

The State Historical Society

# The Living Church

VOL. XXXI.

MILWAUKEE, WIS.—JULY 23, 1904.

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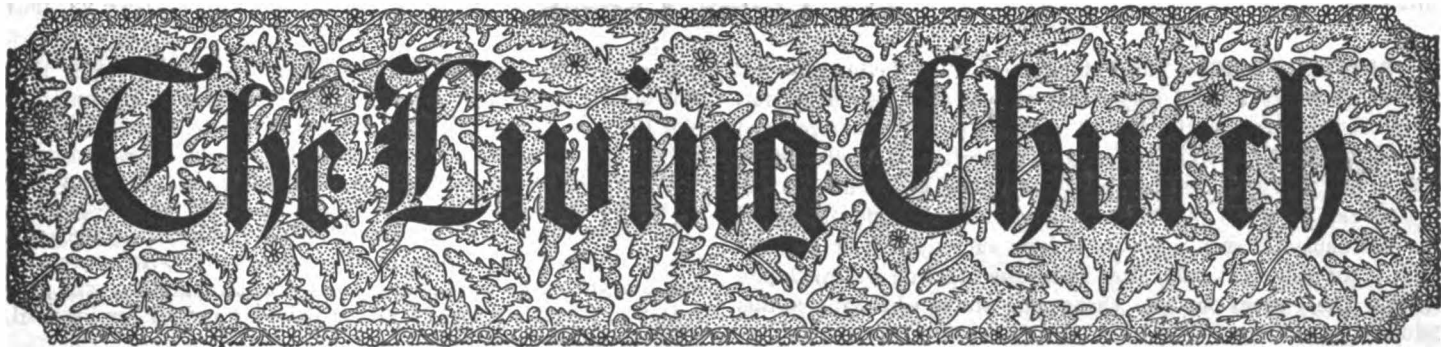
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# Editorials and Comments

## The Living Church

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

Published by THE YOUNG CHURCHMAN CO., 412 Milwaukee St., Milwaukee, Wis. Editor, FREDERIC COOK MOREHOUSE.

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### SUBSCRIPTIONS.

Subscription price, \$2.25 per year; if paid in advance, \$2.00 a year. To the clergy, \$1.50 per year. To all portions of the Universal Postal Union outside the United States, Canada, and Mexico, 12 shillings. Remittances by local check should be drawn with 10 cents additional for exchange. Subscriptions should be addressed to Milwaukee, Wis.

### ADVERTISING.

DISPLAY RATES: Per agate line, 20 cts. Special rates to publishers and schools and for long time or large contracts.

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Address advertising business (except classified) to 153 La Salle St., Chicago. Send classified Ads. to Milwaukee, Wis.

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### AD CLERUM.

"Per id tempus (sacrificii) angeli sacerdoti assident, et caelestium potestatum universus ordo clamores excitat, et locus altari vicinus in illius honorem qui immolatur angelorum choris plenus est. Vidit enim senex quidam admirabilis, eo tempore angelorum multitudinem fulgentibus vestibus indutorum altare ipsum circumdantium, atque sic capite inclinatum, ut si quis milites praesente rege stantes videat." *S. Chrys., lib. 6, de Sacerdotio.*

"Vini odor odorem fugarat incensi, et ebrietatis ignis flammam provocarat altaris. Unde, quia alicui vino, alienum portaverunt ignem, mox divino igne referentur extincti. Ebrietas in alio crimen est, in sacerdote sacrilegium."—*Petr. Chrysologus.*

"Clericus vino et gulae deditus, sacerdos est non Dei, sed Bacchi."—*Corn. à Cap., in Lev. c. x.*

THE Eighth Sunday after Trinity puts the crown on the teaching of the last two Sundays. It shows us that the meaning of true *life* and *liberty* and *love* is found in *sonship*. It gladdens us with the assurance that the Holy Spirit comes from our Elder Brother, the Son of God by nature, to make us His members, and so "sons of God" by adoption—"children of God," "heirs of God," "joint-heirs with" Him.

Sonship involves *origin, dependence, likeness, union*. The true filial confession is, "I come from God. I belong to God. I go to God."

To "live after the flesh" is to deny our sonship to God, and so to forfeit the *life* that comes from God. We must die to the works of the flesh, "mortify the deeds of the body," if we would "live."

Sin makes us slaves, and fills us with "the spirit of bondage," "to fear." As sons we are free. Learning our dependence as sons we learn also the *liberty* that comes with doing the will of "our Father which is in Heaven."

Only filial *love* brings forth good fruit. If we would say sincerely, "Lord, Lord," "Abba, Father," we must be ready in loving trust to pray God to "put away from us all hurtful things," however dear, "and to give us those things which are profitable for us," His children, however hard and painful they may be.

Can we dare to make the Collect for next Sunday our own request to God?

†

I BELIEVE that love is the secret of the world; it is like the philosopher's stone they used to look for, and almost as hard to find, but when one finds it, it turns everything to gold. Perhaps when the angels left the earth they left us love behind, that by it and through it, we may climb up to them again. It is the one thing that lifts us above the brutes. Without love man is a brute, and nothing but a brute; with love he draws near to God. When everything else falls away love will endure, because it cannot die while there is any life, if it is true love, for it is immortal. Only it must be true.—*Rider Haggard.*

FORGET THE PAST, and begin anew; not the kindness and friendship and joy of the past, but its bitterness, its vexations, its mistakes.—*Selected.*

**SPECIAL NOTICE**—The Publishers of "The Living Church" find it necessary to give notice that on and after September 1st, 1904, the subscription price will be increased to \$2.50 per year, and the special rate to the clergy to \$2.00 per year. All subscribers, new or old, will have the opportunity of paying in advance at the present rate for a full year beyond their present expiration or beyond the date named, if such renewals or new subscriptions be received prior to the date mentioned; after which the new rate will come into effect. The reasons for this change are stated editorially in this issue.

THE YOUNG CHURCHMAN CO.  
Publishers.

#### EXPLANATION OF THE FOREGOING NOTICE.

IT WILL be observed from the notice printed directly above this article, that the publishers of THE LIVING CHURCH have determined to increase the subscription price as therein stated. It is reasonable that the causes for that advance should be explained.

Within the past three years, the circulation of THE LIVING CHURCH has been nearly doubled. The cost of production, however, has also very largely increased. Not only is the cost of paper—the raw material of production—now at the highest price it has reached within many years, and apparently as a permanency, but the wage scale paid printers in this city has three times been advanced within the past three years. We do not regret that advance. We are ready that the laboring man should have his part in the increase of national prosperity, and the force engaged upon the mechanical departments of THE LIVING CHURCH fully earn all that they receive; but the amount required to pay them and to defray other costs of publication can come only from those who value the fruits of publication. Beyond that, the improvements made within the past five years have largely increased the cost. The average size of each issue is perhaps fifty per cent. greater than it was five years ago. The additional departments introduced, and the more thorough reporting of the news of the Church, all involve additional expense. The paper is in no sense a charitable production, nor has it any subsidy to fall back upon. It must pay its own way. Fifty cents more, annually, from each subscriber, is deemed necessary for this purpose.

AND WHILE we are upon the subject, it may not be amiss to say a word further upon a business matter pertaining to the publication of THE LIVING CHURCH. We refer to the department of Advertising.

Twenty years and until about ten years ago, the religious press was the most valued advertising medium that this country was able to supply. Within the past ten years it has, speaking generally, not maintained that prestige. No religious paper enjoys to-day anything like the income from advertising that it received ten years ago. THE LIVING CHURCH has been fortunate and is probably alone among religious papers in that during the past year or two the advertising revenue has slightly increased where with others of its class it has continued to decrease; yet it would be idle to deny that this publication has shared with the religious press in general, in the decline of advertising patronage.

The reasons for this decline are several, but probably the chief one is this. In the ratio that the culture and social position of the reader ascends, it becomes increasingly difficult, not to say impossible, to "key" returns from an advertisement. This is because the people who form this class are accustomed to purchase their supplies from local dealers with whom they are in the habit of dealing. They may easily be influenced by advertising to buy, for instance, a certain book, for they are exceptionally alive to literary progress; but they will purchase it of their accustomed bookseller instead of sending for it to the publisher.

They may easily be led to perceive the advantages of good soap, and they appreciate a kind that appeals to them as cleanly and delicate; but they buy soap locally and do not communicate the fact to the manufacturer.

They are easily led to vary the monotony of their accustomed breakfast food by trying what may be currently advertised; but they buy it of their local grocer.

They are apt to try what may be reasonably advertised to cure rheumatism or a sore throat; but even the alluring promise of a "free sample package" will not induce them to bear the ills they have during possibly the week that must elapse before they

can receive the sample by mail, when for a small price they can obtain the article at the corner drug store. Rheumatism and the sore throat will not take a stay of proceedings pending the arrival of the free sample, and one who has these unhappy ills to which humanity is prone, is in something of a hurry to obtain his cure.

Refrigerators will be bought of a local dealer who will deliver them and put them in place; typewriters, carriages, any and everything from pins and needles to automobiles, will generally be purchased locally rather than negotiated for by mail, other things being equal.

Two things are obvious from this condition, which is beyond question. First, that the manufacturer receives the same benefit from the sales made by local dealers as a result of his advertising, that he would if the orders were sent to him direct; and second, that he is wholly unable to trace those sales to any given advertisement, so that the modern practice of "keying" becomes useless.

It is true that these conditions apply to all advertising; yet they apply far more largely to advertising among a cultured constituency than otherwise, because these more universally purchase their supplies of local dealers, particularly where they reside in large cities. What are termed "mail order" publications, being those that appear to bring the greatest number of direct returns to the advertiser, invariably circulate among a poorer and less cultured class. Yet a moment's reflection must show that the (relatively) wealthier and more cultured people must be larger purchasers of manufactured goods than those in humbler walks of life. Consequently, it is only the amateur or the gullible advertiser who values most the advertising medium that seems to bring direct rather than indirect business, the latter being that obtained through retail dealers. But there are enough of that class of advertisers to have largely depleted the revenue of the religious press from the advertising department.

It would of course be granted that a publication like THE LIVING CHURCH would stand first as an advertising medium for Church and school supplies, and that preëminence is quite generally recognized by the continued patronage, year after year, of the best manufacturers of and dealers in such supplies; but we also have evidence proving beyond question that the general advertiser does likewise obtain the best possible returns from his advertising, though for the reasons mentioned he cannot always prove it. Two recent and obviously exceptional incidents have demonstrated this fact.

A year ago The Young Churchman Co. placed upon the market their own bond issue of \$35,000 in five per cent. gold bonds, and advertised that issue exclusively in THE LIVING CHURCH. In a very few weeks, more than \$30,000 of that issue had been sold, and that in spite of the fact that financial securities in general were then a drug upon the market, and were commonly spoken of as "undigested."

More recently, one of the current advertisers of rooms at St. Louis during the World's Fair advised the writer that *on an investment of but a few dollars for advertising in THE LIVING CHURCH, he had, up to the middle of June, secured more than five hundred dollars' worth of business*, with new applications constantly being received. This advertiser was exceptional in that necessarily he was brought face to face with each of his customers; but there is no reason to suppose that there were other reasons why the advertisement should have brought greater returns than do other advertisements, though the latter may bring sales more largely through local dealers, which are therefore not brought to the knowledge of the advertiser.

It would seem, therefore, that the best representatives of the religious press would ultimately regain their former prestige as advertising mediums. Certainly they will if advertising be studied carefully by the advertiser, as, unfortunately, it is not always studied. If that time arrives, the religious press, or those of the "fittest" which alone will survive, will again be restored to their independent position with respect to finances. In the meantime the really thoughtful advertiser cannot fail to see that we have stated the case accurately.

THE novel experience to Americans of entertaining an Archbishop of Canterbury will arouse interest in the exact etiquette in civil as well as in ecclesiastical ceremonial, which is customary.

The Archbishop of Canterbury ranks next to the Princes of the Blood Royal and before all Dukes except those of royal blood. His exact title is "The Most Reverend The Lord Archbishop of Canterbury, Primate of All England and Metropol-

itan." He is entitled to four chaplains and two train bearers, who should wear violet or scarlet cassocks and zucchetos, according to whether the Archbishop wears his scarlet Convocation Robes or the ordinary attire of an English Bishop. The greatest compliment that can be paid to the Primate at any gathering is to wear lilies of the valley. These were the favorite flower of St. Thomas à Becket, and are the floral symbol of the see of Canterbury.

The Archbishop is styled "Your Grace," and is addressed in formal speaking as "My Lord Archbishop." He walks at the end of all processions, his chaplains behind him and crucifer in front. He leaves the altar first, followed by cross bearer, and the returning procession is reversed, the youngest choir boy coming last.

This is the ceremonial etiquette observed in England. The Archbishop will not be travelling *incognito* as some have thought probable, and as a distinguished representative of the British nation—by reason of his *ex officio* seat in the House of Lords and in His Majesty's Privy Council—he will be accorded such civil honors as the American people delight to render to distinguished visitors from abroad, and particularly to those from England; while Churchmen will honor him also as the head of the mother Church of that in America.

THIS LEADS us to comment upon the singular anomaly by which American Churchmen are to-day as unreasonably afraid of creating an American Archbishopric as their great-grandfathers were of creating American Bishoprics. The civil and parliamentary insignia would no more adhere to the office in the one case than in the other. If we feel that eighteenth century Americans were a little unreasonable in fearing English-made Bishops for American Dioceses, are we not to-day much more foolish in fearing American-made Archbishoprics for American Provinces? As American Bishops and Churchmen succeeded in distinguishing between the spiritual and the civil functions of the episcopal order as from time immemorial these had been joined in the persons of English and Continental Bishops, so would it be an easy matter to institute an Archbishopric with functions wholly spiritual. We have frequently been confronted, in this American Church, with questions concerning the exact scope of the authority of our Presiding Bishop; and it is not strange that succeeding Presiding Bishops have differed with their predecessors as other Churchmen have differed with each other, as to the exact extent of the powers lodged in that office. In seeking to avoid the use of an ecclesiastical title and the creation of an ecclesiastical office, we have in fact done both, using a title—"the Presiding Bishop of the Church"—that implies far more of authority than adheres to the historic use of the term Archbishop, and creating an office whose indefinite powers may easily be and have in fact been so exaggerated as far to exceed the limited authority which historic precedent gives to an Archbishop. For our own protection, both by creating an office whose scope and authority would be understood, by hedging it about with the limitations of many centuries of precedent, and by commissioning an executive officer in the American Church who would be competent to represent that Church externally and to take the initiative in the internal administration, starting in motion the machinery which is provided by the canons but which to-day is largely inoperative because it is the business of nobody in particular to act as engineer, it would greatly facilitate the work of this Church for the anomalous arrangement of an indefinite Presiding Bishopric to give away to the historic office of the Archbishop.

BUT IT is sometimes foolishly assumed that the question of Archbishoprics and the question of the institution of a Provincial System are identical. The assumption is wholly groundless. It would be as easy to attach an Archbishopric to our present single-province system—for the whole American Church to-day constitutes one Province, larger, more unwieldy, and more difficult of administration than any other Province in ecclesiastical history—as to add it to a several-province system; and correspondingly, it would be as easy to arrange a Provincial System without Archbishoprics as to continue our present haphazard system without them. If the American Church does not want Archbishoprics, she need not feel that she must therefore deprive herself of a wise grouping into Provinces in order to do without them.

In fact the objection to Provinces based upon the fear that the system might, could, or would introduce Archbishoprics into our system, is a view of an important question of administration

that rests upon so warped a perspective as to be difficult to consider seriously. Suppose the proposition to unite the American colonies into the United States of America had been discussed upon the sole issue as to whether the colonists desired to create a President: is it not obvious that the wrong perspective would have been employed? Would we have deemed it a statesmanlike objection to the creation of a Federal government?

Suppose a community should refuse to incorporate as a city on the ground that its people did not dare to create the office of Mayor: would anyone maintain that wisdom had at length triumphed in the conclusions of that people?

Suppose a nation should decline to create an army on the ground that it would involve the creation of a General: would anybody view the objection as a sound one, or the possible danger of abuse of the office so imminent as to make the formation of an army unwise?

A nation might be created without giving the name of President to its chief executive; a city might be incorporated with a Presiding Burgher in place of a Mayor; an army might be made effective with a Superintendent instead of a General at the head of it. We should not be inclined to compliment the wisdom nor the nomenclature of the people whose unreasonable fears led them thus to refuse to call things by their right names; but we should believe them to be infinitely wiser than another people who might refuse to create a nation, a city, or an army, because of a dread of the titles which *might* be borne by its executive officers. Are not those strange people who will discuss the Provincial System solely or mainly around the subordinate question of the title of its executive officers, guilty of a like warped perspective?

Let it be understood that nobody asks for the constitution of the Provincial System for the purpose of adding ornamental titles to the names of any individuals; and the System can easily be constituted with un-ornamental titles if American Churchmen deliberately prefer these. The main question is whether the work of the Church would be better done if Dioceses were grouped into Provinces, large enough to be freed from the narrow spirit which we sometimes term "provincial," and small enough so that their interests would be substantially alike, their territorial limits compact enough to permit of rousing missionary synods, awakening the Dioceses by successively sitting in their different cities, and with distances not too great to make attendance upon such annual synods, whose primary functions should be missionary, too large an expense to insure a large attendance. Such a system as this is what is in the mind of those who desire the creation of a Provincial System. To permit the fear of possible Archbishoprics to stand in the way of creating the strongest impetus that we could give to missionary work, is to show ourselves so devoid of statesmanlike breadth of vision as hopelessly to unfit us for performing the paramount duty of the Church. Never, we are thoroughly convinced, will this Church be aroused to her duty in the mission field, until the working machinery of a workable Provincial System is in operation.

THE Chicago *Tribune* recently interviewed the ministers of all the denominations in Chicago so far as it could reach them, with a view to discovering what would be the stand of each of them, in regard to the marriage of divorced persons. The answers are published from 165 such ministers, including none from the Roman Catholic Church. After making a correction in the table that was made by the *Tribune* in a subsequent issue, the answers show that 39 ministers will refuse, under any circumstances whatever, to marry divorced persons whose former husband or wife is still living, or even to marry the surviving partner "unless he or she can prove innocence in the premises"; 79 will marry only the so-called innocent party in a divorce for adultery; and 47 will marry divorced applicants under "circumstances which appeal to their own judgment." Surely this is an excellent showing and indicates a far higher standard than has been customary among the ministers of Protestant denominations in general.

The clergy of the Church who have answered the question, maintain a singularly high attitude. After correcting the table as stated, 17 of our clergy quoted will refuse to perform such marriages under any circumstances; one will marry the innocent party; and one will marry under a larger personal discretion, thereby indicating his willingness to violate both the discipline of the Book of Common Prayer which he has sworn to maintain, and also the provisions of the canon law of the Church, which also he has sworn to obey. Fearing that he may have been mis-

understood in his reply, we shall avoid the publication of his name, though it is perhaps sufficient to state that he is rector of one of the smaller parishes of the city. It is a matter of regret to us also that there should be even one other whose ideals are no higher than those of the present canon of the American Church.

Of the ministers who take the highest ground, apart from the 17 clergymen of the American Church, there are 22 who are described as follows: Methodists, 4; German Methodists, 1; Congregationalists, 3; German Congregationalists, 1; Evangelical, 3; Danish Lutheran, 2; Norwegian Lutheran, 1; Evangelical Lutheran, 1; Baptist, 1; Presbyterian, 1; Cumberland Presbyterian, 1; Evangelical Association, 1; denomination not stated, 2.

It is to be hoped that these men of high ideals in the several denominations may be able to exert a wide influence for good within their several bodies.

IT IS a pleasure to know that a "Laymen's Missionary Conference" for the Third Missionary District, comprising the states of Ohio, Indiana, Illinois, Michigan, and Wisconsin, has been arranged for November 15th, to be held in Detroit. We remarked some time ago how the Pacific district had succeeded in revolutionizing the old-time rule that the progress of great movements, from the Ibsen-cult to the cholera, was from east to west. San Francisco set in motion a new missionary wheel that has sent a current from west eastward. It blew through Omaha and the dioceses which took part in the missionary conference in that city; and now we rejoice to learn that it has blown over the dry bones of the Middle West, and, in perhaps a manner less formal than were the missionary conferences of San Francisco and Omaha, will result in a lay conference of one day only, in Detroit.

If General Convention will help us by giving the necessary legislation, these missionary conferences will ultimately develop power. They may be only embryo wind-mills to-day; but many a wheel can be turned when the proper adjustment of machinery to the wind-mill is made.

In the meantime, much missionary enthusiasm may be engendered by means of such conferences; and that enthusiasm is bound to react favorably upon our missionary work.

Let us all help this conference to be a success.

ON ANOTHER page will be found a communication from the Bishop of Oklahoma which traverses the advice recently given by THE LIVING CHURCH to one of its correspondents, not ordinarily to attend services of other bodies than the Church, when in places where Church services were not available.

In criticising our own advice, the Bishop of Oklahoma states wholly different premises from our own, and therefore rightly arrives at different conclusions. We were discussing the duty of an educated, thorough Churchman, who would not be "encouraged" by reason of our advice to "treat the Lord's Day as any other day, or worse, by spending it in lounging in his hotel rooms or chatting and smoking in the office or reading room." In fact, reading carefully our own advice, we do not seem to discover just where we counselled either "lounging," "chatting," or "smoking." The Bishop says he would "certainly advise him to read his Prayer Book and Bible and say his prayers, if possible with 'two or three gathered together' in his room." That is precisely the advice we gave. Where, then, is any issue drawn between us?

But for the class of men who will not, perhaps cannot because of too stunted spiritual growth, do this, we should certainly agree with the Bishop's other advice. By all means let them go to any place of public worship of Almighty God, Roman or sectarian, rather than spend the day irreligiously. We would be the last to maintain that any baptized people are "aliens, unacceptable in their worship, so far vitiated in their faith and worship that they are not a part of the Holy Catholic Church."

The counsel we gave is that which, given generally by the sturdy missionaries of the Church a half century ago, was the means of building up missions and strong parishes throughout our land. Instead of weakly acquiescing in the absence of the Church from a new community, her members brought the Church with them. They planted it in their own houses. They trained their children to love the Church's services. They brought in others from outside.

And many a travelling man whose soul was on fire with

the religion of the Church, has brought the Church's services into communities that knew them not, when he has had the opportunity to do so. This has been a part of the splendid work of the Brotherhood of St. Andrew. The true Churchman is never deprived of the services of the Church, for he carries the Church with him wherever he goes.

And if we were not sufficiently clear in our own counsel, it is only because the "lounging, loafing, resting" crowd do not read THE LIVING CHURCH, and are not scanning its columns to discover their duties. For the class of men which we had in mind we believe our counsel was wise; many Western parishes and missions would never have been built up if these had thrown in their lot with other Christian people who first possessed the land.

We believe equally that the Bishop's advice is also wise for such persons as cannot reasonably be looked to to carry out the spirit of the Church's better way.

IT IS a pleasure to note so happy an indication of progress in our West African mission as the ordination at one time of seven deacons, most of them natives reclaimed from heathenism. Probably no part of our mission field is so difficult as that mission, and the difficulties that have necessarily been surmounted before this result was obtained can hardly be understood by Churchmen at home. It is reassuring to know that real progress, necessarily slow though it be, is being made in the warfare against African native heathenism.

That the Liberian mission is not only able to make its way among its own people, but also to achieve this notable success among the pagan tribes in the interior, is most encouraging.

THROUGH an error for which neither our office nor the advertiser was responsible, the illustration printed in our columns in the issue of July 9th with the advertisement of the Chestnut Hill Academy, Pennsylvania, showed the building of Randolph-Macon Academy, Front Royal, Va. The advertisement of the former academy printed last week showed correctly the buildings of the Chestnut Hill Academy, and we regret that in any way the erroneous illustration should previously have found place.

IN FURTHER correction of the list of Deputies to General Convention printed in THE LIVING CHURCH of July 2nd, we note that under the head of Southern Virginia, Geo. W. B. Martin should read Hon. W. B. Martin.

#### ANSWERS TO CORRESPONDENTS.

ILLINOIS.—The nearest Church service to Ellendale, N. D., are at Lidgerwood, about seventy miles distant; though the travelling missionary in that section, the Rev. Wm. Watson, whose address is Wahpeton, N. D., sometimes visits Ellendale and would be glad to learn of any Church people intending to locate there.

"MIND your chapters!" That was what Thomas Carlyle's mother used always to be telling him. She felt, good old Scotch-woman as she was, that all her son's cleverness was vain unless it was accompanied by the fear of God. And when he was away from her, and himself teaching others, she would write: "Have you got through the Bible yet? If you have, read it again. I hope you will not weary; and may the Lord open your understanding." Another great writer, John Ruskin, has told us how much he owes to the old Bible lessons he learned by his mother's knee when a boy. Even the 119th Psalm, which he found at first so hard to learn, became at length of all the most precious to him.—*Selected.*

WELL, well, the illusions that began for us when we were less acquainted with evil have not lost their value when we discern them to be illusions. They feed the ideal better, and in loving them still, we strengthen the precious habit of loving something invisibly tangible existent, but a spiritual product of our visible tangible selves. I cherish my childish loves—the memory of that warm little nest where affections were fledged.—*George Eliot.*

THE LIGHT would never be so acceptable were it not for that usual intercourse of darkness. Too much honey doth turn to gall, and too much joy, even spiritual, would make us wanton. . . . God will have them that shall walk in light to feel, now and then, what it is to sit in "the shadow of death."—*Hooker.*

## LOYAL SUPPORT TO THE BISHOP OF LONDON

Addresses Presented Thanking Him for His Attitude  
Towards the Creeds

## CANON HENSON DEFINES HIS ATTITUDE

## Bishop Wilkinson Chosen Primus of Scotland

## OTHER ENGLISH CHURCH NEWS

The Living Church News Bureau,  
London, July 5, 1904.

IT IS with much satisfaction that I record that the Bishop of London has received during the past week two weighty memorials in support of his lordship's attitude on the question of the Athanasian Creed. One is addressed to the Bishop by as many as twenty-seven English Continental chaplains, the text of which (reproduced from the *Guardian*) is as follows: "We, the undersigned, urged by various experiences of our work on the Continent, desire respectfully to express our hearty support of your lordship in the deprecation of any alteration at the present time in the wording of the Athanasian Creed or in the manner or days of reciting it. The names appended thereto, with the exception of one, are those of the chaplains in charge of the English Catholic congregations at the following centres (the name of your esteemed Continental correspondent, the Rev. George Washington, heading the list): Paris (St. George's), Arcachon, Munich, Calais, Warsaw, Karlsruhe, Dresden, Berlin, Pau (St. Andrew's), Weisbaden, Bonn, Chantilly, Spa, Boulogne (St. John's), Dinan, Geneva, St. Servan, Liban (Russia), Brussels, Hanover, Cologne, Weimar, Freiburg (Baden), Nunilly-sur-Seine (Paris), Dinard, Paramé.

The other memorial comes from the St. Paul's Lecture Society, an association (says the *Times*) of business men in which Canon Newbolt takes great interest and which meets at the Cathedral for instruction during the winter. They have sent to the Bishop a large bound volume containing 260 signatures appended to an address in which they thank his lordship for his recent utterances on the subject of the Virgin Birth of our Lord and for his resistance in Convocation to the proposal "to modify or alter" the Athanasian Creed. They would view, they say, with great concern any attempt "to silence or mutilate" that symbol, believing that it contains warnings much needed at the present day, and that any alteration of the kind proposed, while it might appear to relieve some consciences, would be a cause of distress to a large number of loyal Church people. They think it incumbent on all Churchmen to combine in supporting their Bishops in any effort to maintain the Faith, at a time when attempts are being made to weaken or explain away fundamental Christian doctrines.

Following the example of his brothers of London and St. Asaph, the Bishop of Lincoln has now spoken out unreservedly on the side of Blessed Athanasius. In addressing the Lincoln Diocesan Guilds Union, his lordship urged the members not to yield to the temptation to put aside the old Creed in favor of something "short and simple" which certain people were eager to provide in its place. They should hold to the Faith as the Church gave it to them. What was wanted was more faith, "without which they could neither understand the Name of God, nor their own being."

But what I have now to record does not leave so pleasant a taste in the mouth. The Dean of Westminster, in a recent sermon at Cambridge, is reported to have referred in a somewhat boastful manner to their lawlessness at the Abbey in first mutilating and then degrading the Athanasian Creed in their use of the same, and to have declared the monitory clauses to be, in his opinion, definitely false. In other words, the Very Rev. Dean, who, though head official of a Royal Peculiar, is still a priest of the Church of God in this land, then and there (if he be correctly reported) definitely committed himself to a monstrous heresy, viz., that a right faith concerning the Faith of Catholic Christendom is not necessary to salvation.

Canon Henson has now replied to the Bishop of London's recent repudiation in Ely Cathedral of his heretical opinions, the reply taking the form of a preface to a new volume of sermons, entitled *The Value of the Bible, and other Sermons*. He first claims, on the one hand, that as Canon of Westminster he is extra-Diocesan, while as rector of St. Margaret's, Westminster, he neither received institution from the Bishop of London nor has taken with respect to him any oath of canonical obedience; and then, on the other hand, that the law of the land

secures to the clergy so large an amount of liberty in the matters of faith and teaching as to enable him to hold office in the "National Church" and to exercise "loyally" his Christian ministry. The Canon then proceeds to set forth five propositions which had been maintained in what he rightly supposes must be called his incriminated magazine articles, books, and sermons. Of these mischievous propositions, here is one: "That with the application of historical criticism to the primitive Christian documents [*i.e.*, those which form the Canonical Books of the New Testament], much that has hitherto passed as fact may very probably be found undeserving of that description." The Canon, in support of one or more of these various theses of his, quotes, among others, the Bishops of Worcester and Exeter and Drs. Sanday and Driver. Referring to the Fourth Article, he considers that though it affirms a vital truth of Christianity—the Resurrection of Christ—yet its affirmation is "crude, materialistic, unsatisfactory." In conclusion, he thinks that no student of Christian history can be in any uncertainty as to the "continual revision of theological thinking and statement" which the progress of scientific research has "necessitated in the past," and cannot but "necessitate in the future." Yes, Canon Henson undoubtedly does occupy an exceptional position among the clergy of London by reason of what he himself calls the "trivialities of hierarchical convention"; but nevertheless he surely ought to know and realize that he, like any other priest, is amenable *in foro conscientiae* to his vows both at Confirmation and Ordination to believe all the Articles of the Christian Faith.

The annual meeting of the Gloucester branch of the Society of Sacred Study has recently been held at Gloucester, and the Dean of Christ Church, Oxford, read a paper on "Clerical Subscription: Freedom and its Limits." Referring to the position of those who hold that men who put forth novel interpretations of Christian doctrine ought to be encouraged rather than restricted, the Dean observed that the question at issue is one of vital importance for the future of the Church. His conclusion was that, though it is philosophically possible to teach ideas about immortality, the Incarnation, and so on, in place of the historic facts of the Gospels, such teaching is not really in continuity with that of the Church and the New Testament; and that, therefore, "no man ought to teach in the name of the Church unless he teaches salvation by the historic Christ, Incarnate, Crucified, Risen, Ascended."

The treasurers of the S. P. G. acknowledge the receipt of an anonymous donation of £1,000.

The Bishop of Stepney has at the last moment (says the *Times*) been compelled by urgent medical advice to abandon his visit to South Africa in connection with the Mission of Help. He has been ordered to go to Nanheim, and then to take two months' entire rest.

At a Synod of the Bishops of the Scottish Church, held in St. Ninian's Cathedral, Perth, last Thursday, the Bishop of St. Andrew's, Dunkeld, and Dunblane (Dr. Wilkinson, formerly the second Bishop of Truro) was elected Primus, in succession to the Bishop of Moray Ross, and Caithness, resigned.

Canon Drew, vicar of Buckley, Flintshire, son-in-law of the late Mr. Gladstone, announced to his congregation after the evening service last Sunday week that he had accepted the rectory of Hawarden, shortly to become vacant by the resignation of the Rev. Stephen Gladstone.

It has now transpired that the Rev. T. H. Freer, rector of Sudburg, Derbyshire, and Canon of Southwell, whose soul was called away while he was preaching in Sudbury Church a week ago last Sunday morning, was the "Ignotus" (of the *Times*' correspondence columns) who first gave the impulse to the revived Birmingham Bishopric scheme by his offer of £10,000. R. I. P.

The Bishop of Worcester, writing to the *Times* since Canon Freer's decease, says that his generosity has so far been allowed to accomplish its work as that the funds necessary to establish a Birmingham Bishopric are within their reach; but by the Canon's deed of gift the £10,000, "with the dividends arising therefrom," revert to his estate on April 30, 1906, if the Bishopric is not "actually founded" by that date. The Bishop thinks it cannot be questioned that to give any security in attaining this result the Southwark and Birmingham Bishoprics Bill must be passed this year. He fears, however, it is now again imperilled. It would be a serious thing if they were to lose the £10,000; but that, after all, would be, he thinks, a very small thing compared to the profound effect which the renewed failure

of the Bill would produce in the minds of a great many Churchmen.

The Lay Movement in favor of Sunday Worship and Rest, which was first started three years ago, appears to be now coming more to the front—upwards of seventy sermons having been preached in London alone on Sunday week in support of its admirable Resolution. The same reads as follows: "Believing, as we do, the great principles which underlie the due observance of Sunday are Public Worship and Rest, we resolve to do all that we can to discourage as far as possible, such employments on Sundays as would prevent either ourselves, our servants, or others for whom we are responsible, from being able to carry out these principles."

The question of revising the terms of the Accession Oath in its present exceedingly offensive form has just been taken down again in the House of Lords and after some discussion has again been hung up. Last Friday the Duke of Norfolk moved a resolution to the effect that this Oath be amended "so as not to include the condemnation or repudiation of specific doctrines which form part of the conscientious beliefs of any of his Majesty's subjects." The Earl of Jersey thereupon moved an amendment to the effect that the House, while desirous that no expression unnecessarily offensive to any of his Majesty's subjects should be required of the Sovereign on his Accession, was of the opinion that nothing should be done to weaken the security of the "Protestant Succession"—the term "Protestant" being used here in the technical sense which it obtains in modern English Constitutional history. The Archbishop of Canterbury thought before any proposal could be safely considered to alter the present Oath, they ought to see the words in black and white, so they might be sure by the use of "kindly and considerate language" they might not in effect be weakening what the nation, as he believed, required and would persist in maintaining. The Government, said its spokesman, Lord Lansdowne, would be prepared to appoint a committee, if some *rapprochement* could be arrived at. The motion was ultimately negatived, and the Earl's amendment was agreed to. Lord Stanmore then moved the addition of words to the effect that a select committee be appointed to consider the question whether any unnecessarily offensive words may not be expunged from the Oath. The Duke of Northumberland moved the previous question. Lord Halifax, in supporting Lord Stanmore's motion, suggested that fear of public opinion prevented people from uttering in public the liberal sentiments they expressed on this subject in private. The previous question was ultimately carried by a large majority, and so Lord Stanmore's motion fell to the ground.

The Bishop of St. Alban's presided at a meeting at the Church House last Friday in connection with the proposed "Church History Exhibition," to be held at his See City in June, 1905. Committees have been formed to collect documents, vestments, and other ornaments, and there would be photographs of objects of ecclesiastical art which were not available for exhibition. In referring to the fitness of St. Alban's as a place for such an exhibition, the Chairman said not only was it the site of the premier Abbey in England, but the city itself was full of historical associations. The exhibition would show the connection between St. Alban and the North of England, particularly Lindisfarne, from which place Christianity came to the Diocese of St. Alban's. The exhibition, showing in detail what churches these were in former days, "how the ministers were vested," and what their connection was with national life, would be of great educational value to our ordinary folk.

At the meeting of the Royal Commission last week the Rev. W. H. Frere, C.R., continued his evidence, and Mrs. Bruce also attended and gave evidence. I think the latter was also a witness on the Catholic side. J. G. HALL.

CHRISTIANITY is a survival because it was the fittest; certainly it has not usually wanted rivals. Paganism, philosophy, humanism, and many other schemes of life have tried to supplant it, and have been overthrown by it. It rules in the right of the strongest. More hardy and enduring than rival religions, that of Christ has out-worked, out-suffered, and outlived them all. It holds the field; nor will it ever be supplanted save by a new faith which can exert greater power over the heart and life.—*Selected.*

WHEN covetousness gains a complete ascendancy, engrossing the whole man, it forms that compound of all that is mean, and despicable, that monster of moral deformity, usually called a miser.—*Rusticus.*

## THE TEMPORAL POWER OF THE PAPACY

Significant Utterance by the Vatican Organ in Rome

NEW IMPETUS TO THE COPTIC CHURCH IN EGYPT

Third Order of St. Francis (Anglican) on the Continent

VARIOUS ITEMS OF RELIGIOUS NEWS FROM EUROPE

The Living Church News Bureau, Paris, July 6, 1904.

ATTENTION has been very much drawn of late to the question of the "independence" of the Holy See. The late visit of the French President, his attitude, and the line taken up by the Pope in consequence, coupled with the temporary withdrawal of the French representative at the Vatican; all these facts and events have produced a disposition in the press and amongst loyal Roman Catholics to give the matter serious consideration. The *Osservatore Romano*, more or less in the confidence of the Vatican, has lately put out an article on the subject that has created some remark. It begins by stating the position of the Papacy from the temporal point of view occupied by it during more than ten centuries. The writer urges that this in itself is a sufficient reason why the Church could not tolerate any questioning of the legitimacy of her claims; that she should defend this her right of independence and liberty, relying upon those means (the temporal) of which she has had experience. But, it continues, "the first day that other means, equivalent means or better means can be found to replace those which have been in existence until now—on that day she might seriously take into consideration the question of abandoning her claim to temporal power. To give up a *modus vivendi* of which she has had experience, and to adopt one only advocated by the known enemies of the Church's existence, would be to act without justification and without excuse."

The Pope, on June 2nd, entered upon his 69th year. This anniversary, coinciding with the *Fête Dieu*, any special commemoration was precluded. His Holiness, however, celebrated Mass in the chapel of the Conistoire, in the presence of a band of pilgrims from Spain.

The restoration of the Sistine Chapel is proceeding satisfactorily. It may be recollected that during the last year of his pontificate, Leo XIII. approved of the appointment of a commission to enquire into the matter of the necessary repairs, and to carry out the work. The state of the roof, ceiling, and necessarily the frescoes of the latter, have been carefully examined. It was found that the "rifts" were only too real. Some had believed them to have been freaks of the painter, "represented" and not actual. Examination has shown that they have existed probably from the sixteenth century. In some instances they had been filled up with a mixture of "resin and wax." In cases it was discovered that the pictures had actually been washed. These will now be cleaned by passing the lightest of brushes over their surface. The gaps will be made solid by the fixture of thin plates of brass between them, not visible to the naked eye.

### BELGIUM AND RELIGIOUS EXILES.

As is known already, a great number of "religieuses" desirous of keeping to their vows, and continuing the religious life, have taken refuge in various countries—England, Holland, Switzerland, the Tyrol, Italy, Spain and Bulgaria, and in cases have been reduced to great poverty. But the needs of those in Belgium seem the most pressing. A considerable sum has been collected in France for the purpose of aiding those that are the most in want, and has been forwarded to several of these countries, especially to Belgium.

### THE COPTIC CHURCH.

The fresh start that has been given to matters Coptic and ecclesiastical is an important factor in the British occupation of Upper Egypt. That the Copts as a colony and as Christians suffered sufficiently since 1877 there is little doubt. The rule of the Mahdi drove them to the brink of destruction. After some 20 years or more of persecution they are again beginning to lift their heads and assert themselves under British protection. When the first horrors of the years of oppression had passed, the remnant of the Copts opened a school and a Bishop was appointed to Khartoum. He seems to have been unfitted for the difficult task before him, and after a short time fled back to his monastery. Many of the priests appointed to Khartoum have not been "successes." Matters were going from bad to



worse, when the Copts in Egypt came patriotically to the rescue to help their brethren in the Soudan.

The Patriarch Cyril set out from Cairo, and though he is nearly ninety years of age, visited the great Coptic centres of Upper Egypt and put before them the position of affairs; and when he had collected nearly four thousand pounds, he travelled (in one of the hottest months) all the way to Khartoum, which he reached on March 25th. It was touching to see the reception these poor Copts gave their Patriarch. Accompanied by the Bishops of Alexandria, Isna, and Manpalout, he proceeded at once to their temporary mud church, and there offered thanks to God for all the mercies and blessings after two months' travel. The day after his arrival quite a stream of all sorts and conditions, both Christian and Mohammedan, came to pay respect to the aged head of the Coptic Church.

The Governor of the Soudan had given an excellent site for the new church to be built on the banks of the Nile. On the following Sunday the Patriarch laid the foundation stone of the building. A great crowd was present, including representatives of the Greek, Roman, Armenian, and Anglican Churches.

At four in the afternoon the Patriarch came to the spot in procession. After an office of prayer and praise, a sermon was preached in Arabic (by a layman) touching on the events of the day, and perhaps somewhat Erastian in its sentiments, but earnest and encouraging.

At the conclusion of the sermon, the Patriarch, the Sindar, with the Bishops of Alexandria, Isna, and Manpalout descended to the level of the foundations—some twenty feet below the level. The stone was placed, blessed, and anointed with the usual form, the Patriarch in the meanwhile praying that "God would always be present in His great glory to bless those who came to worship there."

#### THE THIRD ORDER OF ST. FRANCIS.

Some time ago a Branch of the Third Order of St. Francis (Anglican) was begun at Pau. This has gone on satisfactorily; and the usual meetings will begin again in October. A further development of similar work at Pau in the Pyrenees, has been made. It has taken the form of a Religious Home or House, where ladies anxious to carry out the religious observances of their Faith, can live together and engage in good works, at a moderate charge. The life will be very simple and regular. The hours of meals will be regulated by those of the services of the Church.

The Church services and the Church seasons will be the pivot on which the details of the life turn. All fast days will be observed. Devotion will be the foundation of the Life, intercession for the needs of society the common devotional bond; for it is proposed to set apart a special time each day for united intercessory prayer.

The chaplain, the Rev. Ackland Troyte, at Pau, is the originator of this undertaking. He has become a member of the "Third Order," and this work will be associated therewith.

The *Revue Catholique des Eglises* has interesting articles (June issue) on St. Vincent de Paul and the Catholic Reform of the seventeenth century, and on the Organization of the Patriarchate of Alexandria (Orthodox).

GEORGE WASHINGTON.

A LADY was awakened one morning by a strange noise of pecking at the window, when she saw a butterfly flying backwards and forwards inside the window, in a great fright, because outside there was a sparrow pecking at the glass, wanting to reach the butterfly.

The butterfly did not see the glass, but it saw the sparrow, and evidently expected every moment to be caught. Neither did the sparrow see the glass, though it saw the butterfly, and made sure of catching it.

But all the while the butterfly, because of that thin, invisible sheet of glass, was actually as safe as if it had been miles away from the sparrow.

It is when we forget our Protector that our hearts fail us. Elisha's servant was in great fear when he awoke in the morning and saw the city of Dothan encompassed with horses and chariots and a great host; but when his eyes were opened at the prayer of the prophet, his fears vanished, for he beheld the mountain full of horses and chariots of fire.

"Thou wilt keep him in perfect peace, whose mind is stayed on Thee; because he trusteth in Thee." "The Lord shall preserve thy going out and thy coming in, from this time forth, and even for evermore."—*Selected.*

EARLY and provident fear is the mother of safety.—*Edmund Burke.*

## A "COFFEE BAR" ESTABLISHED FOR SEAMEN IN NEW YORK

Good Work of the Missionary Society for Seamen

### DEATH OF ALEXANDER HAMILTON COMMEMORATED

Mr. Fillingham Will Return to America as a Peace-Maker

### FAREWELL SERVICE FOR ARCHDEACON STUCK

The Living Church News Bureau, (New York, July 18, 1904.)

A NEW feature of the work of the Missionary Society for Seamen is a "Coffee Bar" which has been established in the reading room of the Battery station of the Society, directly opposite the office of the British Consul. The object of the bar is to keep the men away from the saloons, to which many are attracted by the free lunch provided. The Coffee Bar was established with funds provided by the Seaman's Benefit Society, a woman's auxiliary of the Society for Seamen and the organization that practically maintains the Mission boat *Sentinel*. The bar has already proved a popular attraction for the sailors, and when a ship is paying off, does a rushing business. A variety of simple foods is provided at prices which are just sufficient to pay running expenses. The location close to the British Consul's office is a fortunate one, as two-thirds of the shipping that enters the port of New York is British, and the Consul's office is the seamen's headquarters here. To it the men go for their pay, to receive their discharges, and to re-engage for service, and they often have to remain in the neighborhood for several days. Under the direction of its chaplain, the Rev. A. R. Mansfield, the Society maintains at this Battery station a banking office for the seamen, with receipts last year of \$90,000, and a free shipping agency.

Two meetings were held on Tuesday of last week to commemorate the one hundredth anniversary of the death of Alexander Hamilton. The larger gathering was at the site of Hamilton Grange, under the few trees that remain of the thirteen which Hamilton planted in front of his home to represent the thirteen original states of the Union. A number of addresses were made, and among those who planned the meeting was the Rev. Alexander Hamilton, Jr., of Norwalk, Conn., a great-grandson of the patriot. The other meeting was at the tomb of Hamilton in the Trinity churchyard and was attended by but few people. The Rev. Dr. Dean Richmond Babbitt of the Church of the Epiphany, Brooklyn, read prayers, and an address on the life and times of Hamilton was made by Mr. Albert H. Walker, an historian. The meeting was entirely informal, no part being taken by the Trinity clergy.

The men's club of the Church of St. John the Evangelist is doing a successful work on the lower west side of the city, that indicates one of the lines which need to be followed by a parish in changed neighborhood conditions. The church is in what is known, historically, as Greenwich village, a locality which was filled but a few years ago by the homes of middle class American people. The old families have largely moved away and their homes are turned into boarding houses, in which live hundreds of young men who work in the business district a few blocks to the east. Under the leadership of Mr. John P. Faure, a former Commissioner of Charities for the city, the men's club of this parish is reaching out after these young men, with the result that the membership of the organization has grown to eighty and the whole parish is stimulated by its activity. A club room is maintained in the parish house and it has had to be enlarged by the removal of partitions. A reading and writing room is open every evening and Saturday afternoons, and a large number of members are to be found present even during these warm summer evenings. Meetings are held twice monthly. The Rev. A. B. Howard is the rector of the parish.

In a letter to a local daily newspaper, the Rev. R. C. Fillingham, vicar of Hexton, England, announces his intention of returning to America this fall. This time his purpose in coming is, according to his letter, to conduct a campaign for peace. He purposes to show that war is wrong and that the maintenance of armies and navies is sinful. Just why he comes to America for the campaign is not apparent, nor does he say what became of his other widely heralded campaign.

A farewell service for the Rev. Hudson Stuck, late Dean of St. Matthew's Cathedral, Dallas, Texas, and now under appointment by Bishop Rowe as Archdeacon of Alaska, was held in the Church Missions House last Friday morning. The Rev. Mr. Stuck celebrated Holy Communion, the Rev. C. E. Rice, of

the Board, assisting. There was no address. Archdeacon Stuck will have headquarters at Fairbanks, in Central Alaska. He has been given general charge of a number of mission stations widely separated, covering a large area. The new Archdeacon of Alaska was a deputy to the last General Convention, and although he was one of the youngest members of the house, and came from a Diocese relatively small, his was one of the leading personalities throughout the convention's sessions.

#### BURIAL OF BISHOP HUNTINGTON AND OF HIS SON.

HADLEY, MASS., July 14, 1904.

FATHER and son buried together, the one a Bishop and the other a Priest in the Church of God—this was the unusual sight which many from far and near witnessed in this quiet village this afternoon. The Bishop was the Rt. Rev. Frederic Dan Huntington, D.D., LL.D., L.H.D., late Bishop of Central New York; the priest was the Rev. George P. Huntington, D.D., late professor at Dartmouth College.

There was a private service at the old Huntington homestead, in which the late Bishop both was born and died. His Coadjutor and successor in the see of Central New York, the Rt. Rev. C. T. Olmsted, D.D., officiated. Then, in the early afternoon, was the burial service, at which Bishop Olmsted was assisted by the Bishop of Western New York, the Rev. W. R. Huntington, D.D., of New York, and the Rev. J. O. S. Huntington, O.H.C., son and brother respectively to the two deceased. The Rev. David Sprague of Amherst and the Rev. L. P. Powell of Northampton had made the necessary arrangements. There were gathered a goodly concourse of vested choristers and clergy from the surrounding country, and many of the latter and of the leading laity from Central New York and elsewhere.

It had been throughout a day of surpassing loveliness, clear and brilliant. Every feature of the beautiful landscape with its encircling hills was eloquent of the Bishop's love for the place of his birth.

As the long line of white-robed choristers and priests proceeded along the unshaded country road to the ancient burial ground, a cloud covered the face of the setting sun. The softened light continued during the first solemn Committal, when the beloved Bishop was gently laid to rest; then the procession moved on to the second grave on the farther side of the cemetery, singing as they went, "The Church's One Foundation."

The peaceful river was visible to the west, beyond a field where hay was being harvested; swallows flitted and circled through the air, and from below the silver-lined cloud streamed down a glory of golden beams like ladders let down from heaven to earth—the pathways of the just. But the face of the sun was still hidden. Again the solemn Committal was pronounced, and the closing hymn, so peculiarly appropriate, was sung:

"For all the saints who from their labors rest."

Verse followed verse, when quietly, as if God Himself had parted the cloud, the sun blazed forth as the verse began,

"The golden evening brightens in the west;  
Soon, soon to faithful warriors cometh rest;  
Sweet is the calm of Paradise the blest. Alleluia.

"But lo! there breaks a yet more glorious day;  
The saints triumphant rise in bright array;  
The King of glory passes on His way. Alleluia."

With the last Alleluia the sun was again veiled by the cloud—but the memory of the beautiful scene will never fade.

One could only think of it as a message from heaven. It was as if the good God who does not willingly afflict or grieve the children of men had said:

"I hid my Face from thee for a moment, but with everlasting kindness will I have mercy on thee."

The connection of the Bishop's family with Hadley and with the historic house of his birth and death, dates from 1753, when Captain Moses Porter, the Bishop's ancestor, built the house. He commanded a company in one of the French and Indian wars. In one of them he lost his life. He was captured, pine fagots were driven into his body and he was burned.

Elizabeth Porter, his daughter, married Charles Phelps, a worthy Hadley man. They were the Bishop's grandfather and grandmother. His mother's name was Elizabeth. The late Bishop was the eleventh and youngest child.

In writing of his life last week, the fact was overlooked that the late Bishop was, in 1866, elected Bishop of Maine, on the death of Bishop George Burgess, but declined.

#### FURTHER REPORT OF THE VERMONT DIOCESAN CONVENTION.

BY SOME inadvertence, the report of the diocesan Convention of Vermont, printed in THE LIVING CHURCH of June 25th, was quite incomplete, omitting some of its leading features. It is therefore now resumed, in order to supply omissions.

At the evening session of the diocesan convention, the report of the committee appointed at the Convention of 1903 to investigate the cause of the present paucity of clergy and candidates for Holy Orders and to suggest any remedies, was read by the chairman of said committee. The report was adopted by the Convention with the resolution appended, that in order to take a practical step to remove one cause of said paucity, the Missionary Committee of the Diocese is instructed to make the stipends of those cures for which it is responsible, as far as possible adequate as a living wage for the missionaries in charge thereof. The report will be printed and circulated through the Diocese.

The following were elected alternate deputies to General Convention: Clerical—Rev. P. Schuyler, Rev. J. Reynolds, Rev. B. C. Roberts, Rev. M. L. Woolsey. Lay—Messrs. H. W. Allen, C. E. Parker, F. Smith, Guy Wilson.

The Missionary Committee was elected as follows: Rev. Messrs. D. L. Sanford, P. Schuyler, W. T. Forsythe; Messrs. C. E. Parker, S. W. Hindes, J. N. Woodfin.

On the afternoon of Thursday, June 16th, at the conclusion of sessions of the Convention, the Bishop held a Conference of the clergy in St. Luke's Church, St. Albans. The subjects for discussion were how to retain our youths under religious instruction after leaving Sunday School, and Sunday Observance. The Bishop appointed a committee to take into consideration the whole subject of Sunday observance and to report at the next session of Convention.

One of the practical issues of the Convention was the establishment of a Sunday School Commission to supervise and aid the work of the Sunday Schools in the Diocese. This grew out of a committee which has been at work for three years dealing with various plans of Sunday School work, recommended to their consideration. The members of the Commission are the Rev. G. Y. Bliss, Rev. P. Schuyler, Rev. W. T. Forsythe, Messrs. E. L. Temple, M. D. Chittenden, H. H. Ross. At its first meeting, Rev. P. Schuyler was elected chairman and Rev. G. Y. Bliss, Secretary.

#### MEDIAEVAL DAYS IN ENGLAND.

THE HABITS, the customs, the educational opportunities of mediæval days are often grossly misunderstood, and under-estimated. As an entertaining piece of apologetic and of story-telling, Dr. Seton contributes a paper to the February *Catholic World* on "Catholic England in the Olden Time." It is moulded into the form of a story, and it contains many a reference that will enlighten us as to the intelligence and education of the people.

"In the part of England called Shropshire, and in the heart of one of these solitudes, there dwelt Anno Domini 1400 a hermit named Ethelwald. He was pretty old, past ninety, yet except for his bald head and snow-white beard, you might have taken him to be much younger. Here let us say that Ethelwald, like other hermits, was a privileged character and might dwell in the forest unmolested. The cave in which he made his home, and where he said his Psalter daily, was occasionally visited by villeins and other folk from the manors of Shropshire, who brought him cheese and milk and fruits, and sometimes a new hood when the old one was giving out, while the skins for his bed were gifts from the free and daring outlaws—the Robin Hoods, who owned no lord except Jehovah. And in return for these good things, the hermit would mend the shoes for the poor folk who came to his cave, for he was not a bad cobbler, and he might say with truth, 'from the time when I first came into this desert place I have never spent a day without doing something with my hands.' Yet it must be said that all who pretended to lead a hermit's life in those days were not true hermits. There were imposters among them, who left their retreats to go begging by the alehouse. But Ethelwald had obtained the sanction of his Bishop to lead the life he led, and he observed the rules of poverty, chastity, and obedience.

"In those days the Church was indeed the centre and soul of village life; and connected with the church of Oakham was a club-house (sometimes cared for by a woman) where the people met to enjoy themselves; and while the young folk danced and bowled, the elders sat on the benches, sipping ale and wishing that they were young again. Of course, human nature being what it is, there were scandals and disagreements in those old-time parishes which to-day would lead to trials in the law courts; and when this occurred, the pastor and a jury of four would meet in council and endeavor to put an end to the trouble. From the pulpit, too, on Sundays, the last wills and testaments of deceased parishioners were made known, and all who had claims against the dead person were bid to come forth and make good their claims. And when anybody was known not to pay his debts, this fact was also proclaimed from the pulpit. On the parish bed-roll we likewise find a list of the benefactors of the church; and for them the prayers of the congregation are asked; and the very humblest villein was anxious to appear in the bed-roll, so that his memory might be kept green and his soul prayed for."

## DIVORCE AND RE-MARRIAGE.\*

BY FRANCIS A. LEWIS.

WHAT is called the Divorce Problem, is not the Divorce Problem at all; it is the question of Re-marriage after Divorce that is worrying the good people of the country.

Everybody knows and recognizes the fact that all married people cannot live together. There must be legalized separations; call them by any name you choose; and if this were all that was involved in the question, it would hardly merit consideration, for I venture to think that if neither party to a divorce were allowed to re-marry during the lifetime of the other, there would not be very many divorces.

As things are in this country to-day, the remark is very nearly true, that a divorce *from A* is apt to be a divorce *for B*. It is not necessary to encumber this paper with a vast mass of statistics, to show the enormity of the evil with which we have to deal.

Statistics have a very real value; they measure facts, but they do not explain them. I am concerned just now more with explanations than with measurements. Suffice it then to say; that one must indeed be blind to what is going on around him if he does not know the extent to which divorces have grown in the past twenty-five, nay, in the past ten years. I only cite one commonwealth as an example. In Ohio, one divorce was granted for every twenty-five marriages in 1870, and in 1902, one for every eight or nine. There are few divorces in England, they are practically unknown in Canada, and no civilized country approaches the United States in the number of divorces annually granted. The difficulty that lies at the root of all this trouble is the very loose state of public opinion.

The American people are a good-natured set; they reason, so far as they reason at all upon the subject before us, somewhat in this way: John and Mary got married. They did not seem to hit it exactly. Mary was irritable, or John neglected her. What is the use of keeping them miserable all their lives? By all means call it off, and let both of them have a new deal. Perhaps next time they will be more lucky; and then, when the new deal is made, so far as turning the cold shoulder to them is concerned, the reply comes, "We can't worry with the private affairs of other people." Of course if they lived together without being married, we would not countenance them; but the law has dissolved the former marriage, and having a *legal* right to re-marry, the *moral* question does not concern us. Life is too short to bother over such things."

Now, if this line of reasoning is sound, it is hardly worth while to attempt to do anything. If there is nothing more in marriage than an agreement to live together as long as both parties may find it convenient—which with the lax laws in some states is about what it amounts to—then a contract of marriage is not different from any other contract, dissoluble at the pleasure of the parties who made it.

There are, however, thousands upon thousands of persons who take an entirely different view of the situation. They regard the convenience of John and Mary as of very slight consequence, as compared with the sanctity of the home and of the family. They consider the awful effect upon the children, of the divorce and re-marriage of their parents.

They think that if there were more difficulty in getting released from the contract, perhaps more care might be exercised before entering upon matrimony. And some of us even fail to perceive why a hue and cry should be raised against a Mormon who has several wives at the same time, and no hue and cry be reserved for the Gentile who, after successive divorces, marries several women in a dozen years; the difference appearing to some of us to be that in the one case he has his wives contemporaneously and in the other consecutively.

From my point of view, the New York law which allows divorce for but one cause, is the one that all the States should adopt.

I concede that this law is open to abuse and that it has been abused. All laws are open to the same objection, but it is an attempt in the right direction.

But everybody knows that such a law is not going to be adopted in all the states of the Union very soon, and as practical people, we want to know what we can do *now* to better conditions, for every step we take in that direction is just so much gained.

When we want to combat an evil in this country, we are

generally told that we must first arouse public opinion. I agree to that; but suggest that it is rather an indefinite statement. If we are to accomplish any good results, the next step after arousing public opinion will be to try to direct it along the right lines.

The usual remedy proposed, as a sort of cure all, is a National Divorce Law, but I ask you to look at this a little more closely. A National Divorce Law could only come about after an amendment to the Constitution, which involves the consent of a large majority of the forty-five states; such an amendment would at once be opposed by states like South Carolina, which grants no divorces at all, and by New York, which grants it but for one cause. The majority of the commonwealths being exceedingly loose in their divorce legislation, would naturally favor loose divorce laws, and the result would be that if we secured the law, our last state would be worse than our first. True, we should have uniformity, but it would probably be purchased at too heavy a price. I am, for my part, fully persuaded that a National Divorce Law of any value is practically an impossible thing to secure, and that even were it possible, there are grave doubts as to its desirability. We must, I think, proceed upon other lines.

What are those lines? This question is entitled to an answer. A Congress such as yours, composed of practical women, is not much concerned, I suppose, with mere general theorizing; it wants to know practically what can be done, and it is my duty to try to answer that question as best I know how.

You may proceed, I think, on any or all of three lines, with some hope of producing results.

1. The Religious line. The Chief Justice of one of our States recently said to me, that he had been on a committee of the Bar Association which had been endeavoring to secure better Divorce laws and uniformity of procedure in the various states. When he had appeared before legislative committees, he had been told more than once: "Sir, your remedy is with the clergy; they re-marry all these divorced people." The statement is absolutely true. I have yet to hear of a divorced person anywhere, desiring to re-marry, who cannot find *some* clergyman of *some* church, to officiate at the wedding, no matter how scandalous, nay, loathsome, the divorcee may have been.

There are honorable exceptions, it is true. The Roman Catholic Church, to which I do not belong, has stood like a rock for the preservation of the purity of family life in this land. Let this be fully and frankly conceded, because it is an absolute fact.

The Protestant Episcopal Church has long refused to marry any, save the innocent party in a divorce for adultery, and will likely soon refuse to solemnize the marriage of any person having a divorced husband or wife living; but the other Protestant Churches, in varying degrees, have been exceedingly loose in their practice.

That the Christian Churches in this country should, with the exceptions named, be largely responsible for the present state of affairs, is to me a matter of the most profound surprise. But as I have just said, it is true. No permanent relief can be looked for until every Christian minister shall refuse to solemnize the marriage of any person having a divorced husband or wife still living. This involves no particular hardship. The Church once blesses a union presumably entered upon for life; the parties then go to the State and break the union. When the Church is asked to bless another union, has she not a right to say: "If the civil law was good enough to separate you from the one to whom we united you, it is quite good enough to unite you to someone else; we will have no part or lot in the matter. Go to the magistrate."

Believe me, this course of action by the ministers of religion would have a most tremendous effect. There are comparatively few people who are not religious at least to this extent, that they want the minister for weddings and funerals. They do not want to go to the magistrate. If it were known that no minister would officiate at the marriage of a divorced person, people would begin to think, and while it would by no means cure the evil, it would go a long way toward relieving it; and the Church would cease to make respectable, unions which are too apt to be thoroughly disreputable.

I do not doubt that such a rule would work hardship in some cases. All rules do. But the principle of the greatest good to the greatest number is ample justification for establishing it.

It was recently very well said by an eminent judge, that the

\* A paper read before the "National Congress of Mothers," in Chicago, May 11, 1904.

clergy seemed to regard a marriage license as a writ of mandamus. No clergyman is *compelled* to marry divorced people. If he does it, he does it of his own volition; and while we criticise the Legislatures who make the laws, and sometimes the Courts that enforce them, we must recollect that these authorities stop when they have separated the parties. It is the minister of religion who, ninety-nine times in a hundred, does the real mischief, by giving the blessing of that religion to another marriage.

Until the Christian Churches in this land are made to understand that they are to a large degree responsible for this hideous evil, we cannot hope for much improvement, and I know of no more beneficent influence you can exert, than by bringing this fact to their attention upon any and all occasions.

2. You can proceed upon social lines. If the same social recognition is to be given to every divorced person who remarries, irrespective of where the divorce was obtained or what it was obtained for, as is given to those who have no ex-wives or ex-husbands living, then I say that in so far as we give such recognition, we are not doing our social duty.

If it be replied that we cannot bother ourselves with the private affairs of other people, I answer, Well and good; we are at least the judges of whom we will receive in our homes; and do not, I beg you, complain of the decadence of the family, and prate about the purity of the home, if the only passport to social recognition is to be a marriage certificate, entirely irrespective of the circumstances attending any divorce that may have preceded it.

There are a great many people who are entirely deaf to any voice of religion, but whose ears are exceedingly sensitive to the social voice.

In the communities in which you live, you form a part of the social life of the place, and you owe it to yourselves and to your families to set your face against divorced people who re-marry.

If it were generally understood that, save in very exceptional cases (and there are such cases), divorced persons who re-married would be ostracised socially, there would be very considerable hesitation upon the part of such persons to run a risk, which under present conditions is rarely any risk at all.

3. You may use your influence upon legal lines, and you will immediately ask how. I shall try to answer that question. One of the greatest abuses in the past has been that one of the parties would go into a state where the law was easy, and acquire a residence for the purpose of securing a divorce. Happily, the Supreme Court of the United States has made short work of divorces of this kind, and the effect of that decision will be far reaching, no doubt; but long residence in a state should always be required before a suit for divorce can be brought, especially when that state is not and has not been the domicile of both parties.

Again, there should be no such thing in any state as an undefended divorce suit. The commonwealth, as the representative of the whole people, as the very word Commonwealth implies, has an intimate interest in every suit for divorce, and should be represented at every trial of such a cause. This duty might well be laid upon the same officer who represents the state in criminal cases, and a proper fee for him could be taxed as part of the costs, so that the state would be put to no expense. It would be the duty of this officer to see that all the requirements of the law had been strictly complied with, that every effort had been made to find the respondent and to secure his presence, and then, by searching cross-examination of all the applicant's witnesses, to leave no doubt that the case was fully made out.

I regard this as one of the most important results to be sought. Any court may be imposed upon if nobody but the plaintiff is represented, and as I have just said, in these divorces, the state, having a most direct interest, should take the proper steps to see to the protection of that interest.

Again, every applicant for a divorce should be compelled to ask for it on one ground only. The present practice is to assign a number of statutory causes, and by sometimes proving a little of all, to get the decree. This is vicious; the applicant *must* know upon what ground he seeks a divorce, and to that one ground he or she should be strictly held.

Let me suggest another thought: I understand that in France they have what are called divorces by conversion, which means that a separation is decreed for five years, and at the end of that time an application may be made for the conversion of the separation into an absolute divorce, if the parties have not in the meantime become reconciled. In all cases except adul-

tery, this would appear to be an admirable plan. The parties would have plenty of time to think it all over; but if this is impossible, as I suppose it is in this country where five years seems to many a lifetime, then a long period should elapse between the hearing and the decree. If no decree of divorce could be entered until one year after the case had been heard, the effect would be at once apparent in the decreasing number of divorce suits, because it would be impossible to obtain the coveted divorce with lightning-like celerity, and then marry somebody else the next day. *That year* would give some opportunity for reflection; the prospect of waiting a year before another marriage could be contracted, would deter a great many from seeking a divorce; in addition to which, many things might happen while the year was passing, which would lead to an abandonment of all idea of a re-marriage.

A great English Judge once said, in effect, that the fact that people know they *must* spend their lives together, has made many good husbands and wives. This is true, and it is equally true in the United States, that the fact that people know they need *not* spend their lives together has made many marriages which otherwise would never have been entered into, and has ruined many that have been entered into.

There may be and doubtless are many other needed reforms, both in the making and the administration of this branch of the law. The suggestions I have called your attention to, however, seem to me to be practical and easily understood. In reading over the schedule of subjects you are to consider at Chicago, all of them interesting and important, I could not help asking myself the question: Is not this Divorce and Re-marriage question by far the most important of them all? Of what use is Education for the Art of Life, or Industrial Education as a Factor in Civil Betterment, or Domestic Science, unless at the base of it all we have the family, pure and undefiled?

In bringing this paper to a close, I may almost repeat what I said in the beginning. If this whole question of Divorce and Re-marriage rests entirely upon the pleasure, comfort, and convenience of John and Mary, then you have nothing at all to do with it; but believing that the pleasure, comfort, and convenience of John and Mary are of very small consequence compared with the sanctity of family life in this country, I believe that you have a great deal to do with it. You come from all sections of this country. There is not one of you who has not *some* influence of *some* kind *somewhere*. I have tried to show you how, practically, you can exert that influence along three lines. It is not worth while for you to expend your effort upon chasing the phantom of a National Divorce Law, which you will never live to see enacted, and which would not, I think, be a very valuable thing if it were enacted; but along religious, social, and legal lines, you can bring to bear an influence that will be felt, for the sanctity of the marriage tie, for the preservation of the American home, for the moral righteousness of the people of the United States.

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ST. PAUL, when led in triumph by Christ, gave up his very will. Henceforth his whole life was God's. He left it altogether for God to arrange and to decide everything for him. Come life, come death, come poverty or wealth, come sickness or health, come what will, so it be the will of God. Henceforth he chose his own path no longer. He followed in the steps of Jesus, bearing his cross. How few of us do thus absolutely resign ourselves, our souls, and bodies, into the hands of God! How few of us do practically recognize that one factor of our lives is completely in God's hands, and not in ours! How few of us win that sweet grace of perfect contentment, which is another name for faith in God, and without which there can be in this life no perfect peace! But if we do but resign ourselves to Christ, if, like St. Paul, we can thank God that He leadeth us in triumph, how blessed shall we be; how, by losing our life, shall we find it; how, by resigning all, shall we regain it a hundred-fold, even though it be with persecution. Believe me, he who is not led with triumph in God's triumph will be in another. If you are not going to allow yourselves to be led in triumph by Christ, then you will be led in triumph by Satan; if not in a service which is perfect freedom, then in a false freedom, which is servitude.—*Dean Farrar*.

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WHEN Severus, Emperor of Rome, found his end approaching, he cried out: "I have been everything, and everything is nothing." Then ordering the urn to be brought to him in which his ashes were to be enclosed, on his body being burned, he said: "Little urn, thou shalt contain one for whom the world was too little."—*Selected*.

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POOR and content is rich, and rich enough.—*Shakespeare*, "Othello."

## Helps on the Sunday School Lessons

Joint Diocesan Series

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

By the Rev. ELMER E. LOFSTROM

### ST. PAUL BEFORE FELIX.

FOR THE NINTH SUNDAY AFTER TRINITY.

Catechism: Fifth, Sixth, Seventh, and Eighth Commandments. Text: Heb. xiii. 5, 6, "For He hath," etc. Scripture: Acts xxiv. 1-22.

**S**T. PAUL was delivered from the Sanhedrim, but he was not by any means out of danger. The hatred of the Jews had only been increased by his repeated deliverances. What they now despaired of accomplishing by fair means they hoped to bring about by foul. St. Paul was never in more danger of death than when the plot of the forty Jews, who had bound themselves by an oath not to eat until they had killed him, was laid against him. The story of his deliverance through the instrumentality of his nephew, intervenes between the last lesson and this, and should be told to the class, as it explains the removal of St. Paul, under heavy armed escort from Jerusalem that same night, and his being brought the sixty-eight miles to Cæsarea. The letter which Lysias sent with him to Felix shows that the chief captain was satisfied that St. Paul was innocent of any offense against the Roman law "worthy of death or of bonds." There were certain offenses against the Jewish law which the Romans recognized and allowed the Jews to punish, but St. Paul was innocent of any of those. When Lysias sent him under ample guard with such a letter to the Procurator, he was doing something better than releasing him alone there among his enemies. But now St. Paul comes to a man who is not as worthy a representative of the Government.

Felix, the Procurator of Judea, was a thoroughly bad man, and a worse official. We know of him from Tacitus, Suetonius, and Josephus. The first of these sums up his administration by saying that "he exercised the authority of a king with the spirit of a slave," and further says: "Relying on powerful protection (that of his brother Pallas, a favorite of the Emperors Claudius and Nero) he supposed he might perpetrate with impunity every kind of villainy." He had put down several robber bands, but allowed others who shared their booty with him to continue. He was therefore the very worst type of that class of officials which the newspapers call "grafters," and Tertullus' reference to the "great quietness" established by him was nothing but flattery based on his suppression of those who refused "graft." Such a policy is, as a matter of fact, nothing but a protection from competition for the bands who paid the tax. He had indeed routed the "Egyptian" already referred to (Acts xxi. 38), but as the latter had led a rebellion against the province, Felix could do nothing else. At this time he was living in open adultery with Drusilla, the daughter of Herod Agrippa I, and the wife of another man.

Before such a man St. Paul now pleaded his cause once more. Lysias had notified his accusers of "the change of venue," and they had followed to Cæsarea. The High Priest himself and some of the elders and a paid "orator," Tertullus, whose name makes us think him a Roman, brought the accusation in due form. There are three counts. Tertullus charges that St. Paul is (1) a mover of seditions, (2) a ringleader of the "Nazarenes," and (3) a profaner of the Temple. The first and third of these were offenses recognized by the Roman law. There is a certain shrewdness in their method of procedure. They do not accuse St. Paul of offenses against the Roman law, but only of such offenses against the Jewish law as were permitted to them to punish. They only asked that the prisoner be handed over to them to judge. This was their only chance, but Lysias had given St. Paul a clean bill, and Felix could do no less than give him an opportunity for making his defense. In making it, St. Paul shows that he is not guilty of either the first or the third charges. He pleads guilty to the second, but shows that that cannot be an offense as he worships the same God as the Jews. He demands the presence of his accusers, the Ephesian Jews, and, under the Roman law he could not, as a Roman citizen, be convicted without them. Felix had, as St. Paul said, been for many years a judge there and was familiar with Jewish questions, and also must have known

something of "the way." St. Paul convinced him of his innocence; but the Procurator did not release him.

From the character of Felix we are not surprised that he still kept St. Paul a prisoner, hoping to receive a bribe for his release (v. 26). This and several other circumstances, taken together with the manner St. Paul was treated by the Roman officials at this time, seem to indicate strongly, as Ramsay has pointed out, that *St. Paul was possessed of considerable private wealth at this time*. He had formerly worked with his hands to support himself, but now not only did he pay the charges for the four Nazarites, but during the next four years he lived as a prisoner with means, living in Herod's palace at his own charges while in Cæsarea, and in his own hired house with a soldier that kept him while at Rome. It seems very likely that he had come into his property about this time, probably by the death of his parents. His treatment by the Romans is certainly not such as would be accorded a poor man charged with such offenses as he was.

But if St. Paul had wealth of his own, he would not give a bribe to secure his release, even though he knew himself to be innocent and was also most anxious to be free to carry out his plans for the further extension of the Kingdom. Here we have a concrete illustration of what St. Paul declared was the working principle of his life, both before the Sanhedrim and also before Felix. *He had always obeyed his conscience*. When as a Jew he had persecuted the disciples of the Lord Jesus, he was obeying the dictates of his conscience. And now, although many specious arguments could have been made showing how much good might come from doing this small evil, he would not give a bribe, even in a righteous cause. As a matter of fact, it is more wrong to do evil in a worthy cause than in any other. There is nothing that will excuse the taking or giving of a bribe, as there is no time when the conscience should not be obeyed. No better subject for profitable discussion could be found than this one of bribe-taking and giving, because no greater danger can threaten a free government, such as ours. The sharp distinction between right and wrong cannot be too firmly embedded in the minds of the young. In accepting a bribe a man is not only a traitor to the cause which he represents, but he sells his own self-respect. In going against his conscience one runs the risk of losing it as a guide.

The failure of Felix to release St. Paul, though convinced of his innocence, proves him a man ruled by policy, not by justice. He was afraid of giving offense to the Jews. His sympathy seems to have been with St. Paul, and he ordered him to be treated kindly; but that is a poor substitute for justice. Perhaps he was a little afraid of the man who stood upon his rights as a Roman citizen and who seemed to have means enough to make him hope for a bribe. But though he seemed kindly disposed toward St. Paul, he still kept him a prisoner for the two remaining years of his service, to please the Jews, and yet we know that when he had been recalled to Rome, the Jews followed him with charges of misrule, and the influence of Pallas alone saved him from disgrace and punishment.

A JAPANESE woman is noted for her courage, her strength of mind, and self-possession. It is wonderful, says an American magazine, to think what physical trials and dangers these fragile little creatures will undergo in an emergency. The late Prime Minister's life was saved by the courage and presence of mind of his wife. Many years ago, when quite a young man, during a rebellion, Count Ito was hiding from his enemies who, having tracked him to his house, sent a band to assassinate him. On hearing his enemies approaching, the Count drew his sword and prepared to die; but the Countess whispered, "Do not die; there is hope still"; and, removing the "hibatchi," or fire-box, and lifting up the mats and the planks beneath, she induced her husband to conceal himself in the hollow space which exists under the floor of all Japanese houses. The murderers broke into the room just as the fire-box had been replaced, and demanded of the Countess their victim. In vain they threatened and cruelly ill-treated her, dragging her about the room by her long, black hair. But it was of no avail; they could not shake her resolute fidelity. Thanks to her courage, Count Ito escaped, and has lived to give to his country a new constitution, and become one of the greatest statesmen of modern Japan.—*Selected*.

NO DOUBT even angels have errands and tasks given to them which in themselves would be hard, but which become easy, a delight, because they are accepted as parts of the will of God for them. This is the great secret of joy in service. Anything that is God's will for us, it should be gladness for us to do. If we love God deeply, everything that He wants us to do it is a joy for us to do. If we love not God, then even the commonest, simplest duties which His will requires are hard and dreary tasks for us.—*Dr. Miller*.

## 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.

### ARMENIAN DIFFICULTIES.

To the Editor of the Living Church:

**I** ENCLOSE translations of two letters, which if you find they will be of interest to your readers, please publish in your paper.

One of these letters was written by our Catholicos in Etchmiadzin to the Armenians in this country. As you well know, a terrible massacre took place from '94 to '97, when more than 40,000 Armenians took refuge in Russian territory. Of course, to take care of so many defenceless people would be very difficult for the Russian Armenians; and our Catholicos appealed to the Armenians all over the world to help him by sending money in such sums as they could spare from their own needs, so that he might be able to supply living expenses for as many as possible. The people responded according to their ability, and of course the colonies in this country did their share, and the Catholicos was pleased to send his fatherly benediction to his faithful people here. This letter proves that the Armenians in this country are not the bad lot that many people think them, and that they are always ready to help their afflicted brethren.

The other letter is addressed to the Catholicos by Matthias, Archbishop of Izmirlian, formerly Patriarch of Constantinople, who at present is exiled in the Monastery at Jerusalem. I believe it is also well known to your readers how the Russian Government in the last few months has shown itself most un-



MATHEW, ARCHBISHOP OF IZMIRLIAN, FORMER ARMENIAN PATRIARCH OF CONSTANTINOPLE.



MUGURDITCH I., KHERIMIAN, CATHOLICOS OF ALL ARMENIANS.

Christian, seizing estates and money belonging to the Armenian schools and churches in Russian Armenia. The Archbishop Izmirlian, in this letter, is trying to encourage the Catholicos that he may stand firm and vigorously protect the interests of the Church. The lion-hearted Izmirlian shows in his letter how much he is disturbed by the Russian action; and that his "Iron Will" is still the same as when in Constantinople, in spite of the fact that the wicked Sultan, Hamid, has sent him into exile.

The letters are as follows:

LETTER OF THE ARMENIAN CATHOLICOS TO THE ARMENIAN ARCHBISHOP IN AMERICA AND TO ALL ARMENIAN-AMERICANS.

"Meguerditch, Servant of Jesus Christ, and by the unbounded Will of God, Chief Bishop and Catholicos of all Armenians, Supreme Patriarch of the National, Beloved, and Holy See at the Sacred Apostolic Cathedral Church of Etchmiadzin in Arrarat; to the Most Reverend Hovsep, Archbishop; and to his brother officers, to whom is entrusted the feeding of the Flock of banished Armenians; and to all immigrant Armenians in America, who are far away from their Fatherland: Greeting and Blessing.

"The sorrowful Father of Armenians, with a word of greeting,

asks pardon because he has forgotten his people in America, owing to his pressing duties, in which he has forgotten even himself, and especially to the recent unexpected blow to the Nation, which not only made the Father of Armenians suffer in heart and soul, but also caused him to be sick for three months. Now I am feeling well enough, and am able to write to you, with my own trembling fingers, this letter of blessing, as I have for a long time desired to do.

"The condition of your persecuted brethren who took refuge in Russia is not unknown to you, dear people in America; it has been written about many times, and you know very well how these poor people have been wandering from country to country; how last year a great multitude of them, with defenseless women and little children, gathered in the territory of Kars, hoping to return to their Fatherland; but as it became impossible for them to do so, and suffering by reason of the severity of the winter, they appealed to the kindness of the Russian Government, and some of them found places in Russia, but the majority wandered to Persia or elsewhere and settled there, far from their beloved Fatherland.

"In this time of sorrow for your poor brethren, from you dear people in America, a great help has reached me in the sum of 9,765 roubles (about \$7,500), by means of which I have been enabled to supply the cost of journeys and other needs. Even now, applications are being sent to me from our immigrant people and various others in need.

"For your patriotism and brotherly love, the Pontiff of Armenians will bless you, the hard-working, laboring class, and the honorable merchants in America, as long as he lives.

"I will surely pray for you, my banished people; may God, our Lord, the All-preserving, remember the trouble through which we have passed; and as He returned the Jews from Babylon to Jerusalem, have no doubt, He will surely bring the time, so much desired, when all absent Armenians will be returned to their Fatherland.

"O, that the aged Father of Armenians might live long to see that day, and say, with the aged Simeon, the prayer 'Let now Thy servant depart in peace, for mine eyes have seen' the Armenians in their own Home-land.

"Blessing you and always praying for you, I remain,

"MEGURDITCH,  
"Catholicos of All Armenians.

"Given 20th of March, 1904 the 1753 of the Armenian Nation, the 11th year of our Pontificate, at the Araratian Holy See of Etchmiadzin."

LETTER OF THE (ARMENIAN) ARCHBISHOP IZMIRLIAN, FORMERLY PATRIARCH OF CONSTANTINOPLE, NOW EXILED IN JERUSALEM, TO THE ARMENIAN CATHOLICOS.

"His Holiness, Meguerditch I., Catholicos of All Armenians, and Chief Patriarch of the Apostolic See of Etchmiadzin.

"The sad news of the recent action taken by the Russian Government towards the Armenian Church in Russia has deeply wounded the hearts and souls of all Armenians, sons of your Holiness.

"During the course of sixteen centuries, the heathen nations have ravaged, and still do, our Church, monasteries, and people, but they have never attempted to take away the estates of our Church, nor the right of governing them. But now, in this present age, the Russian power, who is proud of being a God-fearing and religious Christian nation, and a lover of justice, by a new arrangement is trying to obtain control of all real and personal properties connected with the Church, monasteries, and schools of Armenians, which are situated within its territory and also within the See of your Holiness.

"Your Holiness well knows that the aim of this action is but to enslave the Fathers of the Church of Christ and the Orthodox Church of Armenia; to overturn the laws and canons of our Nation and Church; to take away the power of Your Holiness, gradually winning over the shepherds and officers of our Church, and through them, the people.

"It is time, Holy Father, to stand firm and to show your strong and fearless spirit; to raise your voice; and, being satisfied with the small gifts of the people, never accept that arrangement which will ruin our Church and Nation. It is time to protect courageously the rights of our Church and free her from oppression, even at the risk of your own worthy life.

"Your Holiness, doing your duty, will leave for many centuries to come, a name as imperishable as that of the martyrs of the fifth century; as that of the Ghevonttiantz.

"I, the true son of Your Holiness, and of that Holy See, in the suffering condition of banishment, humbly express this as my hearty desire, my earnest entreaty.

"Kissing the hand of Your Holiness, I remain the humble servant and son of Your Spiritual Lordship,

"MATTHIOS, Archbishop Izmirlian.

"September 10, 1903, Jerusalem."

Very truly yours,

KHAT G. MARCARIAN.

Taunton, Mass., June 25, 1904.

**WHAT SHALL WE ANSWER TO SWEDES AND POLES?**

*To the Editor of the Living Church:*

**C**HERE is one question that is coming up at the next General Convention which is of general interest, but of local application. It is very hard for a small portion of the Church to interest the whole Church in a matter which concerns only that small portion.

I refer to the attitude which this Church is going to maintain toward the Swedish Church. In a general way, the principle is the same as that which refers also to the Polish Church.

Is the Church to be inclusive or exclusive in its character? Here are two branches of the Historic Church: the Swedish and the Polish. Your High Churchman may say that the Swedish Church is a Protestant sect; your Low Churchman may affirm the Polish Church to be no different from Romanism; but the fact remains that each is the only representative of the Church in Sweden and the Church in Poland which is left to tell the tale.

Are you prepared to say that the Candle of the Lord has been taken from Sweden because of her Protestant innovations? Then go back in your own Church history and see the Anglican Church as Protestant as the Church in Sweden to-day.

Or are you prepared to say that the Candle of the Lord has been taken away from Poland because of her Romish innovations? Then go back in your own Church history and see the Anglican Church as Romish as the Polish Church to-day.

The truth of the matter is, these organizations, or rather congregations of those belonging to these organizations, who are far from home and for whom their own Church has made no adequate provision, come knocking at our doors, demanding what? Hospitality: the right to be shepherded by our Bishops while using the liturgy of their fatherland and enjoying the fellowship of the Apostles.

Why are we called upon to go into the question of the validity of their Confirmation, so long as all future Confirmations are to be performed by our own Bishops? For what has been, let their mother Church stand and fall, so long as they or their children do not deny the faith.

And what of their liturgy? Surely we are not going to take the ground that ours is the only Catholic liturgy, or that its performance is necessary to salvation; nor are we, I trust, going to be so foolish as to require of the old, who have an invincible prejudice in favor of the liturgy in which they have been raised, that they shall use our Prayer Book or else become sectarians.

For you may call the Swedish Church what you like. It is not a sect. It was the State Church of Sweden, with apostolic faith and ministry; the loss of the latter may cripple it as a Church, it does not cause her to become a sect.

If a ship lose her main mast in a storm, she does not become a schooner simply because she has only two masts left, but she remains a ship with one mast gone.

It seems to me, in this old discussion, we are not to lose sight of the fact that foreigners having a Christian liturgy and the Catholic faith come asking the privilege of using their liturgy either under our fathers in God or else in fellowship with them. What vital principle is the Church sacrificing if she grants this request?

What vital principle of Christian fellowship is she *not* abandoning when she says: "No! Except ye pray after the manner of our Prayer Book ye can have no lot with us!"

At present the position of the Swedes in this Diocese, who are trying to hold the Catholic faith, is a trying one.

The Church has kept them standing on the doorstep waiting her reply since 1891. They have no official status in the Church at large as congregations, except such as the individual Bishop and Council may give them. And still the Church is silent! With what result? That Dioceses are practically settling the question for themselves, yet unable to give these Swedish congregations any other assurance than that of a temporary character.

At the same time every Swedish Episcopal congregation is receiving constant persecution from that most narrow and intolerant of all American sects, the Augustana Synod, who tell them that they are beggars where they are. "Why do you stay there where you are not wanted? Come to us and we will receive you."

Nor in this matter has the Church no experience to guide it. The Old Swedes of Delaware and Philadelphia have become loyal Churchmen, and to-day their church buildings are used by their descendants in our communion.

It seems to me that this General Convention, in common justice needs to stop evading the question, and come out in a square-footed way and say to these Swedes and also to these Poles: "We are Catholic. Come thou with us and we will do thee good."

IRVING P. JOHNSON.

Gethsemane Church, Minneapolis, July 12, 1904.

**SUFFRAGAN BISHOPS.**

*To the Editor of The Living Church:*

**I**N YOUR issue of July 9th appears the very considerate reply of the Southern Bishops to the Negro memorialists. There is no doubt about the wisdom of the answer. The Church does not want a non-diocesan episcopate of any race, and such a thing is contrary to Catholic practice.

But a refusal to grant the desire of the colored petitioners does not necessarily mean that there can be no Negro Bishops. The Joint Commission on Revision of the Canons recommend the omission of the express prohibition of Suffragan Bishops. Why not insert a canon especially allowing such? They could be elected and the election confirmed in exactly the same manner as Coadjutor Bishops are, and should be made eligible as Bishop of a Diocese, but with the provision that no suffragan Bishop should succeed his Diocesan unless elected thereto after the death or resignation of the latter.

With such a canon, a Suffragan Bishop could be had in any Diocese when needed, of any nationality, with no danger of his becoming the Diocesan unless so elected after the vacancy occurred. By this means, any Diocese having a large body of Negroes, Poles, Scandinavians, or any other race, needing special episcopal supervision and assistance, could have it without difficulty. And a Suffragan Bishop in any Diocese could be invited also to assist in neighboring Dioceses among people of his own nationality.

By this means also, additional episcopal oversight could be had in any Diocese when desired, in which, as has already occurred, the Diocesan himself is too old or feeble to do anything, the Coadjutor is almost worked to death, and the Diocese contains a great city which can not readily be divided and itself provides enough work for two Bishops.

The Suffragan Bishop would, of course, be under the direction of his Diocesan in all his work.

Why should the Church refuse to allow a Diocese to have one or more Suffragan Bishops, when needed, if it is able to support them?

In England the Suffragans have been absolutely necessary for many years, and the time has come in the history of the American Church when they are quite as essential; if we are to take advantage of the many and great opportunities for advancement which are constantly presenting themselves to us.

Holland, Mich., July 12, 1904. DURLIN SERENUS BENEDICT.

**KEEPING THE LORD'S DAY IN GOD'S HOUSE.**

*To the Editor of The Living Church:*

**M**AY I ask you to reprint with this the enclosed cutting from a recent editorial of your own, that it and my suggestions and protest may stand together?

"A correspondent asks us to answer the following question and give reasons for the answer:

"When on Sunday the services of the Church are not accessible, would you advise Churchmen to attend the Roman Mass, or, in preference, to attend sectarian services?"

"Our own judgment is that where the inability to attend the services of the Church is only occasional, as in travelling, it is better that Churchmen should attend no services whatever rather than those of other religious bodies, Roman or sectarian. The force of environment is so strong that this general rule seems the wisest to give, though no doubt there may sometimes be exceptions to be made to it. It is wholly impossible to overlook the grave reasons why one should not take part in the services of any of those bodies, unless for some reason it becomes a necessity for one's spiritual life, which might be the case sometimes in emergencies, or if one were permanently or for a long period deprived of the Church's services. In the latter event, he ought if possible to form the nucleus of a Church organization, and read the daily offices of the Church, asking the Bishop to supply such priestly ministrations as may be possible.

"This would not of course apply to special services by other religious bodies, that one might for particular reasons desire to attend, but only to such as would naturally supplant the services of the Church."

Protest may seem a strong and discourteous word, when I ask you to print it in your own columns, but it is something

of a protest I would make against your advice to your correspondent. Were he one of my own immediate people, I should be deeply sorry if he took your advice. Suppose him to be a "travelling man." Is it well to encourage him in the habit of treating the Lord's Day as any other day, or worse, by spending it in lounging in his hotel rooms or chatting and smoking in the office or reading room? What if he does (as we should certainly advise him to) read his Prayer Book and Bible and say his prayers, if possible with "two or three gathered together," in his room? To the world's eye he bears no witness to the sanctity of the day or the duty of public worship; so far as his fellows can see, he is just one of them, the lounging, chaffing, story telling crowd, or the dozing, lazy, loafing crowd, that every frequenter of hotels on Sunday (and I am one of them) grieves over. In scores of places he cannot go to the Church's services in any form. Is it well to advise him in such a way as to make him feel no compunctions at keeping away from God's House and worship so often as he must? The young civil engineer in a camp near some country town or country church with its crude worship and cruder sermon, is he likely to be the better Christian and Churchman, if he turns away from the honest efforts of some "sectarian" brother to lead the prayer and praise of a congregation and speak the truth as he has learned it? Which is the greater danger, that of being a partaker of the faithful Presbyterian's quite unconscious and unpurposed sin of schism, so called, and that of plainly classing himself with the sadly large multitude who rob God and themselves by refusing to worship Him at all on His Holy Day? What are "the grave reasons why one should not take part in the services of any of these bodies"? Is it because they worship, in any sense, whatever, a different God, or worship Him with a different purpose? Do they not "worship Him, give Him thanks, honor His Holy Name and His word," when they sing hymns (often those of the Hymnal) and read the Psalms responsively (in a far more accurate version than that of the Prayer Book), and say, as often they do, the Lord's Prayer? Doubtless the crudities and even irreverences of extemporaneous prayer will always chill in some degree the devotions of a Churchman. But are such prayers to be thought of as *not* worship and as not rising indeed to the Throne of Grace? Is there no true worship outside of the Eucharist or Morning and Evening Prayer of this branch of Christ's Church?

There can be but one answer to that, it seems to me. There is, and it is the only worship offered publicly to God in nearly nine out of every ten of the smaller towns and villages of this land of ours, by Methodists and Presbyterians and Congregationalists and Baptists, and they are the only congregations so worshipping God in those communities. Not only is the Churchman likely to get no harm by worshipping with them, when by chance his lot is for a Sunday or a season cast in those communities, but he is likely to do grievous hurt to his own soul and to the cause of religion by refusing to do so. These people are "God's people." They "worship Him in spirit and in truth." And the man or woman that spends a Lord's Day near to that worship, with none more to his taste or more orthodox near at hand, is guilty, in my judgment, of a serious neglect of duty, as well as a sad breach of charity and respect, if he fails to worship with them. There may be a better and worse in the opportunities of worship. There certainly are. But there can be no doubt of the duty and the privilege and the blessing flowing from it.

It is a great strain on my imagination to conjure up the frame of mind of the one who would prefer, among the Houses of God opened for him in such conditions, the one House of God in which he will be regarded as an unbaptized heretic, and will hear nothing in a "tongue understood of the people," but if he does, and is edified by assisting at and participating at a Mass in a Roman Catholic church, I would be the last to rail at him, though I might find it hard wholly to understand that Churchman. Is there danger that he may be thought of as "one of them," as condoning schism, as "counting one form as good as another," and "all churches alike"? I do not make light of such a conscientious fear of bearing a false witness. But in my earnest and sober judgment it is as nothing to the danger that besets hundreds of Churchmen and women in the smaller towns, on the farms, where travelling or visiting, the dreadful danger of not keeping the Lord's Day, of starving their spiritual selves, of cultivating the habit of a lounging, loafing, resting, so-called recreating Sunday, of bearing no witness to the truth that God should be worshipped publicly, by every man, and last but not least, the equally dangerous appearance of the

other bad false witness that these brethren who worship not with us are aliens, unacceptable in their worship, so far vitiated in their faith and worship that they are not a part of the Holy Catholic Church. *That* false witness, full of uncharitableness, full of the savor of Phariseism, utterly contrary to the spirit of the Church and her Master, is a far more pernicious one than the other, and fraught with greater peril to the soul of the one who bears it, than any appearance of our liberalism.

I do not stop to argue that Churchmen should be loyal, devoted to their principles, staunch and immovable in the matter of withdrawal into other bodies. I am doing that all the time in this field. But if we do that, if it is necessary to tell them, explicitly or implicitly, that our separated brethren are not true worshippers, do not offer acceptable sacrifices, have no part nor lot in the Kingdom of God, which is the Church Catholic, someone else must be found to teach my people what it is to be a Christian and a Churchman.

F. K. BROOKE.

Guthrie, Okla., July 13, 1904.

#### WESTERN TEXAS STILL A MISSIONARY DISTRICT.

To the Editor of *The Living Church*:

**M**Y ATTENTION has been called to certain editorial remarks which recently appeared in THE LIVING CHURCH on the organization of the Missionary Districts of Montana and Western Texas into Dioceses. I thank you for your clear statement of the present position of these Missionary Districts, and hope that it will help to clear the views of others on the subject.

There is no doubt that Western Texas organized *with the intention of acting as a Diocese at once*, without waiting for the action of the General Convention next October. But there were some few who denied its right thus to act, and on the advice of a few of the best canonists, who had been consulted, it was determined to continue to act as a Missionary District till the General Convention, whose creation we are, shall say to us, "Come up higher."

J. T. HUTCHESON.

San Antonio, Texas.

#### ONE GOOD THING THE GENERAL CONVENTION MIGHT DO.

To the Editor of *The Living Church*:

**I**F THERE is any delegate with the courage of his convictions, he might propose a resolution to reduce the number of delegates one-half, as is provided in the new Constitution.

Of course, the Provincial System, advocated for many years by some of the wisest, ablest, and most conservative Churchmen, from Bishop DeLancey, down, is bound to come in time; but it takes time to get the cobwebs out of men's brains.

Meanwhile, with one huge, unwieldy Province, and the growth of the Church, the General Convention has become *too large to transact business*, while provision for its entertainment is almost impossible.

The writer has for many years ceased to feel any special interest in the meetings of the General Convention, because he became aware of this fact, for which the Convention is not to blame. It cannot perform impossibilities. The delegates this year number 508, besides over 90 Bishops!

There is a great parade made in the papers, of the coming gathering. It meets. The delegates all have a very good time. There is some fine speaking, but so little *done*, that, at the close, one catches himself muttering: "*Montes parturiunt, nascitur ridiculus mus.*"

W. ALLEN JOHNSON.

July 15, 1904.

#### CAN LEGISLATION SAVE US?

To the Editor of *The Living Church*:

**T**HE average American has an intense desire to legislate for the prevention, or the removal of evils. And this, in both Church and State. If only laws can be enacted, and placed upon the statute books, we fondly believe that the evils we deplore will vanish as the miasma of our river bottoms before the rising sun. And yet, sir, zealous though we are for the enacting of laws, we are the most careless people under heaven in the enforcement of law. Your correspondent, Mr. Sherleigh, sighs for the enacting of law for the prevention, or removal of the long list of ecclesiastical evils which, he says, afflict us, and which he lays at the door of our vestry system. Restore to our Bishops the right of mission, and all these evils, he thinks, will vanish! Q. E. D.

Now, sir, I am perfectly willing to admit that our "vestry



system" is not an ideal system, that it has its limitations, and its evils. But I refuse absolutely to admit, or to believe that it is responsible for the long train of evils which Mr. Sherleigh lays at its door. If Mr. Sherleigh will come out West, he will find absolute disproof of one at least of his many counts in the indictment of the "vestry system." All Western Bishops, and all Eastern Bishops for that matter, have "the power of mission"; that is to say, the sole right to send priests into the mission field. If Mr. Sherleigh's arraignment of the vestry system for causing the unfortunate clerical tramp evil be true, we ought to find fullest proof of it in the permanence of the pastorate in the mission field. But do we? Not at all! In the mission field in which the Bishops have full control in this matter, we find the same eternal procession of priests, the same restlessness, the same disregard of the duty of abiding where they are put, of enduring hardness as good soldiers of Christ, that we find in parishes, under otherwise similar conditions. Underlying the principle of the Episcopal power of mission, as that term is popularly understood among us, is the other principle that the Bishop represents the Chief Bishop and Shepherd of our souls, and that when he sends a man to his field, Christ sends him also. But, how many of our priests in the mission field believe that? Or if they believe it, how many of them act upon it, and stay put? A few do, just as another few do when a vestry "calls" them. Moreover it is one of the heaviest burdens of our Western Episcopate to find and to keep men in the mission field. If the long list of idle clergy in the large Eastern cities, of which Mr. Sherleigh writes, are worth their salt, every last man of them can find active work in the West where Bishops have fullest power to send, instead of living from hand to mouth, hanging about New York and Philadelphia and other large centres, waiting, "all the day idle," for some opulent priest or parish to give them a chance day's labor to provide a crust of bread.

I know, sir, that there are hardships in the priestly life. God wills that, however. He willed it for the great High Priest, and who are we that we should hope to be exempt? Is the servant above his Lord? May one be pardoned, if he cites himself? In a long life, both as layman and priest, the evils that priests are called to endure I have seen to be due to the priests themselves, fully as much as to the laity; nay more, for, under God, laymen, as a rule, are what priests make them. When laymen are properly taught, rightly trained in the Christian religion, they are just as much to be trusted and relied upon, for justice and right-mindedness, as priests, or even Bishops. None but Christian Churchmen should be elected vestrymen. They never have been where I have served. And from such I have had, ever, Christian support, sympathy, and comfort, and as safe a tenure of my cure, as I could have had, had I been sent by my Bishop, even though from him also I have had fatherly trust and support. I know all laymen are not saints indeed, nor laywomen. And I know many vestries are dominated by men who are not even laymen at all, who are neither communicant, confirmed, nor even baptized, who are officers of a corporation, of a kingdom, of which they are not members. I know that some others are tyrannical, purse-proud, and ungodly; from whom nothing of comfort, or fairness, or patience can be expected. But I know also that priests are responsible for that. Faithful, rightminded priests, possessed of ordinary tact, prudence, and force of character, can prevent the election to office of men of this character. As a priest I am just as willing to trust my life and my honor to well-trained laymen as to Bishops.

As to the vestry system being responsible for the decrease in the number of infant baptisms, and of candidates for Holy Orders, will Mr. Sherleigh and THE LIVING CHURCH pardon me if I say that that is sheer "rot." The decrease of infant baptisms, if a permanent condition at all, is not due to the vestry system, but to the well established fact that Christian women are shrinking more and more from the Divinely ordained duty and functions of maternity. And our priests are not blameless for that curse of our modern life, either as to their own example, or as to the sternness of their preaching against the infamous methods that cause the evil. Vestrymen are doubtless at fault in this matter also, but not so much as priests are. And so of the growing scarcity of candidates for Holy Orders. But it is sheer nonsense to place that at the door of the vestry system. When our Christian youth are trained by the Church herself, as the Church of Rome trains her children, we shall not lack proper candidates for Holy Orders. But so long as our schools are wholly secular, and our home training is but coldly Christian, no fire from the Divine Altar can kindle either the

hearts, or the mouths of our Christian young men to work or to speak for God.

As for the happy condition of superannuated Roman priests, and of Methodist ministers, I am of the decided opinion that Mr. Sherleigh writes of that of which he has no sufficient knowledge. Roman Catholic priests would bless their stars or their Lord, if, when they grew old and grey-headed, and past work, they could be assured of \$600 a year, or even half the amount. Thousands of them are not assured of that amount in their most active years. Their Bishops have the untrammelled rights of mission; laymen have not a word to say about their priests coming or going; nor yet the priests themselves. Yet I am very sure, if Mr. Sherleigh were a priest, and were in the average Roman Catholic priest's position, he would be one of the most unhappy men in the Church. We have our difficulties, a large part of which are of our own creating, but none of us who is well informed would be willing, for a day, to exchange them for the difficulties of which Roman Catholic priests confess freely to their Anglican friends.

A more resolute spirit, more priestly devotion, more patient abiding; and firmer teaching, will remove, in time, most of the evils of which we complain. At all events, no Bishop will, and no Bishop can, make permanent the cure of any priest whom the laity do not want, no matter in whose hands the right to call a priest to his work resides; no Bishop among us. A Roman Bishop can, but then he has a differently trained laity, and, let me add, a very differently trained priesthood. Still, things are not paradisaic among our Roman Catholic brethren. And they are not altogether heavenly among our Methodist brethren.

Omaha, July 17, 1904.

JOHN WILLIAMS.

#### A SCOTCHMAN'S APPRECIATION OF GEORGE WASHINGTON.

OUR ATTENTION has been drawn to a very interesting episode in connection with Scotland and the great Republic of the West. It seems that the Earl of Buchan, the friend and patron of Robert, was so delighted with the heroic part that General Washington took in the American War of Independence that he sent him a box made from the oak that sheltered Sir William Wallace after the battle of Falkirk. The letter which we subjoin from Lord Buchan will explain the story better than we can tell it. But we are left to solve an interesting problem, and we appeal to any of our American friends who can help us to solve it, and that is, to whom did General Washington give the box, and in whose possession is it now? The letter is as follows:

(Copy of the Earl of Buchan's Letter to General Washington, President of the United States of America, sent enclosed in the box of Wallace's oak.)

"DRYBURGH ABBEY, June 28, 1791.

"SIR:—To use your own emphatic words, 'May that Almighty Being who rules over the universe, who presides in the councils of nations, and whose providential aids can supply every human defect, consecrate to the liberties and happiness of the American people a government instituted by themselves, for public and private security, upon the basis of law and equal administration of justice, preserving to every individual as much civil and political freedom as is consistent with the safety of the nation,' and may He be pleased to continue your life and strength as long as you may be in any way useful to your country.

"I have entrusted this sheet, enclosed in a box made of the oak that sheltered our great Sir William Wallace after the battle of Falkirk, to Mr. Robertson of Aberdeen, with the hope of his having the honor of delivering it into your hands, and meeting with your protection as an honest man seeking for bread and for fame in the new world by the exercise of his talents.

"This box was presented to me by the Goldsmiths' Company, at Edinburgh, from whom, feeling my own unworthiness to receive this magnificently expressive present, I requested, and obtained permission, to make it over to the man in the world to whom I thought it was most justly due.

"Into your Excellency's hands I commit it, requesting of you to transmit it, on the event of your decease to the man in your own country who shall appear to your judgment to deserve it best, and upon the same considerations that have induced me to send to your Excellency. With the highest esteem, I have the honor to be, Sir,

"Your Excellency's most obedient, humble servant,

"BUCHAN."

It might not be too much to ask American papers to copy this article, and thereby help us to find what has become of the Wallace box.—*Scottish Exchange*.

THE HOLY COMMUNION, like the ancient Passover, is a great mystery, consisting both of sacrament and sacrifice; that is, of the religious service which the people owe to God, and of the full salvation which God is pleased to promise His people.—*Brevint*.

# Literary

## Worship and Ceremonial.

*The Ritual and Ceremonies connected with the Celebration of the Holy Communion.* By the Rev. George B. Johnson, M.A., chaplain to the Bishop of Vermont. Milwaukee: The Young Churchman Co. Paper, 25 cts.

We could wish that Mr. Johnson had given expression to his position as stated in this *brochure* in a constructive rather than in a destructive form. His title does not rightly convey the idea of his work. His paper is a review, generally unfavorable, of the Rev. Wm. McGarvey's *Ceremonies of a Low Celebration*. Had he written such a manual on *The Ritual and Ceremonies of the Holy Communion* as would serve positively as a guide to that considerable group of Churchmen who would be found in substantial agreement with him, he would, no doubt, have produced a very helpful work and one that would have been welcomed as a guide in the orderly celebration of the Eucharist. As it is, he has sought simply to tear down that effort that another had made to secure order in the Church, without substituting anything better in place of it.

Dr. McGarvey's *Ceremonies* was published at a time when the Anglican "Ritualist" was notoriously neglectful, sometimes even contemptuous, of the liturgical law of the national Church, English or American, to which he had promised allegiance. That neglect was not originally intentional, resulting, as it did, from the desire to express ritually that devotion which had been unduly contracted by current Anglican custom. The desire expressed itself in action, first by extreme individualism, then by liberal but unskillful borrowing from the nearest ceremonial system to us, that of the Roman communion. In the periods both of the individualism and the Romanism of Ritualism, the practice was frequently in conflict, in minor matters, with the current law of the English and of the American Churches.

It was that condition that led to the publication of Father McGarvey's work, in which literal compliance with the rubrics of the American Prayer Book is the dominating theme, while the underlying system of ceremonial adapted to those rubrics is, very largely, the system of the Roman Missal, because of the author's belief that the English ceremonial of 1548 was substantially identical with the Continental use of that day. Our own judgment is that Dr. McGarvey exaggerates their similarity in drawing, as he does, upon modern Roman sources in order to set forth the Anglican ceremonial of 1548-9. But when Mr. Johnson criticises that adaptation, as he does, he wholly overlooks the intense loyalty to the American Prayer Book which characterises the adaptation. Indeed Mr. Johnson refuses to go as far as does Dr. McGarvey in maintaining that the obligation on our part literally to obey the rubrics exceeds even the obligation resting upon Romans, who must, "under pain of sin," rigidly fulfil the letter of the law. And how different is the ceremonial thus adapted to the Prayer Book in the spirit of McGarvey's *Ceremonial* from the transference of the Roman system to the Anglican service without his conspicuous loyalty, is easily to be perceived by a comparison of Dr. McGarvey's work with such distinctly Roman systems as *Ritual Notes*, in which loyalty to Anglican standards is certainly not a conspicuous characteristic, and the earlier works on Ceremonial, such as the *Directorium Anglicanum* and *The Priest to the Altar*, against which earlier works Mr. Johnson well observes that Dr. McGarvey's is "a wholesome revolt." Dr. McGarvey's ceremonial may be "Roman," but it certainly is not "Romish."

We feel, too, that Mr. Johnson shows a wrong perspective when he criticises certain ceremonial details as unknown to the early Church. The Anglican Communion appeals to the early Church to establish her doctrine, but the English standard of ceremonial is not that of the early Church, but, in part, that of the "second year of King Edward the Sixth." When Mr. Johnson observes: "Mr. McGarvey would bring back pretty much all the ceremonies connected with the Holy Communion which were abolished under the first Prayer Book of Edward VI.," it is easy to reply that that is very largely done by the legal use of the Church of England in the Ornaments Rubric; while also Mr. Johnson can hardly complain at one and the same time that Mr. McGarvey "would bring back" old-time English ceremonial, and also that his use is not English but Roman. It would have been better to elect under which charge the criticism of McGarvey's *Ceremonies* would be made.

But the study of Anglican liturgiology has made great strides since McGarvey's *Ceremonies* was published. The students of the Alcuin Club and kindred specialists have, since that time, unearthed a vast field of knowledge concerning early English ceremonial, that was before unknown to the public at large. Indeed this later study has developed an extreme and quite insular Anglicanism as set forth, for instance, in Dearmer's *Parson's Handbook*, which would discard even those happy additions to liturgical practice such as the use of the gradine for the ornaments of the altar, the observance of

the Roman system of colors, and many other similar matters of minor importance which have undoubtedly been borrowed from modern Continental practice, but which in no sense savor of "Romanism," and which may well be retained, not because they are Roman, but because they have become acclimated to the Anglican service. Indeed we believe that the danger to-day is that the American Church may be led into lines too distinctively English, through the too literal use of such works as that of Dearmer and the like, than that it will ever become too distinctively Roman.

We are in a transition era in the ritual of the American Church, in which we have happily passed beyond both the day of the extravagances of individualism and also of such borrowing from the Roman system as ignores our own rubrical law. We have, no doubt, in the American Church to-day, schools of ceremonial that are distinctively Roman and distinctively English. We should deplore a violent clash between these schools. Both of them are loyal to our American Standards. Ultimately they must and will come together in a standard that is based neither on exclusive English nor exclusive Roman practice, but which borrows from Catholic precedent, whether in England, in Rome, or elsewhere, wherever is to be found that which in practice proves helpful to our people, and which may be so arranged as to accord not only with the letter but with the spirit of our own standards. This will be the realization of the oft quoted and seldom practised advice of St. Gregory to St. Augustine, to introduce in his Anglican mission whatever he might find helpful, from whatever source it might be taken.

In detail, there are in Mr. Johnson's *brochure* criticisms of the McGarvey use which we deem wise, and others which we deem quite unwise. We deprecate the proposition that "all the main features of our modern ritual have their origin in the ninth and tenth centuries. They have no claim to be regarded as catholic as the great truths of the Creed are catholic." The first sentence is not literally true and is at any rate of no importance. The latter sentence is undoubtedly true in the letter, but is wholly misleading in the connection in which it is found. No one maintains that such catholicity as that which pertains to the Vincentian rule may rightly be looked for in matters of ceremonial, nor is that necessary. We do not claim for the Six Points, or any of them, that their use is "catholic," but we do maintain strenuously that it is "Catholic." The difference is simply in the use of the uncapitalized term as a common adjective in its etymological sense, or in the term as a proper adjective in a sense implying the authority of long usage in the Catholic Church. It is in the latter sense wholly that Catholic Churchmen speak of details of ceremonial as Catholic or not Catholic, and never in the distinctively etymological sense, in which the term would be wholly inappropriate as applied to ceremonial.

*Alcuin Club Tracts No. IV. The Parish Clerk, and his Right to read the Liturgical Epistle.* By Cuthbert Atchley, L.R.C.P., M.R.C.S. New York: Longmans, Green & Co., 1903.

In a brief preface, Mr. Atchley declares the object of this "Tract" to be: "to vindicate the right of the parish clerks to read the Liturgical Epistle." This he does with force and cogency, giving a clear and distinct outline of a practice which originated in the early days of the Church and was continued down almost to our own time. After the Restoration and especially during the Georgian era, the clerk sank from his former condition into the careless, illiterate, and irreverent person of whom we heard from an older generation. Mr. Atchley makes no plea for the reintroduction of this sort of person, but for bringing back of the earlier type of clerk whose ecclesiastical pedigree is indeed venerable and whose usefulness might be considerable in a small parish.

If one should desire to pursue the matter more closely into historical details, the Introduction and Appendices of the reprint of *The Clerk's Book of 1549*, lately issued by the Henry Bradshaw Society, will be found of great interest. Perhaps one valuable result of a perusal of Mr. Atchley's Tract will be to suggest the advisability of having, as servers at the altar, persons of riper years and more settled and thorough habits of piety and morals, than youths recently confirmed. Familiarity with holy things is by no means always equivalent to reverence or a sense of the Presence of God. If the privilege of assisting in God's worship in ministering to the Priest at the celebration of the Holy Eucharist, was fenced about with stricter qualifications, and was a position to be attained after some proving of one's earnestness in the Christian Life, there would be less distraction for the celebrant and for the devout communicant, both of whom are sometimes hindered in their devotions by the lack of real heart-reverence upon the part of a server. H. R. G.

*Alcuin Club Collections. V. Dat Boecken Vander Missen. "The Booklet of the Mass." By Brother Gherit Vander Goude. 1507. The Thirty-four Plates Described, etc., by Percy Dearmer, M.A. For Members of the Alcuin Club for 1902. New York: Longmans, Green & Co., 1903.*

In this publication of the Alcuin Club, Mr. Dearmer has reproduced the wood-cuts, a Dutch devotional book written by a Franciscan of the Observantine order, so far as they relate to ceremonial, and has given the Dutch description of each with an English translation. He has also added references and comparisons from the *Indutus Plancta*, printed in a Roman Missal at Lyons in 1507, the *Alphabetum Sacerdotum*, a small directory for the celebrant, printed

at Paris, 1499, the first edition of the Roman Missal, 1474, and other early printed Missals. He also adds in Appendix II., the rubrics of the Ordinary and Canon of the Utrecht Missal of 1540, with variants from the editions of 1497 and 1515. We have thus a collection of data that demand the attention of the specialist in Liturgical Science chiefly, while at the same time of much interest to anyone who has looked into the development of ceremonial in the later Middle Ages. In fact the period covered by Mr. Dearmer's book is most important in studying the age, and growth into their present form, of the rubrical directions promulgated in the Roman Missal of 1570. The growth of Pre-Tridentine ceremonial into the form stereotyped in the Tridentine Missal is a subject of absorbing interest, but one that cannot be entered upon in a review. This, the last published of the Alcuin Club Collections, deserves the close study of those who wish to be equipped for the intelligent discussion of matters ceremonial.

H. R. G.

*The Vedast Missal.* Edited with Notes and Facsimile, by Zouch H. Turton. London: Thomas Baker, 1904.

Not likely to prove a very valuable contribution either to liturgy or dogmatics. The work treated of is one of the abridged manuscript missals which were frequently the private property of Mass-Priests during the Middle Ages. It is edited in English which scarcely admits of construction and is not overburdened with punctuation. Having laboriously mounted this ant-hill to obtain a better view of the historical landscape, the editor announces results whose trustworthiness may be estimated from the following *obiter dictum*: "It was the ignorant Priests of this country and Normandy who were first struck by the sound of the words '*hoc est enim corpus meum*,' and being too ignorant of Latin to understand the context, or to see that they only form part of an historical statement, began to hold up the wafer, as if by these words it had been transubstantiated into the Body of Christ." The manuscript in question, which is supposed to point out this marvellous discovery by omitting to capitalize the Words of Institution, is placed in the very century which produced St. Thomas Aquinas, and we are calmly informed that that age owed its eucharistic doctrine to priests who could not understand the Latin of the canon! Truly, one lives and learns.

WILLIAM H. MCCLELLAN.

### Miscellaneous.

*Poems.* By Felix Connop. Philadelphia: Camplon & Co.

The author's poems have frequently appeared in THE LIVING CHURCH, and in this collected volume many of the best of them will be recognized by our own readers. The order of merit in the collection is not uniform, rising at times to a considerable height, and evincing artistic talent. It is a pleasure to have the volume.

PILGRIMS who have visited the shrine of Shakespeare at his birthplace, will enjoy *Stratford-on-Avon*, by H. W. Tompkins, published as one of the "Temple Topographies." It is a pleasing little handbook, well illustrated, and with a view of the parish church as frontispiece. [Dutton, 50 cts. net.]

STORIES of sea creatures that will both interest and instruct little people, and that would prove an acceptable school reader, are *Sea Stories for Wonder Eyes*, by Mrs. A. S. Hardy. [Boston: Ginn & Co., 75 cts.]

A NEW EDITION is at hand of *The Unity of the Faith—As Influenced by Speculative Philosophy and Logical Inference. Considered in Six Lectures, Delivered before the General Theological Seminary, in Lent, 1895*, by Robert B. Fairbairn, D.D., LL.D., warden of St. Stephen's College, Annandale, N. Y., published by Thomas Whittaker, New York. Price, \$1.00. The work is one that has done good service in the past, and merits this recent reprint.

AN INTERESTING resumé of the work of the Church among the colored people of this country is *Afro-American Church Work and Workers*, by the Rev. George F. Bragg, D.D. It gives concisely the history of that work, and includes also a plea by Dr. Bragg for the creation of separate Missionary Bishops for his race in the South. Among others, Bishop Whittingham and Bishop Jackson are quoted as favorable to this plan. [Published by the author, 1133 Park Ave., Baltimore. Price, 50 cts.]

THE *Year Book for the Episcopal Church in Scotland*, issued for 1904, gives us the useful information relating to Church progress in that country, with the clergy list and diocesan records. The statistics show a total of 47,939 communicants, being an annual increase of only 118, while the Church population is placed at 132,598. The number of clergy is 329, an increase of 8. On the whole, the statistics are not encouraging. The *Year Book* is well edited and made, and is issued both in cloth and in paper bindings. [St. Giles Printing Co., Edinburgh.]

### SUNDAY SCHOOL WORK.

By I. K. B.

THE methods in the Sunday School in which it is my privilege to teach, have been of such help to me that I cannot but think they may be suggestive to other teachers.

In the infant class the child is taught *Church Teaching for the Little Ones*, by E. A. Tew, also the Lord's Prayer, Creed, and Ten Commandments. When the child passes a satisfactory examination in this class, he is promoted into the next class, where he learns the rest of the Church Catechism, and the primary grade *Manual of Christian Doctrine*, by Rev. Walker Gwynne, edited by Bishop Doane. A good examination in this course must be passed before the child enters the third class, where he is taught the next grade of this same manual. This, the Junior grade, generally takes two years.

Another examination passed, the scholar enters the Prayer Book class, where he is instructed in the right use of the Prayer Book, learns the collects and certain other portions by heart; the teacher having as guide, *The Prayer Book Reason Why* (Blunt), and the next step is into the Bible classes, where the Bible series of the Gwynne manuals are used, and the Life of Our Lord taught. The girls and boys are kept in these Bible classes as long as they will remain in Sunday School, and when they leave, the boys enter a guild for which there is a Bible class on a week-day evening during a portion of the year, and the girls also enter a guild, through which they engage in parish work. Both guilds have rules for church attendance. This solves the problem in this country parish of "how to keep the children after they leave the Sunday School."

A reading of the lesson books will show how thoroughly they teach what "a Christian ought to know and believe to his soul's health."

Apart from the regular lessons heard and taught, teachers are bound to see that their children say their prayers regularly, go to church at least once every Sunday, and behave reverently when there; and that they know the Seasons of the Church's year, and the duties of each.

Years of teaching various boys and girls has convinced me that where my work has been most successful is where I have carefully taught my children to love and use rightly the Sacraments. I believe that all teaching should be aimed at one goal—the regular seeking of our Blessed Lord in the Sacrament of His Body and Blood as the stepping stones in each life; remembering the words of one of our clergy: "It is one thing to know about Christ; quite another thing to know Him." A better motto could not be written in the class book of every Sunday School teacher.

There are two books which are of great help to any teacher who will familiarize himself with them. William James' *Talks to Teachers*, and Canon Newbolt's *Church Catechism*.

There are many ways of interesting children in their Sunday School. Special services, and the occasional giving of prizes have proved here the best means of keeping up the children's work and interest. In this Sunday School most of the teachers are former scholars, who know the methods thoroughly, and who are young and enthusiastic. The teacher is of course the most difficult problem the Sunday School has to face, and where the best cannot be had, the next best has to be put up with. A regular course of work to a certain extent obviates this difficulty; the teacher knows just what is to be taught, and tries his or her best to teach it. It goes without saying that a teacher who gives no time to the scholar outside of Sunday School cannot easily win the child's affection—a very necessary attainment; and the teacher who gives but little time to intercessory prayer would do well to resign her class.

A VAIN man's motto is, "Win gold and wear it"; a generous, "Win gold and share it"; a miser's, "Win gold and spare it"; a profligate's, "Win gold and spend it"; a broker's, "Win gold and lend it"; a gambler's, "Win gold and lose it"; a wise man's, "Win gold and use it."—*Selected.*

SIR W. H. RUSSELL, the veteran war correspondent, tells this characteristic story of Gordon:

"During the Crimean War, there was a sortie, and the Russians actually reached the English trench. Gordon stood on the parapet, in great danger of his life, with nothing save his stick in his hand, encouraging the soldiers to drive out the Russians.

"'Gordon,' they cried, 'come down! You'll be killed!'

"But he took no notice, and a soldier who was near, said:

"'It's all right; 'e don't mind being killed. 'E's one of these blessed Christians!'"—*Selected.*

## THE WONDERFUL BABY OF 1804.

FOND parents a hundred years ago, like fond parents to-day, were ready to boast of their remarkable babies; but the English-speaking world is generally agreed that the most remarkable baby of 1804 was Benjamin D'Israeli. The centennial of his birth will be observed in many English towns, and each anniversary of his death sees vast numbers of primroses worn in his honor. He was the marvel of nineteenth century politics; orator, campaign manager, prime minister, and novelist; he was the leader of the nobility and the champion of the workingman; he was a man whom no opposition could crush, and who could endure taunts and cartoons such as would have buried a weaker man under a dust-heap.

The name D'Israeli means "of Israel." Generations ago, when Jews were burned at the stake for their religion, many Jews changed their names in order to escape insult, robbery, and murder. One proud Jew chose the name D'Israeli, "of Israel," a name that would be recognized everywhere, a name that could not be twisted into anything else. He was not ashamed of his ancestry, and he meant that his descendants should acknowledge their race wherever they went. In time there descended from this man a successful banker, who was known to every capitalist in London and Amsterdam. The banker was the father of Isaac D'Israeli, the author of "Curiosities of Literature" and other books, famous in their day, and still hunted over by those who enjoy old-time literary gossip. Isaac D'Israeli had his share of the stubbornness that had chosen an unpopular and even a dangerous name. His father wished him to enter business life, but he insisted on following his scholarly pursuits, and there were family disagreements in consequence. Isaac D'Israeli was the father of Benjamin D'Israeli, who in his later days became Earl of Beaconsfield.

In 1804, the year of Benjamin D'Israeli's birth, race and religious prejudices were far stronger than they are to-day. A Jew could not sit in the British Parliament, or even vote at a British poll. Benjamin D'Israeli, or as he subsequently spelled it, Disraeli, was baptized in the Church of England, and hence the laws of the land did not bar him from citizenship, but the man of Jewish blood stood little chance of winning political honors. Young Disraeli managed to get a fair though not a first-class school education, and, while still a boy, made himself known in society. He was a brilliant letter writer, entertaining in conversation, striking rather than judicious in his manners. He was conspicuous for costly and even gaudy dress, his enemies said that he carried his arm in a sling simply to look interesting; but all people agreed that he gained his point, which was to attract notice to himself. While still a very young man, he published *Vivian Grey*, a political novel, which he afterward looked on as an indirect and juvenile book. It shows the work of a young hand, and there are many passages in it which can be ridiculed, but it was a book that excited London. Five keys were published to show who were satirized by the leading characters in the novel. Granting that the book was foolish, it was the folly of a man born for political life, and confident in his own powers.

Novel writing, society, and Eastern travel were all by-paths to a young man who was bent on getting into Parliament, and Disraeli made several unsuccessful attempts to win that honor. He lost a great deal of money, so much, indeed, that for years he was heavily in debt. Several years passed away, and the news of his political defeats spread everywhere. He was laughed at for a dandy, ridiculed for his novel, hoisted for his sentimental letters, told that he was a foreigner who could never win the votes of Englishmen, mocked as "a Jewish upstart," and still he persisted until he was elected a member of the House of Commons. By this time he was a man in his thirties, nearly as old as Bryan at the time of his first race for the Presidency, and his rough political experience had taught him to endure all sorts of annoyances. When he rose to deliver his first speech, O'Connell's rowdies howled and whistled until his voice was silenced, but he boldly prophesied "the time will come when you shall hear me."

Those were days of bitter words, and words in Parliament sometimes led to duels outside the walls. Disraeli and O'Connell were savagely hostile to each other, and O'Connell said that Disraeli was probably "a descendant of the impenitent thief on the cross." Disraeli's challenge was refused by O'Connell, who, having already killed a man in a duel, declared that his conscience would not permit him to risk a second homicide. There is no doubt that O'Connell was sincere, but his remorse never led him to bridle his tongue. He poured out abuse on

his opponents, knowing that such language usually meant a duel, and then pleaded that his scruples would not allow him to fight. Disraeli next challenged O'Connell's son, who declined the combat, whereon Disraeli went into almost manic rage. It is, however, plain enough to every one who knows the political life of those days that if young O'Connell had once begun to fight everybody whom his father insulted he would have had very little time for business and social engagements. This row was talked of at every club, and mentioned in every newspaper, with the result that Benjamin Disraeli received a great deal of free advertising.

Many men silently endure nicknames, because any display of temper invites fresh ridicule, but few men really enjoy nicknames. It was not pleasant to be known from London to Land's End as "Dizzy," and this nickname stuck to Disraeli, as long as he lived. Jests grew fainter, as it became evident that this man could and would speak. The gossip about his poverty died away for the excellent reason that he married a woman whose estate relieved him of financial embarrassment. He was a rising man, and was one of the leaders of the Protectionists who argued in favor of the duties which guarded the British farmer from outside competition. Lord George Bentinck, the greatest of the English Protectionists, died, and Disraeli wrote his friend's biography. This book was the work of a trained statesman, and raised the author's reputation. It is, perhaps, best known today because of its celebrated chapter on the Jews.

Disraeli was proud of his Jewish blood, and also proud of his belief in the Christian religion. He used to say that a Christian Jew believes in the whole of the Scriptures, a non-Christian Jew simply in the Old Testament. The influence of the Jews in philosophy, science, music, and finance was a favorite subject with him. His novel of *Taucares* describes a young nobleman's visit to Palestine, and his enlarged view of the wonderful race to which the patriarchs and prophets belonged. It pleased Disraeli to remind the Tory noblemen with whom he counseled and voted that if an Englishman was proud of a pedigree reaching back to the Norman Conquest, a Jew had his memories of a kingdom founded two thousand years before William the Conqueror triumphed at Hastings.

The year that saw David Webster die (1852), was the year that saw Disraeli Chancellor of the Exchequer. He had won a place in the Tory party, and had to be reckoned in the political forces of the time. Yet there were aristocrats who stood aloof, titled men who were slow to recognize a leader whose race was but newly enfranchised. There were murmurs over his promotion, and a Tory statesman who was asked, "How does the new ministry get along?" replied, "We get along very well up to a certain height, and then we get Dizzy." It was a good joke, just such a joke as would heighten the comic halts and the writers of Punch, but there was a slight bitterness about it to Disraeli. Still the joke was borne without wincing. The hot-blooded youth who wished to fight O'Connell had grown into a veteran. Disraeli believed in Bentley's great saying, "No man was ever written down except by himself." As he grew older, he used to invite visitors to look at his "art gallery." The art gallery was a room filled with caricatures of himself. His features were drawn by mocking enemies, his speeches were ridiculed, many of the cartoons were brutal, but Disraeli kept them to show to his friends. They might annoy him, and it is hardly possible that he did not feel the terrible cuts in Punch. Nevertheless, he regarded insulting pictures as a general regard for flying bullets—unpleasant and even dangerous, but things that must be expected. Carlyle raved against Disraeli, but Disraeli recognized the great merits of Carlyle as an author, and his courtesy even turned Carlyle into something like good manners. Lessel drew away a cartoon of Disraeli, and Disraeli, when in power, was kind to Lessel's children. Whether Disraeli grew forgiving as he grew older, or whether he deemed it the best policy to act as if he forgave, no one can say; but he certainly ignored or pardoned many things the average man would resent.

Every session of the House of Commons strengthened Disraeli's hold on his party. After many years of Parliamentary life and repeated service as Chancellor of the Exchequer, Disraeli became Prime Minister of England. This made him the chief of the Conservatives as Gladstone was the chief of the Liberals. Political rivalry and personal dislike existed between the two leaders, and their debates were talked of wherever the English language was spoken. Gladstone was by far the more learned of the two, for he had drunk in the best learning of Bonn and Oxford. Disraeli was the quicker man, and his sar-

casms were dreaded by everyone. It was Gladstone's effort to crush, and Benjamin Disraeli was not to be crushed. It was Disraeli's aim to pierce, and Gladstone felt the sharp thrusts of his rival. During life, Gladstone was the more popular of the two; but since their decease Benjamin Disraeli is more honored than his old foeman.

Prime Minister Disraeli was sixty-four years of age, and the next year a Liberal majority caused his political downfall. In 1874 he delivered his famous speech on "The Principles of the Conservative Party," the Conservatives regained power, and he was Prime Minister for several years. In 1876 Queen Victoria conferred on him the title of Earl of Beaconsfield, and he merited courtesies from the sovereign for whom he won the title of Empress of India. Beaconsfield was eminently successful in winning the votes of workingmen. He had extended the franchise, and strengthened his party by so doing. It was his object to make and keep England a great power, and to extend her influence in Asia and Africa. He won the control of the Suez Canal for England, and we can better appreciate what that means after we have had thirty years' control of the Panama Canal. On this side of the ocean he was respected for his clear insight into American affairs. His sturdy fight for Protection in England led him to see what progress a great Protectionist republic was making. When Gladstone echoed rebel nonsense and talked about Jefferson Davis creating a new nation, Disraeli's common sense saved him from the Southern feeling then so popular among the English nobility.

At the Congress of Berlin in 1878 Beaconsfield was the foremost Englishman. Bismarck growled, "The old Jew: he is the man," and the old Jew was a remarkable man. Grant said that the four statesmen by whom he was most impressed on his journey round the world were Beaconsfield, Bismarck, Gambetta, and Li Hung Chang. The Conservatives were again defeated in England, and Beaconsfield died in 1881; but the Conservative party was not routed, and it has lived to win one of its most sweeping victories. Lord Salisbury learned many a political lesson from the great Earl of Beaconsfield.

The life of Benjamin Disraeli covers more than three-quarters of the nineteenth century. He was born during Nelson's life-time, and was a school-boy at the time of Napoleon's final overthrow. The Parliamentary battles over granting the ballot to Roman Catholics occurred in his young manhood. He was familiar with the movements leading to the abolition of slavery in the West Indies. He could remember the second war with the United States, he had been active in politics long before the Irish famine, he did not become Chancellor of the Exchequer until he was older than Ulysses S. Grant was at the time of his first election to the Presidency. He was in his 'teens during George Stephenson's early runs with the locomotive and he lived until years after the opening of the Pacific railroads.

During a busy session of Parliament, Beaconsfield saw a friend amusing himself over a novel. "When I want to read a novel," said Beaconsfield, "I write one." This is a fair statement of the case, for Beaconsfield preferred to put his views of politics and social questions in the form of novels, supposing that they would be more widely read. His story of *Sybil or the Two Nations* is a description of the abuses then tolerated in manufacturing towns, the ill-treatment of employees, and the rascality of the store order system. *Coningsby* deals with political theories. *Tancred* is largely religious, but it has its political side. *Lothair* gave great offense to the Roman Catholic politicians of Great Britain and the United States. *Endymion* introduces Baron Rothschild, Richard Cobden, Prince Bismarck, Cardinal Manning, and other celebrities under fictitious names. Considered simply as novels, no one would place the fictitious writings of Disraeli alongside the better work of Scott, Thackeray, or Dickens. But anyone who relishes political or politico-economic reading, any one who enjoys Hamilton's reports or Webster's speeches, anyone who has carefully read Mill or Carey, will find much to interest him in Beaconsfield's novels. Better than his novels, however, are the witty replies collected by Sir William Fraser in *Disraeli and His Day*.

He was half an Englishman and half an Oriental, but above all things he was "of Israel." Proud of that wonderful race which had given Joseph as prime minister to an Egyptian Pharaoh, and sent Daniel to the counsels of a Babylonian King, he proved that the old Jewish blood had not lost its power. Born long before his race could exercise the rights of British citizenship, he lived to see the nobles of England follow his

leadership. Commoners and Lords, counsellors and Bishops, Eastern princes and European monarchs, felt the truth of Bismarck's words, "The old Jew: he is the man."

#### THE "ETHIOPIAN MOVEMENT" IN SOUTH AFRICA.

THE DIOCESE of St. John's, Kaffraria, has done a great work amongst the natives. Bishop Bransby Key was consecrated Coadjutor Bishop to the aged Bishop Callaway in 1883, and on Bishop Callaway's death he became Bishop of the Diocese. His death early in 1891 is an irreparable loss to our native missionary work. South Africa possesses no missionary at present capable of filling his place. He died from the result of an injury to his eye, which was incurred by his being thrown out of his cart on a journey; but not long before his death he rendered great services to the Church in connection with the "Ethiopian movement," which has ultimately, through the personal efforts of the Archbishop and the Bishop of Grahamstown, been reconciled to the Church. This native movement is a very remarkable one. It took its rise from a revolt of native Wesleyans against European supervision. Mr. Dwane, its leader, is a very remarkable man, and a marked instance of the intellectual power of the native mind. He went to America, and was taken up by the Black Methodist Episcopal sect of the Southern States. One of their "bishops" visited South Africa, and organized the native Wesleyan secession into a body called the "Ethiopian Church," with Mr. Dwane as "bishop." The movement spread very rapidly; but after a time, some of the leaders became doubtful of their position, and eventually discovered that the American Methodists did not possess valid orders. Mr. Dwane and his leading followers then communicated with the Archbishop of Capetown and the Bishop of Grahamstown, who received their overtures with very great caution. Eventually, in October 1899, Mr. Dwane and his ministers and elders met in full and formal conference and passed resolutions stating that they accepted the Historic Episcopate and the standards of Faith and doctrine of the Church, and further placed themselves unreservedly in the hands of the Archbishop of Capetown. The Archbishop took no hurried steps in the matter, and in the following year appointed the Bishop of Grahamstown and the late Bishop of St. John's, with certain clergy, to meet Mr. Dwane and some of his leading men at Kingwilliamstown. The result of this conference was that the Archbishop summoned the Provincial Synod of Bishops to meet in August, 1900, at Grahamstown to discuss this and other important matters. Mr. Dwane and all his leading ministers and representative men were summoned to meet the House of Bishops, and once more the Ethiopian body put itself unreservedly in the hands of the Church. One of the chief desires of this body of native Christians was a very natural and legitimate aspiration. They did not desire their native nationality to be effaced, and wished, as native Christians, to have a certain voice in their own affairs. If the Church had not taken this movement by the hand, it might have developed into a semi-political organization of dangerous tendencies to the welfare of the native races. But the Synod of Bishops dealt with the Ethiopians with consummate wisdom and tact. They satisfied the native aspirations for a native Church by founding an "Order of Ethiopia" as a guild of native Christians within the Church, and under the direct control of the Bishops of each Diocese. The temporal affairs and organization of the Order were placed in the hands of a Provincial appointed by the Bishops of the Province, and a Chapter of twelve members, six of whom are appointed by the Archbishop as a Visitor, and six by the Provincial. All proceedings of the Provincial and Chapter are subject to the review of the Provincial Synod. All mission stations of the Order are under the discipline of the Book of Common Prayer, the canons of the South African Church and the rules of the several diocesan Synods. Other necessary provisions were made; and Mr. Dwane made public profession of his faith in the Cathedral at Grahamstown, and was confirmed by the Archbishop in the presence of the Bishops of the Province. He was then appointed Provincial of the Order; and, after careful preparation, was ordained deacon by the Bishop of Grahamstown in Advent, 1900.

All the leading ministers of the Ethiopians are to be gathered together for six months' discipline and study with a view to ordination, and the Rev. Father Puller, S.S.J.E., has been placed in charge of them during this period. The steps that have been thus cautiously taken in founding the "Order of Ethiopia" have made a profound impression on the native Christians of South Africa who are not in communion with the Church. A native Independent minister recently stated that he believed that the best of the native Christians of all denominations would join the Church through the "Order of Ethiopia." This forecast seems likely to be fulfilled, as the native mind naturally revolts from the system of government in the sects, and finds its ideal of leadership and chieftainship in the Apostolic order of the Catholic Church. The races we have to deal with in South Africa are people who have never been degraded by slavery, except the tribes in immediate contact with the Boers of the Transvaal. They have a tendency to increase and multiply in the presence of European civilization, instead of decaying. Their intellects are keen and they are very desirous of being educated.—*The Anglican*.

THE LAST SACRAMENT ADMINISTERED TO ALEXANDER HAMILTON.

JULY 12th was the one hundredth anniversary of the death of Alexander Hamilton, as the result of his duel with Aaron Burr. The *New York Evening Post* observes the centennial date by issuing a memorial "Hamilton Supplement," the great Federalist statesman having been one of the founders of that periodical. The central part of the first page of that supplement is devoted to a fac simile reprint of the issue of the *Evening Post* for July 13th, 1804, in which the story of the death of Hamilton was told. Among the interesting details told in that paper of a century ago, is an account, signed by Benjamin Moore, then Bishop of New York, of his ministrations to Hamilton upon the latter's death bed, on the day of the memorable duel. In part Bishop Moore wrote as follows:

Yesterday morning, immediately after he was brought from Hoboken to the house of Mr. Bayard, at Greenwich, a message was sent informing me of the sad event, accompanied by a request from General Hamilton, that I would come to him for the purpose of administering the holy communion. I went but being desirous to afford time for serious reflection, and conceiving that under existing circumstances, it would be right and proper to avoid every appearance of precipitancy in performing one of the most solemn offices of our religion, I did not then comply with his desire. At one o'clock I was again called on to visit him. Upon my entering the room and approaching his bed, with the utmost calmness and composure he said, "My dear Sir; you perceive my unfortunate situation, and no doubt have been made acquainted with the circumstances which led to it. It is my desire to receive the communion at your hands, and I hope you will not conceive there is [two lines too indistinct to copy] and it was my intention to take an early opportunity of uniting myself to the church, by the reception of that holy ordinance." I observed to him, that we must be very sensible of the delicate and trying situation in which I was then placed: that however desirous I might be to afford consolation to a fellow mortal in distress; still, it was my duty, as a minister of the gospel, to hold up the law of God as paramount to all other law: and that, therefore, under the influence of such sentiments, I must unequivocally condemn the practice which had brought him to his present unhappy condition. He acknowledged the propriety of these sentiments, and declared that he viewed the late transaction with sorrow and contrition. I then asked him, "Should it please God to restore you to health, Sir, will you never be again engaged in a similar transaction? and will you employ all your influence in society to discountenance this barbarous custom?" His answer was, "That, Sir, is my deliberate intention."

I proceeded to converse with him on the subject of his receiving the Communion; and told him that with respect to the qualifications of those who wished to become partakers of that holy ordinance, my enquiries could not be made in language more expressive than that which was used by our Church—"Do you sincerely repent of your sins past? Have you a lively faith in God's mercy through Christ, with a thankful remembrance of the death of Christ? And are you disposed to live in love and charity with all men?" He lifted up his hands and said, "With the utmost sincerity of heart I can answer those questions in the affirmative—I have no ill-will against Col. Burr. I met him with a fixed resolution to do him no harm—I forgive all that happened." I then observed to him, that the terrors of the divine law were to be announced to the obdurate and impenitent; but that the consolations of the Gospel were to be offered to the humble and contrite heart; that I had no reason to doubt his sincerity, and would proceed immediately to gratify his wishes. The Communion was then administered, which he received with great devotion, and his heart afterwards appeared to be perfectly at rest. I saw him again this morning, when with his last faltering words he expressed a strong confidence in the mercy of God through the intercession of the Redeemer. I remained with him until 2 o'clock this afternoon, when death closed the awful scene—he expired without a struggle, and almost without a groan.

ONCE Warburton and Tucker were contemporary Bishop and Dean of the same Cathedral. For many years they were not even on speaking terms. It was on a Good Friday, not long before Warburton's death, they were at the holy table together. Before he gave the cup to the Dean, he stooped down, and said in tremulous emotion: "Dear Tucker, let this cup be the cup of reconciliation between us." It had the intended effect: they were friends again, to their mutual satisfaction.

A GAY, serene spirit is the source of all that is noble and good. Whatever is accomplished of the greatest and noblest sort flows from such a disposition. Petty, gloomy souls, that only mourn the past and dread the future, are not capable of seizing on the holiest moments of life.—*Schiller*.

MEN ARE but children of a larger growth.—*Dryden*.

## The Family Fireside

ALEXANDER HAMILTON.

By ROLAND RINGWALT.

IN THE hundred years since the fatal duel the Hamilton of the extreme Federalists has been almost deified; the Hamilton of the ultra-Democrats has been held up to public detestation; the Hamilton of state papers and legal arguments has been a standard authority. Biographies of various sizes, magazine articles, and historical novels bear witness to the fascination of the man. His fate lends pathetic interest to his life, but his real, underlying charm is that he was at once a sage and a boy. Even in his teens he was an orator, a pamphleteer, and a politico-economist; yet with this precociousness he never lost his boyishness. The gayety that was his comrade of the Revolution, the hot temper that boiled and blazed, the confidence that was ready to found a government, establish a banking system, and organize an army, showed the youthful side of the man. In those noble letters, once the delight of American school-boys, describing the capture of Andre, Hamilton shows the youthfulness that never left him. His first achievement in life was his account of the West Indian hurricane, and that deluge oddly forecasted his later years. Alexander Hamilton was always a boy, and generally in a hurricane.

### I.

It ought to be said that while from Webster's eulogy to Gertrude Atherton's novel, admirers have been praising Hamilton, the finest compliment ever paid him fell from the lips of a rival and an enemy. Many years after the duel, Thomas Jefferson was speaking of the formative period of the government. When speaking of his own side, he would say: "We argued," or "The Democrats held"; but in speaking of the other side he would say, "Hamilton declared," or "It was Hamilton's policy." This unintentional tribute counts for a great deal. Nobody knew better than Jefferson that the Federalist party was a strong party, led by strong men, and yet Hamilton loomed up through his recollections as the champion of the cause. "Hamilton said," "Hamilton drafted a bill," and like expressions showed how Jefferson admired his old foe-man. A compliment like this outweighs tons of resolutions and miles of processions. Jefferson's tribute to Hamilton is like Napoleon's tribute to Nelson, extorted from him by the force of circumstances. As the years faded the memory of that bitter, relentless enemy; that man who could sketch out a financial system, repulse a battalion of Congressional opponents, and reveal his own shame, never left Jefferson's mind. There was only one Hamilton.

### II.

After all, does any one understand what it was that so long postponed the duel? In the days of the Revolution, Burr felt the displeasure of Washington, and suspected that Hamilton had worked against him. Within a few years the young men were professional rivals, and their legal clashes were matched by their political antagonisms. Burr expected to go to the United States Senate, and Hamilton balked his plans. Under the administration of Washington and under that of John Adams, Burr considered that Hamilton was blocking his path. In 1800 Burr stood very near the Presidency. There had never been any outward rupture between Burr and Hamilton, indeed they had maintained something like a surface regard, but Hamilton threw his influence against Burr and in favor of Jefferson. Thomas Jefferson, whom Alexander Hamilton hated with all the hatred that Scotch blood, West Indian hurricanes, and American politics combined could muster. Again Burr sought to gain a political advantage, and he might have been Governor of New York had not Hamilton defeated him. The duel came after more than a quarter of a century of suspicion, and after many years of legal conflict and political hostility. The real problem is why two men of fiery tempers, trained in the code, did not fight sooner.

### III.

Several years ago Chauncey M. Depew was quoted as saying that if he had the leisure he would enjoy writing a life of Alexander Hamilton. It is probable that Mr. Depew's book

would be a new book to thousands, even of the most studious readers. The papers in the *Federalist* and the reports of the Secretary of the Treasury are accessible to every man living near a good public library; but there is a side of Hamilton's life, which is almost unhuman; and that is the Schuyler side.

The great land-owners of eighteenth century New York resemble the great barons of the Old World and the great sachems of the New. Wealthy, generous, powerful, they lived in semi-feudal state. Old books tell of their splendid dinners and their pompous funerals, but our busy generation has not time to study the genealogies and connections that once ruled the society, the business, and the politics of New York. These powerful families sought to hold in New York State the position the old-landed proprietors had held in the colonial era. It was a great thing to be admitted into the circle of the New York aristocracy, and it was not prudent even to jest at the dignified personages whose villas looked out on the Hudson. When a young man named Washington Irving ventured to write *Knickerbocker's History of New York*, he gave serious offense, and a less fascinating man than Irving might never have been forgiven.

Alexander Hamilton, a poor young man from Nevis, and with the bar sinister on his shield, married the daughter of General Schuyler, and this made him one of New York's patricians. The intellect which gulped down college courses and swallowed law-books was not long in mastering the essential points of New York society. We may be sure that Hamilton soon learned all that was most interesting about the marriages and mortgages, the duels and debts, the real estate and race horses, the men best qualified to aid the United States Bank or to carry a close district. Men who would have sneered at Hamilton as a bold adventurer courted the acquaintance of Schuyler's son-in-law. Through George Washington, Hamilton had met the flower of the American army, and the noblest of our French allies. Through the Schuylers he learned to know the ablest of the old patrons. It is probable that Chauncey M. Depew could write half a dozen chapters of Hamilton's life, teeming with old New York law and politics. We know the soldier, the statesman, and the financier, but we have only a faint glimmering of the Hamilton who moved in the group to which Irving and Cooper belonged.

All through life Hamilton was taunted for the sin of his parents. His reason and conscience condemned dueling, yet he thought that he must comply with the custom of his time. It is remarkable that one cruel prejudice should have scowled upon his cradle, and another driven him to his grave.

### THE NEW VEIN.

By LOUISE HARDENBURGH ADAMS.

OH, MRS. STACY! I'm so glad to see you. Come right in! Yes—we have made a wonderful change; and after you rest, I want to show you our beautiful new house.

You have heard about it, and I think I can feel very proud of the way it came. Well—I don't know—and really—sometimes, I'm almost ashamed when anyone praises me; for it's just as I told the Cleft-Mine managers, when I thanked them for their gift, this lovely home—what I did was the outcome of an overpowering desire—to save Bob's life. I had no thought of anyone else—if I thought at all.

You are sure I did think. Oh, well, you know how foolish women are—and if Bob was in danger, I had to run and see if I could help him.

Yes, indeed, I told them that, and tried my very best to explain; but Mr. Bogges—he did most of the talking—stopped me by saying, that didn't lessen their obligation; and Bob could pay his own indebtedness, and they insisted on my accepting this place as a small expression of their admiration—for my—it sounds silly for me to repeat it—and you can laugh, but they called it—"brave heroism."

There—don't you try to add to it; I know you feel that way because you are—fond of me. Well, we won't talk of that—but you want me to tell you the whole story? Why! I wrote you about it. Yes; I thought you knew it all, but I'll tell it again—if you care to have me.

Just come first and take this chair by the window. Now look right up old Cap's side. You see that curious bare place—up above that long streak? Yes, it does look as if it began at Cap's very top.

Yes; our shack was utterly demolished—it wasn't even there. You can hardly wait for me to tell you all about it.

Well—it was a lovely morning. I did my work about the shack; then—some way—I got dreary. I don't often feel that way. So I fixed Bob's lunch early, and intended to spend the noon-hour with him.

When he left home, Bob said something about the managers visiting the mine, but I'd forgotten it when I started. I knew they were planning work on a new vein—and Bob was a good deal troubled—about the way things were working.

Perhaps that was the trouble with me? Mebbe; but I couldn't shake off the feeling of anxiety—even out of doors. So, as I had plenty of time, I took the longest way to the mine. Yes; the office was there—and Bob in it most of the time. I went over the ridge. I always liked that way best—for I loved to watch the clouds on Cap's top. That morning I stopped, as usual, and stood looking way up to where you see that first little bare spot—way up among those rocky ledges.

I just couldn't believe I really saw straight, when the rocks began to move. I stood still and watched them a second. Way up there—something was slowly creeping down—to what? Oh! then I realized! If that awful force—and I could see it was gaining—if it came on down—right in its path was—the office—and Bob! I didn't wait then—I flew! My breath troubled me—I struggled to go faster, and God surely helped me. I never fell—I never stumbled, or caught my foot in the thick vines—I just raced on without—hindrance, or stop.

The fright might have paralyzed me—it couldn't—there was nothing of me—to feel anything. I was just a—a—something! bent on reaching the office before that awful slide—and saving my Bob. I knew I must do that—or die.

Fortunately, Bob was talking to the managers, outside, by the office door. When he looked up and saw me he screamed, "May! May!" I waved my arms and shrieked: "Bob! Look! Look!"

By that time, the awful thing rumbled—and growled, and when the men looked up to see what I meant—they heard it. You see how narrow it began? Well, that was all that saved us. It was slow in starting, then it kept gaining—and by the time I reached Bob, it seemed as if the mountain was sliding on us. Bob rushed to me—and I don't know how he did carry me—but he did—it's all a blur—mixed with the fearful noise—of grinding, falling rocks—and the look of the trees, as they twisted about, in their death-agony. Thank God, it was soon over.

You wonder how we managed to get out of the way so soon? Do you see that great jagged pile of rocks? They set up like a high wall. The men ran for that—and Bob carried me there. The slide parted above it—you can see how it went each side—and that was all that saved us.

Oh, yes—the office was ground into powder—and so was our shack.

No; I wasn't sick after my run. I had a sort of shivering, crying spell when it was all over—but the men were all so kind, and I had just had a glimpse of something—I never shall forget—the nearness of God in trouble. You have spoken of it, Mrs. Stacy—and—now—I understand.

You have heard of the new vein, the slide uncovered? Yes, everyone is talking of it, and there is no question about its making us all rich—some day. No; Mrs. Stacy, you must not go. I know Bob wants to see you, and I want you to see what a fine dinner I can cook with the splendid coal out of our new vein.

### CLEANING BRUSHES AND BRIC-A-BRAC.

Any housekeeper that finds herself confronted with this problem of cleaning bric-a-brac will learn an easier, quicker method by following a few items here. Busy housewives write me that it takes them so long and that it is such hard work to keep bric-a-brac clean. This simple method has given me great satisfaction.

First collect the whole of your bric-a-brac together, and keep a little stiff brush especially for this work and make a cleansing suds of hot rain-water and add enough pearline to make a good suds; then dip the brush into the suds and rub into every niche and corner until they look bright and clean. One trouble I used to have was, I did not change the suds often enough. If it gets soiled it must be changed or the bric-a-brac will look streaked and dingy. Rinse through clear, hot water and wipe carefully on a dry chamois cloth.

This does the work beautifully and saves time and keeps your favorite pieces looking dainty and shows that they are well kept. Wealthy housewives have special cleaners to come and do this work, but we who have it to do, can profit by this method. It will look clean and keep so quite a while. "KENTUCKIENNE."

In making fruit pies, brush over the bottom crust with unwhipped white of egg before putting in the filling; this will prevent the juices from making it soggy.

## Church Calendar.



- July 1—Friday. Fast.  
 " 3—Fifth Sunday after Trinity.  
 " 8—Friday. Fast.  
 " 10—Sixth Sunday after Trinity.  
 " 15—Friday. Fast.  
 " 17—Seventh Sunday after Trinity.  
 " 22—Friday. Fast.  
 " 24—Eighth Sunday after Trinity.  
 " 25—Monday. St. James, Apostle.  
 " 29—Friday. Fast.  
 " 31—Ninth Sunday after Trinity.

### CALENDAR OF COMING EVENTS.

- Aug. 1-27—Summer School of Theology, Sewanee, Tenn.  
 " 2—Special Synod, Springfield.  
 " 4-14—A. C. M. S. Summer Conference, Richfield Springs and Cooperstown, N. Y.  
 Sept. 29-Oct. 2—R. S. A. Nat'l Convention, Philadelphia.  
 Oct. 5—Opening of General Convention, Boston.

## Personal Mention.

THE REV. ASA SPRAGUE ASHLEY, rector of the Church of the Holy Innocents, Albany, N. Y., will pass his vacation in Norfolk, Conn., taking charge of the Church of the Transfiguration at the latter place from July 21st to September 1st.

THE REV. WALTER H. BAMFORD, who is now in England, will assume the rectorship of St. Paul's Church, Jeffersonville, Ind., in October.

THE REV. THOS. B. BARLOW has entered upon the rectorship of Christ Church, Cambridge, Md.

THE address of the Rev. C. H. H. BLOOR, up to August 1st, will be "Trinity Mission, Columbia, S. C.," where he will assist the Rev. Dr. Niles during the month of July, reaching (D.V.) his station at Nome City, Alaska, by the end of August.

THE REV. THOMAS BOONE of Gilbertsville, N. Y., has entered upon the rectorship of St. Paul's Church, Creston, Iowa.

THE REV. CRANSTON BRENTON has resigned as rector of All Saints', New Milford, Conn., and accepted his election as assistant Professor of English at Trinity College, Hartford.

THE address of BISHOP BROOKE of Oklahoma and Indian Territory, from July 25th to October 1st, is Gambler, Ohio.

THE REV. E. H. CLARK, of Grace, Pontiac, Ill., will have charge of Trinity, Haverhill, Mass., during the vacation of the rector, the Rev. W. O. Baker.

THE REV. JOHN E. DALLAM, rector of St. Andrew's Church, Minneapolis, Minn., has received his commission as chaplain in the U. S. A.

THE REV. CUTHBERT FOWLER, who was ordered deacon on the First Sunday after Trinity, will enter upon his duties as assistant to the Ven. Archdeacon Harte of Malne in August. During July he has had charge of the services in Exeter and Dexter.

THE REV. FRANKLIN KNIGHT has resigned the rectorship of Grace Church, Dalton, Mass.

THE REV. DAVID B. MATTHEWS of St. John's Church, West Hoboken, N. J., will sail for Europe on the 26th inst., and will tour on a bicycle through the principal Cathedral towns of England and France. He expects to be back in time to take the services on September 18th.

THE REV. GEO. MAXWELL has been called to the charge of Christ Church, Sausalito, Calif.

THE REV. DR. J. PHILIP B. PENDLETON, rector of St. George's Church, Schenectady, N. Y., will spend the month of August at the Prospect House, George's Mills, N. H.

THE REV. GEORGE R. SAVAGE, for a number of years rector of the Church of the Beloved Disciple, Philadelphia, has resigned.

THE REV. GEORGE CRAIG STEWART has formally accepted the call to the rectorate of St. Luke's Church, Evanston, Ill., and will enter upon his new duties August 1st. Mr. Stewart, who was

formerly a Methodist minister, has been priest-in-charge of St. Paul's Church, Glencoe, since his ordination.

THE REV. W. F. WEEKS, for fifteen years rector of St. Thomas' Church, Brandon, Vt., has been elected rector of Trinity Church, Shelburne, Vt. He has accepted the call, and will enter upon his new charge at the beginning of August.

THE REV. FRANCIS G. WILLIAMS, being obliged on account of ill health to leave the region of Lake Superior, has resigned St. Andrew's Church, Ashland, Wis., and will remove with his family to Southern California. His address, after August 1st, will be Azusa, Calif.

THE REV. HENRY B. WILSON, lately ordained, will in September become curate at St. John's Church, Jersey City, N. J.

### DEGREES CONFERRED.

HOBART COLLEGE.—D.D. upon the Rev. CHARLES E. WOODCOCK, rector of St. John's Church, Detroit, Mich.

NEW WINDSOR COLLEGE, Maryland.—Ph.D. upon the Rev. ARTHUR J. WESTCOTT, rector of St. Alban's, Sussex, Wis., and mission priest of the Society of St. Philip the Apostle.

### ORDINATIONS.

#### DEACONS.

MISSOURI.—On Monday, June 27th, in the College chapel of St. Augustine, at the University of the South, Sewanee, Tenn. Mr. EMILE SHERWOOD HARPER, a graduate of this year's class in the theological department, was ordered deacon by Bishop Tuttle. Dr. Du Bose presented the candidate and read the Epistle. The Rev. W. S. Claiborne read the Litany, and the Rev. S. C. Hughson, O.H.C., preached a most forceful sermon on the necessity of the cultivation of the Interior Life for the clergy. Mr. Harper has been appointed on the staff of Christ Church, Cathedral, St. Louis, Mo.

#### DEACONS AND PRIESTS.

OHIO.—On Sunday, July 17th, 1904, in Grace Church, Cleveland, the Right Reverend William Andrew Leonard, D.D., ordained HARRY OSCAR BOWLES and W. J. B. SPENCE to the Diaconate. At the same service he ordained the Rev. RUSSELL K. CAULK and the Rev. J. F. ULLERY to the Priesthood. Preacher, Archdeacon Abbott. Presenter, Rev. A. C. Jones, Ph.D. These two presbyters, together with the Rev. E. W. Worthington and the Rev. E. S. Doan, joined in the Laying-on-of-Hands.

Mr. Bowles is a colored man and takes the mission of All Saints, Toledo. Mr. Ullery was formerly a Disciple minister and is now in charge of Trinity Church, Jefferson, Ohio.

#### PRIESTS.

SOUTH CAROLINA.—On the Sixth Sunday after Trinity, at Christ Church, Mount Pleasant, Bishop Capers ordained to the Priesthood the Rev. W. E. CALENDER, who is in charge of this parish, and of the chapel of the Holy Cross, Sullivan's Island. The Rev. H. J. Mikell, rector of the Church of the Holy Communion, Charleston, assisted in the services.

### DIED.

MARTIN.—Entered into eternal rest, at the home of his son, Charles S. Martin, 1504 McGavock St., at 10 P. M., Monday, July 11th, the Rev. THOMAS F. MARTIN, rector emeritus St. Ann's Church, Nashville, Tenn.

SCRATCHLEY.—In Newark, N. J., on July 15th, MARY MINOR HUMPHREYS, widow of the late Dr. George SCRATCHLEY of New Orleans, and mother of the Rev. H. P. Scratchley of Newark, N. J.

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

SLOAN.—Entered into Paradise on Sunday afternoon, July 10th, 1904, at Oswego, New York, the Honorable GEORGE BEALE SLOAN, Warden of Christ Church, in his 74th year.

### MEMORIAL.

#### GEORGE BEALE SLOAN.

At a special meeting of the Rector, Warden, and Vestrymen of Christ Church, Oswego, New York, the following minute was adopted:

In the passing of our beloved associate and Warden, the Honorable GEORGE BEALE SLOAN,

this parish is bereft of one of its most devoted members. The Church Militant has lost one of her truest saints.

Mr. Sloan was a devout and consistent Churchman. Although much occupied with business, he lived an active Christian life. He always found time for the fulfilment of his religious obligations. He prized his Church privileges. He was constant in attendance at Divine Service and was a regular communicant.

Mr. Sloan was loyal to his own parish, always willing to work and most generous in his gifts. The people of this parish have lost a blessed example of a man, such as God meant man to be.

The Vestry has lost a valuable member, and the Rector, a wise and godly counselor.

To the family we extend our heartfelt condolence.

To God we give thanks for this noble example.

For his holy soul we pray: "God grant to the soul of thy faithful servant, a place of refreshment, the blessedness of eternal peace, and the brightness of heavenly light; through Jesus Christ Our Lord. Amen."

LEWIS GOUVERNEUR MORRIS, Rector.  
 CHARLES H. BUTLER, Warden.  
 NORMAN L. BATES,  
 FREDERICK O. CLARKE,  
 JAMES D. HENDERSON,  
 GEORGE H. HUNT,  
 NEIL GRAY,  
 JAMES G. MERRIMAN, JR.,  
 JOHN P. MILLER,  
 HARRISON STILLMAN.

### OFFICIAL.

#### DIocese OF TEXAS.

All communications for the Standing Committee of the Diocese of Texas, until September, should be sent to the Secretary, Mr. R. M. Elgin, Houston, Texas, as the President, the Rev. T. B. Lee, rector of St. David's Church, will be at Colorado Springs, Colorado, until then.

### WANTED.

#### POSITIONS OFFERED.

PRIESTS WANTED (young men preferred) for positions at \$600, \$700, and \$800, and one at an equivalent of \$900, in Eastern and Middle Western Dioceses. Apply to the JOHN E. WEBSTER Co., Clerical Agency, 5 East 14th Street, New York.

#### POSITIONS WANTED.

MARRIED PRIEST desires change of location. Best reasons given for seeking another field. References furnished. Address, A. D., care LIVING CHURCH, Milwaukee.

DISENGAGED ORGANIST AND CHOIRMASTER; English; trainer of boys' voices; full Cathedral service; Gregorian. Could install boy choir. Address CHORISTER, care LIVING CHURCH, Milwaukee.

THE ORGANIST AND CHOIRMASTER of St. Paul's Church, Macon, desires change of position; good organ and sphere of work essential. Fine solo player, accompanist, and successful choir trainer. Highly recommended by present rector and vestry. Splendid testimonials, and two musical degrees. Address "ORGANIST," 421 Orange St., Macon, Georgia.

MIDDLE-AGED LADY of refinement, in good health, and a good, economical housekeeper and needle-woman, with a love for the work and home, desires a position in some Church institution, or as housekeeper for a priest or small family of Church people. Address A. B. C., care THE LIVING CHURCH, Milwaukee.

PRIEST—Age 38, desires supply duty, month September. City church. Musical. Good preacher. Address, "RECTOR," LIVING CHURCH, Milwaukee.

TEACHER—A lady of long experience as teacher, both as assistant and as principal, desires an engagement for fall session; six years in last position. Best testimonials. Address, Miss E. H. CLARKE, Weldon, N. C.

PRIEST wishes a change of work by September. Catholic parish, near Philadelphia or New York desired. Can give references. Address "PARISH PRIEST," care THE LIVING CHURCH, Milwaukee.



**WANTED—ALTAR CROSS.**

**A**N ALTAR cross is needed for a little country church in the South. Who will supply this want? Address S. W., care of THE LIVING CHURCH, Milwaukee, Wis.

**CLERICAL AGENCY.**

**E**STABLISHED with approval of Bishops as a medium of communication between churches and clergy, and conducted by the JOHN E. WEBSTER Co., under the management of the Rev. CHARLES PICKELLS, D.D. Churches needing clergymen for parish, mission, and summer work, and clergymen seeking positions, please write for circulars and full information to the Company, 5 East 14th Street, New York.

**CHOIR EXCHANGE.**

**C**HURCHES supplied with highly qualified organists and singers at salaries \$300 to \$1,500. For testimonials and photographs of candidates, write the JOHN E. WEBSTER Co., 5 East 14th Street, New York.

**PARISH AND CHURCH.**

**O**RGAN—A fine three-manual Roosevelt Organ for sale at a bargain, if taken at once. Also a two-manual Organ, 21 speaking stops, as good as when new. Other bargains in small organs. Address MARSHALL-BENNETT Co., Rock Island, Ill.

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

**E**MINENT ENGLISH CATHEDRAL trained Organists to arrive this month and succeeding months available for Episcopal or other positions anywhere. For Testimonials and Photographs write THE JOHN E. WEBSTER Co., Choir Exchange, 5 East 14th Street., New York.

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

**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.]

**T**HE 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.]

**H**OTEL 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.

**R**OOM, all conveniences, with breakfast, \$1.00. Rev. J. H. CLOUD, 2606 Virginia Ave., Compton Heights.

**MISCELLANEOUS.**

**CHURCHYARD OF ST. JAMES-THE-LESS PHILADELPHIA.**

**B**URIAL LOTS can be purchased upon application to FRANCIS A. LEWIS, Accounting Warden, 512 Walnut St.

**NOTICE.**

**THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY**

Is the Church in the United States organized for work—to fulfil the mission committed to it by its Lord and Master, Jesus Christ. If you are baptized you are a member of that society. The care of directing its operations is intrusted to a Board of Managers appointed by the General Convention.

These operations have been extended until today more than 1,600 men and women—Bishops, clergymen, physicians, teachers, and nurses, are ministering to all sorts and conditions of men

in our missions in America, Africa, China, Japan, and the Islands.

The cost of the work which must be done during the current year will amount to \$750,000, not including "Specials." To meet this the Society must depend on the offerings 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*.

MIKE BOXES for families or individuals will be furnished on request.

*The Spirit of Missions* tells of the Missions' progress, and is fully illustrated. Price, \$1.00 per year. Send for sample copies.

OTHER PUBLICATIONS OF THE BOARD, giving information in detail, will be furnished for distribution free of cost, upon application. Send for sample package.

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

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

A. S. LLOYD,

General Secretary.

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

**APPEALS.**

Ephphatha Sunday, Twelfth Trinity, August 21st, offerings needed for mission work among the deaf in the Western and Northwestern field. Address the General Missionary, Rev. J. H. CLOUD, 2606 Virginia Ave., St. Louis, Mo.

**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.

**The Church at Work**

**A. C. M. S. WORK.**

INTEREST in the Vacation Conference at Richfield Springs, August 4 to 14, which is in charge of the American Church Missionary Society, is marked, and indications are that the attendance may reach two hundred, apart from local support. Committees at Richfield are guaranteeing to find accommodations for all. They have also provided a series of sports for the first Saturday afternoon. The Lackawanna Railroad has granted a one-fare rate from New York to the clergy, and a fare and a third for the laity, on order from the Society, which can be had on request. It was found impossible to secure, this first year, reduced fares from all points on all roads. During the Conference the Daughters of the King of the two Dioceses of Albany and central New York are to meet to form a local assembly. Bishop Greer of New York is to be one of the speakers at the out-of-door meeting on the closing Sunday afternoon. Features that are attracting widest interest are the Bible study to be led by Prof. Coladay, the Sunday School teachers' classes, to be led by the Rev. Dr. Smith, and the addresses by Father Huntington.

Financial receipts of the American Church Missionary Society are 26 per cent. ahead of the same date last year. Only a small part of these receipts are for specials, nearly all of them being for the general work in Brazil and Cuba. The Rev. Hiram R. Hulse, field

secretary, has just returned from a hurried trip to Havana, where he went to adjust the final details of the Bandera. In this orphanage only eight girls remain, and they are to go, on August 1st, under the care of Mrs. Farres, who established the orphanage some years ago. The Church school project will be put through if possible. At Holy Trinity Church, in the Prado, on the occasion of the field secretary's visit, sixty received at the celebration of the Holy Communion. Mr. Hulse found the school at Jesus del Monte in a most flourishing condition. For this school, and for the mission of which it is a part, the Society has just purchased a property, paying for it in full.

**ALABAMA.**

C. M. BECKWITH, D.D., Bishop.

Death of Rev. Geo. R. Upton.

THE DEATH is announced of the Rev. Geo. R. Upton, rector for more than 20 years past of St. Thomas' Church, Greenville, and missionary in charge of adjacent points. Mr. Upton was graduated at St. Stephen's College, was ordained deacon in 1871 and priest in 1874, both by the late Bishop Wilmer of Alabama, and began his ministry in Louisiana as missionary at various points, after which he had charge of Trinity Chapel, New Orleans, was rector of St. George's in that city, and since 1882 has been engaged in work in Alabama as stated.

**BOISE.**

JAMES B. FUNSTEN, D.D., Miss. Ep.

Bell for Cody, Wyo.

A BELL has been presented to Christ Church, Cody, Wyo., as a memorial, given by Mr. and Mrs. J. R. Hegeman, Sr., of New York, in memory of the respective mothers of the donors.

**CALIFORNIA.**

Wm. F. NICHOLS, D.D., Bishop.

Death of Rev. C. M. Hoge and of Rev. Wm. Page Case—Divinity School—Notes.

THE CORONER'S JURY, after carefully sifting the evidence, pronounced that the Rev. C. M. Hoge, who recently committed suicide, was insane at the time of the commission of the deed.

A MEETING of the Catholic Club was held at the Occidental Hotel, San Francisco, July 7th, which was well attended by members of the clergy and laity. The Rev. E. F. Gee, rector of St. John's Church, Oakland, read a very interesting paper on "St. Gregory the Great," this being the 1300th year since the death of St. Gregory. The lecture was followed by an animated discussion among members of the Club. After the discussion, light refreshments were enjoyed by the members and their guests. The next lecture will be delivered on September 8th.

THE REV. WM. PAGE CASE, a priest belonging to this Diocese, died in a sanitarium on Wednesday, July 13th, after a lingering illness, having indeed been in poor health for several years. Mr. Case has been canonically connected with this Diocese since 1889, when he was received from the Diocese of Western New York. He officiated at various places in the Diocese until 1903, when he removed to Kansas, where he had temporary charge of the church at Horton. He returned to California in March, 1904.

MONEY is in hand for the beginning of the permanent buildings of the Church Divinity School of the Pacific at San Mateo. The work was actually begun on Monday, July 11th, when the Bishop with several clergy held a quiet service and solemnly broke ground for the structures. The present intention is to spend about \$9,000, which is now in hand, and which will provide the sanctuary of the chapel and accommodation in the dormitory for six students, and perhaps two recitation rooms. The dormitory, when finally completed, will be calculated to provide for at least seventy-five students.

SINCE the Rev. W. E. Couper became priest in charge of Modesto, renewed interest has been shown by the people, and regular morning and evening services have been well attended. Over \$200 has been spent in making the rectory habitable, and some necessary repairs have been made on the church. Mr. Couper has also labored earnestly to revivify the Churchly spirit in the adjoining mission of Oakdale. The Church already holds a lot in an excellent locality, and nearly \$500 has been raised, which, with the aid of an assured loan, makes it possible to build at once. A live guild exists and the nucleus of a Sunday School secured.

ST. PAUL'S CHURCH, Visalia, under the zealous care of Mr. Hubert F. Carroll, a lay reader and a member of the Church Divinity School of the Pacific, has recently built a most satisfactory rectory at a cost of \$1,500. Mr. Carroll also has charge of the mission in Tulare.

THE REV. CHARLES N. LATHROP has been called to succeed the Rev. Herbert Parrish as rector of the Church of the Advent, San Francisco. Mr. Lathrop is the son of a clergyman who for many years was rector of the same parish to which the son has been called, and in which he has been an assistant priest for several years.

THE REV. D. O. KELLEY, for many years the efficient city missionary, has recently received the appointment as chaplain of the city and county hospital, and is now recognized as a city official.

THE SAD NEWS has just come to hand of the death of Hubert Kelley, youngest son of our veteran missionary, the Rev. D. O. Kelley, under most distressing circumstances. As one of a party of boys under the care of his eldest brother, he was camping in the Yosemite Valley, where he was taken suddenly ill. He expired on the way out as he was being supported in the saddle by one of his companions. Hubert was the youngest of a family of seven living sons. The loving sympathy of the whole Diocese goes out to the bereaved family.

#### CENTRAL NEW YORK.

CHARLES T. OLMSTED, D.D., Bishop.

##### Death of Geo. B. Sloan.

THE DIOCESE, and especially Christ Church, Oswego, is deeply afflicted in the departure from this world of Hon. George B. Sloan, verily "a prince in Israel." He preceded his dear friend and Bishop by only two days. Mr. Sloan was an eminent citizen by virtue of his broad mind and active sympathies, and held many positions of public trust and honor, including service in the State Senate where he served three consec-

utive terms. He was a trusted counsellor in our diocesan conventions and a liberal, loyal Churchman toward his parish and the whole Church of God. A true-hearted Christian gentleman, Oswego and the Church in this Diocese mourns a noble son.

#### CENTRAL PENNSYLVANIA.

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

##### Diocesan Notes.

AT ST. PAUL'S CHURCH, Harrisburg, the Rev. Le Roy F. Baker reviewed the 25 years of his rectorship on the anniversary, kept on the 10th inst. During that period the parish has been built up from very small dimensions, until it is now one of the largest and most influential in the Diocese, and there have been corresponding advances in the material fabric of the parish. Trinity Church, Steelton, and St. Andrew's, Harrisburg, are also offshoots of the parish.

Mr. Baker was born at Pleasant Mount, Pa., and was graduated at Cornell University in 1873, and Philadelphia Divinity School in 1876, in which latter year he was ordained to the diaconate as also to the priesthood. It was three years later that he entered upon his rectorship at Harrisburg.

PLANS are being prepared for a \$20,000 reredos and altar for St. Luke's, Scranton, the sanctuary will be also lengthened.

#### CHICAGO.

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

##### Grace Church — Glencoe — Evanston — Notes — Gifts at Pontiac.

THE DEVOTED rector of Grace Church, Chicago, has gone East for a well earned vacation, leaving the church on a better financial basis than ever before. The summer congregations have been so unusually large as to justify the continuance of the evening service through the warm weather, contrary to custom, and there is every reason to expect that rector, assistant, and people will enter upon the fall work with fresh enthusiasm. The satisfaction of the parish over its present prosperity is enhanced by the knowledge that the dear old rector, Dr. Locke, expressed his hearty approval of the present administration, shortly before his death. May his spirit remain with it!

THE Church of the Holy Comforter, Kenilworth, will be closed during July and August. The rector, Rev. F. G. Jewett, is spending a few days with Bishop Anderson in Wisconsin.

A WHITE MARBLE font of simple and dignified design has recently been presented as a thank-offering to St. Paul's Church, Glencoe. The people of Glencoe take great interest in the Church work, which is prospering. A pair of Eucharistic candlesticks and a silver ciborium have lately been given to the mission. The priest in charge, Rev. Geo. C. Stewart, has been called to St. Luke's Church, Evanston, and has accepted the election.

THE NEW parish house now being erected by St. Mark's Church, Evanston (Rev. Dr. A. W. Little, rector), is well under way. It is constructed of rough gray stone to match the church which it adjoins on the south, and furnishes a large assembly hall with well appointed stage, several guild rooms, a library, kitchen, and curate's quarters.

It will be much appreciated by the many guilds of this active parish and will add materially to the appearance of the church property. The cost of the structure, which is estimated at about \$20,000, will be met by subscription. It is hoped the building may be occupied in October.

A HANDSOME brass altar cross, furnished by Spaulding & Co., has been presented to St. George's Church, Grand Crossing, Chi-

cago. The priest in charge, Rev. W. T. Sumner, expects to spend his vacation with Bishop Anderson.

"THE HOLIDAY HOUSE," at Glenn, Mich., conducted by the Chicago Girls' Friendly Society, which was started late last season, is now in full running order, free from debt, and at present is caring for sixteen girls. It has been open since the middle of June and will continue to receive guests until into September. The house is conducted along much the same lines as other houses of the Society throughout the country. The life is the family life, and in no sense that of the boarding-house. The religious life underlies the house life, each day beginning and ending with prayer and praise. There are no close rules for the guidance of the household, so that no one feels the restraint of a charitable institution. A house-mother supervises the house and household, and each one seeks out her own pleasure and does what she can for the benefit of the whole family. The charge here is but \$2.50 per week, and working girls are thus given a splendid opportunity for healthful recreation at a nominal price.

THE REV. FRANCIS J. HALL, D.D., of the Western Theological Seminary, is at his summer home at Onckama, Mich.

THE DAILY offices, including the Holy Eucharist which has been the rule at the Church of the Redeemer, Chicago, since Ash Wednesday, will be continued without a break during the summer. During the vacation of the rector, the Rev. S. B. Blunt, the parish will be in charge of the Rev. W. H. Tomlins.

ON THE Third Sunday after Trinity, a font, of Indiana stone, purchased chiefly with the birthday gifts of the children, was blessed and used for the first time at Grace mission, Pontiac. The work was done in the shops of a member of the mission, from a design furnished by the Rev. E. H. Clark, priest in charge, who also made the simple oak cover. The base of the font is twenty-two inches square; the shaft and bowl are octagonal; the total height forty inches. The sacred monogram is carved on one of the faces of the bowl. The font stands under the large west window near the entrance.

The beautiful oak altar, a memorial, modelled after the altar of the Ascension, Chicago, together with the font, provide for the fitting administration of the greater Sacraments.

The practice in this mission is to have an early celebration of the Holy Eucharist every Sunday, at mid-day on the first and third Sundays, and at nine o'clock on all saints' days other than Sundays, with first Evensong on the eve.

#### COLORADO.

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

##### Two Chimes to be Secured.

BEFORE the close of the present year, Colorado will possess its first chime of bells: in fact, two chimes, both of which are now being made by the Meneely Bell Company of Troy, N. Y. The first to be ordered is for the new stone building nearing completion for St. John's Church at Boulder. While it was originally intended by the Rev. Canon E. W. Sibbald to await the construction of the massive bell tower until some future time, he took advantage of the enthusiasm aroused by Mr. H. N. Bradley's gift of the chime and made a strong appeal to the citizens at large for funds with which to complete the tower, with the result that subscriptions have been received from many who are in no way identified with the Church, and the tower is now being finished.

The second chime to be ordered is for the chapel of Our Merciful Saviour, at the Oakes Home for Consumptives in Denver, and is

to be in memory of Miss Sarah Schermerhorn. The Home, which was founded by the Rev. Frederick W. Oakes in 1894 is, with its beautiful and spacious buildings and extensive lawns, one of the show places of Denver, and probably occupies more ground and represents a greater investment than any other private property in that city. And the good which it is doing cannot be told in words.

The two chimes, which are duplicates, consist of nine bells each, and with their appointments will be of the highest type procurable.

**CONNECTICUT.**

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

**Anniversary at Bristol—Fairfield Archdeaconry—Summer School at New Milford.**

TRINITY CHURCH, Bristol, is making the preliminary arrangements for the 150th anniversary of the parish, which will occur in September next. Bristol was originally known as New Cambridge. Church people were found there as early as 1747. The members having largely increased, the parish was organized in 1754. But during the War of the Revolution, the people were subjected to persecution. No services were held for many years. St. Matthew's, East Plymouth had been erected, and was more convenient for the majority of the congregation. The present parish in the village of Bristol was organized in 1834. In 1862 the third church was built and a plot of ground, of considerable size, surrounded the church. This became very valuable for business purposes, and was sold, to some extent, in 1889. The church building was removed to another part of the property. In 1890 the present rectory was built.

The parish has attained a good degree of prosperity under the present rector, the Rev. William H. Morrison.

THE REV. CHARLES EDWARD TUKE of Trinity College, 1902, and Berkeley Divinity School, 1904, was recently married to Miss Lucy Bidwell Hawkins of Hartford. The marriage was solemnized at St. James' Church, by the rector, the Rev. Reginald H. Scott.

THE ANNUAL meeting of the Archdeaconry of Fairfield, was held at Trinity Church, Bridgeport, on Tuesday, July 12th. The Holy Communion was celebrated by the Archdeacon, the Rev. Louis N. Booth, who is rector of the parish. The reports of the missionaries showed a good condition generally in the work of the jurisdiction. The report of the treasurer indicated the best financial condition for some years past. The sum of \$1,500 was appropriated for work within the Archdeaconry. The amount apportioned to be raised therein, as fixed by the Board of Directors of the Missionary Society of the Diocese, was \$3,204.

THE SUMMER SCHOOL under the direction of Miss Lucy Jarvis, held at New Milford, has been exceedingly successful. Between 60 and 100 have been present each morning at the early celebrations. The Woman's Auxiliary was represented by distinguished members from many Dioceses. The Girls' Friendly Society found some 30 officers and members in attendance. The various papers and addresses have been most helpful and have been carried out in accordance with the programme already printed. An open-air service was held on an afternoon, when Bishop Kinsolving, Dr. Lloyd, and the Rev. Fr. Sill, O.H.C., were speakers, drawing a splendid concourse of people. The singing was led by a male choir and a cornet. Missionary and practical topics drawn from experience in all parts of the world have been thoroughly discussed. The school has been a complete success, and much credit is due to Miss Jarvis, and those associated with her, in the arrangements made for the work.

**HONOLULU.**

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

**An Extraordinary Service.**

A HONOLULU daily paper gives a most interesting account of an extraordinary service held in that city in which the Church, as represented by Bishop Restarick, took a prominent part.

The new tomb of the members of the Kamehameha family, the last dynasty of Hawaii, was dedicated by the Bishop. In this tomb repose the remains of Kamehameha II., Kamehameha III., and Kamehameha IV., with all their relatives. Mingled with the solemn ceremonies of the Church were ancient Hawaiian rites for the dead. The old as well as the new tomb was surrounded by native chiefs, supporting royal *kahilas* and *tabu* sticks. The high and petty chiefs of the ancient regime wore feather *ahuulas* about their shoulders, and stood at their posts, stolid and stern.

A mat of ti-leaves, sprayed over with the deep yellow blossoms of the Golden Shower, led up to the four sides of the base of the new structure, covering a space ten feet in width, all about the base. At each corner stood a Hawaiian *kahila* bearer and between them were intermediate bearers with *tabu* sticks. Beautiful flowers and *leis* were likewise grouped about the old Kamehameha tomb and *kahili* bearers occupied the posts of honor.

The address of the occasion was made by Bishop Restarick, and was a tribute to the memory of the departed kings, and an exhortation to build on the foundation which they had laid, a Church and State which should far exceed their most roseate dreams.

**LONG ISLAND.**

FREDERICK BURGESS, D.D., Bishop.

**A Correction—Church Charity Foundation—Brooklyn Notes.**

THE FOLLOWING correction relates to an item printed in the LIVING CHURCH of July 9, referring to St. Paul's Church, Brooklyn: "Your statement concerning the offices said, leads one to infer that St. Paul's does not have the Eucharist celebrated daily, which error probably arose from a similar one appearing in the summary of services, etc., in our Diocesan Journal. I write to ask if you will not kindly insert a paragraph in the Long Island News stating that the Eucharist is celebrated at St. Paul's every day throughout the year. There were one or two other errors in your article which it may not be worth while to notice. The parish was organized, I am informed, more than fifty years ago, and while the time may come when it will be, yet it is not now located in what is generally meant by 'a flat and tenement house section,' but rather in a downtown district readily accessible by Catholics from all quarters of the Borough."

THE BOARD OF MANAGERS of the Church Charity Foundation have issued notice of the change inaugurated in the policy concerning St. John's Hospital of the Foundation. Hitherto the management of the institution has depended in measure upon the income derived from pay patients. The policy hereafter will be based upon a purely charitable institution, curtailing the system of pay patients, and placing the responsibility for the support of the work where it properly belongs—upon the parishes of the Diocese. This will enable the authorities to receive about twenty-four cases at maximum, and, as noted, will amply provide for all diocesan needs.

This policy of placing the Foundation on a self-supporting basis extends to the other departments of the work, reducing the number of inmates in the orphanage to forty, the Home of the Aged to thirty-three, while the Home for the Blind maintains the present average of eighteen beneficiaries.

THE INAUGURAL features of the erection of the new edifice of the Church of the Transfiguration (Littlejohn Memorial), Brooklyn, have not been definitely arranged, several minor details naturally incumbent in new work are impracticable of immediate decision and must necessarily and justifiably retard the progress of building.

**LOS ANGELES.**

JOS. H. JOHNSON, D.D., Bishop.

**S. S. Institute—B. S. A.—Unique Work in Los Angeles.**

THE SUMMER SCHOOL of the Sunday School Institute of this Diocese was held at St. Augustine's-by-the-Sea, Santa Monica, on Wednesday, Thursday, and Friday, July 6, 7, and 8, and was on the whole a pronounced success; a larger number of teachers was present and more genuine interest manifested, than ever before. This is the third annual session of the school, and the work done and results accomplished assure the absolute permanency of the project. Since the meeting of a year ago the guild hall at St. Augustine's has been completed, making an ideal place for the sessions of the school and adding to its attractiveness generally.

Probably no greater defect in Church Sunday Schools exists to-day than the lack of systematic training for teachers, and while it is true that these sessions last but three days, practically not a moment of that time is lost. There is an early celebration of the Holy Communion each day and the hours between then and noon are devoted to surf bathing and other recreations. Each afternoon there is a three hours' session when papers are read, followed by intelligent and often animated open discussions. At 6:45 each day, Evening Prayer is said with an earnest discourse on some topic of interest by one of the visiting clergymen. At 7:30 there is another session of the school, which continues until 9:30. Papers were read on The Bible as History, The Bible as Literature, The Bible as the Word of God, The Prayer Book, Church History, Sunday School Pedagogy, The Sacraments, Domestic Missions, Foreign Missions, the plan of devoting the fifth Sundays of the month to special mission services, and many other topics. It is safe to say that not one person departed from the past session without taking some new thought or inspiration away with them to help in the work of the coming year. Much of the success and pleasure of the meeting was due to the efforts of the energetic rector of St. Augustine's, ably assisted by Deaconess Grebe of Los Angeles, who has been secretary of the Institute since its inception three years ago. By combining a moderate amount of recreation at a beautiful ocean beach resort with six hours' solid instruction each day, on the essentials of the Christian Faith, more benefit is conferred on the teachers who attend than could probably be acquired in the same limited time by any other means.

THIS DIOCESE, especially in the vicinity of Los Angeles, has appreciably felt the effects of the forward movement of St. Andrew's Brotherhood during the past few months. About a year ago, several lapséd chapters were revived and since then new ones have been organized. During Lent a district assembly was formed, which has been of great benefit in inspiring the members of the different chapters with enthusiasm and love for their work. A most promising mission work, begun a few weeks ago is that of All Saints, Highland Park, a suburb of Los Angeles (the Rev. A. G. L. Trew, D.D., rector). A beautiful chapel has been erected and an earnest Church spirit is manifest. On Tuesday of last week a most encouraging meeting of the men of the mission was held and an address on St. Andrew's Brotherhood work by R. H. Norton, director of St. John's

chapter, Los Angeles, was listened to with marked attention. After brief remarks by the rector, a temporary organization was formed and as soon as the preliminaries can be arranged, a charter will be applied for. This will make six live, aggressive chapters of the Brotherhood in the immediate vicinity of Los Angeles, and gives assurance that the remarkable advance in Church work that has been so plainly manifested during the year just passed will be equalled if not excelled during the current year.

THE REV. T. C. MARSHALL of Redwood City has taken charge of the mission known as "The Church of the Neighborhood," on East 9th St., Los Angeles. This unique work was started in the kitchen of Mr. George H. Hewes, a carpenter, who at one time was a minister of one of the smaller denominations. The kitchen was soon deserted for a tent, that, in turn, giving place to a plain but substantial church building. With a family to support, the good man found it impossible to carry on a city mission, so by the vote of the people, the property was transferred to the Diocese of Los Angeles. By the unanimous action of the last Convention it has become possible for this church not only to have a resident clergyman, but Deaconess Grebe, who has for some time been engaged in building up the Sunday School, is to give most of her time to the work. Mr. Hewes is to continue as lay reader; while a number of volunteer helpers will render invaluable aid.

#### MAINE.

ROBT. CODMAN, D.D., Bishop.

##### Burial of Mrs. George Burgess—Notes.

THE BURIAL on Saturday, July 9th, at Gardiner, Maine, of Mrs. Sophia Kip Burgess, the widow of George Burgess, first Bishop of Maine, awakens many pleasant memories among the older of the clergy, as well as recollections among many who in later years have had charge of good works, who gratefully acknowledge her ready and generous interest, and constant response to appeals for help and support. A sister of Bishop Kip of California, connected with the Rev. H. L. Storrs, to whom her sister was married, niece by marriage of Bishop Chase of Ohio and Illinois, as also of the Rev. Dr. Sparrow of Alexandria, Va., her life was spent before her marriage among those well-known in clerical circles. Many of the students in Trinity College from 1835 to 1845 could recall the household in Hartford where they always found a welcome, and its different members, even after the home was broken up, were remembered as friends whom it was always a delight to meet, and whose fortunes many were glad to trace through later life.

Mrs. Burgess had been married but a few years when, on the consecration of her husband, they removed to Gardiner on the Kennebec, and there her kindness and coöperation in her husband's work could not be forgotten by any who had opportunity of knowing the life of that eminent and saint-like man. It was a day of small things; the Diocese with scarcely enough clergy to elect a Bishop, with no outside help, was not a part of the Church to which anyone could go without being sustained by the urgent sense of duty in God's service. The Bishop found in her an unflinching help. With what would be called a feeble constitution, and often needing care, she never demanded attention that required him to cease his work; rather she was a helper and sympathizer with him in the constant demands on his strength within and without the Diocese, and in her bright and cheery way helped to encourage him among much that was disheartening.

It is a wonderful list, that of the clergy of Maine from 1847 to 1866, most of them young and fresh from the Theological Seminaries, afterwards themselves prominent in

city and missionary work. A large number of them have been members of the House of Bishops. To all, Mrs. Burgess was a friend and helper in their many troubles and needs. In the parish itself of Christ Church, Gardiner, so indefatigably tended and guarded by Bishop Burgess, while the Diocese knew no lack of service, children and grandchildren, old men and women, testified at the graveside of the kind deeds and words which made Mrs. Burgess and the Bishop so beloved for their labors and humility.

Bishop Burgess died in 1866, when journeying near Haiti, whither he went hoping to regain health, impaired and broken down by unremitting work. It was notable that the grandsons of one who welcomed Bishop and Mrs. Burgess in 1847 when they moved to Gardiner, and whose uncle in 1866 came up from the South to be at Bishop Burgess' burial, were present and took care that all was properly arranged when Mrs. Burgess was laid in her grave. Well was heeded the word of the wise man: "Thine own friend and thy father's friend forsake not."

There was one daughter, the only child, who died a few years after her father, and is buried near her mother. Since Miss Burgess' death, as for a short while before, Mrs. Burgess' home was with relatives. For twenty-five years past she has had a house in Brookline, Mass., where her nephew, the Rev. Dr. L. K. Storrs, is rector of St. Paul's Church. The loving care of nephews and nieces has been gladly offered and as gladly received, and an old age of honor with many comforts and much happiness has been spent. She delighted to do acts of loving kindness, and the promised reward has been hers: "Give and it shall be given unto you, good measure pressed down, shaken together, running over." Many will miss her kind deeds, none will sorrow as without hope. All will rise up and call her blessed. May she rest in peace!

THE SEMI-ANNUAL MEETING of the Archdeaconry of the Aroostook was held at Houlton, on July 12th and 13th. The Ven. Archdeacon Neales of Woodstock, Diocese of Frederickton, was the preacher at Evensong on the 12th. At this meeting the new system of by-laws was adopted for the Archdeaconry. Reports of missionary work made were most encouraging. It is evident that the missionary spirit is growing in northern Maine.

With the July number, which by the way is No. I. of Vol. 32, *The North East*, the diocesan paper, appears in magazine form. The change from an eight-page sheet to a sixteen-page magazine is due in a measure to an apparent desire of the clergy for such a change.

A NEAT CHURCH, with a seating capacity of about one hundred, has been completed in the town of Marsardis. The cost, exclusive of site and furnishings, has been about \$1,200. The missionary at Ashland, ten miles distant, will hold a service here in the future every Sunday afternoon.

ST. PAUL'S CHURCH, Brunswick, has been much improved by the introduction of a pulpit. The pulpit is a memorial to Miss Beaumont Swift, and Miss Eva May Keyes, former members of the choir and junior guild.

#### MASSACHUSETTS.

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

##### Chapel Consecrated at Osterville—Notes.

THE QUARTERLY MEETING of the Missionary Association of the Church of St. John Evangelist, Boston, was held on Thursday, July 14, with a very good attendance. The treasurer's report for the quarter showed that all the promises made by the Council had been paid, twenty dollars also being sent for work among the Jews in New York, and seventy-five for colored work in Boston. The

general subject of the meeting was The Church in Japan, the chairman, Father Osborne, reading extracts from letters, and a very spirited and vivid address being given by the Rev. A. D. Gring, whose work is on the west coast of Japan.

ON SUNDAY, July 3d, St. Peter's chapel, Osterville, was consecrated by the Bishop of Massachusetts. The chapel is intended for summer services only and appears to have met a real want in the community in which it stands. It was erected in the late spring of 1903 and was occupied for the first time July 12th of that year, although at that time by no means finished. Since then it has been completed and the debt has been paid. The building is a simple wooden structure, shingled roof and walls. The distinguishing feature of the interior is the massive timbering. All the woodwork is left in its natural color or stained in harmonious tints. The cost of the building, exclusive of land and furnishings, was \$2,566. The furnishings, including organ, cost \$509.45, to which should be added \$185 for various gifts. The lot of land on which the chapel stands is worth \$500, and was the gift of two gentlemen interested in the place.

The consecration service saw the chapel filled to its utmost capacity. The instrument of donation was read by Mr. F. W. Parsons, one of the donors of the land; the sentence of consecration was read by the Rev. Joseph Cullen Ayer, Jr., Ph.D., minister in charge, under whom the chapel was erected and the services have been conducted. The sermon was by the Bishop, from St. John xiii. 2-5, and was upon the importance of bringing together the highest truths of religion and the affairs of common life. The preacher emphasized the need of religious opportunities at summer watering-places to counteract the tendency to worldliness and mere pleasure-seeking almost inevitable in such places.

IT IS NOW expected that the new chapel of St. Mark's, Dorchester, will be opened for service, September 18th.

BISHOP LAWRENCE has gone to Bar Harbor for the summer. Archdeacon Babcock is officiating at the G. F. S. Holiday House at Milford, N. H. The Rev. F. M. Brooks is in charge of St. Thomas' Church, Taunton, during the summer. The Rev. Thomas A. Hyde is officiating at Trinity, Weymouth. The Rev. Louis De Cormis, D.D., has charge of St. James' Church, North Cambridge, during the summer months.

THE Church of the Good Shepherd, Wareham, has been reopened for services under the care of the Rev. James P. Hawkes.

THE FETE DAY of St. Augustine's Children's Farm, Foxboro, was held July 12th. The Rev. Father Field, S.S.J.E., welcomed the visitors, and a large number of Churchmen availed themselves of this pleasure of visiting this important diocesan charity.

THE NEW ENGLAND HOME for deaf mutes recently dedicated a new room in its building, which is now located at 273 Cambridge St., Allston. The room is to be known as the Margaret J. Magennis room. Addresses were made by the Rev. D. D. Addison, D.D., and the Rev. S. S. Searing, the chaplain of the Home.

#### MICHIGAN.

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

##### Laymen's Missionary Conference to be held—Detroit Items.

A LAYMEN'S MISSIONARY CONFERENCE of the Third Missionary District, comprising the Middle West, will be held in Detroit on November 15th next. This is a conference of Churchmen from the five affiliated states, Ohio, Indiana, Michigan, Illinois, and Wisconsin. It is to be held under the auspices of the Commission on Domestic and Foreign

Missions of the Diocese of Michigan, and has the hearty approval of the Board of Managers of the Domestic and Foreign Missionary Society of the United States, and who have appointed Mr. Geo. C. Thomas, Mr. Geo. W. Pepper of Philadelphia, and Mr. Geo. Gordon King of New York, as a committee to attend the meeting. The object of the meeting will be to make known the achievements of the Church's missionaries of our time, to urge the duty of Prayer for Missions, to urge upon rectors the duty of preaching upon Missions, and also affording to their parishioners at least one opportunity each year at a public service to contribute to Domestic and Foreign Missions; and to arrange for mission meetings. A programme and folder has been issued, giving full information concerning the meeting, and can be obtained from Rev. R. W. Clark, D.D., or Mr. F. S. Burrage, 525 Jefferson Ave., Detroit.

THE REV. A. A. ROBERTSON, who has been acting as rector of St. James' Church, Detroit, during the absence of the Rev. Stephen W. Frisbie, who has been ill for several months, has resigned as he also has been very ill.

THE DETROIT CLERICUS gave a farewell luncheon at the rooms of the Fellow-Craft Club on Thursday, June 30th, for the Rev. John A. Chapin, who has removed to New Hampshire. The Rev. Mr. Chapin has been very successful in his work at Epiphany, and his departure was much regretted.

THE OLD ORGAN has been removed from St. John's Church, Detroit, and work on placing the new one will be commenced at once. Meanwhile all services will be continued as usual, but will be held in the chapel.

**MILWAUKEE.**

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

**Convocation at Delavan—Marriage of Rev. John White.**

THE CLERGY of the Milwaukee Convocation enjoyed a session at Delavan last week. The papers presented were as follows: "The Business Side of a Clergyman's Life," the Rev. T. C. Eglin; "The Critical Study of the Gospels," the Rev. Prof. Fosbroke, Nashotah; "How to Keep Up the Attendance of the Sunday School," the Rev. George F. Burroughs, Milwaukee; "The Grave Importance of the Local Clergy Looking After Church People in Neighboring Towns and Districts Where There are no Churches," the Rev. J. P. Bowie, Fox Lake; "The Music of the Church," the Rev. C. A. Capwell, Milwaukee; "The Prayer Book as a Book of Religious Instruction," the Rev. I. N. Marks, Lake Geneva; "As a Key to the Bible," the Rev. F. L. Maryon, Kenosha; "As a Model Form of Worship," the Rt. Rev. I. L. Nicholson, D.D.

AT A QUIET wedding solemnized on Wednesday at the Cathedral, the Rev. John White, a graduate of Nashotah and missionary at Nome, Alaska, was married to Miss Daisy Evelyn Wright. The bride is a member of the Cathedral congregation and comes from a family that has been connected with the Cathedral since its foundation. The Bishop performed the ceremony, assisted by the Ven. Archdeacon E. Purdon Wright, D.D. Mr. White went to Alaska a year ago, shortly after his ordination, and will now return there with his bride.

**NEBRASKA.**

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

**Needs at Fort Crook.**

THE REV. H. PERCY SILVER, Chaplain 30th U. S. Infantry, and located at Fort Crook, Neb., asks Churchmen to supply him with a stereopticon outfit for use among the soldiers at a cost of about \$100. He explains that

though the Government gives him his appointment as chaplain, it makes no provision for the material necessary to be used in the spiritual work among the men, and he is obliged, therefore, to look to the Church for such material. His regiment has lately returned from a long term of service in the Philippines.

**NEW JERSEY.**

JOHN SCARBOROUGH, D.D., Bishop.

**Church Consecrated at Monmouth Junction—Allaire—Burlington Convocation—Colored Work in Atlantic City—Notes.**

ST. PAUL'S CHURCH at Monmouth Junction was consecrated on Tuesday, July 12th, by the Bishop of the Diocese, who was assisted in the service by the Rev. Robert J. Walker, missionary in charge, and by a number of the clergy of the Associate Mission and of nearby parishes. St. Paul's is the fruit of the labors of the mission clergy and of the faithful work of Mr. McCarthy, the local agent of the Pennsylvania Railroad, who with his wife maintained Sunday School and Church services for some years in their own house. About five years ago this work reached such encouraging proportions that it was possible to build a handsome little church, though a considerable mortgage was still left upon the property. Mr. Walker and the people of the mission have been laboring earnestly for a year to pay this, and timely aid from the Bishop and from President Cassatt of the Pennsylvania Road, enabled them to accomplish their object.

At the consecration of the Church, the sermon was preached by the Rev. T. A. Conover of St. Bernard's Church, Bernardsville, under whose administration at Monmouth Junction the chapel was built. Afterward there was a luncheon, with congratulatory addresses by the Bishop and others. The Church, since the abandonment of the field by the Cumberland Presbyterians, is the only religious body in the place.

THE MISSION CHAPEL at Allaire, which has just been remodelled, enlarged, and refurnished as a memorial to the late Hal Allaire, will be opened for services in August. Mr. Allaire for many years gave his services as a lay reader and Sunday School superintendent at the village, and the work was supported entirely through his exertions. The chapel, as enlarged and beautified, promises to become the centre of an extensive work through the neighboring country. Allaire is familiar to all sojourners on the New Jersey coast as "the deserted village," and with its ivy-covered ruins and quaint cottages, is much frequented by lovers of the picturesque.

CHRIST CHURCH, New Brunswick, has raised \$5,000 in cash, and has just placed its order for a new organ to be in position by next Advent.

CRITICISM made recently by the local Grand Army Post against the authorities of St. Mary's Church, Burlington, for removing weather-worn flags placed on graves in the churchyard on Decoration Day, has led the Philadelphia *Public Ledger* to defend the church by declaring the removal of the flags and withered flowers to be far more reverent than allowing them to remain in their dilapidated condition. The church, with its well-kept grounds and surrounding graveyard, is one of the most charming spots in South Jersey, and the vestry have been most anxious to keep it always attractive and beautiful. St. Mary's was founded by Keith and Talbot, the early missionaries of the S. P. G., more than two hundred years ago, and was later the parish church of the first Bishop Doane, and then of his son, the present Bishop of Albany. It is rich in historic associations.

THE CONVOCATION of Burlington met on Monday and Tuesday, July 5 and 6, at Clarkboro (the Rev. Jesse Y. Burk, rector). The financial statement showed a handsome balance on hand in the treasury, and the various missionary reports gave encouraging signs of growth. A new mission at Pleasantville, in Atlantic County, was accepted by the Convocation, and the Rev. Charles N. Spalding, D.D., was appointed as the missionary in charge. Pleasantville is connected with Atlantic City both by railroad and trolley, and is a promising new work. The Rev. Charles M. Perkins, for twenty-two years rector of St. John's, Salem, and now rector of Trinity Church, Vineland, was appointed Rural Dean for the fifteenth time, an unusual but richly earned honor. Mr. Perkins has devoted himself zealously to the work of the Convocation, and his new position will bring him nearer the centre of the mission field. The Hon. J. Bingham Woodward was elected treasurer of Convocation, and the Rev. R. Bowden Shepherd of Christ Church, Riverton, treasurer.

THE BISHOP'S recent visitation at Atlantic City showed a thoroughly healthy growth in the colored work there. St. Augustine's, the colored chapel, is in charge of the Rev. James N. Deaver. Steps have now been taken to have it incorporated as a parish. The chapel has never received missionary aid and has been self-supporting from the first. A Confirmation class of 16 were presented, at a service which had to be held at 9:30 in the evening, to allow the attendance of the colored people who are engaged through the day at the hotels. There are now three colored parishes in the Diocese, with St. Augustine as patron saint—at Atlantic City, Asbury Park, and Camden.

ON THE EVENING of July 6th the new chapel at Newbald was dedicated by the Bishop. The building is a very neat and Churchly edifice, seating about two hundred people; the mission being an outgrowth of the Church of the Ascension, Gloucester City, and owing its existence to the missionary enthusiasm of the Rev. Wm. Chauncey Emhardt, the rector there. The land was given by a devout Romanist, and other friends have helped so generously that there is no debt, floating or otherwise, on the building. The chapel has been named St. Luke's, in compliment to St. Luke's, Germantown, Pa., where Mr. Emhardt was formerly curate, and some of whose parishioners have generously aided the work.

ON SUNDAY, July 10th, the Bishop held a service of "reconciliation" at Holy Innocents', Beach Haven. Last autumn a fierce storm swept the New Jersey coast and wrought havoc with churches and dwellings. Holy Innocents' was completely overturned, and apparently only a mass of kindling-wood was left of the beautiful church. The building had been given by the late Mrs. Perry as a memorial of her children in Paradise; and a surviving daughter, Mrs. Baird, has restored it, also enlarging it in memory of the mother, so that it is now better than before the storm. The Rev. Dr. James H. Lamb, rector of St. David's, Radnor, Pa., has been in charge for many years.

At the service of reconciliation only the new parts of the church were consecrated. The day was a happy one, and the congregation large. Among the congregation was the venerable Jay Cooke, the great banker of the days of the Civil War, still hale and hearty, though over four-score years of age. His daughter, Mrs. Burney, presided at the organ.

**NORTH DAKOTA.**

CAMERON MANN, D.D., Miss. Bp.

**Rectory for Lakota.**

A RECTORY will be built at Lakota, which is in charge of the Rev. O. F. Jones, rector of Devil's Lake. A subscription list was

made up to the extent of \$2,000 in a single day's work.

#### PENNSYLVANIA.

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

#### Valley Forge — Philadelphia Notes — Letters from George C. Thomas.

THE FOUNDATIONS of the Washington Memorial Chapel at Valley Forge will be finished within a few days. The committee hopes to receive contributions for the continuance of the work, that the chapel may be under roof before fall. From all parts of the country come reports of the enthusiasm aroused by the Rev. Mr. Burk's letter to the children, who are glad to have a share in the erection of the Valley Forge Chapel. It would be well for the Church if every Sunday School could be represented in this work, which will be a perpetual reminder of the fact that the noblest patriots have been trained in the Church.

FOR SEVEN YEARS, outings have been given each summer by Mr. and Mrs. Alexander Van Rensselaer on their private yacht *May*. These are in charge of the staff of the City Mission (the Rev. H. L. Duhring, superintendent). One day each is given to younger persons and to elderly men and women. An elegant lunch and tea is served and the trip is made down the Delaware River. The steam yacht *May* is a superb boat, and during the war with Spain was tendered by its owners as a gift to the Federal Government as a floating hospital and dispatch boat. It was then returned, at the close of the war, to the donors. On all these outings Mr. and Mrs. Van Rensselaer are the hosts and assist in making the day one long to be remembered by their gracious thoughtfulness.

THE MISSION Church of St. Ambrose (the Rev. W. Bernard Gilpin, priest in charge) is now under roof. The building is of brick with blue stone trimmings. The interior is of enamelled brick. The building is a two-story structure, and it is expected that splendid mission work will be done in this growing neighborhood. For a number of years this congregation has met in a private house where an altar has been erected and regular services held.

THREE of the oldest parishes in the Diocese are without rectors—Christ Church, St. Peter's, and St. Stephen's. Trinity Church, Southwark, and the Church of the Messiah, are also vacant.

IT IS ANNOUNCED that the return of Mr. George C. Thomas, Treasurer of the Board of Missions, has been postponed indefinitely. Since Mr. Thomas has been abroad he has written a series of remarkably interesting letters to the officers, teachers, and scholars of the Sunday School of the Church of the Holy Apostles, Philadelphia. Of the Milan Cathedral, he writes: "Milan Cathedral would always be a House of God, even in ruins. The sense of devout feeling comes over one at once and nothing detracts from it. The first time we visited it a service was being held; there was a fine choir of some fifty men and boys and no organ. The effect was delicious. The Epistle was read by one priest with no attendant. The Gospeller, however, had five, four with candles and one bearing incense, the smoke of which ascended as the words were read. I liked this; it gave proper dignity to the Gospel, and I was told that this custom is from the time of St. Ambrose." At Lugano, Mr. Thomas writes: "We again availed ourselves of the privileges of the English Church there, which bore the name of St. Edward, King and Confessor. The service was simple and hearty. There was, however, one omission, no mention being made of either of the rulers of the country or the President of the United

States in the prayers. This is the first time that this has happened in my experience on the continent." At Baveno, he wrote: "I have been to morning service; it was a great joy. The clergyman prayed for the King of Italy and for the President of the United States and gave us a most excellent sermon from the text: 'The Lord our God is one God.'" At Les Avants, he wrote: "Yesterday was the feast of St. Barnabas. The chaplain of the little English church here had a regular service announced with Holy Communion for 10:30, but on hearing that the Rev. H. Ashton Henry, rector of Trinity Church, Wilmington, Del., had been ordained on St. Barnabas' day, he invited him to have a celebration at nine o'clock. Mr. Henry used our own office, and it was such a comfort to hear it again; it is much superior to the English, and I have had many of their clergy tell me so." These letters have been printed and have been read with much interest.

THE VESTRY of Christ Church, Germantown (the Rev. Charles Henry Arndt, rector), has authorized the rector to select a curate for that parish, sufficient funds having been supplied for the purpose. Beginning with September 1, the deaconess, Miss Ridgely, will take up work at the Memorial Chapel of Holy Trinity Church, Philadelphia. Miss Ridgely has been at work in Christ Church for the past two years. During the vacation of the Rev. Mr. Arndt, the church will be in charge of the Rev. Frederick A. Heisley. A great improvement has been made in Christ Church recently in that the pews in the transepts which formerly faced toward the nave have been turned so that the worshippers may face the altar. This change was made at the suggestion of some of the pew-holders in the transepts.

THE REV. A. H. S. SMYTH, rector of St. James' Church, Annotto Bay, Jamaica, a cousin of the Rev. Henry Martyn Medary, rector of the Church of the Advocate, Philadelphia, has been recuperating in the United States for a season and a guest at the home of Mr. Medary.

THE REV. FREDERICK A. MACMILLEN, curate of the Chapel of the Prince of Peace, has accepted the call to Trinity Church, Covington, Ky. For the past ten years Mr. MacMillen has been in Philadelphia, first as curate at St. Simeon's Church and for the last six years at the Chapel of the Prince of Peace, where he has gathered about him an unusually large number of men. Mr. MacMillen is one of the two priests in residence at the house called "the Brotherhood of St. Andrew House." He will assume his duties in September.

THE REV. W. ARTHUR WARNER has accepted the call to St. Andrew's Church, West Philadelphia, and has gone abroad. It will be remembered that Mr. Warner was for a few years rector of the Free Church of St. John, Kensington, and subsequently curate in charge of Grace Church chapel, West Philadelphia, which chapel desired to sever its connections with the mother church, and because of sympathy with this movement, Mr. Warner resigned a short time ago, since which time he has had several calls.

ST. SIMEON'S CHURCH (the Rev. Edgar Cope, rector), has been enriched with a number of Wilton mats in the sanctuary.

#### SOUTH CAROLINA.

ELLISON CAPERS, D.D., Bishop.

#### Plans for a Church School for Girls.

ON JULY 7th, the committee appointed by the recent diocesan Council to look into the matter of the establishment of a diocesan Church school for girls, met Bishop Capers at Greenville. Columbia, Anderson, Spartanburg, Laurens, and Greenville, are all equally anxious to have the school, and the vestry of

Christ Church, Greenville, has promised that, if the citizens will raise \$10,000, they (the members of the vestry) will give the old rectory property as the site. This lot, which is 400 x 500 feet, is beautifully situated, and is itself valued at \$10,000. After the adoption of a resolution that the committee should receive and consider all propositions, and submit its final action to the next diocesan Council for approval and adoption, the meeting was adjourned subject to the call of the Bishop.

#### TENNESSEE.

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

#### Death of Rev. T. F. Martin—Sewanee Summer School.

THE DEATH of the Rev. Thos. F. Martin, rector emeritus of St. Ann's Church, Nashville, occurred at the home of his son, Mr. Chas. S. Martin, in the city named, on the 11th inst.

Mr. Martin was born in Botetourt County, Virginia, April 2, 1826, and was graduated from the Theological Seminary near Alexandria, in 1852. His first charge was in Amherst County, Va., where he remained three years. He then went to Nelson County for twelve years and thence to Berryville, Va., where he was rector of Grace Church twelve years, which charge he resigned to accept a call to St. Ann's Church, Nashville. Eighteen years ago a new church on Woodland Street was completed and now numbers 250 members. A rectory was built in 1890 and St. Stephen's chapel, a mission of St. Ann's, was organized in 1892. Through Mr. Martin's efforts a pretty frame chapel was erected on Josephine Street, Northeast Nashville, at a cost of \$2,600. The value of Church property has increased from \$1,800 to \$22,500, and both parishes are entirely free from debt. Mr. Martin was for a number of years Dean of the Convocation of Nashville and President of the Standing Committee until its removal to Memphis two years ago.

Mr. Martin's wife died a number of years ago, but he is survived by five children, Mr. Charles S. Martin, Miss Annie Martin, and Mrs. Joseph Gibson of Nashville, Mrs. Dement Greet and Mrs. Frank H. Seamon of El Paso, Tex. He was also father of the late Rev. M. Cabell Martin, for a number of years rector of the church at El Paso, Tex. After his son's death, Mr. Martin went to live in El Paso, but only remained there a few months, when he came back to his old home.

It was on September 14, 1902, that Mr. Martin celebrated his fiftieth anniversary in the priesthood, and on this occasion, as a mark of esteem and respect, T. F. Martin Hall, erected by the congregation as a parish house, was dedicated and named in his honor. He had previously been made rector emeritus of St. Ann's.

Before entering the priesthood, Mr. Martin spent four years as a teacher. He was ordained in the old Christ Church in Alexandria, where Gen. Washington and Gen. Robert E. Lee both worshipped in their day. He was ordained both as a deacon and a priest by Bishop Meade.

Mr. Martin suffered two attacks of pneumonia last winter, and has been in failing health ever since.

THE SEWANEE Summer School of Theology will begin its session August 1st, and will continue till August 29th. In addition to special lecture courses by the theological professors of the University of the South, the following are among the lectures arranged for: the Rev. C. B. Wilmer, rector of St. John's Church, Atlanta, Ga., will deliver a course of six lectures (on August 1-3 and August 8-10) upon "Christ and Criticism: with special reference to the Virgin Birth." The Rev. Alford A. Butler, D.D., warden of Seabury Divinity School, will lecture on

Catechetics; while among others who have kindly consented to deliver lectures are Bishop Beckwith (on The Church's System of Education, as provided for in the Prayer Book), and the Bishops of Louisiana and Tennessee. The prospect for a good attendance at the School is encouraging.

**TEXAS.**

Geo. H. KINSOLVING, D.D., Bishop.

**Gifts at Marshall.**

AMONG the recent memorials given to Trinity parish, Marshall (Dean Bowers, rector), are four most beautiful sets of altar frontals, a stained glass window, a solid silver Communion Set, and another memorial window is to be given for Dr. B. F. Eads, late chief surgeon of the Texas Pacific Railroad. The communicant list numbers 300. A most aggressive mission work is being carried on by the parish.

**VERMONT.**

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

**Bishop Hopkins Hall - Burlington.**

THE FUNDS for the support of Bishop Hopkins Hall, the diocesan girls' school, amounted at the time of the diocesan Convention, to \$71,331.49. The amount required to justify the trustees in reopening the school is \$100,000. The Bishop, in his annual address, made an earnest appeal to the Church people of the Diocese to raise the balance needed so that the school could be reopened in September 1905. Since Convention the Bishop has received the promise of an additional \$1,500.

THE NEW parish house of St. Paul's parish, Burlington, is now well under way and it is hoped that it will be ready for use by Christmas. When completed it will be a great addition to the "parochial plant." The present chapel will be used as a hall for Sunday School and other parish gatherings. A small chapel for week-day services will be built on, as well as rooms for guild meetings and classes. The plans include also the instalment of a new steam-heating plant for church, chapel, and parish house. The whole work will cost about \$17,000, of which \$16,000 has been paid or pledged.

**WASHINGTON.**

H. Y. SATTELEE, D.D., LL.D., Bishop.

**The Bishop - Georgetown - Croome Institute.**

SINCE the last report, the Bishop has been rapidly improving, sitting in his chair for a short time every day and taking solid food. It is thought that he will be able very soon to leave the city.

DURING JULY, the boys of Christ Church choir, Georgetown, will spend two weeks at Colonial Beach. This parish had recently some visitors who attracted a great deal of interest as well as finding much enjoyment, being the Young Crusaders, a company of fifty-five boys from the Church of Our Saviour, Akron, Ohio. The Rev. George P. Atwater, their rector, accompanied them, and they encamped on the ground adjoining Christ Church, whose rector, the Rev. J. H. W. Blake, was known to many of them, having formerly had a parish in Akron. The boys visited the public buildings, and were received by the President at the White House. On Sunday they attended service at Christ Church in the morning, and St. John's in the evening, and also went to the open-air service on the Cathedral grounds in the afternoon. Their orderly and gentlemanly conduct was everywhere noticed.

CROOME INSTITUTE, in one of the Maryland counties of this Diocese, has been established for the industrial training of young colored people, and was formally opened the

latter part of June. The Institute Hall was filled with a large assemblage, young and old. The Rev. Thomas J. Packard, president of the board of trustees, presided, and devotional services were conducted by the Rev. W. L. Devries. Addresses were made by the Rev. Messrs. Packard and W. J. D. Thomas, and by Dr. L. B. Moore of Howard University, and Mr. Howard Young, Principal of one of the Baltimore public schools; these two latter being colored men. Dr. Moore was specially earnest in appealing for industrial training for his race. Though a university professor, he is a bricklayer by trade, and says he intends to give each of his children a trade as well as the best mental education obtainable. Warm and honorable mention was made by all the speakers of Miss Willes, sister of the former rector at Croome, to whose earnest efforts and wise judgment the establishment of the school is owing.

THE VACANT parishes in southern Maryland are happily filled. The Rev. Edward H. Earle, lately of the Diocese of Minnesota, has taken charge of St. Andrew's and William and Mary parishes, St. Mary's County. He has been most warmly received, and expresses himself as greatly pleased with the people. Rev. Mr. Earle is a native of Ireland, and is said to have been appointed a lay reader at sixteen years of age by the late Archbishop Trench, being the first to exercise that office in the Church of Ireland.

**A BACK LICK**

SETTLED THE CASE WITH HER.

Many great discoveries have been made by accident, and things better than gold mines have been found in this way, for example when even the accidental discovery that coffee is the real cause of one's sickness proves of most tremendous value because it locates the cause and the person has then a chance to get well.

"For over 25 years," says a Missouri woman, "I suffered untold agonies in my stomach, and even the best physicians diagnosed as to the cause, without giving me any permanent help, different ones saying it was gastritis, indigestion, neuralgia, etc., so I dragged along from year to year, always half sick, until finally I gave up all hopes of ever being well again.

"When taking dinner with a friend one day she said she had a new drink, which turned out to be Postum, and I liked it so well I told her I thought I would stop coffee for a while and use it, which I did.

"So for three months we had Postum in place of coffee without ever having one of my old spells, but was always healthy and vigorous instead.

"Husband kept saying he was convinced it was coffee that caused those spells, but even then I wouldn't believe it until one day we got out of Postum and as we lived two miles from town I thought to use the coffee we had in the house.

"The result of a week's use of coffee again was that I had another terrible spell of agony and distress, proving that it was the coffee and nothing else. That settled it and I said good bye to Coffee forever, and since then Postum alone has been our hot mealtime drink.

"My friends all say I am looking worlds better and my complexion is much improved. All the other members of our family have been benefitted, too, by Postum in place of the old drink, coffee." Name given by Postum Co., Battle Creek, Mich.

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**JULY 29th**

the Nickel Plate Road will run an excursion to Chautauqua Lake, N. Y., and return at one fare for the round trip (\$14.00) from Chicago, with return limit of August 30th, by depositing ticket. No excess fare charged on any train on Nickel Plate Road. Cheap rates to other Eastern points. Three daily trains, with vestibuled sleeping-cars. Individual Club Meals, ranging in price from 35c to \$1.00; also service a la carte, and Mid-day Luncheon 50c, in Nickel Plate dining cars. Write JOHN Y. CALAHAN, General Agent, 113 Adams St., Room 208, Chicago, for particulars. Chicago city ticket offices, 111 Adams Street, and Auditorium Annex. Phones, Central 2057 and Harrison 2208. No. 14.

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Via THE WABASH.

August 12, 13, and 14, the Wabash Railroad will sell excursion tickets from all stations to Boston and return at one cent per mile in each direction. Fare from Chicago, \$17.75. Limit may be extended to September 30th, by deposit and payment of 50 cents. Write for illustrated folder giving full details, with side trips, etc. F. A. PALMER, A. G. P. A., 311 Marquette Bldg., Chicago, Ill.

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**WEST MISSOURI.**

E. R. ATWILL, D.D., Bishop.  
Organ for Grace Church.

A FINE ORGAN has now been erected in Grace Church, Kansas City (Rev. T. B. Foster, rector), having been purchased at a cost of \$8,000. An electric motor will also be adjusted to it.

**WESTERN NEW YORK.**

WM. D. WALKER, D.D., LL.D., D.C.L., Bishop.  
Cornerstone at Dansville—Notes.

BISHOP WALKER visited St. Peter's parish, Dansville (Rev. Stephen H. Alling, rector), on Thursday, June 30th, and laid the corner stone of the new parish house, a description of which has appeared in these columns. When the service had proceeded so far the contractor set the stone in place, and the Bishop, striking it thrice with the trowel, declared it duly laid. The Bishop then delivered a cheering and helpful address and closed by saying: "As your Bishop, I give you my benediction and desire to express my delight and approval of the work here inaugurated. My last word is, God bless the rector, the people, the Church, and the whole work here." In the evening a reception was given to the Bishop at the rectory.

THE VESTRY of Grace Church, Lockport (Rev. W. F. Faber, rector), have published a memorial pamphlet of the late senior warden, Mr. John E. Pound. The edition is large enough to supply all the members of the congregation and their friends. Copies may be obtained at the church.

THE CHAPEL of the Good Shepherd, Brookside, under the Lockport clergy, celebrated its first anniversary on the Fifth Sunday after Trinity. Extensive improvements upon the beautiful grounds are under way which, when completed, will make an ideal country churchyard.

ST. ANDREW'S-BY-THE-LAKE at Olcott, in charge of the Rev. W. F. Faber of Lockport and his assistant clergy, was reopened for services on the Sixth Sunday after Trinity. The foundations of the church had suffered very seriously but are now made secure. The interior has also been thoroughly cleaned. There are now at Olcott more Church people than ever before. residents and summer visitors from Lockport and elsewhere, to whom an appeal is made to attend the Sunday afternoon services at St. Andrew's.

**WEST VIRGINIA.**

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

**Industrial School to be Opened.**

THE DIOCESE has purchased a tract of 17 acres along the Shenandoah River in Jefferson County, three miles from Charles Town, for the purpose of establishing an industrial school. The initiatory work towards this action has been under way for the past two years, and the final action was authorized at the recent Council. There is already a school, church, and deaconess' home there, the last named having been established in 1903.

The new building will be a two-story structure, with a large porch in front, and will contain all the mechanical and living rooms of the school. It is to be completed by the first Monday in October.

There will be accommodations for 50 boys and 50 girls. The latter will be in charge of the deaconesses, while the Rev. Richard Trapnell will have charge of the boys. The school is built especially for the children of the mountain state. Weaving, harness and shoe repairing, soap making, dress and millinery making will be taught, a cooking department will be a feature, also a dairy school, where butter and cheese will be made.

A similar school to the one near Charles

Town is now being built at Ansted, where there is already a St. Andrew's school. Seventy-five per cent of the funds to construct the industrial school were donated to the Diocese by Levi P. Morton, once Vice-President of the United States. The school will be an exact duplicate to the Charles Town institution.

**LIBERIA.**

SAMUEL D. FERGUSON, D.D., Miss. Bp.  
Seven Deacons Ordained.

SUNDAY, June 5th, was a red-letter day for the Church in Liberia. Service was held at St. Mark's Church, Cape Palmas, at 11 o'clock A. M., when the Bishop preached from Acts vi. 3: "Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business." After the sermon, the Rev. G. W. Gibson, Jr., rector, presented seven candidates for ordination to the diaconate. The Bishop then ordained these, the largest number ever presented at one time in the District. Those ordained were Messrs. Henry Tobo Messenger, John Gbuodobuo Coleman, F. Afric, Kawi Russell, Martin P. Keda Killen, E. D. Wea Shannon, Benjamin Kedako Speare, and C. Conrad Porte. It is interesting to note that all are Grebo young men excepting the last named. Their parents were brought out of heathenism and they themselves were trained in the mission school at Epiphany Hall, Cuttington. The last named is of Americo-Liberian parentage. The ages of these young men are from 23 to 37 years. The following presbyters were present and took part in the services: the Rev. Messrs. O. E. H. Shannon, W. C. Cummings, G. W. Gibson, Jr., J. F. Dunbar, and S. D. Ferguson, Jr. At this service 123 persons received the Holy Communion. Another service was held in the afternoon when 48 persons received the laying on of hands.

The seven young men just ordained have been trained on the spot; and, as with them, a large majority came from heathenism, so, too, with those confirmed. Over two-thirds of the 117 shown above have likewise come from that source and are the result of the

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work which we are trying to do in this land. Other Confirmations during May aggregated 117.

**CANADA.**

**News of the Dioceses.**

*Diocese of Rupert's Land.*

IT WAS erroneously stated in THE LIVING CHURCH of July 2nd that after the refusal of the Bishop of Wakefield (England) to permit his name to be used as one of two to be nominated by the diocesan Synod to the House of Bishops of the Province of Rupert's Land for the vacant bishopric of Rupert's Land, the Synod had substituted the name of Archdeacon Fortin, which, with that of Bishop Matheson, the Suffragan under the late Archbishop and the present administrator of the Diocese, had been sent by the Synod to the Bishops. It now appears that the Synod did not take this or any other action, since no quorum was present. It is probable that no steps will be taken toward convening another Synod for the purpose before November.

*Diocese of Fredericton.*

THE DIOCESAN Synod opened July 5th. Bishop Kingdon, in his annual address, made a strong plea that the salaries of clergymen should be increased, so that no clergyman more than five years in orders should receive less than \$800 and a house. A notice of motion was given to invite the Archbishop of Canterbury to visit the Diocese while on his tour to America this autumn. An increase in the number of communicants in the Diocese of 1,121 was reported. There were 100 delegates, clerical and lay in attendance at the Synod meeting, which lasted three days.

*Diocese of Selkirk.*

REGRET is expressed at the mistake which was made in stating that a Coadjutor had been appointed for Bishop Bompas, and that the Rev. T. O. Stringer was the clergyman who received the appointment. The statement appeared in many newspapers, but is incorrect. No such appointment has been made or can be made until 1905.

*Diocese of Columbia.*

BISHOP PERRIN has gone to England for a short vacation, and passed through Montreal on his way, July 7th. He said that the chief thing he needed for his work at present is a steam launch in which the clergy could visit the camps of the lumbermen and minister to them. The Bishop added: "These people are greatly scattered all over the Island of Vancouver; they are hard to reach; they are in large numbers; they belong for the most part to the Church of England, and I greatly desire to undertake this work." Notwithstanding the formation of the General Synod, the Bishop of Columbia is still to a certain extent under the jurisdiction of the Archbishop of Canterbury. Bishop Perrin thinks, however, that a new province will shortly be erected in the West, which will have an Archbishop of its own. In the meantime as the final court of appeal for Canadian Churchmen is the General Synod, the position is anomalous, but the Archbishop of Canterbury has consented to waive all his rights. Bishop Perrin thinks that if the union of the Presbyterians, the Methodists, and the Congregationalists is accomplished, the Presbyterians will come over in large numbers to the Anglican Church.

*Diocese of Montreal.*

THE VERY REV. the Dean of Peterborough is visiting Canada, and promised to preach in Christ Church Cathedral, Montreal, July 17th. As Prebendary Barlow he was a very well-known clergyman in London, England, and was president of the famous Islington Conference.—A VERY handsome gift has just been made to the Cathedral, Mon-

treil, in two pairs of fine iron gates, placed at the entrance to the grounds. The vicar, the Rev. Dr. Symonds acknowledged the gift at morning service, July 10th.

*Diocese of Quebec.*

BISHOP DUNN inducted the Rev. R. W. E. Wright to be rector of St. George's Church, Lennoxville, July 3d in the place of the Rev. Canon Scarth, deceased.—IT IS DESIRED by the Bishop that offerings should be taken up throughout the Diocese for the S. P. G., July 24th, the Eighth Sunday after Trinity. Bishop Dunn expects to spend the greater part of August in visiting the Gaspé Coast.—THE Rev. G. T. Harding has been appointed warden of the Clergy House of Rest at Cacouna for the month of July.

*Diocese of Toronto.*

AT THE SPECIAL Convocation of Trinity College, at Toronto, June 20th, the Chancellor thanked the four gentlemen who had presented the handsome iron entrance gates to

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**CANADA.**

**THE BISHOP STRACHAN SCHOOL,  
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**ILLINOIS.**

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the College. A number of the clergy were present and the Bishop of Saskatchewan pronounced the benediction.—**CANON CODY**, rector of St. Paul's, has sailed for a two months' vacation in England.

*Diocese of Ontario.*

**BISHOP MILLS**, who has been very unwell, has gone to spend July and August in England.

**Educational**

THE COLLEGE OF THE SISTERS OF BETHANY, Topeka, Kan., will open next year under the new management of Prof. Henry L. McClellan, M.A. (Kenyon), who comes to Topeka from Shattuck School, Faribault. The School enters its 42nd year of usefulness, and the Topeka *Capital* well says of it, it is the one distinctively woman's college in this section of the country that affords Christian education to young women.

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It is wonderful to see how many hours prompt people contrive to make of a day; it is as if they picked up the moments that the dawdlers lost. And, if you find yourself where you have so many things pressing upon you that you hardly know how to begin, take hold of the first one that comes to hand, and you will find the rest all fall in line and follow after, like a company of well-drilled soldiers; and though work may be hard to meet when it charges in a squad, it is easily vanquished if you can bring it into line.

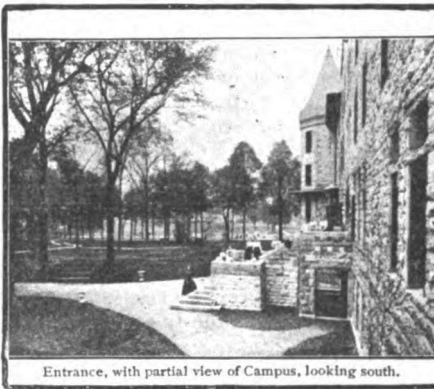
A man was asked how he accomplished so much in life. "My father taught me," was the reply, "when I had anything to do, to go and do it."—*Leisure Hours.*

SO LIVE that your afterself—the man you ought to be—may in his time be possible and actual. Far away in the twenties, the thirties of the twentieth century, he is awaiting his turn. His body, his brain, his soul are in your boyish hands. He cannot help himself. What will you leave for him? Will it be a brain unspoiled by lust or dissipation, a mind trained to think and act, a nervous system true as a dial in its response to the truth about you? Will you, boy of the twentieth century, let him come as a man among men in his time, or will you throw away his inheritance before he has had the chance to touch it? Will you let him come, taking your place, gaining through your experience, hallowed through your joys, building on them his own, or will you fling his hope away, decreeing, wanton-like, that the man you might have been shall never be?—**DAVID STARR JORDAN**, in *Call of the Twentieth Century.*

It is a suggestive, winsome, heartening tale that comes from Moberly, Mo., of the discovery of a deed recorded there in 1850, conveying 120 acres of land to Jesus Christ, the descendants of the grantor having held the land in trust and having prospered. "Jesus Christ, king of righteousness, fountain of life," so runs the legal document. It is this steward conception of wealth which must conquer ultimately, not the squatter sovereignty theory, or even the legalistic theory of property which is the bulwark so often of much cruel conservatism.—*The Congregationalist.*

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# Music

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

WE FIND it rather difficult to answer some of the questions sent to this department, both on account of the wide field they cover, and the indefinite way in which they are put. For instance it is next to impossible to state "where the first choral service" was sung in this country. The term choral service conveys so many different meanings to different people who use it in a vague sort of way, it is often hard to tell what is really meant by it.

When we give it its popular significance, the singing of the responses at Morning and Evening Prayer, such a question becomes unanswerable. No one knows in what church, chapel, or parish the choral responses were first used.

If we confine the term "choral service" to its true ecclesiastical meaning, we narrow the field down to perhaps two or three parishes: probably Trinity, New York, St. Mark's, Philadelphia, and the Church of the Advent, Boston.

In the same way, the question "where was the first boy choir organized in this country," is perplexing.

What is meant by "boy choir"? Does it mean a chorus of boys only, or boys and men, or perhaps a mixture of female voices? The term "boy choir" is a pure Americanism. It is now generally used to signify a choir of men and boys, robed in ecclesiastical vestments and occupying that part of a church called the choir. But it formerly had various "shades" of meaning, if we may use the expression. If by boy choir we imply a collection of boys assembled to sing in church, no one knows where the first "assembly" took place.

In the Church of England there is not, and there never was, such a term as "boy choir." The word *choir* is sufficient, and it means the only kind of choir authorized by tradition. The same may be said of the Greek Church. In Roman churches the male choir is sometimes spoken of as the "sanctuary choir," especially where there are two choirs, one of men and women in a gallery, and the other of men and boys in the sanctuary.

It is more than likely that in this country, even prior to 1850, there were various attempts made to utilize the voices of boys in public worship. Most of them failed, owing to ignorance of the boy voice, and particularly to the total lack of facilities necessary for the success of male choirs.

Nevertheless there are probably more parishes where male choirs have been retained for more than half a century than is generally supposed. Perhaps some of our readers can send us some information about these early choirs, how and when they were formed, and whether they were originally robed in cassocks and cottas, and whether they sang a pure form of choral service.

It is a prevalent idea in New York that the first male choir was that of Trinity Church. This, however, is incorrect. It was not until 1860 that Dr. Henry Stephen Cutler, who was then organist and choir-master of Trinity Church, succeeded in having his choir placed in the chancel, and robed in proper vestments. About a year before that he separated the boys from the women who were in the gallery, and brought them downstairs, and placed them near the chancel. Before the year 1860, therefore, the choir of Trinity Church was what would now be called a "mixed choir," and it consisted of men, boys, and women.

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#### SAINT KATHARINE'S, Davenport, Iowa.

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Miss HOOD and Miss HERON, Principals.

One of the first churches in New York, if not the very first, that introduced a choir of men and boys was the Church of the Holy Communion. Dr. William A. Muhlenberg was called to the rectorship in 1846, and one of the first things he did was to form a male choir. It would appear from his biography that he had two choirs of boys and men. One is spoken of as the "lower" choir, and the other as the "upper." We are under the impression that his "lower" choir was intended to lead the congregation, and was placed near them, probably in the front pews, or perhaps a little further back.

Dr. Muhlenberg was a strong advocate for congregational singing, and it is said that he made it a special feature of the services in his church.

He prepared a pointed psalter, in conjunction with Dr. Wainwright, and it seems that he had the psalter chanted antiphonally by the congregation and choir, the "lower" choir helping the people to sustain their part.

On page 223 of his biography, Dr. Muhlenberg is quoted as saying: "I never thought myself much of a musician. Had I been more of one I might not have been satisfied with the kind of music I have been mostly concerned with, as most suitable for the worship of the Church. I have always desired the chorus of the congregation, not however to the exclusion of more elaborate music by a trained choir. My abhorrence of a quartette is sufficiently recorded in my Lecture on Congregational Singing. I was the first to introduce boy choirs in New York, but I reflect upon that with less pleasure when I see how they have since been used, not to lead, but to be heard alone; their voices often shrill and unpleasant from want of culture. I fear also the effect upon the boys themselves."

The doctor, as far as we can see, was not influenced by Anglican tradition in this matter. He was of Lutheran descent, and in fact was baptized in the Lutheran Church. His ideas on music were largely tinged with what he knew to be customary in the Church of his ancestors in Germany, and the employment of male choirs is common enough among the Lutherans.

Just when this choir was *robbed* we do not know. But to our knowledge, there has never been any other kind of choir in the Church of the Holy Communion, since the year 1846.

We hope to hear from our correspondents on this subject, and to learn if possible what other male choirs were in existence at the time Dr. Muhlenberg became rector of the Holy Communion.

#### A CHURCHLY LITTLE SQUIRREL.

One squirrel was so curious, so apparently interested in our doings, that in four days he had come to an acknowledged partnership in the camp life, with my brother and myself. We identified him by a large nick out of his left ear, the mark, probably, of a hard-won escape from some larger animal; and he was so bold a rascal that we had plenty of chances to study him. Two minutes' silence in the camp where Bob and I read or cleaned our guns, almost always brought out the fleet little golden-brown vision, first into the middle of the floor, then under the legs of our chairs, then rigid for a second where our hands could almost touch him; then, with a startling burst into his scolding, mocking song, off and up the side of the camp, and across the roof and away. A sudden movement, a word from us, always frightened him either quite away or into the wonderful frozen stillness of a wild creature, every strong little muscle tense, quick breath arrested, velvet-brown eyes fixed and staring. For all my grudge against him the creature fascinated me—the ease and lightness of his

movement, the overjoy of living that seemed to have oceans of energy to draw on, after a small lifetime of continuous swift dashes. I felt myself a huge, hulking animal, heavy and awkward, as I watched this tireless, copper-colored bunch of fur and springs.

Almost he persuaded me that I liked him, with his grace and his daring, his solemn mischief and his innocent curiosity, his poise on the verge of confidence in our friendliness—in the daytime! But when night came, and I fell into the sound, first sleep of healthy physical weariness, to be wakened with a jump at a mad scamper of tiny feet across my bed, or the crash of a bottle knocked on the floor by his squirrelship—when this sort of thing happened two or three times a night, I rose up in the morning with blood in my eye.

"Bob," I said, "I'm going to shoot that brute."—From "The Camp of the Good Fairy," by MARY R. S. ANDREWS, in *Scribner's*.

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