

The State Historical Society  
**The Living Church**

VOL. XXXI.

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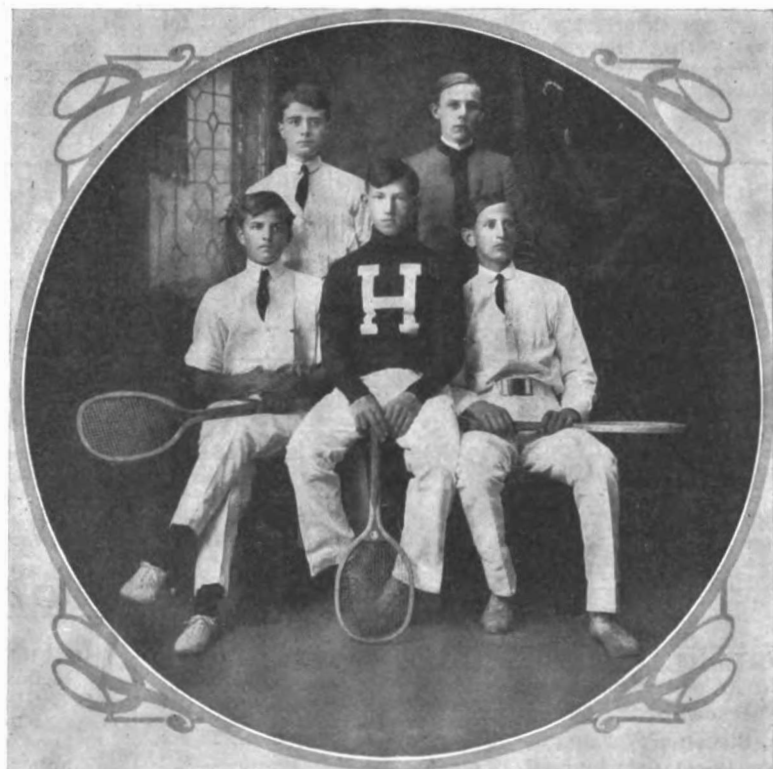
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Music

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

OUR ATTENTION has been called to the fact that in mentioning the leading choir schools of this country, we failed to include St. Paul's School, Baltimore, Md.

We are informed that this is the oldest institution in the United States providing free education, board, and lodging for choristers. It was organized about a quarter of a century ago by the present rector of St. Paul's, the Rev. J. S. B. Hodges, D.D. The number of boys admitted to the school is limited to thirty. A priest of the Church resides with the boys as headmaster, and associated with him is an assistant master. There is also a house-mother, and a full corps of domestics.

The course of instruction is more complete than that of ordinary schools, embracing special courses for boys desiring to enter college, and for those intending to study for the holy ministry.

There are to-day in the ministry of the Church no less than seven who have been pupils in St. Paul's School since the present rector has been in charge.

In referring to the school, the Rev. Dr. Hodges says, in a letter to a prominent journal:

"The music of St. Paul's Church, both as regards the character of the music performed and the manner of its performance, falls behind that of few churches in this country, and few approach nearer to that of the English Cathedrals. This is, of course, largely due to the ability and faithful work of the choir-master, Mr. Miles Farrow, but in greater degree to the fact of the boys being members of the one choir school, without which it would be impossible for the choir-master to secure such results.

"Of the thirty boys in the school, fourteen are in the Sunday choir, some ten others also are able to sing in the daily choir; for this old choir school furnishes us with a choral evening every day of the school term, except on the boys' half holiday, thus drawing many to a daily service who otherwise would not come. This is perhaps one step nearer to the English Cathedral service than can be found anywhere else in the country.

"I trust that this statement in regard to the first choir school may not be without interest. Thirty years ago the rector of St. Paul's Church did away with the mixed choir of men and women, replacing it with a vested choir of men and boys, and so long ago as 1873, he drew most of the boys, if not all of them, from this same St. Paul's School. In the congregation of St. Paul's Church at that time were Mr. Henry E. Johnston and his wife, Mrs. Harriet Lane Johnston, who so lately made the magnificent bequest of \$300,000 for the building and sustaining of the choir school in connection with the Cathedral in Washington. Mrs. Johns-

SISTERS OF ST. MARY.

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A School for Girls under the care of the Sisters of St. Mary. The Thirty-fifth year begins September 29, 1904. References: Rt. Rev. I. L. Nicholson, D.D., Milwaukee; Rt. Rev. W. E. McLaren, D.D., Chicago; Rt. Rev. Geo. F. Seymour, S.T.D., Springfield; David B. Lyman, Esq., Chicago; W. D. Kerfoot, Esq., Chicago. Address THE SISTER SUPERIOR.

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CANADA.

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ton's first acquaintance with a vested choir in this country was in St. Paul's Church, and in it she always showed a lively interest, lamenting that her own sons were not spared to become members of that choir."

The indications are that this institution, although called St. Paul's School, and not St. Paul's Choir School, is in reality the oldest choir school in the American Church, providing the three indispensable advantages, without which no choir school is complete and deserving of the name—*education, board, and lodging.*

Of the Baltimore parishes, St. Paul's is eminently the most fitting for such a school, being the mother-parish of the city. For many years there was no other church in Baltimore, although there are to-day between forty and fifty churches and mission congregations. The first St. Paul's Church seems to have been built about 1693, on Patapasco Neck, the year following the formal organization of the parish. In 1730 an act was passed by the General Assembly "for the building of a church in a town called Baltimore Town, in St. Paul's parish." Under this act the vestry procured the lot, on a portion of which the present church stands, and which comprised the square now bounded by Charles, Saratoga, St. Paul, and Lexington streets. Near the centre of this square the second St. Paul's Church was built in 1739. In 1779 it was resolved to build a new church, which was completed and opened in 1784. This third St. Paul's Church stood a little nearer Lexington St. than the former building. The fourth church was built in 1817, on the site of the present building, and was destroyed by fire in 1854. The fifth, and present church was completed in 1856.

The Rev. Dr. Hodges, who has been rector since 1870, is widely known throughout the country as a composer of ecclesiastical music. It is entirely due to his wise oversight that the music of his parish has been conducted on traditional lines, and made to serve as a model for other parishes to follow.

We have prophesied before in this column that choir schools founded upon the English plan, would steadily multiply in this country, in proportion to the increasing musical intelligence, interest, and energy of our clergy, in advancing the cause of Church music. While it is true that some hundreds of parishes possessing sufficient wealth to found and maintain choir schools and to elevate the musical ritual to the highest plane, are negligent of their duties, responsibilities, and opportunities, it is only a question of time when this state of affairs will change for the better, and our musical services will approach and perhaps equal in excellence those of the Church of England.

In the meantime all honor to the clergy who lead the way, and set a right example at a time when it is most needed!

Among these men, who may be considered the preservers of our inherited choral traditions, Dr. Hodges holds a most conspicuous place. Nor should it be forgotten that his distinguished father, Edward Hodges, Mus. Doc., whose fame as an organist and choir-master was thoroughly established in England long before he ever set foot in this country, practically prepared the way for his successors at Trinity parish, New York.

#### CANADA.

##### News of the Dioceses.

##### Diocese of Algoma.

A MEMORIAL service was held in All Saints' Church, Huntsville, in memory of the late rector and first Archdeacon of Algoma, the Ven. Thomas Lloyd, D.C.L. At morning service on July 17th, a beautiful brass altar cross was dedicated by Archdeacon Gillard, given as a tribute of affection from the congregation in memory of their late rector, who died a year ago, July 18th,

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Apply to "ADMISSION COMMITTEE."  
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## The Living Church.

1903. A new parish hall is in contemplation for All Saints', which it is hoped will be begun in the autumn.

### Diocese of Toronto.

A VERY FINE stained glass window was dedicated in St. Mark's Church, Port Hope, July 24th, in memory of the late John Young and his wife. It was given by their daughter.—THE RECTOR of St. Philip's Church, Toronto, has been giving a series of addresses this summer, which he calls "Talks without Texts," instead of the ordinary sermon. Canon Sweeney's "Talks" have included many practical subjects.

### Diocese of Niagara.

A NEW parish is to be formed, to be called Port Robinson and Fonthill. The matter was decided upon at a meeting presided over by the Archdeacon of Niagara, August 9th. The new parish will be divided off from the parish at Thorold.

### Diocese of Fredericton.

GREAT HOPES are expressed of the advantages to be gained by the appointment of the new President of King's College, Windsor, Mr. Hannah, a graduate of Cambridge, England.—A NUMBER of the clergy were present at the meeting of the Rural Deanery of St. John in the Church of the Ascension, Red Head, in August. An informal discussion on Christian Union took place.—A RESOLUTION was passed at the meeting of the Rural Deanery of Chatham, that in order to aid King's College, Windsor, the clergy of the deanery would endeavor to obtain in their parishes as many members as possible of the Alumni Aid Association. The next meeting of the deanery will be held on October 18th and 19th at Richibucto.

### Diocese of Montreal.

THE ONLY function which has as yet been announced in connection with the visit of the Archbishop of Canterbury, is the service which will be held in Christ Church Cathedral, Montreal, on Tuesday evening, September 1st, when an opportunity will be accorded the clergy of being introduced to the Archbishop. The country clergy have been asked to take part in this service to the fullest extent. A committee of clergy and laymen met in Montreal, August 24th to consider in what manner the visit of the Archbishop could be celebrated. It was expected that both Archbishop Bond and Bishop Coadjutor Carmichael would return to town before September 1st.—THE PROVINCIAL SYNOD is to meet in Montreal, September 5th, to adjourn, it is probable, till October 15th. This meeting is looked forward to with much interest. Whether or not the Provincial Synod will agree to its own dissolution is the question to be answered. There are many Churchmen, both clerical and lay, who deprecate its abolition. They consider that there are many questions that the diocesan Synods in the first place, and the Provincial Synod in the second, can best deal with.

A LARGE congregation was present in Christ Church Cathedral, Montreal, on Sunday at morning service, August 21st, when the Rt. Rev. Dr. Perrin, Bishop of Columbia, preached. He gave a fine description of what the Christian character should be, a combination of the strong and the beautiful qualities, from the text: "Strength and beauty are in his sanctuary."

### Diocese of Rupert's Land.

THE ADJOURNED meeting of the diocesan Synod is to be held in November.—A LARGE number of clergy were present at the laying of the corner stone of St. Luke's Church, Fort Rouge, Winnipeg. The Rt. Rev. Dr. Lofthouse, Bishop of Keewatin, was amongst them. The collection of funds for the new St. John's College, Winnipeg, to be built as a memorial to the late Archbishop

[Continued on Page 635.]

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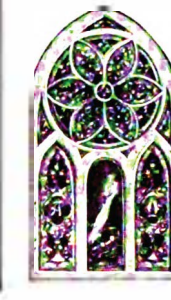
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# The Living Church

Vol. XXXI.

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## Editorials and Comments

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#### AD CLERUM.

"Sprevit enim Deus omnes descedentes a judiciis suis, fidem habetis, sed ad opera vos invito: vos maximè qui estis vicarii Christi qui estis pastores animarum, qui alios debetis instruere, non destruere. Vos inquam maxime: quia soli non potestis perire, qui praeire debetis docendo et operando. Multi sunt catholici praedicando, qui haeretici sunt operando. Quod haertici faciebant per prava dogmata, hoc faciunt plures hodie per mala exempla: seducunt scilicet populum, et inducunt in errorem: et tanto graviore sunt haereticis, quanto praevalent opera verbis. Unigenitus qui est in sinu Patris, nonne de secreto suo prodiit ad publicum vestrum: Nonne descendit ad terras, ut praedicatione et conversatione sua persuaderet hominibus contemptum mundi? Nonne vos estis vicarii ejus? Nonne quod praedicavit et vos debetis praedicare quod dissuasit, dissuadere: quod persuasit, persuadere?"—*S. Bernard, Ad Pastores.*

**F**AITH, Hope, and Love, "hand in hand," greet us next Sunday.

All three are found in the poor Samaritan leper of whom the Gospel tells. Yet it is shown also that even *faith* and *hope* must fail of their fruition without *love*. Ten lepers had faith in the power of Christ to heal them, they set out with hope of a cure, and faith and hope had their result. "As they went, they were cleansed." But the healing of the bodies of the nine left their hearts untouched, their souls unblessed. Only the Samaritan's faith and hope found their outcome in love, and the faith that worketh by love made him "whole."

So in the Collect we pray for the increase of faith, hope, and charity that, looking up to God, and looking on to God, we may by love be more and more closely united with God and, by loving what He commands, we may "obtain" what He promises, even life in Himself for evermore.

In the Epistle we have the contrast drawn between the "works of the flesh"—the things that we do of our own self-seeking will—and "the fruit of the Spirit"—what we do with wills quickened by the Holy Ghost.

And, then, further, we have the description of the various manifestations of love, of love for God, the response to His love for us. If we have the "increase" of love we shall be ever more joyous, peaceful, patient, gentle, good, faithful, meek, temperate.

But "the mortification of self-love" ["they that are Christ's have crucified the flesh with its affections and lusts"] must be "the nourishment of the love of God."

Is our faith one that finds its expression in thankfulness?

†

GRACE is God's infinite good-will pouring itself down upon the sinful through our Lord Jesus Christ. There is a kingdom of grace; there is enough of it to make a kingdom. Christ is far more to us than a Teacher or an Example. He is our High Priest, our Sin-bearer and Redeemer. The writers of the Epistles say far more about Christ's atoning death than they ever do about His beautiful life. Christ does not bear our sins as we may bear the sins of our friends, by sympathy, by generous self-denial for their sakes, or by vicarious shame. Among sin-bearers He stands absolutely alone, as the Lamb of God who taketh away the sin of the world. And all the sacred writers ascribe to Christ the undivided glory of our redemption.

## OUR MISSIONARY CONDITION AND ITS CURE.

LAST week we gave especial prominence to the statements of the General Secretary and the Treasurer of our general Missionary Society having reference to the deplorable condition of our missionary treasury. A condition in which an apportionment of \$630,000 for general missionary purposes has, in eleven months, brought in only \$342,015, is too serious to be passed over without examination. The immediate duty of the Church is to provide for the present urgent deficiency; but it would be an inexcusable weakness if we did not go further, and search until we find and have cured the cause for the present condition.

It is true that the actual deficit is much less than the difference between these two figures, for receipts from other sources are applied to offset in part the unpaid apportionments. This means simply that though the Church has adopted the Apportionment System, that system does not, in fact, produce its revenue. Indeed the unapportioned income from the auxiliaries never causes anxiety, though there is always difficulty connected with the apportioned sums. The fact that legacies have, in recent years, not been received to the extent that was hoped for, is said to account immediately for the annual deficit. It must be evident, however, that legacies are altogether too uncertain to be counted upon as an element in current revenues, and that the regular income of the Missionary Society ought to be—as it would be if the entire apportionment were paid—sufficient to pay such expenses without drawing upon legacies. The latter ought not to be applied to routine appropriations but to permanent or extraordinary improvements or expansion.

If we have really exhausted all the resources which the people of the Church are willing to entrust to the Missionary Society for disbursement, then there is but one thing left for us to do. We must then contract our missionary work down to the scale upon which the Church is willing to support it. We must close up mission churches, discharge the missionaries, turn orphans out of missionary orphanages, the sick out of missionary hospitals, students out of missionary colleges, and let other religious or altruistic bodies do the work which the Protestant Episcopal Church refuses to do. There is no alternative to this conclusion. If the full measure of the willingness of Protestant Episcopalians to contribute for general missions has been reached—it is notorious that the measure of their *ability* to give has not even been approached—the Board of Managers must close up missions enough to bring expenses down to the basis of income, and the General Convention must refuse to elect Missionary Bishops for existing vacancies.

But have we reached that deplorable state?

THREE YEARS AGO, the new Apportionment System was adopted as the official method for raising the income for our general missionary work. In our first consideration of the plan, contained in THE LIVING CHURCH for December 21st, 1901, we commenced with these words:

"It is unpleasant to be obliged to speak discouragingly of the attempt of the Board of Managers, acting under instruction from the Board of Missions, to raise \$500,000 for General Missions by apportionment among the Dioceses. We should not do so, if it were not that the inevitable disappointment that must ensue at the failure of the scheme, will do more harm to the cause of Missions than can be done by facing the problem bravely in advance."

We gave reasons that seemed to us conclusive to show why the system could not possibly be a success. It was incomprehensible to us that men experienced in missions could venture upon so fallacious an undertaking. We fought it with serious argument and with satire. The argument fell upon deaf ears and the satire gave offence. The apportionment was promulgated, and for three years last past the Church has worked under it.

Our active opposition to the system ceased when we found it to be absolutely futile. Determined as we have always been in the support of the Church's missions, we perceived that to continue an agitation against the official system could have no other effect than to react upon contributions for missionary work. We therefore ceased to criticise, and threw our whole endeavor into the work of increasing contributions for missions. Bad methods, or methods which one believes—perhaps mistakenly—to be bad, do not justify one in refusing to work for missions. We devised several plans to stimulate missionary activity. We have regularly given prominent space to the missionary bulletins, showing the progress of the work under the apportionment. We have repeatedly devoted the editorial columns

to the purpose of extending and supporting missionary works. We venture to say that within the past three years THE LIVING CHURCH has given more space to missionary matters than have all the rest of the Church press combined. There has never been a moment during that period when "the inevitable disappointment that must ensue at the failure of the scheme" has not overshadowed the work in our own mind; but since the first few protests, it has not been openly expressed. Those who projected and carried out the apportionment scheme have had the unanimous support of the Church in giving it a fair trial.

The result, after three years' trial, has already been stated. To us it lacks the element of disappointment, for the inevitable bankruptcy of the Missionary Board, which in our judgment could not possibly be prevented except by special gifts on the part of a few to prevent it, if nothing were devised to supplement the system, has from the first been anticipated.

The Church must now choose again, as she chose three years ago, whether she will continue a system that has had the result that was officially published last week, and by means of which the missionary work has not been sustained, or whether she will seek to find some better method.

WE SHALL but hastily state a few out of many reasons why the failure of the Apportionment was inevitable. The system is, first, one that is directed toward masses of people instead of dealing with individuals. The attempt is made to reach those masses through the rectors of parishes. The system has no way of stimulating missionary zeal among the people themselves, and is hopelessly blocked if the rector does not faithfully carry out his part of the programme—as unhappily many of them do not. It asks for fixed sums from Dioceses and congregations, based on an average of a few cents per individual, but asks for no large gifts, and consequently, except from a few men so exceptional as the Treasurer of the Board, it receives only the few cents from each. The fact that, at best, the system reaches only a minority of the people, prevents those *pro rata* contributions from reaching anything like the total amount asked for by the Board. In some few cases of the weaker Dioceses and Missionary Districts, in which the sum asked for is not too great to make it possible, there are found a few individuals who, as in Montana, will personally contribute enough to bring the total amount from their Diocese up to the sum asked for by the Board. All honor is due these exceptional givers, whose names no doubt are known to Almighty God, but who receive from the Church no credit or thanks whatever, since their contributions are reckoned merely as crediting the few cents apiece of the apportionment against the entire body of Churchmen in their several Dioceses, each of whom is assumed to have contributed his ratio; whereas, in fact, he neither did so, nor in many cases was even asked to.

Second of the more important reasons for the failure of the system, is the manner in which its execution was attempted. Instead of placing the greatest burden upon those whose other burdens, parochial and diocesan, were least, the opposite was the case. The greater had been the local burden of expense, the greater has been the sum asked for, since the basis of other contributions has, in the main, been that of the apportionment. The later apportionment partially rectified that earlier blunder by apportioning a higher percentage upon the contributions of the larger Dioceses than upon the smaller ones; but the difference was not nearly made up thereby, nor was there any attempt to discriminate between Dioceses requiring large *pro rata* contributions for diocesan missions and those requiring only small amounts; nor between Dioceses or parishes well endowed and those having no endowments; nor between those in debt and burdened with interest charges and those which have inherited their property from earlier generations; nor between those receiving considerable financial assistance for their local work from the general Board and those receiving none; nor between the Missionary Districts, which do not sustain their local missions nor the support of their Bishop, and the weaker Dioceses which are charged with those relatively heavy expenses. In short, the apportionment was set forth on the assumption that the obligation of the multi-millionaire in New York and of every Reservation Indian in South Dakota was substantially the same. The principle, "Be merciful *after thy power*: if thou hast much, give plenteously; if thou hast little, do thy diligence gladly to give of that little," was thrown to the winds. In place of it was substituted a dull mathematical formula showing what would be the trifling cost to each individual Churchman if every other Churchman contributed the same; and even then, directing the



statement to the rectors of parishes and taking no steps, except by asking their rectors to tell them, to bring it to the knowledge of the people, who are themselves the constituent members of the Domestic and Foreign Missionary Society. The merit of the Apportionment System as it has been preached is its cheapness.

Of course it may easily be replied that the apportionment need not prevent any person, parish, or Diocese from contributing more than his or its *pro rata* share; but that is not enough. The apportionment is based upon a mathematical average, and asks for nothing beyond that average. In short, the apportionment is not a plan for raising money, such as ought to be supplied by the missionary managers, but simply a cold statement of average requirements.

We are not sure that, even yet, the Church is ready to abandon this system. It is still praised in high quarters. But we do say openly and frankly, that if the system is to be continued—and we shall continue to do all that may be within our power to urge contributions under it if it is—it is the moral duty of those Churchmen who, being at the head of missionary affairs, insist upon its continuance, to protect the Church at the close of each year from bankruptcy or from the retrenchment of missionary work, one or other of which, under the apportionment as it has been applied, seems to us to be inevitable.

WHAT HAVE WE to substitute for this system?

It is right that the question should be asked. We should certainly not wish to go back to the days of hap-hazard lack of system which once prevailed.

And we have a ready answer. The missionary problem can be solved by means of the Provincial System, either to supplement the Apportionment plan, which it could very well do, or to supplant it; and we doubt whether the problem can be solved by any other.

A second failure in our present missionary system is that of confusing the Board of Missions with General Convention. Foreign Missionary Bishops are brought at large expense from across the ocean; and they are each allowed a half-hour in which to tell of the gains and losses of the Church in their far-away fields, telling the thrilling story to empty pews, or, at any rate, to audiences from which the Church's legislators are conspicuously absent. The business of the Board of Missions is transacted in the presence of a mere handful of deputies. The great forward movement of the Church receives once in three years the greatest discouragement which an apathetic Church can bestow upon it.

And this is inevitable. Congress presents the same phenomenon when it sits for some patriotic purpose apart from legislation; yet its members are not unpatriotic. Define it as one will, there is a psychological incompatibility between law making and that receptive mood which the patriotic or the missionary session demands. Experience has demonstrated this. Men may be equally fitted for the two duties, but they cannot perform them consecutively.

And the Missionary Council is also a failure, except as a means of stimulating local missionary enthusiasm, because it is divested of any authority. Practically, our system leaves an unrepresentative, distinctly local Board of Managers—unrepresentative and local because its membership must necessarily be confined largely to the neighborhood in which its sessions are held—as the controlling body in our missionary work. In no sense does that Board come into touch with the Church as a whole, or with the missionary field. That the system works as well as it does, brings great credit upon the unselfish members of this Board, who are not responsible for the inevitable limitations of the system. But our whole missionary system, quite as truly as the apportionment, which could not conceivably have been set forth with such crude limitations by any representative body of men, is largely a failure.

How could the Provincial System serve as a cure for these several failures? It could, in this way:

The Board of Missions and the Missionary Council—two conspicuous failures at present—would be dissolved. General Convention would, as now, legislate by joint action of its two Houses, for any changes that might be required in the missionary canons, in creating Missionary Districts, electing Missionary Bishops, and the like.

The executive body of the incorporated Domestic and Foreign Missionary Society would correspond to the present Board of Managers, so constituted as to be easily contiguous to the Missions House. That Board might, if desired, be increased

or reduced in size or be left as it is; but in substance it would be continued as now. It would make appropriations in bulk to the several *Provinces* and, as now, to specific foreign fields.

Assuming that the *Provinces* to be constituted would, in territorial limits, be those recommended in the canon on *Provinces* to be presented by the Joint Commission at the approaching General Convention, there would be, within this country, annual meetings of seven provincial bodies termed Synods in the projected canon.

Roughly speaking, one of these *Provinces* would comprise New England; one, the Dioceses in New York and New Jersey; one, those from Pennsylvania southward through the Virginias; one, the remainder of the Southern Dioceses; one, those extending from Ohio westward to Kansas; one, those of the Northwest from Minnesota through Idaho; and one, those of the Pacific coast.

In each of these would be held an annual Synod, whose duty ought primarily to be missionary, and which ought in each case to fulfil the expectations of the Church that were given to the Board of Missions and the Missionary Council, but which for reasons already suggested have been disappointed in connection with these bodies.

The Provincial Synod meeting annually with its House of Bishops and its House of Delegates, would be a body of such dignity as to arouse large local interest in each city in which it might sit. It would thus give to seven cities, each year, substantially the local impetus that at present accrues to one city triennially from the session of General Convention, and much more than is given annually to one city by the sessions of the Missionary Council. This body would attract a representative membership, first, because its duties would be of such importance as to justify the time and expense spent in attendance, and secondly, because the expense of such attendance would not be so great as to be a serious drain upon the resources of members.

The primary duties of the Provincial Synod would be twofold. First, it would take steps for the raising of money for general (not provincial) missions within the Province there represented. Meeting each year in a different centre within the Province, we should have, within the three years between sessions of General Convention, a missionary demonstration upon a scale calculated to awaken the dormant interest of the Church, in twenty-one different cities, in such wise that it could not fail to produce a marked effect upon contributions for missions. By means of missionary reports presented at these Synods, missionary addresses made, where practicable by representatives of the Foreign and of the Domestic mission field by invitation, as well as by members of the Synod itself, and especially by fulfilling its duty of legislation in missionary matters, these Synods, if properly developed, would speedily give forth such missionary impetus as is given by no body whatever, in our present system.

It would also be the function of the Synod to appropriate, in detail, the bulk appropriation made by the Board of Managers for that Province, among its several Dioceses and Missionary Districts. In this work it would have two advantages, the first of which the Board of Managers does not have in fulfilling the like duty, according to our present system. First, its membership would be fully representative of the fields in which the money was to be expended; second, the body would be large enough to prevent local jealousies or prejudice from having any influence in making the appropriations. There would be far more reason to look for the judicious disbursement of money as between the several Dioceses and Missionary Districts by a system like this, than can possibly adhere to the present bureaucratic system. All such subordinate questions as the making of apportionments or devising other plans for raising money; as to whether funds should be granted to organized Dioceses, and, if so, to which, or should be exclusively given to the Missionary Districts; as to the relations between funds raised for diocesan and those for general purposes; and all the miscellany of missionary detail, would come before the provincial Synods for solution.

The relief thus given to the central Board of Managers; the greatly increased contributions for missions which might be expected from this plan, by which the people themselves, at least in all the cities, would come frequently into contact with the missionary force of the Church; the greater prudence that might be anticipated for limited missionary expenditures made directly in the field, instead of by those who cannot have intimate personal knowledge of these needs—all these and many

more reasons which will readily suggest themselves to anyone who will make the attempt seriously to realize the latent resources of the Church in missionary work, which are to be found in the Provincial System, will, we venture to say, carry conviction to all who are not hopelessly prejudiced against any recession from our present bureaucracy.

This also is our answer to the challenge lately made by distinguished Churchmen in one of our contemporaries of the Church press, to show what would be the practical utility of the Provincial System in the Church. It is right that those who favor the system should show cause for its adoption. It ought to be obvious that its primary purpose would be to supply that which our present system fails to supply, and it is beyond question that our missionary organization and the work carried on by it, are the weakest spots in that system.

A letter received from the South just as we are going to press, shows that other thinking men appreciate this need. That letter says:

"I wish you would write an editorial on THE EDUCATIVE INFLUENCE OF CONVENTIONS. We have our General Conventions and Missionary Councils, and they are very helpful to those who go . . . but how many *can* go? They are too expensive and too far away. And but few have a chance to be elected."

Of course the Provincial System is the solution of the difficulty felt by our correspondent.

There would also be secondary advantages to the Provincial System, such as the greater facility thereby given to provision for appellate courts; for supervision of vacant Missionary Districts; for provision for extraordinary emergencies, financial or otherwise; for prompt investigation of rumors derogatory to Bishops within the Province; for the speedier confirmation of episcopal elections and the consecration of Bishops; for the determination of a common line of action in such matters as work among the colored race, or among Scandinavians or those of other nationalities settled in groups of contiguous states. The system does not *divide* the Church into Provinces, but is one that *unites* Dioceses for common purposes. As a needed factor in our missionary work is the demand for that system most urgent.

Are Churchmen broad-minded enough to put this system into operation? Are we large enough intellectually to rise above the imbecility of discussing the Provincial System from the point of view of the titles to be given to its executive officers? Those who earnestly desire that the system be adopted are quite willing to concede to others in the Church, if they so desire, the choice of titles to be given to executives, and decision upon the momentous question whether that executive shall be a metropolitan or an elective officer, or the senior Bishop, or the junior Deacon domiciled within the Province. We only plead that these matters of detail, not indeed unimportant, but wholly subordinate to the main consideration, be not pressed altogether out of their intrinsic importance, to be made the central issues upon which the establishment of so great a reform in our organic methods of work shall depend.

**WE REGRET** that the suggestion made editorially in these columns two weeks ago to the effect that the long-time services of the present Secretary of the House of Deputies, the Rev. Charles L. Hutchins, D.D., of the Diocese of Massachusetts, and the intimate familiarity with the precedents of past General Conventions which he has thus acquired, were characteristics that would commend their possessor for the presidency of the House of Deputies, should have given offense to our distinguished brother editor, himself for many years a deputy to General Convention—the editor of *The Church Standard*. In intimating that the editor of THE LIVING CHURCH is not a member of that august body, our contemporary has but stated what is true. And being true, it gave the unique opportunity to the editor of this journal to consider the qualifications requisite in the President of the House of Deputies without seeming, even unconsciously, to have in mind any characteristics of his own that might conceivably fit him for so high an office. We can appreciate the handicap which membership in that house would be to a modest person who might desire to discuss the qualifications that would fit a member for the presidency. In an earlier issue *The Church Standard* had considered the subject, and had drawn a pen picture of the ideal President in terms so exalted and, withal, so detailed, as to make it seem impossible that the writer could have failed to have in mind some unnamed deputy who, in his judgment, fulfilled, or at least approached, his high ideal. It would indeed be a

happy fortune for the Church if the ideal presiding officer might be discovered. He would be one—if, according to unbroken precedent, he were in priests' orders—whose whole ministry had been given to the single purpose of serving Almighty God and his fellow men. He would be one whose personal life would always have been above criticism and who, having always ordered himself "lowly and reverently" to all his ecclesiastical superiors or betters, had, by serving, shown his fitness to rule. He would be one distinguished for moderation in speech, never having offended with that "little member the tongue," which so frequently is privileged to be the "pen of a ready writer," without, at least, having afterward given expression to that deep bitterness of spirit which causes anguish to God's saints when they wake to the realization that they have spoken unadvisedly with their lips. He would be one who had solved the difficult problems of combining frank outspokenness with charity; criticism with no trace of acerbity; respect to those in authority and unflinching courtesy toward them without cringing. The breadth of unpartisanship, the wealth of charity, the beauty of a warm sympathy which would be the source of characteristics such as we have described, would be the foundation virtues which would fit one for so exalted an office as the presidency of the House of Deputies. And comity to the House of Bishops would also require that he should be one not accustomed to speak in terms of disrespect—least of all in terms of insult—of members and groups of members of the upper house.

Incidentally, we may add that it is not unprecedented for the Church press to suggest names of those fit to be considered for the presidency of the lower house of General Convention, and the unfamiliarity of many deputies with the personnel of the house makes it convenient to them that such suggestions should be made. *The Church Standard* had used the names of Dr. Dix and Dr. Huntington, distinguished deputies from New York, in that connection; nominations, both of them, that were eminently fitting by reason of the high qualifications of the gentlemen thus named; deputies, both of them, who would reflect the greatest credit upon the chair; men, both of them, who, having lived lives above every suspicion or rumor of taint, having distinguished themselves throughout their respective ministries for their unflinching courtesy and unquestioned consideration for others who might or might not be in theological agreement with them, might either of them be elected to the presidency of the House of Deputies, as one of them has been, with the unanimous suffrage of their colleagues, were it not that both feel it impossible to permit their names to be used. Three years ago THE LIVING CHURCH ventured to suggest the name of the Rev. John H. Elliott, D.D., in like connection; and though a serious attack of illness from which Dr. Elliott never fully recovered, intervening before the sessions began, made the suggestion necessarily inoperative, yet from many expressions of opinion then received by letter and otherwise, it was a pleasure to learn that the suggestion was well received, and no one—not even *The Church Standard*—suggested that it would have been wiser to do that which *The Church Standard* has not done: "to let the elections of the House of Deputies alone." It is strange that what was not considered worthy of rebuke three years ago should now have called forth the righteous indignation of our esteemed but somewhat sensitive contemporary.

It remains only to express regret that it should have seemed wise to *The Church Standard* to discuss the offices of General Convention as though they were "plums" to be distributed according to geographical location, with an intimation that Massachusetts has already had more than her share of those "plums." On that low plane, upon which politicians sometimes discuss the "availability" of candidates for office, it would appear that not only Massachusetts but the East has had more than its share of offices. The presidency would then belong to the West. And consequently it was especially fitting that if an Eastern deputy were to be suggested for the chair, the suggestion should first come from the West. We presume it is quite true that Dr. Hutchins was not elected as a deputy by the Diocese of Massachusetts, "for the express purpose of presenting him as a candidate for the Presidency of the House of Deputies." It would have prevented an obvious cause for possible misunderstanding if our contemporary had recorded that THE LIVING CHURCH never said he was. It is certainly true that our own suggestion of Dr. Hutchins' fitness for the office was made "without his positive and explicit consent." Writing us that he would not accept a re-election this year as Secretary of the House of Deputies, Dr. Hutchins said that it might be well to state the fact in THE LIVING CHURCH so that members of the house might know of it in advance and be prepared to select

a suitable successor to him, and added: "Put [the notice] in an inconspicuous place and without comment, unless you wish to congratulate the Church on getting rid of me!" We deemed it unfitting that after so long and honorable a service as Secretary, Dr. Hutchins' modest request should be granted.

We wonder, too, that it should have seemed expedient at this time for our contemporary to prefer the charge of "impropriety" against THE LIVING CHURCH in connection with the suggestion. The charge almost compels us to allude to the strange sense of propriety on the part of our contemporary under which he felt it wise to state the necessary qualifications for the presidency in terms so exalted as hardly to apply to an angel from heaven. When to that beatification of the ideal, though unnamed, candidate is now added this unhappy allusion to the only other deputy who has been informally named for the office, one is hardly prepared to accept the judgment of our excellent contemporary as to what may constitute an "impropriety" in journalism.

And lastly, as our contemporary sees fit to refer to Dr. Hutchins as "the first man who has ever been proposed by a party newspaper for the suffrages of the Deputies to the General Convention," it seems to make timely the observation that the West Virginia correspondent of *The Southern Churchman* very kindly alluded in last week's issue of that excellent periodical to our own suggestion in the following language:

"As Dr. Hutchins has always been cordial in his treatment of our delegation, and is so well fitted, from his knowledge of the personnel and procedure of the House to preside over it, it would not be surprising—as he is now a member of the body—to see West Virginia seconding his nomination for president, as made by THE LIVING CHURCH. He would not require the clumsy and dishonoring thing proposed by another Church paper—a lay vice-president to give rulings on close questions of parliamentary proceedings."

We suspect that the public in general will feel that where *The Southern Churchman* and THE LIVING CHURCH are in agreement as to the excellence of one gentleman for a given position, the charge of partisanship will not hold.

On the whole, we can hardly congratulate our Philadelphia contemporary upon having commended the candidate of its obvious choice for the presidency of the House of Deputies, by this little venture into the field of the lower criticism.

IT HAS been brought to our notice that an editorial, signed Z, on the subject of Old Age Pensions for the Clergy, printed in THE LIVING CHURCH of June 4th, has been interpreted as though an adverse reflection had therein been made upon that excellent work, the Clergyman's Retiring Fund. Such a reflection was farthest from our thoughts, and we regret that it should seem to any to have been implied.

The substance of the article in question was to show the great need existing in the Church for the collection of an adequate pension fund for the relief of superannuated clergy. In showing how inadequate are the resources of existing organizations, the Clergyman's Retiring Fund among them, we supposed we were stating mere commonplace facts. That they are totally inadequate, with their present resources, to provide proper pensions for the aged clergy is not open to doubt; but it is no reflection upon the management of those funds to say so.

It is not creditable to the Church that her aged laborers in the Master's vineyard, after receiving bare sustenance during the days of their active ministry, should not be cared for by the Church in their old age. We have only praise, however, for all those who are striving to mitigate the hardships in the later life of those for whom the Church ought corporately to provide, but does not.

CURIUS reports that have come to us through the secular press, lead us to express the hope that the New York deputation in General Convention is not preparing to introduce a canon making it mandatory for "the Deacons, Churchwardens, or other fit persons" of the rubric to be vested in copes when they peregrinate about the church to "receive the Alms for the Poor." There is indeed some authority for the use of the cope in procession, and also some reason to connect its use with the gathering in of wealth—by contraries. We trust that we shall never be guilty of the sublime narrowness of declaring that none of our own vast riches shall be bestowed upon a Church that permits the use of the cope in this important ceremony, as, we have been led to believe, others have threatened in case of different uses of that historic vestment.

But in spite of this breadth of mind which, unlike some, of

our friends, we always endeavor to cultivate, we should be loath to believe that our New York friends can be so forgetful of the inherent prejudices of some of our aggrieved people as to sanction—much less to require—these Italian vestments for use in this connection, even with the photograph of the venter thrown in by way of alleviation.

Let the goodly customs of our fathers prevail. Let there be no signs of progress or of living movement in the Church. Let the dead past remain unburied, so that we may seem not to have grown away from it.

But if deputies will speculate in copes, let us at least require that they be accompanied with a guarantee that they will never be used to set forth the glory of God and the dignity of His service—purposes wholly foreign to the spirit of the Church known as This, as it is preached and maintained by some among us.

THE *New Yorker* is authority for the statement that in view of the fact that burials of the dead are prohibited by law within the limits of the city of Albany, N. Y., the Bishop of that see, "desiring greatly to be buried in his Cathedral after his death, asked the Legislature to pass a special act authorizing this to be done, and his request was granted. Now the vital part of the act runs as follows: 'We do grant that Bishop Doane be buried within the precincts of the Cathedral at Albany. . . . This act to take effect immediately.'"

All of which goes to show that the New York Legislature is nothing if not accommodating; but with *The New Yorker* we trust that Bishop Doane will defy the new law for many years to come.

#### ANSWERS TO CORRESPONDENTS.

SUBSCRIBER.—(1) A priest is at liberty to bury such of the dead as are forbidden burial with the Church's office, using other forms for the purpose.

(2) (3) We know of no such customs, nor any reason for them.

H. G. E.—The modern ecclesiastical day is identical with the civil day and does not run from sunset to sunset.

ACOLYTE.—There are two parish churches and a collegiate chapel at Niagara Falls, but we have no information as to the services of any of them.

ENQUIRER.—There are no reliable religious statistics of England. The numerical strength of the entire Anglican communion is commonly estimated at from 25 to 30 millions. In England the Church is supposed to hold the allegiance of about half the population. We cannot tell what is the strength of other religious bodies in that land.

#### THE UNCOMPLAINING WIFE.

A TRUE STORY.

IN a side street, in a poor neighborhood, there lived a drunkard whose wife never complained. He was a skilled mechanic, he spent a large part of his evenings in the saloon, he became an invalid, he grew almost helpless, he would have been in the poorhouse but for the kindness of his landlord, and his wife endured her lot with a dignity that roused the admiration of her neighbors. Sometimes a bright day cheered the invalid, and he felt so much better that he ventured on a short walk, which meant that he found some of his boon companions and came home drunk.

One rainy night in summer he fell on his doorstep, and slept for several hours before his wife knew of his return. Finally all outdoor movements became impossible, and he dragged on through weary months, helpless and troublesome, an hourly burden to the woman whose life he had blighted.

My visits to the house were frequent, and indeed very few visits would have been enough to show me the state of affairs. The man was ashamed of his past life, sorry for the misery he had inflicted on others, and received Holy Baptism with contrite humility. His wife told me whether the patient was better or worse, spoke of her children and her plans for their welfare, but never lamented her own trials and sorrows. One day some expression of sympathy from my lips led her to reply with emphasis:

"You ought to know that I deserve all this. I married him, knowing his habits, to worry my mother. She had opposed my young will, and I determined to torment her. I succeeded, for she grieved over my marriage; but my mother got out of her torment twenty years ago, and I am here still."

That was the first and last comment on her life-long wretchedness. After nearly twenty-five years of unhappy wedlock the man died. The poor woman endured a great deal just for the pleasure of worrying her mother.

## DISCUSSION OF THE ATHANASIAN CREED

It is Continued at Length in England

## DEPARTURE OF THE PRIMATE FOR AMERICA

Movements of the Cowley Fathers

## OTHER RELIGIOUS NEWS OF THE ISLAND KINGDOM

The Living Church News Bureau,  
London, August 18, 1904.

IT WILL be remembered that in a recent issue of the *Church Times*, Dr. Sanday, in an appeal addressed to its editor and others prominently engaged in defence of the Athanasian Creed against its present foes, strongly urged that they should not oppose a simple *non possumus* to every suggested alteration in the use of the Creed, and made a proposal that the public use of the Creed should be restricted to Trinity Sunday and the first Sundays in Lent and Advent. We have now three noteworthy replies to that appeal. Mr. James Gairdner, the distinguished English historical scholar and writer, confesses to a feeling of disappointment that such a man as Dr. Sanday should be content to place himself among the crowd, and should seem "to argue as a matter of policy that which is, in the main, a matter of principle." He is very glad that Dr. Sanday thinks the opponents of change have succeeded in opening men's eyes a little; but why does he object to their opening men's eyes a little more?

"Either their opposition is reasonable or it is unreasonable. If reasonable, I hope it will be persisted in till the demand for a new policy is silenced. If unreasonable, then a new policy ought to be carried in spite of it. Do not tell us that it is only a question of conciliatory prejudices on one side and the other, and that the greater body of prejudice must have its way. If so, we shall have to reverse an old saying, and say, *Magnus est error et praevalerebit.*"

The *Church Times*, in a leading article last week, thinks Dr. Sanday has insufficiently considered the loss to the teaching of Christmas, Easter, and Pentecost—he does not mention Ascension day—"by taking from it the support of a great dogmatic confession of faith." There are grave objections, in its opinion, to the Doctor's proposal.

In the first place, when there is not the slightest practical possibility of his proposals becoming part of the Prayer Book, "is anything gained by tentative talk about a concordat?" Or if the Prayer Book were altered in one important point "to satisfy Broad Church and 'lay' ideas," what is to hinder "a demand for alterations in directions desired by 'clerical' or by Evangelical opinion?" Secondly, is there any reason to suppose that the concession which Dr. Sanday desires would remove popular disaffection to the Creed? The Primate, it is glad to think, does not now go beyond the lines sketched by Dr. Sanday: "But does the Professor speak for the Bishops of Bristol, Ripon, and Chester; for the Dean of Westminster, for Bishop Welldon, for the *Times*, and for the *Guardian*, to say nothing of the host of less responsible critics who denounce the Creed in reviews and newspapers? Does he speak for the squires and colonels and farmers and clever young men and fashionable women who form the backbone of Anti-Athanasianism? We fear not." But to view the matter in a wider aspect. Thoughtful men are asking whether the modern Church is loyal to her Lord "in having ceased almost entirely to *warn.*" The plausible common-places of latitudinarianism are being assimilated by all classes and ages. In the circumstances of our age, "anything which would be interpreted as a slur upon an august Creed and a concession to indifference seems strangely inopportune." And yet the *Church Times* does welcome, as evincing a leaning towards "disciplinary recovery," the ground taken by some of the leading advocates of change—viz., that the Athanasian Creed is less suitable for recitation by such a mixed congregation as usually assembles for Sunday Matins than by inner assemblies of the instructed *fideles*: "But this is an argument, not for removing the confession of faith from matins, but rather for removing from matins the half-Churchmen with whose mental attitude any theological exposition must be incongruous, and for providing them instead with a mission service where they would be, as it were, catechumens under instruction."

The Dean of Chester, in his reply, points out what the probable consequences of Dr. Sanday's proposal would be.

"He proposes not to recite the Athanasian Creed on Christmas Day or on Easter Day. Would not those who deny that our Lord was born of a pure Virgin, and that His Body was raised again in the sense in which He said it was (St. Luke xxiv. 39), be encouraged in teaching that it is not necessary to hold these doctrines of the Catholic Faith?"

The Archbishop of Canterbury has addressed a letter, under date of 27th July, to the clergy and laity of his Archdiocese in reference to his approaching visit to America, which is mainly as follows:

"During the last two months information has been steadily reaching me as to the gain which, in the opinion of competent men, both in America and England, is likely to ensue from a visit of the Archbishop of Canterbury to the United States, and I have finally decided to accept the invitation so cordially and kindly given. I am arranging also to visit a few of the great Canadian centres of life and work. This will involve an absence from England for two months, from August 19th to October 19th. . . . The journey is undertaken in the belief that it may, and will, in the Providence of God, tend to promote a yet closer unity in our common work, to strengthen our hands for combatting the evils which are rife both in England and in America, and thus to further so far as in us lies the advance of the Kingdom of our Lord and Saviour. I ask for the help of your prayers that, if it please God, such may indeed be the result of our endeavor."

Fathers Maxwell and Chard (the latter just professed), S.S.J.E., accompanied by four priest-novices, left Cowley St. John, Oxford, last Wednesday for Iona, and will be absent until September 1st. Since the Society of St. John Evangelist have established a work on that island, some of the Fathers have been wont to retire there in the summer for a longer or shorter stay. No doubt these good "Clerks Regular" could fully endorse what Dr. Johnson, who visited Iona in 1773, wrote concerning its deeply impressive associations: "That man is little to be envied . . . whose piety would not grow warmer among the ruins of Iona."

Father Benson, the venerable founder and first Superior of the Cowley St. John community, began preaching last week, at the usual Wednesday evening service in the Fathers' conventual church, a brief course of sermons on The Athanasian Creed. The Creed was probably written, he said, about the year 430 A. D., and chiefly out of the writings of St. Augustine; though it quite naturally became associated with the name of the great champion of the Catholic Faith, St. Athanasius. It is the great utterance of the Church's "collective faith" in the fundamental mysteries of the Holy Trinity and the Incarnation of our Lord Jesus Christ, and, therefore, properly contains an anathema. This Creed is "the special object of Satanic assault"—because it so emphatically teaches that whosoever wishes to be saved, i.e., from the very real tyranny of Satan, before all things it is necessary that he hold the Catholic Faith by acting upon it. For those who are within the Christian covenant are to be judged, not only by the law of this lower bodily nature, but also by that of their higher spiritual nature—the law of faith in the Christian revelation. People complain of the so-called "harshness" of the Athanasian Creed; but they might just as well complain of the "harshness" of the Ten Commandments, which virtually contain the same anathema. They who reject the Catholic Faith may fight against the anathema of the Athanasian Creed—but they cannot possibly escape "the anathema of Almighty God."

Canon Scott-Holland, as every Churchman ought to be glad to learn, is much improved in health, and hopes to be able to take his "residence" at St. Paul's in September.

The once numerous race of minor Church officers in England, known as Parish Clerks, has long been a vanishing one; but now and then we still learn of a surviving type—as notably just now in the case of a veteran parish clerk at St. Columb Minor, the mother church of Newquay, a fashionable watering-place in North Cornwall. The *Pall Mall Gazette* says:

"Mr. Carne has lately celebrated his ninety-eighth birthday, graced by congratulations from all parts of the duchy. Clad in the full-fashioned surplice of former decades, absolved only from the more recently added cassock, he forms one of the regular choir, following every word with audible conscientiousness, while he still fondly feels that he leads them as of yore. Now in his sixtieth year of parish work, he is still strong and sturdy, and proud to relate that his father and grandfather shared the preceding century in the same official capacity."

According to the *Westminster Gazette*, a new club, called the Westminster Club, and strictly confined to the Clergy and laity of the English Church, or of any other portion of the Church in full communion therewith, was opened last week at 4 Whitehall Court, S. W. The provisional committee comprise, amongst others, Canon Sanderson of Brighton and the Rev. H. Russell Wakefield of London. The club is in a central situation, and the premises are newly furnished and decorated. The entrance fee is one guinea, which is the yearly subscription for country members, while town ones pay two guineas.

The latest development in the controversy up in Scotland between the victorious F. P.'s and their defeated former co-religionists amongst the U. F. P.'s is the intervention of the Archbishop of Canterbury. His Most Rev. Lordship has written

to Principal Rainy, the leader of the seceding F. P.'s, and to the Moderator of the F. P. body, expressing the deep interest he has taken in the case from the very beginning, and feeling sure that they will allow him to give expression, from a religious standpoint alone, "to the anxiety and distress with which we regard the possibility that what has recently happened may render more difficult the maintenance and growth of any endeavor 'to keep the unity of the Spirit in the bond of peace.'"

"The possibility of a satisfactory solution of existing difficulties largely depends, he supposes, upon the attitude of mind with which the problem is approached. It has occurred to the Archbishop as just possible that when the time comes for the representatives of the two parties to discuss in detail the practical steps which should be taken, "it might be of advantage if they could rely upon the presence and aid of one or more friends who, while they themselves unaffected by the questions at issue, do heartily care, on religious grounds, to promote a solution which shall be honorable to both parties and conducive to the deepest and best interests of Scottish life." If, then, it were to be found that his Grace, as a Scotsman and "an independent student of these particular questions," could render any service whatever, "pray regard me as being gladly and even gratefully ready to cooperate."

This overture of the Primate's is much discussed, and variously interpreted. No doubt the *motif* thereof is above suspicion, but the archiepiscopal character of the act is not so obvious. Perhaps it would not be a matter of surprise if Scottish Presbyterians should be disposed to detect therein something in the nature of a deep, cunning scheme to make "prelatists" of them!

The Royal Commission has adjourned till October 20th—that is, until the day after the Primate, who is a member of that body, arrives home from across the Atlantic. The London correspondent of the *Manchester Guardian* hears, *re* the work of the Commission, that Evangelicals are a little surprised at the attitude taken by the Dean of the Court of Arches (Sir Lewis Dibdin), who is said to have cross-examined some of the Protestant specialists with considerable vigor. Sir Lewis' antecedents are distinctly Evangelical, while he was at one time a favorite counsel of the Church Association. Now, however, he has become "a Bishops' man." J. G. HALL.

[FROM THE ASSOCIATED PRESS.]

LONDON, August 29.—The Very Rev. S. Reynolds Hole, Dean of Rochester since 1887, died Saturday at Rochester of heart trouble, passing away while asleep. He was better known in America than any other English Churchman, having visited the United States several times, lecturing and being feted at Chicago and other cities. He was prominent among clubs and always dined by such organizations wherever he went.

Dean Hole was born in 1819, became chaplain to the Archbishop of Canterbury and wrote numerous books. He was devoted to horticulture and floriculture.

In recent years he made \$5,000 annually by the cultivation of roses alone. Among his books are *Hints to Preachers*, *The Memories of Dean Hole*, *More Memories of Dean Hole*, and *A Little Tour of America*.

A STORY is told of a robber named Akaba, who lived in Arabia. He was the captain of a robber clan, which, by its depredations, had filled his tent with gold and many precious things. But he was not happy. His mind was greatly disturbed because he realized that his wealth had not been honestly got.

He went to a religious teacher living at the foot of a mountain, and asked him how he might win Heaven. He said:

"Five hundred swords obey my nod, innumerable slaves bow to my control, my store-houses are filled with silver and gold; but now I wish you to tell me how I may add to all these the hope of eternal life."

The old hermit pointed to three great stones, and told him to take these up and carry them with him to the top of the mountain. The man went to them, but it was as much as he could do to lift them. He could scarcely move a step when they were all laid on his back. So the hermit told him to follow him to the summit without this load. One by one they were cast aside, and the ascent was easily made.

"My son, you could not climb this hill until you had cast away the burdens which you had first taken upon your shoulders. Let me say to you now, you have a three-fold burden to hinder you from climbing the road to Heaven. Dismiss your robber band, set free your slaves, give back your ill-gotten gains. Sooner could you climb the mountain, bearing those heavy stones, than reach Heaven or happiness in such power, lust, and wealth."

So must we cast aside every sin if we would advance Heavenward.  
—Selected.

## PRIMATE OF ALL ENGLAND ARRIVES

### The Archbishop of Canterbury and Party Welcomed in New York

#### SHALL THE DIOCESE OF NEW YORK BE DIVIDED?

#### New Chapel for Columbia University—Parish Flag for the Transfiguration

The Living Church News Bureau,  
New York, August 29, 1904.

FOR the first time, an Archbishop of Canterbury set foot on American soil on Saturday last. The soil in question was the pavement of ship-pier and railroad station, for a hurried start was made at once for Quebec. The party consisted of the Archbishop, Mrs. Davidson, her maid, the Rev. John Ellison, vicar of Windsor and chaplain to the Archbishop and chaplain to the King, and the Rev. Hyla Holden, domestic chaplain to the Archbishop. None of the five has ever before been in this country. To meet them at the pier were Bishop Potter, the Rev. Dr. Dix, the Rev. F. J. Clay-Moran, who was known by Dr. Davidson and Mrs. Davidson before he took Holy Orders, the Rev. Floyd Appleton of Brooklyn, and Mr. J. Pierpont Morgan. The greetings were informal, and consisted of chats lasting half an hour or more, had between various members on the upper deck while other passengers were docking. The Archbishop denied himself to all reporters, but the vicar of Windsor answered all questions and was most courteous. Speaking for the Archbishop, he said:

"We come simply on a friendly visit, and have no ulterior motives." Marked interest in the visit has been shown in England, partly because of the high position of His Grace, but more, I think, because of the good feeling which all Englishmen bear toward America, and all English Churchmen toward the Church in America. We go direct to Quebec, where the Archbishop preaches to-morrow morning, in case we arrive in time. To-morrow, Sunday, is the exact anniversary, one hundred years, of the consecration of the Cathedral at Quebec. This was the first Cathedral to be consecrated in the British colonies. A stay of a few days will be made in Quebec, and then visits will be paid to Montreal and Toronto. We will, as all Englishmen do, see Niagara Falls, of course, and may spend a little time on the Maine coast, visiting Bishop Doane and Bishop Lawrence. From Niagara we come to New York, and remain a short time. Exact dates cannot now be given. The Archbishop will attend a few sessions of the General Convention in Boston, and will probably be present at the celebration of the one hundred and fiftieth anniversary of the founding of Columbia University as King's College. The Archbishop especially desires me to say for him that he will not accept any considerable number of invitations in connection with the General Convention. He makes this announcement thus early, not in any ungracious spirit, but because he does not desire to interfere with the business of the Convention, nor even with its routine, and he hopes committees of the Convention will not insist upon a change of plan in this respect. His Grace desires to see as much of America as he can during his short stay, and will enjoy meeting people personally, but hopes his visit may be a social function in no sense of those words. We had a delightful voyage over, only one rough day, when Mrs. Davidson was slightly indisposed. We expect to return about the middle of October."

Mr. Morgan had provided railway accommodations from the Grand Central Station, including luncheon and dinner, and after carriages across the city, the start was made at once for Quebec. During the ride up West Street Mrs. Davidson and the domestic chaplain peered out of the carriage windows, but saw little more than the Gansevoort market, duller than usual because of Saturday afternoon. The rector of Trinity parish renewed the invitation of Columbia University, and Bishop Potter welcomed the Archbishop to the "greatest of American Dioceses." Mr. Morgan acted as master of ceremonies, and even he was gracious to the newspaper men. In the latter respect he was, however, exceeded by the Archbishop, who, at Bishop Potter's suggestion, stood on the gang plank to be photographed.

As the time for the diocesan convention approaches there is heard more or less talk about the proposed division of the Diocese, although opinions widely differ as to whether it will be accomplished this year. It is held by a number of rectors that the election of Bishop Coadjutor Greer last fall furnished all the relief that is necessary at the present time, and that with two Bishops to visit the churches, the country parishes will no longer have cause to complain of a lack of attention. On the other hand, it is held that the election of a Coadjutor made little or no change in the conditions that call for division, and that the convention next month will be asked to act in the

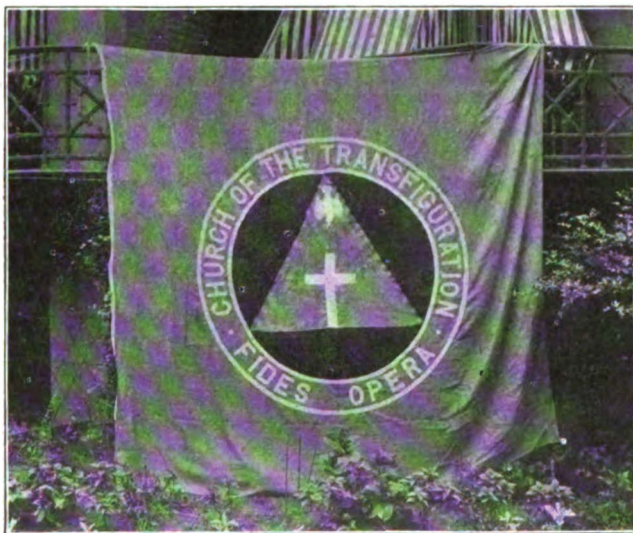
matter. The matter is so freely talked of that Bishop Potter, at his summer home in Cooperstown, made a statement to the daily press which is held to indicate that he favors division. In part it follows:

"Five years or so ago I proposed to the Federate Council the recasting of the entire New York State territory and the making of seven Dioceses where five now cover the field. That would have erected new sees at Troy and Rochester. Nothing ever came of the proposal.

"Subdivision up to a certain point is always good, and I suppose this matter of a new Diocese has for its object the development of the Church in the upper New York diocesan territory. The important question of support must needs be considered and it is a problem whether this talked-of Diocese could maintain an episcopal foundation. I believe, however, in the strong bearing the burdens of the weak, and New York is always nobly generous in such matters."

Plans have just been filed with the New York building department for the new chapel for Columbia University, of which the Rev. Dr. George R. Van de Water, rector of St. Andrew's Church, is chaplain. The chapel is to cost \$250,000, an amount which has been given by an anonymous donor. The location will be on the east end of the campus in a position which corresponds to that of Earl Hall, the Young Men's Christian Association building, on the west campus. The chapel, the library, and Earl Hall will form a group of buildings that have been architecturally treated as a whole, and therefore the chapel will follow the architectural style of the other college buildings. Its ground plan will have the form of a Greek cross, with dimensions 58 feet across the front and 141 feet from front to back. There will be a basement and gallery, and a large dome with a central cupola will surmount the whole. Details of the interior have not yet been announced. The exterior material will be brick with granite and limestone trimmings and there will be a carved frieze of marble.

The Church of the Transfiguration (the Rev. Dr. George C. Houghton, rector) has adopted a parish flag which was used for the first time at the excursion of the Sunday School a few weeks ago, although it had been previously displayed in the



FLAG OF THE CHURCH OF THE TRANSFIGURATION, NEW YORK.

church. The ground color is royal purple, and in the center, between two small white circular bands, are the words: "Church of the Transfiguration. Fides. Opera." Within the circle is a blue triangle with a red field. In this are a white cross and a descending dove.

"A MILLION for a moment!" cried a Queen on her death-bed. A million for a moment! But a million millions could not buy a moment, when God had called.—*Selected.*

DO NOT MISUSE the example of the dying thief! New is the accepted time; do not put it off till to-morrow. Putting it off till to-morrow is resolving to serve the devil to-day.—*Dr. Newman Hall.*

THE BEES are very attentive to the flowers while the honey is in them, but when the honey is gone they fly over them. So it is, that covetous people pay attention only to those from whom they can get some gain.—*Selected.*

THE HIGHEST path is pointed out by the pure ideal of those who look up to us, and who, if we tread less loftily, may never look so high again.—*Hawthorne.*

#### FIVE BROTHERS IN THE MINISTRY.

A SERVICE unique in the annals of the American Church took place in St. Paul's Church, Grand Forks, N. D., on St. Bartholomew's day, August 24th, when Guy Pomeroy Burleson was ordered to the diaconate, he being the last one of five brothers to take this step. The newly ordained deacon is the son of the late Rev. Solomon S. Burleson, who was for thirty-three years a missionary of the Church in Minnesota and Wisconsin.

The four brothers already in the priesthood were present at the service; these are the Very Rev. A. L. Burleson, Dean of

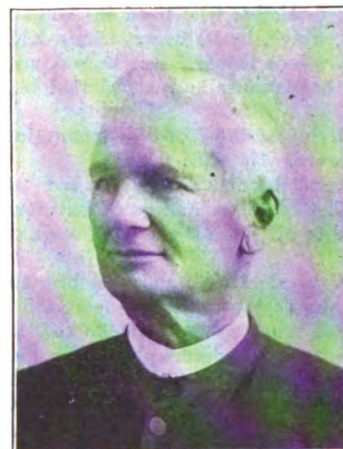


UPPER ROW—REV. JOHN K. BURLESON, REV. E. W. BURLESON.  
LOWER ROW—REV. ALAN L. BURLESON, REV. GUY D. BURLESON, REV. HUGH L. BURLESON.

Sonoma, District of Sacramento; Very Rev. H. L. Burleson, Dean of Gethsemane Cathedral, Fargo, N. D.; Rev. J. K. Burleson, rector of St. Paul's, Grand Forks, N. D.; and Rev. E. W. Burleson, rector of Grace Church, Jamestown, N. D.

On the Twelfth Sunday after Trinity the five brothers took part in the regular Sunday services in St. Paul's Church. There was also present at this service and the other services of the week, the mother, Mrs. A. P. Burleson, with her three daughters, three daughters-in-law, one son-in-law, and two grandsons.

The services of the Ordination day began with Evening Prayer on the vigil of the festival, at which the sermon was preached by the Rt. Rev. S. C. Edsall, D.D., who is a classmate of the Rev. A. L. Burleson, and long a close friend of the family. Holy Communion was celebrated at 7:30 on Wednesday by Dean H. L. Burleson. Morning Prayer was said at 9:30 by the Rev. H. M. Green, of Crookston, another old friend of the family, and the Rev. F. S. Morehouse, classmate of the candidate.



REV. S. S. BURLESON [FATHER OF THE FIVE BROTHERS.]

At 10:30 the Ordination service began. The sermon was preached by the oldest brother, the Rev. A. L. Burleson; the candidate was presented by the next two in order of age, H. L. and J. K. Burleson; and the Litany was said by the fourth, the Rev. E. W. Burleson. Bishop Edsall read the Epistle, and the rest of the service was taken by Bishop Mann.

After the service, the women of the parish guild served

luncheon to the family and visitors, after which short speeches were made by many of those present. Thus was completed a day which will be long remembered by all who took part in or witnessed it.

The Rev. G. P. Burseson is a graduate of St. Paul's School, Concord, N. H., Hobart College, Geneva, N. Y., and the General Seminary, New York City. He graduated with honors from Hobart, receiving an election to the Phi Beta Kappa, and during his college course won for his college one of the intercollegiate prizes offered to the junior classes.

**SURSUM CORDA.**

**T**HERE was once an army of eight hundred thousand fighting men, inured to marching and to camp life, as well armed as any others of their day, slightly better organized than the best army of our modern world, headed by the best general of their age and one of the best handlers of men in masses that the world has ever produced, and, owing to certain peculiarities in their commissariat, more mobile than any other army before or since. Everything in their neighborhood scuttled to cover before them: the known world lay at their mercy; and they were so far from seeing it, that they were with difficulty prevented from surrendering, because of what was, comparatively, a corporal's guard of irresolute, raw levies, sent under a divided command to observe them from a distance.

This may be read in a certain Book wherein it was written for our ensample, as is stated on fairly good authority; and the same authority goes on to hint that the lesson is not unneeded by Christians since. Whatever may have been true of our day of small things, Christianity is now a power before which the world reels and trembles. All the powers of this world have at one time or another successfully done their worst against us, and we have survived them all. Armies have slaughtered us—and marched home converted. Nations have persecuted us, and the worst harm they did us was by the deterioration in ourselves when we took control of them and absorbed their political machinery. We have again and again outlived ridicule. We have even survived our own corruption. Certainly the massed power of Christianity is a force beside which all other forces are trivial and inefficient. All things lie open to us. We have but to stretch out our hands and take what we will. And so, being true to the type, we are with difficulty heartened up by our leaders to a perception of the fact that if we try very hard indeed, and have luck, we may manage to hold the ground we stand on, and even, possibly, to make some trivial (but, oh, to us, so desperately adventurous) advance.

How that grim old general, Joshua, fighting-man and strategist, must have gnawed his moustache at the indecision of his troops, and longed to kill a few of them occasionally, just to encourage the others; and how some of our praying

Bishops must look at us sometimes and wonder when it will please the Lord our God to make plain to us our own power. Perhaps it is just as well that we should not know their thoughts. But what a spectacle for men and for angels, when,



THE BISHOPS OF WEST VIRGINIA AND SOUTHERN BRAZIL. [TAKEN AT THE VACATION CONFERENCE, RICHFIELD SPRINGS, N. Y.]

some day, we find ourselves, and learn at last our power, and roll forward like a deluge unloosed, until the knowledge of the Lord shall cover the whole earth, as the waters cover the sea.  
L. T.

A RAILWAY GUARD once went with a large company of railway men on an excursion to a seaside watering place. They arrived on Saturday night. An attractive trip had been planned for the next day. In the morning, this gentleman was observed to be taking more than usual care with his attire, and a friend said to him, "Of course you are going with us to the excursion?"

"No," he replied, quietly; "I am going to church; that is my habit on Sunday."

Another questioner received the same reply.

Soon comment on it began to pass around, and discussion followed. When he set out for church, he was accompanied by one hundred and fifty men, whom his quiet example had turned from a Sunday excursion to the place of worship.

GOD TAKES AWAY His workers, but He still carries on His work. The Church owes St. Paul to the death of St. Stephen, or, as St. Augustine puts it, to the prayer of St. Stephen, "Lord, lay not this sin to their charge."—Selected.



THE PROCESSIONAL. OUTDOOR SERVICE, VACATION CONFERENCE, RICHFIELD SPRINGS, N. Y.

## Helps on the Sunday School Lessons

Joint Diocesan Series

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

By the Rev. ELMER E. LOFSTROM

### ST. PAUL'S LETTER TO THE CHURCH AT EPHESUS.

FOR THE FIFTEENTH SUNDAY AFTER TRINITY.

Catechism: XIII., What Dostrest Thou? Text: Eph. vi. 11.

Scripture: Eph. vi. 10-24.

**D**URING the two years of his life in Rome as a prisoner in his own hired house, St. Paul's work was not confined to receiving and preaching to "all that went in unto him." He also kept in touch with the churches he had already established. Messages came to him telling of the faithfulness and good works of some, and of the dangers of perversion on the part of others. "The care of all the churches" pressed down upon him daily, and he daily made intercession for them. But he also wrote to some of them.

One day a priest from Colossae, Epaphras by name, came to see him, and after a report concerning his own charge, told of work begun at Laodicea and other places near Colossae and Ephesus. Accordingly when Tychicus, "the beloved brother and faithful minister in the Lord," was about to leave Rome for those places, St. Paul prepared and sent by him the two letters which we call Colossians and Ephesians. With Tychicus was Onesimus, the runaway slave returning to his master, bearing the Apostle's letter to Philemon. The report of Epaphras to St. Paul and the departure of Tychicus are sufficient to account for the occasion of the writing of this epistle to the Ephesians.

There is one thing which makes this letter unique among St. Paul's Epistles. It was intended, not for the Ephesians alone, but for several cities in Asia as well. It is not even certain that it was in the first place intended for the Ephesians at all, as the words "at Ephesus" (verse 1) do not occur in the two MSS. of greatest authority. This, taken with an absence of solutions, which would be remarkable if the letter was intended for Ephesus where St. Paul had spent three years, and certain allusions in the letter which imply that it was intended for those personally unknown to him (I. 15, iii. 2, 4), make it seem at least probable that it was intended as a "general" letter to be read to all the churches near Ephesus. It may be that in verse 1 a blank was left for Tychicus to fill in the name of each church to which he gave a copy. It is thought that this letter is the Epistle from Laodicea referred to in Col. iv. 16. The letter was undoubtedly read at Ephesus upon Tychicus' arrival there, but it is also probable that it was intended for the other Asian Churches as well.

Of the letter as a whole, it may be said that St. Paul's message, in brief, is to show that the Church of Jesus Christ is meant for all mankind; that Jews and Gentiles are no longer one or the other, but being Christians they are new creatures, being joined to Christ in His Body on earth (the Church). He shows that this new creation does not mean that God has changed His mind, but that it was God's plan from all eternity that the Jewish Church for a single nation should lead up to the Christian Church for all mankind—a Catholic Church in other words. Resting on this foundation argument, the letter is a sermon on unity; unity of God's plan and unity of Jew and Gentile in the Christian Church, which has unity of doctrine, rites, and ministry (iv. 1-16).

The passage assigned for study has peculiar interest when we remember how constantly St. Paul was with Roman soldiers during this period. It may be that a new soldier in full armor had just come in to relieve guard as he came to this part of the letter. As the soldier to whom he had been chained for the watch just past, began putting on his armor preparatory to leaving, St. Paul may have thought out this comparison with the armor which God provides for His soldiers. When he resumed his dictation he began by giving the technical command for the buckling on of the armor.

He then alludes to the enemies of a Christian. They are the devil and his angels. The New Testament teaches us very positively of the existence and reality of the devil. He is a spiritual enemy who loses no opportunity to attack us. So we must be always ready for his assaults. St. Paul advises us to put on as armor, seven things: (1) The girdle of truth. With-

out a girdle the loose clothing of a Roman soldier would have impeded his movements. The belt which will gather up and hold in place the clothing of a Christian soldier is truth or sincerity. Without this there can be no real righteousness or no real fighting for the cause of Christ (cf. Isaiah xi. 5). After the girdle, the breastplate was put on to protect the most vital part of the man. With (2) the breastplate of righteousness, the Christian soldier is protected from most of the mortal wounds of the evil one. If sincerity of purpose and righteousness of conduct are kept secure, the Christian is comparatively safe (cf. Isaiah lix. 17).

The spiked sandals of a Roman soldier gave him a firm footing at all times. The sandals in God's panoply are called (3) "the preparation of the Gospel of Peace." There is certainly a command here to make known the Glad-tidings of Peace. Wherever the Christian goes, the Christian is to tell of peace as it is in Jesus Christ. The footsteps of a Christian soldier should be marked by these Glad-tidings. If we believe what we profess to believe, we cannot help bearing witness to it, either by telling others as opportunity is given, or by the "foot-steps" of our conduct. And strangely enough, this witness-bearing is one of our best means of defense against Satan. If we are busy doing the Lord's work, we shall not be enticed into working for the devil.

Over and above the armor already mentioned, the Christian warrior is commanded to take (4) the shield of faith, "whereby ye shall be able to quench all the fiery darts of the wicked." The shield is a weapon of defense and protection. The shield here referred to protected the whole body. "It typifies the loving trust in God which protects the Christian believer from doubts and from any excessive distress." Surely as long as we keep our trust in God and in Jesus Christ the Captain of our Salvation, there is no weapon which Satan's host can throw against us which can harm us greatly.

(5) The helmet of salvation should be displayed upon the head of every Christian soldier. Elsewhere (I. Thess. v. 8) St. Paul speaks of using the hope of salvation for a helmet; but as long as we are successfully fighting we are in a "state of salvation" (Catechism IV.). The helmet is not only a protection for the head, but in it was a bright plume displayed. Salvation is an ornament to be displayed in such a way that men may see it, rather than a thing to be talked about.

As yet no weapon has been mentioned. The (6) Sword of a Christian should be the Word of God, given by His Spirit to men in the Bible. Jesus Himself has shown us, in His temptation, how the Word of God may be used as a weapon. We are also told that "the Word of God is living and active and sharper than any two-edged sword, and piercing even to the dividing of soul and spirit, of both joints and marrow and quick to discern the thoughts and intents of the heart" (Heb. iv. 12). But no weapon can be used unless we are familiar with it. The uniform success of our arms in the late Spanish war was largely due to "the man behind the gun," which means that the men had acquired great skill in using their weapons. That skill can come only as the result of constant use and practice. To use the Bible well it must be studied.

There is a seventh requirement for a Christian fighter, but it is not compared to anything which the Roman soldier had. The soldier of Christ must (7) pray always. He is a foolish soldier who tries to fight in Christ's army without using this greatest of all forces at his command. Whatever we ask in the name and spirit of Jesus Christ will be given us. But it is plain that St. Paul's idea is that any true Christian soldier will pray for more than himself. He is told to pray for all saints and for the Apostle. If the whole Christian army was a praying army and interceding "with all perseverance" for each other, its fighting strength would be vastly increased.

This lesson gives the teacher an opportunity of teaching definitely the duties of Bible study and prayer.

Notice that there is armor given for every part of the body except the back. There should be no such thing as a retreating soldier of Christ. As long as he faces the enemy, he is protected, and then only.

THE LATE Dean Vaughan, Master of the Temple, made the following profession of his faith: "In the prospect of death a little nearer or a little farther off, I wish to state explicitly that I have put my trust in the revelation of the Gospel as made in the Gospel of St. John, and in the Epistles of St. John and of St. Paul. I believe in the forgiveness of sins as the foundation of the Gospel, and commit myself humbly and hopefully to God in this faith for life, death, and eternity."—Selected.



# 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.

## GENERAL CONVENTION AND NAMES OF DIOCESES.

To the Editor of *The Living Church*:

THE news that the Diocese of Kansas will protest in the General Convention against West Missouri changing its name to Kansas City, brings up afresh the whole subject of diocesan names, and raises several questions of practical moment, some of which you discuss in your editorial of August 13th.

Among other things, the protest of Kansas will oblige the General Convention to take an attitude one way or the other; either that it, and by implication the National Church of which it is the legislative and judicial organ, has no interest or responsibility in the naming of Dioceses other than Missionary Districts, or else that it has or ought to have, as representing the National Church, the power of reviewing, if not also of regulating and correcting the names selected by the Dioceses themselves. This question is now squarely raised as a practical issue.

While I may not hope to equal the admirable clearness and succinctness with which you enunciate and defend the first of these alternatives, I respectfully submit that there are other important considerations which, to many minds, outweigh those you have set forth, and establish the second alternative. I beg leave to set some of these considerations before your readers.

It may, indeed, be conceded that as merely a "question of names and words" the subject of diocesan nomenclature is one of comparative unimportance. But there are other aspects of the question in which not only the dignity of the Church as represented in the names of her integral parts is involved, but the "weightier matters" of truth, honesty, and justice; and therefore, even to a greater degree than now obtains, the Church at large not only has an interest in the names of her Dioceses, but ought to have, in and through the General Convention, the power of reviewing and regulating them, and where necessary, of requiring the correction of any (either old or new) that are absurd, misleading, or unjust.

Omitting from consideration our foreign missions, we have at present 81 Dioceses. For the purpose of examination and comparison, their names may be classified and arranged under four heads as follows (Missionary Districts being printed in italics):

- I. Dioceses having State names, Diocese and State being identical in boundary, area, and name.
- II. Dioceses having State names, but embracing only a portion of the States whose names they bear.
- III. Dioceses having territorial or sectional names.
- IV. Dioceses having the names of cities.

I.	II.	III.	IV.
Alabama	California	Cent. New York	Albany
Alaska	Colorado	Cent. Penn'a	Asherville
Arizona	Florida	East Carolina	Boise
Arkansas	Kansas	Long Island	Chicago
Connecticut	Kentucky	So. Florida	Dallas
Delaware	Maryland	Southern Ohio	Duluth
Georgia	Massachusetts	So. Virginia	Easton
Iowa	Michigan	West. Mass.	Fond du Lac
Louisiana	Minnesota	West. Michigan	Honolulu
Maine	Missouri	West. New York	Indianapolis
Mississippi	Nebraska	Western Texas	Laramie
Montana	New Jersey	West Missouri	Lexington
New Hampshire	New Mexico	12	Los Angeles
North Dakota	North Carolina		Marquette
Okla. & Ind. Ter.	Ohio		Michigan City
Oregon	Pennsylvania		Milwaukee
Philippine Is'ls	South Dakota		Newark
Porto Rico	Texas		New York
Rhode Island	Virginia		Olympia
South Carolina	19		Pittsburgh
Tennessee			Quincy
Vermont			Sacramento
West Virginia			Salina
28			Salt Lake
			Spokane
			Springfield
			Washington

Now, it is obvious upon a glance at this list, that the names in the second column involve the moral question indicated above; the question of truth, honesty, and justice. The natural implication of these names is that the Dioceses so designated are precisely coterminous with the states bearing the same names, as is the case with the Dioceses named in the first column. But is this true? If it is not true, then the name is false and misleading, and involves injustice to other Dioceses embraced within the same commonwealth. Is it honest, therefore, for these Dioceses to retain names which, however appropriate once, are so no longer, but create before the world the false impression that they cover an entire state? Can every person who hears or uses the names know that these are "old Dioceses" out of whose original territory newer Dioceses have been carved? And if such inequities are not voluntarily corrected, should it not rightly come within the province of the General Convention to see that they are? Ought the National Church to continue to bear such falsehoods upon its forehead?

A backward glance to ascertain the origin of this anomaly will explain but cannot excuse it. A hundred years ago, Diocese and State were coterminous. Down to 1838 even the Constitution knew nothing of the ecclesiastical word *diocese*. In all the early letters of consecration and other official papers (and some even after 1838), Bishops were accustomed to designate themselves as "Bishop of the Protestant Episcopal Church in the State of \_\_\_\_\_." Somewhat later it became, "Bishop of the Diocese of \_\_\_\_\_," and finally, more simply, "Bishop of \_\_\_\_\_." The first division of a State-Diocese occurred in the year 1838, when a portion of the state of New York was set off under the name of Western New York. There was not another instance of division till 1865—not, in other words, for more than a quarter of a century—when the western part of the state of Pennsylvania became the Diocese of Pittsburgh. Here was the recognition of the principle of naming a Diocese from its see city. Since then, the process of division and subdivision has gone on rapidly, but without, as yet, agreement or legislation to secure any principle of uniform or consistent nomenclature. Every new Diocese has been free to choose its own name without amenability to regulation or review by any central authority, and every old Diocese has, except in a few instances, retained the name of the undivided Diocese, and there has been none to say it Nay. It would be hard to imagine a more extreme application of the principle of diocesan rights. The result is the bizarre collection of names with which we are familiar—state-names, sectional names, city names, all mixed and mingled together—some of them incongruous, some infelicitous, some indeterminate and misleading, some false and unjust. And still there are those who maintain that it is nobody's business what a Diocese is called!

This portion of our discussion should not be left, however, without grateful recognition of the fact that no less than 50 Dioceses, or 60 per cent. of the whole number, have names beyond reasonable criticism. Those contained in the first and fourth columns above are such, and exemplify what the present writer believes ought to be at least recommended to the Church by a joint resolution of the General Convention (if that body is not ready to take more decisive action), namely, that in the selection of names the Dioceses be affectionately urged to abandon the names of states and territorial designations in every instance where more than one Diocese or Missionary District exists within the same political commonwealth, and to take the name of the chief city or strongest Church centre instead. Were this principle acted upon, there could be no dispute between Kansas and West Missouri, for one would be the Diocese of Topeka, and the other the Diocese of Kansas City, with nothing of confusion or injustice lurking behind either name.

Looking now to the points immediately raised by your editorial, there have been four instances where the name of a Diocese has been changed with the consent of the General Convention—Illinois to Chicago in 1883; Northern New Jersey to Newark, and Wisconsin to Milwaukee in 1886; and Indiana to Indianapolis; besides some where Missionary Districts organized as Dioceses under a different name, as Northern Texas organized as Dallas, and Northern Michigan as Marquette; and the General Convention itself, upon redistributing the territory of several Western Missionary Districts, renamed them, as Boise, Laramie, Olympia, Sacramento, and Salt Lake. These instances, with the exception of Dallas and Marquette (which come under Title III. Canon 4, Section iv.) constitute a body of precedents which has the force of unwritten law. Should it so continue, or ought we to endeavor to change it? You ask, "Why the name

of any Diocese should be a matter within the province of the General Convention?" Has not this question been already answered by the considerations already set forth regarding the dignity of the Church as affected by the congruity of diocesan names, and, more important still, by what has been said relating to the truth, honesty, and justice of the names themselves? And does it not stand to reason, moreover, that when a Diocese has once been named and admitted to the diocesan confederacy of the nation—and has perhaps for many years been identified with the life of the Church by that name—it ought not to be possible without the consent of the chief representative body of the National Church for it to drop its old name and assume a new one? Is not the "custom" of memorializing the General Convention for consent and approval a wholesome check upon whimsical, hasty, or infelicitous change?

Finally, Mr. Editor, I trust I may be pardoned for saying frankly that I believe some of your readers will be surprised at THE LIVING CHURCH appearing as an advocate of diocesanism, which to them seems but another form of individualism, and therefore seems clearly to contravene those principles of solidarity, mutual interest, and subordination to corporate authority which are generally associated with High Churchmanship. They are, therefore, somewhat perplexed by your counsels in the case under discussion. EDWARD HENRY ECKEL.

Williamsport, Pa., August 22, 1904.

[THE LIVING CHURCH winces somewhat under the charge of "appearing as an advocate of diocesanism." The question is one, however, rather of fact than of theory. The Diocese of West Missouri has effected its change of name by amendment of its own Constitution. Did it, or did it not, have the authority, first to adopt, and afterward to amend its Constitution, in such wise as not to contravene any provision of the Constitution or Canons of the national Church? That is the immediate question, and the only one directly at issue. But beyond that, we believe that the common precedent in ecclesiastical history has given to local Bishops and Dioceses the determination of the diocesan name, except where (as in modern England) political legislation is necessary to give effect to it. Are we mistaken in this impression? But we wholly agree with our correspondent in what he has written as to the several classes of names.—EDITOR L. C.]

#### THE EGYPT EXPLORATION FUND.

To the Editor of The Living Church:

WHEN I wrote the review of the *New Logia of Jesus*, which appeared in your issue of July 30th, I was ignorant of the circumstances connected with the recent change in the American management of the Egypt Exploration Fund. Since then I have had an opportunity to read the monograph of Dr. Winslow.

The result of my perusal is that I desire to withdraw my plea in behalf of that fund until the London Committee sees fit to reverse or justify the extraordinary action it has taken, in the face of American protests, and with utter disregard of the unselfish labors of Dr. Winslow. FRANCIS J. HALL.

August 20, 1904.

#### CAN THE GILT CODFISH REALLY BE TARNISHED?

To the Editor of The Living Church:

BEING a good Churchman, I should like to inform Mr. Hitchcock that, since Boston adopted the cult of Mrs. Eddy, she has not been the purist that she was of old, and no delegate to the General Convention need fear that his trifling with *should* and *would* will bar him from the hospitality of the Hub, for I opine that the Eddyites place small value on correct speech.

In her Public Library reading room, those high-toned periodicals, the *Quarterly Review* and the *Church Quarterly Review* have been replaced by "Christian Science" magazines and newspapers, and the publishers of the works of Emerson, Lowell, and Holmes do not disdain to print many copies of certain "Christian Science" novels.

The gilt of the Codfish is tarnished.

Boston, Mass., August 27, 1904. J. VAUGHAN MORRILL.

#### SIR THOMAS MORE AND HIS DESCENDANTS.

To the Editor of The Living Church:

HAVING read with much interest Mr. Chew's somewhat novel address on the Maryland Toleration Act, in which mention is made of Blessed Thomas More and his great grandson, Fr. More, S.J., leads me to suggest that he will find a full account of the martyred Chancellor's descendants in Fr.

T. E. Bridgett's valuable and painstaking *Life of Sir Thomas More*, published by Burns & Oates, London.

It may also interest the same gentleman to know that though the male line of the More family perished with the Jesuit priest, it has been continued in the female branch, of which the grand old Roman Catholic family of Eyston of East Hendred is the head.

I take the liberty of informing Mr. Chew that Blessed Thomas did not receive the Golden Rose. In most pictures he is represented either with the collar of the Garter, or his chain of office, from which hangs a "George." Sometimes, too, he wears a chain with a Tudor rose. Perhaps it is one of these that Mr. Chew confuses with an ornament which, if I am not mistaken, has never been worn on the person of any recipient.

D. J. SCANNELL O'NEILL.

St. Philip's House, Florence, Neb.

#### DR. MUHLENBERG'S BOY CHOIR.

To the Editor of The Living Church:

IN your paper of July 23d, information is asked as to the history of boy choirs in the United States.

I believe that the first boy choir was that of the Holy Communion, New York City, under the charge of the Rev. Wm. A. Muhlenberg, D.D.

In May or June, 1846, the boys, of whom I was one, attending St. Paul's School (Dr. Muhlenberg's), College Point, Long Island, attended in a body, the opening service of the completed church of the Holy Communion, the music being rendered by a choir of boys. Lunch was served for us at the choir house, two dwellings thrown into one, on Twentieth Street, near Seventh Avenue. The church having been built, according to the request in the will of the founder, Mr. Rodgers, in a poor district of the city. Dr. Muhlenberg, in order to be certain of his choir, which must at that time necessarily be drawn from the poor families of the neighborhood, had gathered some twenty or thirty boys in this choir house, where they were, at the expense of the Doctor's sister, lodged, fed, clothed, and, I think, received a common school education, the Doctor living with them; the Sunday School room and residence in the rear of the church not having been built at that time.

After that time, until I came to the Pacific Coast, in 1860, when in New York, I frequently attended the service at the Holy Communion. The choir was not vested, neither was the service choral. At first the "upper choir" sat in the organ gallery, the "lower choir" in the south transept. Later, when the keyboard of the organ was placed on the main floor, near the pulpit, the "upper choir" sat around it. I never understood the distinction between the "upper" and "lower" choirs excepting that to be in the upper choir was considered a special honor.

Dr. Muhlenberg, in 1847, published the *Pointed Psalter*, containing the Canticles, Psalter, and other musical portions of the service, properly pointed for chanting, with a large number of Gregorian and other chants. In the preface to this book he wrote a defense of the introduction of a boy choir, as one of the arguments in favor of a boy choir claiming that the female voice, from its richness, caused the congregation to listen, instead of worshipping, while that of the boys simply led and induced all to join in the service.

Dr. Muhlenberg was, at least in those days, opposed to the singing of the Creed or any portion of the service which partook of the character of prayer, but he always chanted the Psalter at the Evening Prayer; announcing the number of the tune before each psalm. Yours respectfully,

San Francisco, Calif. WM. A. M. VAN BOKKELEN.

FROM the moment that we were made we became companions of God. As He existed from eternity, so when we came into being we were with Him, and He was with us. Oh! try and imagine that. All through life you have been a companion of God. In every place, at every moment, where you have been, there He has been. Other companions have known this or that thing about you; He knows all. You have had perhaps your chosen companions for hours of vice and folly, and other companions for acts of religion; but God has been your companion in both alike, as much in the moment of prayer as in the dreadful moment of sin that gave the lie to the prayer. Some of your companions may have witnessed some of your sins; God has witnessed all. From your very closest and most intimate companions you may have hidden dark secrets of your life, which it would be an agony to think of others being able even to guess. From God not one single act is hidden. God is the one constant companion of life who cannot be avoided, His presence surrounds us, encloses us, closer than the very air we breathe.—Dean of Chichester.

# Literary

*Esiles of Eternity.* An Exposition of Dante's *Inferno*. By the Rev. John S. Carroll, M.A. New York: Edwin S. Gorham. London: Hodder & Stoughton. Price, \$3.00 net.

In his admirable preface, the author sets forth the scope and purpose of this commentary on the *Inferno*. He says: "While there exist many essays, commentaries, and general introductions to the study of Dante, I am not aware of anything in the way of an exposition, canto by canto, as simple and popular as the nature of the subject allows. Such an exposition it has been my aim to supply. A glance will show that I have written, not for Dante scholars, but for that large and increasing class of general readers who wish to make acquaintance with the great Italian poet, but find almost insuperable difficulties, partly in his mystical symbolism, and partly in the innumerable references to contemporary men and events now almost entirely forgotten." While modestly disclaiming the production of any exhaustive commentary, the author states that he has attempted to bring out the general scope of Dante's ethical teaching. That he has succeeded in his attempt, and that in a most interesting and instructive manner, the most superficial examination of the book will prove, and it is a work which will repay the Dante student for careful study.

The author introduces his work with a life of Dante Alighieri, covering about fifty pages. While not tediously exhaustive, it is comprehensive and contains much necessary political and religious history in the troublous times of Guelph and Ghibelline.

Between this Life and the body of the work, Mr. Carroll gathers together in a short, general statement, the details of the structure of the *Inferno* which are scattered throughout the Exposition, and adds to this a diagram illustrating a section of the *Inferno*; by studying which, and becoming thoroughly familiar with it, the understanding of what follows is far more probable.

The chapters, of which there are thirty, for the most part follow the several steps of the poem, though this is not absolute, as for instance when chapters 9, 10, and 11 deal with Circle VI., the City of Dis; the first being the narrative, in a free translation of Dante's words, the next, the commentator's interpretation, and the last, a classification of sins. This arrangement, he repeats in other instances where it seems required.

Chapters 26-29 are specially fine, being the exposition of Dante's conception of the punishment due to treason. To the casual reader, Dante's conception of the Arch-traitor, Satan, and the three typical human traitors, Judas, Brutus, and Cassius, is simply grotesque, and lacking in all dignity and tragedy. But with the careful study in symbolism, and the interpretation, there comes the conviction that Dante's Lucifer is a true conception of Evil incarnate, and the infernal antithesis of the Trinity of Good, than ever can be the tragic hero of *Paradise Lost*.

The final chapter deals with the conversion of Dante and his ascent to the Mount of Purification, when he "issued forth again to see the stars."

It is to be wished that the author of this much needed work might be led to supplement his labors with expositions of the rest of the *Divine Comedy*, especially the beautiful and comparatively little-known *Paradiso*.  
A. E. W.

*Not in the Curriculum.* A Book of Friendly Counsel to Students. By Two Recent College Graduates. With an Introduction by Henry Van Dyke. Chicago: Fleming H. Revell Co.

This is a book for college students by two of their own number, and gives one an encouraging feeling as to the character of college men. It is a book that should be in the hands of young men entering college, and would save many mistakes. The chapters on Study, Ideals, Purity, Christianity, etc., are exceedingly good.

*The Bible and the Church.* By the Rev. Willard G. Davenport. Milwaukee: The Young Churchman Co. Price, 50 cts. net.

The author was wisely advised when he consented to publish this essay. It deals with a matter of common interest, and is calculated to give comfort and confidence to many devout believers, where faith has been affected by the "higher criticism." In a convincing manner the author shows that the Bible, just as the Sacraments and Ministry, belongs to the Church, and was formed within the Church for the use and guidance of the Church. The Bible was necessary for the existence and continuance of Faith, consequently it behoved the Church to see that no book was admitted whose canonicity could be questioned. In performing this duty the most thorough care was taken, and the canon fixed, and to this the Church has borne faithful witness as the Word of God. The position of our Lord and His Apostles on the Old Testament Scriptures is fully shown to be that of unquestioned belief in their divine character. Many other questions are considered and answered. The character of the book is such that it deserves to be widely circulated.

THE RUMFORD PRINTING COMPANY of Concord, N. H., have issued *Sketches of New Hampshire Church History*, a pamphlet containing two addresses delivered at the Centennial Session of the Convention of the Diocese of New Hampshire in November, 1902. The first address is by the Rev. Edward Goodridge, D.D., on the Church in New Hampshire before the organization of the Diocese. The Rev. Daniel C. Roberts, D.D., contributes the other address, which is entitled "One Hundred Years of Diocesan Life." These addresses have much historical value, although too brief to be in any sense exhaustive, and ought to be preserved.

MR. THOMAS WHITTAKER will bring out in September a volume of sermons and addresses to young men, entitled *Comradeship and Character*. It is contributed to by various preachers of note, among whom may be mentioned: E. Griffith Jones, Thomas G. Selby, T. Rhonnda Williams, and J. Morgan Gibbon. Also a volume, *Sermons on Social Subjects*, delivered under the auspices of the Christian Social Union of London, and preached by prominent Church of England clergy, identified with social and economic interests, including the Bishop of Rochester, Dean Stubbs of Ely, the Rev. Wilford J. Richmond, the Rev. J. Llanwellyn Davies, and Canon Bristow.

# The Family Fireside

## EVENTIDE.

A tiny wren's nest trembled in the green,  
And from its down-lined depths a fledgling sped,  
Its wings lift proudly to the morning's sheen  
But see at quiet even's purple glow,  
It, weary, seeks a little home and low.

I, too, dear Lord, have spread out wings untried,  
So gladly to the world's alluring light,  
That now I fain would fold at eventide,  
And ask not place within a mighty land,  
But, rather, shelter in Thy loving hand.  
Dousman, Wis. MABEL E. HOTCHKISS.

## A SONNET.

TO J. R. W.

Was it perchance we met in book-lined hall,  
Or did some planning Power supreme compel  
Our searching steps to Learning's wondrous well?  
Methinks it was the Shepherd's kindly call,  
In warning notes distinct, to leave the brawl  
Of hirelings false, who seek to sound the knell  
Of Catholic creed, and into Error's shapeless hell,  
As traitors, plunge us each, and plunge us all.

You guided me from Blunder's reckless way,  
From winding labyrinths of skeptic thought  
Into the Church, the sacred Home of truth,  
From which I wandered through my saddened youth;  
Through you I found that peace of soul I sought,  
That calm, that calmer grows with every day.  
St. Louis, Mo. BERNARD GRUENSTEIN.

## HIDE AND SEEK.

"Where has my playmate—Yesterday—gone,  
Little Swallow from wind-swept skies?  
We played through the long, sunshiny hours  
Till I closed my sleepy eyes.

"As far through the boundless, billowy blue  
I sped to my mate and my nest,  
I saw the trail of her crimson robe  
Sink behind the hills of the West.

"The falling snow of the apple blooms  
Floating petals of popples red,  
The flying drops of the running brook—  
Mark the path where her footsteps fled.

"If my friend is lost behind those hills  
Where the shadows float in the wind,  
O Swallow, who flies both East and West,  
Her sister—To-morrow—pray find.

"The folded bud of the crocus gold,  
And the veiled heart of the rose,  
The hidden springs of the mountain rill  
Hide the secret which no one knows.

"She only smiles in the light of dawn  
And you think she has come to stay;  
As you grasp the hem of her flowing robe  
You will find you have caught—To-day!"  
KATHARINE FRANCES JACKSON.

## BENTON AND VEST.

BY ROLAND RINGWALT.

IN EVERY large town there will be someone to remember the death of Thomas Hart Benton. All over the country bitter words were recalled, and men who had opposed the old lion in caucus, praised his greatness. It was a remarkable man who had fallen, a man who had faced Jackson in hand to hand fight and then become Jackson's friend and eulogist; a man who had acquitted himself well in debate with Calhoun; a man whose vast historical knowledge had won the praise of Webster. Benton's long service, his moral and physical courage, his stubborn adherence to his convictions, his frank confession of error, and his fastidious integrity make him one of the noblest figures in our annals. Old stories about him will be re-told as Missouri laments another famous Senator, whose length of service was only about a term short of Benton's, and who rivalled Benton in the coveted power of winning the respect of opponents.

Vest was a young lawyer in the days in which Benton, daily losing ground at home, was making his last political fight. A man of Vest's intelligence must have noted Benton's leading characteristics, and must have admired the old man who never flinched from his guns. Vest, after all sorts of legal, military, and political experiences, began to make himself a celebrity. He was nearly fifty when he entered the Senate, but, if his opportunity came late in life, he seized it with a sturdy grasp. As the great Whigs of earlier days listened with respect to Benton, so the leading Republicans of the eighties paid close heed to the combative Missourian, who was always ready to defend the Southern view of every question. Men who deemed him wrong on every issue of the day, admired his eloquence, laughed at his wit, and enjoyed the epigrams and comments which constantly fell from his lips. He was not as great as Benton, but he was far more enjoyable. Benton was ponderous; Vest was concise. Benton was devoid of humor; Vest boiled over with it. Benton stored up history for the diligent few; Vest wrote historical sketches as readable as the little character portraits in Macaulay.

It is an easy matter to dash off a partisan speech or to praise one's own candidate; but it requires knowledge, taste, and literary skill to praise an opponent, and to do it well. The bungler who tries it pours out mere flattery. If the praise is overdone, the critic asks: "If your hero were so wise, why did you not agree with him instead of antagonizing him?" A sophomore, who is disposed to be caustic in debate, and who would like to learn how to praise one with whom he differs, might well read Senator Vest's beautiful little speech on the death of Senator Morrill. It would be hard to imagine two men more radically different, and Vest was perfectly aware of these fundamental differences. His speech outlined Morrill's long service, pointed out some of Morrill's intellectual traits, dwelt on the lovable side of the dead Senator's character, and closed with a peroration scarcely inferior to the famous close of Blaine's eulogy of Garfield. We feel that if Morrill had been our dear friend and our favorite statesman, that this is just what we would have wanted a political adversary to say. It is no wonder that the Senate listened with deep interest. Though everyone looked for a good speech from Vest, the reality exceeded the hope.

Every inch of Vest from head to foot was partisan; but his partisanship never blunted his keen perception of the learned, the eloquent, and the ludicrous.

When Dr. Johnson wrote his Parliamentary report from memory, he took care that the Whigs never got the better of the argument. It was not so with Vest. If a man on the other side scored an unanswerable point of law, or brought forth the most telling quotation, or amused everybody with the best anecdote, nobody was more ready than Vest to see his merits. Those delightful sketches of public men which Vest has given us could have been written by few, least of all men, by Benton.

What a life has closed! In Vest's early days, every intellectual man in the South was a follower of Jackson, of Calhoun, or of Clay. Vest saw Missouri in the passing of Benton and the coming of Blair, in the days of Fremont and his German followers, in the terrible four years' war, and the bitter wranglings which followed the war. He knew the old residents of St. Louis, and he noted every chapter in the history of Jesse James. The annals of the border states are, in some respects, more exciting than those of the far North or the far South. With keen observation, with retentive memory, with gifts of

narration and presentment, Vest lived through a wonderful age.

A partisan opponent might call George Graham Vest a Bourbon, and possibly Vest would have enjoyed the name. But a fair-minded opponent would confess that Vest was not altogether a Bourbon, for he learned a great many things.

## WHAT MADE THE TROUBLE.

BY S. H. THOMAS.

IT WAS rather dull just now for the small members of the Taylor household, as their mother had had a falling out with Mr. Jones, the father of their young friends across the road, and had forbidden them to have anything to do with their little neighbors.

Now, Mr. Jones was a farmer who farmed for pleasure rather than profit. His time and attention were absorbed by any particular thing he had on hand; and this fall he was deeply interested in planting a certain kind of wheat, which he hoped would raise the standard of the future crops.

Mr. Jones, full of enthusiasm and nervous energy, had an exceedingly quick temper. It came and went like a flash, but the trouble was that when it came he was apt to say or do things for which he was afterwards sorry.

Mrs. Taylor had proved herself a good neighbor until she kept turkeys; then Mr. Jones wished she had not lived so near, for although half a mile separated the two houses, there was only the road between the farms.

So two fences and a road proving no obstacle to the turkeys, they visited Mr. Jones' farm whenever they thought they could find something to eat. The little Joneses became so accustomed to these incursions that they were ready for the chase at any minute; they kept stones in their pockets, and learned to look upon all turkeys as enemies to agriculture. If the gobbler showed fight it but added to the fun.

Mrs. Taylor was one of the best hearted women in the world; generous to a fault, and with a big motherly heart that made her a good friend to the motherless little ones across the way, especially to the baby, Johnnie. She was a fine woman, but she had a weak point: she was most jealous of her position in society.

The land had been made ready for the sowing of the wheat. Mr. Jones handled the precious seed himself, no one else could touch it; and there was a certain amount of joy in his whole person as he carefully poured the wheat into a basket.

The fall was late this year; it was still warm, and the bright sunshine made it the pleasantest thing in the world to be out of doors; and Mr. Jones, arrayed in a long, limp linen duster with the basket of wheat on his arm, looked and felt most happy. He loved nature, and this close contact with the earth filled him with a sort of exhilaration.

He had walked up and down the lot of ground, scattering the seed as he went, when he heard the well-known swish of the enemy's running as they sought the part where the seed was sown.

He raised his head; the swift anger sent the hot blood boiling in his veins. His attitude was so hostile and threatening that the old gobbler took on the defensive, his wattles shaking and his feathers standing out: "Gobble, gobble, gobble," screamed the bird, fiercely strutting towards the enemy, thus adding insult to injury.

Mr. Jones made for battle. He put down the basket and rushed at the gobbler. The other turkeys surrounded the basket. It was a much easier way of getting what they came for than scratching in the ground for it. And while this was going on, Mrs. Taylor came to the fence.

"My turkeys seem to be worrying you this morning," she said, most pleasantly.

Mr. Jones, with his long, limp duster flying in the wind, turned. He had the appearance of whirling, so rapid was his action, but as he whirled he saw not only the owner of the turkeys, he saw also the turkeys, and what they were doing, and if his anger had been great before, it was still greater now.

"Can't you manage to keep these creatures off my premises?" he shouted. "Don't you see the damage they are doing?" He was shooting them away from the basket; and with a long stick in his hand, madly beating at them. He looked so funny and yet so fierce that Mrs. Taylor could not help smiling.

"I'm sorry," she began. Her words, in their coolness, were

like drops of water falling into a sizzling pan, and they proved the heat that was in Mr. Jones.

"Woman!" he screamed, "if these turkeys come on my place again, I will kill every one of them."

For an instant Mrs. Taylor seemed as if she would burst. Her veins swelled, her face grew burning red, her eyes snapped fire.

The turkeys renewed their attack on the basket. Mr. Jones beat at them with all his strength; one bird fell over, it had been hit on the head; the rest were routed.

Mrs. Taylor looked—that was all. A few hot, bitter words had passed her lips and had fallen on the wind. She still seemed to choke with anger. Mr. Jones had dared to call her "woman." She had been hit in a more vital place than had the turkey.

The children of both families, scenting excitement, suddenly appeared on the scene.

"Drive these turkeys off this place," Mr. Jones said to his young ones.

"And you," said Mrs. Taylor, addressing her young ones, "go home, and never, never set foot on this place again. To think of your mother being called a 'woman.'" The insult was beyond expression.

"Take all your belongings and keep them at home!" cried Mr. Jones, angrily. He took up his basket, but he would do no more sowing to-day.

Mrs. Taylor made for the road, in quick, mad fashion, followed by three awe-struck, wondering children.

"Don't you want the dead turkey, mother? It would be all right for cooking," suggested the biggest of the little Taylors. A dead turkey meant more to him than did a living one.

"You let that turkey alone! The man that killed it is welcome to it; 'twas on his grounds," said the mother, grimly.

"Ain't we never really to go there again?" whimpered the youngest.

"Let me catch you going there and you'll get skinned," was the more emphatic than elegant reply.

"I don't see whatever we'll do all day long. We was going to build dams this afternoon."

"I'll find you plenty to do!" said Mrs. Taylor.

"But we wants to play, not just work—there ain't any fun in that," was the discontented whine.

"Fun! fiddlesticks! Aren't you going to think of nothing but fun all your life? Fun'll land you in the poor house; that's what fun'll do," said the mother of the grumbler.

"Anyways," went on the enraged mother, "you won't have any more fun as you call it at the Joneses! And I shouldn't think you'd want to go there, not if you had any spirit, for your mother has been insulted—called names! And just 'cause the turkeys was hers!" She glared at the children, but they were too young to accept the reasonableness for their being kept away from their pleasant companions.

And this is why the children of both families were having a dull time of it just now.

\* \* \* \* \*

A month passed away, when, one afternoon, the sharp eyes of Mrs. Taylor spied the doctor's carriage going in the Jones' gate; and she didn't see it come out again. She watched some time, then she put a shawl over her head and went down to the road. She wanted to see the doctor; she wanted to know who was sick across the way. If it was one of the older ones she would not care so much, but it just might be little Johnnie.

It was dark when the doctor at last drove down the road.

"Well, Mrs. Taylor!" he exclaimed, "I am glad to see you. I wish you would go over there," pointing backwards, "and help poor Jones out; the little one has had a bad attack of the croup, and Jones is nothing of a nurse. I'd stay there myself, but I've another patient waiting for me."

He drove off in a hurry, leaving Mrs. Taylor uncertain as to her course of action. But the thought of motherless little Johnnie decided her; she did not hesitate then, but went straight across the field and up the steps of the enemy's house. Her thin lips wore their most determined expression.

Meeting no one, she went up stairs, and here she encountered Mr. Jones.

"Mrs. Taylor!" he cried, in great surprise and pleasure; but he was ignored, for Mrs. Taylor passed him and went into the room where she knew the child was.

"Johnnie," she said, oh! so softly, to the little fellow in the big bed. The child opened his eyes, and she saw the gladness in them.

"Me sick," said the baby.

"And I've come to help make you well." His own mother could not have spoken more tenderly.

Little Johnnie began to cough. Mr. Jones hovered near, looking both miserable and helpless.

"You go and get some rest," Mrs. Taylor said, turning to the man.

"I could not sleep"—he began.

"I will do all that is necessary for Johnnie." She spoke briefly, and he felt himself dismissed from her presence, so he went. But he came back in an hour or so.

"Is he better?" he asked.

"Yes; he is considerably better," was the somewhat short answer.

"This afternoon I thought he was going to die! I felt I should go crazy; I did not know what to do"—here he choked. "I thought of the long night, and was afraid of myself—I don't know much about sickness, and there was no one but Maria here!" He looked so pitiful, so shorn of all pride, so helpless that Mrs. Taylor softened towards him.

"You should have sent for me," she said.

"You did come!" he cried, gratefully. "Oh, my good woman! You do not know what you did when you came over here!"

"'Woman' again!" An angry color flamed in her face. "I am not a woman," she said.

He looked at her in astonishment.

"Not a woman!" he repeated.

"No, Mr. Jones, I will have you to know I am a 'lady'!"

Mr. Jones smiled, just the ghost of a smile; he was too worn and pallid for mirth.

"Don't you know that 'woman' is a far higher title than 'lady'? Here every colored woman styles herself a 'lady'!"

"I don't choose to be called a 'woman,'" repeated Mrs. Taylor.

"And yet our Lord spoke of His own mother as a 'woman,'" murmured Mr. Jones.

Mrs. Taylor was not a student, but she had a strong reverence for that which was sacred. Mr. Jones' words set her to thinking.

\* \* \* \* \*

The doctor came early in the morning, and pronounced Johnnie, thanks to Mrs. Taylor, much better.

"A good nurse beats the best doctor, eh, Jones?" said he.

"Every time," was the most emphatic reply, as the speaker looked at the stout lady, with the most humble gratitude.

"I must go and see about my own children," said Mrs. Taylor, when the doctor left.

Then Mr. Jones fumbled in his mind for words that should make the most fitting apology for his angry outburst the day he killed the turkey.

"Mrs. Taylor," he began, encouraged by the mild look on her face—she had been thinking over his explanation of the word "woman"—"I killed one of your finest turkeys; my temper got the better of me that day, and I am very sorry."

"That's all right," she said, kindly. "My turkeys were bothering you, and they deserved to be punished." She took his proffered hand.

"I'll make up to you for the death of that turkey, some day," he smiled.

"It wasn't the turkey that made the trouble"—but here Johnnie woke up, and Mrs. Taylor didn't finish the sentence.

HEARTS that are lonely, listen to me. Let me tell you of a sure and certain way to be happy, a way which never fails.

Try and make the world a happy place for other people, never mind yourself, never think of yourself, lose yourself, forget yourself, empty your heart of self, and fill it with love and care for others; encourage love and love will grow. Live with the one idea of trying to make the world a happier place. If you have means give ungrudgingly; good things scattered here and there mean much happiness to many a poor toiler. When in possession of plenty yourselves, you are apt to forget that others are not so fortunate.

If you have not these means, you can still give kind words, kind thoughts, kind actions, *love*—and this is the best kind of giving, and is within the power of all—no matter how poor, how lowly, how miserable, we can each scatter good things around; small they may seem, but certain it is we can never know the full value or the end of little deeds of love and kindness. There is no limit of the influence of Love.—*Great Thoughts.*

PHILIP OF MACEDON kept a servant whose duty was to say to him every morning, "Philip, remember you must die."—*Selected.*

## Church Kalendar.



- Sept. 2—Friday. Fast.  
 4—Fourteenth Sunday after Trinity.  
 9—Friday. Fast.  
 11—Fifteenth Sunday after Trinity.  
 16—Friday. Fast.  
 18—Sixteenth Sunday after Trinity.  
 21—Wednesday. St. Matthew, Evangelist.  
 Ember Day. Fast.  
 23—Friday. Ember Day. Fast.  
 24—Saturday. Ember Day. Fast.  
 25—Seventeenth Sunday after Trinity.  
 29—Thursday. St. Michael and All Angels.  
 30—Friday. Fast.

### CALENDAR OF COMING EVENTS.

- Sept. 6—Diocesan Conference, Lexington.  
 9—Convocation, Sacramento.  
 20—Dioc. Council, Milwaukee.  
 21—Dioc. Council, Kentucky.  
 27-30—Conference Ch. Workers among Colored People, Newark, N. J.  
 28—Dioc. Conv., New York.  
 29-Oct. 2—B.S.A. Natl. Conv., Philadelphia.  
 Oct. 5—Opening of General Convention, Boston.

## Personal Mention.

THE Rev. N. B. ATCHESON, priest in charge of Petersburg and Havana, has been elected rector of St. John's Church, Decatur, Ill., and has accepted.

THE Rev. S. MOYLAN BIRD has resigned the rectorship of St. Mary's Church, Houston, and accepted that of St. James' Church, Taylor, Texas.

THE Rev. ELLIOTT WILLIAMS BOONE has been placed in charge of St. Paul's, Creston, Iowa.

THE Rev. EDGAR E. BROOKS, curate at Bernardsville, N. J., has accepted a call to Dover, N. J.

THE Rev. ROBERT O. COOPER of Christ Church, Owosso, Mich., has been in charge of Christ Church, Hyde Park, Mass., during August.

THE address of the Rev. GEORGE H. EDWARDS, D.D., is changed from Cincinnati to 2215 Jefferson Ave., Norwood, Ohio.

THE Rev. CHARLES J. FRENCH, rector of St. Paul's Memorial Church, Las Vegas, N. M., and Mrs. French, returned on August 20th from a three month's visit to England.

THE Rev. JOSEPH F. JOHN has resigned the rectorship of Trinity Church, Jacksonville, Ill.

THE Rev. Dr. FREDERIC E. J. LLOYD is about to prepare the third issue of the *American Church Directory*. He requests all diocesan secretaries to be good enough to forward him as soon as convenient, diocesan reports for the current year, at St. Peter's parish house, Uniontown, Pa.

THE Rev. W. G. MCCREADY, D.D., of Easton, Md., is the Registrar of the Diocese of Easton. Diocesan Journals should be sent to him.

THE address of the Rev. SIDNEY H. MORGAN is changed to Roslyn, Wash.

THE address of the Rev. EDMOND PHARES is changed from Champaign to Rantoul, Ill.

THE Rev. THEODORE I. REESE of Milton, Mass., has been called to succeed the late Rev. A. H. Amory as rector of St. Stephen's Memorial Church, Lynn, Mass.

THE Rev. L. B. RICHARDS, rector of St. George's Church, Belleville, Ill., has taken charge of Trinity Church, Murphysboro, Ill., during the vacancy in that mission.

THE address of the BISHOP OF SPRINGFIELD will be, during the month of September, 480 Willoughby Avenue, Brooklyn, N. Y., and after October 1st, General Convention, Boston, Mass.

THE permanent address of the Rev. STUART L. TYSON is 80 Woodstock Road, Oxford, England.

THE Rev. EDWARD WALLACE-NEIL, rector of the Church of St. Edward the Martyr, New York, is the guest of his senior warden the Hon. El-

bridge T. Gerry, on board his steam yacht, the *Electra*, at Newport.

THE Rev. JOHN CHANLER WHITE, rector of St. Paul's Church, East St. Louis, and Secretary of the Diocese, will spend the month of September at Watervliet, Mich. Communications for the Secretary requiring an immediate reply, should be addressed to him there, R. F. D. No. 1.

THE Rev. D. C. WRIGHT has resigned the rectorship of St. Paul's Church, New Albany, Ind., and accepted a call to Paducah, Ky.

### ORDINATIONS.

#### DEACONS.

NORTH CAROLINA.—By the Bishop, at Christ Church, Cleveland, N. C., August 7th, LOCKE WINFIELD BLACKWELDER.

#### PRIESTS.

MILWAUKEE.—On August 24th, Feast of St. Bartholomew, at Grace Church, Madison, by the Bishop of Milwaukee, the Rev. DANIEL WELLESLEY WISE was admitted to the priesthood. The candidate was presented by the Rev. Dr. Rellily, rector of Madison. The sermon was preached by the Rev. A. A. Ewing of St. Stephen's, Milwaukee. Ten others of the clergy were present and assisting. The Rev. Mr. Wise now becomes rector of St. Luke's, Whitewater, where he has been serving his diaconate.

#### DIED.

DEVEREAUX.—Entered into the Joys of Paradise, LAURA DEVEREAUX, daughter of the late Maj. John Devereaux, and Margaret, his wife, by a fall from a cliff, near Hickory Nut Gap, North Carolina, on August 4th.  
 "Make her to be numbered with Thy Saints in glory everlasting."

WARNER.—Entered into life eternal on Sunday morning, August 21st, at St. Cloud, Minn., LYDIA JANE, wife of Henry A. WARNER, the senior warden of St. John's Church, in the 70th year of her age.

"I am come that they might have life, and that they might have it more abundantly."

### WANTED.

#### POSITIONS OFFERED.

**NURSE** for superintendent and manager of an Episcopal Church Hospital of 12 beds; Training school with five women in training for instruction. Salary, \$10.00 per week and expenses. Will be increased to the right party. Please give references and Church connection. ST. LUKE'S HOSPITAL, 4207 Central St., Kansas City, Mo.

**WANTED IMMEDIATELY.**—A young Catholic priest, unmarried, for work in Philadelphia. \$600, room, light, heat. Address, Rev. C. W. ROBINSON, 717 Catharine St., Philadelphia.

#### POSITIONS WANTED.

**ORGANIST.**—An experienced organist and teacher of singing and piano, wishes to locate in city near Chicago or Milwaukee. At present on Faculty of a large Conservatory and organist of prominent church. Address "ORGANIST," care LIVING CHURCH, Milwaukee.

**ENGLISH ORGANIST AND CHOIRMASTER,** highly qualified, good boy trainer, desires appointment. Will accept moderate salary in good location for teacher of music. Address ORGANIST, Remick's Store, Kewanee, Ill.

**TRAINED NURSE** of several years' experience would like position in a school. Address R. A. M., care of THE LIVING CHURCH, Milwaukee, Wis.

**BISHOPS AND PARISH VESTRIES** needing Clergymen temporarily or permanently, please write for names of many thoroughly competent Clergymen seeking work, to the JOHN E. WEBSTER Co., Clerical Agency, 5 East 14th Street, New York.

### CHOIR EXCHANGE.

**CHURCHES** 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.

### RETREATS.

There will be a Retreat for Clergy, conducted by the Order of the Holy Cross at its House at West Park, New York, beginning Monday evening, September 19th, and ending Friday morning, September 23d. Those desiring to attend are asked to notify *The Guest Master, Order of the Holy Cross, West Park, New York*. The retreatants will be the guests of the Order.

A Retreat will be arranged for Monday evening, September 5th, to Friday morning, September 9th, for those who would find this more convenient than the later date. Delegates to and from the General Convention desiring to make a Retreat are cordially invited to make use of the House at West Park for that purpose, at any time most convenient to them. West Park is on the West Shore R. R., about ten miles south of Kingston.

### PARISH AND CHURCH.

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

**SAINT EDMUND'S GUILD,** Milwaukee, has increased its facilities for supplying communion wafers. Send 25 cents for trial order.

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

### MISCELLANEOUS.

**MISS JORDAN,** 59 West 65th Street, New York, offers chaperonage and refined home to girl students. Moderate terms. Highest references given and required.

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

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

### 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.]

**ROOMS,** private residence, located between parks, \$1.00 a day per person. Reference, Canon Smith. Mrs. NELLIE BAGGERMAN, 4238 Russell Ave.

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

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

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

### FOR BROTHERHOOD MEN.

Mr. E. K. Thurlow, Director of the Harvard Chapter, B. S. A., West Newbury, Mass., writes: "I have greatly enjoyed reading Chittenden's *Life and Example of St. Andrew*, and, as a Brotherhood man, I want to recommend it in the strongest terms to all other Brotherhood men. It contains much food for earnest and thoughtful study. I shall urge my fellow Chapter members to buy individual copies."

*The Life and Example of St. Andrew*, by the Rev. E. P. Chittenden, with preface by the late Bishop Gilbert, is published by THE YOUNG CHURCHMAN CO. Price, 55 cents postpaid, bound in cloth.

**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.

**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 entrusted to a Board of Managers appointed by the General Convention.

These operations have been extended until today more than 1,600 men and women—Bishops, clergymen, physicians, teachers, and nurses, are ministering to all sorts and conditions of men in our missions in America, Africa, China, Japan, and the Islands.

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

ALL OFFERINGS should be sent to Mr. George C. Thomas, Treasurer, 281 Fourth Ave., New York City. They will be acknowledged in *The Spirit of Missions*.

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

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

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

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

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

A. S. LLOYD,

General Secretary.

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

**BOOKS RECEIVED.**

**E. P. DUTTON & CO. New York.**

*The Letters Which Never Reached Him.* Price, \$1.50.

*The Creevey Papers.* A Selection from the Correspondence and Diaries of the late Thomas Creevey, M.P. Born 1768—Died 1838. Edited by The Right Hon. Sir Herbert Maxwell, Bart., M.P., LL.D., F.R.S. With Portraits. Price, \$4.00 net.

*Bridge in Brief.* Do's and Don'ts. By Eiram Ecyrb. Price, 50 cents net.

**J. F. TAYLOR & CO. New York.**

*Christian Science.* Is It Christian? Is It Scientific? By Mary Platt Parmele, author

of *The Kingdom of The Invisible.* Price, 75 cents net.

**LEE & SHEPARD. Boston.**

*American Boys' Life of Theodore Roosevelt.* By Edward Stratemeyer, author of *American Boys' Life of Wm. McKinley, With Washington in the West, Old Glory Series,* etc. Illustrated from Photographs and with Frontispiece by Charles Copeland. Price, \$1.25.

*The Boy Courier of Napolcon.* A Story of The Louisiana Purchase. By William C. Sprague. Illustrated by A. B. Shute. Price, \$1.50.

**PAMPHLETS.**

*How Abstinence Pays.* The Latest Word of Science on the Death Rate among Total Abstainers and Moderate Drinkers. By Charles W. Scovel, A.M., Manager of the Western Penn. Agency of the Provident-Savings Life Assurance Society, New York, and George P. Donehoo, Ph.M., D.D., Supt. of The Total Abstainers Dept. of said Agency.

*St. Luke's School for Boys.* Wayne, Pa. (Formerly at Bustleton, Pa.)

*The Alumni Essay.* Read before the Alumni Association of the General Theological Seminary, New York, May 17th, 1904. By the Rev. Charles F. J. Wrigley, D.D., Class of '82, Rector of Grace Church, Brooklyn, N. Y.

*The McGill University.* Conservatorium of Music, Montreal, Canada.

# The Church at Work

**B. S. A. NATIONAL CONVENTION.**

THE PROVINCIAL PROGRAMME for the nineteenth annual Convention of the Brotherhood of St. Andrew, to be held at Philadelphia, September 29th, 30th, October 1st and 2nd, is now announced, as follows:

WEDNESDAY, SEPT. 28TH.

10 A. M.—Morning, afternoon, and evening sessions of the National Council at the Church House.

THURSDAY, SEPT. 29TH.

10 to 12 A. M.—"Quiet Hours" (for Juniors also), Holy Trinity Church. Leader, Rt. Rev. Daniel S. Tuttle, Presiding Bishop of the American Church.

1:45 to 2:30 P. M.—Preliminary meeting in Horticultural Hall, for all Juniors.

2:30 P. M.—Call to order, Convention Hall, by the President of the Brotherhood. Organization, appointment of committees, reading of annual Council report, reading of Treasurer's report, reading of committee reports.

4:30 P. M.—Conference, Convention Hall: "How Can Brotherhood Life be best Promoted?" (a) Through Chapter Meetings, Jas. A. Catto, Toronto, Canada, President Brotherhood of St. Andrew in Canada; (b) Through Local Assemblies, J. H. Smale, Secretary Chicago Local Assembly.

8:00 P. M.—Public mass meeting in the Academy of Music: Chairman, Rt. Rev. O. W. Whitaker, Bishop of Pennsylvania. "Aggressive Work by Laymen." Its Need, ———. Its Practicability, Rev. Dr. McIlvaine, rector Calvary Church, Pittsburgh, Pa.; Its Results, Jas. L. Houghteling, Chicago, founder of the Brotherhood of St. Andrew.

FRIDAY, SEPT. 30TH.

7 A. M.—Celebrations of Holy Communion in different Philadelphia churches (three special churches in different districts, with visiting Bishops as celebrants).

10 A. M.—Business session, Convention Hall: Discussion of Council report, discussion of committee reports, resolutions.

2:30 P. M.—Conference for Juniors in Convention Hall by Juniors on Junior Work: "What a Brotherhood Boy Can Do." Chairman, Hubert Carleton, General Secretary Brotherhood of St.

Andrew. (a) For His Master, R. Verne Mitchell, Ascension Junior Chapter, Buffalo, N. Y.; (b) For Himself, ———; (c) For the Other Fellow, William Merwin, Calvary Junior Chapter, Pittsburgh, Pa.; (d) For His Brotherhood, Burdette Lansdown, St. Peter's Junior Chapter, Chicago, Ill.

4 P. M.—Sectional Conferences in Conference Rooms in Convention Building: Travelling Men, H. W. Strudley, Detroit, Mich, member Travelling Men's committee; Work in Colleges, R. H. Gardiner, Gardiner, Me., Chairman College committee; Chapter Officers, Edgar C. Criswell, Pittsburgh Office Secretary, Brotherhood of St. Andrew; Junior Workers, Henry D'Oller, Director St. Matthew's Junior Chapter, Philadelphia, Pa.

8 P. M.—Service of Preparation for the annual Corporate Celebration of the Holy Communion in Holy Trinity Church, Rev. W. A. Guerry, chaplain of the University of the South, Seawane, Tenn.

SATURDAY, OCT. 1ST.

7 A. M.—Annual Corporate Celebration of the Holy Communion, Holy Trinity Church, celebrant, Rt. Rev. O. W. Whitaker, Bishop of Pennsylvania.

10 A. M.—Business Session, Convention Hall: Election of Council, choice of place for next Convention, unfinished business.

11 A. M.—Conference, Convention Hall: "The Forward Movement," Robt. H. Gardiner, Gardiner, Maine.

2:30 P. M.—Conference, Convention Hall: "The Brotherhood's opportunity in Church Extension work," (a) Parochial Missions, J. H. Falconer, St. Matthew's Chapter, New York; (b) In Rescue Missions; (c) In special services—Public Institutions, Pleasure resorts, car barns, etc., M. N. Kline, National Council member, Philadelphia, Pa.

4 P. M.—"Question Box."

8 P. M.—Reception to delegates in the Academy of Fine Arts.

SUNDAY, OCT. 2ND.

7 A. M.—Celebrations of the Holy Communion in different churches (three special churches in different districts, with visiting Bishops as celebrants).

9:30 A. M.—Charge to the Convention in

Holy Trinity Church. Rt. Rev. Charles H. Brent, Bishop of the Philippines.

3:30 P. M.—Public mass meeting in Baptist Temple: Subject, "Am I My Brother's Keeper?" Chairman, Rt. Rev. Alexander Mackay-Smith, Bishop Coadjutor of Pennsylvania. Rt. Rev. T. F. Gallor, S.T.D., Bishop of Tennessee. (It is hoped that the Archbishop of Canterbury will make one of the addresses at this meeting.)

4:30 P. M.—Mass meeting for boys in St. Luke's Church (12th St., below Spruce). Chairman, Rt. Rev. Leighton Coleman, S.T.D., Bishop of Delaware; Rt. Rev. Reginald H. Weller, D.D., Bishop Coadjutor of Fond du Lac; Prof. Franklin S. Edmonds, Philadelphia.

8 P. M.—Shortened Evening Prayer, followed by two addresses on "Fundamentals": Prayer, Geo. A. King, London, England, First Vice-President of the Brotherhood of St. Andrew in England; Service, Edmund C. Billings, Boston, Mass., Second Vice-President of the Brotherhood of St. Andrew in the United States.

9:15 P. M.—Farewell meeting, over which Hon. G. Harry Davis, First Vice-President, will preside, with short addresses by three or four men on "Lessons of the Convention." Reading of names of members departed this life during the year, followed by the "Gloria in Excelsis," the "General Thanksgiving," and "The Benediction."

There is every indication that the approaching Convention will be the largest ever held in the history of this organization. The Philadelphia Brotherhood men hope at the same time to make it the best. Each committee is actively at work making the necessary arrangements, and every delegate is assured of a hearty Philadelphia welcome.

Realizing the hard work necessary for the preparation of the Convention, the president of the Local Assembly, Mr. Edward H. Bon-sall, as far back as December 29th, called a meeting of the Executive Committee and others at the Church House in Philadelphia, to organize a Convention Committee. The president was elected chairman of this Committee, and William B. Jester, secretary.

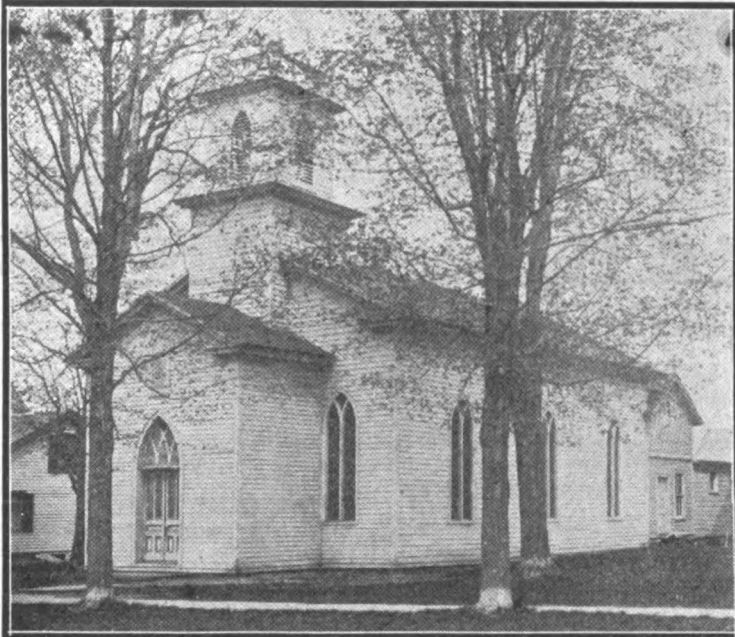
The Convention committee started out right by doing two things: First, it request-

ed the Bishop of the Diocese to set forth a special form of prayer for God's blessing upon the Convention. The second thing the committee did was to arrange for holding Chapter Corporate Communion and the Intercessory Service for the Convention at St. Matthew's Church on April 11th. The deep spiritual tone of this service added strength and dignity to the preparations for the Convention, and each man present received a spiritual uplift for his every-day Brotherhood life.

#### ALABAMA.

C. M. BECKWITH, D.D., Bishop.  
Diocesan Notes.

BY INVITATION of the Convocation of the Missionary District of Asheville, the Bishop of Alabama met with, and addressed the members of the Convocation on the subject of the Church's Method of Sunday School Instruction. The meeting was held at Valle Crucis on August 23-24—away off in the heart of one of the most beautiful and mountainous sections of the District—a spot surrounded with romantic associations since the



GRACE CHURCH, CANTON, N. Y.  
[The old church building.]

days when Bishop Ives made this Vale of the Cross a center of missionary and educational interest.

THE FIRST service was held recently by the Bishop and his devoted missionary co-worker, the Rev. Howard R. Walker, in the new chapel of St. Mark's, Barnwell. Interest attaches to the place because it was named for the late Bishop Barnwell, and because the lumber for the construction of the building was hauled and the building itself erected by voluntary labor. In every case, the time given to this work was taken from the ordinary pursuits of life, through which the families were supported. It was pre-eminently a labor of love. Though this is a country mission, and the congregation is scattered far and near in a radius of four miles, the Bishop has three times in the past twelve months visited this mission, and has confirmed 26 persons. It furnishes one example, cheering and encouraging, of what results may be attained through earnest lay co-operation. The candidates for Confirmation were almost without exception sought out, and partly prepared by one faithful woman; and the work continues to grow under the inspiring influence of her life and example.

CLERICAL changes have been many in the Diocese in recent months. The Rev. O. M. Yerger, formerly of Matthews, Va., has re-

moved to Alabama, having taken charge of the mission work in Mobile, and also at Citronelle. The Rev. Innes O. Adams, after a faithful ministry of some twelve or more years at Eufaula, has taken charge of Trinity Church, Bessemer. The Rev. W. N. Claybrook, of Tyler, Texas, has accepted an invitation from the vestry of the Church of the Nativity, Huntsville, to become assistant to the rector, the Rev. J. M. Banister, D.D. Mr. Claybrook will begin work early in the fall of the year, and comes to Alabama with a record of splendid work done in Texas. He will be cordially welcomed in his new field.

#### ALBANY.

WM. CROSWELL DOANE, D.D., LL.D., Bishop.  
New Church at Canton.

A NEW CHURCH is in course of erection for Grace parish, Canton (Rev. R. Wyndham Brown, rector), an illustration of which is printed with this. It occupies the site upon which the old church building stood until last April, when the latter was moved to the rear of the rectory, fronting toward Church street.



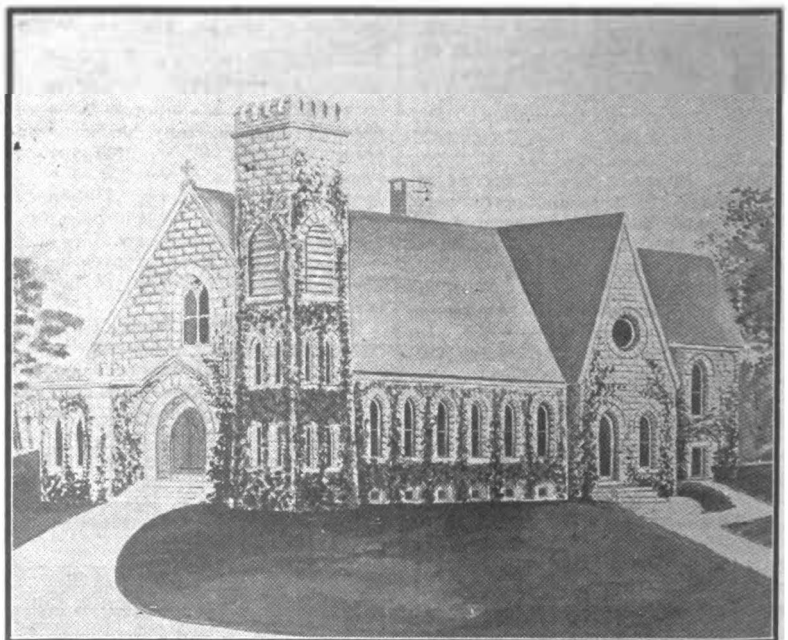
REV. R. WYNDHAM BROWN.

B. T. Onderdonk on September 3d, 1842. The present rector, the Rev. R. Wyndham Brown, has served in that capacity since 1892. He was born in England and was educated at Bishop's College, Lennoxville, Canada, graduating in 1878 with high honors. He was ordained in Canada and came to the Diocese of Albany in 1891.

#### CALIFORNIA.

WM. F. NICHOLS, D.D., Bishop.  
Death of the Rev. E. B. Church.

"DIED OF OVERWORK" is the brief information telegraphed from California concerning the Rev. Edward Bentley Church, who passed to his rest, at Pasadena, August 26th. Mr. Church was of the clergy staff of Trinity Church, San Francisco, and was energetic in city mission work. He was a graduate of Kenyon with the degrees of B.A. and M.A., and was ordained deacon in 1868 by Bishop Smith of Kentucky and priest in 1874 by Bishop Kip. His entire ministry had been spent in California, including education, missionary, and parochial work.



GRACE CHURCH, CANTON, N. Y.  
[New edifice, in course of erection.]



**CENTRAL PENNSYLVANIA.**

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

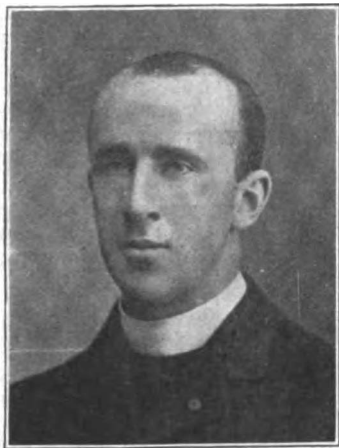
**Improvements at Williamsport.**

CHRIST CHURCH, Williamsport (Edward Henry Eckel, rector), the interior of which is already adorned with many beautiful memorials, has just been further enriched by a massive font-cover, which consists of an elaborate octagonal pyramid of open Gothic design, carved in oak and surmounted by a floriated brass cross, the summit of which rises three feet three inches above the top of the stone font. This work of art was done by J. & R. Lamb, New York, and is given in memory of Mrs. Lysander C. Watson. A brass plate on the base of the pyramid contains an appropriate inscription. Other recent gifts to the church include a sterling silver baptismal shell in memory of a young girl, Rena Myers, the work of the Gorham Company; and a set of chancel Prayer Books bound in red turkey morocco, four in number, the gift of the Girls' Friendly Society and the Bishop Talbot Club of boys.

**CHICAGO.**

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

THE ACCOMPANYING portrait is that of the Rev. E. H. Merriman, who has, as stated last week, accepted an appointment as assistant



REV. E. H. MERRIMAN.

at the Church of the Epiphany, Chicago. Mr. Merriman is at present rector of Grace Church, Brookfield, Mo.

**COLORADO.**

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

**A Period of Depression.**

COLORADO is passing through a period of great financial depression brought about, undoubtedly, by the unscrupulous and dangerous policy of a labor organization whose only slogan has been "Rule or Ruin." In order to counteract and meet the conditions prevailing in the gold mining districts, the Governor was forced into taking decided and drastic measures, which are bringing peace and prosperity out of chaos and anarchy. Whilst these troublous times lasted, the Church in this Diocese suffered together with the business interests of the State, to an alarming extent, whilst the necessity for a larger expenditure is imperative. Victor, Cripple Creek, and Creede will need help immediately from the diocesan Board to keep things going until the period of financial depression passes; but the diocesan Board of Missions is unable at this time to meet this unexpected demand from points which usually are generous donors to the Board—conditions which cause grave anxiety to the Bishop of the Diocese because they are certain to continue for another half year or longer. Whilst these embarrassing problems meet us on the industrial side, the new missions in the purely agricultural portions of the state must be

maintained, for the future of the agricultural prosperity has been assured by the introduction of scientific irrigation at an outlay of over \$2,000,000 a year, which is so wisely fostered by President Roosevelt. On the other hand the spiritual growth as noted by a great increase in Baptisms and Confirmations, in new churches and new missions, in demands from scores of new places for the ministrations of the Church and in the demand for work from scholarly and godly ministers of other religious organizations who are desirous of doing the work in the ministry of the Church—many of these making sacrifice of position and emolument much above what the Church in Colorado can offer—these are the golden linings which cheer and inspire the hearts of the Bishop and clergy of Colorado in the gloomiest time in the history of this Diocese.

**CONNECTICUT.**

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

**Death of Ex-Governor the Rev. George E. Lounsbury—Diocesan Notes.**

ONE of the most distinguished men of Connecticut is dead, in the person of the Rev. George Enos Lounsbury, for long years a resident of Ridgefield. He was a member of one of the old Connecticut families. He was born May 7th, 1838, in Pound Ridge, West Chester County, New York, his father being the late Nathan Lounsbury, and he was sixth in descent from Richard Lounsbury and Elizabeth Dubois, who settled in Rye—then a part of the colony of Connecticut—about the year 1650. The land they purchased from the Indians is still known as "the Lounsbury farm." Ex-Governor Lounsbury's grandfather was a soldier in the War of the Revolution.

A graduate of Yale University, Mr. Lounsbury entered the Berkeley Divinity School, graduating therefrom in 1866. Passing all canonical examinations, he was ordained deacon by the late Bishop Williams. After brief service at Thompsonville and Suffield, a serious throat affection compelled him to relinquish the work of the ministry and to enter a business life. For a considerable time he cherished the hope of again taking it up, but the hope was never realized. For several years past, he has been canonically connected with the Diocese of Nebraska. It has been generally understood that he has there sustained a missionary, to labor in his stead. His benefactions were many and generous, yet wholly without ostentation. To him, anything akin to public praise was exceedingly distasteful.

He was elected to the Senate of the State, in 1894, and again in 1896. In 1898 he was chosen Governor by a large majority. His administration was popular, but at the same time wise and good, for the best interests of our commonwealth. This is the only instance of a clergyman of the Church being Governor of an American state, though one of the early chief magistrates of Connecticut, Governor Saltonstall, was a Congregational minister.

Mr. Lounsbury died in the house where he had lived for so many years, deeply mourned by all his fellow-townsmen.

His funeral was from St. Stephen's Church. The service was rendered by the rector, the Rev. Foster Ely, D.D., assisted by the Bishop of Nebraska. The church was filled to its utmost capacity, the Governor of the State and many prominent officials being in attendance.

MISS SUSANNA M. QUINTARD has lately died at Norwalk. A daughter of the late John H. Quintard, she had come to early womanhood. Her many graces of character gained her numbers of warm friends, by whom she is greatly mourned. Miss Quintard, while a communicant of St. Paul's, was a valued member of the choir of Grace Church. The Rev. Charles M. Selleck, acting rector of St. Paul's, and the Rev. James B. Werner, of Grace, officiated at her burial.

THE ANNOUNCEMENT is made, that the 150th anniversary of the founding of the church at Bristol will be observed on September 23d. A meeting of the Archdeaconry of Hartford will be held in the parish at that time.

THE NORWALK LIBRARY has received as a gift from a friend a fine portrait of the late Rev. William Cooper Mead, D.D. Dr. Mead was for many years rector of St. Paul's, and among the foremost citizens of the town.

**DELAWARE.**

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

**Death of Mr. S. M. Curtis.**

THE DEATH of Solomon Minot Curtis, who divided with Major Fairbanks of Florida the honor of having sat as lay deputy in General Convention for the longest term of years, both having been first chosen in 1850, occurred at his home in Newark, Del., on August 17th. In addition to his long and honorable service in General Convention, he had from early manhood been active in the work of the Church within his Diocese, and for forty-two years was secretary of the diocesan Convention, and for nearly fifty years a member of the Standing Committee. He was also a trustee of several religious and secular institutions, in which work he was always deeply interested. The Bishop of the Diocese officiated at the burial and was assisted by a number of the diocesan clergy.

**DULUTH.**

J. D. MORRISON, D.D., LL.D., Miss. Ep.

**New Church for Bena.**

A CHURCH is likely to be erected in the near future at Bena.

**IOWA.**

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

**Diocesan Notes.**

THE NEW CHURCH at Shenandoah will, it is expected, soon be ready for consecration. The Rev. Alvah Irving Ernest Boss has been received from the Diocese of New York and placed as priest-in-charge of St. John's, Shenandoah, and St. John's, Garden Grove, where he has been gladly welcomed.

THE REV. C. P. DORSET has been assigned to work at McGregor in connection with his charge at Prairie du Chien, Diocese of Milwaukee.

TWO REMOVALS from the Diocese are to be noted. The Rev. I. M. Merlinjones has been dismissed to the Diocese of Central New York and the Rev. A. E. Montgomery, late rector of Trinity, Davenport, to the Diocese of New York. The Rev. T. F. Bowen, of St. Mark's, Des Moines, who, through overwork, was obliged to take a needed rest, has returned and again entered energetically upon the work of building the new structure. Plans have been adopted, and preparations are about completed for the beginning.

CLERGY in the Diocese who have recently delivered addresses of more than local interest include the Rev. W. H. Frost, who made a patriotic address before 2,000 people at Rose Hill, and the Rev. John C. Sage, who was the commencement orator of Steinman College, Dixon, Ill.

THE REV. J. EVERIST CATHELL, D.D., of St. Paul's, Des Moines, accompanied by his wife, has been for an extended visit to Colorado. The Rev. Nassau S. Stephens, rector of Grace Cathedral, Davenport, is about completing with his wife, a six weeks' trip in the East. The Rev. Seth M. Wilcox of Boone is acting as *locum tenens* during August. Mr. Carlos E. Jones, a candidate for Holy Orders, studying at Trinity College, is in charge of St. Matthew's, Iowa Falls, as lay-reader during the absence of the Rev. Charles Lewis Biggs, now in the East. The Rev. G. DeWitt Dow-

ling, rector of Trinity Church, Davenport, is spending a few weeks' vacation in Philadelphia and New York.

THE BISHOP has appointed the following as members of the Diocesan Sunday School Commission: Rev. Messrs. C. L. Biggs, C. H. Remington, W. P. James, R. P. Smith, H. W. Starr, Messrs. Samuel Mahon, W. R. Bowman, A. W. Merrill, and Mesdames F. W. Loring and A. O. Cole. The Commission is doing much to arouse interest in Sunday School work throughout the Diocese.

#### KANSAS.

F. R. MILLSPAUGH, D.D., Bishop.

KANSAS will be represented in General Convention in the clerical order by the Rev. Messrs. J. deB. Kaye, Chas. B. Crawford, J. D. Ritchey, and Irving Baxter. The lay deputies will serve as elected.

#### KENTUCKY.

##### The Wrong Church Repaired.

IF THE Louisville daily papers are correct, a curious mistake made by a local contractor has resulted in complete repairs being made to the roof of Calvary Church in that city. It appears, according to the *Louisville Post*, that the contractor was employed by the vestry of St. Andrew's Church to make certain repairs upon the roof of that edifice. By some mistake the contractor made the repairs upon the roof of Calvary Church, putting the latter into excellent condition and leaving the roof of St. Andrew's still exposed to the storms, the winds, and the rains. Not until the bill was sent to the vestry of St. Andrew's for work that had never been done upon that church, was the curious error discovered. Calvary Church now rejoices in a new roof, St. Andrew's still sighs for the repairs that have not been made, and the contractor wishes that his fund of information as to the Louisville churches had been better developed.

#### MARQUETTE.

G. MOTT WILLIAMS, D.D., Bishop.

THE FIFTIETH anniversary of the erection of the present church of the Ascension, Ontonagon (Rev. F. T. Datson, rector), will be celebrated from September 11th to 13th. The parish itself dates from 1851 and the church was built in 1854.

#### MASSACHUSETTS.

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

##### Diocesan Notes.

THE DEATH of Dr. Donald will leave one place vacant in the list of Massachusetts clerical deputies to the General Convention. This place will be filled by the Rev. Endicott Peabody, D.D., as his name was put first on the list of clerical alternates by the vote of the last diocesan convention.

THE REV. WILLIAM H. BATES of Florida is supplying at Trinity Church, Woburn.

#### MILWAUKEE.

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

##### Anniversary at South Milwaukee—Clericus at Waukesha.

THE FORTIETH anniversary of St. Mark's Church, South Milwaukee, on Sunday, August 28th, was marked by the consecration of the church building and the churchyard. There had been a morning celebration of the Holy Communion, and the consecration service was held in the afternoon, the Bishop officiating. He was assisted in the service by the rector, the Rev. F. C. Roberts, and by the Rev. Messrs. Sanborn, Bumpus, and F. P. Keicher from Milwaukee. After the consecration of the church the clergy, with the large congregation, passed into the churchyard which, as

in an English rural church, is the burying ground of the parish, and there the Bishop consecrated the restful God's Acre.

The parish is one of the oldest in the Diocese and was for many years wholly a rural one, ministering to a community of farmers, both English and German in birth and in extraction. Of late years a manufacturing suburb of the city has grown about it, and conditions of work have been wholly changed. It is hoped that a rectory may be built in the near future.

THE MEMBERS of the Milwaukee Clericus were hospitably entertained on Monday of the present week at Waukesha by the rector of the parish, the Rev. W. J. Lemon. The paper read before the Clericus was by the Rev. James Slidell, rector of St. John's Church, the subject being *The Relation between Capital and Labor and the Duty of the Church toward Each*. The subject was fully discussed afterward with animation. Luncheon was served to the clergy at one of the hotels. Guests from out of the Diocese were the Rev. W. R. Richardson of San Antonio, Texas, and the Rev. W. E. Toll of Waukegan, Ill.

#### MINNESOTA.

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

##### Wrecked Church in St. Paul.

THE ACCOMPANYING ILLUSTRATION shows the ruins of St. Sigfried's Church (Swedish), St. Paul, which was completely demolished in the tornado which swept through that city on August 20th. The building and furnishings, valued at \$6,000, are a complete loss, no cyclone insurance having been carried and fire insurance policies not being applicable to the loss. In re-building it is necessary that a brick edifice be constructed, since the building laws of the city prohibit the erection of a frame structure in this locality. There was a debt of \$3,600 on the property before the latter was destroyed, and this debt, together

a church building be erected at once for the parish, whose members not only are poor, but most of whom have also suffered serious loss in the same tornado. The Bishop states that contributions may be sent to the General Missionary for Swedish work in the West, the Rev. J. V. Alfvigren, 544 Canada Street, or to the rector, the Rev. John E. Almfeldt, 422 Eighth Street, both in St. Paul, Minn.

#### MISSOURI.

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

##### Service for Deaf Mutes—Cornerstone at Macon.

ABOUT 500 visiting delegates to the National Association of the Deaf participated in a special service of St. Thomas' mission at Christ Church Cathedral, St. Louis, on Sunday, August 21st. Among them were visitors from England, Switzerland, Sweden, and Germany. The Rev. A. W. Mann of Cleveland, Ohio, who founded the mission in 1877, officiated, assisted by the Rev. O. J. Whildin, of Baltimore, Md., and the Rev. J. H. Cloud, the present rector of the mission. In the afternoon Mr. Mann preached in the Cathedral.

ST. JAMES' PARISH, Macon (the Rev. B. S. McKenzie, rector) is rejoicing over a marked step in the advance of its work. On August 25th, with the use of a reverent and dignified ritual prepared by the late Bishop Robertson, the corner-stone of a new \$15,000 church was laid, in the presence of a large concourse of parishioners and citizens. The clergy and choir marched in procession, singing a hymn, from the door of the old church to a platform erected on the new foundation. Current copies of the local papers and Church weeklies, with a roster of the parish, were deposited in a sealed box beneath the stone. All of the former rectors who could be reached were invited to be present, but all were unable to come, and congratulatory letters were read



RUINS OF ST. SIGFRIED'S CHURCH, ST. PAUL.

with the land upon which the building stood, alone remains to recall the property purchased for the church in 1898. At least \$6,000 must be raised for the new building, and the Bishop of the Diocese has issued an earnest appeal to Church people everywhere to assist in this sudden emergency.

The parish was organized in 1896 and its future was very bright until this loss has come as a cloud upon it. Through the generosity of the rector of St. Paul's Church, temporary services are now held in the guild hall of that parish, but it is essential that

from Bishop Talbot, and the Rev. Messrs. Robert Talbot, F. N. Atkin, and Philip G. Davidson. The stone was then laid by the rector, in the absence of the Bishop and by his special faculty. The Rev. E. H. Merri-man of Brookfield (West Missouri) made a short address, and, the ritual being completed, the procession returned to the old church.

The present building of St. James' Church was erected in 1870, and stands to-day as a monument to the untiring faith and energy of a handful of Church people in those early days, prominent among whom is the name of

Dr. A. L. Knight, in whose house the first service was held by the Rev. F. B. Scheetz, rector at Monroe City. The present Bishop of Central Pennsylvania was once rector of the parish, and founder of St. James' School for boys, now represented by the large and widely-known Bles Military Academy. Mr.

know that a sympathetic memorial has been addressed to the widow on behalf of the Congregational church connected with Dartmouth College, by a committee of that body. In that memorial it is well stated of the deceased priest: "Faithful in the performance of every duty to his own Church, to the



LAYING OF CORNERSTONE, ST. JAMES' CHURCH, MACON, MO.

Talbot's fourteen years in this his first and only parish, ended with his election as Missionary Bishop of Wyoming and Idaho, in 1887. The parish has had a succession of able and devoted priests, and the present rector, the Rev. B. S. McKenzie, stands high in the affection of the parish and in the estimation of the citizens. The present thriving condition of the parish is very largely due to his untiring energy and unselfish devotion, and his name will always be linked with the splendid new edifice of St. James' Church.

**NEW HAMPSHIRE.**

WM. W. NILES, D.D., LL.D., D.C.L., Bishop.  
Appreciation for the Late Dr. Huntington.

IN CONNECTION with the death of the Rev. George P. Huntington, D.D., son of the late Bishop of Central New York, who died on the same day as did his father, it is pleasing to

Stockbridge Association, in which he still retained the active interest of a founder, to the College and its students, to the whole community, with a charity above all lines of division, and a public spirit that gladly assumed many burdens, he has lived among us a life simple, devoted, and sincere, daily adding to our respect for him, for the Church which he represented here, for the Christian faith of whatever name."

**NEW JERSEY.**

JOHN SCARBOROUGH, D.D., Bishop.

Death of the Rev. Dr. Shields—Improvements at Bernardsville.

THE REV. CHARLES W. SHIELDS, D.D., the distinguished professor at Princeton University, and a priest of the Church, died suddenly at his summer home in Newport, R. I., August 26th. He was a Presbyterian min-

**THE THOUSAND ISLANDS**

There may be somewhere on the earth a more delightful region than that of the Thousand Islands, but if there is, it has not been discovered. It is the Venice of America, but also has good hotels that can be kept warm if there shall happen to be a cold, rainy evening. It is as fine as the Bay of Naples, with 2,000 picturesque islands scattered along the twenty-five miles of one of the most beautiful rivers in the world. You can find out a great deal regarding it in No. 10 of the "Four-Track Series," "The Thousand Islands." Copy will be mailed free on receipt of a 2-cent stamp by GEORGE H. DANIELS, General Passenger Agent, Grand Central Station, New York.

**CALIFORNIA.**

The Chicago & North Western Ry. has issued a new publication entitled "California." It contains a beautiful colored map of the state, a list of hotels at California tourist resorts with their capacity and rates; and a most interesting series of pictures showing California's resources and attractions. The prospective visitor and settler should be in possession of a copy of this profusely illustrated folder. Sent to any address on receipt of four cents in stamps. One way tickets on sale daily September 15 to October 15, only \$33.00 Chicago to the Coast. Correspondingly low rates from all points. W. B. KNISKERN, P. T. M., Chicago, Ill.

**VERY LOW RATES SOUTH AND SOUTHEAST.**

The Wabash Railroad will sell special home-seekers' excursion tickets from Chicago via St. Louis to a large number of points in the South and Southwest at the very low rate of \$20.00 for the round trip. Dates of sale, September 13th and 27th. Write for time-cards and full particulars. F. A. PALMER, A. G. P. A., 311 Marquette Bldg., Chicago, Ill.

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ister during the greater part of his adult life, but conforming to the Church, was ordained deacon in 1898 by Bishop Littlejohn of Long Island, and priest in 1899 by the present Bishop of New Jersey.

Professor Shields was born in New Albany, Ind., April 4th, 1825. He was graduated at Princeton University, with which his life was so largely intertwined, in 1844, and at Princeton Theological Seminary in 1848, shortly after which he was ordained into the Presbyterian ministry. It was in 1865 that, after having spent the intervening years in pastoral work, he became professor at his *alma mater*. He was an author of distinction, his principal works being the following: *Religion and Science in Relation to Philosophy, Philosophia Ultima, The Order of the Sciences, Essays on Christian Unity, The Historic Episcopate, The Presbyterian Book of Common Prayer, The United Church of the United States, The Reformer of Geneva, The Scientific Evidences of Revealed Religion*.

At the time of his death he was engaged in preparing a new edition of his complete works in six volumes.

MANY IMPROVEMENTS are reported as made during the summer at St. Bernard's parish, Bernardsville (the Rev. T. A. Conover, rector). St. Luke's chapel at Peapack is nearly completed, and will be ready for use in the late fall. Another mission station in the parish, that at Union Grove, has a new organ. The new cemetery, which was consecrated by the Bishop a year ago, has been laid out by a landscape gardener, and a beautiful lodge for the keeper is now finished. At the parish church, rooms have been furnished in the tower for guild meetings, etc., and a credence table has been placed in the church as a "thankoffering for answer to prayer," by one whose name is withheld. Five thousand dollars is now on hand for the erection of a rectory and the enlargement of the Church building. It is announced that the Rev. E. E. Brooks, one of the curates of the par-

ish, has resigned to become associate rector of St. John's Church, Dover, N. J.

#### PENNSYLVANIA.

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

#### Diocesan Notes.

AT THE TIME that the British Army was in the city of Philadelphia, the wooden fence about old St. Peter's Church was torn down and used as kindling wood. Ever since that time the property of the parish extending from Third to Fourth along Pine street has been enclosed by a high stone wall. Several years ago, at the dedication of the monument to Commodore Stephen Decatur in St. Peter's churchyard, a part of the wall fell down and some were injured; but fortunately many law-suits were avoided and the vestry has been careful to keep the wall in good condition. During the summer the walls have

## THE CHILDREN ENJOY

Life out of doors and out of the games which they play and the enjoyment which they receive and the efforts which they make, comes the greater part of that healthful development which is so essential to their happiness when grown. When a laxative is needed the remedy which is given to them to cleanse and sweeten and strengthen the internal organs on which it acts, should be such as physicians would sanction, because its component parts are known to be wholesome and the remedy itself free from every objectionable quality. The one remedy which physicians and parents, well-informed, approve and recommend and which the little ones enjoy, because of its pleasant flavor, its gentle action and its beneficial effects, is—Syrup of Figs—and for the same reason it is the only laxative which should be used by fathers and mothers.

Syrup of Figs is the only remedy which acts gently, pleasantly and naturally without griping, irritating, or nauseating and which cleanses the system effectually, without producing that constipated habit which results from the use of the old-time cathartics and modern imitations, and against which the children should be so carefully guarded. If you would have them grow to manhood and womanhood, strong, healthy and happy, do not give them medicines, when medicines are not needed, and when nature needs assistance in the way of a laxative, give them only the simple, pleasant and gentle—Syrup of Figs.

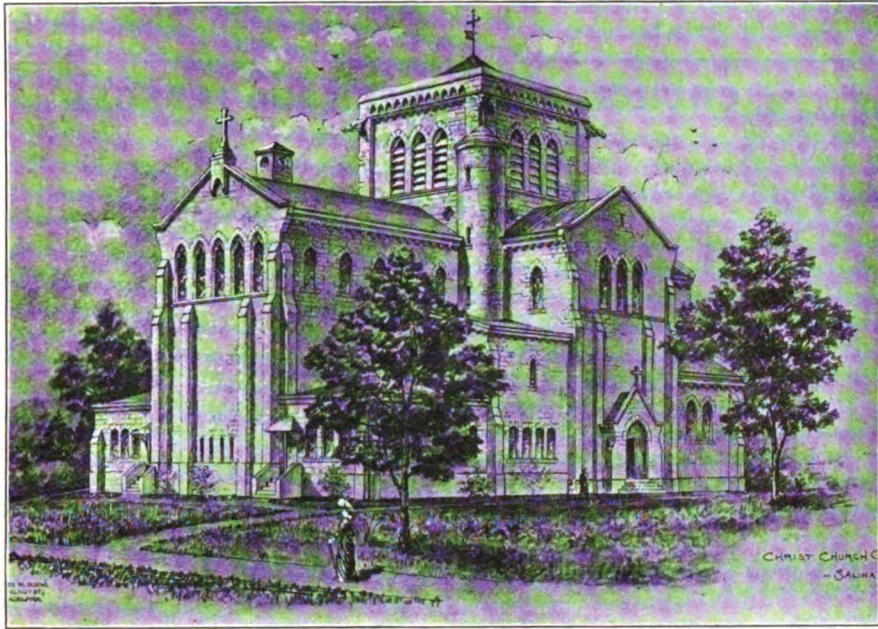
Its quality is due not only to the excellence of the combination of the laxative principles of plants with pleasant aromatic syrups and juices, but also to our original method of manufacture and as you value the health of the little ones, do not accept any of the substitutes which unscrupulous dealers sometimes offer to increase their profits. Please to remember, the full name of the Company—CALIFORNIA FIG SYRUP CO.—is printed on the front of every package. In order to get its beneficial effects it is always necessary to buy the genuine only. For sale by all reliable druggists.

been renovated at a cost of several thousand dollars.

Among the valued possessions of this parish is an old Book of Common Prayer of the Church of England which was used during the War of the Revolution and in which are seen the various changes that were probably made by Bishop White when the parts concerning the King of England and the Royal Family were omitted. Over these are pasted the prayers for the Congress and for the President. This was the volume used by the Rev.

return from an extended trip abroad. At the Church of the Holy Apostles, Philadelphia, during the Sunday School session on August 21st, at the announcement of the return of Mr. Thomas, who is the Superintendent, the Rev. H. L. Duhring, D.D., who was in charge, asked that the Doxology be sung as an act of thanksgiving.

ST. JAMES' CHURCH, Kingsessing (the Rev. S. Lord Gilberson, rector), contemplates even greater improvements than have been



CHRIST CHURCH CATHEDRAL, SALINA, KAN.  
[See next page.]

William McGarvey, D.D., in his *Liturgiae Americanae*. The only alterations seem to be in the Order for Daily Morning and Evening Prayer. This volume is very highly prized. An even more rare treasure is a volume of Holy Scriptures which has been termed the "Vinegar Bible," because of the reference at the top of the page to St. Luke xx. 9-16, which reads, "The Parable of the Vinegar" instead of The Parable of the Vineyard. This book was printed by John Baskett, MDCCXVII. When the present Bishop of Michigan, Dr. Davies, was rector of old St. Peter's, he carefully restored such parts as were torn, in a remarkable way, so that the book is in splendid condition.

THE NEW BUILDING for St. Ambrose's mission (the Rev. W. Bernard Gilpin, rector) will probably be opened for worship for the first time on the Fourteenth Sunday after Trinity.

THE IMPROVEMENTS in old Emmanuel Church, Kensington (the Rev. Edward G. Knight, rector), are rapidly approaching completion. The entire exterior and interior has been renovated and modernized.

MR. S. W. SEARS, the organist and choir-master of St. Clement's Church (the Rev. G. H. Moffett, rector), upon examination has received the degree of the Royal College of Organists (A.R.C.O.). He was presented by Sir Frederick Brydges, Mus.Doc., of Westminster Abbey. Mr. Sears during August went to Paris for further instruction under M. Widow of St. Sulpice and hopes to return early in September.

BY THE BURSTING of a water main near old St. Paul's Church, Third and Walnut streets, Philadelphia, now the site of the City Mission, the whole property in danger of being flooded, but fortunately escaped, on Thursday, August 27th.

MANY MESSAGES of congratulation have been received by Mr. George C. Thomas, Treasurer of the Board of Missions, since his

reported. There are at present, beside the church building, two other small structures at either end of the tract of land on Woodland Avenue, between Sixty-ninth and Seventieth street, West Philadelphia. One of these will be converted into a rectory whilst the other will be greatly enlarged and will become a parish house. The basement will contain a gymnasium and a kitchen, the first floor will have several rooms for guilds and classes, whilst the upper floor will be one large room for the Sunday School and for other meetings. The cost will be about \$21,000.

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The cream should soften it a bit, but not enough to excuse the eater from at least a few good, earnest "chews" for old Dame Nature sends rich blessings to the long chewer. Of course the one with weak teeth can soften the food with milk down to a mush if necessary, but the good old Dame doesn't smile quite so cheerfully on them.

You know children and adults must use the teeth and grind freely to make them grow strong and to preserve them. Then the act of chewing brings down the much needed saliva from the gums, and that helps amazingly in the digestion of foods of various kinds.

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**The Young Churchman Co., Milwaukee, Wis**

THE PRE-CONVENTION meeting of the Philadelphia Local Assembly will be held on Monday evening, September 12th, in the Church House. Addresses will be made by Mr. Mahlon N. Kline, of the Church of the Saviour, West Philadelphia, and by Franklin Spencer Edmonds, Esq., of St. Matthew's Church, Philadelphia. The devotional exercises will be conducted by the Rev. H. H. P. Roche, rector of the Church of the Transfiguration, West Philadelphia.

THE ONLY BEQUEST for a charitable purpose in the will of the late J. Lomber Welsh, connected with St. Paul's Church, Chestnut Hill, Philadelphia, was the sum of \$50,000 to the Episcopal Hospital.

**PITTSBURGH.**

CORTLANDT WHITEHEAD, D.D., Bishop.

**Clerical Vacations.**

THE REV. HOMER A. FLINT, Archdeacon of Pittsburgh, and the Rev. E. H. Young, associate rector of St. Andrew's Church, Pittsburgh, have left for a tour through England and Europe, the trip to both being the gift of a member of St. Andrew's congregation.

**SALINA.**

S. M. GRISWOLD, D.D., Miss. Bp.

**Description of the Cathedral.**

IN A PORTION of that treeless waste which, not more than half a century ago, the school children of the Atlantic Seaboard were informed was "The Great American Desert," now, in the midst of a fertile plain, embowered with a luxuriant growth of splendid trees of great variety, is the progressive and attractive city of Salina, lately made an "Episcopal Seat," it is soon to have its properly appointed Cathedral. This latter has been brought about through the liberality of the widow of the late Rev. Dr. H. G. Batterson, who has offered to meet the expense of the work. A short distance south of Walnut Street, a lot running through from Eighth to Ninth Street, one of the most beautifully shaded portions of the city, has been chosen for the site. The material of the walls throughout, showing as well rough on the outside as smooth on the inside, is to be of a local Oolite or Shell limestone, a material in many ways the counterpart of the harder grade of what is popularly known as Caen stone.

The plan of the structure will be cruciform, with central tower. The transepts, with the view of bettering the acoustics, are designed to be very shallow, only eighteen feet out from the nave, while the chancel is nearly fifty feet deep. The nave with aisles for the present will be limited to one bay only, including, however, that portion beneath the tower.

In plan the tower intersection or square will be twenty-eight feet and this will be the width of the nave, transepts, and chancel. The temporary nave will be but fifteen feet deep, the transepts eighteen feet, and the chancel forty-eight feet from the tower.

The four large tower arches rise a height of nearly forty-two feet to the point. The tower will show a total exterior height of seventy-six feet above the ground, the belfry portion rising twenty-four feet above the church roof.

The general style of the structure is what is popularly known as "Gothic," with that rather flat character of roof found in ecclesiastical buildings of the later fourteenth century.

The pavement of the choir will be two steps above the nave, that of the sanctuary again one step higher. On three gradines higher to the eastward stands the altar, nine feet in length. Eastward of the altar and standing across the entire width of the chancel will be a wall seven feet high, partitioning off the Ambulatory. This gives communi-

cation between the choir, vestry, and the sacristy, each of which is an ample room on opposite sides of the chancel. In the choir portion of the chancel there will be stalls to accommodate the chapter and clergy to the number of twenty, and stalls for thirty-five choristers.

It is proposed to close off by using light glass partitions the south transept, and to fit it with a glazed ceiling in about one-half its height, so that it may be used as a chapel for occasional services and in the extremely cold days of the year. The small altar for this chapel is placed in a niche in the east wall of the south transept.

In the angle of the north and east wall of the north transept on a stone platform will stand the font carved out of Phoenix Marble. The seatings and other furnishings will be of stained oak, as will also the pulpit. The architect is Charles M. Burns of Philadelphia. [Illustration on previous page.]

**SPRINGFIELD.**

GEO. F. SEYMOUR, D.D., LL.D., Bishop.

**University Work at Champaign — Diocesan Notes.**

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**SAPOLIO**

Church who are attending the University, to keep up interest in and advance the work of Christ and His Church," especially among the students, has had three years of successful and useful existence. This fall they look for larger success in the work, for Dr. C. P. Howard, a member of Emmanuel Church, has purchased, improved, and equipped the pleasant house and property at 405 Daniel Street, near the University, and has placed it at the disposal of the guild. Here the meetings of the guild will be held, the parlors of the house will be for the use of all the members, and there will also be a reading room. There are rooms for twenty men and a dining club for a large number. Rent of the rooms will be very reasonable. It is hoped to make this house a center of work and of Church influence among the large number of students at the University. The rector, the Rev. James E. Wilkinson, Ph.D., is the president, and Mr. Sidney D. Morris, the secretary. Any information about Church students attending the University will gladly be received by Dr. Wilkinson, who will also cheerfully furnish any information about the guild and guild house.

WORK on a rectory has been begun at Petersburg.

THE REV. W. N. WYCKOFF of Lincoln has commenced work at Clinton. This is a fine city of 10,000 people and is a good field. Services were held some years ago in Clinton by the late Dr. D. W. Dresser, but on account of removals they were dropped.

THE REV. and Mrs. L. B. Richards will leave on September 12th for New York, where they will visit until the opening of the General Convention, which they will attend. Mr. Richards is one of the clerical deputies and Mrs. Richards a delegate to the Woman's Auxiliary.

**WESTERN MICHIGAN.**

Geo. D. Gillespie, D.D., Bishop.

**G. F. S. House Dedicated at Glenn.**

ALL INDEBTEDNESS to G. F. S. Holiday House of the Diocese of Chicago, located at Glenn, Mich., being cancelled by the generosity of Mr. and Mrs. A. T. Lay, whose former gift of \$375 was increased by a check for \$138.69, a check for the latter amount coming from Mr. and Mrs. Church, August 10th was appointed for service of dedication.

The pretty cottage at Glenn was decked with flowers and ferns by the loving hands of members and one end of the large living room was arranged as a chapel. The piano is the gift of Lyon & Healy, and our able pianist, Miss Barker of Trinity Church assisting the proper rendering of the musical portion of the service.

The Rev. Albert Glenn Richards of Trinity Church, Chicago, assisted by the Rev. Woodford P. Law of the Epiphany, South Haven, officiated. After the opening hymns and prayers, the priests passed from room to room, followed by the congregation, a prayer of blessing being offered in each one in turn. Then all returned to their seats, and the Rev. Mr. Richards delivered a most helpful address from Habakkuk ii. 11: "For the stone shall cry out of the wall, and the beam out of the timber shall answer it." The Rev. Mr. Law followed with a greeting from the Bishop of Western Michigan and most appropriate remarks of welcome. The service was closed with the singing of *Gloria in Excelsis*. An Office of Admission was then held for the reception of two new working associates: a Churchwoman in Austin, Texas, Miss Hubbard, and our efficient and faithful house-mother, Miss Rosalie B. Lyman, from Kenosha, Wis. Those in residence at Holiday House numbered 29, and friends and neighbors invited to rejoice with us swelled the number to 50, and all were served with luncheon. Diocesan officers pres-

ent were: Mrs. Groesbeck, President; Miss Wood, Honorary Vice-President; Miss Mary C. Larrabee, First Vice-President; Mrs. Rudolph Williams, Secretary and Treasurer. Miss Hutchison, Secretary of St. James' Branch; Miss Newell, an associate; Mrs. Halsted, Secretary of Trinity Branch; Miss Stillman and Miss Barker, associates, members from St. James', Grace, and St. Mark's branches; Mrs. Skinner, visiting associate from Denver.

**WESTERN NEW YORK.**

Wm. D. Walker, D.D., LL.D., D.C.L., Bishop.

**Death of the Rev. J. P. Foster.**

THE DEATH of the Rev. James Prentiss Foster, retired priest of the Diocese, occurred at his home in Geneva, on Tuesday, August 16th. Mr. Foster was Colonel of a New York regiment during the Civil War, and after the close of hostilities was ordained as deacon in 1870 and as priest in 1873, both by the late Bishop of Central New York. His entire ministry had been spent within the Diocese of Central and Western New York, in which he was successively rector or missionary at Cortland, Pulaski, Newark, and Sodus, and then was general missionary in the Diocese of Western New York.

He is survived by a widow, two sons, Thomas B. Foster and James G. Foster of Geneva, and two daughters, Mrs. T. B. Prescott of Newark and Miss Nina B. Foster of Geneva.

**CANADA.**

[Continued from Page 609.]

Machray, is to be begun this autumn. Rural Dean Garton of Morden has been chosen to undertake the work of collecting.

**Diocese of Quebec.**

THE CENTENNIAL of the Cathedral at Quebec was celebrated with joyful functions last Sunday, August 28th, the presence of the Archbishop of Canterbury being a notable feature of the day. The details of the celebration will be reported more fully next week.

DO ALL THE good you can and say all the truth you know or believe; and for the rest, be patient, resigned, submissive. God does His business—do yours.—*Amiel's Journal*.

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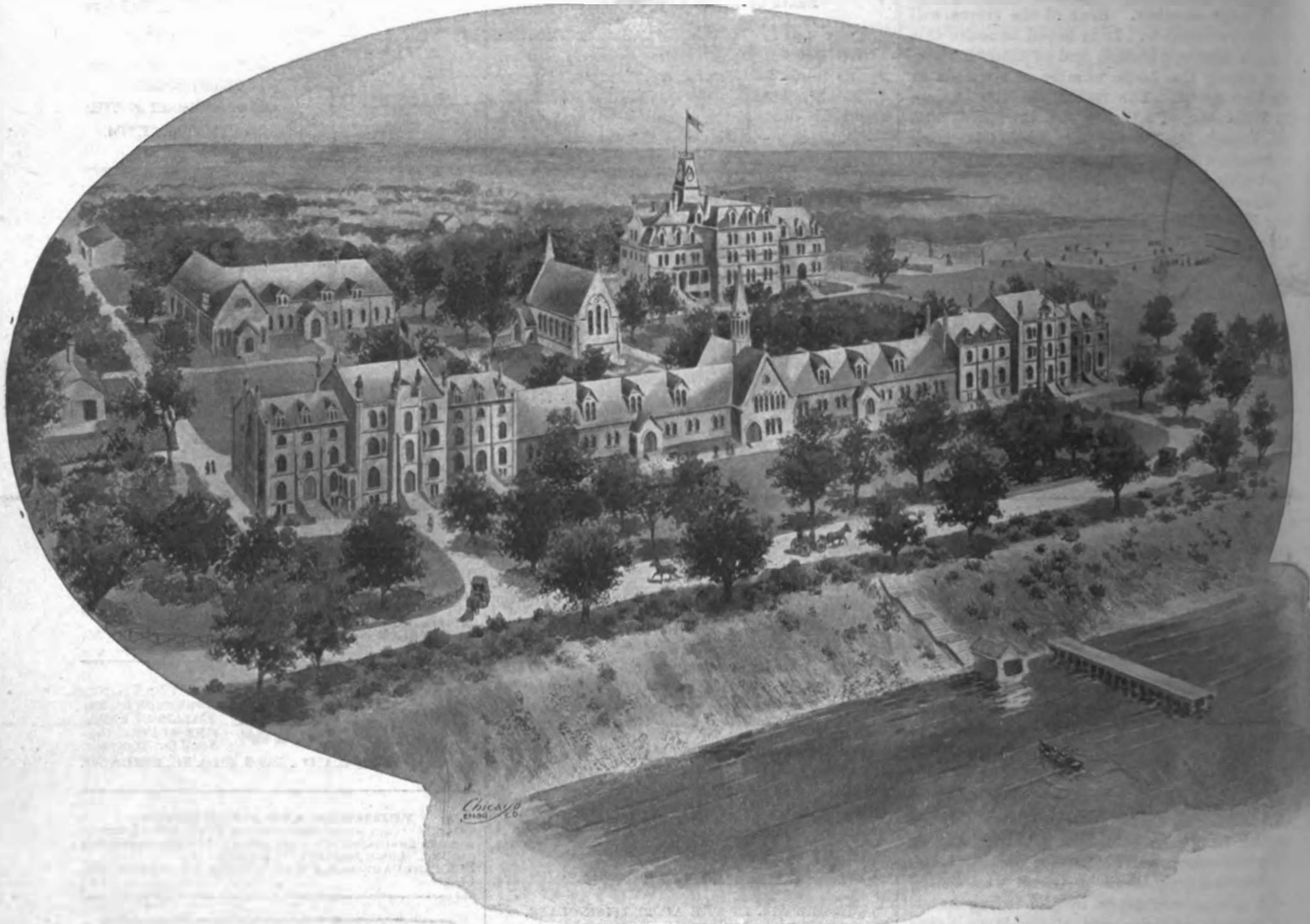
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