

# The Living Church

VOL. XXXIII.

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## The Magazines

PROFESSOR L. H. BAILEY, Director of the New York State School of Agriculture at Cornell, is writing several articles which are soon to appear in *The Century* on the subject of the young man and the farm. He will tell why he thinks the young man now leaves the farm, and he will show how the farm can be made more attractive and better worth the young man's while.

THERE IS a wide range of fiction in the October number of *Everybody's*, extending from Maximilian Foster's powerful story of the mines, "The Terror of the Pit," to such a delicately humorous love story as "The Alarm of Angelone," by William Hamilton Osborne. G. B. Lancaster, whose dramatic stories of New Zealand life have scored so strikingly, continues his series with an original tale, "A Little Matter of Law"; a charmingly fantastic story is Eleanor A. Hallowell's "Jimmy Jester"; G. B. Ogden's "The Widder's Corner Lot" is a bit of pure humor; and "Jim's Choice" is a delightful little story of sentiment by Florence Tinsley Cox.

THE OCTOBER Magazine number of *The Outlook* which, by the way, now appears at the same time with other illustrated magazines, has a long list of articles with and without pictures and on rather unusually varied topics. Thus, an interesting view of the political situation is found in Mr. Robert Lincoln O'Brien's "New Men in the Senate," with portraits of half a dozen of the new United States Senators who promise to be powers in politics the next few years. In the art world we find a readable account of the personality and work of the "etcher, illustrator, and author," Mr. Joseph Pennell, written by the well-known art dealer and critic, Mr. Frederick Keppel; striking among the reproductions of Mr. Pennell's pictures are those showing the picturesque aspects of New York's sky-scrapers. A very different subject connected with art is treated in Miss Bertha Smith's "The Wild Animal in Art," with a dozen or more pictures of animal artists at work and their subjects. Dr. Hale continues his free-and-easy reminiscences called "Tarry at Home Travels"—his special subject this month being Massachusetts. There is a strange but powerful story by Norman Duncan with the singular title, "The Fool of Skeleton Tickle"; and there are half a dozen or more articles not named above, some with and some without pictures, besides those full news, editorial and review departments through which *The Outlook* fifty-two times a year records and interprets current history.

Two strong and especially noteworthy features of the *American Monthly Review of Reviews* for October are: the number of original articles and editorials on the consummation of peace between Russia and Japan, and the strong original and editorial presentation of the much-discussed question of life insurance. Mr. Louis E. Van Norman tells how the treaty of peace was made at Portsmouth; Mr. W. T. Stead, writing from St. Petersburg, recounts how the Russian capital received the news of peace; and Mr. Adachi Kinnosuké presents reasons for the opposition to the terms of the treaty on the part of a large element of the Japanese population. In "The Progress of the World," the effects of peace upon Russia, Japan, and upon the whole world in general are considered, and the most noteworthy cartoons of the month, based on the conclusion of the war and the blessings of peace, complete consideration on this topic of world interest. Mr. Walter Wellman's article, "American Life Insurance on Trial," is a trenchant exposition of the insurance situation as viewed from the out-

side. In "The Progress of the World," the investigation of the great insurance companies and the effect of certain revelations as to unsound business methods and political contributions are discussed.

IN THE ISSUE of *The Youth's Companion* for October 5th is begun a series of articles by Edward W. Frenz, on "Learning a Trade," telling what is the usual way of getting a start, what are the hours of work, what wages one may expect in the beginning and afterward, and how long an apprenticeship one must serve. The first of these papers is about "Carpentry." Four instalments of Holman F. Day's capital story, "The Rainy-Day Railroad War," enliven the October numbers of *The Companion*. In addition, there is an article by the Chinese Minister at Washington on "Chinese Boys at an American School." "The Boyhood of a Novelist," by Agnes Repplier, and a most interesting contribution by Prof. E. S. Holden of Lick Observatory, on "What Young Folks Can Do for Astronomy." There are besides nearly twenty complete stories in these October issues, and an entertaining variety of sketches, anecdotes, poems, and miscellany.

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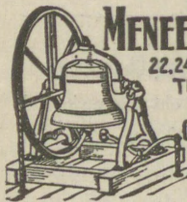
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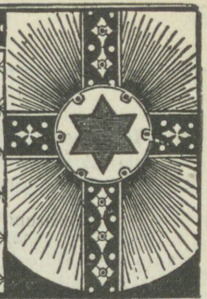
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# The Living Church



VOL. XXXIII.

MILWAUKEE, NEW YORK, AND CHICAGO.—OCTOBER 14, 1905.

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## Editorials and Comments

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

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### PRINCIPAL CONTENTS.

|  |     |
|--|-----|
| EDITORIALS AND COMMENTS . . . . .  | 805 |
| Introductions—The Place of the Creeds in the Christian Economy<br>—The Chew Resolutions in New York—Bishops Coadjutor to<br>be Elected.  |     |
| ANSWERS TO CORRESPONDENTS . . . . .  | 807 |
| BISHOPS SUFFRAGAN MULTIPLYING IN ENGLAND. London Letter.<br>John G. Hall . . . . .   | 808 |
| DR. HUNTINGTON SUPPORTS CHEW RESOLUTIONS. New York Letter.<br>[Illustrated] . . . . .  | 809 |
| AN AMERICAN BENEDICTINE COMMUNITY . . . . .  | 810 |
| THE KINGDOM OF GOD AMONG THE IGOROTS OF LUZON. The Bishop<br>of the Philippine Islands. With maps . . . . .  | 811 |
| THE STONE OF SCONE. Lopa S. La Mance [Illustrated] . . . . .   | 813 |
| HYMNOLOGY. <i>New York Evening Post</i> . . . . .  | 814 |
| LORD, LORD! C. M. . . . .  | 814 |
| HELPS ON THE SUNDAY SCHOOL LESSONS. Rev. E. E. Lofstrom . . . . .  | 815 |
| CORRESPONDENCE: . . . . .  | 816 |
| "An Underpaid Missionary (Rev. M. M. Moore)—The Sacrament<br>of Extreme Unction (Rev. J. Bagot De la Bere)—Laymen<br>wanted for Shanghai (John W. Wood, Secretary). . . . .  |     |
| THE FAMILY FIRESIDE . . . . .  | 817 |
| PERSONAL MENTION, ETC. . . . .   | 819 |
| THE CHURCH AT WORK [Illustrated] . . . . .   | 821 |
| Bohemian Old Catholic Mission Founded in America—Tokyo<br>Church Wrecked by Mob—Abuse of Eskimos in Alaska—Sacra-<br>mento Convocation—Daughters of the King in Ohio Dio-<br>ceses—Opening of Bexley Hall and of Virginia Theological<br>Seminary—Southern Virginia to Elect a Coadjutor—Official<br>Sunday School Organizations Meet in New York—Church<br>Charity Foundation of Long Island out of Debt—Oriental<br>Priests Entertained by Clericus in Albany—Main Building of<br>St. John's Military Academy Burned—Settlement Work of<br>Chicago Cathedral—Indianapolis Sunday School Commission<br>—Brooklyn Archdeacons United—Presbyterians Congratu-<br>late Canadian Primate. |     |
| MUSIC. G. Edward Stubbs, Mus.Doc. . . . .  | 832 |

No ONE who has not tried it would believe how many difficulties are cleared out of a man's road by the simple act of trying to follow Christ.—*Alexander MacLaren.*

#### FOR THE SEVENTEENTH SUNDAY AFTER TRINITY.

WE read in this Sunday's Gospel that "Jesus went into the house of one of the chief Pharisees to eat bread"; and we are sure that His gracious act was prompted by the desire to help and to save a soul.

Our Blessed Lord's catholicity of effort to save the lost was a rude shock to His cotemporaries; and even now, here and there, His Church is tempted to lose the impulse of His example, and revert to the type and pattern of Jewish insularity.

We may illustrate, by noting the contrast between our Lord and His forerunner, the last of the prophets. We do not read of John Baptist seeking any forlorn or lost soul. He planted himself in the wilderness. The people—or such of them as were earnest minded—sought him, came where he was; and such as came he helped. We simply cannot imagine John Baptist, out of sheer love for a despised soul, entering a Pharisee's house to sit down at meat with him.

And yet, our Blessed Lord, when chided with this contrast between Himself and His forerunner, declared that "wisdom is justified of her children": in other words, so far as John Baptist is concerned, all that he did was well and right, in him, under the circumstances, and in view of what was appointed him to do.

John Baptist was the last prophet of an expiring dispensation. Judaism made no converts—it was forbidden to do so—lest the holy seed should be defiled by contact with the ungodly. In John Baptist, therefore, it was natural and right that he should set up his standard in the wilderness, should receive only such of the people as sought him, and should not bestir himself overmuch on behalf of those who were remote from his influence. Of him, the child of wisdom, wisdom was justified.

Christ came; and the attention of men passed from the King's messenger to the King. How great the contrast in all respects, under the wider purpose of the Incarnation: John Baptist in the wilderness, Christ in the cities and villages of Judæa and Galilee; John Baptist found of men, Christ finding men; the people, or certain of them, leaving their homes and going out to John, Christ seeking the people in their homes with intense anxiety to save the lost.

We wonder not that the Calvinistic theology has sadly obscured the Catholic conception of Christ's kingdom. The Puritan idea of the Church, an invisible Church, is that of an elect body, a select few, chosen from the perishing millions to constitute God's family in the world. Since, according to this theory, the Church is the elect and the elect were chosen at the beginning, there is not the slightest danger that any one of this number will fail to find his way to the Kingdom. No one, therefore, need be troubled or anxious for his brother. Wherever the standard is set up, even though it be in the remotest wilderness, the elect will flow to it automatically. As for the non-elect, they can do nought but like Judas go to their own place.

Not so restricted was the purpose of the Incarnation: in proof of which, and as sufficient assurance of what the Church should be, we appeal confidently to the life of Christ in the world. He went anywhither, and everywhither, to seek and to save the lost. This He did, even with loss of reputation to Himself: "the Friend of sinners!" He was a townsman, not a wilderness-dweller. Without waiting for men to find Him, He sought them in their homes, as One tremendously anxious to help them to the utmost.

Shall we not ask: To what extent do our parishes interpret this will of Christ, as to what we may rightly call the Catholic conception of His Church?  
B.



## AD CLERUM.

"Ratione ministerii consecrandi, et offerendi Corpus Christi ad altiorem rerum divinarum considerationem, major-emque animi puritatem sacerdotes obligantur."—*Suar., de Relig., c. 17.*

"Quo non oportet tali fruentem sacrificio? Quo uno solari radio splendidiorem manum carnem hanc dividentem; os, quod igni spiritali repletur, linguam, quae temendo nimis sanguine rubescit?"—*S. Jo. Chrys., hom. 60.*

"Quia buccellam intinctam Judae porrexit, inde est, quod Eucharistia non datur intincta, et etiam pro haeresi tollenda, quae dogmatizavit Christum esse sub utraque specie totum simul, ita quod sub neutra tantum."—*Hugo Card., in Joan. cap. 13.*

"Coerimonias missae accurate unusquisque observet; in eaque celebranda pronuntiationem, et quamcumque aliam exterioriorem actionem ita moderetur, ut non minus aliorum aedificationi, quam propriae devotioni serviat."—*Quid Auct.*

## THE PLACE OF THE CREEDS IN THE CHRISTIAN ECONOMY.

HERE is an advantage in the present condition in which men are claiming the right to a place in the Church's ministry after they have rejected the authority of the Creeds; which is, that it forces us back to the consideration of first principles. What is Christianity? What is a Christian? What is a Christian priest? What is honor?

That there should be shades of differences in the interpretation of these great themes is inevitable. We shall not linger over nice distinctions. We shall rather seek speedily to reach the question at the head of this paper.

Christianity must, necessarily, hinge about the person of Jesus Christ. If it had to deal only with natural morality, it would be absurd to apply to it the epithet Christian. Morality did not enter the world with Christ. The Hebrew prophets cried out for it. The Psalmist extolled it. The synagogue worship inculcated it. The Ten Commandments enforced it. Greek philosophy dwelt upon its loveliness. Poets sang of it.

Even the postulate that Jesus Christ lived a perfect life, or the most perfect life, is unprovable if it stands alone. Viewed purely on its logical ground, how can the partially known life of One be compared with the totally unknown lives of millions, and be certainly proved to be superior to them? Can any definite value be weighed against the algebraic formula  $x$  and be proven greater? The unknown value of the  $x$  makes this impossible. Yet the unknown lives of the countless millions of the human race in all ages are but the  $x$ , for their value in morality is totally an unknown quantity. How then can the life of Jesus Christ be mathematically proven superior to this great  $x$  of humankind? Without some added factor, it cannot be.

A Christianity, therefore, based upon pure morality alone, is untenable. Morality is older than Christianity.

A Christianity based upon the moral teaching of Jesus Christ alone is equally untenable. It cannot be demonstrated that that teaching introduced new elements into the moral law.

Christianity is absolutely bound up with the successive dogmas which assert the unique position of Jesus Christ as God and Man. We know that Jesus Christ is alone good, because He is Son of God; we never could know that He is Son of God because He was always good on earth, because the immaculate goodness cannot be proven apart from the Sonship.

Christianity therefore hinges neither upon the Sermon on the Mount, nor upon the Lord's Prayer, nor upon the parable of the Prodigal Son. Each of these does, indeed, illuminate the Christian life; but no one of them is sufficient to stand as the cornerstone of Christianity. That cornerstone can be nothing less than the personality of Jesus Christ. Now the personality of Jesus Christ is only sufficient to bear up the structure if it be unique wholly beyond comparison with the  $x$  of humankind. Mere goodness is not sufficient; natural morality will not do it; beautiful principles of ethics are wholly insufficient.

Christianity rests on Jesus Christ; but it rests upon Him as Son of God; co-equal with the Father; God of God, Light of Light; of one substance with the Father; conceived by the Holy Ghost, born of the Virgin Mary; living, dying, rising in the fulness both of His godhead and of His manhood from the dead; ascended into heaven; reigning eternally at the right hand of God.

Nothing less than this is a sufficient foundation for Christianity. Follow the agnostic argument to-day, and see how easily

overthrown is a Christianity based on morality alone. Christianity is a life, based upon a Life. Nothing less is Christianity.

And so the creeds are no mere summaries of human deductions from natural hypotheses. As such they could have no value. They would be unworthy the subscription of an intelligent man. The mere fact that the Church pledges her children to belief in the creeds shows that she has no such conception of their function. It would be an insult to twentieth century intelligence to bind it to fourth century speculations. If there were a single speculative hypothesis in the creeds, it would be intellectual tyranny to demand subscription to them.

But the creeds state the essence of Christianity. Each fact, thus stated in irreducible language, transcends human knowledge. The wisest man does not comprehend all that it involves. But all that it involves is forever bound up with Christianity. Christianity defined can be no less than the sum total of the creeds.

Not only is this true essentially, but it is also true historically. Nothing is more certain than that the fact of the resurrection of Jesus Christ was the pivot upon which Christianity, as taught in the earliest ages, rested. "If Christ be not risen, then your faith is vain." It was not only the frank admission, but the direct challenge of the apostle to the Gentiles. No preaching of morality led the early converts to the waters of Baptism. It was not the Sermon on the Mount, nor the Lord's Prayer, nor the parable of the Prodigal Son. It was Jesus Christ and the Power of His Resurrection. This is Christianity viewed historically, quite as truly as it is Christianity viewed essentially.

If, then, Christianity is the life based upon the personality of Jesus Christ as He is interpreted in the creeds, the Christian is he who lives that life to its fullest extent. He is the man who has, by baptism, been knit into that unique Personality. He is not merely one who professes an orthodox belief,—“the devils believe and tremble”—nor one who lives a moral life—Enoch did that—but one who shares in the life of Jesus Christ, the God-man. No other can be a *Christ-ian*. He alone is incorporated into the Christ Himself, and so entitled to the name of the Christ.

WHAT IS the Christian priest? He is the Christian—already incorporated into the person of Christ—called out from the body of Christians to represent the person of Jesus Christ among them. He baptizes into that Personality. He consecrates earthly elements in that name, so that they become to us the Body and Blood of Christ. He teaches with authority; the authority of Christ and the Church.

The priest is no mere philosopher. There are philosophers in the schools of learning who have never been ordained. He is no mere thinker. His intellectual peer is everywhere about him. But as priest, he speaks with the authority of the body that has commissioned him. That body is the Christian structure, whose Cornerstone we have examined. What it commissions him to tell is the story of the Cornerstone. "Founded upon the apostles and prophets, Jesus Christ Himself being the chief cornerstone."

There would be no necessity for a Church, a Christianity, an ordination, if every priest were left to his own intellectual whims. There might, indeed, be teachers of individualistic philosophies, but there could be no Christianity. There could be no social unity in the person of Christ. There could be no certainty of anything; no remission of sins; no resurrection of the body; no life beyond the grave. Without the teaching authority of the Church, nothing beyond agnosticism would be logical. Tear down the cross and raise an interrogation point in its place. Banish the font and put a volume of John Stuart Mill upon its broken pedestal. In place of the laying on of apostolic hands, dissect a sea urchin. Thrust aside the Body and Blood of Christ and administer some patent dessicated brain food. Thus do you dethrone Christ and crown The Mind, when your priest is no longer bound to teach what the Church guarantees to be true. Emancipate him from his ordination vow, and you may then fall down and worship the gray matter in his magnificent brain. I believe in The Intellect of the priest who is greater than the Church. Save me, O thou soft grayish and whitish mass that fills the cranial cavity of the vertebrate whose mind is my god! Hear me, O thou ganglionic nerve-cells and nerve-fibres, with the sustentacular and vascular tissue appertaining to them! Give ear, O thou cerebrospinal axis,



which sitteth in the cranium of him whose knowledge is my hope of eternity!

And all this follows logically upon the acceptance of a teaching office divested of loyalty to the Church's creeds.

WHAT IS HONOR? It is that fine intuition, that *noblesse oblige*, that controlling sense, that leads one possessing it to prefer death rather than infidelity to a solemn engagement. It is that which, once lost, is never missed, since the power to apprehend it dies with the loss of the gift. It is of very little use to discuss the question of honor as hinging about the fulfilment of the ordination vows. The man who possesses it may indeed lose his faith and withdraw quietly from the service which he has sworn to maintain; but he never can continue in a teaching office to which he was admitted on swearing to a certain belief, after he has lost it. No man of honor ever was in that position or ever could be. Not till Benedict Arnold, who retained his commission in the army in order to strike at that flag he had sworn to defend, is canonized as the Christian ideal of honor, can or will an honorable man retain his priestly office after the faith to which he swore at his ordination has left him. But the man whose sense of honor does not immediately recognize this fact, can no more be taught it than the blind man can distinguish the primary colors in a ray of light. Honor is that which appertains to the Sir Galahads and the Saint Agneses of earth. One of keen perceptions feels instinctively rather than defines its requirements. One upon whom the obligation does not rest, cannot learn it.

THE CREEDS are the intellectual cornerstone, as their Subject is the vital Cornerstone, of Christianity. Without them, Christianity becomes a speculative philosophy; with them, it is a living faith, a faithful life. Their obligation rests upon their eternal truth. They are no speculations even of the wisest men.

The creeds differ in kind from such formulas as, for instance, the Thirty-Nine Articles. One does not maintain that these consist solely of vital truth. The creeds are the final, ultimate statement of what is Christianity. The articles are elaborations of certain deductions therefrom.

The Church teaches what is enshrined in the creeds. Her ministers loyally represent her before men when they loyally expound those postulates. If any contradict them, they are self-condemned by the Church. If any fail to affirm, albeit without directly denying, those postulates, they are not fulfilling their sworn obligations.

A SERIOUS responsibility rests upon the Church in the Diocese of Western New York. A priest therein has defied the authority of the Church, and asks what is the Church going to do about it. He rejects the authority of the creeds, denies several of their cardinal postulates, and avers that he intends to remain within the priesthood. A fellow priest addresses to him a series of direct, pertinent questions relative to his position, and he waives them aside without answering one of them. Never was defiance more absolute. Never was the issue between the Church and the individual more clear-cut. Never was the necessity to vindicate the teaching office of the Church more pressing. Never would failure on the part of the Church be coupled with more far-reaching consequences.

The issue demands strong, brave men, ready to do their duty by Christ and the Church. No doubt the Diocese of Western New York will supply them.

"God, give us men!"

WE purposely avoided commenting last week on the resolutions introduced in the convention of the Diocese of New York by the Rev. John M. Chew, that we might first be in possession of all the facts; but we are not surprised that the convention, and, incidentally, the Church, came in for vigorous condemnation by the press in general. And they deserved it.

And we fear that the case is made even worse by Bishop Potter's weak defence contained in our New York letter for the present week. The Bishop is therein made to say that "when all the testimony is in, and those on trial proved to be guilty, you will see we shall act swiftly. But until these men have been proved guilty of actual dishonesty it is certainly improper for the diocesan convention to pass resolutions of censure."

Censure of whom? Certainly it would be improper for the diocesan convention to cite individuals and vote them guilty of crimes of any nature; and this after, quite as truly as before, they "have been proved guilty of actual dishonesty." The

diocesan convention is not a grand jury. To hold, however, that a body representative of the Church may not adopt impersonal resolutions germane to a moral crisis in the life of the nation, is to suppose that the Church has nothing to do with general principles, but only with the exculpation or condemnation of individuals. Surely it is the general principles, and not the individuals, that are primarily at stake. Bishop Potter's unwillingness to commit the Church to this moral position appears to show that he disagrees with Almighty God as to the wisdom of the latter in enunciating a moral law through Moses for the guidance of the Children of Israel, at a time when the perpetrators of the golden calf had not yet been tried and found guilty by the supreme court of the land. Almighty God thought the general principles worth enunciating; but Bishop Potter would apparently have exercised his paternal authority to have the matter indefinitely postponed pending judicial investigation. After the guilty parties had been discovered and condemned, and the incident was closed, then he would "act swiftly." In the meantime the golden calf would no doubt have continued to occupy in Israel the position which it appears to sustain in New York.

Dr. Huntington's courage and thoughtfulness have in part saved the day for the Church, which undoubtedly deserves the indignant criticism which the press in general has bestowed upon it for the incident in question.

The Bishop of New York to the contrary notwithstanding, the Church has a very real message for mankind in connection with the disclosures of at least a low sense of moral responsibility toward trust funds, which has been brought out in recent investigations. It is not the duty of the Church as represented in a diocesan convention to indict individuals, but it is surely in accordance with its rightful function to affirm the law of righteousness.

FOUR Dioceses will elect Bishops Coadjutor during November: Southern Virginia on the 8th, Michigan and New Hampshire on the 15th, Milwaukee on the 21st. Barring elections of Missionary Bishops by the House of Bishops, we doubt whether so many new Bishops were ever before chosen in a single month in this American Church. In addition to these, the Rev. Frederick Foote Johnson awaits consecration as Missionary Bishop to assist in South Dakota, and the Diocese of Oregon must probably engage in a new election of a Coadjutor next year.

May the Holy Spirit preside and direct the choice of Dioceses at each of these elections! One's faith is tried when, for any reason, episcopal elections miscarry or the wrong man seems to be chosen. Yet it ought not to be. The personal choice of the Lord Jesus fell upon Judas Iscariot to be one of the original twelve. We may not hold that the choice was a mistake. We cannot understand it. We only know that in His wisdom He calls men to serve Him who do not respond faithfully or fully to His call. The Church will never be free from chief pastors who do not exercise their ministry in accordance with her highest ideals. The Church on earth will always have failures as well as successes. Our Lord does not relegate the tares to the worst positions in his wheat field.

The Holy Spirit, too, acting in the councils of the Church, is not a coercive force. He may be entirely disregarded even by those who desire to do right. The partisan motive to *win*, to down an opponent, is not generally an augury of the divine spirit. For some unexplained reason, Churchmen generally appear at their worst in an elective contest. Men who trust each other the week before and the week after, appear to believe in the most remarkable degeneration in their fellow men during the contest. Why do we so seldom trust each other?

Very much of the progress of the Church depends upon the wise choice of a Bishop. May the choice to be made in each of these Dioceses be one that will make for the best interests of the Church therein and beyond!

#### ANSWERS TO CORRESPONDENTS.

F. I. F.—(1) St. Andrew's day takes precedence of Thanksgiving day; but it is proper that a special Thanksgiving day service should be held, at which the color would be white.—(2) Christmas falling on Monday, decorations should be placed in churches after the Sunday morning and before Sunday evening (Christmas Eve) services.

G. W.—(1) Custom restricts the wearing of the pectoral cross to Bishops, but other crosses are very commonly worn by others.—(2) A clergyman having an M.D. degree is entitled to wear the hood designating that particular degree, but no other.

W. D. K.—(1) It is legitimate for a priest to re-marry parties  
[Continued on Page 810.]



## BISHOPS SUFFRAGAN MULTIPLYING IN ENGLAND

## One is Appointed for the Diocese of Lincoln

## CONTROVERSY OVER VESTMENTS CONTINUES

## Reasons for Recent Revisions of Hymns

## DEATH OF BISHOP MACRODIE AND OF DEAN HENDERSON

The Living Church News Bureau  
London, St. Cyprian, Abp. H., 1905

**B**ISHOPS Suffragan are nowadays multiplying quite rapidly here in England. (In some of the Dioceses, instead of Bishops Suffragan, there are what are called Assistant Bishops, but these have no official appointment, title, or position as Bishops within this Church and realm.) The English Church is thus reverting to a *quondam* tradition—one that obtained in both the reign of Henry VIII and Elizabeth. It appears from documentary evidence that between the passing of the Act 26 Henry VIII. (1536), under which Bishops Suffragan are now appointed, and the year 1592, eighteen Bishops of this class were consecrated. But early in the reign of James I. the office fell into disuse; and was revived only so late as in 1870, when Dr. Christopher Wordsworth, Bishop of Lincoln—to whom the honor of reviving belongs—consecrated Dr. Mackenzie as Bishop Suffragan of Nottingham, in the Lincoln Diocese. In the same year the first Bishop Suffragan of Dover (Archiepiscopal Diocese of Canterbury) since Richard, "My Lord of Dover," deceased in 1597, was consecrated in the person of Dr. Parry. At present, out of the thirty-seven Dioceses in England and Wales, as many as fifteen have one or more Bishops Suffragan; while Southwark will be included in the list on SS. Simon and Jude's Day, the whole number of Bishops Suffragan—Southwark having two—being then twenty-six. The Dioceses already supplied with them are: Canterbury (2); York (3); London (3); Winchester (3); Carlisle (1); Exeter (1); Lichfield (1); Manchester (1); Norwich (2); Oxford (1); Peterborough (1); Ripon (1); St. Alban's (2); St. David's (1); Southwell (1).

And now has come the appointment of a Bishop Suffragan for the Diocese of Lincoln, with the title of Bishop of Grantham (which was one of the twenty-six places named in the Henrician Act as the "Sees" of Bishops Suffragan). During Dr. Wordsworth's episcopate at Lincoln there were in succession two Bishops Suffragan in that Diocese, with the title of Bishop of Nottingham; but since the decease of Dr. Trollope in 1897, the present Bishop of Lincoln (Dr. King) has been without the assistance of an episcopal colleague. The new Bishop Suffragan for the Lincoln Diocese—presumably the Bishop's own selection, though formally appointed by the Crown—is the Rev. Welbro MacCarthy, late vicar of Gainsborough, and who only last month was appointed by the Bishop of Lincoln to the vicarage of Grantham. He is said to have no University degree but was for some time at Trinity College, Dublin, and is a Fellow of the University of Calcutta. He was ordained priest in 1868; and after serving various assistant curacies in England, in 1874 he joined the Calcutta Ecclesiastical Establishment, and eventually became Archdeacon of Calcutta. Upon his return home in 1898 he became rector of Ashwell, and in 1901 was appointed by the Bishop of Lincoln vicar of Gainsborough, a Prebendary of Lincoln, and Rural Dean of Corringham. The announcement of this last appointment may be taken (says the *Times*) to imply "that Dr. King, who is 75 years of age, no longer feels equal to bearing the burden of his large Diocese of 580 parishes by himself." Grantham is well of becoming the "See" (so-called) of a Bishop Suffragan; for it has a superb parish church, mainly in the Early English and Decorated styles, with a spire which is one of the architectural glories of England. Indeed, according to the late Sir Gilbert Scott, who carried out the restoration of the Church in 1866-70, Grantham stands second to Salisbury only among English spires.

The formal voting of Clerical and lay electors of the Diocese of Aberdeen and Orkney for the election of a Bishop to the vacant Diocese took place in Aberdeen on Wednesday last. The candidates proposed were Dr. Danson, rector of St. Andrew's, Aberdeen; Dean Wilson, of Edinburgh; and Bishop Mylne, late of Bombay, and now Assistant Bishop in the Diocese of Worcester. The *Scotsman* (Edinburgh) publishes the following report:

"The first vote resulted: Dr. Danson, clerical 14, laity 22; Dean Wilson, clerical 11, laity 11; Bishop Mylne, clerical 12, laity 4. The final selection lay between Dr. Danson and Dean Wilson, and resulted

as follows: Dr. Danson, clerical 14, laity 21; Dean Wilson, clerical 18, laity 8. The successful candidate, however, must have an absolute majority of both chambers, and the election had therefore to be adjourned till October 4th."

The correspondence on "Liturgical Vestments" is still going on in the columns of the *Times*. (I think we could sooner exist without Parliament than without that great medium of public communication.) One of the latest contributions is rather a weighty one from the pen of the Rev. Dr. Field, Warden of St. Peter's College, Radley, near Oxford. He says that it matters little from what source the chasuble was derived. The question now is, What do the Liturgical Vestments mean? Those who do not use them ought to try and understand what they are intended to convey by those who do. The use of the "pre-Reformation" vestments involves, in part, the assertion of continuity with the "pre-Reformation" Church. The difficulty, he thinks, is in this point:

"Dr. Wace would maintain that permission for Vestments would involve an assertion of continuity where the Church of England has declared a breach; it is maintained, on the other hand, that their prohibition asserts a breach where the Church of England has by its Prayer Book asserted a continuity." We must admit (he continues) a limitation to the doctrine that what we wear means what we intend it to mean. If worn with intention it can not be wholly dissociated from the significance attaching to it by others who have worn it in the past and who wear it now. "But the use of Eucharistic Vestments was long anterior to the development of Romish corruptions in Eucharistic teaching, and when those who use vestments declare that the teaching with which they associate them is the earlier and primitive teaching, and not the later corruptions, I do not see what right anybody has to insist that they mean the opposite to what they say."

The proprietors of *Hymns Ancient and Modern* now issued their defence to the attack that has been so general on the new (1904) edition of that work. They begin by saying that, instead of being afraid of criticism, the one thing which they desire for their book is that it should be perused and studied; they are anxious that it should not be set aside "because a first glance discloses something which offends a predilection or a prejudice." They then proceed to give in detail the different reasons which led them to make changes which have been widely discussed. They deal first with the complaints about the omission of certain popular hymns. With regard to Faber's "O Paradise, O Paradise," which seems to have been the one most largely missed, they hold that Church opinion throughout the country is "notoriously divided" about that composition. They themselves are far from thinking that it is improper to use in congregational worship words of aspiration after the rest which remaineth for the people of God; but the lines—

"I greatly long to see  
The special place my dearest Lord  
In love prepares for me."

appeared to the proprietors and their advisers to be wholly un-congregational in character. As to the excision of Mrs. Alexander's—"When wounded sore the stricken heart," the last verse was the cause of offence; being objected to partly on the ground that the imagery has for many people a "repulsive character." (Surely that in itself is an inadmissible defence.) As to "Brightly gleams our banner," it was omitted because it contained nothing which is not "abundantly expressed" in other hymns. Particular reference is made to the non-admission of Bishop Heber's "Brightest and best of the sons of the morning," which has never been in *H. A. and M.* Besides the difficulty felt in regard to the apostrophe with which it opens, the concluding stanzas "distinctly disparage the very gifts of which the offerings of the Magi were a type." Passing on to alterations in certain English hymns, an explanation is given of the change of—"At even ere the sun was set" into "At even when the sun did set." Some people, they say, could not sing the old version; they felt that it was "untrue to Scripture." As to the alteration of—"Our life is but a fading dawn" to "Our life is but an autumn day!"—that was done, in the first place, by the author himself. The alteration in the first two lines of the Rev. Charles Wesley's Christmas hymn involves, it is contended, "not only a question of poetical taste, but also questions of history, of exegesis, and of theology." It is also held that "Welkin" is "a fine old English word." On the subject of the music, the proprietors point out that if the book was to be revised at all, "it was inevitable that the tunes should be revised along with the hymns." Having secured the advice of men "who are generally recognized as the leading Church musicians of to-day," it was "not possible to seek the advice of such men, and to refuse to be guided by it." Finally, in answer to the complaint that there was no poet among the compilers, the proprietors freely admit



that they had no Tennyson in their number, nor even a Trench; "but it will hardly be maintained by those who are acquainted with modern religious poetry, that a body which comprised among its members and advisers such men as Mr. Stone, Mr. Ellerton, and Dr. Dixon, and at an earlier moment Professor Palgrave, not to mention [*sic*] Dr. Bright, Bishop How, and Mr. H. Twells, was wholly destitute of poetical sense."

During the past few days there have passed from the Church Militant to the Church Expectant two prominent Churchmen—namely, Bishop Macrorie, formerly of Maritzburg, and Canon of Ely since 1892, and the Dean of Carlisle (Dr. Henderson). The Right Rev. Dr. Macrorie, who was the son of a well known Liverpool physician, was born in 1831, graduated from Brasenose College, Oxford, in 1852, and was ordained priest in 1857. He was consecrated Bishop of Maritzburg in 1869, and resigned his See in 1892. The history of his episcopate in the Church of the Province of South Africa is associated throughout with the melancholy memory of the Colenso schism. The *Times* in its obituary notice, says:

"Bishop Macrorie's earnest work in his difficult sphere was not destined to produce any real healing of the breach. It is not necessary to ask whether he was too pronounced a Churchman, or whether the Colensoites were too devoted to a policy of antagonism."

The deceased Prelate was a member of the E. C. U.

Dr. Henderson, who was 86 years of age, received Deacon's Orders as early as in 1844, but holding no parochial post, he was not advanced to the Priesthood till 1859. He had held the Deanery of Carlisle since 1884. Previously thereto, he was at different times Headmaster of Magdalen College School, Oxford, Principal of Victoria College, Jersey, and Headmaster of Leeds Grammar School. He was a ripe liturgical scholar, and his fame rests chiefly on his work in editing various ancient English rituals. His output in this line included the *York Missal*, *Hereford Missal*, *York Manual and Processional*, *York Pontifical*, and *Sarum Processional*. He appears to have been an adherent of the Tractarian movement.

*Requiescant in pace!*

J. G. HALL.

**THE FIRST COMMANDMENT.**

How very little even the best of us take in of the vastness and comprehensiveness of God! How few of us realize that our own service is dwarfed and crippled, unless we recognize the place of other individuals, and other races, in His favor! It is in vain to listen while anthropologists teach us by means of custom and folklore how much man has in common with man, unless we deduce from the brotherhood of man the lesson of the Fatherhood of God, and from thence again our own duty to bring that Father, as He revealed Himself to us, nearer to our less favored brethren. The nucleus of all missionary duty lies in this First Commandment.

We sin, therefore, against this Commandment, if we do not recognize that God is not only our God, but the God of all the world—that no nation, no class, no character is indifferent to Him. We sin against it if we do not recognize His universal claim, not only over others—over the whole of human society—but over the *whole* of ourselves. If we keep back any part of ourselves from Him; if we recognize Him as the God of our sorrow, but not the God of our joy; of our affections, but not of our intellect; of our private, but not of our public life; of our childhood or our youth, but not of our maturity of womanhood or manhood; if, in a word, we give Him less than our best, less than ourselves, less than our all!—*Elizabeth Wordsworth.*

**DR. HUNTINGTON SUPPORTS CHEW RESOLUTION**

**Would Have Seconded them had he been Present in New York Diocesan Convention**

**BISHOP POTTER IS INTERVIEWED ON THE SUBJECT**

**Chancel Window Placed in St. Ignatius' Church**

**CONCLUSION OF REV. WILLIAM WILKINSON'S DOWN-TOWN MISSION.**

*The Living Church News Bureau  
New York, October 9, 1905*

THE incident that came at the close of the diocesan convention last week, when the resolutions offered by the Rev. John M. Chew of Newburgh in reference to integrity in business life, failed of action because no one seconded them, has aroused wide discussion. Both the clergy and the laity are taking sides in the matter. Some hold that the convention should have acted on the resolutions and that Bishop Potter was wrong in the attitude he took regarding them; others, that the Bishop was justified in stating to the mover of the resolutions that they were premature. Several of the clergymen who were in the convention at the time of the incident say they cannot understand why they did not second the resolutions. They deplore the fact that the Diocese is placed, as they express it, in a false position in the matter. The impression has gone abroad, they say, that New York Diocese was afraid, for some reason or other, to take the stand which the Church demands. This is the assertion which is openly made by many. The resolutions were offered near the close of the second day of the convention, and a number of its members had left the Synod Hall to keep appointments. Among these was the Rev. Dr. Huntington, rector of Grace Church. His opinion of the matter is expressed in a letter which he sent to the Rev. Mr. Chew, soon after he heard of the resolutions. Dr. Huntington wrote as follows:

"DEAR MR. CHEW:—I have just read in a newspaper the text of your admirable and altogether timely resolutions, and regret to see it stated that your motion to have them adopted failed for lack of a seconder. I very seldom leave a convention before the last word has been said, but in this instance I did so because of an engagement at Grace Church. Had I been there it would have given me much pleasure to second your resolutions. Faithfully,  
"W. R. HUNTINGTON."

Bishop Potter sailed for Europe on Thursday of last week. Shortly before he sailed he was interviewed regarding the Rev. Mr. Chew's resolutions. He said: "The principle of a diocesan convention is that any man in it is at liberty to get up and introduce any group of resolutions embodying sentiments which he believes to be true. . . . My position is that the resolutions were premature. I think you will agree with me that no action should be taken by the convention while these matters are *in transitu*. When the proper time comes, which will be when all the testimony is in and those on trial proved to be guilty, you will see we shall act swiftly. But until these men have been proved guilty of actual dishonesty, it is certainly improper for the diocesan convention to pass resolutions of censure."

On the eve of his sailing for Europe on Thursday of last



SECTION OF NEW CHANCEL WINDOW,  
ST. IGNATIUS' CHURCH, NEW YORK.  
[By courtesy of Church Glass and Decorating Co.]



week, Bishop Potter made the first announcement of plans for his trip. He is to go direct to St. Andrew's, Scotland, where, with the Archbishop of Canterbury, he is to receive the degree of Doctor of Laws. He is then to spend some days as the guest of the Archbishop of York. Further plans include a visit to Cambridge University, a trip to Egypt and up the Nile, and a visit to Constantinople. From the last named he will go to Athens. Mrs. Potter accompanies him.

A new chancel window has been placed in St. Ignatius' Church, replacing the window of plain glass that has been there since the opening of the edifice a few years ago. It is in two sections. The upper portion represents the heavenly host, the saints and martyrs, around the throne. The lower part represents the celestial fields, the angels welcoming the souls to heaven. It is a window purely of stained glass, made on mediæval standards. The work was done by the Church Glass & Decorating Co. It is a very large window, containing over two hundred square feet. The design is pleasing, the colors in harmony with the severe ecclesiastical lines of the Church architecture. The illustration herewith represents one of the side lights of the window. It shows St. Edward the Martyr, St. Stephen, and St. Augustine of Canterbury. There is no inscription on the window. It was shown for the first time on the first Sunday of the present month.

The Rev. William Wilkinson, who has been for six weeks preaching daily in Wall Street under the auspices of the Evangelistic Committee of New York, closed his New York work on Friday of last week, and is to return at once to Minneapolis. His closing address was made in Trinity Church Friday at noon in the presence of a congregation of at least one thousand. Most of the number were men, but there were a few women. The collects were said by the Rev. Dr. Morgan Dix, rector of Trinity. Mr. Wilkinson's sermon was a forceful and direct appeal for righteousness in daily life. He said he had been preaching the Decalogue and the Apostles' Creed to Wall Street for six weeks and that his message had been respectfully received by from four to seven hundred people every day, some of the young men coming to hear it day after day. Wall Street, he said, stands in the lime-light of publicity as does no other street or neighborhood of the country. Its men should therefore be especially careful that the example they set be the right one. It matters not whether a man believes in God, although such belief is the natural thing, but he must believe in the laws laid down in the Decalogue. These are not arbitrary rulings of a Supreme Being, but are the expression by God of truths which man must recognize because they are truths. Holding up the printed "Order of Service" on which were the words of the two hymns: "My Faith Looks Up to Thee" and "In the Cross of Christ I Glory," the preacher made a most orthodox appeal for repentance and right living.

The scene was one that will remain long in the minds of those present. The noon hour had almost passed, but hardly anyone had gone out, and the thousand or more men sat with all their attention on the missionary. Many of these men were prominent in the business and financial circles of the city, and that these, with the others, were profoundly stirred by the address, was most evident. At the close of the service several hundred people pressed to the chancel to say Good-bye to the preacher.

#### ANSWERS TO CORRESPONDENTS.

[Continued from page 807.]

divorced from each other who desire to resume their former relations. The Prayer Book office should not be used. The essence of the rite is simply the legal proclamation that they are man and wife.—(2) It is legitimate to hold service at the burial of a suicide; though, except where there is evidence of insanity, the Prayer Book order should not be used and the service should not be within the church. Suitable forms are contained in most of the current books of private offices for the clergy.

R. H. H.—We have not read the book, and cannot say what was the author's intention.

No room for a discouraged or depressed feeling is left you. If your sphere is outwardly humble, if it even appears to be quite insignificant, God understands it better than you do, and it is a part of His wisdom to bring out great sentiments in humble conditions, great principles in works that are outwardly trivial, great characters under great adversities and heavy loads of encumbrance. Let it fill you with cheerfulness and exalted feeling, however deep in obscurity your lot may be, that God is leading you on, girding you for a work, preparing you for a good that is worthy of His divine magnificence. If God is really preparing us all to become that which is the very highest and best thing possible, there ought never to be a discouraged or uncheerful being in the world.—*Horace Bushnell.*

#### AN AMERICAN BENEDICTINE COMMUNITY.

**A** BENEDICTINE COMMUNITY of the American Church has recently been established, with the approval of the Bishop of the Diocese, in the city of Fond du Lac, Wisconsin.

The Community, which was started last year on the Pacific coast, is as yet small in numbers. It has no connection with the English Benedictine Order, though it follows the ancient Rule of St. Benedict, which provides for the establishment of autonomous houses. A building, formerly used as a boys' school, has been placed in the hands of the Community, giving them a commodious house and suitable grounds. Generous friends have put the building in complete repair, and it is furnished with a steam-heating apparatus. The members wear the black monastic habit and observe the other customs of the Benedictine Order.

The Community at Fond du Lac admits to membership both priests and laymen. The members believe that there are many laymen who do not feel called to the clerical life and who yet wish to devote themselves without reserve to the service of God in the forward movement of the Church. To such the democratic constitution of the Benedictine Rule offers special advantages.

In a Religious order, devotion should be preëminent. And the new Community emphasizes the *Opus Dei*, or Work of God, in the maintenance of the Divine office night and day.

The routine of a day in the cloister is as follows: At 2 A. M. the Community rise for Matins and Lauds. At the close of these offices they rest until 6 o'clock, when they again assemble in the chapel for Prime. At 9 Terce; at 12 Sext; at 2 None; at 5 Vespers; at 7:30 Compline. The great silence is observed after Compline, and lights are out at 9 o'clock. There are but two meals each day, with a slight refectio, which is taken standing and in silence. Study and manual labor occupy the remaining hours of the day.

But in addition to the devotional life of the Community it is their aim to undertake, as soon as their numbers permit, various works. So far the order has confined its exterior labors to the giving of missions, retreats, and conferences. Plans are now being made for several missions during the winter. But the scope of the Benedictine Rule would admit of every variety of corporal and spiritual works of mercy, and the Community looks forward to the time when it may be able, through houses in various parts of the country, to establish (1) a home for the aged and infirm clergy, now so much neglected; (2) a school for poor boys; (3) the manufacture of Church goods and altar ornaments. The Community aims to be entirely self-supporting and will engage in various handicrafts.

The revival of the Benedictine life in the Church of England has met with marked success. The monastery at Llanthony, built by Father Ignatius, O.S.B., and the rapid growth of the order at Painsthorpe, established with the approbation of the late Archbishop of Canterbury, are instances of the abiding attraction of the life in the Anglican Church. Henry VIII. destroyed the monasteries, but the Church never condemned the monastic life. In America the difficulties of the revival of the religious life are great. But there are many evidences that the life meets a want of the Church of the present day, and will exert a beneficent influence upon an age distracted and worldly. The Benedictine symbol, "*Pax*," in itself has a message for the people of to-day.

Any laymen desiring to consider the life are asked to communicate with the Rev. Prior, and should address the Benedictine Monastery, Fond du Lac, Wisconsin. They are required to have a certificate of Baptism and to give references to two clergymen, to be in good health and free from debt, before entering the order. It is expected also that they should provide a portion of the expense of their novitiate.

The Rule of St. Benedict is the oldest monastic rule of Western Christendom. It has stood the test of fifteen centuries. Established before the separation of East and West, it is unharmed by questionable doctrines and practices of later ages. Existing before the rise of the Papacy, it cannot be called "Romish." It is not mediæval, but primitive. And yet the Rule is singularly adapted to the wants of a community of men at the present day. Thoroughly practical, it is marked throughout by the sanctified common sense of its saintly founder.

HILARY.

OUR OBJECT in life should not be so much to get through a great deal of work, as to give perfect satisfaction to Him for whom we are doing the work.—*Wm. Hay M. H. Aitken.*



THE KINGDOM OF GOD AMONG THE IGOROTS OF LUZON.

By THE RT. REV. C. H. BRENT, D.D.,

Missionary Bishop of the Philippine Islands.

FOR upwards of two years I have been appealing, though in vain, for volunteers to join us in our work among the Igorots\* in the mountain regions of Luzon. Hitherto my appeal has been an invitation, based on the strength of a possibility, to men and women who believe that their Christian responsibility extends to the uttermost parts of the earth. Now it is a cry of distress wrung from me by the depth of a present and growing need. The field is white to the harvest, and our small and devoted band of workers is unequal to the demands of the opportunity.

Let me state the case. In the provinces of Benguet and Lepanto-Bontoc, where we took up work upon the organization of our branch of the Church Catholic in the Philippine Islands, almost the entire population is composed of a heathen people who, though full of local rivalries and tribal differentiations, are all classed under the generic name of Igorot. Spanish Christianity hardly touched them. A few here and there were brought to baptism under Ilocano influence in the case of mixed marriages, or by the friars, through a species of bribe which exempted them from the *cedula*† for a term of years.

The census of these people gives only approximate figures. Dr. Jenks, who has made a special study of Bontoc, puts the probable population of the province‡ at nearly 30,000 more than the official figure (72,750).§ In company with the Rev. J. A. Staunton, Jr., and his wife, I have just ridden through Benguet and Lepanto-Bontoc along the route indicated on Map I. We passed through about one hundred and twenty-five miles in a week of constant travelling. We undulated up and down from valley to mountain-top and from mountain-top to valley, along thread-like trails skirting profound precipices, across stretches of country made beautiful by rice *sementeras*¶ and coffee plantations, past picturesque villages where smiling children greeted us with laughter and friendliness; through the heart of the untilled wild, rich with roses, white lilies, and flowers new to the American eye, until at last Sagada and, a day later, Bontoc, were reached.

Bontoc, with its twin town across the river, Samoki by name, attracted us on our first missionary journey shortly after my arrival in the Philippines, and our missionary, the Rev. W. C. Clapp, has been laboring there for the past two years. His ministrations have been blessed, and the future promises well. On St. John Baptist day, at evensong, four Igorot lads were baptized. I was struck by their seeming intelligence regarding the step—a brave one—they were taking. Until the

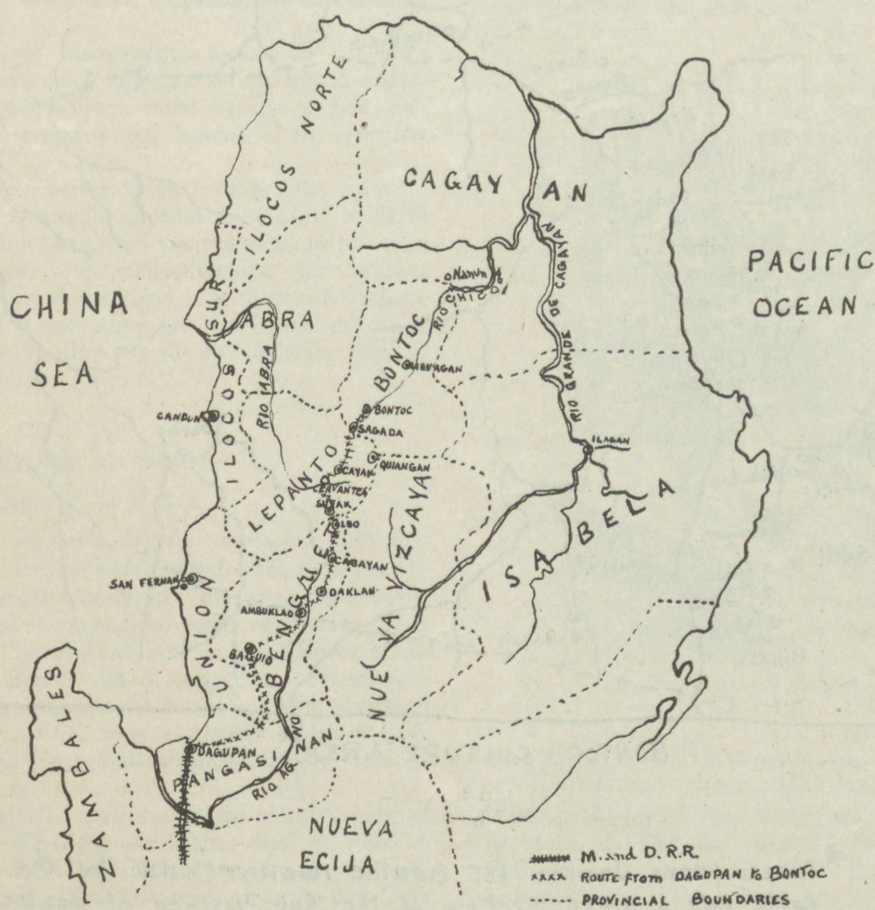
administration of the baptismal water they were unclothed, Igorot fashion, red loin cloth excepted; then they donned each a white robe, and held a lighted taper; for it is thus, by a chaste symbolism, that the missionary would teach them the meaning of entrance into the Christian life. The next morning the Ilocano and Igorot Christians gathered for the Eucharist, crowding the little chapel and thronging the verandah; we had Merbecke, which was sweetly sung by the children, as were the English hymns. The service was preceded by Confirmation, at which eighteen received the laying on of hands, two more being confirmed at evensong. *Apo-pachi*|| Clapp has translated parts of the Confirmation service and of evensong into Igorot, which for the first time, through his patient industry, becomes a written language. He has compiled a vocabulary of more than 2,500 words thus far.

The dispensary does its work of gentle ministration daily to the sick under Miss Oakes' direction. For more than eighteen months she has lived alone in the House of SS. Mary and Martha, part of the time the only white woman in this community of savages. At present the wife of the school teacher is her neighbor. We have been seeking for a companion for her to share her life and take charge of an orphanage which we are preparing for. Mr. Mackenzie, who is a layman, completes the mission staff in a post where there should be at least one other priest and a doctor in addition to a deaconess or qualified woman missionary.

The density of the population throughout the entire sub-province is illustrated by Map II., which represents a single culture area. The only regular spiritual ministrations are those of our handful of missionaries among natives of latent ability and intelligence, many of whom, for the first time on record, seemingly, are freely stretching out their hands toward Christ and His Church. The Roman Church, stirred by our labors, has recently shown a disposition to break the unity of our Christian community. Its intrusion is so gratuitous that I do not hesitate to characterize it as wanton. At present their nearest priest is a Filipino, and such disturbance as has come was momentary.

A day's journey from Bontoc is Sagada, a *pueblo* with numerous and populous *barrios*. Here Fr. Staunton and his wife began their work a year ago. They inhabited a grass house, the only available quarters, until recently, and no enterprise could have been initiated with fewer facilities, not to say necessities, than theirs. Now the modest beginnings of a group of mission buildings at least give them shelter and afford a temporary chapel for the large congregations which assemble for public worship. We seem to have begun our work here at a psychological crisis, to use modern terms, in the life of these people. With simplicity and earnestness, but of course with a minimum of intelligence, they are asking for admission into the Christian Church by baptism. A religious movement, the source of which is not apparent, is in progress and it looks toward Christianity for its consummation. Not as individuals but in representative groups, men, women, and children from different *barrios* present themselves for baptism. Under ordi-

MAP I OF NORTHERN LUZON



\* The same as "Igorrote," which is the Spanish mode of spelling the name.
† A poll tax.
‡ Lepanto-Bontoc.
§ Another authority, on the other hand, thinks the official figures an exaggeration.
¶ Fields built in terrace fashion up the hill-side and irrigated with great skill.

--- M. and D. R.R.
XXXX ROUTE FROM DAGUPAN TO BONTOC
----- PROVINCIAL BOUNDARIES

|| Sir-father.

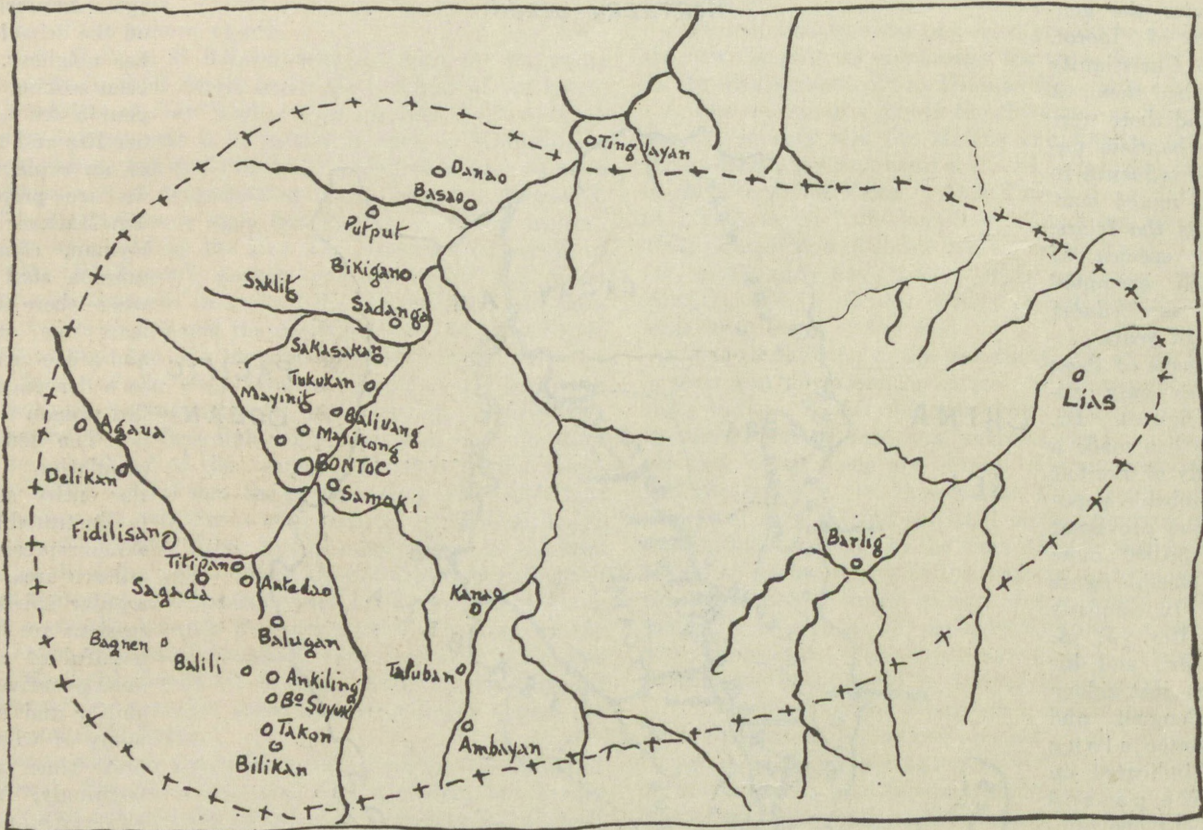


nary circumstances we would insist on a long probation. But thus far we have felt that the reality of their appeal must be met by an immediate and whole-souled response on our part, as St. Peter met the appeal of the multitudes on the day of Pentecost. They promise to abandon heathen customs, place themselves under Christian instruction, and walk according to God's law. In the past year, upwards of two hundred have been baptized and more than one hundred confirmed. They have not been wholly without preparation. In their untutored, unshepherded state they have been feeling after God; they have had their organization and meetings for prayer; and some have had a disciplinary code, a feature of which is abstinence from flesh meat.\*\* They seem to have gathered up some crumbs of Christian teaching from occasional contact with the Church and with individual Christians. And these same people are the very ones who shrank from the efforts of the friars, where it was exerted,

in my ears as the testimony of a people desirous of living for God. On Sunday (if the typhoon which is now raging, abates) we have planned to consecrate a cemetery for them.

The foregoing gives a picture of that which is, and a suggestion of that which may be, if the Church at home makes an offering of wise men and women to lay their hands to the task. We ought to have a chain of missions from Baguio, where once again we are taking up the work with the Rev. Irving Spencer as missionary, to Nanung in Cagayan and Quiangan on the borders of Nueva Viscaya. A half dozen men and the same number of women ought to be in the field now. The language is difficult, whether Ilocano, which is somewhat of a *lingua franca* in these parts, is studied, or one of the Igorot dialects. The work could easily be described in the language of romance: country, people, and conditions lend themselves to it. But I want missionaries who are moved by the highest motives and

## MAP II



BONTOC CULTURE AREA.\*

\*Taken from Jenks: "THE BONTOC IGOROT." Note that this map represents only a small section of the Sub-Province of Bontoc.

to Christianize them. Their prejudice against Christianity appears to be breaking down through the silent working of God's Spirit. Our duty is to foster and refine this religious enthusiasm and, under God, make it the beginning of the conversion and unification of an entire people, differentiated racially from the Filipinos of the rest of the archipelago and uncared for by any part of the Christian Church.

Yesterday was St. Peter's day. The night before, Igorot girls brought a profusion of beautiful mountain lilies for the altar and laid them on the doorstep of the mission house. Early the next morning the congregation began to assemble. They came with lilies in their hands, which they planted—it was their own idea—along the pathway leading to the house. A more reverent congregation never knelt before God's altar than these people, just emerging from savagery. At the conclusion of the Eucharist, there were a number of baptisms and Confirmations. The "Oen apo" ("Yes, sir,") of the candidates in response to the questions as they were put to them, still rings

\*\* There were three such societies—the *Guardia de Honor*, the *Sapilada*, and the *Guardia de Guipaley* (now defunct).

who will come out expecting to meet peculiar difficulties, loneliness, and discouragement. School teachers, civil government officials, miners, do not shrink from accepting these very things, and we should expect not less from adventurers for God. The function of our highly privileged Church should be to go to the by-ways and alleys of life where the deepest needs lurk, and I call for a band of men with the spirit of the "Herrnhuters," who will be afraid of no failure but moral failure, who will maintain that the spiritual problems that seem hopeless to others are the very ones which should engage the energies of men and women of high character and attainment. We need at once a physician who could divide his time between Bontoc and Sagada. Mrs. Staunton, who fulfils with cheerful courage and extraordinary efficiency every duty she undertakes, is at once house-keeper, nurse, and public school teacher. Every day sees her bandaging and giving out medicines. Late one afternoon this week, a man came to be treated from a point so distant that it had taken him from early morning to reach here. Day before yesterday, as we were passing through Fidilisen, a *barrio* where no white woman has ever been before, Mrs. Staunton was stopped by a pathetic appeal to aid a woman whose eyes were running



with blood from a complaint that could easily be alleviated. Even to that *barrio* the knowledge of her ministrations had penetrated. Only women missionaries will be able to reach the native women. We are planning to establish a school for boys here, and one for girls is no less a necessity. We will need a woman for this.

Additional priests should be on the spot now studying conditions and learning the language. If one of our missionaries should fall ill, the work would have to be suspended; if his time for furlough were to come before reinforcements were added, he would be unable to leave.

A few matters should be made clear for possible applicants:

1. On account of language difficulties, we cannot accept anyone over forty years of age, and it would be much better if new missionaries were under thirty-five.

2. Conditions of life would not allow, at present at any rate, of married missionaries *with children*. The climate is temperate, but our buildings are poor and the food supply is not to be depended on. We are trying, against discouraging odds, to remedy these deficiencies.

3. Why should not our clergy remind the faithful laity that the mission field needs the aid of mechanics, builders, carpenters? The missionary privilege ought not to be limited to priests and deaconesses. We require to-day in this district a carpenter and a mechanic. The Kingdom of God needs consecrated talent and skill of every sort, especially in the mission field.

4. Men and women of independent means do not offer themselves for mission work as frequently as one would expect in a Church like our own. There must be not a few well qualified for the life who are free to volunteer if the question were once squarely faced.

In conclusion, I would reiterate that those who come to us must come prepared to accept all that a venture of faith entails. We ourselves cannot say what our prayers, our projects, our labors are going to achieve in visible results. Our present duty is plain: we are conscious that God is with us, and rejoice in the consciousness: while our hopes for the future are high, we see how it is easily possible that our efforts may issue in what the fleshly mind calls failure.

### THE STONE OF SCONE.

BY LORA S. LA MANCE.

A SLAB of dull red sandstone, barely more than two feet long and but sixteen inches wide, would seem to be an object too commonplace to merit attention. The most noted stone in the world, The Stone of Scone, or the Stone of Destiny, as it is often called, is but this and nothing more. Nevertheless it has been sung in ballad and told in story for fourteen centuries. Tradition carries its history back for two thousand years beyond this, and centuries upon centuries of kings have been crowned sitting upon the so-called Sacred Stone. Surely, its story is worth the telling.

In the old days, wonderful stories grew up about venerated objects. It was told of the Stone of Scone that it was the identical pillar of stone upon which Jacob pillowed his head, seventeen and a half centuries before Christ, when he fled from Laban his brother. In his visions he saw the ladder of God resting upon this rock, and reaching unto heaven, while upon it angels ascended and descended. When he awoke, the Bible tells us that Jacob poured oil upon the pillar, as a holy and consecrated thing. The story goes that the Hebrews guarded this relic with jealous care.

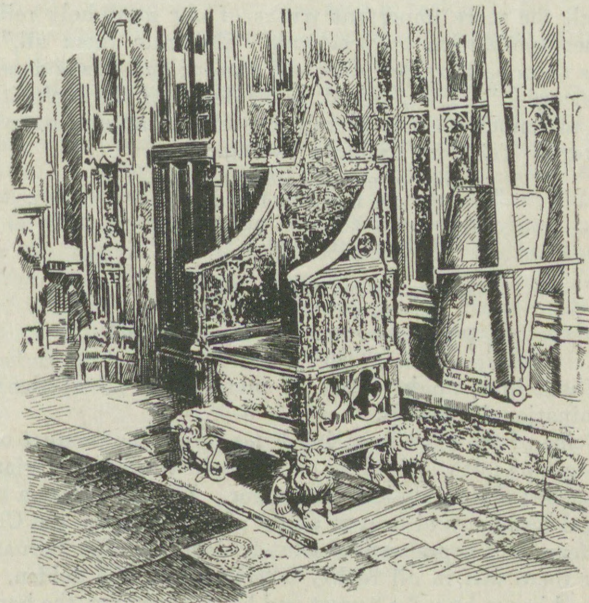
When Zedekiah the king was carried off into captivity, the Prophet Jeremiah was left in Palestine as a trusted leader to hold the Jewish people together. Josephus tells us that he was made the guardian of King Zedekiah's daughters. Furthermore, both sacred and profane history tell that Jeremiah was forcibly carried to Egypt by the Jews, who fled panic-stricken upon the murder of the governor their conquerors had placed over them. This was not far from 580 B. C.

Here the old legends join in. They assert that the Princess Circa or Scola, by the aid of Jeremiah, carried Jacob's pillar with her, both because she revered it as a sacred relic, and because her ancestors had been crowned upon it. She married a royal prince, and all of her posterity were anointed while seated upon this stone. Confused and varying accounts tell us that Iber or Hiber, the Phoenician, came from Palestine and Egypt to Spain, bringing the sacred stone with them. From there he came with Miletus and helped to conquer Ireland, which is some-

times called Hibernia, from his name. And from this day, every Irish king was crowned upon this stone.

All this is interesting, but must be admitted to be only tradition and not history. The majority of historians really believe, however, that the sacred stone was venerated at the Irish capital of Tara in the days when Ireland was a heathen nation. Someone has ingeniously suggested that it was a native stone that had been struck by lightning, a circumstance that would have made it sacred to the gods in popular belief.

St. Patrick spent a long life in Ireland, which he converted to Christianity. In extreme old age he baptized a son of the royal house, Fergus, the son of Eare (or Ferchard), king of Meath. Patrick was attracted to the lad and gave him his blessing, a circumstance of which the prince was not a little proud, and to which much of his later good fortune was attributed. Fergus McEare in time conquered Scotland, which from that time was governed by his line. It is generally held that King Fergus took the Holy Stone of Tara with him, although some authorities claim it was brought to Scotland fifty-eight years later by King Fergus' cousin, St. Colomba. In time the stone was kept at Scone for greater security. The Scotch all but worshipped it. They called it *Lia Fail*, the Stone of Destiny, because it was held to ensure the supremacy of the kingdom that possessed it. Perhaps the English people believed this also. When Edward I. overcame Scotland, he took the stone from its shrine at Scone, and carried it to England, where it has been



STONE OF SCONE OR CORONATION CHAIR.

kept ever since in Westminster Abbey, and seated upon which every British monarch since that day has been crowned.

King Edward I. had a magnificent coronation chair made to contain it. The venerated slab is placed immediately under the throne-seat, and can be seen through openings left at the front and sides. He ordered Adam the goldsmith and Walter the cabinet-maker to make a wooden chair and overlay it with gold. It was done, and the bills of these two workmen of more than 600 years ago, are still preserved. Adam received £39 6s. 3d. for his work, and Walter £1 19s. 7d. for his services, together something over \$200, which, according to the relative values of that day, was nearly a thousand dollars of our money.

The Scottish King Kenneth, about 840, had had a wooden chair made for the Stone of Destiny when he placed it in the castle of Scone. It was believed that there was a magic about the stone. If one of the true royal blood sat down in the throne-chair to be crowned, the Stone would sound. If he were a pretender, there would be no sound. King Kenneth, who believed in the magic ascribed to it, had the following lines engraved on the chair:

"Ni jallat fatum  
Scoti quocunque locatum  
Invenient lapidem  
Regnare tenentur ibidem."

Thus given in translation:

"Or fate is blind,  
Or Scots shall find  
Where'er this stone,  
A royal throne."



## HYMNOLOGY.

THE world is yet waiting for a volume of hymns on the scale of Palgrave's "Golden Treasury of Songs and Lyrics," the choicest, and nothing else. The number of selections would probably range between two and three hundred. The task has been more than once attempted, but never with great success. No denominational hymnal can supply the want. That work is compiled with an eye to the traditions and temperament of a sect. The keen theologians who pass upon the work scent Arminianism, Socinianism, or other vile heresies in the most innocent and odorless syllables. As a critic of this Methodist Hymnal notes, "Hymns, flawless in themselves and eminently congenial, say to Presbyterian or Congregational worship, might not meet the demands of the Methodist spirit of worship." The men who undertake a small anthology of hymns, then, must be blessed with a catholic and unprejudiced taste.

The phrase "spirit of worship," just quoted, suggests another limitation. All hymns are religious verse, but all religious verses are not hymns. A metrical statement of the doctrine of the Trinity, or the theory of atonement may be as valueless for purposes of worship as a metrical statement of the proposition that the square described in the hypotenuse of a right-angle triangle is equal to the sum of the squares on the other two sides. Indeed, too many of the hymns written in periods of religious controversy have been weighted down with doctrinal theory. John Wesley himself, in the preface of his collection of hymns, dated 1779, boasts that these hymns "contain all the more important truths of our most holy religion, whether speculative or practical," "illustrate them all," and "prove them both by Scripture and reason; and this is done in a regular order." That, indeed, is the defect of the book; it contains too much that is merely expository, argumentative, or hortatory. Take, for example, two stanzas:

"Lovers of pleasure more than God,  
For you He suffer'd pain;  
Swearers, for you he spilt His blood;  
And shall He bleed in vain?"

"Misers, for you His life He paid;  
Your basest crime He bore;  
Drunkards, your sins were on Him laid  
That you might sin no more."

These lines might easily be matched in all of the older denominational hymnals.

Some of the most inspiring hymns were the product of the early ages of faith. Nothing of the sophisticated Victorian era has touched their simplicity and vigor. When hell was a pit of physical torment and heaven a city of pearly gates, the Christian's fears and hopes were absolutely definite. For Bernard of Cluny there was in all reality a "Jerusalem, the golden, with milk and honey blest," a "sweet and blessed country, the home of God's elect"; and Bernard's cry came from his heart:

"For thee, O dear, dear country,  
Mine eyes their vigils keep  
For very love beholding  
Thy holy name, they weep."

No vague remarks on ethics in this—no thin generalizations about the pleasure and satisfaction of doing good. The hymn-book that shall gather up the best of this passion of worship is yet to be made.—From a review of the new Methodist Hymnal, in *New York Evening Post*.

## "LORD, LORD!"

IN those places of prayer where the offerings are placed upon the plate, not to soft music from the organ loft, but to clearly enunciated Bible warnings, coming from time to time from the chancel, surely no more impressive text falls upon the listening ear than, "Not every one that saith unto Me, Lord, Lord, shall enter into the kingdom of heaven." Compared with the doing and giving expected by the world of those who profess and call themselves Christians, how easy it is to let those around us know by our freely expressed sentiments that we consider ourselves on the Lord's side! It is easy to join in the prayer, Thy kingdom come. It is easy to pity the poor when pity costs nothing but that breath of which most of us have a superabundance. But when religious consistency tugs at our purse-strings, what then?

When Mrs. A—, just returned from a shopping tour, discourses on the wonderful bargains to be had at a certain underwearer counter, she is wisely daunted when Mrs. B—, a district visitor, begins to speak of the sinfully low wages paid to the average sloop-shop operator. "Yes," she assents readily, while

the corners of her mouth droop into a properly sympathetic expression, "it would amaze you to see the ruffles and tucks and embroidery on a garment for which I paid only seventy-five cents this morning at H—'s. No wonder so many young girls leave their sewing-machines and go to the bad!"

"You abominable old humbug, why did you buy that garment?" screams Mrs. B—'s sister, a lunatic, who is kept at home because she never attacks anyone except with her tongue, and is therefore considered harmless.

No sane person, of course, would have made such a rude speech, and yet Mrs. B—, who has lately been told of the fall of an overworked and underpaid sewing girl, says to herself:

"There is sometimes reason in my poor sister's mad questions."

The wild wish to get something for nothing, said to be common to poor humanity, may be the REASON for woman's inhumanity to woman, but it can never be accepted as an EXCUSE. The stern determination to get the value, or more than the value of money expended in shops or at home, is a failing that is so far from leaning to virtue's side that it inclines in quite the opposite direction. It is possible that the woman who holds the purse, the woman who, every Sunday confesses herself a miserable offender and craves absolution, is quite unconscious of the non-harmony of her Church supplication and her home conduct, but her dependents are not so blind.

"It is true she made me sleep on a couch that was quite too short to be used as a bed," remarked a sick nurse, speaking of a wealthy invalid, "but I should have stayed with her if she had not set me to sewing. I suppose she thought I wasn't earning my fifteen dollars a week if she could ever catch me holding my hands, but with my granulated eyelids, I could not undertake needlework."

To demand that a woman who had to make regular visits to the doctor on account of her eyes should either complete the destruction of those eyes by the use of the needle or leave her service (in spite of being a most efficient nurse) can be described by an impartial third person only as cruelty; but to have heard it so described would have startled the thrifty invalid, a childless widow with a large income, a member of more than one benevolent society, and a woman who would have had no hesitation in echoing the prayer,

"That mercy I to others show,  
That mercy show to me."

It would be well for more than one member of the gentler sex, the sex that usually enjoys going to church, to reflect how queerly some spoken prayers must fall upon the ear of Omniscience. Let us hope it is only a newspaper fiction, the story that crops up from time to time, of church-going ladies who, when they have a poor woman sewing for them by the day, will put the clock back during the afternoon (on the sly, of course) in order to get more work for their money. If it be true, such employers, in order to be consistent, should rise from their knees when the choir begins the *Miserere* following the Eighth Commandment.

C. M.

## THE UNATTAINED DESIRE.

By DOROTHY SHEPHERD.

AN old woman, who had suffered a severe paralytic stroke, lay helpless in her poor home. Her sons went daily to their work, and she was alone, except for the friendly kindness of the neighbors, who slipped in from time to time to accomplish some of the neglected housework, or to bring the cup of tea or broth, prepared by their stronger hands.

One day the district visitor from the Church, called, and after praying with the old woman, rose to go, saying as her farewell:

"God be with you!"

"Oh, He is!" answered the old woman, quickly. "He is with me every minute. I feel and know Him near, and what a joy it is! I just lie here and thank Him because of His loving-kindness to me—only," she added, pitifully—"I would so like to be able to walk again."

How true a picture this seems to give of life. No matter how deep the joy of spiritual satisfaction—or of earthly happiness, there is always a last clause offered after our thanksgiving, wherein a great desire arises, for some unattained pleasure. God keeps us so—that we may never fully rest contented with this present life, but hope on in joyful trust and faith, for the life of complete satisfaction, beyond the gates of this world, where we shall have more than now we "either desire or deserve."



## Helps on the Sunday School Lessons

Joint Diocesan Series

SUBJECT—Old Testament History, Part III—"From the Reign of David to the Captivity of Israel."

By the Rev. ELMER E. LOFSTROM

### Jehoash, the Boy King.

FOR THE EIGHTEENTH SUNDAY AFTER TRINITY.

Catechism: IX., "Chiefly Learn." Text: Acts xx. 35, Commence, "Remember the words," etc. Scripture: II. Kings xii. 1-15.

**F**IRST, locate the lesson. The kings of Judah up to the time of Jehoash were: Rehoboam, Abijam, Asa, Jehoshaphat, Jehoram, Ahaziah, and the queen Athaliah. Our last lesson told us of the reforms of Jehoshaphat. You remember that when he made the one mistake of forming an alliance with Israel, he had married his son Jehoram to Athaliah, the daughter of Ahab and Jezebel. The result of that marriage was constant trouble for Judah. Jehoram yielded to the influence of his wife and became a Baal-worshipper. His reign lasted but eight years. At his death, his son, Ahaziah, took the throne. When Ahaziah died, after a single year's reign, his mother, Athaliah, took the throne. She was a wicked queen, who undertook to cut off all the seed royal. In the slaughter of the princes, there escaped only the babe Jehoash. He was but a year old at the time, and it seems probable that Athaliah knew nothing of him. He was saved by his aunt Jehosheba, who hid him at the time of the massacre. For six years the little prince was in the Temple rooms, under the care of the faithful priest, Jehoiada. When Jehoash was seven years old, the priest succeeded in placing him upon the throne. The queen Athaliah was put to death at the same time (II. Kings xi.).

The reign of Jehoash naturally divides itself into three parts; first, while he was a minor, and the priest Jehoiada was the regent; second, while the king ruled for himself but had the benefit of Jehoiada's advice; and third, after the death of Jehoiada. It will not be difficult to make children picture to themselves a seven-year-old boy coming to the throne of Judah. They will readily understand that to do all the business of the king, he would need to depend upon the advice of some good man friend. Jehoiada had proved himself the best friend he had, and he was made the adviser of the young king. The priest was a good and faithful friend, and the kingdom prospered. Because Jehoash listened to the advice of the good and wise priest when he took the government into his own hands, the prosperity continued through the second period also.

It was during this first part of his reign that the reforms throughout the kingdom were effected by which the idolatry which had held sway during the preceding reigns was put away. The third period (II. Chron. xxiv. 17-27) tells how the king who had done so well under good influences, made a sad failure when left to the advices of the young princes of Judah. He was led away into idolatry. He so far forgot the kindnesses of Jehoiada that when his son, Zacharias, tried to point out to him the evil of his ways, the king caused him to be put to death. This brought retribution upon him, and a small army from Syria was able to overcome a large army of the king. Jehoash was hated by his servants for the treachery he had shown to the old priest's son, and he was killed by them. He had reigned forty years.

The scripture lesson is concerned with the early and good part of his reign. It is mainly concerned with the working of a compact made between the king and the priests. Incidentally, the good work of the repairs made upon the Temple is described. You will bear in mind that the boy king had been placed upon the throne by the priests of the Temple, under the guidance and leadership of Jehoiada. As a proper reward for what they had done, the young king, doubtless on the advice of Jehoiada, made over to the priests all the revenues of the Temple. Only one condition was made. They were required to keep in good repair the buildings of the Temple (vv. 4 and 5). This arrangement placed a temptation upon the priests which overcame them. They failed to make any repairs upon the Temple, taking all the revenues for themselves.

When Jehoash was thirty years old, the regency was at an end. As he looked over the affairs of the kingdom, he resolved to restore the Temple. In place of the old contract with the priests, he made a new one by which the offerings of the people

were to be used for the repairs and only the fees given for the individual sacrifices were to be given to the priests for their own (v. 16). This was a settlement just and fair to all. Then the plan described in the lesson was put into effect for the gathering and use of the offerings. It is fair to assume, from the way he is separated from the other priest in the narrative, and from what we know of his character, that Jehoiada was not a party to the neglect of the repairs upon the Temple. He was not able to correct the evil while he was regent, because he was a priest himself, but it is evident that it is his plan (v. 9) which the king puts into execution.

The success of this offering for the repair of the Temple is the important accomplishment, after the removal of Baal-worship, of the reign of Jehoash. The people were glad to give liberally for the much-needed work. Such an enthusiasm was aroused that it was not necessary to take account of the overseers, "for they dealt faithfully." This, after the faithlessness of the priests, is worthy of note. From the success of the offerings may be drawn the lesson of the text, "It is more blessed to give than to receive." These people found it to be true, hundreds of years before it was spoken by the Lord. To make it clear to the children, make them see the contrast between the priests, who had "received" and kept more than their share of the moneys, and the people, giving so gladly that more than enough was received for the doing of the work.

By comparing II. Chron. xxiv. 14 with verse 13, it will be seen that after all the repairs had first been made, there was a large sum still remaining which was used to restore to the Temple the sacred vessels of gold and silver which had been carried away and defiled by use in the Baal-worship.

The obvious practical lesson to be drawn from the reign of Jehoash is the need and power of true friends. As long as Jehoiada advised him, the young king made a good ruler. He was able to do many good things which required a good heart and courage. But when he had bad friends, and followed their advice, he went to ruin and death. There is an opportunity here for the teacher to have a frank talk with children about friendships and "the company they keep." Then there is the lesson of the need of the Friend Christ Jesus. He is ready to advise us faithfully. He will direct us in every question which comes before us for settlement. We can make no mistake if we follow His advice.

### EARTH'S LESSONS.

#### ENTHUSIAST.

"Oh! the beauty of life in the boundless sea!  
Oh! the beauty of life on the level lea!  
Oh! the beauty of life in the rainbow hue,  
Of the mighty arch, or the drop of dew!"

"For the color and shade on the boundless deep  
Are the life of the coral in endless sleep;  
And the soft rolling shades of the boundless plain  
Are the sun's bright rays on the ripening grain;

"And the colors fair of the covenant bow,  
As they gleam in the sky in orderly row,  
Are the separate rays of the sun's bright sheen  
As it sheds its light on the varied scene."

#### SAGE.

"Your beauty of life is the beauty of death,  
In the boundless sea, or the ripening heath,  
As a ray from the sun forms the rainbow arch,  
'Tis the end of that fair ray's onward march."

#### ENTHUSIAST.

"If the beauty of death then is fair to see  
Oh! what was the beauty ere death could be,  
In that early dawn, when God said it was good  
Of the world He had made; our life, our food?"

"And what will it be in that far better world,  
When the banner of death has been closely furled,  
When the beauties of earth are faded and past  
And the soul awakes to its own at last?"

#### SAGE.

"For the beauty and life of the sea and sod,  
There'll be fadeless hues from the throne of God;  
For the varying tones of the rainbow bright,  
There'll be deathless hues from the Source of light.

"For the eye hath not seen, nor hath the ear heard  
Nor the heart of man conceived,' says the Word,  
The beauties and glories of that blest abode  
That love has prepared for those who love owed."

ABBY STUART MARSH.



## 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.

### AN UNDERPAID MISSIONARY.

To the Editor of *The Living Church*:

THE question (concerning a missionary who is unable to collect his slender stipend) you commented on in an editorial note of September 30th is a remarkable one.

The question must be genuine, and the presumption is that the conditions stated as facts must be authentic. But surely there must be other facts than those you assume to be the course of the conditions.

Frankly, it seems to me inconceivable that any clergyman of the Church could endure such conditions if he has a clear sense of justice: of what is due to him, to those dependent upon him, to the people of his cure, to his Bishop, and to the Church.

If it is one of those cases, of which we are told from time to time, of "suffering in silence," then I should say such suffering is uncalled for, unnecessary, and is condoning the fault of those who, in the interest of justice and the good name of the Church, should be held up to scorn.

Again, if the missionary in question has informed his Bishop of his condition, as he surely ought to do, then it is inconceivable to me that there should be a Bishop in the Church who would tolerate for a day such a condition of things. I cannot conceive of any of our Bishops who, if he knew of such a condition, would not visit the missionary's field and right such wrongs, or remove him to another and a more righteous flock.

There ought to be, and no doubt there is, another side to the question.

M. M. MOORE.

Santa Barbara, California.

### THE SACRAMENT OF EXTREME UNCTION.

To the Editor of *The Living Church*:

I HOPE you will allow me to point out to you a mistake into which you have fallen with reference to the above subject in your issue of August 26th last. You there say in reply to your correspondent, Mary D. Pulford, that Extreme Unction "is still practised in the Roman Church wholly without reference to the prayer for health."

In a book which is in my possession and from which I quote, entitled *The Catholic Christian Instructed in the Sacraments, Sacrifice, Ceremonies, and Observances of the Church*, by Bishop Challoner, I find that amongst "the effects and fruits of Extreme Unction" is the following: "If it is expedient for the good of the soul, it often restores the health of the body." Further, the prayers used in the administration of the Sacrament are quite conclusive on this point. I quote them as given by Bishop Challoner, translated from the Latin:

"O Lord God, who hast said by Thy Apostle James, Is any sick among you? Let him call for the priests of the Church, and let them pray over him, etc. Heal, we beseech Thee, O our Redeemer, by the Grace of the Holy Ghost, the maladies of this sick man, cure his wounds, and forgive him his sins; drive away from him all pains of mind and body, and mercifully restore unto him perfect health, both as to the interior and exterior; that being recovered by Thy mercy he may return to his former duties, who livest and reignest," etc.

Then follow two other prayers, in which petition is made for "deliverance from his sickness and restoration to health" to Him who "imparts the grace of Benediction to sick bodies," as well as for refreshment of soul. I am, sir,

St. Mary's Vicarage, Faithfully yours,

Buxted, Sussex, England, J. BAGHOT DE LA BERE,  
September 21, 1905. Vicar of St. Mary's, Buxted.

[Unfortunately the current custom in the Roman communion is so to administer Extreme Unction as to show that no effect upon physical health is contemplated, for, as stated in *Catholic Dictionary and Encyclopaedia* (published with the imprimatur of the Cardinal Archbishops Manning and McCloskey): "The present custom of the Church is to give it after the reception of Viaticum." The older teaching, which is undoubtedly preserved in theory, seems therefore to have been abandoned in practice among Romans.—EDITOR L. C.]

### LAYMEN WANTED FOR SHANGHAI.

To the Editor of *The Living Church*:

ST. JOHN'S COLLEGE, Shanghai, still needs the services of two laymen upon its faculty. The new term has opened with a large and representative attendance, which shows the high esteem in which the College is held in all parts of China. Owing to the demands for advanced work on behalf of the students, an extra year has been added to the course.

Steps are now being taken to incorporate the College as a University under the laws of the District of Columbia, in order that it may be possible to grant degrees in its schools of arts, medicine, and theology.

The men needed should be college graduates, preferably, not over thirty years old, and unmarried. They should be equipped to teach the higher English branches, and if one of them were qualified to direct the military drill and the physical work generally, so much the better.

I will give further particulars to anyone who may be willing to consider this call for important service, or who knows any young man who might be willing to consider it.

JOHN W. WOOD,

Corresponding Secretary,

281 Fourth Avenue, New York.

### DR. CRAPSEY'S POSITION.

To the lay mind this argument is incomprehensible. Dr. Crapsey has denied, if words mean anything, at least one basic Catholic dogma, the Virgin Birth. To talk about "interpreting" creeds in new terms is to evade the issue. Dr. Crapsey has further said that the Lord's Prayer and "the five laws of righteousness as we find them written in the Sermon on the Mount" constitute the essence of Christianity. Such a statement could hardly be reconciled by the most skilful casuist with the body of doctrine contained in the Nicene Creed, which Dr. Crapsey, like other priests of the Anglican Church, must repeat in the most solemn fashion at every celebration of the Eucharist. Furthermore, Dr. Crapsey has explicitly said that "the Church is simply a society or association of men organized for a special purpose," and that "the Church life is nothing else than the sum of the life of the men who compose it." This is a flat contradiction of the whole historical Catholic idea, and a contradiction which involves repudiation of the doctrine, sacraments, and discipline which Dr. Crapsey promised at his ordination to administer.

Now the point is not whether Dr. Crapsey is right or wrong. He defends his views with great vigor, and his defence will undoubtedly be convincing to many people. The point is whether he can hold such views and continue honorably in his present office. This question is put to him very clearly, in the latest number of the *Outlook*, by a brother clergyman, the Rev. Edward Abbott of Cambridge. "Has any clergyman," asks Dr. Abbott, "who has received ordination to the priesthood by the hands of a Bishop, according to the form in the Book of Common Prayer, as a minister of the Episcopal Church, the right, either legal or moral or in any other wise, to substitute his own private interpretation of doctrine, sacrament, discipline, or other provision of the Church whose minister he has consented to be for the formal and pronounced interpretation thereof set forth by the Church itself?"

The late Leslie Stephen once gave impatient expression to the disgust felt by the plain wayfaring man for the standard of honor which permits a clergyman to teach what he does not believe or to teach what the Church does not sanction. If he is so hopelessly at odds with an office which he has sworn in the most solemn manner to perform it is open to him to seek perfect freedom by asking for release from his bonds. But to wear the uniform while repudiating the flag would be considered by any other than a clerical mind the meanest treason. Must we conclude, then, that clergymen have a different standard of honor from other men, and that what the secular world calls baseness is approved in the ecclesiastical world as virtue? Should not a man, when he can no longer defend the principles he has sworn to defend, resign his post and give up its emoluments?—*Providence (R. I.) Journal*.

AS THOU learnest this lesson, to carry all thy sorrows to God, and lie at thy Saviour's feet, and spread thy grief before Him, thou wilt find a calm come over thee, thou knowest not whence; thou wilt see through the clouds a bright opening, small perhaps and quickly closed, but telling of eternal rest, and everlasting day, and of the depth of the Love of God. Thy heart will still rise and sink, but it will rise and sink, not restlessly, nor waywardly, not in violent gusts of passion; but resting in stillness on the bosom of the ocean of the Love of God. Then shalt thou learn, not to endure only patiently, but, in everything against thy will, humbly and quickly to see and to love the loving Will of God. Thy faith and thy love and thy hope will grow, the more thou seest the work of God with thee; thou wilt joy in thy sorrow, and thy sorrow will be turned into joy.—*Edward B. Pusey*.



## The Family Fireside

### ST. LUKE.

Now our praise and thanks we offer,  
Blessed King of saints, to Thee,  
Who art clothed in fadeless splendor,  
Throned in might and majesty,  
For the grace which Thou bestowest  
On Thy loved ones here below  
And for all the bliss Thou showest  
Where celestial fountains flow.

For the saint who wrote the story  
Of Thy spotless life on earth,  
And revealed the matchless glory  
Clustering round Thy lowly birth—  
Zacharias' words resplendent,  
Blessed Mary's hymn divine,  
Aged Simeon's song transcendent—  
Endless praise, O Lord, be Thine.

Praise for all that he recorded  
Of Thy saving power and grace,  
How our faith shall be rewarded  
When in prayer we seek Thy Face;  
When we come to Thee confessing  
All our guilt and all our stain  
How Thou wilt impart Thy blessing  
And the lost restore again.

Then, for Thy "beloved physician,"  
By whose remedies revealed  
Every soul in ill condition  
May be purified and healed,  
Lord, we thank Thee; may we ever  
His sweet memory revere,  
And like him, may we endeavor  
Faithfully to serve Thee here.

While Thy saints are watching, waiting,  
In that blessed home above,  
May we here be contemplating  
Thy deep mysteries of love;  
When our journey is completed  
With them, Lord, may we behold  
Thee, our King, in glory seated,  
Where eternal joys unfold.

WILLIAM EDGAR ENMAN.

### MY OCTOBER MOCKING BIRD.

By FLORIDA C. ORR.

**O**UT there, at the side of the house, is an English hawthorne bush. It is so thickly covered with red berries that it looks as if a crimson mantle had been thrown over it.

The Indian summer has been ushered in by that mysterious little breeze which blows no other time during the year. The air comes to you with a quickened motion, laden with the far-off perfume of departed summer, mingled with the pungent autumn odor of freshly fallen hickory-nuts. Sometimes I think Indian summer must be the climate of heaven.

In the hawthorne bush under the crimson robe, my October mocking bird gives a concert from 6 A. M. to 8 P. M., with an occasional recess.

His song is different now to the one he sang in the spring. In June he sang with a perfectly frantic abandon that sometimes jarred in its higher notes. Now, with the experiences of the summer behind him, and a season of unselfish devotion to wife and children accomplished, he sings with a fulness and roundness, a sweetness and softness, that thrill his listeners with delight. One realizes that there are bird thoughts only hinted at. There is an infinite suggestiveness in his song now, and this, I take it, is the highest expression of *his*, as it is of all art.

Many a day when the shadows of manifold sorrows lay dark around me, this bird's glorious song of duty done, of tasks accomplished, of pure rejoicing and thankfulness, has lifted my soul to the heights.

He sings at the approach of winter as he sang at the approach of spring—and lo! his last song is more glorious than his first.

HONEST SIGHING is faith breathing and whispering in the ear; the life is not out of faith, where there is sighing, looking up with the eyes, and breathing toward God.—*Samuel Rutherford.*

### HIS COLLEGE.

By ARTHUR H. WARNER.

**I** WONDER how it will seem?"

Over this question Richard Benton was musing as he sat with his face pressed against the car window, peering out into the night. Four years ago he had completed his preparation for college at his home on the Iowa prairies, and was looking forward to entering a staunch little institution in New England which had been the family college for a hundred years. He had known its history and traditions since childhood, and he had learned to love it just as naturally as he did his home and his native land. Then came his father's death, and in consequence he laid down his plans for going to college, and went to work to run the place in his father's stead.

The abandonment of his college course had not meant a loss of interest in its affairs, but only a greater welding of its life with his own. His room at home was decorated with the colors of his college and his class, he knew the songs and yells as well as anybody, and he was always known to speak in a proprietary way of "my college," and "our team." So when graduation came he determined to go East.

The commencement exercises took place in the afternoon. Packed in among the throng sat Richard Benton. He knew the names and faces of most of the graduates on the platform, for every week he had received a copy of the college paper, and every summer for the past four years he had ordered a copy of the college annual, and studied its pictures and all until he knew it like the multiplication table.

At last the speeches were over and the president of the college stepped forward to deliver the diplomas as the class came before him, one by one.

"Ackers, Arnold, Atkins, Bailey, Baker, Barber—"

"It's my turn now," thought Richard, speaking the words aloud before he could check himself. A dozen people turned and stared at him. A girl in front tittered. Those just out of earshot turned to ask their neighbors what it was he had said, and Richard got redder and redder in an effort to keep from getting red.

He was so upset that he slipped out when the audience rose to sing the national anthem just before the close of the exercises. As he stood for a moment on the steps, he heard voices around the corner of the building.

"If you'll agree to do it for us, I'll set fire to the gymnasium to-night."

"Well, meet me on the observatory hill at five o'clock, and we'll talk it over further. I must be going now, for the people will soon be coming out, and it would be as much as my life's worth to be seen by any of the college authorities."

Richard stood for a moment astounded. Then he turned and peered around the corner, to see two men disappearing rapidly towards the other end of the campus. The crowd was filing out now, and scattering to every point of the compass. Among the others, he saw the figure of Billy Graham, hurrying down the walk; and, running up, he touched him on the shoulder, drew him aside, and told him the whole story.

"I intended to go home without intruding myself upon any of you," he added, "but this made it necessary."

Graham and Richard met on the observatory hill at half-past four, with the intention of overhearing any conversation that occurred, and securing evidence against the plotters.

"They'll probably sit down here by the steps," said Graham. "We'll crawl up underneath, and lie on the beams till they go."

The two men arrived at five o'clock, and, as Graham had guessed, went a little way up the steps and sat down. Neither were visible as they approached, but their voices could be heard distinctly.

"You see it's this way," one of them began. "I judge the worth of a college by the spirit that it creates. What I mean by college spirit doesn't consist merely in getting out and yelling for an institution at a football game. I mean an interest in the college and what it stands for that leads a boy to try to be worthy of it, and if need be to sacrifice something for its welfare, both while he is a student and in after years."

"Don't you think this college has that spirit?"

"I'm not sure yet. That's why I wanted to come down without letting anybody know about it, and look around for myself. I haven't reached a definite conclusion, and so I hardly think I will carry out the project until—"

Thwack! A sharp blow resounded on the steps above, and something fell heavily to the ground. In trying to get a little rest for his cramped legs, Graham had lost his balance. One



foot flew up, striking underneath the porch, and then he went tumbling on to a pile of old laths and mortar below.

"It's all up with us," said Graham, trying to spit the dirt out of his mouth. "We might as well climb down and see who they are."

Both boys came out at the south side of the porch, covered with dust and cobwebs, to confront a genial looking stranger and Professor Burkhart, one of the most popular and loyal men on the faculty.

"Your mistake was a natural one," said the stranger, after hearing explanations. "You see I had some idea of putting up a new gymnasium here if I concluded the college was worth it. Our friend's remark about burning down the old one was only a playful way of saying how glad he'd be to get rid of it if I would furnish a better one. For myself, I didn't want to be seen by the college authorities, because I always make it a point to give without letting folks know where it comes from."

"It's easy enough to understand now," said Professor Burkhart, testily, "and an excellent joke, I suppose. Still it's rather an expensive one, as this escapade will probably cost the college a new gymnasium that might have been."

"Not at all—not at all," said his companion. "In fact it's decided me the other way. I think that a college that can draw a boy clear from Iowa to see the graduation of a class he has never been a part of, has got the kind of spirit that I mean. You, Professor, can tell the trustees that the money for a new gymnasium will be forthcoming, and you, young man, can go back home with the satisfaction of having been the principal cause of it."

The real end of its college life does not come to a college class on the commencement stage. That is a public demonstration for the benefit of parents and friends. It is not there that the class breaks its bands but at the meeting which the members hold alone after the noise and demonstration is over, and to this Graham insisted on hurrying Richard. It was nearly over when they arrived.

"Boys," Graham said, "I want to introduce a new member of our class. He has known us for four years, and I think it's time we knew him."

He told them about Richard and the promised new gymnasium. A tremendous cheer broke in on his words before he was half through, but he held up his hand for silence.

"I haven't had my say yet," he went on. "Why can't a class have an honorary member, just as other organizations do? I move, Mr. President, that the name of Richard Benton be put on our rolls as an honorary member, to receive all class communications, come to the reunions, and be entitled to full privileges in the class and college he has shown himself so worthy of."

The motion was carried with a rush. Then Richard had to be heard from.

"Three cheers for our new member!"

"Speech, speech!"

Richard faced them, his face shining, but his voice gone.

"Boys," he said, "fellow-classmates—I—I—" Here he stopped to clear his throat. "I thank you," he went on again. "I ought to be able to say something—I've known you for—four years. But just now, I really can't say—anything at all."

"Of course you can't," growled the secretary. "Neither can the rest of us. This is no time for speeches. Anybody who could make a decent speech now wouldn't deserve to be a member of the class."

There was a long pause. Nothing remained to be done or said, but nobody was willing to make a motion to adjourn.

Finally the president got to his feet—the president who had won two medals in extemporaneous debate and an intercollegiate prize in oratory, the president who was always noted for his ready retort and his ability to say the right word at the right time—the president got to his feet and stood before the class, his hands in his pockets and his tongue tied, like a six-year-old schoolboy who had forgotten his piece.

"I guess—well—there doesn't seem much to do," he blurted out, at length. "I guess there isn't—that is, I guess—we might as well go."

"Let's have the yell," put in Peters.

They gave it with a vim. Then there was an uneasy movement, and Thompson, the leader of the glee club, put his hands in his pockets, and started down the steps, singing "Auld Lang Syne." The rest followed slowly, and as they marched out under the elms and down the well-worn paths for the last time, the chorus swelled and rose until way down town the villagers

heard it, and said to each other that those college boys must be up to some more of their mischief.

For auld lang syne, my dear,  
For auld lang syne,  
We'll tak a cup o' kindness yet  
For auld lang syne.

So they marched across the campus, and out into the world.

### THE EXCELLENCES OF EMMA.

#### A TRUE STORY.

WHITE and black for half a mile knew and respected Emma. She was honest, efficient, courteous, industrious, kind to her children, and patient with her husband. Emma's liege lord was not a brute, but he was rather a Senegambian Rip Van Winkle, perfectly willing that his wife should bear the burden of maintaining the household. Emma silently did bear the burdens, and Emma's husband lounged, smoked, and tipped. When sickness fell upon Emma her husband lessened the number of drinks, for he was anxious about the future. Emma died, and the notice of her funeral called together many people, white and black.

The pastor's remarks about Emma's virtues were not exaggerated. She merited his praise. The drift of the sermon was a pointed address to the bereaved husband and father. The pastor spoke of the duties that would fall on paterfamilias, and devoted at least five minutes to the care of young children, the need of keeping them carefully at school, the importance of providing for their physical wants, the care necessary to keep them out of bad company, and similar topics. At each new head of his discourse, he would say, "Remember now you haven't got Emma." Half a dozen times or more a direct reference was made. "You must be careful, for you haven't got Emma." "It won't do to let the children run the streets. You can't afford to neglect them, for there's no Emma to see to all these things now." "Brother, you must be a good example to your children, for you haven't got Emma."

While everybody knew the facts, the white people at least were surprised by the plain statement. The man had been negligent, extravagant, selfish, and his wife's virtues had kept the roof over his head. Still the frankness was more than most persons anticipated. The man has been more steady since his wife died, and he may have profited by the sermon which so clearly and so frequently reminded him that Emma was no longer by his side.

### LOVE WILL FIND THE WAY.

How can we ease another's pain,  
Their sorrows e'er dispel?  
When they are sore depressed with gloom,  
How can we break the spell,  
And make their sad lives brighter seem,  
By driving grief away?  
'Tis only loving kindness can,  
Ah! love will find the way:

For it can change the darkest day  
Into the sunshine, bright;  
As its sweet mission e'er hath been  
To be the soul's true light.  
Though shadows overcloud the heart,  
Fear not; they will not stay;  
There is a power to dispel,  
And love will find the way.

Though doubt should enter in the mind,  
And fill it with despair,  
Until the world seemed going wrong,  
And nothing would seem fair,  
It will not always thus appear,  
But hope will come some day,  
And drive away all doubts and gloom,  
For love will find the way.

No matter what our pain in life,  
Our sorrows, grief, and care,  
There e'er will be a soothing balm  
In the sweet power of prayer,  
Believe, and for our every pain  
There'll be relief some day;  
Do not despair and cease to hope,  
For love will find the way.

Moorestown, N. J.

MARTHA SHEPARD LIPPINCOTT.

God is on my side. He makes Himself responsible for my being. If I will only entrust myself to Him with the cordial return of trustful love, then all that He has ever breathed into my heart of human possibility He will realize and bring to perfection.—Charles Gore.



## Church Kalendar.



- Oct. 1—Fifteenth Sunday after Trinity.  
 " 8—Sixteenth Sunday after Trinity.  
 " 15—Seventeenth Sunday after Trinity.  
 " 18—Wednesday. St. Luke, Evangelist.  
 " 22—Eighteenth Sunday after Trinity.  
 " 28—Saturday. SS. Simon and Jude.  
 " 29—Nineteenth Sunday after Trinity.

### CALENDAR OF COMING EVENTS.

- Oct. 23-27—Girls' Friendly Society, New York.  
 DEPARTMENT MISSIONARY CONFERENCES.  
 Oct. 18-22—Sixth Dept., Denver.  
 " 29-30—Laymen's Conf., Fifth Dept., Chicago.  
 Nov. 1-3—Third Dept., Nashville.  
 " 7-9—Fourth Dept., Atlanta.  
 " 21-23—Eighth Dept., Dallas, Tex.

## Personal Mention.

THE Rev. BERTRAM E. BROWN has resigned his parish at Uniontown, and accepted the rectorship of St. James', Eufaula, Alabama, with charge of the mission at Clayton.

THE Rev. MAURICE J. BYWATER, Archdeacon of Colorado, has been elected rector of St. Michael's parish, North Yakima, District of Spokane, Wash., and entered upon his duties September 29th.

THE address of the Rev. DWIGHT CAMERON is changed from Winchester, Tenn., to Box 451, West Palm Beach, Florida.

THE address of the Rev. EVERETT W. COUPER is changed from Northfield, Minn., to 411 E. Locust St., Springfield, Missouri.

THE Rev. C. A. CUMMINGS entered upon work as assistant at the Church of Our Saviour, Chicago, October 1st. Address: 679 Fullerton Ave., Chicago, Ill.

THE Rev. GEO. DAVIDSON, rector of Epiphany Church, Independence, Kansas, has received a call to become rector of St. Luke's, Marietta, Ohio.

THE Rev. J. M. D. DAVIDSON was instituted as rector of St. Paul's Church, Oklahoma City, Okla., by Bishop Brooke on the Fifteenth Sunday after Trinity. Address: 1117 N. Harvey St.

THE Rev. SYDNEY K. EVANS, for the past two years assistant at St. Michael's Church, New York, has accepted a similar position at the Church of the Heavenly Rest, and will enter upon his duties on All Saints' Day.

THE Rev. HENRY S. FOSTER of Green Bay has declined a call to St. Luke's Church, Racine, Wis.

THE Rev. J. GIBSON GANTT, rector of St. Mary's parish at North East, Md., has tendered his resignation, to take effect October 22nd, and has accepted a call to St. Mary's, Whitechapel, Denton, M., in the same Diocese (Easton).

THE Rev. J. M. GRISWOLD, who has been in charge of Christ Church, Jubilee, and Christ Church, Limestone, has been assigned to St. James' Church, Griggsville, Ill.

THE address of the Rev. J. W. GUNN is changed from Montrose to Palo Alto, Calif.

THE Rev. R. G. HAMILTON, late of Princess Anne, Md., has assumed charge of missions at Quitman and Valdosta, Ga.

THE Rev. J. McALPINE HARDING has resigned the rectorship of St. Paul's Church, Trenton, N. J.

THE Rev. JOHN W. JONES of San Francisco, Calif., has accepted the rectorship of St. James' Church, Oskaloosa, Iowa, and is now in charge there.

THE address of the Rev. WALTER A. MITCHELL is changed from Mechanicsville, Md., to 2209 N Street, N. W., Washington, D. C.

THE Rev. W. H. OSBORNE, rector of St. Thomas' Church, Battle Creek, Mich., has resigned his cure.

THE Ven. R. N. PARKE, D.D., has resigned as rector of St. Matthew's parish, Unadilla, N. Y.

THE Rev. JOSEPH P. SMYTH, for some time curate in St. Luke's Church, Clinton Ave., Brooklyn, N. Y., has resigned to accept the rectorship of Christ Church, Canaan, Conn.

THE Rev. EDWARD S. STONE, for the past five years rector of Grace Church, Waynesville, and of the Waynesville Associated Mission, N. C., has accepted the rectorship of Holy Trinity Church, Swanton, Vt., and assumes his new charge on All Saints' day.

THE Rev. O. A. TARRANT has resigned charge of the Church of the Messiah, St. Paul, Minn., to accept a call to Cleveland, Ohio.

THE Rev. FREDERICK W. WHITE of New York is appointed to be assistant at All Saints' Cathedral, Milwaukee.

THE Rev. H. L. WOOD has returned from work in the Dioceses of Rochester, England, and is now rector of St. Mark's, Ashland, N. H.

THE Rev. J. T. ZORN has resigned the rectorship of the Church of the Cross, Ticonderoga, N. Y., and has removed to Yonkers, N. Y.

### DEGREES CONFERRED.

NORTHERN ILLINOIS COLLEGE.—D.D. upon the Rev. JOHN NORTON CHESNUTT, Fort Benton, Montana.

### ORDINATIONS.

#### DEACONS.

CENTRAL NEW YORK.—CHARLES WEBSTER HAKES, M.D., was ordained to the Diaconate by the Bishop of the Diocese in St. Luke's Church, Harpersville, on Tuesday, October 4th. The sermon was preached by the Rev. G. G. Perrine, rector of Christ Church, Guilford, Dean of the Third Missionary District. The candidate was presented by the Rev. Harry S. Longley, rector of Christ Church, Binghamton, one of the examining chaplains of the Diocese. Other clergy present were the Rev. Messrs. J. J. Andrew, A. R. B. Hegeman, and Jas. M. Smith, and the Rev. Walter E. Bentley of the Diocese of Long Island. A sad feature of the occasion was the recent death of the rector of St. Luke's, the Rev. E. L. Tanner, who was to have preached the ordination sermon. The Bishop expects to appoint Dr. Hakes to mission work in Broome County.

NEW HAMPSHIRE.—On Monday, September 18th, in St. Paul's Church, Concord, by the Bishop of the Diocese, CURTIS HOYT DICKINS, Chaplain U. S. N., was ordained to the Diaconate. The candidate was presented by the Rev. Charles LeV. Brine, rector of Christ Church, Portsmouth, who also preached the sermon. Chaplain Dickins was formerly the Universalist minister in Portsmouth, where he built for them a good house of worship. For some years he has been a chaplain in the Navy and has done much to increase the efficiency of the Chaplains Corps.

### DIED.

BISSELL.—In Hebron, Conn., September 22nd, 1905, FREDERICK PHELPS BISSELL, aged 83 years. For sixty-one years an official of St. Peter's Church; Warden and Treasurer at decease.

RANKINE.—Entered into Rest September 30, WILLIAM BIRCH RANKINE, Chancellor of the Diocese of Western New York, member of the Standing Committee, deputy to the General Convention, vestrman of St. Peter's Church, Niagara Falls, son of the late Rev. James Rankine, D.D., of Geneva, N. Y., aged 48 years.

"Father, in Thy gracious keeping  
 Leave we now, thy servant, sleeping."

TILTON.—At the Presbyterian hospital, Chicago, October 7th, 1905, EDWARD L. TILTON, aged 12 years, the youngest son of John N. and Emily Larrabee Tilton. Funeral at Emmanuel Church, La Grange, Monday at 2:30 P. M.

VERMILYE.—At Orange, N. J., September 17, 1905, PHOEBE LOUISA, widow of William H. VERMILYE, and daughter of the late Daniel Babbit, M.D.

### CLASSIFIED NOTICES AND ADVERTISEMENTS.

Death Notices are inserted free. Memorial matter, 2 cts. per word. Marriage Notices, \$1.00 each. Classified advertisements, wants, business notices, etc., 2 cts. per word. Address: THE LIVING CHURCH, Milwaukee, Wis.

### OFFICIAL.

#### GIRLS' FRIENDLY SOCIETY IN AMERICA. 1905.

The annual meetings of the G. F. S. A. will take place in New York City, N. Y., on October 23, 24, 25, 26, and 27.

The Quiet Hours will be held at the Church of the Incarnation at 8 P. M. on October 23rd, and the conductor will be Professor I. C. Roper, D.D.

The Holy Communion will be celebrated at the Church of the Incarnation on Tuesday, October 24th, at 8.00 A. M., and on Friday, October 27th, at the same hour.

The Clergy Associates, and Churchwomen are cordially invited to attend the services and meetings.

EVE ALEXANDER,  
 General Secretary G. F. S. A.

October, 1905.

### WANTED.

#### POSITIONS OFFERED.

TWO PRIESTS, to take charge of organized missions in a Western City. Men with families need not reply. Give references. Salary, for each, \$1,200. Address, "RECTOR," care LIVING CHURCH, Milwaukee.

THE Bishop of Alaska would be glad to receive applications from communicants of the Church willing to accept positions in schools in Alaska under the authority of the Government (women for some, married couples for others). They must have satisfactory qualifications, such as regular certificates or such as would be acceptable. The Bishop will recommend for appointment for the school year in 1906, for Point Hope, Bettles, Tanana, Circle, Eagle, and perhaps one or two other points. Information furnished on inquiry of BISHOP ROWE, Sitka, Alaska.

VISITING GOVERNESS and Companion wanted after November 1st in Philadelphia home. 9 to 6. French and music required. Address B. S. A., LIVING CHURCH, Milwaukee.

A GOOD OPENING in a Nebraska town of 2,000 for a competent instructor in vocal and instrumental music, who is a Catholic Churchman; the organ and choir will be placed under his charge with a small salary, and an introduction, for the services rendered. Address A 13, Care LIVING CHURCH, Milwaukee.

#### POSITIONS WANTED.

YOUNG CLERGYMAN wishes permanent work. Excellent references. R., LIVING CHURCH, Milwaukee.

ORGANIST AND CHOIRMASTER desires position; Mus. Bac. Oxon.; Graduate, Royal College Organists; autograph testimonials from Sir John Stainer, etc.; reference present post. Address: OXON, care LIVING CHURCH, Milwaukee.

ORGANIST AND CHOIRMASTER of the highest character and efficiency wants position. The state of New York preferred. Trainer of boys' voices and mixed choruses. References offered. Address: CHURCHMAN, 218 South 12th Street, Philadelphia, Pa.

CANADIAN YOUNG LADY wishes position as Amanuensis or secretary companion. Writes clear hand for business or social correspondence. Good traveller. Address: CANADA, care THE LIVING CHURCH, Milwaukee, Wis.

MAN (30 years of age), college graduate, desires position as companion, or tutor, to young man or boy, for the winter. Many references given. ROBERTSON, LIVING CHURCH, Milwaukee.

CHURCHWOMAN desires position as nurse or companion to invalid. No objection to travelling. Highest references. Address: B. W., care LIVING CHURCH, Milwaukee.

CLERGYMEN AND MUSIC COMMITTEES desirous of securing the services of a thoroughly qualified and experienced organist and choirmaster, are invited to communicate with advertiser, who is open to accept good position. Earnest worker, fine player, successful choir-trainer and disciplinarian. First class references and testimonials. Good organ and salary essential. Address: "ORGANIST," Box 227, Wheeling, W. Va.



## CLERICAL REGISTRY.

**C**HURCHES REQUIRING CLERGY HELP of the highest type of character and ability at Stipends \$500 to \$3,000, can readily find it by writing the CLERICAL REGISTRY, 136 Fifth Avenue, New York.

APPOINTMENTS just filled by THE REGISTRY: Shawnee, Okla. Stipend, \$720; Panxutawney, Pa., \$1,000.

## PARISH AND CHURCH.

**C**OMMUNION WAFERS (round), St. Edmund's Guild, 889 Richards St., Milwaukee.

**C**OMMUNION BREADS and scored Sheets. Circular on application. Address: Miss A. G. BLOOMER, Montrose, N. Y.

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

## LANDSCAPE ARCHITECT.

**A.** PHELPS WYMAN, Landscape Architect, 17 East Van Buren St., Chicago, Ill. Minneapolis office: At Handicraft Guild, 2nd Avenue and 10th St., South.

## APPEALS.

**F**ONT.—A font is much needed for a mission station in Washington. Money can be earned to pay freight but not more. People have built church, paid for. Address Rev. B. O. BAKER, Port Townsend, Wash.

## NOTICE.

## THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY

Is the Church in the United States organized for work—to fulfil the mission committed to it by its Lord and Master, Jesus Christ. If you are baptized you are a member of that society.

The care of directing its operations is intrusted to a Board of Missions appointed by the General Convention.

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

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

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

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

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

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

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

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

A. S. LLOYD,

General Secretary.

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

## INFORMATION AND PURCHASING BUREAU.

For the convenience of subscribers to THE LIVING CHURCH, a Bureau of Information and Purchasing Agency is maintained at the Chicago office of THE LIVING CHURCH, 153 La Salle St., where free service in connection with any contemplated or desired purchases is offered.

## BOOKS RECEIVED.

**RICHARD G. BADGER.** Boston.

*Samson Marrying.* Samson at Timnah, Samson Hybristes, Samson Blinded. Four Dramatic Poems. By Edward T. Whiffen. Price, \$1.50.

*Picture Gallery of Souls.* Sonnets and Short Poems by Ira I. Sterner, author of *A Souvenir Essay on Seeming and Being*, etc. Price, \$1.00.

*Tristram and Isoult.* By Martha W. Austin. Price, \$1.00.

*The Fall of Tollan.* By James Edward Routh, Jr.

*Bound and Free.* Two Dramas. By Hugh Mann. Price, \$1.00.

**LITTLE, BROWN & CO.** Boston.

*The Race of the Swift.* By Edwin Carlisle Litsey, author of *The Love Story of Abner Stone*. Illustrated from Drawings by Charles Livingston Bull. 12mo. Decorated cloth. Price, \$1.25.

*Amy in Acadia.* A Story for Girls. By Helen Leah Reed, author of *The Brenda Books*, etc. With Illustrations by Katharine Pyle. 12mo. Decorated cloth, \$1.50.

*Wilderness Babies.* By Julia Augusta Schwartz. Illustrated from Drawings by John Hughes and from Photographs. 12mo. Decorated cloth, \$1.50.

*The Ballingtons.* A Novel. By Frances Squire. 12mo. Decorated cloth. \$1.50.

*The Ward of the Sewing-Circle.* By Edna Edwards Wylie. With frontispiece. 16mo. cloth. Price, \$1.00.

**LONGMANS, GREEN & CO.** New York.

*Starvecrow Farm.* By Stanley J. Weyman, author of *A Gentleman of France*, etc. Illustrated. Price, \$1.50.

**HOUGHTON, MIFFLIN & CO.** Boston.

*The Question of Our Speech.* The Lesson of Balzac. Two Lectures by Henry James. Price, \$1.00 net.

*Ways of Nature.* By John Burroughs. Price, \$1.10 net.

*The Red Chief.* A Story of the Massacre of Cherry Valley. By Everett T. Tomlinson, author of *The Rider of the Black Horse*, etc. Price, \$1.50.

**THE PILGRIM PRESS.** Boston.

*Hobby Camp.* By Frank H. Sweet, author of *Rufe and Ruth*, etc. Price, \$1.00.

**THE CENTURY CO.** New York.

*Pinkey Perkins, Just a Boy.* By Captain Harold Hammond, U. S. A. With Illustrations by George Varian. 12mo, 327 pages. Price, \$1.50.

*Queen Zizi of Iv; or, The Story of the Magic Cloak.* By Frank L. Baum, author of *The Wizard of Oz*. With Illustrations by Frederick Richardson. Square quarto, 302 pages. Price, \$1.50.

**CHARLES SCRIBNER'S SONS.** New York.

*Fisherman's Luck and Some Other Uncertain Things.* By Henry Van Dyke. Illustrated. Price, \$1.50.

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

*The Lost Treasure Cave; or, Adventures with the Cowboys of Colorado.* By Everett McNeil, author of *The Hermit of the Culebra Mountains*, etc. Price, \$1.50.

*The Redemption of the Body.* Being an Examination of Romans viii. 18-23. By Wm. Fitzhugh Whitehouse, M.A., layman of the Diocese of New York. Second Edition Revised and Enlarged. With an Introduction by the Right Rev. the Bishop of New York. Price, \$1.00.

**THOMAS Y. CROWELL & CO.** New York.

*The Diary of a Bride.* 164 pages, 12mo. Cloth, gilt top, \$1.00 net. Postage 10 cts. additional.

*Vital Questions.* By Henry Dwight Chapin, M.D. 200 pages, 12 mo. Cloth, \$1.00 net. Postage 10 cts. additional.

*Rhymes of Little Boys.* By Burges Johnson. Price, \$1.00 net.

*The Loves of Great Composers.* By Gustav Kobbé. With 24 full-page Illustrations in tint. Printed in two colors by the Merrymount Press. 184 pages, 12mo. Cloth, gilt top, boxed. \$1.50 net. Art leather, gilt

top, boxed, \$4.50 net. Postage, 15 cts. additional.

**THE MACMILLAN CO.** (Through Messrs. A. C. McClurg & Co., Chicago.)

*Andrew Marvell.* By Augustine Birrell. English Men of Letters. Price, 75 cts. net.

*Reminiscences of Peace and War.* By Mrs. Roger A. Pryor, author of *The Mother of Washington and Her Times*. Revised and Enlarged Edition. Price, \$2.00 net.

*The Fair Maid of Graystones.* By Beulah Marie Dix, author of *The Making of Christopher Ferringham*, etc. Price, \$1.50.

*Heimweh.* The Siren. The Loaded Gun. Liebereich. "Jupiter Tonans." "Sis." Thor's Emerald. Guile. By John Luther Long, author of *Madame Butterfly*, etc. Illustrated.

**A. C. McCLURG & CO.** Chicago.

*The Widow O'Callaghan's Boys.* By Gulielma Zollinger. New Edition from New Plates. With Illustration in Color by Florence Scovel Shinn.

*Lady Dear.* The Little Mistress of a Castle in Spain. By Millicent E. Mann, author of *Margot, the Court Shoemaker's Child*. Illustrated by Troy and Margaret Kinney. Price, \$1.00 net.

*Johann Sebastian Bach.* Translated from the German of Ludwig Ziemssen by George P. Upton, Translator of *Memories*, author of Upton's *Handbooks on Music*, etc. With Five Illustrations. Life Stories for Young People. Price, 60 cts. net.

*Frederick the Great and the Seven Years' War.* Translated from the German of Ferdinand Schrader by George P. Upton, editor *Autobiography of Theodore Thomas*, etc. With Four Illustrations. Life Stories for Young People. Price, 60 cts. net.

*Maria Theresa.* Translated from the German of W. D. Van Horn by George P. Upton, Translator of *Memories*, etc. With Four Illustrations. Life Stories for Young People. Price, 60 cts. net.

*The Little Dauphin.* Translated from the German of Franz Hoffman by George P. Upton. With Four Illustrations. Life Stories for Young People. Price, 60 cts. net.

## PAMPHLETS.

*Marriage and Divorce.* An Essay to Show What Was Instituted by the Creator; What Was Suffered by Moses; What Was Forbidden by the Christ. William Francis Brand, Rector of St. Mary's Church, Harford County, Md.

*The Past History and Present Condition of the Institution of St. Paul's Parish,* Originally Incorporated under the Title of The Boys' School of St. Paul's Parish of the City and County of Baltimore. Baltimore: Press of John S. Bridges & Co., 1905.

SUCH being our unjust man, let us, in pursuance of the argument, place the just man by his side—a man of true simplicity and nobleness, resolved as Æschylus says, not to seem, but to be good. We must certainly take away the seeming; for if he be thought to be a just man, he will have honors and gifts on the strength of this reputation, so that it will be uncertain whether it is for justice's sake, or for the sake of the gifts and honors, that he is what he is. Yes, we must strip him bare of everything but justice, and make his whole case the reverse of the former. Without being guilty of one unjust act, let him have the worst reputation for injustice, so that his virtue may be thoroughly tested, and shown to be proof against infamy and all its consequences; and let him go on till the day of his death, steadfast in his justice, but with a life-long reputation for injustice.

After describing the men (just and unjust) as we have done, there will be no further difficulty, I imagine, in proceeding to sketch the kind of life which awaits them respectively. They will say that in such a situation the just man will be scourged, racked, fettered, will have his eyes burnt out, and at last, after suffering every kind of torture, will be crucified.—Plato.



# The Church at Work

## ANOTHER OLD CATHOLIC MISSION IN AMERICA.

IT APPEARS that Bohemians and Slavs who have broken with the Roman Communion are about to constitute themselves into a separate Old Catholic body in this country. The Polish Catholic Church under Bishop Kozlowski has decided to restrict its work exclusively to Polish Americans, and these Bohemians feel obliged, therefore, to institute a separate work. The matter is said to have been referred to the Archbishop of Utrecht and to Bishop Herzog. The latter wrote, saying: "If the Poles refuse you fellowship, you must organize apart. Let there be no hostilities, nor excommunications. America is large enough for three or four (Old Catholic) Dioceses."

In explaining their position, Rev. John Fr. Tichy, who is described as "Episcopal Administrator," writes as follows: "In rejecting the Immaculate Conception of Our Lady, we do not impugn her pre-natal sanctification. Likewise in abjuring Papal Infallibility, we do not refuse his honorific pre-eminence granted by the Seven Ecumenical Synods." In addition to their rejection of the dogmas of the Immaculate Conception and the Papal Infallibility, they declare their belief in a liturgy in the vernacular; in local ownership of property and selection of pastors; and in the American public school system. They admit no hostility toward secret societies; are opposed to the enforced celibacy of the clergy; and believe in the free circulation of the Scriptures. They have a property on the corner of Woodland Hills Ave. and Heina St., Cleveland, Ohio. On it are a large house and a chapel, the whole costing about \$20,000. Of this sum \$10,000 has been paid.

## MOB VIOLENCE AGAINST TOKYO CHURCH.

WE LEARN with regret that our inference that no damage to any of our churches in Tokyo had been done by the recent mob in that city, proves to be incorrect. No information has been received by cable, but mail advices state that St. John's Church, Tokyo, was badly wrecked. The building was stoned, all the windows were broken, and the interior was stripped bare. The mob carried the organ, together with all other furniture, into the street and burned it. About \$450 will be required to restore the building. The specific needs are distributed as follows:

|   |          |
|---|----------|
| Altar, credence table, and chancel rail.. | \$ 50.00 |
| Font .....                                | 50.00    |
| Lectern and pulpit .....                  | 30.00    |
| Prayer desk .....                         | 10.00    |
| Chancel chairs .....                      | 20.00    |
| Organ .....                               | 100.00   |
| Communion service .....                   | 50.00    |
| 100 chairs for body of church.....        | 100.00   |
| Plain glass windows .....                 | 40.00    |

Although the church has over one hundred communicants, most of them are poor and it is not likely that the congregation can give much towards the restoration funds.

It is not likely that violence would have been done to any church buildings had it not been for the indiscretion of a street preacher who made a speech to the mob, asserting that all the Japanese Christians were in favor of peace at any price. When the mob learned that the man who had made the statement was a Christian preacher, their attention was turned, not unnaturally, to the places of Christian worship. The Roman Catholic, Presbyterian, and Methodist buildings were wrecked, in addition to our own,

but all the damage to churches was confined to this one section of the city, where the statement about the attitude of Japanese Christians, which seemed to the mob so unpatriotic, was publicly made.

Bishop McKim desires, if possible, to secure a new building for St. John's. The present church is old, too small for the congregation, poorly located, and generally inadequate. It is on leased land and the lease is terminable at the pleasure of the owner. With \$5,000 the Bishop could purchase a better lot in the same neighborhood and erect a new and larger church. Of this amount, \$1,000 has been guaranteed. The new furniture for the old church will be so constructed as to be available for use in a new and larger building. The Tokyo newspapers and the mayor of the city are explicit in declaring that the attacks upon the churches should not be considered as expressions of an anti-foreign or an anti-Christian spirit.

Both for the restoration of what has been lost and for the new building mentioned, assistance is invited.

## ABUSE OF ESKIMOS IN ALASKA.

AN IMPORTANT COMMUNICATION has been sent to the Attorney General of the United States by E. J. Knapp, a representative of our own missionary Board in Alaska, relative to the abuse of natives in Alaska by sailors and the impossibility of obtaining any redress. Mr. Knapp was stationed at Rampart, on the Yukon River, from 1899 to 1903, and spent one year at Point Hope. Explaining his own position in his letter, Mr. Knapp says:

"I have lately come from Point Hope, Alaska. I am a lay missionary of the Protestant Episcopal Church. I went to Point Hope in the summer of 1904 to take temporary charge of St. Thomas' mission, one of the missionary posts of that Church, in the absence on vacation of Dr. John B. Driggs, who for many years has been engaged in work there. Dr. Driggs having returned thither this past summer, I was relieved and came South again."

His statement of conditions and appeal to the Government for assistance is in part as follows:

"Knowing full well the appetite which the natives have for intoxicants and the value of the pelts and the bone which they accumulate from year to year to trade with, the whalers come supplied with cheap whisky, which they peddle out in exchange for the native commodities they so much covet. The natives of the Diomedes have from time to time obtained so much whisky from the whalers that they sometimes travel along the north coast of the Seward peninsula as far eastward as Kotzebue Sound and the surrounding country, trading it to others. The pecuniary profit to the whalers is enormous, and the moral loss to the natives is proportionately great. Physical and moral degradation, murder and suicide follow in the wake of this whisky traffic. White men are sometimes killed by natives frenzied with drink, and the natives kill one another, too. But disease resulting from drunkenness and from the consequent neglect of sanitary safeguards in a hostile climate—in other words, from exposure—have claimed more victims among the natives than crimes of violence, and children uncared for by drunken parents have often perished miserably.

"The moral ruin of Eskimo women by American whalers in the Arctic has been and still is one of the most awful abuses. Season

after season the captains of whaling vessels take on board their ships native women, whom they keep with them during their summer cruise in the Arctic.

"It is often by no means true that the native women want to sell themselves to the whaling captains, but they go on board the ships to trade, and the captains ply them with whisky, and sometimes when they get them in a drunken state, they weigh anchor and carry them off, in other words, kidnap them. The crimes which they (the captains) have committed against them ought to be unimaginable. They are worthy of Turkish Bashi-Bazouks.

"And it is impossible to understand the long-continued toleration by the Government of a Christian people, such as the people of the United States, of these terrible wrongs. Ignorance of the subject cannot successfully be pleaded. A United States revenue cutter has every summer for years past visited the Arctic, where her officers cannot have failed to learn long ago of the dreadful crimes against the Eskimos that have from year to year been committed and are still being committed by the whalers. And the officials of the bureau of education, through whose efforts Government schools have been built on the Arctic coast of Alaska—at Cape Prince of Wales and at Point Barrow and elsewhere—and put in charge of Government teachers, and who have for a series of years visited Arctic Alaska in their persistent and almost wholly fruitless efforts to make the domestic reindeer of value to the Eskimo people, they too must also have learned long since of the criminal conduct of the whalers toward these same people. What have the officers of the revenue cutter and the officials of the bureau of education done to put a stop to it? So far as I am informed, absolutely nothing has been done to that end by the officials of the bureau of education up to the present time."

Some arrests, he says, have been made by orders in the revenue cutter service and the department of justice, but not nearly as much as might have been, has been accomplished. The patrol service of the cutter, says Mr. Knapp, is very inefficient. He concludes with a strong appeal to the Government for greater protection.

## CONFERENCE ON RELIGIOUS INSTRUCTION.

A CONFERENCE on religious instruction in colleges and universities will be held under the auspices of a committee from the University of Illinois at Urbana, Ill., beginning Thursday, October 19th, in connection with the installation of Dr. Edmund J. James as President of the University. At this University there is said to be the largest and best conducted college Y. M. C. A. in the world, and the large majority of the students are members of some religious body. The president of the conference will be Professor Shailer Mathews, D.D., of the University of Chicago. Devotional exercises at the opening session will be conducted by the Rt. Rev. E. W. Osborne, D.D., Bishop Coadjutor of Springfield. Addresses will be given by distinguished educators during the day, including the chairman, Professor Kelsey of the University of Michigan, President King of Oberlin College, President Bryan of Indiana University, Rev. Jenkin Lloyd Jones, and others. The Church has established a guild house for boys and a home for girls in connection with the University, a deaconess being in charge of the latter.



### SACRAMENTO CONVOCATION.

THERE WAS not much business, but there were plain-spoken, frank words from Bishop to people, characterizing the annual Convocation of the Missionary District of Sacramento, which was in session at Trinity Church, Nevada City, October 26-28. At the choral Evensong, which was the opening service, the choirs of Trinity Church and Emmanuel, Grass Valley, were combined, this being the fiftieth anniversary of the parish. The Rev. John T. Shurtleff, a former rector, gave a most interesting account of the struggles and triumphs of the local church in the pioneer days of that mining region.

The Bishop then gave his annual address. He reviewed various portions of the field where, through the devotion of faithful priests, new openings were being made, rectories built and churches consecrated. He referred to the great help Archdeacon Parker had been to him, and congratulated the Diocese that his invaluable services were secured for the next three years.

Concerning the Missionary Apportionment, he said:

"Once more I can praise Almighty God and congratulate you that you have paid up in full the Apportionment for General Missions. This was \$1,100 for our District. . . . We stand in the front rank in the American Church among the Dioceses and Districts which could be relied on to do their part."

With regard to the Endowment Fund:

"I do not believe the people understand the significance of this obligation. I am afraid the clergy do not tell the laity plainly about our dependent condition. Do our people know that they are classified by the Church as too poor to support themselves? Do they know that their Bishop is not their own, neither chosen nor supported by themselves? Are they aware that these clergy and laity are practically disfranchised in the House of Deputies of the American Church? There is no real reason for it. There is wealth enough among the Churchmen of northern California and Nevada to provide the necessary endowments. It will come when the laity are informed and aroused."

"There are some things which I wish every parish in the District would do: Pay more attention to religion. Does this seem a strange counsel from a Bishop to his people? I answer, How many vestry meetings are opened with prayer? What proportion of Sunday do you give to religious readings? How many households have family prayer and ask grace at table? How many of your parish children are taught the Catechism at home and receive religious instruction from their parents? Why should not our guilds give part of their time to making their members intelligent Churchwomen by study of Church principles? I believe if, once a quarter, a guild meeting was held entirely for prayer and the study from the Bible of God's wonderful answers to prayer, the good results would be astonishing. Why do we never hear of our young men getting together to pray for the godless and unconverted? Think of the girls and women in all our churches who might be banded together to attend early Communion and pledged to visit the sick and hospitals on Sunday afternoons.

"Sometimes the clergy wear themselves out in devising schemes for entertaining the people. They deliver lectures, manage exhibitions, plan for oyster suppers, and even dancing parties, taxing their ingenuity to discover some new form of bazaar or entertainment. They seem to have no idea that nothing suits people so well or makes them so zealous and happy as religion rightly administered. Generally speaking, money difficulties in parishes spring not from a low state of finances, but a low state of spiritual religion. . . . I want to see the people

frequenting the early Communion in larger numbers. . . . I want to see the children attending service with their parents. . . . Ask your clergy to instruct you in Church history and doctrine, to tell you plainly what the Church expects you to do in reference to baptisms, marriages, Sunday observance, times of sickness, burials; ask them to take the book of canon law into church and teach it to you. . . . It used to be our boast that the Episcopal Church is the Church of the Ten Commandments. One of the most solemn, powerful features of our Liturgy is the delivery of these Commandments from the altar. Now a generation is growing up which never hears them read in church at all. At a time when thoughtful men, alarmed at the increase of vice and crime, are proposing to introduce the Ten Commandments into the public schools, we are relegating them to the obscurity of an early service when only a handful is present. The American infirmity is haste. Some of our people are impatient. They want to go to the Post Office. They are very strict about their Sunday dinner. They would account it rudeness to hurry a guest out of their houses, but when God in His awful majesty condescends to meet them face to face, they would shorten the interview, they seize their hats during the benediction and put on their overcoats during the recessional. If minutes must be saved, spare them from the sermon or cut them out of the musical elaborations."

After the celebration of the Holy Communion next morning the business of the Convocation was principally routine, a few changes being made in the officers of the District. The Rev. J. T. Shurtleff having declined a reelection, the Rev. A. L. Bursleson of Santa Rosa was unanimously elected Secretary. The Rev. Geo. E. Swan was elected to fill a vacancy on the Council of Advice, caused by the retirement of the Rev. Mr. Miel, and the Rev. D. E. Holt to the Board of Missions in place of the Rev. A. L. Bursleson. The Bishop appointed Mrs. George E. Swan of Sacramento, President of the Woman's Auxiliary. The other officers were reelected and the Convocation adjourned, Trinity Church, Sacramento, being chosen for the next meeting.

### GUILD OF ST. BARNABAS.

THE ANNUAL Council of the Guild of St. Barnabas for Nurses is to be held in Charleston, S. C., on October 24th and 25th. Any nurse belonging to the Guild, any chaplain or priest associate, or any medical associate, can avail themselves of the special rate offered by the Clyde S. S. Company, 19 State Street, New York City, presenting proper credentials. The rate is \$10 each way from New York, which includes first-class berth and meals.

The coming Council promises to be one of great interest, and the Chaplain General, the Bishop of Pittsburgh, expresses his earnest hope that it will be largely attended.

### NOVEL INVITATION BY NAVAL CHAPLAIN.

ENGRAVED invitations to Sunday services on a U. S. Receiving Ship, sent out by the chaplain, read as follows:

"Episcopal Services on board the U. S. Receiving Ship Franklin, Norfolk, Virginia, every Sunday morning at ten-thirty o'clock, with sermon by the chaplain. Holy Eucharist, the first Sunday morning of each month. "Launches leave north and south landing, Navy Yard, at ten-twenty o'clock. You are cordially invited."

### DAUGHTERS OF THE KING IN OHIO.

THE 21ST SEMI-ANNUAL MEETING of the local assembly of the Daughters of the King of the Dioceses of Ohio and Southern Ohio,

was held Friday and Saturday, September 29th and 30th, at Calvary Church, Sandusky. The meeting was well attended, representatives from fourteen chapters being present. At the evening meditation for the Daughters, the sermon was preached by the Rev. Robt. Kell, chaplain of the Order; the Rev. Mr. Withycombe of Elyria and the Rev. Mr. Walker, rector of the church, assisting at the service.

The morning session began at 10 o'clock. Holy Communion was celebrated by the Rev. Robt. Kell, assisted by the rector, while the sermon was preached by the Rev. J. M. Withycombe of Elyria. His text was, "Not slothful in business, but fervent in spirit, serving the Lord."

At the business meeting the President, Miss Brennehan, gave her introductory address, which was followed by the reports of the various chapters and the election of officers. Papers were read on the following subjects: "The Need of Church Education," Miss Mabel Higgs, Cuyahoga Falls; "The Need of a Chapter in the Parish," Mrs. H. B. Allen, Cuyahoga Falls; "The Name and Symbols of our Order," Miss Eleanor Worthington, Grace Church, Cleveland; "Responsibility," Miss May Robinson, Warren; "Practical Hints for Bringing People to Church," Mrs. B. Ames, Mt. Vernon; "Obedience," Miss Alberta Slackford, Sandusky; "Reverence," Miss Elizabeth G. Rattle, Cuyahoga Falls; "Happiness," Miss Florence N. Kell, Sandusky.

At the close of the meeting, voluntary addresses were delivered by the Rev. Mr. Walker and the Rev. Robt. Kell. The spirit of the meeting was very helpful and full of encouragement; and all look forward to the next meeting, which will be held at St. James', Zanesville, in February.

### OPENING OF BEXLEY HALL.

BEXLEY HALL, the Divinity School of Kenyon College, at Gambier, Ohio, opened Tuesday evening, October 3d, with Evening Prayer in the chapel. The service was said by Dr. Peirce, the President of the college, and Dr. Jones, the Dean of the seminary. The Bishop of the Diocese, the Rt. Rev. Dr. W. A. Leonard, was present, and addressed earnest words of exhortation to the students. There is an increased attendance, and every prospect of a successful year.

### OPENING OF THE VIRGINIA SEMINARY.

TWENTY-ONE new students were entered at the Virginia Theological Seminary at its opening on September 20th, being the largest number to enter the Seminary for many years and making a total of 48 in attendance. Eighteen of these twenty-one are college graduates, and in all, nine Dioceses are represented in the junior class.

### SOUTHERN VIRGINIA TO ELECT A COADJUTOR.

CONSENT has been given to the Diocese of Southern Virginia by a majority of Bishops and Standing Committees to elect a Bishop Coadjutor by reason of "extent of diocesan work," and a special Council for that purpose is called, to be held in St. Paul's Church, Lynchburg, on Wednesday, November 8th.

### SUNDAY SCHOOL ORGANIZATIONS.

DURING the past week there were a number of meetings of Sunday School organizations in New York. The first of these was on Wednesday morning, when the General Convention's Joint Commission on Sunday Schools held its fourth meeting, in the See House. The Bishop of Central Pennsylvania presided, and there were present the Bishops of Delaware and Newark, the Bishop Coadjutor of New York, and a number of other members of the Commission, including Mr. George



C. Thomas of Philadelphia and Mr. Robert H. Gardiner of Boston. The meeting was devoted almost entirely to a consideration of the subjects suggested in the replies which have been received to a circular letter sent by the direction of the Commission to the clergy, superintendents, and institutes of the various Dioceses. It was finally decided to refer the topics to sub-committees, and after passing a resolution which provided for the preparation of a careful synopsis of the proceedings for publication in the Church papers, the Commission adjourned to meet in Philadelphia, in January of next year.

On Wednesday evening, in the choir room of St. Bartholomew's Church, there was held a conference of the clergy, superintendents, and members of the Joint Commission. There were a number of addresses. The Rev. Lester Bradner, Jr., of Providence held that the Church did not take its Sunday School seriously enough. The Church has in many instances been merely playing with the religious education of its children. The Rev. Llewellyn N. Caley of Philadelphia advocated the special training of teachers for the Sunday School and called for the establishment of training schools. The Rev. Dr. William Walter Smith spoke in favor of a uniform, graded lesson system for all the Sunday Schools of the Church. A general discussion followed the addresses which have been noted.

On Thursday morning the Joint Diocesan Lesson Committee meet in St. Augustine's chapel, and on the evening of that day, in St. Bartholomew's Church, there was a public meeting with the Sunday School as its topic. Bishop Lawrence was to have presided, but an attack of hoarseness prevented him from speaking, and Bishop Coleman took his place. Mr. George C. Thomas of Philadelphia spoke on the Personal Element in the Sunday School. To secure the best results, he said, the rector, wardens, and vestrymen of the parish church should cooperate with the management of the Sunday School. Wardens and vestryment should be teachers or officers. Mr. Thomas pictures the ideal superintendent of the Sunday School as a man punctual and practical, one with tact and personal magnetism, forceful and sympathetic, and with wise and right judgment. The model teacher must be thoughtful, earnest, adaptable, clear, helpful, enduring, and religious. The Rev. Dr. A. A. Butler, former warden of Seabury Divinity School, spoke on the "Principles and Standards of the Sunday Schools."

On Friday morning, in the See House, was held the first annual meeting of the Federation of Diocesan Sunday School Organizations. This was a meeting for organization and there were present representatives of the organizations of Albany, Maryland, Massachusetts, Michigan Minnesota, New York, Iowa, Pennsylvania, and Washington. A constitution and by-laws were adopted. The following officers were elected: President, the Rt. Rev. David H. Greer, D.D.; First Vice-President, Mr. George C. Thomas of Philadelphia; Second Vice-President, Canon Pascal Harrower of New York; Third Vice-President, the Rev. Charles Scadding of Chicago; Secretary, the Rev. L. N. Caley of Philadelphia; General Secretary, the Rev. W. W. Smith, M.D.; Treasurer, Mr. Daniel L. D. Granger of Rhode Island; Chairman of Executive Committee, the Rev. Carlton P. Mills of Massachusetts. The Executive Committee will choose a Standing Committee, and is to meet on November 21st. A resolution was adopted looking to the appointment of a Field Secretary, but no one was chosen for the position.

#### BROOKLYN INSTITUTION OUT OF DEBT.

ON FOUNDATION DAY, November 16th, there will be celebrated at the Church Charity Foundation, Brooklyn, the raising of the indebtedness on the institution. The whole

debt has been cleared away. Last spring a member of the Benson family, representing it, offered to relinquish a mortgage of \$40,000 held by that family against the Home for the Aged at the Foundation, provided that from elsewhere there be obtained, before October 1st, the remaining \$31,000 of indebtedness. A number of large and numerous small gifts from many supporters of the Foundation work made possible the acceptance of the offer. Within the month of September more than \$8,000 was raised, leaving several hundred dollars in balance over the exact sum needed.

#### ORIENTAL PRIESTS ENTERTAINED IN ALBANY.

THE FIRST FALL meeting of the Albany and Troy Clericus took place Monday afternoon, October 1st, in St. Paul's rectory, Albany; 27 clergymen were present. The Rev. James Caird read a very interesting and instructive essay on the "Scottish Communion Office." A pleasant feature of the occasion was the introduction and welcome of two Oriental priests, the Rev. Mateos Ajamian, D.D., Armenian priest of Troy, and the Rev. Basil Robinsky of Colonie. The secretary for Closer Relation with Oriental Churches introduced these priests to the Clericus. The Rev. Dr. Prall (who happily speaks the Russian language) spoke for the Clericus warm words of welcome. Dr. Ajamian, through his interpreter, Mr. Torogian, a Troy merchant, thanked the Clericus for the welcome and greeting, and assured them of his wish to assist in every way possible to bring about unity. The Rev. Mr. Robinsky expressed his love for the Episcopal Church, and his gratefulness for the welcome. The next meeting will be held in Holy Cross rectory, Troy.

#### SCHOOL BUILDING BURNED.

DE KOVEN HALL, the main building of the group of St. John's Military Academy, Delafield, Wis., was totally destroyed by fire last Monday evening. The flames were discovered by a cadet at about 8:20 P. M., when they had already made such headway that the destruction of the building was inevitable. A fire call was sounded, however, and the students rallied immediately to assist in quenching the flames. The chemical apparatus was called into play, and a valiant fight was made with water, but to no effect. It was believed at 9 o'clock that the fire was under control, but later it broke out afresh and continued its work of destruction so that only the stone walls remain. The loss is placed at about \$30,000, largely covered by insurance. No one was injured, and the cadets saved most of their belongings. There was for a time danger that the fire would spread to adjoining buildings, but these were saved, happily, without loss.

De Koven Hall was the largest of the school buildings of the institution, erected some twenty years ago. It was the administration building, with the president's office, library, dining-room, hospital, drill hall, and, on the second floor, about sixty rooms for students. Temporary arrangements were made in the other buildings for quartering the students, and the work of the institution goes on without loss of time. Bedding and other necessary supplies were brought from Milwaukee on the day following the fire, and by distribution of space through the other buildings, the students can be accommodated. The library was a partial loss, though a large number of books were saved, some of them, however, in bad condition.

At this writing it is too soon to say what plans will be made for rebuilding. The school authorities are receiving congratulations from their many friends on their ability to carry on their work despite this loss.

#### CALIFORNIA.

WM. F. NICHOLS, D.D., Bishop.

#### San Francisco Notes — Alameda — Missionary Visitors.

THE RECTOR of St. Stephen's Church, San Francisco (the Rev. Ernest Bradley), is supplementing the work of his Sunday School by an organization, termed St. Stephen's League of Christian Culture. It is a society of young people who meet every Sunday evening before service. It is a High School department of religious instruction. The general topic of study this year is the History of the Christian Church, and at each meeting a paper is read by one of the members on a sub-topic. Papers have already been presented on Apostolic Succession, The Apostolic Church, Days of Persecution, and The Early Fathers. Some of the subjects to be presented are Constantine, the Catacombs, the Crusades, and the Reformation.

A QUIET HOUR was held in the chapel of the Cathedral mission on the evening of September 22nd, under the auspices of the Brotherhood of St. Andrew. This service was held in connection with the Quiet Hour held at the Chicago Convention of the Brotherhood at the same hour. Addresses were made by the Rev. J. P. Turner, Rev. L. C. Sanford, and Mr. Geo. Andrus.

A UNIQUE RECEPTION was recently given in the guild hall of Christ Church, Alameda, the purpose of which was to bring together the Sunday School teachers and the parents of the children of the parish. In addition to the musical programme and refreshments, two addresses were made on the importance of Sunday School work. Christ Church has adopted the curriculum recommended by the Sunday School Commission of the Diocese.

THE WOMAN'S AUXILIARY are favored in having with them for a short season, Miss A. S. Wall, missionary in Sendai, Japan. At the quarterly meeting of the Alameda County Auxiliary, Miss Wall made an address, telling of the work in Japan, and of the spirit of patriotism manifested by the people. She closed by singing "Onward, Christian Soldiers" in Japanese.

THE REV. KONG YIN TET, with his sister, Mrs. L. S. Chinn, passed through San Francisco late in September on their way East from Honolulu, where Mr. Kong occupies a high place in the Church. Mrs. Chinn, a widow, goes to the Church Training and Deaconess House, Philadelphia, to fit herself for work among her own people in the District of Hankow. Miss Bender, a nurse, going to Bishop Graves in Shanghai, made a short stay in San Francisco.

#### CENTRAL NEW YORK.

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

#### Woman's Auxiliary.

THE BISHOP has appointed as diocesan President of the Woman's Auxiliary, Mrs. Charles G. Irish of Utica. Mrs. Irish has accepted the appointment.

#### CENTRAL PENNSYLVANIA.

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

#### Reading Archdeaconry—Bible Study—Notes.

THE FALL SESSION of the Archdeaconry of Reading is appointed for October 23d and 24th, the place of meeting being St. Michael's, Birdsboro', of which parish Archdeacon Thompson is rector.

AS A PART of the work of the winter, the rector of Trinity Church, Bethlehem (Rev. Benj. S. Sanderson), has arranged for a class for Bible Study, which is to meet each Friday afternoon in the parish house. Informal talks and carefully prepared lectures will be given by the rector and others upon the History and Contents of the English



Bible in the light of the present-day critical study of the Scriptures. The course was opened October 6th with a lecture upon "How we got our Bible."

THE RECTOR of St. Luke's, Scranton (Rev. Rogers Israel), and family returned from a pleasant sojourn abroad, about the middle of September, and were most warmly welcomed by the congregation.

BISHOP TALBOT, in splendid condition after his two months of vacation in the mountains of North Carolina, has returned to the Diocese and plunged at once into the activities of administration. Diminution of territory does not mean any cessation of work for him. Having now a Diocese (since Harrisburg was set off) which is workable by one man, Bishop Talbot proposes to strengthen the Church at strategic points, also doing all in his power to deepen the spiritual life of the active Church workers.

THE ANNUAL meeting of the Woman's Auxiliary of the Diocese is appointed for the second week in November, the place of meeting being the Pro-Cathedral, South Bethlehem. The presence of several interesting missionary speakers has been secured.

#### CHICAGO.

CHAS. P. ANDERSON, D.D., Bishop.

Woman's Auxiliary—Mission at St. Barnabas'—Settlement Work at the Cathedral—City Notes.

ON MONDAY, October 2nd, was celebrated the twenty-first anniversary of the organization of the Chicago branch of the Woman's Auxiliary, the Church of the Epiphany for the sixth time in the history of the branch, opening its doors for welcoming the delegates. Bishop Anderson and fourteen of the clergy were in the chancel at the morning session, which opened with Morning Prayer and especial intercessions for the missionary field.

In his greeting, Bishop Anderson gave expression to his thankfulness for the work of the Auxiliary. The sermon was preached by the Rev. Dr. Fleetwood, rector of Waterman Hall, Sycamore, and was historical in its character, noting the small beginnings and the remarkable growth of the branch. At the close of the service, the delegates organized for roll call, and 488 from 62 branches responded. Short talks were given by three of the vice-presidents, Mrs. Street, Mrs. Fullerton, and Miss Arnold, on "The Noonday Meetings," "The Lent Study Class," and "The United Offering." Luncheon was served by the women of the Epiphany, and the afternoon session opened at two o'clock with an address of welcome from the rector of the parish, the Rev. John Henry Hopkins. Pledges were read for Miss Farthing's salary, Miss Higgins' scholarship, Miss Carter's lace schools, and St. Augustine's School, and Junior pledges for the United Offering, and for scholarships in Honolulu, Africa, and Japan.

The President, Mrs. Hopkins, read letters and gave incidents showing the growth of the Auxiliary from its organization, by Mrs. Julia Newbold Vibbert, now at rest in Paradise, through the faithful and wise administrations of succeeding presidents, Mrs. Clinton Locke, Mrs. O. V. S. Ward, and Mrs. D. B. Lyman, and urged the women to renewed consecration of effort.

Bishop Osborne of Springfield presented an earnest appeal for the work attempted by the Church among the students in the University of Illinois. The morning offering, amounting to nearly \$500, was for the McLaren Memorial Fund, for the endowment of the Western Theological Seminary, and that of the afternoon was given to Bishop Osborne.

The first of the noonday meetings for the new year of work was held at the Church

Club rooms on Thursday. In spite of the fact that the semi-annual meeting had been held but three days earlier, 71 delegates from 32 branches were present. The programme was one of unusual interest, opening with talks by Deaconesses Clare and Elizabeth, at work among the women, as city missionaries in the hospitals and county institutions. The Rev. W. M. Washington, Archdeacon of the Diocese of Lexington, presented the claims of the mountaineers upon the ministrations of the Church. A few words were said by Dr. Mary V. Glenton, as a farewell before leaving for her work in China, and the meeting closed with noonday prayers.

A MISSION is now in progress at St. Barnabas' Church (Rev. E. J. Randall, priest in charge), conducted by the Rev. W. S. Howard, rector of St. Thomas' Church, Plymouth, Ind. The mission began Sunday, October 8th, and will close on Sunday, October 22nd. Services are as follows: Holy Eucharist, 7 A. M., daily except Thursday and Saturday; on Thursday 10:00, and Saturday (children's Eucharist) 9 A. M. Evening Prayer daily at 2:30 P. M., with addresses to women on the Lord's Prayer. Mission service daily, except Saturday, at 7:45 P. M. Services for men and boys on Sundays at 4 P. M. Services for children Tuesdays and Thursdays at 4 P. M.; Saturdays at 9 A. M.

St. Barnabas' Church has recently been fortunate in reducing by \$500 the debt on the parish house.

CHURCH SETTLEMENT work is being built up at the Cathedral of SS. Peter and Paul by the Rev. R. J. Wilbur, priest in charge, who now has eight laymen in residence at the clergy house to assist in the work. A boys' club of over one hundred is maintained for four nights a week, and the Chinese Sunday School is kept up. At the Mission House the Sisters of St. Mary are continuing the Mothers' meeting and sewing school, and are establishing a kindergarten and day nursery.

AT THE Church of the Epiphany, Chicago, organ recitals will be given on the first and third Mondays of each month. Mr. Francis Hemington will be the organist and will be assisted by vocalists and other soloists. These recitals will be free, and at each one the rector, Rev. John Henry Hopkins, will give an address.

#### CONNECTICUT.

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

Organ for New Haven—Large Class at Trinity—Notes.

IT IS STATED that St. Luke's, New Haven, is to have a new pipe organ. This is the gift of E. P. Dickey of Guilford. It will have two manuals, twelve reeds and 713 pipes, and will be driven by an electric motor. A new church edifice is in process of erection, as already announced in these columns.

AT TRINITY COLLEGE the Freshman class will number some 75 members. This is the largest class that has ever entered in the history of the institution. A considerable number failed to pass the entrance examinations. Among those rejected were several who are proficient in athletics. This action is regarded as a gratifying indication that the faculty will maintain the high standard of scholarship which has always been a characteristic of Trinity College.

A MEMORIAL SERVICE for the late Mrs. Colt was held at the Church of the Good Shepherd, Hartford, on the morning of the Fifteenth Sunday after Trinity. The rector, the Rev. George T. Linsley, was assisted in the service by the Rev. Dr. F. S. Luther, President of Trinity College, Rev. J. H. Jackson, Superintendent of the Open Hearth, and Rev. Dr. F. D. Hoskins. The sermon was preached by the Rev. Samuel Hart, D.D.

ON THURSDAY, October 19th, there will be a service of commemoration of the semi-centennial of St. Luke's parish, Darien. The rector, the Rev. Louis French, has just completed the forty-second year of his rectorship. The sermon upon the occasion will be preached by the Rev. Samuel Hart, D.D., the learned historian of our Diocese and state.

#### DALLAS.

A. C. GARRETT, D.D., LL.D., Bishop.

Accident to Rev. C. R. D. Crittenton.

THE RECTOR at Denison, the Rev. C. R. D. Crittenton, recently met with a severe accident by running a rusty nail into his heel for more than an inch. For over three weeks he has been unable to walk a step. He was able to read Morning Prayer in church on the several Sundays, sitting in his chair, but could not stand to celebrate.

Mr. Crittenton had baptized eleven persons just before his accident. He has also established a mission Sunday School on the south side of the city, where there is an average attendance of 45 children, and a woman's guild. The Bishop is expected to visit the parish on the 22nd inst.

#### EASTON.

WM. FORBES ADAMS, D.D., D.C.L., Bishop.

Southern Convocation—Special Services at Easton.

SERVICES for the Southern Convocation at Worcester parish, Berlin (Rev. H. G. England, rector), were held on the 3d and 4th insts., in the opera house, as the new church now building was not far enough completed for use. There were addresses at the opening service on "Hindrances to Christian Progress" by Dean Adkins and the Rev. Wm. B. Guion. At the Eucharist the next day, the Rev. W. W. Greene was preacher. During the sessions the Rev. J. F. Kirk read an essay on "Lions in the Path," and several addresses on the subject of "Duty" were given.

A SERIES of special services were held October 6th to 9th at Christ Church, Easton (Rev. Dr. W. G. McCready, rector), conducted by the Rev. Kenneth Mackenzie, Jr., of Westport, Conn. These included mission services and services for men only, for Brotherhood of St. Andrew, and for Woman's Auxiliary.

#### HARRISBURG.

JAMES H. DARLINGTON, D.D., Ph.D., Bishop.

City Notes.

HARRISBURG, the state capital and diocesan see, was the scene of unusual activity from the 1st to the 7th inst., the city being given up to the observance of "Old Home Week," in the celebration of which the Church was generously recognized and well represented. On a special committee of four for Religious Observances, was the names of the Ven. Le Roy F. Baker, Archdeacon of Harrisburg, and on the Programme of fifteen religious services, participated in by the united religious bodies of the city, representing sixty-seven ministers and their congregations, were the names of the rectors of St. Paul's and St. Stephen's, as well as Levi B. Alricks, Esq., a prominent layman of the latter named parish. The diocesan was invited to deliver the principal address at one of the services, but had to decline owing to a previous engagement.

ST. ANDREW'S, Allison Hill, formerly a mission of St. Paul's parish, Harrisburg, was, by vote of the vestry of that parish, given its independence on September 6th, and has become an organized mission of the Diocese. The Bishop has appointed the Rev. H. Bromlee Smith, priest in charge, and he will assume duty on Sunday, the 8th inst. The outlook for this mission is bright, it being located in a growing section of the city.



**INDIANAPOLIS.**

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

**Sunday School Commission—Church Consecrated at Greensburg.**

THE FIRST RALLY of Sunday School workers, under the auspices of the Diocesan Sunday School Commission, was held in the see city, Sunday, October 1st. Bishop Osborne celebrated at the Pro-Cathedral at the early Eucharist, and preached at the later celebration, on the Parable of the Sower. The weather during the day was unfavorable for the assembling of a large crowd of children from the remote parts of the city, yet the schools of the seven parishes and missions were well represented at the 3:30 meeting at Christ Church. It is thought that the total of teachers and pupils exceeded that at any previous gathering of Church schools in this city. There was a short service with the full choir of Christ Church supporting the music. Bishop Francis made a short introductory address. Bishop Osborne occupied the rest of the hour speaking on "The Sunday School—What's the Use?" He answered children's objections and illustrated the purpose and blessing of the school.

After the children's service, the city clergy and many teachers met in conference with the Bishop and chairman of the Commission in the parish house of Christ Church. There were also present the visiting Bishop and the Rev. Samuel Tyler of the Sunday School Commission of Southern Ohio. The chairman of the Indianapolis commission explained the graded course set forth by the Commission during the past year and already tentatively adopted by all the schools of the Diocese. Questions were asked and considerable useful discussion followed, to which Bishop Osborne and Mr. Tyler contributed helpfully. It seems as if the idea of a graded system had at last found recognition and approval on the part of teachers and clergy and had come to stay.

In spite of the heavy showers of the evening, there was an attendance at St. Paul's Church which revealed a genuine and widespread interest in the purpose and efficiency of the Sunday School and a desire to know where the responsibility lies for its comparative failure. After Evening Prayer, the Rev. Mr. Tyler of Cincinnati spoke on "The Sunday School Teacher," and the Bishop Coadjutor of Springfield on "The Sunday School—What's That to Me?" the former pointing out admirably the object, qualifications, and responsibility of the teacher, and the latter dwelling, with a wealth of illustration drawn from his wide experience, on the responsibility of every Christian man and woman for the encouragement and support of the means employed by the Church for the religious education of the children.

The effect of the meetings will no doubt be felt in a fresh interest and renewed zeal in this most vital department of Church work. The effort of the Commission deserves hearty commendation as an earnest and promising attempt to bring the Diocese into line with the Forward Movement.

BISHOP FRANCIS consecrated an attractive little church for the mission at Greensburg on the Fourteenth Sunday after Trinity, September 24th. This addition to the equipment of the Diocese is due to the energetic labors of Archdeacon Walton.

**IOWA.**

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

**Parishes Consolidated in Council Bluffs.**

ARRANGEMENTS have been made for the consolidation of Grace Church with St. Paul's Church, Council Bluffs, under the rectorship of the Rev. H. W. Starr. The property of Grace Church will be sold, and the proceeds used either to reduce the indebtedness of St. Paul's Church, or to build a parish house for

the benefit of both parishes. The various organizations of Grace Church will be disbanded, and their members transferred to the similar organizations of the older parish.

**KENTUCKY.**

CHAS. E. WOODCOCK, D.D., Bishop.

**A Phenomenal Record in Missions—Clerical Changes.**

THE DIOCESE OF KENTUCKY, although but a small Diocese numerically, has a most enviable record financially. For thirty years, since the organization of the present Board of Diocesan Missions, no missionary has failed to receive his stipend upon the date on which it was due. At the last diocesan Council no delinquencies were reported, and every dollar owing to the diocesan funds had been paid.

THE REV. IRVINE GODDARD, lately assistant at Christ Church Cathedral, Louisville, was married at Mt. Pleasant, Tennessee, Wednesday, September 27th. The marriage was solemnized by the Very Rev. Dean Craik, uncle of the bride. Mr. Goddard went directly to Owensboro, Ky., and on the Fifteenth Sunday after Trinity entered upon his duties as rector of Trinity parish in that city. In anticipation of his coming, the vestry had thoroughly refitted the rectory, repainting and repapering it throughout. The church has also been repainted and refurnished, and Mr. Goddard enters upon his rectorship with the hearty support of a united congregation, and every prospect of a most successful ministry.

ON THE SAME SUNDAY, Fifteenth after Trinity, two other priests began work in the Diocese. The Rev. A. E. Whatham became priest in charge of St. Peter's, Louisville, together with Trinity Church in the same city, and the Rev. Le Roy Ferguson took charge of the mission of Our Merciful Saviour, Louisville, for colored people. The Rev. Jos. E. Tucker, lately priest in charge of Our Merciful Saviour, has removed to Nashville to take a course in medicine that he may enter the foreign field more fully equipped as a missionary. Mr. Tucker will minister on Sundays in the chapel of the Good Shepherd, Hopkinsville, Ky.

These accessions to the clerical force of the Diocese have been somewhat offset by the resignation of Christ Church, Elizabethtown, by the Rev. D. F. Ward, who has entered the University of Chicago for a post-graduate course.

**LONG ISLAND.**

FREDERICK BURGESS, D.D., Bishop.

**Parish Hall Opened at Hollis—Brooklyn Archdeacons United—Brooklyn Notes—Colored Work.**

ON THE FEAST of St. Michael and All Angels the Bishop of the Diocese formally opened the new parish hall of St. Gabriel's Church, Hollis (Rev. Chas. G. Clark, priest in charge). The Bishop was assisted in the service by the Very Rev. J. R. Moses, Dean of the Cathedral, the Rev. G. W. McMullin of Rockville Center, and the priest in charge. Speeches were made by the Bishop, Dean Moses, and the Rev. Dr. Ladd of Grace Church, Jamaica. The Bishop, after congratulating the Rev. Mr. Clark on the successful completion of the parish hall, which he said far exceeded his expectations in artistic beauty and attractiveness, outlined to the congregation present the many advantages of such a building as a help to the extension of the parish influence. After the service, the Bishop and guests of the parish were entertained at a luncheon given by Mr. and Mrs. Clark at the rectory. In the evening there was a parish reception which was largely attended both by the people of St.

Gabriel's and friends of other religious bodies in the community.

The parish hall has a main auditorium capable of seating 150 people, a Bible class room, which is to be used by the various guilds and societies as a meeting room, and a splendid kitchen, thoroughly equipped for its useful work of ministering to the comfort of the guests of the parish. There is also a large and roomy basement, which will be fitted up as a gymnasium for the use of the Boys' Club.

THE PRACTICAL CONSUMMATION of the union of the Brooklyn archdeacons is in sight. There have been two, the Northern and Southern, for many years, and each has done much work with limited means at hand. It has been the custom to name a parish rector as archdeacon, in both organizations, and in the nature of things it has usually obtained that the rector of one of the larger parishes has been the one to be named. This threw extra burdens on men already overburdened, and a generally unsatisfactory condition came about. Interest was lost in the archdeaconry work, in both archdeacons, it being felt that not enough was being done with a great opportunity. Bishop Burgess hoped for better things. At the last convention the Rev. Dr. C. J. Wrigley, rector of Grace Church, Brooklyn, offered a resolution providing for the merging of the two missionary bodies into one. The resolution further provided that the archdeacons, united into one, should be administered by a paid archdeacon. This, the Rev. Dr. Wrigley stated, was made possible by a generous offer of support for such archdeacon for a term of five years. The convention gave Bishop Burgess the power of appointment of an archdeacon before the consummation of the union, which must await the approval of the diocesan convention of 1906. It has just been announced that Bishop Burgess has appointed the Rev. James Townsend Russell, rector of St. Thomas' Church, Brooklyn, and that he will accept and begin work within the month.

The quarterly meeting of the Southern Archdeaconry, to be, probably, the last of this body before the union takes place, was held last week in St. Jude's Church, Blythebourne. It has been the custom latterly to hold archdeaconry meetings in the Diocesan House, Brooklyn, but an urgent invitation from St. Jude's was accepted. The new building for St. Jude's, a mission of the archdeaconry, was recently opened. The meeting was one of the largest in the history of the Southern Archdeaconry. Several items of business were transacted at the afternoon session, Archdeaconry Wrigley presiding. In the evening there were addresses by the Rev. J. Howard Melish, rector of Holy Trinity Church, Brooklyn, describing the archdeaconry as a great mission field, with vast areas uncovered; and by the Rev. J. Clarence Jones, rector of St. Mary's, Brooklyn, who quoted statistics to show a vast unchurched population in South Brooklyn, and a number of others.

ON THE EVENING of All Saints' day, the 21st anniversary of the consecration of St. Paul's Church, South Brooklyn, by Bishop Littlejohn, is to be celebrated. At Evensong, Bishop Coleman of Delaware will preach, and there will be a solemn procession and *Te Deum*.

ST. LUKE'S, one of the important parishes of Brooklyn (Rev. Dr. H. C. Swentzel, rector), is planning to celebrate its anniversary on the evening of the Sunday after St. Luke's day. The choir of the Cathedral, Garden City, will unite with the choir of St. Luke's. The preacher will be the Rev. J. Howard Melish of Holy Trinity Church, Brooklyn.

THE UNITED CONGREGATIONS of the parishes of St. Matthew and the Epiphany, Brooklyn, are now worshipping in the Church of the Epiphany, though the chapel of the



church, now undergoing repairs and alterations, will soon be employed. The church will then be repaired to make it habitable, and numerous changes be made to give it a more Churchly appearance. It was formerly a Congregational edifice, and was purchased from a congregation of that body some years ago.

THE COLORED WORK in the Diocese is making forward strides. St. Augustine's Church, Brooklyn, which was closed about a year ago on an order from one of the city departments, is to be rebuilt. St. Augustine's has been engaged in a money-raising campaign and has in bank several thousand dollars, which, it was purposed, should go toward a new building. At present, services of this colored church are being held in St. Phoebe's mission house, Brooklyn. The Rev. George Fraser Miller is rector. St. Philip's Church, Brooklyn, was begun as a mission six years ago. Already its building is far too small, and enlargement is discussed by the rector, the Rev. N. Peterson Boyd. The Rev. H. S. McDuffy, general colored missionary in the Archdeaconry of Queens and Nassau, carries on an extensive work. The missions at Jamaica and Smithville South are growing, and at Hempstead, property has been purchased.

#### MASSACHUSETTS.

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

New Church at Winchester—Episcopalian Club—Dr. Hutchins' Anniversary—Woman's Auxiliary—Notes.

THE Sixteenth Sunday after Trinity marked a new era in the history of the Church of the Epiphany, Winchester, for that day the first services were held in the new church edifice, which was referred to in this department last week. The occasion also marked the 20th anniversary of the founding of the parish. The High Celebration was followed by the consecration of numerous gifts and memorials. These consisted of the altar, font, pulpit, lectern, choir stalls, rector's stall, litany desk, tiled floor of the sanctuary, communion rail, chancel screen, alms bason, Bible for lectern, and the tracery and glass of the East window. The Rev. John W. Suter, rector, made a fine address in which he congratulated his people in getting settled in their new home. The sermon was delivered by the Rev. Charles Morris Addison, now rector of St. John's Church, Stamford, Conn., and first rector of this parish nearly twenty years ago. At 12:30 came a service for the Sunday School and children of the parish. The sacrament of Baptism was administered and an inspiring, helpful address was given by the Rev. Carlton P. Mills, field secretary of the Sunday School Union, who was the first assistant priest at this parish. This service was designated as a "town service," and there were addresses by the Rev. D. Augustine Newton, pastor of the Congregational church; and the Rev. William I. Lawrence, minister of the Unitarian church of Winchester. On Tuesday the celebration was continued with a meeting of the Woman's Guild at the rector's house, at which there was an interesting historical address by the assistant secretary. On Thursday came a largely attended reception, held in one of the local halls, when there were present a number of the former parishioners as well as specially invited guests. The week proved not only most inspiring but of great spiritual benefit to the parish. In its new home the Church of the Epiphany promises more than ever to fill a large place of influence for good in the community.

THE FIRST dinner of the season of the Episcopalian Club of this Diocese, to take place on Monday, October 23d, will be a notable one. The special guest of the evening will be Mr. R. Fulton Cutting, a prominent Churchman of New York, who is chairman

of the city committee of the New York Citizens' Union. He is to deliver an address on "The Importance of Churchmen Being Interested in Civic Affairs." Three leading clergymen who are also to be entertained, are the Rev. Dr. Mann of Trinity, Bishop Jaggar of St. Paul's, and Rev. Dr. Worcester of Emmanuel. As usual the affair will take place at the Hotel Brunswick.

THE 40TH ANNIVERSARY of his ordination to the priesthood was fittingly celebrated by the Rev. Dr. Charles L. Hutchins of Concord on Tuesday, October 3d. Friends to the number of some 125 went to Punkatasset Farm, his country estate, where they were delightfully entertained. From the railroad station the guests were driven to the farm, which is about two and one-half miles distant. At two o'clock luncheon was served, after which there were brief remarks by Bishop Lawrence and the Rev. Henry K. Hannah, rector of Trinity Church, Concord. Dr. Hutchins, it will be recalled, was for a number of years secretary of the House of Deputies of the General Convention.

THE TENTH annual conference of the Swedish Episcopal clergy, which has been in session in this city, of which mention was made in the last issue, closed with a reception at the residence of the local rector, the Rev. A. W. Sundelof. These officers were elected: President, the Rev. J. V. Alvegren of St. Paul, Minn.; Vice-President, the Rev. A. Wilhelm Sundelof, Boston; Secretary, Dean Carl A. Nybladh, Galesburg, Ill.; Treasurer, the Rev. E. Forsberg, Eagle Bend, Minn.

THERE WAS a special meeting of the Massachusetts branch of the Woman's Auxiliary at Emmanuel Church, on Wednesday, October 4th, for the purpose of discussing methods by which more enthusiasm might be instilled among the women in this great cause. Miss Abby Loring spoke first of the United Offering to be presented at the triennial convention at Richmond in 1907, and she remarked that if the members saved but a cent a day the offering would result in \$202,000 in three years. She heartily approved of the suggestion of Bishop Lawrence that a day be set apart at Whitsuntide when a service could be held in every church in the Diocese, when the amount collected during the year for the united offering might be presented. It was voted to continue to pay the salary of Miss Carter, the missionary in Alaska, and it was reported that the members of the Girls' Friendly Society at Holiday House had donated the sum of \$42 for the purpose. It also was voted to pay the salary of the diocesan missionary as long as her services are needed. Miss Loring took up the subject of parish contributions, noting the fact that of the 177 parishes, missions, and chapels in the Diocese, but 89 contribute money for the support of missions, which is somewhat surprising in view of the great enthusiasm manifested when the Auxiliary was organized 28 years ago. At the present session there were some sixty parishes represented.

THE REV. DR. ABBOTT of St. James' Church, Cambridge, who sent in his resignation early in the spring and which the parish has been reluctant to accept, insists on definitely resigning, and has asked the parish to select a successor in the person of some younger man.

THE REV. ROBERT EWELL ROE, curate of St. Luke's Church, Scranton, Pa., and Miss Esva Dianna Highby of Brookline, Mass., were married in this latter suburban town a few days ago. The ceremony was performed early in the morning by the Rev. Richard F. Loring, rector of St. John's Church, Newtonville, assisted by the Rev. Dr. Rogers Israel, rector of St. Luke's, Scranton, who came to Boston with the bridegroom.

#### MICHIGAN.

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

Anniversary at St. Peter's.

ST. PETER'S CHURCH, Detroit, celebrated in its new church building the 14th anniversary of the rectorship of the Rev. C. L. Arnold on Sunday, October 1st, and during the week. The rector reviewed the history of the parish in his Sunday morning sermon, after which the Hon. Wm. C. Maybury, senior warden, presented resolutions highly eulogizing Mr. Arnold and his work. The resolutions were unanimously carried. On Sunday night the Rev. John Mockridge preached, and on Monday night the Rev. Charles H. Mockridge, D.D., while others, including the Bishop of Arkansas, preached during the week. The services culminated with the consecration of the church by the latter named Bishop.

The Rev. C. L. Arnold was born in Louisville, Ky., in 1854, and was educated at the public schools and at Hobart College, Geneva, N. Y., graduating in 1875. After editing a Democratic paper in western New York and another in Davenport, Iowa, he attended Griswold College, took a course in theology, and became a professor of Greek and Latin. He was made a deacon in 1887, and a priest seven months later by special dispensation. He came to St. Peter's Detroit, in 1891, this being his third rectorate. Mr. Arnold conducts two large homes for aged people, and has found time for political work when he has deemed his services necessary, and for several other enterprises. He directed the drawing of plans for the rebuilding of the church, and has supervised every stroke of work from the beginning to completion.

#### MILWAUKEE.

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

Death of John P. Pearce—Mission at Watertown—The Bishop Goes East.

FORMER STUDENTS of Racine College especially will learn with regret of the death of John P. Pearce, who for 25 years was curator of Racine College until last June, when he resigned his position. Mr. Pearce was found dead in his room at the Hotel Racine on the morning of October 3d. He had apparently arisen, taken a bath, and then been stricken with apoplexy and was dead before a physician arrived. His wife was in Portland, Oregon, at the time. It is said that during the past ten years, until his resignation in June, Mr. Pearce had not been away from the College for a full day at a time.

ARCHDEACON WEBBER will hold a mission at St. Paul's, Watertown (Rev. John Barrett, rector) for five days, beginning on Sunday, the 15th inst.

THE BISHOP left Milwaukee on Monday for Watkins' Glen, N. Y., where he will remain for treatment and rest in a sanitarium for the next few weeks. He was able to be in the Cathedral during a part of the High celebration last Sunday.

#### MINNESOTA.

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

Anniversary at Red Wing—Notes.

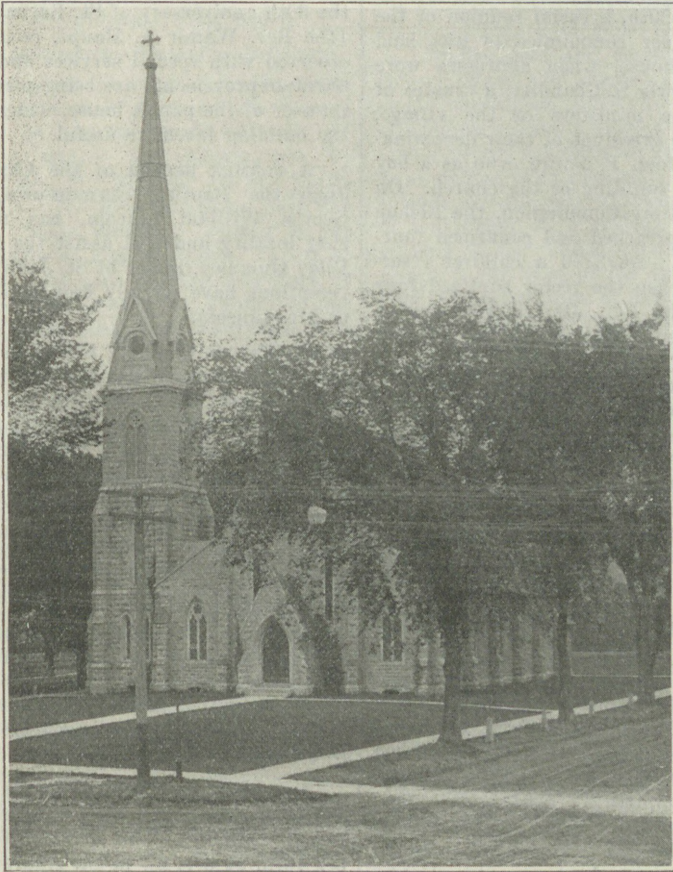
ON THE Fifteenth Sunday after Trinity, the Rev. C. C. Rollit of Christ Church, Red Wing, completed ten years of service as rector. The sermon dwelt largely upon the lasting effects of the life and Churchly doctrines taught by all of Mr. Rollit's predecessors, but especially of the saintly character of Bishop Welles, the first rector. Mr. Rollit has followed faithfully the practice of what the Church stood for under Bishop Welles, the spirit of whose personality still runs through the whole life of the parish. During his rectorship the parish has given most generously to missionary work at home and



abroad; all its diocesan obligations are promptly met; and it has contributed to all parish expenses gladly. By the loving gift of one member of the parish, a beautiful and completely appointed chapel has been

living member of the first vestry, read the instrument of donation. Mr. Blackiston read the sentence of consecration and preached the sermon. The Bishop celebrated. In the evening the church was thronged, all the

the Diocese. Being planted before the various denominations, it has the best property, a brick church and fine rectory, half a block of land near the Court House, and the largest congregation. Bishop Tuttle held the first service in an abandoned saloon, in 1877.



CHRIST CHURCH, RED WING, MINN.

reared in memory of one whose whole life was one of loving devotion and service to God and His Church. The material improvements have been the completed spire, a cement sidewalk and curbing laid around the church property, the rectory made more modern and comfortable; while now, the adornment and embellishment of the interior of the church is under way.

At Christ Church, Frontenac, of which Mr. Rollit is in charge, memorial services were held recently in memory of the late General McLean, the lay founder of the parish. It is hoped soon to place an altar in the church in memory of General McLean.

ON WEDNESDAY evening, October 4th, Bishop Edsall opened St. Peter's Church, St. Paul, which has been enlarged during the summer. A font, pulpit, and rood screen, which have been put in as memorials, were consecrated, the Bishop using portions of the consecration service. The Bishop was the preacher and in the chancel were a number of the Twin-City clergy. After the service a reception was held in the new guild house, which was attended by a large number of friends of the parish. Speeches were made by the Rev. C. E. Haupt in behalf of the clergy, Mr. F. O. Osborne for the laity, Rev. Mr. Keoneke, pastor of the German Methodist Church, in behalf of the neighbors, and Bishop Edsall.

#### MONTANA.

L. R. BREWER, D.D., Bishop.

Church Consecrated at Fort Benton.

ST. PAUL'S CHURCH, Fort Benton, was consecrated by the Bishop of the Diocese on October 3d, assisted by the rector, Rev. Dr. Chesnutt, the Rev. Messrs. S. C. Blackiston, and Hector E. Clowes, former rectors. The Rev. R. S. Stringfellow and Rev. Floyd E. Mynard of Great Falls said Matins. The warden, Mr. Charles E. Duer, the only sur-

Protestant ministers attending, seated in the congregation and following the service. Mr. Clowes preached a well-put, earnest sermon.

The church, with handsome memorials, is one of the most attractive and Churchly in

#### NEWARK.

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

Dr. Holley's Anniversary - Notes Gift at Newton—Anniversary at Hackensack.

AT THE laying of the corner stone of All Saints' Church, Millington, on September 30, beside the address of the Bishop, brief addresses were made by Archdeacon Cameron and the Rev. Mr. Conover. If the \$700 needed to make the \$4,000 required for the church can be raised, the tower of the church will be provided for, as was not at first contemplated.

IT IS PROBABLE that St. George's Church at Maplewood will be consecrated within a few weeks, the mission having become an independent parish with all obligations met.

THE NEWARK CLERICUS met on the last Monday in September at the House of Prayer, with twenty-eight persons present. A valuable paper was read by the Rev. H. M. Ladd, on Church Fairs and similar ways of supporting the Church.

THE REV. D. S. HAMILTON of St. Paul's Church, Paterson, has returned from his summer holiday in Europe and has been the recipient of a gift of one thousand dollars from his parishioners.

ST. STEPHEN'S CHURCH, Newark was again occupied on the first Sunday in October, after having extensive repairs and improvements, costing several thousands of dollars.

THE RESTORATION of the church and parish buildings at Pompton, which were nearly destroyed by fire, is to be completed by Advent. The insurance was sufficient to cover the loss and has been adjusted.

ON THE EVENING of October 5th, Mr. Henry C. Kelsey, ex-Secretary of the State

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of New Jersey, presented to the parish of Christ Church, Newton (Rev. Charles L. Steel, rector), the sum of \$6,000, which will liquidate the parish indebtedness of every description, and leave a surplus sufficient to put the church property in thorough repair. A special service of thanksgiving will be held on the 136th anniversary of the founding of the parish, October 20th. Mr. Kelsey's generous gift was made in memory of his beloved wife, Prudence Townsend Kelsey, in former years a member of this parish, who departed this life January 3, 1904.

ON THE EVENING of October 2nd, a largely attended reception was given the Rev. Wm. Welles Holley, D.D., to celebrate the 35th anniversary of his rectorship of Christ Church, Hackensack, N. J. Besides his own parishioners there were also present a goodly number of the townspeople and some of the clergy of the Diocese.

Among those who made speeches of congratulation and appreciation, were the Bishop of Newark, Archdeacon Jenvey, the Rev. Messrs. Joseph H. Smith, C. C. Edmunds, John Keller, and Geo. S. Bennett; and the Hon. ex-Senator W. M. Johnson, who offered the congratulations of the people of Hackensack, and spoke of Dr. Holley's active interest in the affairs of the town and of the influence of his sterling character in the community.

The parish has kept pace with the rapid growth of the town, and is to-day one of the largest and strongest, outside of the cities, in the Diocese.

#### NEW HAMPSHIRE.

WM. W. NILES, D.D., LL.D., D.C.L., Bishop.

#### Sunday School Conference at Claremont—Funds for Coadjutor.

THE THIRD annual convention of the Sunday Schools of New Hampshire was held with Trinity Church, Claremont (Rev. W. E. Patterson, rector), on Tuesday and Wednesday, October 3d and 4th. The principal speaker was the Rev. W. C. Hicks, curate at St. Agnes' chapel, New York City, who spoke once on "The Sunday School's Place in the Church's System" and later on a subject upon which he was especially well qualified to speak, "The Content and Arrangement of a Sunday School Curriculum," being in part an explanation of the system in use in St. Agnes' chapel, recently given in full in THE LIVING CHURCH. Other subjects were, "The Teacher," "The Scholar," "The Home as Preparation," "Sunday Schools as a Missionary Force," "Bible Classes," "Prizes and Awards," treated by the Rev. Messrs. Roberts, Emery, Flanders, and Wheeler, and Mr. C. C. Thurber, and discussed generally. The convention made a corporate Communion at 7:30 Wednesday morning. The officers for the ensuing year were elected as follows: President, Rev. W. Stanley Emery, Tilton; Vice-President, Hon. Horace A. Brown, Concord; Secretary and Treasurer, Mr. C. C. Thurber, Danbury; Member of Executive Committee, Rev. Victor M. Haughton, Exeter.

THE REV. J. B. GOODRICH, for the past six years rector of All Saints', Littleton, was tendered a reception by the parishioners on Tuesday evening, previous to his leaving town to make his home in Milton, Mass. Mr. Goodrich has long served in New Hampshire, successively in charge of Nashua, Lancaster, and Littleton, Claremont, and finally Littleton a second time.

MUCH INTEREST is felt in the effort to secure funds to make the salary of a Bishop Coadjutor sure. The committee has not as yet made a personal canvass for subscriptions, but several hundred dollars have already been voluntarily offered to be paid yearly as long as may be necessary, by personal friends of the Bishop, largely from without the state.

#### NEW YORK.

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

#### Anniversary at Red Hook.

CHRIST CHURCH, Red Hook, has just celebrated its fiftieth anniversary. On Saturday, September 29th, a social reunion of the parish and former communicants was held in the parish house, when addresses were made by Mr. Lewis S. Chandler, a trustee of the church; the ministers of the village, who brought the greetings of their denominations, and Mr. John P. Faure, who as a boy remembered the building of the church. On Sunday at the Holy Communion, the Bishop of the Diocese preached and confirmed fourteen candidates. At 3:30 a children's service was held when the rector baptized four children, and the Rev. Dr. Harris, warden of St. Stephen's College, made the address. In the evening, after a short service of prayer, addresses were made by the Rev. Thos. H. Sill of St. Chrysostom's chapel, New York, and the Rev. Frank V. R. Moore, both sons of former rectors; the Rev. W. G. W. Anthony, the warm friend of the Rev. Mr. Lambert; the Rev. Thos. Burrows of Pine Plains, a former mission of the parish; and by the Archdeacon, who told of the growth of the Church in the County of Dutchess during the last half century.

The Church has grown wonderfully in the past fifty years in the town and village. In 1854 there was one church in the town and 34 communicants. To-day there are seven churches and chapels with about 500 communicants, while the population of the town is considerably less than 5,000. Christ Church was organized in 1854 by the Rev. Henry De Koven, a brother of the famous warden of Racine, and was consecrated in 1855. It had seven charter communicants. Since then there have been 488 baptized and 290 Confirmed. The present rector is the Rev. Robert V. K. Harris, who assumed charge of the parish in July 1899. He has baptized 83 persons and presented 66 for Confirmation, while the number of communicants to-day in the parish is about 170. Like all country parishes, it has suffered very largely by removals to the city; yet with the exception of a very few years, the additions have more than offset the losses, while the Church elsewhere has been strengthened by those who have here learned to love the Church.

#### PENNSYLVANIA.

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

#### Philadelphia Notes.

ONE OF THE most pleasing evidences of parochial devotion was proven at the time of the recent formation of what is called the Michaelmas Association for the payment of the interest on the debt of the Church of the Annunciation (the Rev. D. I. Odell, rector). For a number of years past, a fair had been the means used for the raising of money for the interest, but this means became objectionable to many. A quiet effort had been making for some time prior to St. Michael and All Angels' day to raise among the parishioners about \$400. To the great delight of many, the rector announced that over \$900 had been received for the purpose. The interest on the debt of the Church of the Annunciation amounts to about \$3.00 per day, and the purpose of the Michaelmas Association is to secure as many subscribers who will be responsible for one or more days until the entire number is taken. The plan is working splendidly.

THE REV. W. A. McCLENTHEN, sometime curate at St. Clement's Church, Philadelphia, sailed on Saturday, September 30th, for England, where he will enter upon his novitiate as a candidate for membership in the Society of St. John the Evangelist. Fr. Mc-

Clenthen has long been connected with St. Clement's, first as an acolyte and, after graduating from the University of Pennsylvania and the General Theological Seminary, as one of the parish clergy.

ON THE Nineteenth Sunday after Trinity, the 30th anniversary of St. Barnabas' Church (the Rev. Walter A. Haupt, rector) will be observed with special services and preachers. Great improvements are being planned in the interior of the parish house, which will make the building far more useful.

A FORMER RECTOR of the Church of St. John the Baptist, Germantown, the Rev. George William Lincoln, has returned to that locality and will assist the Rev. Henry Riley Gummey, rector of St. John's. Several receptions have already been given in honor of Mr. Lincoln.

ST. PAUL'S CHURCH, Fifteenth and Porter Streets, celebrated its first anniversary on Sunday last, the Sixteenth after Trinity. The Rev. E. S. Carson is minister in charge—it being still a mission. A wonderful growth, both spiritual and temporal, has been made during the year of its existence. The Rev. G. Woolsey Hodge, of the Church of the Ascension, and the Rev. W. H. Graff, of the Church of the Holy Comforter, were present at the evening services and made addresses.

BOTH the Bishop of the Diocese and the Bishop Coadjutor returned to the city on Wednesday, October 11th, after an absence of four months, the former having been in the West and the latter in Europe. Both are in excellent health.

SPECIAL united service for the Diocese in connection with the days of intercession for Sunday Schools will be held on Monday, October 16th, at 8 p. m., in St. Andrew's Church, 36th and Baring Streets (Rev. W. A. Warner, rector). One of the Bishops will preside and several interesting speakers will be present.

THE REV. KONG YIN TET, rector of St. Peter's Church (Chinese), Honolulu, made addresses in three of our churches on Sunday, October 8th. At 10:30 he was at the Church of Our Saviour, Jenkintown; at 3 at Gloria Dei (Old Swedes'); and at 7:45 p. m. at Calvary Church, Germantown.

THE REV. DR. WM. M. GROTON, Dean of the Philadelphia Divinity School, who has been in charge of the services at Old St. Peter's Church, Third and Pine Streets, since the consecration of its last rector as Bishop Coadjutor of Albany, has been requested by the vestry to remain in charge for another year, which he has consented to do.

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ON THURSDAY evening, October 5th, a fine new organ was opened and set apart for its use in the Church of St. Elizabeth (the Rev. Dr. Wm. McGarvey, rector).

**PITTSBURGH.**

CORTLANDT WHITEHEAD, D.D., Bishop.

**Northern Convocation - Woman's Auxiliary.**

THE AUTUMNAL meeting of the Northern Convocation took place at St. Luke's Church, Smethport, on October 2nd and 3d. At the opening service the sermon was by the Rev. John M. McGann of St. Paul's Church, Erie. The first discussion next day was upon "Public Worship," opened by the Rev. Mr. Fairlie of Port Allegany. Papers on this subject were also to have been read by the Rev. Messrs. Aigner of Franklin, and Hills of Oil City, but these clergymen were kept away from the Convocation by funerals in their respective parishes. Others speaking on the subject were the Rev. Messrs. Potter and Mitchell, and the Rev. Dr. Kieffer. An essay on "Church Music" was read by the Rev. A. E. Clay of Foxburg. Two addresses were given on "The Cultivation of the Spiritual Life," by Bishop Whitehead and Archdeacon Cole.

ON THURSDAY, October 5th, the Pittsburgh branch of the Woman's Auxiliary had its first meeting for the season of 1905-6, at the Church Rooms. The principal business on hand was the making of arrangements for the 25th annual meeting of the branch, which will take place on November 10th, at the Church of the Ascension. The Rev. J. G. Meem of Brazil will speak in the morning of that day, and Mr. John W. Wood, Corresponding Secretary of the Board of Missions; Miss Sallie Stuart, President of the Virginia branch of the Woman's Auxiliary, and others, will also make addresses during the day and evening.

**QUINCY.**

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

**Opening of Jubilee.**

THE FORMAL OPENING of the school at Jubilee College took place Thursday morning, October 5th, the Bishop of Quincy presiding. The students to the full capacity of the school had been on the ground for a week, and active work in all departments had begun. The Rev. S. W. Day, chaplain, celebrated the Holy Eucharist at 10:30, the whole student body, with the teachers, the Board of Trustees, and many visitors in attendance. After this the Bishop introduced the several members of the Board of Trustees to Mr. Raymond Riordon, the headmaster, and to the teachers and pupils. Addresses were made by the Bishop, by the Rev. Dr. Leffingwell, the Rev. Dr. Percival, the Very Rev. W. H. Moore, and by Messrs. C. J. Off and L. L. Stewart. Mr. Stewart graduated from Jubilee College in the days of its prosperity.

The Rev. Dr. Leffingwell said in part as follows:

"I rejoice in this auspicious revival of a great work after nearly fifty years of prostration; a work which was the culmination of the noble life of a noble man, the first Bishop of Illinois.

"It was in 1836 that the sturdy pioneer of Church and school in five states, New Hampshire, New York, Louisiana, Ohio, and Illinois, with his family and a few household goods, found his way in a Quaker wagon to Peoria County, and bought a quarter section claim for \$300. Here he built a log cabin, which he named 'Robin's Nest,' because it was built of sticks and mud, and filled with young ones. This picturesque 'Episcopal Palace' was standing for some years after I became a trustee of Jubilee College. A mile from his humble home he laid the foundations of the college, and within a few years built the chapel and the main hall of the college as we see them to-day. They

were considered magnificent in those days, and visitors came from miles around to gaze and wonder at them. And they are now interesting and pleasing for the restful and scholastic spirit of their lines, harmonizing so beautifully with the reposeful solidity of the old oaks under which for more than half a century they have found shade and shelter.

"Jubilee was the second college which Bishop Chase had planned and brought into active usefulness, while dwelling in houses of logs and slabs. Kenyon College in Ohio stands to-day a monument to the brave Bishop's wisdom and devotion. And these institutions are not only a witness to the energy of the Bishop as a builder, they are also a witness to our kinship with the Church of England, for most of the money which went into the construction of their venerable walls was contributed by English Churchmen. The historic Church of twenty centuries has here a monument.

"While Bishop Chase lived, Jubilee was a centre of activity and usefulness, and from it radiated the light of learning and religion most helpful in the formative period of our great commonwealth. When the strong will and great heart of the old Bishop failed, and he was called to rest in 1852, the struggle for survival began. Notwithstanding the hard times and hard conditions with which the institution was confronted, success might have been achieved but for the paralysis which came with the Civil War. The college closed. The academic department was kept open a few years by Dr. Samuel Chase, and this also failed.

"Bishop Whitehouse and Bishop McLaren felt that it was impracticable to continue educational work at Jubilee. Bishop Burgess, however, the first Bishop of Quincy, tried several times to revive the work. Bishop Taylor attempted nothing during his brief episcopate. Bishop Fawcett, however, decided that something could be done, and, with a true insight into the secret of success, he looked for the man that could command it. From what we see here to-day we believe that he has found the man. It was not an ordinary problem of education that had to be solved here. The conditions were unique, the difficulties to be overcome were immense. So far as we can judge from Mr. Riordon's good record and from the work already done here, he is competent to meet them.

"A splendid opportunity is unfolding before us. Here in this historic place, hallowed by so many associations, enriched by the toil and sacrifice of so many noble men and women, after so many years of anxious waiting, we are called to witness the revival of the work of the early days. The old halls are no longer deserted and gloomy, but cheerful with the light and life of hopeful enterprise. The ancient oaks no longer stand like grim sentinels guarding the ruins of an abandoned fortress, but seem to stretch out strong arms of welcome to the little army of teachers and students who are marching on to retake and rebuild the stronghold."

During the past summer the building has been redecorated and repaired, an adequate steam heating plant has been installed, a generous donor has contributed \$1,000 for the equipment of the machine shop, and a very efficient water works has been established with all the necessary pumping and forcing outfits, plumbing, etc. What is perhaps just as wonderful is that every space for the students is occupied. The school is full, and a lengthy waiting list is already in existence. The visitors on the opening day found much to interest them, therefore, and after a careful inspection came away greatly delighted.

**RHODE ISLAND.**

WM. N. MCVICKAR, D.D., Bishop.

**Parish House for Edgewood.**

A PARISH HOUSE is to be erected for Church of the Transfiguration, Edgewood (Rev. Charles A. Denfield, rector). The building will be two stories, with shingled and cement exterior. The main auditorium will be on the first floor, with a kitchen in the rear. There will be an entertainment hall on the second floor, with gallery.

**SOUTHERN FLORIDA.**

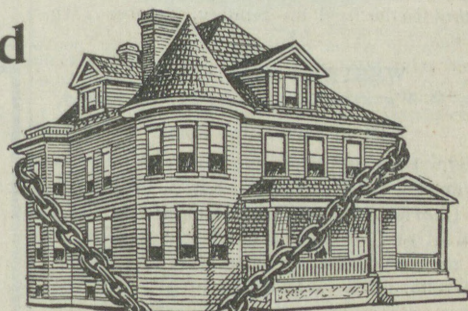
WM. CRANE GRAY, D.D., Miss. Bp.

**Church Consecrated at Key West.**

BISHOP GRAY spent two weeks in Key West between September 27th and October 9th. On All Angels' day he consecrated St. Peter's (colored) Church, which in point of baptized members, communicants and Sunday School pupils, is the largest parish in the Missionary District, and perhaps the largest

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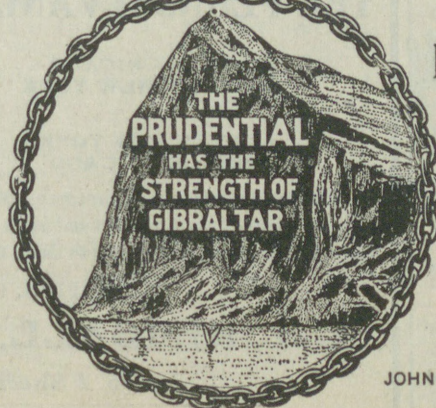
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negro congregation in the country. At the consecration service the Bishop was celebrant, the rector, the Rev. E. Thomas Demby, assisting. The Rev. W. Curtis White preached the sermon. The Bishop also blessed a new pulpit, lectern, hymn board, and Communion service of silver. He paid excellent tribute to the missionary zeal of the priest in charge.

Father Demby was originally a Roman Catholic and studied for orders in that communion. He took a course in philosophy and a classical course in theology at Howard University, Washington, and took later the degrees of B. D. and A. M. from Wilberforce University. Abandoning the Roman communion, he worked for three years with the Methodists and was dean of a theological school at Waco, Texas. Coming in contact there with the Rev. Dr. Frank Page, then rector of St. Paul's Church, Waco, and with the Bishop of Texas, Mr. Demby was led to the Church, and after studying, was admitted to the ministry. He is expecting shortly to travel in the North in the hope of interesting Churchmen in colored work in Florida. His address will be 134 Townsend St., Wilmington, Del.

VERMONT.

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

Resignation of Rev. A. N. Lewis.

THE REV. A. N. LEWIS, rector of Christ Church, Montpelier, announced to his congregation on Sunday morning, October 1st, his intention at an early date of placing his resignation in the hands of the vestry. Mr. Lewis has been rector of Christ Church for 14 years, during which time considerable improvements have been made in the church property. The church has just risen from the ruins of the fire of two years ago. Mr. Lewis was for many years a member of the Standing Committee of the Diocese, and although 74 years old, is sound mentally and physically. If his resignation is accepted he will be greatly missed both in Montpelier and in the whole Diocese, as he is universally esteemed by all who know him. He will reside in New Haven, Conn., his former home.

WESTERN MASSACHUSETTS.

ALEX. H. VINTON, D.D., Bishop.

Church Consecration at Holyoke.

THE CONSECRATION of St. Paul's Church, Holyoke (Rev. H. H. Morrill, rector), is appointed to be held on Sunday, October 15th.

WESTERN NEW YORK.

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

Gift at Dansville—Notes.

ST. PETER'S CHURCH, Dansville (Rev. Stephen H. Alling, rector), has received from Mr. Charles G. Bissell of Rochester a handsome silver Communion service in memory of his mother, Mrs. Francis Chapin Bissell, 1815-1894. The set consists of a paten, chalice, ciborium, and cruet, each suitably marked. Mrs. Bissell was one of the first communicants of this parish, which will celebrate its 75th anniversary next year.

Miss Elizabeth Burgess of this parish has entered the training school in Philadelphia preparatory to taking work as a missionary teacher under Archdeacon Hughson. A portion of the expense of her tuition for the first year has been pledged by the diocesan branch of the Woman's Auxiliary, and \$60 for a like purpose will be given by St. Peter's Sunday School, in which she has been, for the past three years, a devoted teacher.

BISHOP WALKER is expected to arrive in the see city about October 10th.

CHRIST CHURCH, Lockport, which in the period of its weakness had been under the fostering care of Grace parish, has resumed its former position as an independent organi-

zation, with the Rev. E. J. Babcock as rector. The benefaction of the late Mrs. Washington Hunt, already recorded in these pages, has given a new lease of life to Christ Church, and has established with some degree of permanency, a work that has been a part of the religious activity of Lockport since the earliest days of the Church in this Diocese.

CANADA.

News of the Dioceses—Congratulations to the Primate.

Diocese of Montreal.

THE CONFIRMATION service which was to have been held in St. Paul's Church, Lachine, October 1st, by the Primate, Archbishop Bond, was postponed, owing to his illness. The Bishop Coadjutor was ill also, and was

thus unable to take the Primate's place. —THE PULPIT of St. John the Evangelist's, Montreal, was occupied at both services on Sunday, Oct. 1st, by the Rev. T. Bruce Waitt, the new Principal of Bishop's College, Lennoxville, and formerly vicar of St. Jude's Church, Bristol, England. Principal Waitt's first sermon in Canada was preached at the high celebration of Holy Communion, when every seat in the Church of St. John the Evangelist was filled. Being so near the festival of St. Michael and All Angels, his sermon was appropriate to that day, which, he said, was one of the most beautiful festivals of the year. During his stay in Montreal the Principal was the guest of the Rev. Edmund Wood.—A GREAT DEAL of business was gone through at the meeting of the Executive Committee of the Diocese, in the Synod Hall, September 26th. Several be-

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quests and donations, received since the last quarterly meeting were reported. The proposition from Principal Rexford regarding outfit grants for newly ordained clergymen, is to be submitted and acted upon at the next meeting of Synod. A rising vote of condolence was adopted with the family of the late Charles Garth, for so many years a member of the executive committee and treasurer of the Diocese. The next meeting of the committee will be held November 10th.

*Diocese of New Westminster.*

DURING the absence of Bishop Dart, in England, Archdeacon Pentreath has been appointed commissary of the Diocese. The Bishop expects to return in February. Great improvements have been made in the Church of Holy Trinity, New Westminster. It is expected that the new Church of St. Paul will be ready for use by December.

*Diocese of Algoma.*

THE NEW Church Hall in the parish of All Saints', Huntsville, is progressing well, but more money is required for its completion, as it is hoped that it may be finished without incurring a debt upon the fabric. The building is of stone.

*Diocese of Nova Scotia.*

THE REV. G. W. TROOP has been appointed to the curacy of St. Paul's Church, Halifax. Mr. Troop is a son of the Rev. G. Osborne Troop, rector of St. Martin's Church, Montreal, who many years ago was curate of St. Paul's, and a grandson of Dr. G. W. Hill, fifth rector of St. Paul's. Mr. Troop will enter upon his work there very soon. Prior to his appointment he has been doing mission work in Manitoba.

*Diocese of Montreal.*

THE OPENING MEETING for the season of the diocesan board of the W. A., Montreal, was held October 5th, and commenced with a service and celebration of Holy Communion in the Cathedral, at which the Primate preached, being somewhat better in health than at the beginning of the week. There was a large attendance of W. A. members. The business session was held immediately afterwards. Most of the time was taken up by reports, that from the triennial meeting which met in Toronto recently being very interesting. Montreal's share of the triennial thank offering was \$800. A series of lectures on missionary subjects is to be given in the Synod hall during the winter in connection with the Missionary Loan Association of last winter, well known lecturers having been engaged. Miss Susie Sorabji, the Parsee lady, is to give the first, October 10th.—A SPECIAL meeting of Convocation of the Montreal Diocesan Theological College was held in Association Hall, October 3d, when the degree of Doctor of Divinity was conferred upon Professor O. W. Howard, of the College staff and the degree of Bachelor of Divinity upon the Rev. J. J. Willis. The degrees were conferred by the Primate, Archbishop Bond. Principal Waitt of Bishop's College, Lennoxville, just arrived from England, addressed the meeting. At the afternoon conference of the Alumni Association a full scientific description of the cause of "clergyman's sore throat" was given by Dr. E. R. Brown.

*Congratulations to the Primate.*

AMONG the congratulations presented to Archbishop Bond on his ninetieth birthday were those from the Presbytery of Montreal, tendered by a committee of that organization.

*Diocese of Quebec.*

AN ORDINATION was held in the Cathedral, Quebec, September 24th, by Bishop Dunn, when the Rev. Francis Plunkett, B.A., of Bishop's College, Lennoxville, was admitted to the priesthood. He was presented by the Very Rev. Dean Williams, who gave the sermon. Bishop Dunn said the Litany and celebrated Holy Communion. Dean Williams

was the epistoler and the Ven. Archdeacon of Nova Scotia, gospeller. The Bishop's chaplain, the Rev. T. N. Kerr, bore the pastoral staff before the Bishop. The solemn laying on of hands was participated in by all the clergy present.

The Rev. F. Plunkett leaves immediately to join the Rev. A. T. Vibert and the heroic band of mission workers on the Labrador coast.

*Diocese of Toronto.*

THE REV. J. P. LEWIS, D.D., rector of Grace Church, Toronto, in giving an account of the proceedings of the General Synod, after his return, September 24th, spoke warmly of the hospitality shown to all the delegates in Quebec by the citizens, where the members of the Anglican Church number only 1,000. Mr. Lewis was much impressed with the kindly attitude towards the Synod of those differing from the members in race and creed.

WE CAN admire in man the nobleness and patience which can endure trouble without complaining; which can bear hard words and unkind thoughts from those for whom he is giving up his own ease; which is not easily provoked; whose kindness is not tired out at the ill-return it meets with. But who, among men, was ever tried by the contradiction of those for whose sake He lived, as He who came to save us? Who ever, being what He was, and doing what He did, bore so much, and bore it so meekly and enduringly, for the love of those who, for His very goodness, hated Him, and for His very gentleness and humbleness, despised Him? . . . We talk of men dying for others—no stories touch us more deeply than those of men who have willingly given up their lives for the sake of their fellow-men. And do we not know assuredly, that the Greatest and the Highest died for us, even as a man lays down his life for his friends; that the most beautiful and excellent life that ever was seen in this world, was willingly given up—given up to all that can add to the bitterness and shame of death, and put an end to amid insult and torment—for the sake of us whom He loved? And that love was not put an end to by death. He loved us before dying and in dying; and when death was over He loved us still. We know that He watches over us with the deeper love, now that He is risen, because He once loved us enough to die for us.—*R. W. Church.*

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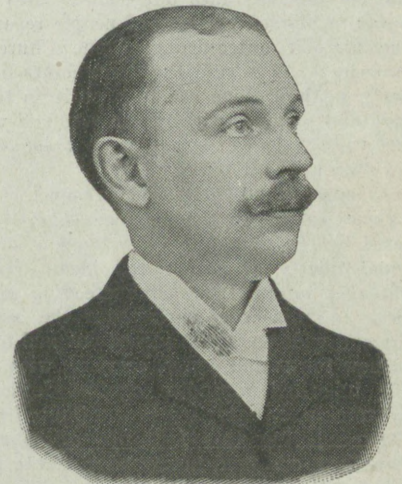
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# Music

Editor, G. EDWARD STUBBS, Mus. Doc., Organist  
St. Agnes' Chapel, Trinity Parish, New York.  
[Address all Communications to St. Agnes' Chapel,  
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We are indebted to the Rev. Ernest Voorhis, who is in charge of the school for choristers at the Cathedral of St. John the Divine, New York City, for the following communication relative to the training of choir boys, and the improvement which has taken place in the general condition of Church music during the past half century.

### REMARKS ON CHOIR SCHOOLS.

No one acquainted with the subject would doubt the statement that Church music in the United States is, and always has been, of an undeveloped and rudimentary type. We have to-day for all our wealth (and our text books tell us that we are the wealthiest nation on earth), and enthusiasm, and energy, very little to show in comparison with the Church music of England and the continent. It is most surprising that for the past two hundred and seventy-five years, while our country has been developing, we have not been able, with but few exceptions, to reproduce the beautiful services which for hundreds of years have been daily sung at our doors. It is a mistake to apply the term "decadence" to our Church music; there has never been a type of music in the United States worthy of much imitation. Yet this condition of things is perfectly intelligible to the student of history. The vast influx of foreign elements into our country has in a measure blinded the eyes of people regarding the historic antecedents of the Church in America. As a rule the descendants of the early settlers alone are in a position to understand sympathetically the struggle which the Church has experienced on these shores for two hundred years.

Remembering the potent influence of congregationalism in the thirteen colonies, fostered by the remarkable development of personal liberty of action and ideas, and bequeathed in spirit to each succeeding generation, and dispersed throughout the country far and wide as people spread out and founded new towns and states, carrying with them the inherited prejudice against formalism in worship, as exhibited in the Church ritual—remembering this influence of congregationalism, one need not wonder at the undeveloped condition of our Church music. For quite two hundred and fifty years there existed in this country a deep-seated prejudice against surpliced boy choirs, which has disappeared only within a generation. The Church very naturally became tinged with this spirit of congregationalism in its parochial system. In Europe the Cathedrals have for hundreds of years set the type of Church music and worship, and the clergy, educated in the shadow of Cathedrals, have carried this type to their cures, even to the utmost limits of the land.

But in America there have been no Cathedrals, no type to copy, no schools of Church music, and not only the laity but the clergy as well have grown up woefully ignorant of real Church music.

There is no established "use" in our country, anywhere; few people have any idea where to look for a correct "use," and there has never been any church edifice of sufficient dignity and importance to create a "use," or to demand the rendition of a service worthy of a Cathedral.

But within the past twenty-five years a remarkable change has come about. Our horizon has been extended as the result of travel and study, and everywhere people are demanding a more advanced and correct style of Church music. Old prejudices are disappearing, even among the most conservative. This impulse, too often unguided, is seen in

peculiar innovations, in the adoption of music wholly inappropriate, and far beyond the ability of the choir; in unreasonable aspirations toward display, and in mixed choirs which perhaps were primarily intended to cover the defects of untrained boy choirs.

Now the CHOIR SCHOOL is designed to correct all this. Its purpose is to train boys to reproduce the historic Church music which our forefathers left behind them in England. It is well to remember that the field of Church music is not open to invention and experiment, until we have attained the excellence of bygone days and masters.

The choir school trains boys in the dynamics of music, in correct singing, in the use of a proper tone quality, all of which are absolutely essential to the correct rendering of a service.

Furthermore the choir school develops in the choristers the spirit which is equally essential, the spirit of reverence and fidelity, produced in part by its system of discipline and continuous drill. It appeals to the religious imagination, and awakens such enthusiasm that the boys will sing from the heart because they love to sing. It is a well known fact that boys who are hired for Sunday services, and are given between times one or two rehearsals, can never produce such music as will be given by choristers living in the atmosphere of a church, and under daily training. Hired boys have no particular love for the Church and the services; it is a matter of business with them; their voices are roughened by contact with unwholesome influences; their enthusiasm and religious imagination are seldom developed.

But the choir school reproduces, with necessary changes for modern times and needs, the spirit and training of the famous church schools of former days, when the Church gave her very best for the education of her youth.

The choir school should be a resident school, or, in default of means to that end, the boys should remain under the influence of the school the entire day. A wise educator will provide necessary hours for relaxation and out-door exercise. Hence results protection for the boy. He grows up in an atmosphere of purity and manliness, and he escapes the degrading influence of the street. That bent of mind and character is acquired which shall guide and inspire the boy throughout his life. Choir schools are necessarily limited as to number of pupils, hence the boys are under the constant supervision of the masters, and practically individual instruction results. The curriculum in a well-regulated school will embrace all the subjects taught in the best private schools, and music will not necessarily be made the chief course, to the exclusion of other branches of education, but the course of studies will lead directly to a college education. From the standpoints of the Church, the parents, and the boys, the modern choir school is a decided advance. For the Church it will produce the style of music desired, notable for its sincerity, devotion, purity, and tone. For the parent it offers the assurance of an education superior almost to any other school, in morals, manners, and intellect. For the boy it affords a rare opportunity of obtaining an ideal education, if he has the proper qualifications for admittance.

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