems to have been temporarily absent from Jerusalem on the occasion of St. Paul's first visit to Jerusalem, yet he was there at the time of the first Council (Gal. i. 18, 19; ii. 9). At that time St. Paul testifies to the fact that he was one of the three "pillars" of the Church.

We do not know how long he stayed at Jerusalem, but it seems not improbable, in view of what the Lord Jesus had said of his tarrying until He should come, that he was at Jerusalem until the sign was fulfilled and the armies of Cestius compassed the city round about (St. Luke xxi. 20, 21). The destruction of Jerusalem was in a true sense the end of the Jewish world and a coming of the Christ in judgment. And we do know that St. John long survived it.

There is abundant testimony outside of the New Testament that he afterward lived at Ephesus. This is implied by the opening chapters of the book of Revelation. Irenæus was the disciple of Polycarp, who was the disciple of St. John. He tells us that the Church of Ephesus, founded by St. Paul, had the Apostle St. John with her until the time of Trajan. He was banished to the isle of Patmos during the persecution of Domitian (Rev. i. 9). He was later released and died a natural death after 98 A. D.; probably, on the authority of Jerome, in the year 100.

Of his writings we have the Gospel which bears his name, three Epistles, and the Book of Revelation.

The Gospel of St. John, being the last one written, completes and fills up the story of Jesus' life. He alone tells of the opening period of His work as it was begun in Judea. From him alone we learn of the greatest of the Saviour's miracles, the raising of Lazarus; of the wonderful farewell discourses to the Apostles, and of the great prayer of intercession. The Gospel has an added value from the fact that it was written after mature deliberation and with the avowed purpose of setting forth the convincing record of the deeds of "Jesus Christ, the Son of God," who brought the way of life to men (St. John xx. 31). He, who had the opportunity of hearing from the Blessed Virgin all that she had laid up in her heart, gives us the clearest and plainest account of the Incarnation and its meaning.

Both the Gospel and the First Epistle are a setting forth of what he himself calls the manifestation of that eternal life which was with the Father and which has been manifested unto us (I. St. John 1:2). The Epistle is his own comment on the Gospel and may have been written to accompany it. The passage given for special study tells of the practical result for mankind of that manifestation of "the Life." Its purpose was to destroy the works of the devil (v. 8). This results in the taking away of our sins (v. 5). To accept this salvation and make it apply to yourself, two things are indicated; you must become the child of God by means of the new birth (vv. 1, 2, 9, 10), and must show righteous works springing from the new life (vv. 6, 9, 10). The hope of being like the Master leads to purity as a protection against personal sins or sins against your own nature, and obedience to the command that we should love one another insures against sinning against your neighbor (vv. 3 and 11).

The Second and Third Epistles are short private letters which must be allowed to explain themselves. The Revelation or Apocalypse is the only book of prophecy in the New Testament (i. 1, 19). If written, as Irenæus affirms, in Domitian's reign, it was the last of the New Testament books to be written.

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.

DELINQUENTS TOWARD MISSIONS.

To the Editor of The Living Church:

WHY So Many Delinquents Toward Missions"—A correspondent in your issue of October 22nd gives three reasons, the third of which, "*The moral obligation involved*," contains, in part, the following amplification of that heading:

"A church in debt has no right to give to Missions. The theory that if a church in debt will take up collections for Missions, it will have all the money it needs to pay its debts, is a foolish superstition."

I take occasion to say that this is the very first case within my observation of a *clergyman* willing to commit himself to this view of the Church's "*moral obligation*" and of her principle of efficiency. It is the old, old fallacy about Missions, so painfully uppermost in the minds of many of our economical laity, that I marvel to find any parish priest who can contemplate it without nausea. The intricacies and contradictions in the statement of it might be roughly paraphrased as follows:

A concern which has not paid for its plant has no right to manufacture goods or do business. The theory that if a man with insufficient strength will take exercise for health, he will have all the strength he needs, is a foolish superstition.

Heaven bless and propagate this old "foolish superstition," if not just as stated, at least in its principle! It is one of those delicate "*moral obligations*," which is "*moral*" because it is vital, and is obligatory because it is efficient. A vital and efficient Church is inevitably missionary, because that is her only *raison d'être*.

(Rev.) G. F. GLADDING HOYT.

Christ Church rectory, Lima, Ohio, Oct. 24, 1904.

To the Editor of The Living Church:

WILL you kindly permit a few lines of rejoinder to the interesting letter of Father Parrish, in your edition of October 22nd, concerning delinquents toward Missions?

No one who has the privilege of knowing Father Parrish would be readily willing to write any criticism of his views on any subject connected with the advancement of the Church. Nevertheless, some of the reasons brought forth in his letter seem open to such decided comment, that I beg the privilege of courteously asking admission to your columns in reply.

Father Parrish believes that there are three reasons why "2,749 parishes, representing 245,000 communicants, have offered towards their apportionment, nothing." His first reason is the actual poverty of a very large number of our churches. His point, that in the cities, owing to changes in neighborhood, many of our churches are poor, is indeed well taken; but yet, Mr. Editor, it has been found possible for many churches in shifting neighborhoods of our cities, in spite of their difficulties, debts, and insufficient incomes, to take up at least one offering a year for domestic and foreign missions.

Another reason adduced by Father Parrish seems, if I may say this respectfully, to be utterly indefensible. He states that "a church in debt has no right to give to Missions." Mr. Editor, we are all in debt. Every communicant, yes, every baptized person in the Church, is in debt. He is like a business man who is unable to meet all of his financial obligations. The business man who finds at some juncture that he cannot pay 100 cents on the dollar to all of his creditors, pays to each one a just and equitable proportion of his resources. If he cannot pay more than 25 cents on the dollar, he pays that 25 cents on every dollar that he owes. Now, every Churchman owes something to the support of his parish; he owes something to the support of his Bishop, and to the missions of the Church in his Diocese; in his country; and throughout the world, so far as the Church has undertaken to fulfil her largest obligation. For a Churchman to say, "I will select a preferred creditor; I will pay 100 cents on the dollar to my parish, and I will pay nothing to my other creditors, be they those under the diocesan mission board, or those under the General Mission Board," is to adopt a position that no man could maintain in

business with credit. Many churches have rushed into debt with great unwisdom. In any easily hypothecated instance, the question might readily be put as to whether a given church debt was really right and justifiable in the sight of our Lord. Surely, any sense of moral obligation which flatly and frankly nullifies obedience to the Lord's command, "Ye shall be witnesses unto Me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth," is at least questionable.

Again, Father Parrish draws a vivid contrast between the comfortable livings of foreign missionaries (presumably in our Asiatic missions, for he speaks of "coolies, rickshaws, and the like") and the poverty of the men engaged in our own home work. Surely, Father Parrish would not wish the Church to stand out in Asiatic lands as an organization which officially starves its missionaries! I may be misinformed, but I believe that the stipends of our missionaries in priest's orders in China and Japan range from \$800 to not more than \$1,500. I have at this writing no data more accurate than this impression. Of course, our money goes very far in China and Japan, but, even so, it is, I fear, somewhat of an exaggeration to call such stipends unduly large. And fully one-half of the money contributed to General Missions goes to help support numbers of our ill-paid domestic missions, at home.

Father Parrish makes a bold statement in declaring it a "foolish superstition" to hold that contributions to missions do bring, as a part of their blessing, increased contributions for parochial support. Mr. Jacob Riis of New York has lately stated that when he became a convert to foreign missions, he found that "for every dollar he contributed to that part of his duty, he realized ten dollars' worth of deepened interest" in every department of the home missionary field, as well as of his own parish work, and that has been the experience of a greater or less number of other men who have thoughtfully considered their whole missionary duty.

The Apportionment, Mr. Editor, may be a dull tool in the shaping of increased missionary zeal. Be that as it may, apportionment or no apportionment, it is the plain duty of every member of Christ to pray, to work, and to give, at least to some extent, for the extension of our Lord's Kingdom, just as far as our Lord commands, and that is "unto the uttermost parts of the earth."

Sincerely yours,

JOHN HENRY HOPKINS.

The Church of the Epiphany, Chicago, Oct. 24, 1904.

THE LATEST SUNDAY SCHOOL CURRICULUM.

To the Editor of The Living Church:

THE Rev. Charles Scadding, rector of Emmanuel Church, La Grange, Ill., and Chairman of the Chicago Sunday School Commission, has just issued the New Curriculum about to be introduced into his Sunday School. As it is in many respects quite an ideal curriculum, corresponding very closely both to the Official Curriculum of the New York Sunday School Commission and to the Curriculum used by the many schools associated with the Cathedral in Cleveland, Ohio (which has just issued a most admirable little booklet with Curriculum and Primary Memoriter Work), I am venturing to write commending it to the attention of all rectors and superintendents. Mr. Scadding writes me that he has the plates of this curriculum, and that any parish desiring to introduce it can arrange with him to secure it in tabular form with the heading of its own church and school printed at the top. He will also be glad to send samples of it to all enquirers. Of course enclose stamp.

(Rev.) WM. WALTER SMITH, M.D.,

Secretary of the New York Sunday School Commission.

THE DYING of the Christian is not a fading away, it is an apotheosis, a bursting into blossom, a triumph—not a sadness. It is like the setting of the sun on a calm summer evening, which makes the western sky ablaze with splendor, and glorifies even the dark clouds that gather round his descent. It is like the changing of the sombre green foliage of summer into the gorgeous tints of the autumnal hues, investing even decay and death with an earthly beauty.—*Selected.*

BY DESIRING what is perfectly good, even when we don't quite know what it is and cannot do what we would, we are part of the divine power against evil, widening the skirts of life, and making the struggle and darkness narrower.—*George Eliot.*

GENERAL CONVENTION PAPERS

Report of the Committee on the State of the Church

[Continued from Page 16.]

and renew the cordial commendation of its work given in previous years.

In this connection your Committee would mark the necessity of having the Treasuries of our Societies organized for the relief of the needy and the suffering supplied from perennial springs chiefly, rather than by spasmodic showers. Endowment of these, as of all our organizations for Church work, we believe to be a wise and provident measure, and we commend the endeavors which in the last triennium have increased the endowment of our institutions to the extent of \$4,631,674.98. We trust that the attention of our people will continue to be turned to the necessity of providing such endowment, whether by small annual gifts in the way, for instance, of payments upon life insurance policies made in favor of Church institutions, by direct gift, or by bequest.

Your Committee take note of the recognition of the Church, that is becoming daily more defined and evident, as the Friend of Capital and of Labor. She stands as the Friend of Capital to give it opportunity to fulfil its Giver's will, not to forget to do good and to distribute; to be its almoner, and its trustee for the attainment of the largest results for the investments placed in her charge. She stands as the Friend of Labor, that labor may recognize that, when rightly directed, it is the fulfilment of duties put upon man by his Creator, and that such labor is blessed by the man's Maker. She stands to be the Friend of Capital and Labor in all the sorrows, the griefs, the vicissitudes of life of them both. She stands to weep with him, whether it be the capitalist or the laborer, that weeps, and to rejoice with him that does rejoice. Your Committee desire to commend the work of such organizations as have contributed to bring about the recognition of mutual responsibility, and in this connection, would make special mention of the Church Association for the Advancement of the Interests of Labor.

Your Committee has been informed of endeavor made to procure the establishment of Courts of Arbitration, to determine by peaceful measures controversies between men, and between States. Your Committee trusts that all Churchmen will ever remember, that the King we serve is the Prince of Peace. To promote conciliation between those that are alienated, to put an end to conflict between those that contend, these be Christian duties, to which the Christian man must lend his best endeavor for their accomplishment.

Your Committee has been made aware that while so much seems fair, there are matters of vital concern that are not as they should be. In the calm of night conspiracy is sometimes hatched. Your Committee in their survey of the State of the Church, find that the enemy is about. As in the days that are gone, it was in the steeple of the church that the lantern was hung, that the sleeping patriot might be warned that the enemy was on the march by land. So to-day your Committee is constrained to take note and to report, that we find menace threatening the very life of the people of our land. There is a marked decline in the habit of the gathering of the family for family worship. Individual piety is greatly hindered by the neglect of it, and it follows, of necessity, that the religious life of the whole community is thereby greatly impeded; nay rather it is sapped at its root, and becomes but a hollow shell, and a mockery. There is many a sore neglect by the heads of our families to do their duties, as the leaders of the religious life of their households. The husband is the head of the wife by Divine appointment. It is his God-given duty to lead in the religious life of his family; to teach his sons and his daughters the way of life; to protect them by being in the advance of them along life's paths; to guide them that they turn not aside; to be indeed a father to them. The neglect of too many of our men of the duties and responsibilities in life, is bringing about a decay of the social life of the Nation, and there is need that the patriot be awakened, lest the enemy prowling upon him, destroy not him alone, but as well those whom he holds most dear.

There is danger to the Church and to the Nation in the relegation of Christian education to a place after that of technical and artistic learning. However important the training of our youth in a knowledge of science and of literature may be, religious education must ever be held of paramount importance, for "What shall it profit a man, if he gain the whole world and lose his soul?"

Your Committee find the stamp of the Lord's Name upon the First Day of the week is largely unknown and by many flagrantly disregarded. As the day set apart for a weekly observance of the Resurrection, the thought of man to be in harmony with the dedication must be lifted above earthly business and amusement. Much is lost to the man who disregards it. But more than this must be said. God is jealous of His honor. A contempt for His will is a contempt of Him, and the Nation that scorns Him is in peril. We ask that the call to repentance to those who have sinned in this matter be clearly made.

And again your Committee finds a great menace that has wrecked the life of many, and is destroying the spiritual welfare of thousands of others, in the sensational character of much of the literature that is greedily consumed by our people. Statistics prove that many minds are weakened, by the presentation to them of lurid hor-

rors in the books and papers of the day, and the appalling increase of insanity, of suicide, and crimes like to it are marked characteristics of this generation. We cannot forbear from noting the great need that exists, that the men of the Nation should see to it, that pernicious books and papers, find no place upon the tables of their dwelling-places, nor in their places of resort, or of recreation, many times falsely so called.

Your Committee return from their survey of the field, rejoicing that they are able to present so many evidences that God has blessed us abundantly, and given us strength to do mighty things; with grief that serious dangers and menaces excite but a passing attention; with joy again, that for finding so many of our clergy and laity keenly watchful of those dangers and alert to bring them to the attention of your Committee, and through us to our chief Pastors, that they may take order for their correction.

That the Canon governing this report may be observed, your Committee submits the following resolution and asks its adoption:

Resolved, That a copy of the report here presented be transmitted to our Right Reverend Fathers in God, the House of Bishops, with the request that they issue a Pastoral Letter, and asking their united prayers and Episcopal Benediction.

All of which is respectfully submitted,

HERMAN C. DUNCAN, *Chairman*.

MEMORIAL FROM THE CONFERENCE OF CHURCH WORKERS AMONG THE COLORED PEOPLE.

A MEMORIAL TO THE GENERAL CONVENTION OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES OF AMERICA.

AT the Twentieth Annual Conference of Church Workers among the Colored People, held in St. Philip's Church, Newark, N. J., September 27-30, 1904, the year of the One Hundredth Anniversary of the Ordination of the first Negro Priest in America, in the interest of furthering the work which we represent, the proposed Canon, which follows, was duly approved, and it was resolved that this Memorial be forwarded to the General Convention, with the very earnest request and petition, that your honorable body would incorporate the same into the Canon Law of the Church.

CANON

ON SPECIAL MISSIONARY BISHOPS.

SECTION 1. In Dioceses containing in large numbers peoples who by reason of certain peculiarities cannot effectively be reached in the regular diocesan way, it shall be lawful for the Bishops of any two or more contiguous Dioceses to petition the House of Bishops for the establishment of a Special Missionary District within the bounds of their territory, and for the appointment, for said District, of a Special Missionary Bishop of that race, over the congregations of the particular race or language for which his ministrations shall be required in the Dioceses making such petition.

SEC. 2. If, upon consideration of all the circumstances of the case, the House of Bishops shall deem it expedient, they may proceed at once to establish the same, and also to elect a suitable person to exercise Episcopal functions in the proposed Special Missionary District, after the manner of the election and consecration of a Domestic Missionary Bishop. The Diocesan Bishops within the bounds of the District so established shall constitute a Council of Advice to the Missionary Bishop.

SEC. 3. Any Bishop so elected and consecrated shall exercise Episcopal functions in such congregations only, in such Dioceses, and for such Missionary work only as shall have been distinctly specified and described in the petition for his appointment, and in the action of the House of Bishops thereupon.

SEC. 4. The rights, privileges, and duties of such Special Missionary Bishop, within his assigned District, and in his relations to the other Bishops and Dioceses of the Church, shall be in all respects the same as those of a Domestic Missionary Bishop.

SEC. 5. Each Special Missionary District may terminate with the natural life of the Bishop appointed to it, or be terminated by his disability, arising from physical or judicial causes, or by his accepted resignation, made to the House of Bishops.

SEC. 6. Congregations included in a Special Missionary District, by the terms of its establishment, may, from time to time, withdraw themselves or be withdrawn from union with the other congregations of the Diocese in which they may be respectively situate, upon such conditions as shall have been provided in the petition and action establishing the District, or as may be agreed upon between the Special Missionary Bishop and the Bishop and Convention of the Diocese to which they may desire to be united.

In proposing to your honorable body the adoption of such a measure, it may not be out of place to briefly review some of the efforts, in past years, of a few of the Diocesan authorities to attain the same end now so earnestly sought by your petitioners.

In 1869, when the first colored Congregation of our Church organized in Virginia, applied to the Council to be received "as a parish with all the rights and privileges of other parishes," the petition was not granted, but in lieu thereof, it was "taken under the care" of the Council. Immediately following this action, the following preamble and resolution, offered by the Rev. Dr. Andrews, were adopted:

"WHEREAS, It is believed that a plan can be devised for the ecclesiastical and spiritual well being of the colored members of our Church, more promotive of the respect to which they are entitled as Christians, and in every way more agreeable to themselves than anything which has been submitted, therefore

"Resolved, That a committee of three clergymen and two laymen

be appointed to consider and report upon this subject to the next Council."

Notwithstanding the fact that in the Diocese of South Carolina, previous to the Civil War, colored communicants outnumbered the whites, yet in the Convention of that Diocese in 1868, the Rev. Dr. J. S. Hanckell, Chairman of the Committee on the State of the Church, in his report, said:

"In many of our parishes [especially in the lower country where this class was most numerous] the falling off in the number of communicants is lamentable in the extreme. In some parishes where they were numbered by hundreds there are now NONE. In others the number of communicants has been reduced one-half or one-fourth. In 1860 the whole number of colored communicants was 2960. There have been reported to us [at that Convention] only 291. In one parish 13 Chapels built for their use, in another 7, in another 5, in several 2 or 3, are all DESERTED."

The lamented Bishop Howe, of South Carolina, in his Convention Address of 1873, says: "I find myself inclined to think, at least from present observation and reflection, that if our Church is to do any work of moment among this people, it must be done by the CHURCH AT LARGE. Let a MISSIONARY JURISDICTION be erected by the General Convention with express reference to these people, and let a MISSIONARY BISHOP be consecrated, who shall give his whole time and thought to this work; who, as the executive, not of a single Diocese, but of the entire Church, shall organize congregations, provide them with Church schools, and pastors, and in due time raise up from among the colored people themselves, deacons and priests who shall be educated men, and competent to the work of the ministry. It would seem as if the Church, even in lack of precedent, ought to be able to provide for our perplexity."

In the General Convention of the next year, 1874, the Bishop of North Carolina introduced, in the House of Bishops, a Canon providing for Suffragan Bishops. At the same Convention the Bishop of Maryland, as a substitute for the proposition from North Carolina, offered a Canon providing for Missionary Bishops and Missionary Districts.

The Canon which your petitioners, at this present time, ask your honorable body to adopt, is, with but a few verbal changes, the identical Canon offered by the Bishop of Maryland.

The General Convention failing to give the relief sought at that time, the Diocese of Virginia, at its Council in 1879, instructed its deputies to the General Convention to make another effort to secure a "separate organization" for the colored people of the Southern States, with Bishops of their own race.

The General Convention still failing to act, a Southern Conference was held at Sewanee, Tenn., July 25, 1883, composed entirely of white Southerners, there being present 12 Bishops, 17 priests, and 11 laymen. At the next General Convention, which met in the fall of 1883, in Philadelphia, the Sewanee plan was laid before that body, but no definite action was taken. Despairing of action upon the part of the General Convention, the Virginia Council led the way, and, in a diocesan manner, enacted the same legislation which it was sought to be made general, going a step further, on account of the inaction of the General Convention, and disfranchising its colored Clergy.

Since then, the Diocese of South Carolina, and now the Diocese of Arkansas, by legislative action, which leaves the colored work in ecclesiastical exile, have added to the already most difficult barriers which encompass our work.

In our humble judgment, the best solution of the difficulty lies in the adoption of the Canon proposed by the Bishop of Maryland in 1874, and commended by such men as the late Bishops Stevens of Pennsylvania and Vail of Kansas. With all fairness and frankness of speech, the real issue cannot well be evaded. The people represented by your petitioners are citizens of the United States, having a share in the Government under which they live. We cannot reasonably expect such persons to accept membership in a Church which denies them a share in the ecclesiastical government, which, in honor bound, they must sustain and bear true allegiance. We claim that ours is a Catholic Church, and yet, in its highest legislative body, the exclusion of members of our race as parts of the Catholic entity would seem a silent but expressive contradiction of such an all-embracing claim.

Without an academic debate of the many points involved in the present cause of "friction" within the Church, your petitioners, in the interest of the peace of the Church, are content to waive any fundamental convictions which they may have with respect to absolute democratic equality of all races in the government of the Church, and loyally and cheerfully accept the tentative plan suggested by means of the proposed legislation.

We are unable to see, in its adoption, any greater recognition of the spirit of caste in the Church, than that unwritten law which now obtains, by the which, the Church deliberately ordains and appoints colored priests to minister to colored congregations. If it be conceded that a colored clergyman is more acceptable to a congregation of colored persons, and can render more efficient and satisfactory service, we fail to understand why a colored priest, as Bishop, whose entire associations, experience and observations have been specially concentrated along racial lines, is any the less capable of administering the affairs of a group of such congregations.

In the employment of the plan of operation and administration suggested by us, two definite results are warranted. **FIRST**, and by no means the least, race "friction" will be eliminated, and instead of race prejudice on the one hand, and race suspicion on the other, mutual good-will, genuine enthusiasm, and hearty coöperation will take the place of indifferent acquiescence. In the **SECOND** place, it will vouchsafe the colored race, and colored Churchmen in particular, the opportunity for a full and unrestricted development of all their powers and faculties; and the accumulated force and value of this new life, and enthusiastic endeavor, will be evidenced in an accelerated and phenomenal growth of the Church among the colored

Attest: GEORGE FREEMAN BRAGG, JR., *Priest*,
Secretary of Conference of Church Workers
Among Colored People.

Newark, N. J., September 30, 1904.

[This Memorial is referred to a Joint Commission consisting of the Bishops of Louisiana, Tennessee, North Carolina, Rhode Island, Newark, the Rev. W. M. Clark, D.D. (Virginia), Rev. E. N. Joyner (South Carolina), Rev. J. R. Winchester, D.D. (Missouri), Rev. W. R. Huntington, D.D. (New York), Rev. Lewis Brown (Indianapolis), Mr. Joseph Bryan (Virginia), Mr. B. L. Wiggins (Tennessee), Mr. G. A. Rockwell (Kansas), Mr. W. W. Old (Southern Virginia), and Mr. Joseph McConnell (Louisiana), to report at the next General Convention.]

THE ACTUAL VOTE ON MARRIAGE REFORM.

IN THE LIVING CHURCH of October 22nd we recorded the vote by Dioceses on the proposed canon forbidding the solemnization of Holy Matrimony by the clergy of the Church to any person divorced for any cause during the lifetime of the divorced partner.

Prior to the year 1886, whenever a vote by orders was taken in General Convention, the roll call showed the separate vote of each individual in the several delegations. It will be seen that, since there are four clerical and four lay deputies, there are many instances in which a minority of the Diocese will vote differently from the vote cast for the Diocese, and by the present method of recording merely the vote of the Diocese, the minority does not appear. The reason for the changed manner of record from the year 1886 is, that in that year the vote on each separate resolution to amend the Book of Common Prayer required almost continual calling of the roll, and in order to save the time of the House of Deputies, the name of the Diocese alone was called instead of, as formerly, the name of each individual. There was undoubtedly sufficient reason for that saving of time in that Convention, in which the roll was called so continually; but it is a great misfortune that the older precedent was not followed in later Conventions, in order that the Journal might give the record of the standing of each deputy rather than only the vote of the entire Diocese. Much of history is made by these votes.

In connection with the new precedent, however, there has arisen the custom of polling the vote of any Diocese separately where any deputy makes the request. This demand is generally made where a minority in the delegation does not agree with the majority. There were a large number of such separate polls in the vote on the stricter canon of marriage and divorce, and we are now able to record the vote of the individual deputies in each case in which the demand for a separate poll was made.

It has already been stated (LIVING CHURCH, October 22nd, page 858) that the vote on that stricter canon stood as follows: Clerical—Dioceses voting, 61; ayes 30; nays 21; divided 10. Lay—Dioceses voting, 55; ayes 25; nays 24; divided 6.

The following table shows the actual vote of deputies in those Dioceses in which a demand was made that the vote be polled in order to show that the vote, whether aye or nay, cast on behalf of the Diocese, was not the unanimous sentiment of the delegation. In the table the first word after the name of the Diocese shows how the diocesan vote was cast, after which will be discovered the actual vote of the deputies. In Dioceses in which the individual vote was not polled, the presumption is generally safe that the vote was unanimous; at least, the minority, if there was one, was not sufficiently interested to set himself right in the tabulated record of the vote.

VOTE OF THE CLERICAL ORDER.

Alabama, divided. Rev. Dr. Brewster and Rev. Mr. Glass, *aye*; Rev. Dr. Beard and Rev. Mr. McQueen, *nay*.

Central New York, *nay*. Rev. Mr. Arthur, *aye*; Rev. Drs. Brainard and Bellinger and Rev. Mr. Coddington, *nay*.

Connecticut, *nay*. Rev. Dr. Morgan, *aye*; Rev. Drs. Seymour and Harriman and Rev. Mr. Raftery, *nay*.

Dallas, divided. Rev. Messrs. Ramage and Miller, *aye*; Rev. Messrs. Sheerin and Wickens, *nay*.

East Carolina, *aye*. Rev. Dr. Carmichael and Rev. Messrs. Harding and Skinner, *aye*; Rev. Dr. Drane, *nay*.

Easton, *aye*. Rev. Messrs. Rich, Adkins, and Gantt, *aye*; Rev. Mr. Beaven, *nay*.

Florida, divided. Rev. Drs. Shields and Carter, *aye*; Rev. Messrs. Whaley and Ward, *nay*.

Georgia, *aye*. Rev. Messrs. Knight and Beatty, *aye*; Rev. Dr. Williams, *nay*.

Indianapolis, aye. Rev. Messrs. Brown, Stanley, and Grannis, aye; Rev. Mr. Sulger, nay.

Iowa, aye. Rev. Dr. Cathell and Rev. Messrs. Sage and Frost, aye; Rev. Mr. Remington, nay.

Kansas, nay. Rev. Mr. Kaye, aye; Rev. Messrs. Ritchey and Baxter, nay.

Kentucky, divided. Rev. Drs. Minnigerode and Craik, aye; Rev. Drs. Mason and Estill, nay.

Los Angeles, aye. Rev. Messrs. Browne and Moore and Rev. Dr. Trew, aye; Rev. Dr. Wilkins, nay.

Maine, aye. Rev. Messrs. Degen, Nicholson, and Green, aye; Rev. Mr. Plant, nay.

Marquette, divided. Rev. Messrs. Curzon and Atwell, aye; Rev. Messrs. Ten Broeck and McCracken, nay.

Maryland, divided. Rev. Drs. Eccleston and Hodges, aye; Rev. Mr. Niver and Rev. Dr. Dame, nay.

Massachusetts, nay. Rev. Dr. Hutchins, aye; Rev. Drs. Hodges and Nash, nay.

New Jersey, aye. Rev. Drs. Baker, Jones, and Oberly, aye; Rev. Dr. Grazebrook, nay.

North Carolina, aye. Rev. Drs. Murdock and Pittenger and Rev. Mr. Ingle, aye; Rev. Dr. Marshall, nay.

Ohio, nay. Rev. Mr. Worthington, aye; Rev. Drs. Jones and Williams and Rev. Mr. Frazer, nay.

Oregon, divided. Rev. Messrs. Short and Simpson, aye; Rev. Drs. Morrison and Van Waters, nay.

Pittsburgh, nay. Rev. Mr. Taylor, aye; Rev. Dr. McIlvaine and Rev. Mr. Bragdon, nay.

Rhode Island, aye. Rev. Drs. Bassett, Porter, and Fiske, aye; Rev. Mr. Rousmaniere, nay.

Tennessee, divided. Rev. Drs. Ringgold and Davenport, aye; Rev. Dr. Reese and Rev. Mr. Rodriguez, nay.

Washington, aye. Rev. Dr. Harding and Rev. Messrs. Johns and Williams, aye; Rev. Dr. McKim, nay.

West Texas, nay. Rev. Mr. Barber, aye; Rev. Messrs. Richardson, Gauden, and Carnahan, nay.

Western Massachusetts, nay. Rev. Mr. Davies, aye; Rev. Dr. Lawrence and Rev. Messrs. Brooks and Arrowsmith, nay.

Western Michigan, nay. Rev. Mr. Peters, aye; Rev. Dr. McCormick and Rev. Messrs. Lucas and Gairdner, nay.

Western New York, nay. Rev. Mr. Faber, aye; Rev. Drs. Washburn, Register, and Converse, nay.

The following, in the clerical order, voted *aye* without polling individual votes: Albany, Central Pennsylvania, Chicago, Colorado, Delaware, Fond du Lac, Michigan City, Milwaukee, Mississippi, Nebraska, Newark, New Hampshire, Pennsylvania, Quincy, South Carolina, Springfield, Vermont, West Missouri.

The following voted *nay* without polling individual votes: Arkansas, California, Lexington, Long Island, Louisiana, Missouri, Montana, New York, Southern Virginia, Virginia, West Virginia.

The following were *divided* without polling individual votes: Michigan, Southern Ohio.

VOTE IN THE LAY ORDER.

Alabama, aye. Messrs. Fitts and Screws, aye; Mr. Johnston, nay.

Albany, divided. Messrs. Keese and Mann, aye; Messrs. Trask and Hasbrouck, nay.

Central New York, nay. Mr. Andrews, aye; Messrs. Shaw and Watson, nay.

Colorado, divided. Mr. Parker, aye; Mr. Ellis, nay.

Connecticut, nay. Mr. Mansfield, aye; Messrs. Greene, Seymour, and Jackson, nay.

East Carolina, nay. Mr. Calder, aye; Messrs. Lamb, Huske, and Shepard, nay.

Florida, nay. Mr. Fairbanks, aye; Messrs. Hampton, Knight, and Corry, nay.

Georgia, nay. Mr. White, aye; Messrs. Miller, Harrison, and Cunningham, nay.

Indianapolis, nay. Mr. Brooks, aye; Messrs. Pratt and Stotsenburg, nay.

Iowa, aye. Messrs. Henry, Lockwood, and Place, aye; Mr. Mahan, nay.

Maryland, nay. Mr. Jones, aye; Messrs. Packard and Randall, nay.

Massachusetts, divided. Messrs. Sowdon and Saunders, aye; Messrs. Paine and Amory, nay.

Minnesota, aye. Messrs. Horton and Theopold, aye; Mr. Dunlop, nay.

Nebraska, aye. Messrs. Ringwalt, Barker, and Yates, aye; Mr. Woolworth, nay.

New York, divided. Mr. Stetson, aye; Mr. Cutting, nay.

North Carolina, nay. Mr. London, aye; Messrs. Battle, Wilkes, and Buxton, nay.

Southern Ohio, nay. Mr. Stewart, aye; Messrs. Short, Conner, and Wood, nay.

Tennessee, divided. Mr. Castner, aye; Mr. Wiggins, nay.

Vermont, aye. Messrs. Briggs and Gibson, aye; Mr. Wells, nay.

Virginia, aye. Messrs. Bryan and Wilmer, aye; Mr. Mayo, nay.

Washington, divided. Messrs. Stanley and Taylor, aye; Messrs. Browne and Singleton, nay.

West Missouri, aye. Mr. Ashley, aye.

Western Massachusetts, aye. Messrs. Davis and Inches, aye; Mr. Washburn, nay.

The following voted *aye* without polling the vote: Central Pennsylvania, Chicago, Delaware, Easton, Fond du Lac, Michigan, Milwaukee, Newark, New Hampshire, New Jersey, Pennsylvania, Pittsburgh, Quincy, Rhode Island, South Carolina, Springfield, Western New York.

The following voted *nay* without polling the vote: Arkansas, California, Dallas, Kansas, Kentucky, Lexington, Long Island, Los Angeles, Louisiana, Maine, Missouri, Ohio, Southern Virginia, West Virginia, Western Michigan.

VARIOUS APPOINTMENTS UNDER AUTHORITY OF GENERAL CONVENTION.

COURTS OF REVIEW FOR THE TRIAL OF A PRESBYTER.

First Department.—The Bishop of Vermont; The Rev. Drs. Arthur Lawrence (Western Mass.), S. O. Seymour (Conn.), D. C. Roberts (N. H.); Messrs. J. H. Stiness (R. I.), C. G. Saunders (Mass.), R. H. Gardiner (Maine).

Second Department.—The Bishop of New Jersey; the Rev. Drs. W. R. Huntington (N. Y.), R. F. Alsop (L. I.), A. B. Baker (N. J.); Messrs. Charles Andrews (C. N. Y.), Frederick Adams (Newark), M. T. Hun (Albany).

Third Department.—The Bishop of Pennsylvania; the Rev. Drs. H. L. Jones (Cent. Pa.), S. Scollay Moore (W.Va.), Rev. P. P. Phillips (Va.); Messrs. I. T. Jones (Md.), G. C. Burgwin (Pittsburgh), W. W. Old (So. Va.).

Fourth Department.—The Bishop of Tennessee; the Rev. Drs. Rev. F. P. Davenport (Tenn.), F. J. Murdock (N. C.), J. K. Mason (Ky.); Messrs. J. T. Shelby (Lex.), F. H. Miller (Ga.), T. W. Bacot (S. C.).

Fifth Department.—The Bishop of Southern Ohio; the Rev. Dr. C. E. Woodcock (Mich.), Rev. B. Talbot Rogers (Fond du Lac), Rev. F. H. Nelson (So. Ohio); Messrs. D. B. Lyman (Chicago), M. F. Gilbert (Springfield), U. L. Marvin (Ohio).

Sixth Department.—The Bishop of South Dakota; the Rev. Dr. A. W. Ryan (Duluth), Rev. E. S. Hinks (Boise), Rev. C. H. Marshall (Colo.); Messrs. J. M. Woolworth (Neb.), W. H. Lightner (Minn.), G. F. Henry (Iowa).

Seventh Department.—The Bishop of Dallas; the Rev. Messrs. C. B. Crawford (Kans.), Robert Talbot (Kans. City), Wallace Carnahan (West Texas); Messrs. F. J. McMaster (Missouri), J. T. Hicks (Ark.), James McConnell (La.).

Eighth Department.—The Bishop of California; the Rev. Dr. W. L. Bull (Spokane), Rev. A. G. L. Trew (Los Angeles), Rev. J. P. D. Llywd (Olympia); Messrs. A. N. Drown (Calif.), S. H. Williams (Oregon), N. P. Chipman (Sacramento).

COURT FOR TRIAL OF A BISHOP—FIRST INSTANCE.

For three years.—The Bishops of Maryland, Georgia, and Newark.

For six years.—The Bishops of West Virginia, Ohio, and Duluth.

For nine years.—The Bishops of Minnesota, Olympia, and Coadjutor of New York.

COURT OF REVIEW FOR TRIAL OF A BISHOP.

For three years.—The Bishops of Albany, Louisiana, and Massachusetts.

For six years.—The Bishops of Montana, Pittsburgh, and Milwaukee.

For nine years.—The Bishops of Los Angeles, North Carolina, and Connecticut.

The joint commission appointed to further work among seamen follows: The Bishops of New York, California, and Massachusetts; the Rev. Messrs. J. B. Harding (Pa.), A. J. Evans (Calif.), and A. R. Mansfield (N. Y.), and Messrs. W. W. Frazier (Pa.), Wilhelmus Mynderse (L. I.), and B. Preston Clarke (Mass.).

The joint committee to report to the next General Convention on the expediency of electing a Presiding Bishop, is: The Bishops of Pennsylvania, Southern Ohio, and California; the Rev. Drs. T. J. Beard (Ala.), Alexander Mann (Newark), the Rev. G. Y. Bliss (Vt.), and Messrs. R. H. Battle (N. C.), G. F. Henry (Iowa), and A. N. Drown (Calif.).

The joint committee on Suffragan Bishops, to report to the next Convention, consists of the Bishops of North Carolina, Vermont, Virginia, Minnesota, and Coadjutor of New York; the Rev. Drs. Davenport (Tenn.), Parks (N. Y.), Pittinger (N. C.), the Rev. Messrs. Purves (Minn.) and Parsons (Calif.), and Messrs. Fairbanks (Fla.), McMaster (Mo.), Miller (Ga.), and McConnell (La.).

The Bishops of Vermont and Duluth were appointed to edit the canons and certify to changes.

The following joint committee was appointed to consider the possibilities of the permanent diaconate, and report in 1907: The Bishops of Pittsburgh, Indianapolis, and Michigan City; the Rev. Drs. G. McC. Fiske (R. I.), A. A. Morrison (Ore.), the Rev. C. C.

Rollit (Minn.), and Messrs. H. C. White (Ga.), C. S. Gadsden (S. C.), and A. S. Browne (Wash.).

The joint committee on work among colored people has the Bishops of Louisiana, Tennessee, North Carolina, Rhode Island, and Newark. The Rev. Dr. W. R. Huntington (N. Y.), and Mr. George Foster Peabody (L. I.) have been named to fill vacancies on the same committee.

The following trustees of the Clergy Relief Fund have been named: The Bishops of Pennsylvania and Connecticut, the Rev. Drs. Morgan Dix (N. Y.) and Reese F. Alsop (L. I.), and Messrs. Elihu Chauncey (N. Y.), George C. Thomas and G. W. Pepper (Pennsylvania).

To fill a vacancy on the committee to nominate a Board of Missions, Mr. W. A. Robinson (Ky.) has been named, and on the same committee the Rev. Dr. J. H. Eccleston replaces the Rev. Dr. J. R. Winchester of Missouri.

A vacancy on the committee on Ecclesiastical Relations has been filled by Mr. W. A. M. Van Bokkelen of California.

The Bishops of West Virginia and New Mexico and Arizona, the Rev. Drs. Morrison (Ore.) and Clappett (Calif.), and Messrs. Bacot (S. C.) and Gardner (R. I.), were a committee named to prepare resolutions of appreciation of the work of the Woman's Auxiliary and the Sunday School Auxiliary.

The joint committee on separate structures for divine service at army posts consists of the Bishop of Washington, the Bishop Coadjutor of Pennsylvania, the Rev. Messrs. Lee (Lex.) and Hooker (Montana), and Messrs. Singleton (Wash.) and Lambertson (C. Pa.).

House of Deputies members of the committee for the promotion of Christianity among the Jews are the Rev. Drs. Carey (Albany), Fiske (R. I.), Dean Hart (Colo.), and Messrs. Butler (C. Pa.), Jennings (R. I.), and Mansfield (Conn.).

The members of the Board of Missions, formerly known as the Board of Managers, were chosen as follows: The Bishops of Albany, Pennsylvania, West Virginia, New Jersey, Pittsburgh, New York, Nebraska, Central Pennsylvania, Washington, Rhode Island, Massachusetts, Indianapolis, Long Island, Newark, and the Coadjutor of New York; the Rev. J. Houston Eccleston, D.D., Rev. Wm. R. Huntington, D.D., D.C.L., Rev. Wm. H. Vibbert, D.D., Rev. Henry Anstice, D.D., Rev. Reese F. Alsop, D.D., Rev. James DeWolf Perry, D.D., Rev. Ernest M. Stires, D.D., Rev. J. Lewis Parks, D.D., Rev. Chas. D. Williams, D.D., Rev. Alex. Mann, D.D., Rev. Theodore Sedgwick, Rev. L. K. Storrs, D.D., Rev. George Brinley Morgan, D.D., Rev. Charles H. Smith, D.D.; Messrs. Wm. G. Low, Julien T. Davies, Alfred Mills, Elihu Chauncey, Arthur Ryerson, George C. Thomas, James Goodwin, Burton Mansfield, Capt. Alfred T. Mahan, Messrs. Rathbone Gardner, Wm. R. Butler, George Gordon King, Henry Lewis Morris, George Wharton Pepper, Robert C. Pruyne.

THE REV. FRANCIS M. TAITT.

THE Rev. Francis Marion Taitt, rector of St. Paul's Church, Chester, Pa., and Dean of the Convocation of Chester, who has been elected Assistant Bishop for the Missionary District of South Dakota, was born in Burlington, N. J., in 1844. It will be remembered that in this town is the historic St. Mary's Church, built in 1702, and the Bishops of New Jersey used to live near by. Mr. Taitt was educated in the public schools of Philadelphia and received the degree of M.A. from the Central High School of Philadelphia in 1885. He was made a deacon by the Right Rev. William Bacon Stevens, D.D., LL.D., in 1883 and advanced to the priesthood in 1886 by the Right Rev. John Scarborough, D.D., Bishop of New Jersey. He became an assistant at old St. Peter's Church, Philadelphia, in 1883, rector of Trinity Church, Southwark, in 1887, and was called to St. Paul's Church, Chester, Pa., in 1893. During his ministry in Chester he has built a magnificent church, the cornerstone of which was brought from Mars Hill, where St. Paul preached. His ministry has been greatly blessed, because he has not spared himself but has ministered to all sorts of people. He is unmarried and resides with his mother in the rectory.

ALL THAT a person knows, he has in some way learned; but no person knows all that he has learned. In this instance, as in many another, a proposition and its converse are not alike true. John Locke says, "Men of much reading are generally *learned*, but may be little *knowing*." Many a scholar who has learned every word of a lesson knows little or nothing of that lesson. Hence the great value of careful explanation.—*Selected*.

IS THERE nobody who will praise you generously when you do well? Nobody that will lend you a hand now while you want it? Or must they all wait until you have made yourself a name among strangers, and then all at once find out that you have something in you.—*Oliver Wendell Holmes*.

THE CHURCH MISSIONARY SOCIETY is about to build and equip, at Khartum in the Sudan, a Girl's School which will be a worthy memorial of General Gordon.

Literary

Religious.

The Gospel and the Church. By Alfred Loisy. Translated by Christopher Home. New York: Charles Scribner's Sons, 1904. Price, \$1.00 net.

Loisy has become widely known of late years as a liberal theologian of the Roman obedience, whose position in biblical criticism has been the cause of much anxiety at the Papal curia.

This volume is written in reply to Harnack's *Essence of Christianity*. Harnack reduced the essence of Christianity as found in the Gospels to the one article of faith in God the Father, as revealed by Jesus Christ; and arguing from this premise, passed adverse judgment upon the evolution of Catholic Christianity, the Papal system, its dogmas and worship.

Loisy first endeavors to show that Harnack has not taken the teachings of the Gospels as they have come down to us, but has made his own idea of Christianity everything. He points out that the essence of Christianity must include all that Christ emphasized; and also that Harnack has fallen into the specious fallacy of confining the essence of Christianity to what is peculiar and distinctive. This is as if one should treat monotheism as a non-essential feature of Christianity because it is also found in Judaism and Mohammedanism.

Loisy proceeds to point out Gospel elements which Harnack excludes. In doing this he does not hesitate to handle the Gospels with considerable freedom, and treats them as containing elements which are the result of development in the Church—not included in the original teaching of Christ.

The last half of the volume is devoted to showing that the Roman Church, and its dogmas and worship, are legitimate developments of the seed sown by Christ. Here appears Loisy's characteristic attitude as a historical critic toward the Church of Rome—his apology, so to speak, for accepting the Papal system, in spite of its divergence from primitive ideas.

He says shortly in one place, "Jesus foretold the kingdom, and it was the Church that came." The kingdom is likened by Christ to a mustard seed that grows until it becomes a tree, quite different in appearance and more elaborate in function than what was planted. It is a thorough-going theory of development that Loisy applies.

The test of developments which he seems to regard as sufficient for their vindication is their necessity for the continuance and growth of the kingdom of God on earth. This is a difficult test to apply, especially to contemporary developments, and it will inevitably be applied with different results by different investigators. In Loisy's book it tends to become the principle that whatever Christianity becomes is right.

Another test also is made use of, but less prominently. He says: "The truly evangelical part of Christianity to-day, is not that which has never changed, for, in a sense, all has changed and has never ceased to change, but that which in spite of all external changes proceeds from the impulse given by Christ, and is inspired by His Spirit, serves the same ideal and the same hope." That is, a development is legitimate when it preserves the original ideal and is the result of the original impulse given by Christ. If the essence of the Gospel, he urges, is preserved in the Papal system of polity, dogma, and worship, we are not to feel disturbed if some of the practices involved are transitional, and are controlled by the limitations of believers rather than intrinsically excellent. Even Mariolatry, he pleads, does not subvert the Gospel; but, in ways no doubt subject to criticism but necessary under the circumstances, carries into effect the mediatorship of Christ.

The difficulty with all this is two-fold. It leaves private judgment as the ultimate authority (*sic*) in testing developments; and it makes everything transitory—hierarchy, dogma, and worship. On his hypothesis the papal system was not of Divine appointment but is a development due to human conditions—necessary in his judgment, but liable to further developments. Who can predict the form of such developments? May they not take an Anglican direction—toward a less absolute papacy, consistent with Anglican claims? If so, and modern conditions force on such changes, could Loisy refuse his acceptance of the new developments? Such a position is gall and wormwood to the consistent Vaticanist, who regards his position as both primitive and final.

But we would not be understood as welcoming Loisy as a safe guide. He is at bottom a keen and subtle rationalist. If at times he seems to strike powerful blows against the Papal theory, he is none the less the promoter of individualism, and the foe of legitimate authority. Authority in the Church must rest ultimately on Divine appointment, and must be for all times and conditions, exclusively spiritual though it be, or it must go under.

FRANCIS J. HALL.

The Little Book of Life after Death. By Gustav Theodor Fechner. Translated from the German by Mary G. Wadsworth. With an Introduction by Wm. James. Boston: Little, Brown & Co., 1904.

Professor James explains the philosophy which lies back of this little work—the view that the entire material universe is inwardly alive and consciously animated. Matter is but a form in which inner experiences may appear to one another when they affect each other from outside. We grow upon the earth as leaves do on a tree, and our consciousness arises out of the whole earth-consciousness. God is the totalized consciousness of the whole universe. This philosophy, Professor James says, “promises to become scientifically fashionable” in Germany.

Coming to Fechner's position in this work, man, it is asserted, lives three times on earth, the first two lives being preparatory and each having organs that are outgrown and dispensed with in the next stage. The first stage is pre-natal, in the womb; the second from birth to death; the third a life “merged with that of other souls into the higher life of the Supreme Spirit,” in which the reality of ultimate things is discerned.

The departed continue where we are, living, acting, and fructifying in us. Souls live in or into each other as wavelets intersect on the water, without confusion.

There is, of course, no resurrection of the flesh, and the whole theory, affirmed without argument, is the baseless fabric of a dream.

F. J. H.

Words of Koheleth. By John F. Genung. Boston: Houghton, Mifflin & Co. Price, \$1.25 net.

The book designated as above, is more commonly entitled “Ecclesiastes or the Preacher.” Itself initially a work of reaction and stricture, its critical strain, its negative element, lies on the surface; so salient that popular sentiment draws its allusions and points its morals from it. At the old sage's opening note of vanity and disillusion, men, it would seem, have stopped short, and have been too shallow and heedless perhaps to go on to his solution. The very idea that there is anything positive and constructive about the book must needs, if asserted, accept a main burden of proof. And yet this constructive strain, this positive tonic uplift, is the controlling and surviving element.” Thus writes Professor Genung.

The volume falls into two main divisions. In the first are discussed the history of the Book, the theories regarding its authorship and interpretation, and the place it holds among the famous literary discussions of the nature of human life. In the second division, there is a new and fresh translation of the great Preacher's words. The added notes are very penetrating and show how positive and affirmative was the endeavor of Koheleth, son of David, King of Jerusalem, and how he aimed at rearing a firm and hopeful structure amidst the ruins of a baffling world. In the notes are many references to Scripture and to a wide range of other literature, which adds much charm and literary interest. Bible students and readers will find this a helpful volume and the ordinary reader will not fail to find much to charm and interest on its mere literary side.

Through Science to Faith. By Newman Smyth. New York: Charles Scribner's Sons. Price, \$1.25 net.

This volume is a reprint of Dr. Smyth's lectures given before the Lowell Institute in 1900 and 1901 and first published in book form early in 1902. It is hardly necessary to enter again on a detailed criticism of its contents and we will therefore content ourselves with laying before our readers a very brief summary of the author's leading arguments.

The whole creation seen and unseen manifests a unity and there are no essential or fundamental gaps in nature, notwithstanding some apparent superficial breaks. There are clear signs of definite and immanent direction in the course of nature, and through the process of evolution, the presence and action of mind is recognizable. We are able, further, to trace the law of increasing vital values and their moral correlates: the gradual rise of the individual, culminating in the supreme worth of man's personal life with its ever-abiding value. We may read, too, the prophetic forecast in the present incompleteness, of a complete realization of the fulness of life to be ours in a higher order of existence.

It would seem almost superfluous to commend Dr. Smyth's works, but we may be allowed to direct our reader's attention to this able volume, which treats of the consonance existing between Faith and Physical Science, and which further makes plain the fact that Natural Science when read and interpreted aright, does not lead away from, but is rather a means of leading man to, Supernatural Science; that is, to the facts of faith.

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

This peculiar title means that the sermons are set up in pica type for lay-reading. The sermons are seven parochial ones composed by the Rev. E. W. Babcock, rector of Holy Cross Church, Troy, New York. The author wishes attention called rather to the clear printing and wide inner margins, so that the sermons may be easily read than to the matter. These characteristics are good; but they would be useless without the excellence of matter, which, also, is a characteristic of the book. The sermons will be useful for lay-reading.

Lyman Beecher. By Edward F. Hayward.

Henry Ward Beecher, As His Friends Saw Him. Boston: The Pilgrim Press.

These two little books, relating to a father and son who were distinguished preachers of the Protestant religion, are useful contributions to current literature. The life of Lyman Beecher is told consecutively by Mr. Hayward in an interesting manner. The book about his distinguished son is made up of short sketches by different friends and admirers. There are also copies of a good many pictures of Henry Ward Beecher at different ages. Both little brochures are interesting and well worth reading.

When the King Came. Stories from the Four Gospels. By George Hodges. New York: Houghton, Mifflin & Co.

The Dean of the Cambridge Episcopal Theological School has certainly arranged the Gospel Story in a very attractive form for children. He says that he has told the stories to his own children for some years and that is an excellent test of their practical usefulness. We regret that he should put in controverted matter in such a book, especially in ascribing “a house full” of children to the Blessed Virgin Mary, when almost all Christendom believes her to be Ever-Virgin. But persons who do not believe these recent theories may easily omit the objectional features in reading the book to children, and we are sure they will get a clear and definite idea of our Lord's life. There is a great charm in the simple style, colloquial but not irreverent, which will make the book attractive to children.

IT IS ANNOUNCED that the elaborate and magnificently printed *King Edward VII. Book of Common Prayer* will be brought out in this country in the autumn by M. Walter Dunne of 135 Fifth Ave., New York, in connection with the English publishers, Messrs. Eyre & Spottiswoode. This is the sumptuous volume issued under the direction of the (English) Guild of Handicraft, adorned with handsome woodcuts, and sold at one hundred dollars per copy. It is said that the late Dr. Mandell Creighton, Bishop of London, took a warm interest in the publication, and that it was at his suggestion that the American variations in the Prayer Book are printed in an appendix to the volume. The edition was limited to four hundred copies, of which the first was presented to King Edward VII. Ten copies were presented by Mr. J. Pierpont Morgan to as many American Bishops and others.

Miscellaneous.

THE SERIES of the Centenary Edition of Emerson's Works is completed with the publication of the two remaining volumes, numbered respectively VIII. and IX., the titles of which are *Letters and Social Aims* and *Poems by Ralph Waldo Emerson*. The second of these is, of course, much better known to the reading public in general than is the first, and in it we have an edition of Mr. Emerson's poems which appears to be exceptionally well arranged. Some poems and fragments have been added to the former contents of the Riverside Edition, which was formerly the standard, and none of the poems therein contained have been omitted. In both these volumes, as in those which preceded them, the notes present a helpful commentary wherever the author was obscure or where there are references that might not be quickly understood.

MESSRS. THOMAS Y. CROWELL & CO. have added to their What Is Worth While Series four new volumes, being respectively *The Inner Life*, by J. R. Miller, D.D.; *The Lost Art of Reading*, by W. Robertson Nicoll, LL.D.; *How to Bring Up Our Boys*, by S. A. Nicoll; and *Bethink Yourselves!* by Lyof N. Tolstoi, translated by V. Tchertkoff and I. M. Like other volumes of the series, each of these is attractively bound in white leatherette, with title stamped in gold and colors. These new volumes are quite worth their place with the older volumes of the series, and in their dainty dress will be found attractive to many readers. The price of each is 35 cts.

THERE HAS lately been published from the press of Messrs. Ginn & Co., Boston, the volume by John Fiske entitled *How the United States Became a Nation*. One does not need at this late date to speak of Mr. Fiske's historical work in other language than merely to recall the front rank to which it has long since attained. The present volume is fully illustrated and has a photogravure frontispiece of Thomas Jefferson. The price is \$1.25.

A “SOUVENIR ALBUM” of the Cream City is *Pictorial Milwaukee*. Photographic Views of Important Public Buildings, Club Houses, Halls, Educational Institutes, Residences, Parks, Monuments, etc., Displaying the Architectural and Scenic Beauties of the Metropolis of the State of Wisconsin. (Milwaukee, Wis.: Published by C. N. Caspar Company, 431 East Water St.) Those who know Milwaukee or who have had the pleasure of seeing something of this attractive city, will in many instances be glad to have this souvenir booklet, showing so considerable a number of the buildings and other sights of the city.

The Family Fireside

AN INVOCATION.

O, souls who have journeyed the deep,
Safe to the fair, promised land,
Guide us upon the rough seas,
Point where the treach'rous rocks stand.

Touched by the memories of earth,
Speak from your blessed abode,
Solace our spirits with hope,
Lighten our hearts of their load.

Souls of the good and the great,
Teach us the wisdom ye knew;
Souls of the strong and the brave,
Help us be fearless and true.

We who must finish our course,
Marshal us on to our goal;
Strengthen our wavering ranks,
Comfort, admonish, control.

Out of the mystery of death,
Out of the vastness of time,
Let your far bugle-call roll,
Give us your message sublime;

Kindle your torches anew,
Ye who have fought the good fight,
Ye who have conquered the foe,
Lead us to victory and light.

FELIX CONNOP.

JOHN MARSHALL'S VEXATIONS.

By ROLAND RINGWALT.

A BOY, especially if he be an imaginative boy, likes to think of heroes as men who despised the day of small things. He reads of their victory or their martyrdom, their banquet halls or their dungeon cells, but he does not think of them as men who passed through the minor annoyances incident to daily life. Even among grown persons, there are probably twenty who know that Sir Walter Scott was burdened with enormous debts for one who knows that he dictated chapter after chapter while suffering from cramp in his stomach. The average reader knows that Farragut braved the torpedoes in Mobile Bay, but Farragut's experiences with drunken subordinates and his quarrels with officers of higher rank are forgotten.

If we were to lose our own identity and had to be a great Revolutionary character, many of us would like to be John Marshall. Without winning military fame, Marshall saw enough of the Revolutionary army to make himself a soldier, and to enjoy military companionships for the rest of his life. Without the training of a university, he was at home in the masters of English, and could write and speak with a dignity befitting his high office. He was not a veteran legislator or a veteran ambassador, but he made himself respected among the law-makers, and his foreign service raised instead of lowered his reputation. He had the daily satisfaction of knowing that he possessed the esteem of George Washington, and that George Washington had been his father's friend. In the bitter factional strife which wrecked the Federalist party, John Marshall was the friend of Alexander Hamilton and yet retained the confidence of John Adams. For a generation he was the most powerful man in the United States. Although Federalism was a beaten, hopelessly beaten party; although Jefferson, Madison, Monroe, and Jackson swept into office on swelling tides of success, the Supreme Court could and did hold back irate Congresses. Other men have won popular triumphs by victories in the field or by eloquence on the hustings, but no American has surpassed Marshall in steady and long continued intellectual vigor. Even in the fierce warfare of parties, he received far less abuse than many of his contemporaries, and in his declining years he was honored as a sage.

A few anecdotes of Marshall have been re-told many times, and the best known is the story of his fortitude under a surgical operation. But the present generation does not know his literary vexations, and it is well that they have been recorded by one of the most scholarly members of the old bar which still retained the traces of Marshall's influence. Marshall's life, as

written by Henry Flanders, is one of those delightful books which one is proud to have read. The rustle of the ermine is about it, and one can imagine that in his dreams Mr. Flanders submits his arguments before Judge Marshall. With a delicate touch, yet a frank admission of the facts, Mr. Flanders shows how John Marshall fared when he swam in the tempting waves of printers' ink.

The success of Weems is a melancholy proof that many of our ancestors could swallow very cheap and poor biographies. Even to-day a glance at the biographies which are prepared on the Jonah's gourd principle, will show that a model Chief Justice may not write a life which will attract those who only read for amusement. Judge Washington assumed that a life of George Washington by John Marshall would have thirty thousand subscribers, and while Marshall was not a man to boast he probably anticipated a large sale. In a short time there were difficulties about the cost of publication, and soon Dame Rumor whispered that the book would be a Federalist campaign document. Weems was an agent for the forthcoming book, and found it difficult to secure subscribers, whereon he advised the publisher to drop a cautionary hint to Marshall not to show his Federalism too plainly. Less than eight thousand subscriptions were obtained.

We can scarcely imagine Marshall taking advice from Weems; but he had to bear more than this. The subscribers complained of delays in publication, and Marshall had to turn from his cases to consult authorities. He could not get his proof sheets, and what that means, every man who ever wrote for a newspaper can tell. Concerning the impression produced by the first volume, let Mr. Flanders speak: "Neither in matter nor manner did it meet the public expectations. It contained nothing new, and the style was not more attractive than the annals and histories from which it was compiled. The critics exposed its infelicities of expression, and everybody pronounced it dull. It certainly, for a time, detracted from Marshall's reputation for ability. Nevertheless there are passages in that volume which indicate talents for historical composition of no common order."

When Mr. Flanders has to say "Nevertheless," we know that he has sworn by Justinian, by Coke, by Mansfield, by Blackstone, and by Kent, that he will not damn the book with faint praise. Nevertheless we may be sure that Marshall suffered a great deal of annoyance over the first volume, and Mr. Flanders tells us that he "felt very keenly the strictures of the press." Out came another volume, and still the hapless author had not seen the proof sheets. Marshall wrote to the publisher: "Perhaps a free expression of my thoughts respecting the inaccuracies of the present edition may add to the current which seems to set against it, and may, therefore, be for the present indiscreet." This allows the reader to suppose that Marshall was in an agony of rage and disappointment. He hoped that there would be a revised and improved edition, but the demand was not large enough to warrant the issue. Many years later, Marshall published a condensed life of Washington, and in this book he replies to the attacks of Mr. Jefferson.

Every man who has written for the press has had his share of annoyances. He wrote something in haste, and did not see his proof. An error in date, in fact, or in grammar glares at him from the printed column. Lines are transposed, proper names are twisted, and trials without number weigh down the soul. Gray fretted over such things until he wished that his bones were in a country churchyard. Happy whom none of these befall. But great John Marshall knew them all.

After carefully reading Marshall's experience, as Mr. Flanders tells it, one is not surprised at the fortitude displayed under the surgeon's knife. The sufferings over the life of Washington taught Marshall to endure the lancet without a groan.

The following quotation is from a touching unfinished sermon of Dr. Dale that was found upon his desk the day after his death: "Unworldliness does not consist in the most rigid and conscientious observance of any external rules of conduct, but in the spirit and temper and in the habit of living created by the vision of God, by constant fellowship with Him, by a personal and vivid experience of the greatness of the Christian Redemption, by the settled purpose to do the will of God always, in all things, at all costs, and by the power of the great hope, with full assurance that after our mortal years are spent there is a larger, fuller, richer life in"—and there the sermon stopped. There seems an aptness and eloquence in what was unwritten. He was evidently looking steadfastly to another and more glorious life hereafter.—*Selected.*

Church Calendar.



- 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. 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 address of the Rev. PETER AUGUST ALMOGIST is changed to 422 8th St., St. Paul, Minn.

THE address of the Rev. J. W. ARESON is changed from Chippewa Falls, Wis., to St. Matthew's Church, Bloomington, Ill., of which parish he is now rector.

THE address of the Rev. JOSEPH BAKER is changed from Cumberland to Church of the Holy Comforter, Rossville, Baltimore Co., Md.

THE address of the Rev. ROBERT BENEDICT of St. Andrew's Church, Minneapolis, is 1306 Fremont Ave. N.

THE Rev. W. HAMILTON BENHAM has resigned the rectorship of St. Luke's Church, St. Albans, Vt. and become curate at the Church of the Holy Apostles, New York.

THE address of the Rev. JAMES T. BOVILL is changed from Crystal Springs to Bolton, Mississippi.

THE address of the Rev. W. W. BRANDER, Chaplain 15th Cav., U. S. A., is Fort Ethan Allen, Vermont.

THE address of the Rev. H. K. BROUSE, M.D., is changed from Waxahachie to 1085 Elm St., Dallas, Texas.

THE address of the Rev. J. INGRAM BRYAN is changed from Stroudsburg to The Rectory, Church of the Advent, 517 York Ave., Philadelphia, Pa.

THE Rev. J. CORNELL of Minneapolis has left for Los Angeles, Calif., which will be his address for some months.

THE Rev. A. E. CORNISH, at the request of his parish, has declined a call to Edisto and John's Island, and will remain in his present charge, St. John's Mission Chapel, Charleston, S. C.

THE address of the Rev. HARRY A. CRESSER is changed from Jacksonville, Fla., to Red Bluff, Calif., where he is rector of St. Peter's Church.

THE Rev. H. W. CRYDENWISE of Susquehanna, Pa., is now rector of the church at Waverly, N. Y.

THE Rev. C. W. DUBOIS, recently of Detroit, has become rector of St. Jude's Church, Fenton, Mich.

THE Rev. Upton H. GIBBS of Healdsburg, Calif., has received a call to St. Peter's Church, La Grande, Ore.

THE Rev. FRANCIS R. GODOLPHIN has resigned Grace Church, Cuero, Texas, and accepted a call to Petoskey, Mich., which will be his address after Nov. 15th.

THE Rev. R. L. HARRIS, associate rector of Grace Church, Avondale, has received a call to St. James' Church, Plqua, Ohio.

THE Rev. ROBERT HOPE has resigned the rectorship of St. Mary's Church, Charlerol, Pa.

THE Rev. F. W. MACCAUD has changed his address from Flandreau, S. D., to Blaine, Washington (Missionary Dist. of Olympia).

THE address of the Rev. H. C. MAYER is No. 71 San Miguel, Havana, Cuba.

THE address of the Rev. GEORGE W. PALMER is changed from Bancroft to Ashland, Neb., where he has charge of St. Stephen's Church.

THE address of the Rev. HALBERT N. PALMER is Nogales, Arizona, where he is in charge of St. Andrew's Church.

THE address of the Rev. G. F. PATTERSON, rector of the Church of the Incarnation, Glenville, Ohio, is 460 N. Doan St., Cleveland, Ohio.

THE Rev. DE WITT L. PELTON Ph.D., senior assistant at St. Thomas' Church, New York, has accepted the rectorship of St. James' Church, Fordham, New York City, where he is now in charge.

BISHOP SEYMOUR having returned from the General Convention to his home, all communications are to be addressed to him at Springfield, Ill.

THE Rev. LA GRANGE SMITH has resigned the rectorship of Christ Church, Pittsford, N. Y., on account of ill health.

THE Rev. W. A. SPARKS of Presque Isle, Maine, has been appointed priest in charge of St. Mark's mission, Leominster, Diocese of Western Massachusetts.

THE address of the Rev. GEORGE BARKER STONE of Baltimore, until June 1, 1905, will be 5 via Solferino, Florence, Italy.

THE address of the Rev. CHAS. WM. TURNER is 1008 Sixth St., Menomone, Wis.,

THE Rev. ANDREW C. WILSON, late of Sausalito, Cal., is now curate at the Church of St. Mary the Virgin, New York.

DIED.

CHASE.—The Rev. FRANCIS CHASE, son of the late Bishop Carlton Chase of New Hampshire, died at the rectory at Scarsdale, N. Y., on October 20th, aged 73 years.

HEGEMAN.—Entered into Life, on Tuesday, October 25th, 1904, at Trinity Memorial Rectory, Binghamton, N. Y., MARY MCCONNELL HEGEMAN, in her 29th year, daughter of Franklin McConnell of Philadelphia, and the late Margaret Burkert, and beloved wife of the Rev. A. Randolph B. Hegeman, rector of Trinity Memorial Church, Binghamton, N. Y.

The funeral was held at Trinity Memorial Church, Binghamton, on Wednesday, October 26th, and the interment at Philadelphia on Thursday, October 27th.

SPRAGUE.—October 18, 1904, at Hartford, Conn., aged 66, ADA STEVENS, widow of Joseph H. SPRAGUE, and daughter of the late John Alexander Stevens of Boston, Mass.

OFFICIAL

DIocese of Southern Virginia.

The Rev. M. P. LOGAN, D.D., Secretary of the Diocese of Southern Virginia, having removed to St. Ann's Church, Nashville, Tenn., all communications intended for the Secretary of the Diocese of Southern Virginia should be addressed to Rev. WILLIAM A. R. GOODWIN, Assistant Secretary, Bruton Church, Williamsburg, Virginia.

WARNING.

KENDALL.—Caution is suggested in dealing with CHARLES B. KENDALL, who is accustomed to give entertainments in various places, ostensibly for Church purposes, and with his associate, STRATTON. Information will be given to those interested by the Rev. W. PARRY-THOMAS, rector of Holy Trinity Church, Greeley, Colo.

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IN A SISTERS' INDUSTRIAL SCHOOL, two young ladies to oversee cooking and sewing. Resident. Salary moderate. Address, stating salary and references, Box 143, Bronxville, New York.

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

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

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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 entrusted 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.

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

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

A. S. LLOYD,

General Secretary.

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

BUREAU OF INFORMATION.

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

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.]

BOOKS WANTED.

By The Young Churchman Company, Milwaukee, Wis.:
Spalding's *Best Mode of Working a Parish*.
Grou's *Self-Consecration* (2 copies).

BOOKS RECEIVED.**DANA ESTES & CO. Boston.**

The Merryweathers. By Laura E. Richards, author of *Captain January*, etc. Illustrated by Julia Ward Richards. Cloth, 12mo. Price, \$1.25.
What Paul Did. By Etheldred Breeze Barry, author of *Little Tong's Mission*, etc. Illustrated by the author. Cloth, thin 12mo. 50 cents.

E. S. GORHAM. New York.

The King Who Was Never Crowned. A Tale of the Fifteenth Century. By Gertrude Hollis, author of *The Son of Aella*, etc. Illustrated by M. S. Stacey. Price, 80 cents.
"England Expects." A Story of the Last Days of Nelson. By Frederick Harrison, author of *1793: A Story of Old Shorcham*, etc. Illustrated by C. Shepperson. Price, \$1.25.
The Ocean Cat's-Paw. The Story of a Strange Cruise. By G. Melville Fenn, author of *Crown and Sceptre*, etc. Illustrated by M. S. Stacey. Price, \$2.00.
How Sandy Learned the Creed. By F. E. Reade, author of *Clary's Confirmation*, etc. Illustrated by J. Nash. Price, 40 cents.
Leaves from a Baby's Log-Book. By Blanche M. Peirse. Illustrated by Blanche Handler. Price, 40 cents.
Is Christianity Miraculous? By the Rev. C. H. Prichard, M.A., late Scholar Magd. Coll., Camb. Price, 80 cents net.
Little Peterkin and His Brother. By E. M. Green. Illustrated by M. S. Stacey. Price, 60 cents.
"The Evidence of Things Not Seen." I. From Nature. II. From Revelation. By J. A. Fleming, D.Sc., F.R.S. Price, 30 cents net.
"Daily Nearer God." Verses for each Day in the Year, selected from the Apocrypha. Also twelve Extracts from the Writings of Bishop Gore, Canon Newbolt and others, containing Counsel and Comfort in Daily Duties and Difficulties. Compiled by Haidee Elliott. Price, 15 cents net.
Richard Bearers; or, Bearing One Another's Burdens. By Rev. Henry Boyden, B.A. Price, 15 cents.
The Two Shipmates. By the late William H. G. Kingston, author of *Ned Garth*, etc. Price, 40 cents.
Nell Garton. By Jessie Challacombe, author of *How the Fire Spread*, etc. Illustrations by Harold Piffard. Price, 80 cents.

The Witches of Westover Combe. A Story of the South Coast. By Edith Cowper, author of *Bessie*, etc. Price, 80 cents.
Harter's Ranch. By F. B. Forester, author of *Lone Star Blockhouse*, etc. Illustrated by Harold Piffard. Price, \$1.00.
The House That Jack Built. Illustrated.

THOMAS Y. CROWELL & CO. New York.

Dames and Daughters of the French Court. By Geraldine Brooks, author of *Dames and Daughters of Colonial Days*. Illustrated. 12mo, gilt top, \$1.50 net. Postage, 15 cts.

THE OLD CORNER BOOK STORE, Inc. Boston.

Latin Hymns in English Verse. With Short Biographical Sketches of Their Authors. By the Rt. Rev. James H. Van Buren, D.D., Missionary Bishop of Puerto Rico. Introduction by Henry P. Wright, Ph.D., LL.D., Professor and Dean in Yale College.

HENRY T. COATES & CO. Philadelphia.

Teddy and Towser. A Story of Early Days in California. By Seward D. Lisle, author of *Up the Forked River*, etc., etc. Illustrated. 12mo. Cloth extra, ornamental side, \$1.00.
An American King. A Story of King Philip's War. By Edward S. Ellis, author of *Deer-foot Series*, etc. Illustrated. 12mo. Cloth. 80 cts. net.

Up the Forked River; or, Adventures in South America. By Seward D. Lisle, author of *Teddy and Towser*, etc. Illustrated. 12mo. Cloth extra, ornamental side, \$1.00.

Switzerland. Picturesque and Descriptive. By Joel Cook, author of *America, Picturesque and Descriptive*, etc. Illustrated.
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CHARLES SCRIBNER'S SONS. New York.

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George Eliot. By Mathilde Blind. New Edition, to which are added a Critical Estimate of George Eliot's Writings and Supplementary Chapters on Her Methods of Work and Her Friends and Home Life. By Frank Waldo, Ph.D., and G. A. Turkington, M.A. With a Bibliography. 12mo. Cloth, \$1.25.

THE BOBBS-MERRILL CO. Indianapolis, Ind.

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From Epicurus to Christ. A Study in the Principles of Personality. By William De Witt Hyde, President of Bowdoin College. Price, \$1.50.

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An Irishman's Story. By Justin McCarthy. Price, \$2.50 net.

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Old English Ballads and Folk Songs. Selected and Edited by William Dallam Armes, Assistant Professor of English Literature, University of California.

Japan. An Attempt at Interpretation. By Lafcadio Hearn, Honorary Member of the Japan Society, London; formerly Lecturer in the Imperial University of Tokyo (1896-1903), and Fourteen years a Resident of Japan.

G. P. PUTNAM'S SONS, New York. (Through A. C. McClurg & Co.)

The Power of Silence. A Study of the Value and Ideals of Inner Life. By Horatio W. Dresser. Price, \$1.35.

RICHARD G. BADGER. Boston.

Poems by Alexander Francis Chamberlain, Ph.D., Assistant Professor of Anthropology, Clark University, Worcester, Massachusetts; Editor of the *Journal of American Folk-Lore*; Member of the American Antiquarian Society; Corresponding Member of O Instituto de Coimbra, etc.; Author of *The Child and Childhood in Folk-Thought*, etc. Price, \$1.50.

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A. WESSELS COMPANY, New York.

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Burnaby's Travels through North America. Reprinted from the Third Edition of 1798. With Introduction and Notes by Rufus Rockwell Wilson. Price, \$2.00 net.

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Babes in Toyland. By Glen MacDonough and Anna Alice Chaplin. With Pictures in Color by Ethel Franklin Betts. 200 pages; 7½ x 9¾ inches. Cloth, \$1.50 net.

A. R. MOWBRAY & CO. Oxford, England.

Simple Words about the Christ Life. By Helena Stuart. With a Preface by the Rev. D. T. W. Elsdale, rector of Little Gransden. Price, 1s., 3d. net.

Just Confirmed. A Simple Explanation of the Office for Holy Communion, for the Use of Young Communicants. By Ellen M. Blunt. Price, 6d.

GEORGE W. JACOBS & CO. Philadelphia.

Organized Labor and Capital. The William L. Bull Lectures for the Year 1904. By the Rev. Washington Gladden, D.D.; Talcott Williams, LL.D.; Rev. George Hodges, D.C.L.; and Rev. Francis G. Peabody, LL.D. Price, \$1.00 net.

CHRISTMAS CARDS.

Florentine Christmas Cards. Six in case. Price, 50 cts. E. S. Gorham, New York.

PAMPHLETS.

The School of Journalism in Columbia University. The Power of Public Opinion. By Joseph Pulitzer. Published by Columbia University in the City of New York. Morningside Heights, New York, N. Y.

Report of the Meetings in Defence of the Athanasian Creed, which were held in St. James' Hall and in the Hanover Square Rooms on January 31st, 1873. New Edition. Edited, with a Preface, by Edgar C. S. Gibson, D.D., Vicar of Leeds and Prebendary of Wells, Chaplain in Ordinary to the King. New York: Longmans, Green & Co. 1904.

Report of the Committees on Christian Educa-

tion in Joint Session to the General Convention Held in Boston 1904. Printed for the Committees.

THE YOUTH'S COMPANION IN 1905.

It is impossible even to summarize in a single paragraph the many and varied attractions which *The Youth's Companion* announces for the coming year.

A series of articles planned to interest especially the forty-five millions of Americans who look directly to the soil for their subsistence will treat of "New Fields for Young Farmers," "The Sanitation of the Farm," "The Future of American Cotton," "How Women Make Money on the Farm," etc.

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The new subscriber who sends \$1.75 now for a year's subscription to *The Companion* receives free all the issues of *The Companion* for the remaining weeks of 1904, also *The Companion* "Carnations" Calendar for 1905, lithographed in twelve colors and gold.

THE YOUTH'S COMPANION,
144 Berkeley Street, BOSTON, MASS.

The Church at Work

CENTRAL PENNSYLVANIA.

ESHELBERT TALBOT, D.D., LL.D., Bishop.

Diocesan Notes.

THE ARCHDEACONRY of Scranton met October 24 and 25 at Milford (Rev. E. J. Perot, rector) and also on the 26th at Dingman's Ferry. The Rev. F. P. Harrington spoke about "Difficulties in Church Work in a Country Parish," and the Rev. J. P. Ware on "Its Opportunities." There was a conference on mission work in Japan and foreign lands, questions answered by the Rev. J. I. Bryan, lately from Japan. At an evening public missionary meeting, "The Work Our Missionaries are Doing in this Diocese" was treated by the Rev. W. F. Allen, "In the Domestic Field" by Rev. W. D. Johnson, "In Foreign Lands" by Rev. J. I. Bryan.

THE WORK preparatory to the erection of an enlarged and enriched sanctuary and chancel in St. Luke's Church, Scranton, has been in progress. When finished it will cost \$7,000.

THE GENERAL MISSIONARY of the Diocese has been holding some very successful mission services at old St. Matthew's, Pike Township, and also at Wyalusing. Large numbers attended at both places. Many questions were asked, and not a few "intend to lead a new life." At the same time the services were enjoyed by the whole community. Baptisms and Confirmation classes are an immediate result.

A VERY NICE parish house is going up in connection with Trinity Church, Pottsville (Rev. H. W. Diller, rector).

THE PRIMARY Convention of the new Diocese will assemble at St. James', Lancaster, November 29th.

CHICAGO.

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

Another Missionary Mass Meeting—City Items—Southern Deanery—Chicago Heights—St. James' Anniversary.

BISHOP ANDERSON returned to Chicago from Boston on October 26th.

DECEMBER 13th has been decided upon as the date for the great missionary mass meeting in the Auditorium. It is understood that the vested choirs of Chicago and suburbs will be massed upon the stage, a feature which contributed very largely to the success and impressiveness of the previous meeting.

BISHOP TUTTLE was in Chicago for a short time last week. Bishop Van Buren also was in town and addressed the Women's Auxiliary at the Church of Our Saviour, on Friday, October 28th. Bishop Olmsted of Colorado is expected to address the Church Club at its annual meeting.

THE MIXED vested choir at the Church of the Transfiguration (Rev. W. W. Fleetwood), Chicago, is a thing of the past. A large choir of men and boys has succeeded it and is doing most excellent work under the direction of Mr. Walter Sheppard.

A VERY BEAUTIFUL memorial window has recently been placed in the Church of Our Saviour (Rev. J. H. Edwards), Chicago, in memory of Mrs. Elizabeth Day and her daughter Helen, who perished in the Iroquois fire.

THE REV. DR. PHILLIPS of Kankakee, who is an artist as well as an editor, has presented to the new high school at Kankakee a large oil painting of Melrose Abbey, Scotland. The canvas is about 4x5 feet and is the recent work of Dr. Phillips.

A MEETING of the Southern Deanery was held at Christ Church, Joliet, on Tuesday, October 25th.

IT IS EXPECTED that the new St. Ambrose Church, Chicago Heights, will be completed early in the new year.

THE CORNER-STONE of the new St. Simon's Church (Rev. H. B. Gwyn), Sheridan Park, Chicago, was laid on Thursday, October 27th, Bishop Anderson officiating. The structure will be pushed rapidly to completion.

THE MEN of Grace Church, Hinsdale (Rev. H. E. Chase, rector), were entertained at dinner by the vestry of the parish, October 26th. On this occasion a men's club was organized, and Mr. W. S. Warren unanimously elected President. The enthusiasm manifested, especially by the young men, was very encouraging to all.

THE 8TH ANNUAL meeting of the Local Assembly of the Daughters of the King will be held in St. Peter's Church, 1737 Belmont Ave., Thursday, November 10th. The celebration of the Holy Communion and an address at 11 A. M., followed by luncheon; business session at 2 P. M., with delegates' report of the Convention held in New Haven, Conn., September 28, 29, 30; chapter reports, and election of officers. The clergy are cordially invited.

THE 64TH MEETING of the Southern Deanery was held at Christ Church, Joliet, on the 25th and 26th ult.

The opening sermon by the Rev. H. A. Chouinard, Kankakee, was a clear exposition of Rom. i. 16. At the Chapter meeting a good paper was read by the rector, the Rev. T. W. MacLean, on "The Catholic Faith," which "stands for sanity of intellect, authority in morals, unity in life, boundless hope, and reality in being, thinking, and doing." Of this Dr. DeKoven was the exponent when he taught his boys to "play hard; work hard; and pray hard."

At matins the addresses on Missions were by the Rev. T. S. Richey, on "Thy Kingdom Come," and the Rev. E. H. Clark, who enlarged on and applied Bishop Batterson's statement—"Missions are the safeguard of the Church." Mrs. J. H. Hopkins, being present for a sectional meeting of the Auxiliary, was the guest of honor at lunch.

On Wednesday evening there were three good addresses. The Rev. A. B. Whitcombe spoke on the need and method of Sunday School Institutes, the Rev. G. W. Farrar emphasized the need of good teachers, and the Dean, Dr. Phillips, dwelling on the pastoral side of Sunday School work, emphasized the need of "the good pastor."

GROUND has been broken at Chicago Heights for the new church to be erected for St. Ambrose's mission. It is hoped to have the edifice ready by December 20th, and that the Christmas services may be held within it.

ST. JAMES' CHURCH, Chicago, the mother church of the city, purposes celebrating its seventieth anniversary by having a parish reunion on Thursday, November 17th, and special services on Sunday, November 20th. At the reception, addresses will be made by visiting Bishops and clergy; and at the services, sermons will be preached by former rectors. It is hoped that at the afternoon service on Sunday many of the clergy of the city and vicinity, and of their congregations, will be present. The buildings of this old and ever-vigorous parish are among the most complete in the country, and Dr. Stone hopes at these celebrations to add materially to its endowment.

COLORADO.

CHARLES S. OLMSTED, D.D., Bishop.

Church for Arvada—Anniversaries in Denver.

AT A MEETING of the building committee of St. Matthew's mission, Arvada, held in the rooms of the architect for the new church, Mr. W. H. Peeps, on October 25th, arrangements were completed for the erection of a new church edifice. The meeting was presided over by Archdeacon Bywater, who organized the mission on the feast of St. Matthew 1902. The plans accepted show a neat, Gothic building with belfry and spire. The nave only will be built at once, the chancel arch being built in, ready for the chancel, which will be completed as funds come in for that purpose. The building is now under construction. The foundation stone will be laid immediately, and it is expected that the church will be ready for dedication on Christmas Day. The Rev. Dr. Hazlett takes pastoral care of St. Matthew's, Arvada, with the new mission church at Berkeley, which is only three miles away.

The ladies' guild, under the energetic leadership of Mrs. L. L. Moore, is an element

of great strength to this new but vigorous mission.

ON OCTOBER 26th, the first anniversary of the consecration of the chapel of Our Merciful Saviour, which is attached to the Oakes Home for Consumptives in Denver, was appropriately observed. The Holy Eucharist was celebrated at 7:30, followed by Morning Prayer two hours later. At the second service a brief, impromptu address was made by the superintendent and chaplain, the Rev. Frederick W. Oakes, in which he touchingly alluded to the silent influence that the chapel, which is open for private devotion at all hours of the day and night, exerts over those who avail themselves of its privileges, as well as to the public services which are held daily. The music was harmoniously rendered by the choir of the chapel. Besides the usual music, a duet at the Offertory and a violin solo added much to the beauty of the impressive service.

It is expected that a chime of nine bells which are on the way from the Meneely Bell Co. of Troy, N. Y., will soon be in their place in the belfry.

DEAN HART will celebrate the 25th anniversary of the beginning of his administration as Dean of St. John's Cathedral, Denver, in the middle of December, the actual anniversary having occurred on October 26th, at which time the Dean had not yet returned from General Convention. For that reason the celebration was postponed.

CONNECTICUT.

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

Inauguration of President Luther—Notes.

THE REV. FLAVEL S. LUTHER, Ph.D., was inaugurated President of Trinity College, on Wednesday, October 26th. The day opened with an early celebration, at the College chapel. The inauguration took place at Parson's Theatre. Among the Bishops present were those of New York (diocesan and Coadjutor), New Hampshire, Western Massachusetts, Iaranie, and California. There were also a large number of the clergy and of the alumni of the institution. In attendance also were officials of the state and city, the presidents of fourteen colleges and professors from many other institutions. There were delegates from the schools of the state, and of the city.

The opening prayer was offered by the Bishop of New Hampshire. The address of welcome in behalf of the corporation was given by Judge Hamersley; in behalf of the Faculty by the Rev. Dr. Henry Ferguson; in behalf of the undergraduates, by Charles Edward Gostenhofer; in behalf of the alumni, by Joseph Buffington. President Hadley of Yale delivered the oration, and the exercises closed with the singing of "America" and the benediction by Bishop Brewster.

The formal luncheon in the gymnasium in the afternoon was a great gathering of celebrities and alumni of the college. The speeches were of a high order, punctuated with wit and hearty expressions of good will toward Trinity and its new President, and the judgment of the corporation in selecting Dr. Luther for the head of the institution was emphatically endorsed.

The reception given at the President's house later in the day, was largely attended, and a brilliant social affair.

The arrangements for the inauguration were evidently well carried out, and the occasion was one to be long remembered.

THE MARRIAGE of the Rev. Charles N. Morris and Miss Josephine Burlingame of Amesbury, Mass., took place at Amherstburg on October 24th. Mr. Morris is missionary at the Lymes, in the Archdeaconry of New London, with the rectory at Black Hall.

MR. WILLIS E. MILLER died recently at his home in New Haven. He was the Treasurer

of Trinity parish, and one of the most prominent business men of the city. As such, he was widely known throughout the state. His age was 63 years.

DELAWARE.

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

The Bishop Goes Abroad.

BISHOP COLEMAN sailed from New York for Europe October 22nd, and will spend about seven months in travelling on the Continent. During his absence he expects to visit the Holy Land.

FLORIDA.

EDWIN GARDNER WEED, D.D., Bishop.

Diocesan Notes.

A MEMORIAL ALTAR has been placed in St. Mark's Church, Palatka, in memory of the late Parker A. Smith. The altar is the gift of his widow. Vesper lights were used in St. Mark's Church this summer for the first time. A beautiful brass pair were given to the parish by Mrs. Houghton of Jacksonville, in memory of her son William, who was a communicant of St. Mark's.

THE NEW CHURCH at Live Oak is to be consecrated by the Bishop upon his return from the North.

MR. CARELL at Lake City, is doing a good work with the Church boys who are in attendance at the University of Florida, in that city. He asks that the names of all the Church boys be sent him who are, or intend going to the University.

TRINITY CHURCH, St. Augustine (Rev. L. Fitz-James Hindry, rector), was lately beautified by the installment of new reredos and altar of highly polished oak, a brass lectern and new pulpit.

A FINE NEW altar of marble is now in place and the general renovation of the chancel walls completed, at the Good Shepherd, Jacksonville (Rev. M. C. Stryker, rector). A most beautiful eucharistic service has been given to the parish.

IOWA.

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

Memorials at Chariton.

TWO VERY HANDSOME tablets of cast bronze have recently been placed in St. Andrew's Church, Chariton, in memory of the late Smith Henderson Mallory and Elizabeth Evans F. Hammer. Mr. Mallory was for



36 years warden and vestryman of the parish, and like Mrs. Hammer, contributed largely toward the erection of the new church. The tablets, of which we show cuts, were furnished by Spaulding & Co., Chicago.

KENTUCKY.

Aggressive Work at Hopkinsville

THE REV. G. C. ABBITT, rector of Grace Church, Hopkinsville, believes in using the secular press in the cause of the Church. He recently procured the publication in his local paper of the famous sermon in praise of the Episcopal Church, delivered years ago by the Rev. Mr. Beecher of Elmira, N. Y. This is a suggestive example that might well be imitated by many of the clergy.

LONG ISLAND.

FREDERICK BURGESS, D.D., Bishop.

Brooklyn Notes.

THE SOCIAL LEAGUE of St. Michael's Church, Brooklyn (Rev. Alexander Vance, D.D., rector), has undertaken as its first effort the raising of a fund to build a parish house on the property adjoining the church. An enterprise recently launched has placed a goodly sum as the foundation of the intention of the organization.

THE WILL of the late James C. Brower of Brooklyn was recently filed in the office of the Surrogate of Suffolk county. The provision of the will bequeathes to the Church of the Incarnation, Brooklyn (Rev. John G. Bacchus, D.D., rector), the sum of \$1,000 for the purpose of purchasing and erecting in the chancel of the church a memorial window to the testator and his wife, and also \$1,000 for a set of chime bells.

A LARGE NUMBER of appreciative people gathered in the parish house of St. Ann's Church, Brooklyn, to bid farewell to William Irving Lyon, retiring organist and choir-master of the church. Mr. Lyon has accepted a similar position at Trinity Church, New Haven, Conn. The choir presented as a token of esteem to Mr. Lyon, a handsome arm chair.

THERE HAS BEEN started in the Borough of Brooklyn a series of special religious meetings held in theatres. The object is primarily to revive interest in religious services and to raise funds for the work of an organization known as the City Missions. These services will be carried on under the care of various religious bodies, not a free platform of the various shades at one meeting, but service of one society at one time. The series was opened the afternoon of the Twentieth Sunday after Trinity under the direction of the Rev. James H. Darlington, D.D., rector of Christ Church, Brooklyn, E. D. The service consisted of full Evening Prayer. The music was rendered by the vested choir of Christ Church under the direction of Mr. T. C. Roberts Horsman. The preacher was the Rev. Dr. Darlington, who took for his text, Col. i. 18: "His Body which is the Church," and his subject, "Why I am a Churchman." Future services to be held in the theatres will be under the direction of the Rev. Frank Page, rector of St. John's Church, Brooklyn, the Rev. Howard Melish, rector of the Church of the Holy Trinity, Brooklyn, and the Rev. Thomas J. Lacey, Ph.D., rector of the Church of the Redeemer, Brooklyn.

THE REV. J. HOWARD MELISH, rector of the Church of the Holy Trinity, Brooklyn, organized on Sunday evening, October 23d, a congregational chorus. The entire congregation was invited to join. The chorus will hold the rehearsal on the third Sunday evening of each month, one-half hour before the regular service. The purpose involved is to give to a large number of people the opportunities which are now open only to members of choirs, to learn under competent leadership the hymns and chants of the Church. The choir-master and organist of the church, Mr. Samuel A. Baldwin, will lead and train the chorus.

THE NORTHERN ARCHDEACONRY of Brooklyn (Rev. St. Clair Hester, Archdeacon),

held the regular fall meeting Tuesday, October 25th, in the Diocesan House. The treasury of the Archdeaconry was found to have suffered from the summer drought and the familiar report of deficit was once more heard.

The reports from the mission stations offset the discouraging feature of the treasurer's report, with the glad tidings of active work and real progression. The life infused into the Holy Cross mission has attracted many to the services and has proven a magnetism to many workers. The buildings have been repaired and painted and thus given a better aspect to the appearance.

St. Michael's mission, North Fifth St., without a missionary, will involve the expenditure of \$400 to repair the rectory.

St. Philip's chapel for colored people, which was organized in 1899 by the rector of St. Timothy's Church, has largely increased its prosperous condition. The deacon in charge, the Rev. N. Peterson Boyd, announced the news of the cancellation of the mortgage of \$1,000, and the strength of the mission treasury with a balance of \$208. It is expected to have a special service the first week in Advent to grant the opportunity of rendering thanks to God for this mercy.

At THE Church of the Transfiguration (Littlejohn Memorial), Brooklyn (Rev. F. C. H. Wendel, Ph.D., rector), an organization of men to be known as "The Littlejohn Memorial Club" has been formed. At the initial meeting 18 charter members were enrolled. It bids fair to become a centre of activity for the benefit of the Church and the neighborhood.

The Bishop visited St. Alban's Church, Canarsie (Rev. Thomas G. Losee, rector), Wednesday, October 26th, and administered Confirmation to a class of seventeen. In the class were three who had been confirmed in the Roman communion and whom the Bishop received on renunciation of the errors of Rome. Seven of the class were from the Methodist society.

St. George's Church, Brooklyn (Rev. Winfield S. Baer, rector), celebrated on Sunday, October 23d, its 35th anniversary. The services were marked by the presence of two former rectors of the parish, the Rev. H. Richard Harris, D.D., and the Rev. St. Clair Hester.

The formal organization of St. George's Church occurred in October 1869, under the direction of the Rev. Alfred Guion, and the corner-stone of the first church was laid in the same month by the late Bishop Littlejohn, on Greene Ave., opposite what is now Tompkins Square. The inception of this organization had taken place a year previous, when a handful of people held service in a small frame building on Clifton Place near Marcy Ave. The building was originally erected for the Methodists, and at the time

the Rev. Mr. Guion began service, was used as a carpenter shop. After holding services in this building for a year, a mission Sunday School building was obtained at the corner of Monroe and Marcy Avenues, and in this place, not three hundred feet from the present edifice, the church existed until the new building on Greene Ave. was ready for occupancy in February 1870.

In 1886 the corner-stone of the present edifice was laid. The first service was held in the building in January 1888. Work was then begun on the parish house which was finished in two years. In January 1903 the Rev. W. S. Baer began his work as rector.

The influence of St. George's has been far-reaching in its effect, for in the ministry of the Church may be named several who were interested in the work of the Sunday School as teachers or scholars. Among the priests may be noted the Rev. J. V. Chalmers, vicar of Holy Trinity Church (St. James' parish), Manhattan Borough; the Rev. Percy F. Hall, rector St. Timothy's Church, Catonsville, Md.; the Rev. Walter J. Stecher, rector St. Timothy's Church, Brooklyn, N. Y.; the Rev. Herbert J. Glover, curate Christ Church, Brooklyn, E. D., and the Rev. H. W. Brueninghausen.

THE ARCHDEACONRY of Queens-Nassau counties met at the Cathedral of the Incarnation, Garden City, Wednesday, October 26th. After the opening service a meeting was held of the parish missionary committee, the woman's auxiliary to the Archdeaconry. Addresses were delivered later by the Rev. John Wakeford of England, who is in America on a mission to secure financial assistance for the establishment of a college to educate young men for the ministry in connection with the University at Durham, United States District Attorney William J. Young followed with a splendid address on "Church Work as Viewed by a Layman." Canon Swett made an appeal on behalf of the Church Charity Foundation.

MARYLAND.

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

Death of Rev. George F. Kettell, of J. L. Johnston, and of John Marshal Chew.

THE REV. GEORGE FREDERICK KETTELL, formerly assistant at Christ Church, Baltimore, was drowned at Sparrows' Point, a suburb of Baltimore, on Friday afternoon, October 28th. The body has not yet been reported as found. The drowning was witnessed from the Custom House observatory, but help was unable to reach him in time. About 3:30 o'clock a man was seen standing up in a boat about 50 yards from the breakwater. Suddenly he threw up both arms and fell backward into the water. Though he made frantic efforts, the skiff eluded his grasp and he sank. Alarm was at once made, and several row-boats started to his assistance, but no trace

of the body was seen. Grappling irons were used but without success. Mr. Kettell and his family had been visiting in Sparrows Point since the Monday previous. He was very fond of rowing, and was an enthusiastic member of the Sparrows Point Boat Club. He went out rowing whenever he visited the Point, which was frequently. It is supposed that the accident was caused by one of the oars slipping from his hand. In trying to reach it, the boat began to turn. To restore his equilibrium he sprang to his feet, and in so doing lost his balance and fell backward into the water without overturning the skiff.

A year ago Mr. Kettell married the divorced wife of another priest, it being alleged that she was entitled to re-marriage on the exceptional ground of the lately annulled canon. The marriage was commonly looked upon as a scandal, and when, later, Mr. Kettell was called to a parish in New Jersey, the Bishop of that Diocese refused to receive him, in which action he was unannouncedly supported by his diocesan Convention. Unable to obtain parochial work, Mr. Kettell has been teaching school. The whole incident has been a most deplorable one, and one that has brought great scandal upon the Church.

MRS. REUBEN JOHNSON of Ellicott City, who was before her marriage a Miss Mollie Hobson of Norfolk, has become a visitor at the convent of the Sisters of All Saints, with the avowed intention of becoming a member of that sisterhood. Since the death of her husband, she has given up her cottage at Ellicott City and spent part of her time with friends there, and during the winter has resided in Baltimore. Mrs. Johnson's entering the Sisterhood of All Saints has excited general interest throughout Baltimore.

THE FUNERAL of Mr. Josiah Lee Johnston, who died of an affection of the heart at his summer home at Buena Vista, took place on Monday, October 24th, from Mount Calvary Church, Baltimore. Mr. Johnston was 70 years old, and had been in failing health for more than a year, though his condition was not regarded as serious, and his death was unexpected, coming as a great shock to the members of his household and his friends. He was a son of the late Thomas Donaldson Johnston, a well-known banker. With his brother, the late Henry E. Johnston, he continued the banking business, but for a number of years had not been engaged in any active pursuit. He was a man of quiet tastes and had endeared himself to a large circle of friends by his many lovable qualities. He was a Churchman well known for his extensive charities which were always administered with unostentation, which was one of his chief characteristics.

He is survived by a widow, who was Miss Margaret Price, daughter of Mr. J. E. Price of Delaware, and by two sisters, Miss Mary W. Johnston and Mrs. Thomas Baxter Gresham. His brothers, Mr. Elliott Johnston and Mr. Henry E. Johnston, who married Harriet Lane Johnston, the niece of President Buchanan, died several years ago.

WHILE ATTEMPTING to cross the mouth of Curtis Bay in an 18-foot sailing canoe in the face of strong winds and high waves, on October 22nd, John Marshall Chew, the 18-year-old son of Dr. Samuel C. Chew, one of the most distinguished physicians of Baltimore and President of the Churchmen's Club of Maryland, was thrown overboard by the capsizing of the craft and drowned in the Patapsco River. For nearly an hour he clung to the canoe, but finally his hold relaxed and he sank about five minutes before help arrived and rescued his companion. It was several days before the body was found. The funeral took place at Mount Calvary Church, Baltimore, on October 27th.



ST. GEORGE'S CHURCH, BROOKLYN.

No occurrence in a long time has aroused more profoundly the public sympathy than the untimely and deplorable death of young Marshall Chew. He was a lovely youth, full of vigor and promise, who had just entered upon his college course at the Johns Hopkins University. Dr. Chew, the boy's father, has been practising medicine in Baltimore for more than forty years, succeeding his distinguished father, the elder Dr. Samuel Chew, who had practised about a quarter of a century before him. Dr. Chew is therefore known to the people of his city as few men are, and there has been every disposition to manifest the profound regret which this sorrow in the loss of their eldest son has occasioned to Doctor and Mrs. Chew. The large attendance of Baltimore's most representative people at Mount Calvary Church was only one evidence of it.

MASSACHUSETTS.

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

After General Convention—Notes.

THE DIOCESE, after the General Convention, has already settled down to its routine work. The Monday morning Clericus has been resumed, and the Bishop of the Diocese will be in his office every Tuesday and Thursday morning from 10 to 12.

THE GENERAL CONVENTION has made an abiding impression upon Boston. The remark of a reporter, who has had considerable experience in his line was: "It is a convention that did not appeal to the emotions as many religious gatherings do; it appealed to intelligence and reason, and for this it was remarkable."

The pews of Emmanuel Church will be retouched and refinished. The new rector, the Rev. Dr. Worcester, has announced his office hours at 12 on Tuesdays, Wednesdays, and Fridays.

DURING the absence of the rector of St. Thomas' Church, Taunton (the Rev. Morton Stone), the Rev. E. E. Atkinson has been placed in charge.

THE SUNDAY SCHOOL UNION in the Diocese has divided up the parishes into fifteen sections and held its annual meeting in St. Paul's chapel, November 2nd, when officers were elected.

ST. STEPHEN'S CHURCH, Boston, is carrying on an important neighborhood work. By this is meant the parish is aiming to interest its neighbors in the locality of the parish house in some praiseworthy enterprise which may not be distinctly religious, but sets forth a charitable and benevolent spirit. There is a large population of Jews, Italians, and others in the locality, and into their life come often changes which may demand friendship and counsel. The workers in this parish stand ever ready to render assistance, and are eager to make the neighborhood feel they have strong friends in the parish house.

MICHIGAN.

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

Improvements at Mt. Clemens.

GRACE CHURCH, Mt. Clemens (Rev. R. T. W. Webb, rector), has been improved and decorated this summer. The interior walls have been replastered and tinted and the floor carpeted. In the chancel there has been placed a fine window representing Christ and the woman of Samaria at the well. The window is a memorial and has the inscription: "In Loving Memory of John and Catherine Lilly." A new quartered oak reredos has been put in, and new chancel floor and steps, also of oak. These improvements were recently dedicated at a service which was largely attended by the townspeople and by clergy and Church people from neighboring cities.

MILWAUKEE.

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

Beloit Notes.

THE MADISON CONVOCATION is in session this week at Beloit, the day having been postponed from last week in order that the Bishop might be present, he having only just returned from General Convention last Saturday. A Harvest Home Festival was held at St. Paul's Church, Beloit (Rev. Henry J. Purdue, rector), on an October day, when the chancel was decorated with golden ears of corn and other decorations selected from the harvest field, with a wealth of autumn leaves. The sermon was preached by the Rev. J. A. M. Richey of Janesville.

MINNESOTA.

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

Death of Judge Nelson.

THE DIOCESE has lost one of its most distinguished laymen by the death of the Hon. Rensselaer R. Nelson of St. Paul, which occurred on October 15th. Judge Nelson was President of the Minnesota Church Club for a number of years, and served for nearly forty years as Judge in the United States District Court. He was active in affairs of the Church Club, and in Church affairs generally in the Twin Cities and in the Diocese.

MISSOURI.

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

St. Peter's Parish House Completed—St. Louis Items.

THE NEW parish house of St. Peter's Church, St. Louis (Rev. Wm. Short, D.D., rector), is now completed, and St. Peter's Church stands to-day well equipped for the great work before her. The new parish house is of late Gothic architecture. The front is built of Carthage limestone trimmed with Bedford lime, the side and rear of selected brick. On the first floor are the as-

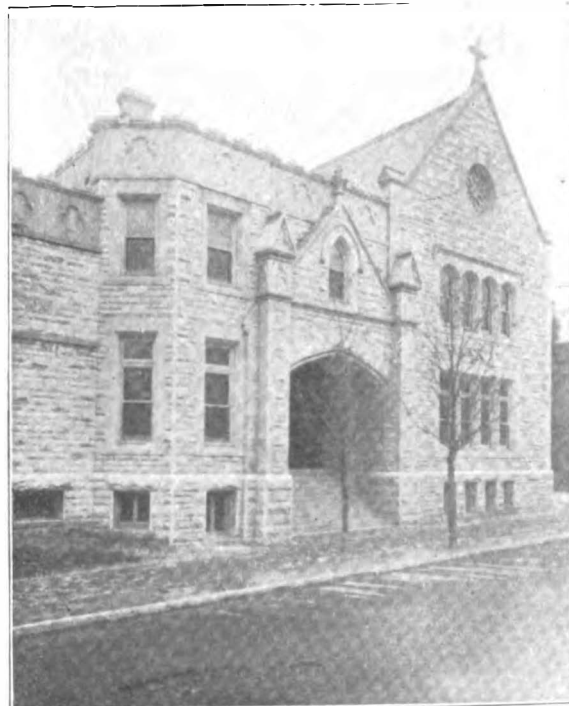
poses. On this floor are also the assistant's study and bed room, both handsome rooms, the former furnished with built-in book cases and open fire place.

The interior finish of the building is of natural wood, Georgia pine being used. The basement at present is not finished, but we hope soon to have this finished off in a first class gymnasium.

With the addition of the new parish house, St. Peter's now stands in the forefront with other churches of the West. She has always been a great worker, though somewhat handicapped for room, but with the new parish house she has ample, and is now well equipped to take care of the great and growing work that surrounds her.

THE REV. WM. COCHRAN, the newly appointed City Missionary in St. Louis, has been doing most important work in the last few months among the colored people. He finds about 40,000 colored people in the city. Some of their so-called churches are well equipped and well conducted. But in the down-town district, densely populated, known as the Black Belt district, which is a very wicked section, no Church or religious society is attempting anything to uplift, except what is being done by the Church through the agency of Mr. Cochran. On two afternoons every week during the past summer he has conducted a play ground for this people and while the attendance was not great, yet all the ground available was in use. The play-ground is to be enlarged and Mr. Cochran hopes that God may open the way for an institution in this great city for the blacks.

Mr. Cochran has also conducted a Sunday School for colored children, in connection with the north side down-town work. This mission of the Cross was begun with timidity, but results are very good. The children play together with more harmony than the whites; they are more readily managed, give better attention to their teachers, and learn with greater rapidity the hymns and lessons. This



PARISH HOUSE OF ST. PETER'S CHURCH, ST. LOUIS.

sembly rooms or Sunday School rooms, club rooms, and rector's study, which latter in itself is a gem. The book cases are built in, and with their doors of leaded glass give a handsome tone to this room.

On the second floor are the ladies' guild rooms and dining room, both large and so arranged that in case a reception is given these rooms can be thrown into one, making them doubly useful for entertaining pur-

missionary work is in need of funds. Will not good Church people help it along?

THE REV. DR. WM. SHORT, rector of St. Peter's, had to undergo a slight surgical operation, which prevented his serving as one of the deputies to the General Convention. His health, however, will be better now than before.

AT MT. CALVARY (the Rev. P. W. Faunt-

leroy, rector). an addition of 16 feet front has been added, this is of stone and the church will be thoroughly renovated inside. In the rear a parish house and Sunday School has been erected. The congregation hope to occupy the enlarged church by All Saints' day.

BISHOP JOHNSON of West Texas, en route from the General Convention, spent Sunday in St. Louis and preached a soul-stirring sermon in the Church of the Ascension. The Rev. Charles H. Lee of the Diocese of Southern Ohio, has, most acceptably to the people, filled the pulpit of the Ascension in Dr. Winchester's absence. As a greeting to the rector last Sunday evening, the choir gave a fine musical service, using their new organ just put in place.

THE MISSOURI branch of the Woman's Auxiliary are anticipating an address from the Bishop of Porto Rico at their autumnal meeting in the Mary Boffinger chapel, November 2nd.

MISSISSIPPI.

THEO. D. BRATTON, D.D., Bishop.

Mission Services at and near Iuka.

THE MISSION SERVICES conducted in and near Iuka by the Rev. J. M. D. Davidson, D.D., of Chicago, and the missionary in charge, were brought to a close on Tuesday, October 18th, with a celebration of the Holy Communion at 10 A. M. The general conclusion is that much good has been accomplished by this work. At Corinth, where we have an organized mission with 20 confirmed members, the work has been very much strengthened. Beginning Friday, September 30th, at 7 A. M. with an early celebration of the Holy Communion, four services were conducted every day up to Thursday, October 6th, closing with a celebration of the Holy Communion at 7 A. M. We have here a branch of the Woman's Auxiliary earnestly and hopefully working for the Church. A vacant store has been rented and fitted up as a chapel, a Sunday School has been organized, and the service of the Church is read every Sunday, the missionary giving a part of two Sundays each month. The majority of the members here are men, and most of them can be counted among the *strong and willing*. The very important object kept in view by all of this faithful little band is to secure a suitable lot and build a church as soon as possible. The services here were all well attended and very much appreciated.

On Friday, October 7th, the same good work was begun at Okolona, about 70 miles south of Corinth. Here we have no church, and our good Presbyterian friends gave us the use of their church for this occasion, attending the services as their own. Both the Presbyterian and Methodist pastors showed an interest by attending the services. The same order of services were used and great interest was shown by all who attended. At the closing an earnest appeal was made to the missionary to "come again and stay longer." This is an entirely new experience for this ante-bellum parish, now a humble and weak mission. Before the Civil War it was a self-supporting parish with a large girls' school and a resident rector in charge of the school also. The schoolhouse was used as a hospital during the war and was finally burned by the federal army; and the church was torn down and carried off by unauthorized hands soon after the war. Nothing remains of it now save the corner-stone with this inscription, "Grace Church, 1854." Since then there has been some contention about the lots and as to where the church should be rebuilt. We hope soon to settle this trouble by building a church.

Closing the mission there, Tuesday, October 11th, we came on to Iuka and began our services here on Wednesday, October 12th, continuing as at the other two stations the

four daily services up to Sunday, October 16th. The services were faithfully attended by our members and friends of this mission and all feel that great good has been done.

During these mission services every family and individual and all who showed any interest in our work were visited, and in several instances special services were held.

On the Sundays during the missions the missionary in charge filled his regular appointments at Corinth and Iuka, and held the first service of the Church in Booneville, where we have *one member*. The Rev. Dr. Davidson in this and last year's work here has proved himself to be a successful missionary. He took occasion to visit and address the public schools, and in each instance left a spiritual impression.

NEW JERSEY.

JOHN SCARBOROUGH, D.D., Bishop.

Cornerstone at Plainfield - Fire at Elizabeth - Circle of Meditation.

THE CORNER-STONE of the new parish building of Grace Church, Plainfield, was laid on the afternoon of October 22nd. There was a service in the church, with addresses, and the ceremony of laying the stone afterward. A number of clergy from neighboring parishes were present. Some account of the plans for the new building has already been given in THE LIVING CHURCH.

FIRE was discovered recently on a Sunday morning in the rectory of Grace Church, Elizabeth, the Rev. H. H. Sleeper, Ph.D., rector. The promptness and presence of mind of the rector averted a serious loss, the fire being under control before the firemen arrived.

THE CIRCLE OF MEDITATION mentioned recently in THE LIVING CHURCH as being conducted by Mrs. R. G. Clarkson, of Sewaren, N. J., has since grown even more rapidly through the kindly assistance of Dr. Lloyd of the Board of Missions and Dr. Mottet of the Church of the Holy Communion, New York City. A general conference of those who have the work in charge is to be held next month, so that plans may be made to meet the needs of the extended work. Members of the Circle read, with prayer and meditation, a few

verses of Scripture each day; and many testify to the strength for daily work that comes from the realization of God's presence gained by the simple devotion. Many members of the Woman's Auxiliary have recently joined the Circle.

NEW YORK.

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

Daughters of the King.

THE FALL Local Assembly of the Order of the Daughters of the King in the Diocese of New York, was held at the Church of the Beloved Disciple (the Rev. Henry M. Barbour, rector), on October 26th. The Conference took place in the hall of the adjoining parish house, at which there was a large attendance of members representing many of the chapters in the Diocese. The President of the Assembly addressed the Daughters, giving helpful suggestions and encouraging words. The Secretary-Treasurer read the report of the Convention held recently in New Haven, and Miss Morand, the writer of the foregoing report, then read a supplementary paper referring to the Lillie Funsten Ward Memorial Fund for the support of a woman missionary in China, and to Self-Denial Week, the fund being sustained by the voluntary contributions of that week.

It was resolved to appoint an additional week for this purpose during the coming Advent, in order to place the Fund upon a firmer basis, and to make the contributions of the regular Self-Denial Week (which is kept the last week in the Epiphany season) a "new beginning" of more enthusiastic endeavor.

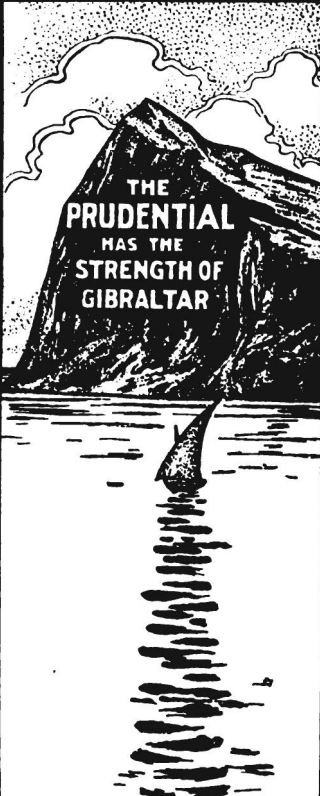
The following officers were elected for the coming year: President, Mrs. M. Washington Larendon; Vice-President, Miss J. P. M. Morand; Secretary-Treasurer, Miss Minnie D. Ryerson.

The speakers at the 8 o'clock service in the church were the Rev. Thomas H. Sill, vicar of St. Chrysostom's Chapel, Trinity parish, and Bishop Courtney, rector of St. James' Church. Both addresses were peculiarly appropriate to the Order and to its work, and were duly appreciated by the members.

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OHIO.

Wm. A. LEONARD, D.D., Bishop.

Cleveland Convocation—B. S. A.—Toledo Clericus—A Presbyterian Retreat.

THE FALL meeting of the Cleveland Convocation was held at Trinity Church, New Philadelphia, on October 24th and 25th. The opening session on Monday evening was given up to a discussion of matters pertaining to the Sunday School. After a brief service, addresses were made on "The Practical Organization and Management of the Sunday School," by the Rev. R. B. B. Foote; "The Motive, Methods, and Ends of a Sunday School Teacher's Work" was treated: "The Motive," by the Rev. H. E. Cooke; "The Methods," by the Rev. B. W. R. Tayler; "The Ends," by the Rev. E. G. Mapes; "A Course of Reading for Sunday School Teachers," by the Rev. H. E. Cooke. Personal reports of the missionaries were the feature of the second day. The Rev. S. N. Watson, D.D., read a paper on "The Value of the Church's Historic Position," and the Rev. B. W. R. Tayler, on "Why the Church Retains a Threefold Ministry."

In the evening a missionary service was held, at which addresses were made by the Rev. J. A. Miller, on "Foreign Missions"; by Archdeacon Abbott, on "Domestic Missions"; and by the Rev. O. A. Simpson, on "Diocesan Missions." By special request, the Rev. George P. Atwater, who was present at some of the sessions of the General Convention, gave some of the impressions he received there.

THE CLEVELAND Local Assembly B. S. A. met at Trinity Cathedral House on Wednesday evening, October 27th, for the purpose of hearing reports from some of the delegates to the recent national convention of the Brotherhood. Interesting reports were made by Messrs. Edwin Steinhauer of the Cathedral

and H. D. Jones of Emmanuel chapter, on "The Convention in General"; and by Messrs. Eugene von Ehrenberg and George Ossman of the Cathedral chapter on "The Junior Department Work." The splendid attendance at this meeting both of Seniors and Juniors is the result of the Forward Movement in Cleveland in the Brotherhood work. Funds are being raised to pay Ohio's share of the expense of a Travelling Secretary who may be secured soon to work in Ohio, Indiana, Illinois, and Michigan.

THE CLERICUS of Toledo (the Rev. L. E. Daniel, President) has arranged for a lunch once a month, after which a paper is to be read and discussed. The President leads off on The Church's Sacramental System. Then follow "Those Five Commonly Called Sacraments."

ONE SYMPTOM of the spread of Church leaven was noticed lately in a "Retreat" held in the Presbyterian church, with an edifying programme of prayer, meditation, silence, and song, for "deepening the spiritual life." The occasion was advertised as a "Retreat." So one ghost after another vanishes from the Protestant horizon.

PENNSYLVANIA.

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

Philadelphia Notes—Dedication Festival in Germantown.

A REMARKABLY successful mission called the Church of the Reconciliation, at Fifty-first and Spruce Sts., West Philadelphia (the Rev. H. McKnight Moore, priest in charge), was begun last June, and the congregations have been growing so that the very simple yet very attractive wooden building has been filled again and again and many baptisms

both of children and those of riper years have been administered. The Sunday School has grown, and a working chapter of the Brotherhood of St. Andrew has been organized.

A GIFT of a processional cross has been made to St. Jude's Church (the Rev. Charles Logan, rector), and was used during the services connected with the parochial feast of dedication. It has been accepted by the vestry and is a beautiful memorial to a saintly man, long connected with St. Jude's, the late Jacob Lybrand Smith, who entered into rest on December 20th, 1902.

AT ST. MATTHEW'S CHURCH (the Rev. J. Henning Nelms, rector), a remarkable class has been begun in stenography. The rector asked all who cared to take up the study to meet him, and about fifty young people responded. After ten years' efficient service as Superintendent of the Sunday School of St. Matthew's, Mr. Edmund Burke McCarthy has resigned, having moved to too great a distance from the parish.

ON SUNDAY, November 6th, old St. John's Church, Brown below Third St., will celebrate the 90th anniversary of its Sunday School. This was the first school connected officially with any religious body. On Wednesday, November 9th, a parish reception will be held at which the 25th anniversary of Mr. George Chandler Paul's superintendence will also be celebrated. Bishop Coadjutor Mackay-Smith will preside, and all are cordially invited. A strong effort will be made to complete the much needed \$25,000 endowment fund of the parish. Five Thousand dollars are earnestly requested. This old church has been doing aggressive work among the poor, foreign-born in its crowded neighborhood. Last year 51 were confirmed. The Sunday

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School now crowds the large and well-appointed parish house, recently erected and fully paid for. The endowment is urgently needed, so that the progress may not be impeded.

THE DEDICATION festival of St. Luke's Church, Germantown (the Rev. Samuel Upjohn, D.D., rector), was observed on St. Luke's day and the octave with special services, the preacher on St. Luke's day being

by Mr. Hubert Carleton, General Secretary of the National Assembly.

ON THURSDAY afternoon, October 27th, the corner-stone of All Saints' Church, Allegheny, was laid by the Rev. H. A. Flint, Archdeacon of Pittsburgh, acting for the Bishop of the Diocese, who had not yet returned from General Convention. Other clergymen assisting in the service were the Rev. E. M. Paddock of Allegheny, the Rev.



ST. LUKE'S CHURCH AND RECTORY AND ST. MARGARET'S HOME, GERMANTOWN, PA.

the Rev. H. Page Dyer, curate of the Church of the Ascension, Philadelphia. At Evensong on Saturday and at the High Celebration and Evensong of Sunday, the Rev. Father Huntington, O.H.C., gave three addresses on "The Life of the Church in the Parish." The offerings during the dedication festival were devoted to the permanent fund of the parish. The immediate object of this fund is to raise the second \$10,000 towards the endowment of the parish. The first \$10,000 is already in hand. A fund has also been begun which will be used in the erection of a new parish house, the one now in use having been built at the close of the Civil War, and is entirely inadequate for a parish like St. Luke's. Among the many groups of ecclesiastical buildings belonging to the church in Germantown, none are more striking than those connected with St. Luke's. Since Dr. Upjohn became rector, the tower, with chimes, has been added to the church, a rectory built, and, immediately opposite, a home for working girls, called St. Margaret's House.

G. A. M. Dyess of Bellevue, and the Rev. R. E. Schultz, who formerly had care of the mission.

The edifice is being constructed of Tippecanoe stone, trimmed with Bedford stone; and is 60x100 feet, and will cost about \$20,000. The lot is a sloping one, so that there will be a fine basement room which will be fitted up for Sunday School purposes.

All Saints' is one of the missions of the Laymen's Missionary League, and the congregation has been, up to this time, obliged to hold services and Sunday School in a rented third-floor hall. A lot for a church was donated several years ago by a member of the congregation, but building was deferred until a sufficient fund had been gotten together to defray the expenses of a good stone church. The work is being pushed rapidly, and it is probable that by Eastertide the church will be ready for occupancy.

THE LOCAL ASSEMBLY of the Daughters of the King will hold its autumnal meeting at the Church of the Epiphany, Bellevue, on Wednesday, November 16th, when the Rt.

PITTSBURGH.

CORTLANDT WHITEHEAD, D.D., Bishop.

B. S. A.—Cornerstone at Allegheny Daughters of the King—Parish House for Trinity.

THE ANNUAL meeting of the Pittsburgh Assembly B. S. A. took place in the parish house of Trinity Church, Pittsburgh, on Thursday evening, October 27th. Mr. Edgar G. Criswell, Office Secretary of the National Brotherhood, presiding. Officers for the ensuing year were elected as follows: President, Mr. W. A. Cornelius, McKeesport; Vice-President, Mr. James Partington, Allegheny; Secretary and Assistant Secretary, Mr. Theodore M. Hopke and I. M. Herbst; Treasurer, Mr. Harry A. Tomer; Chaplain, the Rev. E. H. Young. The executive committee chosen consists of the Messrs. William Robbins, Harvey H. Smith, E. H. McKinley, Edwin Logan, and J. K. Burnett. An address was made

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SAINT KATHARINE'S, Davenport, Iowa.

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

Rev. H. C. Potter, D.D., Bishop of New York, will make an address.

A PARISH HOUSE is to be erected for Trinity Church, Pittsburgh, at a cost of \$50,000. It will be a stone structure of four stories, occupying the site of the present parish house with some additional space. The removal of the present edifice is required for the widening of Oliver Avenue, and the opportunity will, therefore, be embraced to build anew entirely.

RHODE ISLAND.

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

Federation of Church Clubs—Providence Convocation.

THE FIRST annual meeting of the Federation of Church Clubs of Rhode Island, held at the parish house of the Church of the Redeemer, Providence, October 24th, was made particularly noteworthy by the presence of Bishop Rowe of Alaska, whose narration of the difficulties to be met and the trials to be overcome in the Arctic region was of a most interesting nature. Bishop McVickar was present, too, and spoke words of encouragement, and the Rev. Mr. Mackintosh, a delegate to the General Convention from Honolulu, also spoke briefly. This was the first annual meeting of the Federation, which embraces all organizations of men in the Diocese, and the hall was well filled when the meeting was called to order after half an hour's reception by Bishops Rowe and McVickar.

THE SEMI-ANNUAL meeting of the Providence Convocation was held October 26th, in Christ Church, Providence. The feature of the evening session was the sermon by the Rev. Dr. Lester Bradner, Jr., rector of St. John's Church.

SALT LAKE.

Memorial to Bishop Leonard at Elko, Nevada.

IN ELKO, Nevada, the Rev. E. B. Meredith has just dedicated another beautiful memorial to Bishop Leonard. A parish hall was a long cherished idea of Bishop Leonard's for the Elko mission in Nevada. But the good work which he had to lay down has been going forward under the endeavors of the faithful few he left gathered together here. A few weeks ago the hall was completed and dedicated, and is now known as "Leonard Hall." The building cost \$2,500, and is built close to St. Paul's Church. It will be a great help to the work here, and is a monument of the devotion of the people of Elko to their late Bishop.

SOUTH CAROLINA.

ELLISON CAPERS, D.D., Bishop.

Sunday School Institute—Charleston Notes.

ON THE EVENING of October 17th, the Sunday School Institute, which had been suspended for three months, met at St. Michael's parish house, Charleston. An address on Sunday School teaching was made by the Rev. L. G. Wood of St. Luke's Church, who urged the importance of each parish having a weekly teachers' meeting to prepare the lesson for the following Sunday. The *Trinity Course* is used in all but one of the city Sunday Schools.

ON THE evening of St. Luke's day, special services were held in St. Luke's Church, Charleston, by the Rev. L. G. Wood, priest in charge, assisted by the Rev. John Johnston, D.D., rector of St. Philip's, the Rev. H. J. Mikell, rector of the Church of the Holy Communion, and the Rev. W. E. Callendar of Mount Pleasant. The choir, vested for the first time, rendered beautifully the music of the service. The Rev. L. G. Wood preached an appropriate sermon from the text: "They shall walk with Me in white." The church was tastefully decorated.

SOUTHERN OHIO.

BOYD VINCENT, D.D., Bishop.

Diocesan House to Be Erected—Cincinnati Notes

IT HAS BEEN decided to erect the new diocesan house in connection with St. Paul's Cathedral, Cincinnati, on an entirely different plan from the one originally designated. Instead of tearing down the house next to the Cathedral, which was given by Mr. W. A. Procter, and erecting thereon a new building, the house is to remain, and the trustees of the Cathedral have purchased the house adjoining it on the east, both being built of stone and similar in construction. Both of these houses will be remodelled to suit the needs of the Cathedral. On the lot in the rear and connecting with the two houses, will be built a large brick building to be used as a gymnasium. The first story of the diocesan house will be known as the Bishop's floor, and will contain a large chapter room 30x16 feet. On this floor will be located the diocesan library and archives, and for the meetings of all the larger Cathedral and diocesan bodies—the Cathedral chapter, Cathedral trustees, Standing Committee, Missions Committee, and Convocation. On this floor will be offices for the Bishop, Dean, and diocesan officials. The second floor will be for the Woman's Club, Woman's Auxiliary, Lady Managers of the Hospital, etc. There will also be offices and rooms for the Cathedral Schools of Art and Crafts. The third floor will be occupied by the Men's Club, and there will be special quarters for the Church Club, Cincinnati Clericus, boys' guilds, and a billiard room, besides five rooms for the clergy. When the alterations are completed, the diocesan house will represent an outlay of \$50,000.

A COMPLETE transformation has taken place in the appearance of Emmanuel Church, Cincinnati, owing to the exterior having been painted and the interior handsomely frescoed.

A SERIES of five lectures are being delivered in the Church of the Advent, Cincinnati, by the Rev. W. A. Packer. The titles of the lectures are as follows: "Myth in the Bible," "The Creation of the World," "The Garden of Eden," "The Flood," "The Tower of Babel."

THE MEMBERS of Grace Church, Cincinnati, have erected in the church a beautiful tablet in memory of the Rev. Alfred F. Blake. It is of white marble, 28x40 inches in size, upon which is inlaid a border of handsomely wrought, mosaic, done in gold mother of pearl, and enameled green. The letters are inlaid with Tiffany favril glass. Mr. Blake was the first rector of the parish, and served for a period of thirty years, and was greatly beloved by all. Two windows have been placed in the church by Mr. Albert Mitchell—one in memory of his father, Mr. Robert Mitchell, who was one of the founders of the parish; the other in memory of his daughter, Mrs. Lida Mitchell Fenton. The windows are exceedingly artistic, executed in delicate colorings, in which soft blues and opal are the predominant tints, with just enough green to make them effective. One window represents our Lord as "The Light of the World," the other is emblematic of the "Resurrection," being an angelic figure holding an Easter lily.

THE WOMAN'S GUILD of the Church of the Good Shepherd, Norwood, has had the interior of the church beautifully frescoed, and the woodwork cleaned, and the body of the church and chancel carpeted.

WORKMEN are busily engaged in making vast alterations and improvements to the interior of Christ Church, Dayton. The recess chancel has been enlarged by an addition of some 12 feet, the organ chamber rebuilt and enlarged, and the organ is being

rebuilt by the Hutchins-Votey Co. Terrazza floors are laid in the aisles and the chancel, and mosaic in the sanctuary. The altar is set on three marble steps. The frescoing is being done by Lamb & Co. The parish house is also being put in repair. The changes in the church will give about 200 additional sittings, and add much to the Churchly appearance of the structure. Altogether the improvements will cost \$15,000.

SPRINGFIELD.

GEO. F. SEYMOUR, D.D., LL.D., Bishop.
EDW. W. OSBORNE, Bp. Coadj.

Bishop Osborne Loses and Finds His Pectoral Cross.

BISHOP OSBORNE was obliged to report to the police of Boston, two days after his consecration, the loss of his handsome pectoral cross of gold set with four amethysts. The cross was one of two which were presented to the Bishop. The loss is one that would be severely felt, not only by reason of its considerable intrinsic value, but especially for its associations. Happily, the cross was recovered without serious delay.

TEXAS.

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

Japanese Converts Baptised.

AN INTERESTING service was held in St. Philip's Church, Palestine, at Morning Prayer on the Twenty-first Sunday after Trinity. After the second lesson, two Japanese con-

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verts to Christianity were admitted to Holy Baptism by the rector, the Rev. E. H. J. Andrews. They were presented by the Rev. J. D. Yoshimura of Tokyo, Japan, who had prepared them for Baptism, and who acted as interpreter and preached. Asked to give the converts scriptural names, the rector named one Philip, after the patron saint of the Palestine church, and the other Stephen, after that of the rector's mission at Huntersville. The wardens of the church and two female communicants, with the Rev. Mr. Yoshimura, were the sponsors. These two young men, who have now become naturalized citizens of both the United States and the Kingdom of God, form the nucleus of a Japanese colony of truck-growers in the vicinity of Palestine. Others are expected soon, many of whom, though in the van of civilization, are yet spiritually in the dark of heathenism.

An offering was taken for the benefit of the Haknisha Orphanage at Osaka, Japan. The Rev. Mr. Yoshimura expects to return to Japan the middle of next month.

WASHINGTON.

H. Y. SATTEBLEE, D.D., LL.D., Bishop.

Anniversary at St. Alban's—Rock Creek Parish—Mr. Chesley Retires.

ST. ALBAN'S PARISH, the early history of which has become of so much interest as preparing the way for the Cathedral undertaking, will celebrate its 50th anniversary on All Saints' day. This suburban church now carries on three mission stations in the surrounding country—two for white, and one for colored people, and the rector, the Rev. G. F. Bratenahl, has recently given them the names of saints connected with the early history of the British Church—St. Columba, St. David, and St. George.

ROCK CREEK PARISH, once embracing all the country north of the city, and out of which many suburban parishes have been formed, is building a chapel at Brightwood, a growing village, where its rector has been adding services for some time. This is the fourth new church begun by this ancient parish in the past few years.

THE REV. JOHN W. CHESLEY, rector of the old colonial parish of All Faith, St. Mary's County, Md., in the Diocese of Washington, is about to retire on account of the infirmities of age. Mr. Chesley is in his 80th year, and has served the church in the parish which was the home of his ancestors from before the Revolution, for 30 years. He is the first to take advantage of the provision granting \$500 per annum to any clergyman passing 65 years of age, having given 25 years' service to the Diocese.

CANADA.

Notes of the Dioceses.

Diocese of Toronto.

THE REV. J. M. DAVENPORT, vicar of St. Thomas' Church, Toronto, has resigned on account of ill health; he will in future devote himself to his duties as chaplain to the Church sisterhood. He has been at work in St. John, Diocese of Fredericton, for many years, where he was widely known. He has been in Toronto about four years.—THE SERVICES hitherto carried on in a tent during the summer months at Balmy Beach, the summer resort near Toronto, are this year to be carried on during the winter by Canon Dixon.

Diocese of Rupert's Land.

THE DIOCESAN SYNOD has been called for November 23d. It is to meet in Winnipeg, in the schoolhouse of Holy Trinity Church. —IT IS HOPED that the new church at Man-

itou will be ready for use by the middle of November.

Diocese of Quebec.

BISHOP DUNN, in a recent address, speaking of his summer visitation, told of finding over four hundred people, English-speaking, along the shores of the Baies des Chalands. He has appointed the Rev. Ernest Roy, M.A., to go and minister to them.—THE St. Francis District Association will meet early in December, when it is expected a report will be ready from the lately appointed committee on work among young people. The committee includes the seven rural deans and Canon Shreve, D.D., of Sherbrooke. Bishop Dunn visited Porthuef to hold services October 23d.

Diocese of Keewatin.

A VERY ENCOURAGING account comes of the parish of St. Alban's, Rat Portage. In addition to bearing all the parish expenses, the congregation has contributed during the year \$213 towards diocesan missions and over \$100 towards diocesan funds. The gifts to outside purposes amount to about 12 per cent. of their own revenue. When it is remembered that twelve years ago the mission at Rat Portage needed support from the mission fund itself, it is apparent how much the church there has grown.—A WELL-FURNISHED log church has been opened at Eagle River.

Diocese of Moose.

REPORTS from the missionaries in that far-off district, all speak of their regret in the loss of their Bishop, the Rt. Rev. Jervois Newnham, D.D., who has been translated to the Diocese of Saskatchewan. No one has as yet been appointed to fill his place. There has been very little sickness among the Indians of late, and the Cottage Hospital at Moose has been at times without inmates. At such times the nurse in charge is fully occupied in visiting and treating the people in their homes. The "doctor woman," as they call her, fills an important place on the staff of those who seek their good, as well for the soul as the body, says the Rev. T. Holland, missionary at Moose.

The Magazines

THE *Church Eclectic* for October contains another historical review by the Rev. Joseph Hooper, M.A., who admirably outlines Dr. Hayes' *History and Recollections of the Diocese of Western New York*. Diocesan histories, thus displayed, are of the greatest value, as well for drawing lessons from the past, as for inspiring courage and hope for the future. Another article in this number, of great merit and worthy of special notice, is entitled, "The Lord's Day," by the Rev. Henry D. Waller.

THE INCREASING number of fatal railroad accidents in the United States, noted especially during the past year, makes the discussion of the causes of such accidents by Secretary Moseley of the Interstate Commerce Commission, in the *Review of Reviews* for November, particularly timely. Mr. Moseley points out grave faults in our American system of running trains. He shows how greater safety on the rail may be secured by perfectly practicable reforms in railroad management. All of Mr. Moseley's suggestions are the fruit of twenty years of study, and they are of the greatest importance to all who have to do with the operation of our railroads. Not only the travelling public, but the American people as a whole, is vitally concerned in all reasonable efforts to reduce the fearful waste of life in both the freight and passenger service.

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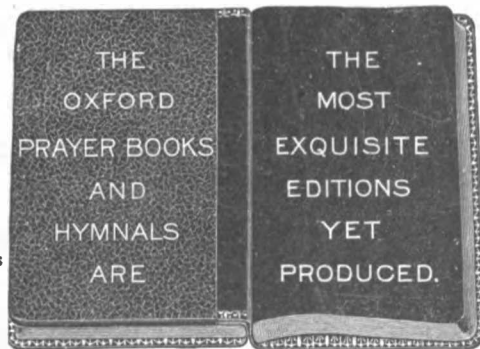
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