

The Living Church

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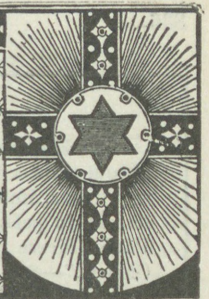
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Editorials and Comments

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

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FOR THE EIGHTEENTH SUNDAY AFTER TRINITY.

WHAT was the thought in St. Paul's mind, when he besought his Corinthian converts so to order their lives, that it might be evident they "came behind in no gift"? What is it, according to the apostle's view, to come behind in gifts? Is it to falter and fail in one's benevolence toward the Church; to have, and not to give for the support of the Gospel and the extension of the Kingdom of Heaven in the world?

Elsewhere, St. Paul strenuously maintains the obligation of the Christian to be "rich toward God." Here, however, his mind travels in another direction, and the burdening thought that rests heavily upon his soul, is one of fear lest men of the kingdom shall fail in readiness to receive *God's gifts*, freely offered them in the Church, which is the Body of Christ.

We are in danger of not thinking enough along this line. Our parishes seem to us poor—we say that they are poor—when the baptized within them withhold from God the material gifts which are sorely needed for the Church's maintenance. True indeed, sorrowfully true; and yet there is another poverty, more grievous still: the poverty of a parish in which God's people "come behind" in readiness to receive God's gifts.

Here we touch upon the primary and fundamental purpose of the Church; which is not so much to enrich herself with men's gifts, as it is to enrich men with God's gifts. How difficult it is to induce people to receive the precious things which God offers them in His Church: the gift of heavenly knowledge, the joy of worship, the privilege of prayer which is the soul's breath of life, sacramental union with Christ, repentance together with a methodical system for its exercise, forgiveness, restraint, discipline, a field for devotion and consecrated service. Not to value these priceless treasures which are offered in the Church—to behold them, and to turn away from them—is to "come behind in gifts" to the ruin of our souls, and thus to help impoverish the kingdom of God in the world.

And yet, even of the baptized, many see no guilt in their thus coming behind in gifts. According to their view, what God offers, man may either accept or reject, and no harm done. Heavenly gifts appear to them mere matters of taste, and therefore legitimate matters of choice. 'Tis a sufficient reply to say that this cannot be true, because of the solemn fact that the scroll of man's opportunity in these matters is written upon with the finger of God dipped, as it were, in the blood of Christ: "If I had not come and spoken unto them; . . . If I had not done among them the works which none other man did!"

Probably there is no difficulty which confronts the Church, no alarming outlook which assails the parish, no unhappiness or unrest in the family-life of any Christian, which does not find a sufficient explanation in the sorrowful fact, that someone, or some responsible body of people, has come behind in gifts. It is the way of the world—it is the danger which confronts all tempted men, and all communities as well—not to appreciate the help that inheres in the Incarnation, to come behind in thankful reception of God's gifts, and thus to impoverish the life or the institution which otherwise would have been rich in the sight of heaven. B.

OUR PRESENT LIFE in Christ may be compared to that of the seed; a hidden life, contending underground against cold and darkness and obstructions, yet bearing within its breast the indestructible germ of vitality. Death lifts the soul into the sunshine for which a hidden, invisible work has prepared it. Heaven is the life of the flower.—*Dora Greenwell.*

AD CLERUM.

"In Ecclesia iste ordo est, alii praecedunt, alii sequuntur, et qui praecedunt exemplo se praebent sequentibus, et qui sequuntur, imitantur praecedentes. Ergo qui directos gressus habent in petra (idest Pastores) forma sint fidelibus, et cum Paulo dicere possint: Imitatores mei estote, sicut et ego Christi."—*S. Aug., in Ps. 39 (40)*.

"Nihil in hac vita, et maxime hoc tempore, laboriosius, difficilius, periculosius Episcopi aut Presbyteri aut Diaconi officio, sed apud Deum nihil beatius, si eo modo militatur, quo noster Imperator jubet."—*Ibid. Ep. 148 ad Valer.*

"Haec duo sunt Pontificis opera, ut aut a Deo discat, legendo Scripturas divinas, et saepius meditando; aut populum doceat, sed illa doceat, quae ipse a Deo didicerit, non ex proprio corde, vel humano sensu, sed quae Spiritus Sanctus docet."—*Orig., hom. 6 in Lev.*

CHURCH FAIRS AND OTHER MONEY RAISING DEVICES.

THEY are problems that are especially perplexing at this time of year. With visions of the fabulous amounts of money expended by the American people for Christmas presents every year, it is not strange that the hard-worked, much perplexed women who have the support of a mission church upon their shoulders, should seek the opportunity of diverting some of it toward the support of the church. With debts unpaid, great difficulty in raising the missionary's stipend, and the most appalling apathy on the part of the people, the few upon whom the financial burden rests must do some thing to eke out the money they can give. And both the desire to accomplish this result and also the work made necessary thereby, reflect the greatest credit upon those who devise the fair.

But the fact remains that no Church work ought to be dependent upon such agencies for support. The earth is the Lord's and all the fulness thereof. The silver and the gold are His. His are the cattle upon a thousand hills. Wealth, honestly acquired, is His gift; and wealth dishonestly acquired is still subject to Him. It is His will that His worship, His enterprises, the charities instituted in His Name, should be supported by the free will offerings of His people. The Church is not on earth to engage in buying and selling. It is inevitably lowered below its own plane of existence when trading is engaged in for its support. All honor to those parishes, not a few, in which trading for the support of parish work is never permitted. The offerings of the people, freely given, are a part of their worship.

Such giving ought to be the rule of every Christian and of every Christian parish. It ought to be sufficient to pay the running expenses of a parish and to give a reasonable amount, according to the resources of the people, to various forms of Church work beyond the parish bounds. Hundreds of parishes, made up largely of people of moderate means, are supported in this way. Diocesan and general missionary treasuries are replenished from such gifts; not, indeed, as largely as they ought to be, but still on some scale. The rector is paid, the coal bills are met, the running expenses paid, all by direct contributions. This is the normal, proper rule for church support.

But the fact remains that there are churches in which a few workers find themselves with greater financial liabilities in the name of the church than they are able to meet. Ill-advised debts, left, perhaps, by a foolish rector who did the harm and then moved on to another "sphere of usefulness," stare them in the face. Debts must be left unpaid, or steps must be taken to raise money that the few cannot give. Which shall it be? Only the doctrinaire would forbid the "church fair" in this case. It is the lesser of the evils. Church debts are not only evils of the first magnitude, but, if past due, they are concrete sins. They are sins, moreover, which are made to appear as though they had been committed by the Church, which is the Body of Christ. The sins of the individual do indeed wound the loving Christ to whom each of us is inextricably bound; but sins that are corporately perpetrated by the body organized for the express purpose of representing Him in the world, these—and church debts past due are among them—are acts of corporate disloyalty to Him. They turn the Church into an instrument of Satan.

When the expenses of the church cannot be met by the gifts of the faithful, these are entirely justified in seeking to raise money for the purpose by some honest method of barter or trade. And the test which each worker may apply to herself

is this: have I already given to this cause up to the limit of my ability? If the answer is an honest affirmative, then it is only praiseworthy to seek to raise money for the church by some other means.

CHURCH FAIRS should be models of honorable dealing. Being avowed instrumentalities for doing Church work, they should be object lessons of the Christian way of buying and selling. Whatever may be said concerning "taint" that may attach to money dishonorably obtained in the world, a quadruple-plated taint certainly rests on any church that obtains money by means that are not scrupulously honest.

Honesty in trade must apply both to the manner of obtaining goods for sale, and the manner of selling them. At a church sale, any goods received from merchants under an implied threat of withholding patronage otherwise, are tainted hopelessly. Pressure of this sort upon business men of a community is blackmail, pure and simple. Goods must be honorably obtained before they can be honorably sold.

And in the selling there must be rigid honesty in the representation of values. Nothing must be represented as better than it actually is. We should not say that it is intrinsically wrong to sell articles at less or more than their market price, if there be no misrepresentation of the value; but it is generally bad policy to sell at a higher price than a like article could be obtained for elsewhere, and a useless sacrifice of value to sell much below. Probably a discount of ten per cent. below the customary shop valuation is the largest margin that is wise; and this may be necessary to induce quick sales during the short period in which the fair is in operation. It is better to invite sales on the ground of a reduction in price than as an act of charity. It must be remembered that the only Church work actually done in these fairs is that rendered by those who give of their time or their goods. It is *not* Church work to make a purchase, receiving full or greater value in return. Consequently, it is at least misleading to solicit purchases for the Church's sake. It suggests that the purchaser is giving, when he is only buying. If any will give, let him give outright and take nothing in exchange for his gift.

The economic question of the righteousness of underselling established dealers at a church fair, and thus diverting sales from a tradesman who, with his family, is dependent upon his trade, would be a serious factor in the question of church fairs if these were on a larger scale. "Rummage sales" are particularly open to criticism here. But in most instances the diversion of trade by any of these methods is too inconsiderable to require consideration. There are places where special circumstances may make this consideration important in some specific case; and when a church fair is to be held, the effect upon the business of legitimate tradesmen should be kept in mind, and should be minimized, as far as possible.

It ought not to be necessary to add that anything of even questionable propriety should be rigidly excluded from money-making devices for church purposes. Lotteries, banished from the state, subject to penal legislation in every part of the union, indictable by grand juries everywhere, still survive at times in church fairs. Are the moral standards of the Church lower than those of the State? The question shames a Churchman; yet how else shall we account for the fact?

Dancing parties and card parties for the sake of raising money, if tolerated at all, should be absolutely restricted by invitation to such persons as would be welcomed in a refined home. Public dances under church auspices are little better than scandalous. For refined social amusement, particularly among those who have few social advantages at their homes or among their friends, such parties, always by invitation and well chaperoned, may be useful appendages to the institutional work of a parish; but as money making devices, even under the strictest surveillance, they should be discouraged. They are far less defensible than fairs or sales; and we say this without intending the slightest disparagement of dancing or card playing in themselves.

Private theatricals, on the other hand, would seem among the best methods for earning money for the church, where private benevolence is not forthcoming. There is an abundance of excellent material for simple staging, and young people may frequently be brought together in pleasant companionship by this means. Here again, there must be the most rigid moral qualifications on the part of persons invited to participate; and no degree of histrionic or artistic talent should lead to the ac-

ceptance of anyone as a player whose moral standard is not of the highest.

WE SHOULD BE GLAD if none of these money raising devices were ever needed in Church work. That at times they are, seems to be incontestible. Some of them, as the latter, may oftentimes be welcomed for their own sake, as productive of sociability and throwing good influences about young people, where the financial aspect is only incidental. More of them are evils, at best. But surely the line that must be tightly drawn is one that rightly excludes everything that is of doubtful propriety, either in itself or in its tendencies.

Whatever is done in the name and for the support of the church, must be, in itself, of an elevating character, and carried out only under the highest ideals.

THE ever-increasing demand for the "closed shop" on the part of some well-meaning theorists recalls that magnificent but terse comparison of the mistakes of the present-day labor union with the mistakes of the Church in past ages, which is found in the Report of the Joint Commission on the Relations of Capital and Labor, presented to the last General Convention. The cream of that report is contained in the following paragraphs:

"We call attention to the analogy between certain offenses of the Union and like offenses, past and present, of both the capitalist and the Churchman. Thus the employer's black-list corresponds to the Union's boycott, and both are akin to the major excommunication. The lock-out and the strike are of the same nature, and there is no great difference between such endeavors to employ the argument of famine, and an interdict which deprives a people of the blessings of spiritual life. The question of the closed shop is like the question of the closed State. Men whose Puritan ancestors strove to maintain a State whose privileges should belong only to members of the Church ought to be able to understand the struggle of their brethren to maintain a shop in which no man shall serve except a member of the Union. They may not agree with these brethren, but they ought to appreciate their self-sacrifice. The laborer has learned from the capitalist to despise order and break law. He has learned from the Churchman to pursue the dissenter with menace and violence. The recent tragedies in Colorado do not follow at a far distance the massacres which in the sixteenth century ensued upon the withdrawal of Holland from the ecclesiastical union.

"While, then, we condemn the tyranny and turbulence of the Labor Union, and call upon the law to preserve the liberty of every citizen to employ whom he will and to work for whom he will, we deprecate the hasty temper which, in condemning the errors of the Unions, condemns at the same time the whole movement with which they are connected. The offenses of the Union are as distinct from the cause for which the organization of labor stands as the Inquisition is distinct from the Gospel."

If closed shop agitators would realize that they are but trying to inject fifteenth and sixteenth century narrowness into a twentieth century world that has outgrown it, and would turn their attention to the real problems that undoubtedly attend the relations of capital and labor, they might yet be of real service to their fellow-men.

THE (London) *Church Times* recently had among its classified advertisements the following:

"Priest, thorough Catholic (not 'spiky'), young, musician, desires post."

We do not remember to have come across this definition in words before; but we believe we can identify the species. The "spiky" Catholic must be he whose thorns prick harder than his blossom smells; who succeeds in introducing dissensions into a congregation and then leaves his successor to profit by his mistakes; whose exuberance of private devotion at public service finds its outlet in ceremonial calculated to disturb the equilibrium of an old-time parish; whose use of certain antique and excellent but, unhappily, unpopular and misunderstood terms, is so constant as to constitute him a purist of philological orthodoxy rather more truly than a shepherd of rather ordinary sheep and an occasional extraordinary ram of a vestryman; who sometimes departs and leaves his incense bills unpaid.

Yes, we have met "spiky" Catholics—thoroughly good men, most of them, but utterly impractical and unprepared for work in a world of ordinary men and women of average prejudices. Nobody knows why they are spiky. Not one of our theological seminaries encourages the trait. Many of them, indeed, have not passed through a seminary, and they are not generally among our profoundest scholars.

We trust this English "Priest, thorough Catholic (not spiky)" may find his "post."

WHAT is a far-seeing plan suggested by the Rev. A. J. P. McClure in the Correspondence columns of this issue, to acquire land adjacent to the Washington Cathedral, and build thereon a number of cottages for the accommodation of retired clergymen and their families. Gradually the Church is seeing the serious wrong we are doing in making no provision for aged clergymen. It is an injustice to those who ought already to be pensioned, a cause for anxiety to those who have not yet reached that position, and no inconsiderable factor in deterring young men from taking Holy Orders.

We should be very glad if means might be given to make this step feasible.

ANSWERS TO CORRESPONDENTS.

W. L. H.—The term "advertised," used in the rubric as to repelling from Holy Communion, can hardly be construed otherwise than as giving public notice of the fact. It is for that reason that it is more usual in the American Church for discipline to be administered privately rather than under the terms of the rubric.

B.—(1) Sermons to the "lowest classes" might better be simple talks, spoken from the heart, and printed volumes cannot prove very efficient. If the latter must be utilized, many of Dean Hodges' published sermons may be used.—(2) The fundamental heresy in such teaching of the Resurrection as that of Dr. Newton, is that it distinguishes the "spiritual body" which rises from the dead, from the natural body which lies in the grave, in such wise that, in the case of our Lord, the natural body was or might have been still in the tomb after the resurrection. Thus the "spiritual body" becomes, not the fruition of that which was sown, but something altogether separable from it. The Church, following St. Paul's clear reasoning, teaches that the relation of the "spiritual body" which rises, to the "natural body" that was laid in the grave, is analogous to that of the flower to the seed. Seeing the bloom in one place, one cannot dig in another and find dead seed, such as was planted, and establish a relation between the two. The "natural body" and the "spiritual body" must be one in actual identity. But all questions relating to "actual particles of flesh" belong to the sphere of philosophy rather than to that of theology.—(3) Refer to any dictionary.

HOME INFLUENCES.

By C. H. WETHERBE.

THE relation of the home to general society is of transcendent importance. It seems scarcely necessary to say that many thousands of husbands and wives are morally unfit to be parents. Many parents who occupy respectable stations in society, exert very unwholesome influence upon their children. Not a few of those who have leading positions in churches, set before their children such examples as forcefully tend to educate them into habits of insincerity, of deception, and even downright falsehood. Forms of deceitfulness are indulged in, and very early in life the children detect the deceit. This practice, continued year after year, has a powerful effect upon the young children. It could not be otherwise.

When a child hears its mother say to a lady caller that she is very glad to receive her, and then hears the mother say, just after the caller has departed, that she wished that the lady had not called, the child is thereby taught a lesson of insincerity and deception; indeed, it amounts to an example of lying. The mother may say that she was merely acting politely when she received her caller; but falseness in polite forms is falsehood in substance and in fact.

It is useless to deny the fact that little deceptions in the home life have a mightily moulding effect upon the children; and it is not strange that many a child, under such influences until grown up, is untruthful, and hence unreliable. Nor is it wonderful that in general society there is a vast number of deceptive, untruthful, and law-breaking people. Home influences, in youth-time, are responsible, to a very large extent, for such a state of things. The seeds of criminality are too often in operation among the children in their home life.

I beg the liberty to say that in my parental home I never saw in either of my parents an example of insincerity, untruthfulness, nor dishonesty. They never fawned upon anyone when he or she called on them, and then frowned upon the person after he or she departed. I am thankful that in youth I had such home influences. Their effects have abided with me through all of the succeeding years.

With all of my might I urge parents to allow nothing to hinder them from producing such influences upon their children as will tend to lay in them the foundation of a character which shall be sincere, frank, truthful, and eminently honorable. It is a priceless education.

HE NEVER yet rejected the feeble soul which clung to Him in love.—H. L. Sidney Lear.

ETON AS A RELIGIOUS POWER IN ENGLAND

New Headmaster Creates a Favorable Impression

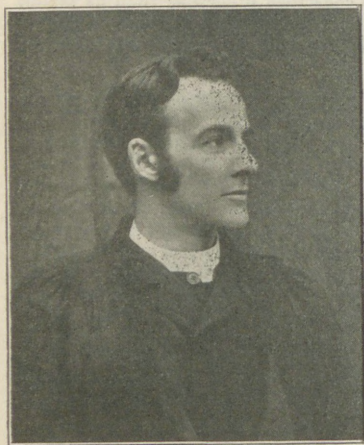
VISITATION CHARGE OF THE BISHOP OF EXETER STILL DISCUSSED

Miscellaneous Items of English Church News

WEYMOUTH CHURCH CONGRESS ON THE EVE OF ASSEMBLING

The Living Church News Bureau
London, October 3, 1905

THE religion of the Upper Classes of England, once wrote Dean Lake (or words to such effect), depends very largely upon who is the Headmaster of Eton. Now, there can hardly be any doubt but that in the person of the Rev. the Hon. Edward Lyttelton, Hon. Canon of St. Alban's, that great and renowned public school has now a Headmaster whose influence religiously will be powerfully felt both in the lives and the homes of young Etonians.



CANON LYTTELTON.

Canon Lyttelton preached for the first time as the new Headmaster of Eton in the college chapel on Sunday week, his sermon being reported in all these three London newspapers—*Times*, *Morning Post*, and *Standard*. He took as his text, "Now the rest of the acts of Ahab, and all that he did, and the

ivory house which he made, and all the cities that he built, are they not written in the Book of the Chronicles of the Kings of Israel?" In the course of the concluding portion of his sermon, he said:

"It is impossible for me, and for many of you, too, not to ask ourselves at this moment, What aim have we before us in our Eton life? Our Eton days must and do make a lasting difference to the lives we lead afterwards. Whatever be our ambitions and hopes, let us remind ourselves of this truth, which we are all unable to doubt, that some day we, as Etonians, will be judged by this one great question, Did we one and all strive the life of sonship to God our Life, so that those with whom we came into contact found it a little easier to serve Him because they were friends of ours? Lack of talent and many infirmities make some of us feel that we can do very little, but that makes no sort of difference to the claim upon us, as God's children. Whenever we are vexed with feelings of that sort we are letting ourselves be drawn into the vortex of worldly aims and hopes and desires. We are being tempted to say that because we cannot build ivory palaces and make great wars, therefore we can do nothing but amuse ourselves; that is to say, that we are tempted to leave the ranks of our Heavenly Father's family and join the dark hosts of the Evil One. There is no need for us to do this, because we must know that no single boy or man connected with this place can possibly fail to help or hinder the great work that is silently going on, the quiet progress of our Father's Kingdom." Canon Lyttelton ended with the request—surely a distinct revelation of the remarkable and charming simplicity of his character—that they would remember him, their Headmaster, sometimes in their prayers. Their feeling, he said, would be tested by that: "It is no use our thinking to face our responsibilities unless we can be assured that those who are nearest to us are praying for us. Without thus taking it to your hearts, all our patriotism and all our loyalty for Eton must be in vain."

It is obviously a very fitting coincidence that a new altar has been erected in Eton College Chapel. The color and proportions of this altar (says the *Daily Telegraph*) are fine:

"The main slab of dark green marble is supported by four magnificent bronze figures of the typical beasts of the Evangelists, Ox, Eagle, Man, and Lion. Above them are the gilt symbols of the Eucharist, the bread and wine. Again, in a straight line above these are four angels."

The criticism is that the horizontal effect of the main plan is given rather a "leader-like" appearance, and a certain "poverty of imagination" is further suggested by the fact that the trio of angels on the left side are cast from the same mould, and the two angels on the right side are also exactly similar and differ very slightly from the first pair. From a distance the effect is "undeniably good," and it is thought to be only a pity that full advantage was not taken "of an opportunity unequalled

since Henry VI. set up the first altar on this spot in 1441." Behind the altar hang the "gorgeous folds" of Mr. William Morris' tapestry from Sir Edward Burne Jones' designs.

The Bishop of Exeter's Visitation Charge last June has, not unnaturally, caused a great row in his Lordship's Diocese, especially in the Catholic centre of Plymouth. The Bishop, like Mr. Disraeli in 1874, seems bent upon catching the *aura popularis* by making an attempt to put down Catholicism, but his exertion to do so in respect of his own Diocese is bound to fail as conspicuously and completely as that distinguished Prime Minister's did in respect to the whole Church in England, *re* the Public Worship Regulation Act. It is somewhat surprising that his Lordship of Exeter should take such a line—for Dr. Robertson is regarded by the public as rather an astute man, as having more than an average endowment of sanity, as being by nature something of an ecclesiastical statesman. Following upon the delivery of the Bishop of Exeter's recent Charge, a Memorial to the Bishop is now being circulated by the Earl of Mount Edgcumbe and Viscount Ebrington for signatures by all lay Patrons, Churchwardens, Mayors of Boroughs, Chairmen of Urban and Rural District Councils, County Councillors, etc., being communicants, of Devon, thanking his Lordship for the said Charge, and especially for the references made therein to the so-called "disorders and irregularities" prevalent in certain localities. It is not at all clear, by the bye, how Lord Mount Edgcumbe comes to be so closely identified with this movement; he is not a Devonian, but a Cornishman, and therefore a member of the Diocese of Truro, and not of Exeter. He is, to be sure, one of the principal landowners and landlords in the "Three Towns" (which go to make up Plymouth), but that surely ought not to entitle him to interfere in the ecclesiastical affairs of Devon.

And now following upon this Memorial, a Counter Memorial to the Bishop of Exeter is being circulated by Mr. John Shelly and Mr. J. W. S. Godding, Churchwardens of St. Peter's, Plymouth, for signature by those representative laymen of the Diocese, being communicants, who find themselves unable to sign their Lordships' Memorial.

"We could not sign, reads the Counter Memorial, such an address (*i.e.*, the Memorial) without appearing to sacrifice the principles for which we have contended, some of us for nearly fifty years; nor do we think it right silently to abstain from attaching our signatures, lest such silence should be misinterpreted to mean that we were indifferent to the issues involved, or that the policy indicated in your Lordship's Charge had the unanimous approval of the laity. We know, on the contrary, that we are expressing the mind of a great number of earnest Churchmen, in saying that we deprecate any fresh attempt to bind the Church more strictly to the discredited judgments of the Privy Council, and deplore the departure from the policy of peace which has been so long maintained in this Diocese."

The signatories desire to add that they yield to none in reverence for his Lordship of Exeter's sacred office and regard for his person.

The Bishop of Rochester (Dr. Harmer, late of the see of Adelaide), in a note to his surrogates and others, emphasizes the instructions of the Chancellor of the Diocese that they should decline to entertain applications for licences for the "marriage" (so-called) of divorced persons. In the event of such applications being persisted in, they should be referred to the Chancellor.

A memorial to Queen Victoria has recently been unveiled and dedicated in the Lady Chapel of York Minster. It was designed by Mr. Bodley, and takes the form of a triptych, representing the Nativity of our Lord.

The Bishop of Wakefield makes known through the columns of the *Yorkshire Post* (Leeds) of yesterday a generous offer he had just received towards the endowment of one of the stalls in Wakefield Cathedral. An "Old Wakefield Grammar School Boy" begs to offer £3,000 towards the endowment of one stall, in connection with diocesan work, provided that a corresponding sum be raised to meet the gift.

The Bishop of Liverpool is shortly to be the recipient of a motor carriage, the gift of a number of leading Liverpool citizens. It will hold six persons, and will be in the form of a sumptuous landanette.

The Rev. Cecil Hook, D.D., late vicar of All Saints', Leamington Spa, and Hon. Canon of Worcester, and who is now shortly to be consecrated Bishop Suffragan of Kingston-on-Thames, in the Diocese of Southwark, has been presented by the parishioners of Leamington Church (where he has been vicar nine years) with a cheque for £1,344, and many other gifts, including a cope and mitre, from various organizations connected

with Leamington. It was his wish that any present from his parishioners should take the form of a cheque to him to pay off the debt existing on the parish church completion scheme, and the one presented will enable him to do so and have £200 balance. Dr. Hook has also been presented by the parishioners of All Souls', Leeds, of which he was the first vicar, with an episcopal ring.

The Church Congress of 1905 opens to-day at Wymouth, Dorset, and already about 2,400 members' tickets, 7s. 6d. each, have been sold, which is well up to the average. The Ecclesiastical Art Exhibition, which through the enterprise of Mr. John Hart has now for the twenty-seventh consecutive year been a useful as well as picturesque adjunct to the Congress, was formally opened on Saturday. The Loan Collection comprises more than 800 valuable and interesting exhibits gathered almost exclusively from the Salisbury Diocese. The Congress banner, naturally the first object of interest to many, is the gift of the ladies of the Diocese, and the production of the Salisbury Diocesan Guild of Church Needle Work. The principal figures in the banner are those of St. Aldhelm of Malmesbury, first Bishop of Sherborne, and St. Osmund, first Bishop of Old Sarum. Among the Bishop of Salisbury's loans are a silver mediæval chalice and paten; and an ivory tablet, representing the Blessed Virgin Mary and Holy Child, late fourteenth century work. The Dean and Chapter send, among other things, a seventeenth century processional cross from Cordova, a silver gilt chalice and paten taken from the tomb of Bishop Longespée, *ob.* 1297, and two gold rings, one from the tomb of this Bishop, and the other from that of Bishop Beauchamp, *ob.* 1481. One of the most antique objects is a Norwegian cross or reliquary. On Sunday there were special preachers at all the churches of the town and district. Yesterday, being the eve of the Congress, various preliminary meetings of a non-official character took place. The chief speaker at the Working Men's meeting was the Bishop of London, who also addressed the Woman's meeting. There were held two Protestant meetings, and these were addressed by Dr. Wace and Lady Wimborne. The usual meeting of members and friends of the English Church Union attending the Congress was held under the presidency of the Earl of Shaftesbury. The subject for consideration was "The Divorce Laws." His Lordship, in opening the meeting, said he thought it was high time the attention of the public was directed to the disastrous effect which the legislation of 1857 in regard to divorce was having upon the sanctity of marriage, and consequently upon the integrity and the purity of the home life. Turning to the subject of Liturgical Vestments, he said he was convinced that those who desired to see the retention of the use of the Mass Vestments were sure of their position, and that it was absolutely right. The vestment (*i.e.*, the chasuble) was, he said, "a ceremonial expression of a great truth, and the time might come when it would have to be worn or the ministry given up."

Canon Knox-Little is obliged to go abroad for some weeks, owing to ill health. J. G. HALL.

NEW AUSTRALIAN ARCHBISHOPRIC.

NEWS has just been received that the contemplated organization of the Dioceses within the civil Province of Victoria into a separate ecclesiastical Province has now been accomplished, and the Bishop of Melbourne, the Right Rev. Henry Lowther Clarke, has been chosen Archbishop. The Province consists of the Dioceses of Melbourne, Bendigo, Wangaratta, Gippsland, and Ballarat. This is the second Anglican Archbishopric in Australia, the first being in connection with the See of Sydney.

THE SLACK, indolent temperament, disposed to self-indulgence and delay, will find a very practical and helpful discipline in strict punctuality, a fixed habit of rising to the minute, when once a time is settled on; in being always ready for meals, or the various daily matters in which our unpunctuality makes others uncomfortable. Persons have found their whole spiritual life helped and strengthened by steadfastly conquering a habit of dawdling, or of reading newspapers and desultory bits of books, when they ought to be settling about some duty.—H. L. Sidney Lear.

NEVER SUFFER yourself to be subdued by melancholy; it is amongst the things that will most injure you. It is impossible to persevere in the path of holiness, if we give not ourselves to it with joy. The love of God should impart peace to the soul.—Madame de Guyon.

EFFECTS OF FRENCH POLICY IN THE EAST

Archbishop of Bagdad Believes National Interests will be Harmed

CHURCH MUSIC CONGRESS IN STRASBOURG

Maronite Patriarch Visits Paris

The Living Church News Bureau
Paris, October 1, 1905

FRANCE.

THE *Croix* has opened an enquiry into the probable consequences of the Anti-clerical policy of France in the East. In connection with this, it publishes the following letter of the Roman Archbishop of Bagdad, which is not without interest:

"These consequences are not yet very visible, and at first sight, one might even say that nothing seems changed. The French *religieux* who were here before the verdict of expulsion was promulgated are still here. They have even received recruits. But the source whence young blood was drawn in France being well-nigh exhausted, the chiefs of the mission have had to look elsewhere for the supply, and even betake themselves to non-French countries for missionaries. As far as the French Government is concerned, nothing is changed in appearance. France gave subventions to the missions and schools. She does so still. Missionaries have no difficulty in procuring free passes on board French passenger vessels, even when making no concealment of the fact of their being missionaries.

"At Bagdad the Father Superior of the Carmelites has accepted a young Bavarian, as a member of the order, having observed and being convinced of his special 'vocation' for the work. It is true that the French Consul has taken alarm, affecting to see a first 'nail driven in' for the introduction of a German protectorate in the East. But his fears are not shared by others so far. In the meantime, the French Protectorate continues to exercise its sway. This is perhaps somewhat enfeebled, but it is still practically there. The Turkish Government with its usual wisdom, has made no change in its respectful acknowledgment of our Protectorate rights. Under former conditions the missionaries drew a great part of their financial supplies from Europe. To-day, however, they are beginning to fear the diminution or cessation of these. In consequence many important works which were on foot have been suspended. In the eyes of the native Christians and of the Mohammedans themselves this persecution appears an anomaly not easy to be explained, and it is considered as completely destroying the prestige of France. There was only one matter in which France seemed to them to claim and retain a superiority amongst other nations. This was that its subjects were Catholic. That prestige the nationality has lost. In a few years' time, ten or twenty at the most, our missionaries will be German or Italian or English. The same will be the case with the schools. French, which every one understands to an extent at present, will have ceased to be spoken."

The good Bishop evidently sees the beginning of the end to be not far off. But it is only that which every one foresaw, and of which all Frenchmen were forewarned more than a year ago.

The *Aurora* publishes a letter of a M. Carrir, *curé de Geneve*, on a question which that publication insists must come to the surface sooner or later in France, as it has come to the surface and had to be treated in other countries. It has the euphonious name of "Simultaneum." Here is the gist of the letter:

By the new law, in framing the rules or regulations that are to affect *associations cultuelles* of any particular place, the local arrangements are left in the hands of the inhabitants of the commune or township. Suppose there is but one church, a very likely contingency in many instances, and that there are three parties, one Catholic (Roman), another Protestant, another National Catholic? What is to happen? The difficulty noted has occurred in almost every country, where religious liberty is respected ere this; but it has been met by a means called *co-jouissance des églises*; that is to say, by the different forms of worship celebrating in turn their rites in the same building. This has taken place in Switzerland in the case of Interlaken. The town of Glaris is another instance. The people in this homestead even went a step further. The single Church "in common" some years ago was burnt down. The authorities proposed to build separate churches for the different *cultes* in vogue in the place. The Roman Catholics and Protestants, the writer goes on to say, of their own accord petitioned the *Municipalité* to rebuild "a single church, which might be used in the same manner as heretofore, thereby showing their brotherly feeling one with the other." But it is more than a question how this would work in a distinctly French commune, where the "faithful" have ever been accustomed to have their own churches for themselves, and not unnaturally would brook no interference.

GERMANY.

I noticed some little time ago that an important "Congress" to take into consideration the interests of Church Music would meet at Strasbourg. It was to be an international gathering. From all accounts the success of the meeting went beyond even that which was anticipated. Seven hundred *Congressistes* took part in the proceedings, who had come from all points of France, Germany, Belgium, Holland, England, Ireland, Spain, Italy, Hungary, and Turkey, and from America—a truly representative combination. The opening function is described as having been especially superb. Some 1,500 or 2,000 persons interested in Church music assisted also at the ceremony, which took place in the great "Feste-Halle." The Bishop of Strasbourg presided, supported by the Bishop of Saint Dié, and Dom Pothier, the Benedictine Superior, and the champion of Solesmes Plainsong, together with the members of the Commission of Gregorian Music from Rome.

The Professeur Dr. Wagner, director of the Congress, opened the meeting, speaking successively in German, French, and Latin (what would professors in New York and London say if they were asked to do this?), and caused a profound sensation when, in the opening words of his peroration, he pronounced (in all the three languages) these words:

"German by birth, German at heart, loving my country above everything, I am delighted to welcome, before all things, the representatives of France, whose country has set the example (one to follow and applaud) of reformation in Church Music. I ask you, therefore, gentlemen, specially to express with me your satisfaction at their presence amongst us, and to connect that feeling in particular with the name the '*doyen*' (eldest) of the princes of the Church in France, the venerable Cardinal Richard, Archbishop of Paris."

These words, repeated in German and French, called forth a storm of satisfactory applause.

In addition to the set public sessions, other meetings for the congressists alone on various subjects connected with Church music were held, both in French and German. In these took part R. P. Dom Amelli, the learned Prior of Monte Cassino, R. P. Andoyer, "*préchantre*" (precentor, we should say), of Ligugé—now an exile in Belgium; and M. Gastoué, professor of the Catholic Institute in Paris; all well-known names.

The following resolutions passed in the *French* section, touching on Plainsong and its treatment, are interesting to note:

1st. Reform of the French pronunciation in Latin, so defective and destructive to the art of singing, by the suppression of nasal intonation, the pronunciation of *u* as *ou* (the Italian "*u*"), and of *j* as *i*, and the necessity of strictly correct accentuation.

2nd. That the accompaniment of plainsong should be always *tonal* and *rythmical*; that the chords in accompaniment should be strictly in accordance with the melody, and of such a description as to emphasize and support the accentuation and the phrasing.

The accompaniment of note by note with "plague" chords was definitely condemned.

3rd. "That organists were to submit exactly to the order of ceremonial as appointed by their Bishops."

Each day of the congress a Pontifical Mass was celebrated; in the evenings, "*auditions*" (performances) entirely in plain-song and unison, took place.

It may be gathered that this international Plainsong Congress at Strasbourg has been one of the most important events in the history of Church Music that has happened for a long time. It has been an excellent preparation for that which is to come, the ordered reform of Church Music throughout the Catholic world, and the adoption at no far-off date of the edition of Liturgical offices under the auspices of the Vatican, which is shortly to appear.

MARONITE PATRIARCH VISITS PARIS.

The arrival in Paris of Mgr. Elie Pierre Houayek, Patriarch of the Maronites, has caused a little flutter. He has with him a large retinue and has had placed at his disposition, to say daily Mass, the chapel in the Rue Jean Goujon, erected on the site of the charity Bazaar, where, it may be remembered, numbers perished some eight or ten years ago in a deplorable fire. It numbered among its victims the Duchess d'Alençon.

Who are the Maronites, and what is their interest in France? some may ask. The answer is somewhat long. With permission, I will return to the subject in my next letter.

GEORGE WASHINGTON.

GOD WILL HAVE the service which comes of a sound mind and a joyous heart; and nothing more impedes and impairs soundness of mind and joyousness of heart than petty scruples.—Edward M. Goulburn.

FOUNDATION DAY AT "THE LITTLE CHURCH AROUND THE CORNER."

BY MARY KAY.

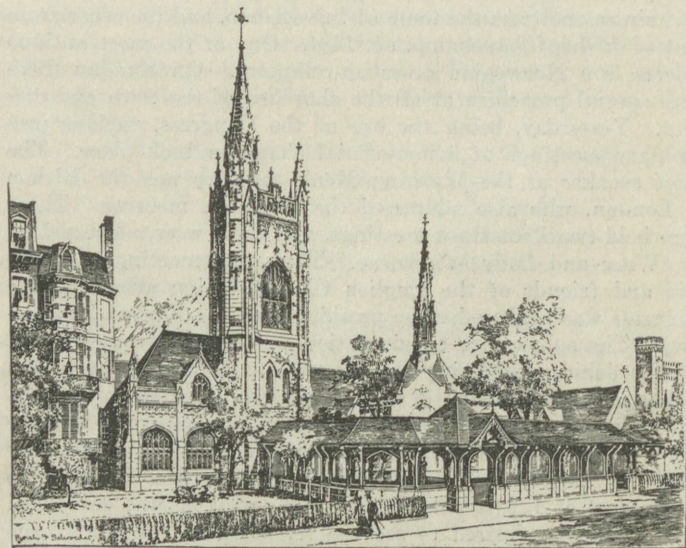
"No evil thought shall enter here," is the interpretation of the beautiful reproduction of Guido's "St. Michael and the Dragon" painted high on the wall above the entrance to the Church of the Transfiguration, New York. The picture is circular in outline to balance the seal painted at the opposite end of the church over the chancel-arch bearing the motto "*Fides Opera*," and the Florentine mosaics at either side of the arch.

The recent repairs and general renovation of the church previous to the celebration of its 57th Foundation Day, has brought prominently to the public attention that church so unique in its history and associations.

The nations across the seas wonder at the familiar nickname bestowed by Americans upon their President, not realizing that such familiarity denotes truer and more sympathetic respect than cold conventional titles.

So the Church of the Transfiguration, with its wonderful accumulation of art treasures, its wealth, its power, its ornate service, yet cherishes as indicative of the spirit of affection and brotherhood, the term given to it in light indifference, but which has quite superseded the real name of the church.

The story is an oft-told tale, of the clergyman who refused to conduct the burial services for an actor, and referred the



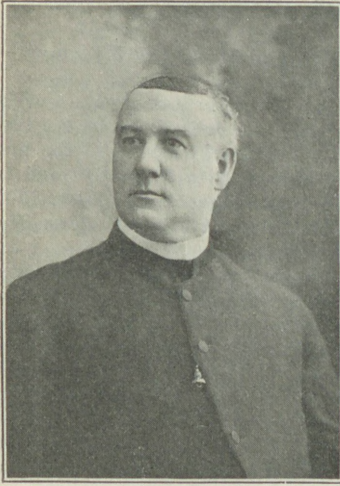
CHURCH OF THE TRANSFIGURATION, NEW YORK.

bereaved friends to the rector of "that little church around the corner." That rector "with heart so wide it took the whole world in," by his ready response, endeared himself to members of the dramatic profession who have many times since shown their regard in substantial manner. And the simple deed of kindly, willing service so characteristic of the late Dr. George Hendric Houghton, has given lasting name and fame to the church.

The parish was organized in 1848, and the church dedicated two years later. It was at first truly "a little church," but with the years, it has grown into a long, low, rambling structure with quaint dormer windows and bold gables, picturesquely situated in a quiet close with abundance of green sward and lofty trees and a splashing fountain. An iron fence and a green hedge surround the property, the church and adjoining rectory, entrance being gained through a curious arched gateway whose architecture suggests a thatched roof or a Japanese arbor. This gateway is the only reproduction in this country of the "lich gate" of Old England, the gate or shed under which the pallbearers rest the coffin for a moment before entering the church or churchyard for burial service.

The chantry at the extreme western end of the church has been re-decorated in a dainty blue tint. The old lectern and prayer-stand used by the venerated founder of the church is in use at the daily services in the chantry. An object of unusual interest is the quaint altar, an ancient relic from an old church in Scotland, and an exquisite specimen of rare old wood-carving.

The northern wall is lined with stained-glass windows from Munich, depicting four scenes of significance in the Life of Our Saviour, His Infancy, Teaching in the Temple, Baptism, and Gethsemane. Below these are other windows illustrating the



REV. G. C. HOUGHTON, D.D.

Beatitudes by portraying Christ in familiar Scriptural scenes demonstrating His own precepts in His relations to those in His own life.

The main church also is illuminated by innumerable windows, the spaces between being hung with paintings, including a series of the Fourteen Stations of the Cross.

A window has been given in memory of the actor whose story has been told, and the Players' Club gave one as a memorial of the late Edwin Booth.

A beautiful Madonna window with its huge vase of roses and drapery of green vines, testifies to the undying love of the present rector for his wife now in Paradise.

A Tiffany memorial window to Joseph W. Drexel is con-

ception and design. It is eminently fitting that the bust of the lamented rector unveiled on Foundation Day should be placed in this niche. The bust is of bronze, modelled by the sculptor, A. Weinert, who has modelled many famous men. A bronze tablet was placed in the vestibule as another testimonial to the memory of the beloved founder.

Continuous service filled every hour of the day, the rector, the Rev. George Clarke Houghton, officiating. An attractive feature was the magnificent music rendered by the large vested choir of men and boys under the direction of James Potter Dod, who completed on that day twenty-four years of zealous and progressive work as organist and choirmaster.

The sermon of the day was delivered by the Very Rev. Dean Robbins of the General Theological Seminary, who preached from the text: "Seek ye first the Kingdom of God, and His righteousness: and all these things shall be added unto you."

He said in part:

"The Kingdom of God is serving one another, self-forgotten, all for the glory of God.

"What we should seek is grace to live and to work.

"When what a man cares most for is service, then it does seem that all things are added.

"Jesus Christ sought the Kingdom of God; were these things added unto Him? Yes, but not as we would interpret the reward, not from a worldly estimate.



CHURCH OF THE TRANSFIGURATION, NEW YORK.

spicuous for the skilful use of glass pebbles of a deep royal purple.

Original Fra Angelicos and Raphaels, and many old copies of ancient Italian masters, are to be seen. The frame of one painting is an old hand-carved wooden Florentine frame, covered with gold-leaf, and valued at \$800.

On a large window 9 x 12 feet, of gorgeous reds, yellows, purples, and greens, stand forth the figures of Raphael's Transfiguration.

The Baptistery is a gem of beauty, with its dainty windows, a ceiling like the blue sky studded with stars, and its font of marble with chiselled lilies and cherubs.

Another Baptistery is located in the chantry, and it frequently happens that two services are held at the same hour, one in each baptistery. In the chantry are held the smaller weddings and funerals.

The window immediately arresting the attention of the stranger is one on the southern side of the church, filling a space 13 feet in width, composed of twenty-seven panes of glass 15 x 21 inches, on which are designs reproduced from original paintings by the late rector's wife, illustrating the four Compline Psalms, the 4th, 31st, 91st, and 134th. These pictures are beautiful in color, interesting in subject, and striking in con-

"Riches and poverty are relative terms.

"Sorrow is one of the things you can offer up to God. You can better serve your fellows for the very strength that emanates from your sorrow. Turn it into strength by which you can help others, thus serving God.

"Stricken souls fill up the measure of the Kingdom of God. Discouragement, sorrow, misunderstanding, all were borne by Christ, and turned by Him into blessings.

"Pray that your eyes may be unsealed that you may see the Kingdom of God behind all the superficial things of the natural world.

"The reason churches are impotent is, to a large extent, because they are serving Mammon.

"This parish was not founded with any thought of worldly success.

"This parish was founded by one who sought first of all the Kingdom of God, and all things have been added unto it."

YOU LITTLE THINK how much the life of all your graces depends upon your ready and cordial obedience to the Spirit. When the Spirit urgeth thee to secret prayer, and thou refuseth obedience; when He forbids thee a known transgression, and yet thou wilt go on; when He telleth thee which is the way, and which not, and thou wilt not regard,—no wonder if heaven and thy soul be strange.—*Richard Baxter.*

FRICION ATTENDS "INTER-CHURCH" CONFERENCE IN NEW YORK

Unitarians Aggrieved Because not Invited to Send Delegates A CONFERENCE OF ORTHODOX CHRISTIANS ONLY

The Living Church News Bureau
New York, October 16, 1905

ARRANGEMENTS for the coming Inter-Church Conference on Federation, in which the Church is to be represented through the Commission on Church Unity, are practically complete. Local committees have been organized to have charge of Programme, Finance, Hospitality, Reception, Meetings, Publication, Pulpit Supply, and Press, and all have reported what seems a perfection of arrangements to the Executive Committee. During last week there became public a controversy between Unitarian leaders and the Executive Committee of the Conference, which shows that the Conference from its first inception, has been confined to religious bodies which are orthodox in their fundamental beliefs. It appears that the American Unitarian Association named several delegates to the coming Conference. A letter was sent to the Secretary of the Executive Committee by the president of the Unitarian Association giving the names of these delegates, two of whom were the Rev. Dr. Edward Everett Hale and ex-Secretary John D. Long, and stating the intention of the Association to appoint additional delegates. In the letter was also stated the fact, unofficially, that the Unitarians were not expected to send delegates to the Conference, as they had not been invited to do so, and the Secretary was asked to reply to Dr. Eliot, president of the Unitarian Association, telling the attitude of the Executive Committee.

The Secretary is the Rev. Dr. E. B. Sanford, a Congregationalist, and his reply, sent with the approval of leading members of the Committee, showed that the Committee, named by the National Federation of Churches, in sending out invitations for representation in the coming Conference, had confined such invitations to religious bodies known to be in accord on the fundamentals of the Christian faith. Unitarians and some other religious bodies did not receive invitations to send delegates. This is not a recent action of the Executive Committee, but was a decision reached fully a year ago, perhaps longer.

The discussion of last week was precipitated by a statement by Unitarian leaders that a Conference on Federation that refused to admit all religious bodies engaged in active work for the uplift of humanity was not representative and was unworthy of the name it assumed. Leaders on Conference committees were thereupon forced to state that the Unitarian body had named delegates without being invited to do so, and that there was no pretence on the part of the Conference Executive Committee that the Conference should represent a federation of all religious bodies in America, but that representation in it was properly restricted to the bodies recognizing the Lord Jesus Christ as the Divine Head of the Church. It is to be a Conference of Evangelical religious bodies, not of all bodies.

Unitarian leaders place emphasis upon the sentimental side of the case. They ask what kind of a religious gathering it can be that will deny a sitting to Edward Everett Hale, John D. Long, and other men who have the respect of the public. From the Conference standpoint it has been made clear that the practical rather than the sentimental has governed. It is pointed out that a number of religious bodies strongly orthodox would not have named delegates to the Conference had Unitarians and similar bodies been included, and one of the members of the Executive Committee did not hesitate to state that if the Unitarians had been invited into the Conference, there would have been represented in it, when it opens in Carnegie Hall a month hence, no more than a dozen religious bodies, instead of the twenty-eight that will be represented by five hundred or more delegates.

HOW ARE WE to fulfil our Lord's injunction, "that men ought always to pray, and not to faint"? By the heart's prayer, which consists in a constant habitual love of God, trusting Him, submitting in all things to His will; and by giving a never failing heed to His voice, as heard within the conscience.—*Jean Nicolas Grou.*

LET US "redeem the time." Desultory working, fitful planning, irregular reading, ill-assorted hours, perfunctory or unpunctual execution of business, hurry and bustle, loitering and unreadiness,—these, and such like, are the things which take out the whole pith and power from life, which hinder holiness, and which eat like a canker into our moral being.—*Horatius Bonar.*

THE WORLD OF MISSIONS

Progress of Work Reported to the Board of Missions

THE Board of Missions received notable reports of progress at its October meeting, held at the Church Missions House on the 10th inst. The contributions reported by the Treasurer to the first of October, on the new fiscal year, amounted to \$14,751.10 and he said that the appropriations for the year ending August 31st, 1906, amounted to \$966,261 (including the deficit of \$157,293.31 on September 1st, which is temporarily covered by reserve funds).

A letter was submitted from the Bishop of Alaska, dated September 21st, in which he stated that Mr. Corser of Wrangell, whose congregation was recently taken over by the Bishop, was confirmed on September 15th at Sitka and then licensed as lay reader. His admission to the Diaconate will follow in due course. The Bishop comments: "This means a new mission in a place which may amount to something, a congregation of white people and natives." The Bishop says that Archdeacon Stuck has planned a very long trip for the coming winter, which he thinks he can accomplish in five months and the Bishop expects to do some travelling himself. Dr. Briggs writes of his arrival at Point Hope. *En route* he had the opportunity of visiting for a longer or shorter time most of the inland stations in Alaska. Found Mr. E. J. Knapp in good health and that he had introduced many improvements at Point Hope. Bishop Rowe was expecting Mr. Knapp at Sitka soon and said that Archdeacon Stuck desired him to be stationed at Fairbanks. Dr. Briggs feared that he would not be able to erect his church this year as the materials purchased with money contributed by good friends had not arrived up to the close of August and frost and snow were already due. Two motor launches have been contributed to the Alaska Mission, which because it was too late for them to reach their destinations this year, and for other reasons, have been shipped around Cape Horn. One is to go to Fairbanks for Archdeacon Stuck's use in the summer time. The other will go to Ketchikan.

Information was received that the New York Bible and Common Prayer Book Society had sent to the Rev. Charles E. Rice a supply of Prayer Books and Hymnals in the Taknah Indian language. The Board formally expressed its obligation to the said Society for this donation and for many other kindnesses.

JAPAN.

From the letters from Tokyo information was received that the recent riots were not at all anti-foreign or anti-Christian. One of the correspondents writes: "The riot was against the police and Government incidentally, and primarily arose from a desire to oppose the peace treaty, so the Temple of the Prince of Peace came in for a bit of mob violence; but the mob knew not the Prince and sought peace where there is none." The riots were incited by the indiscreet remarks of a Christian street preacher who said that all the Japanese Christians wanted peace at any price and were thankful for the treaty just concluded. The letters were dated about the middle of September. The city was then under martial law and everything was quiet, with no further disturbances immediately apprehended. One correspondent said: "In all my long residence in Japan I have never seen such terrible anger and desire for revenge upon those whom they hold responsible as is shown by the Japanese over the treaty. The quiet dignity, moderation, and self-restraint which were the admiration and respect of the world before and during the war, seem to have vanished under the terrible disappointment caused by the Peace Treaty." Our own St. John's Church was wrecked. It is thought that it would have been fired except for the adjacent buildings. At the instance of the Bishop the Board made an appropriation of \$450 to cover the damages to the structure and to replace the furniture. Bishop McKim in his annual report, soon to be published, stated the need of a new building for this congregation, the present building being in a bad location and altogether inadequate, besides which the surroundings are objectionable and noisy. We do not own the land on which it stands. The Bishop needs \$5,000 to buy a desirable plot and build a church. He says incidentally that the new furniture will serve perfectly well in the larger edifice when erected and offers to be responsible for \$1,000 of the cost, if \$4,000 more can be contributed. In the destruction of St. John's Church, the Rev. Mr. Kobayashi lost a set of Communion vessels and a cassock.

CHINA.

Bishop Graves writes that thirteen of our Missionaries were on the *Empress of Japan* during the recent typhoon and that the tide was driven so high that the offices in Shanghai were inundated with muddy water and goods stored there were wet, but fortunately no great damage was done. Owing to the extension of the course and the difficulty of securing full services from the most qualified native assistants, Dr. Pott writes that it is absolutely necessary that St. John's College should have at least one more Professor from the United States before February, a man qualified to teach English literature to the higher classes. Some military training, too, would be an advantage. Dr. Pott is very anxious to acquire two pieces of property for the College, one of which adjoins the Jessfield Compound, and the other its property across the Soochow Creek. The former piece would cost \$2,500 gold and the latter about \$1,000. He asks: "Do you happen to know of any liberal soul who would like to make us a gift of that amount?" The Bishop approved the plan

of these purchases and the Board directed that this need should be presented to the Church.

The Bishop of Hankow forwarded to the Board of Missions a lengthy statement entitled "Mission Policy and Present Needs, District of Hankow," a paper adopted at a recent Conference of Foreign Missionaries in that District; the Bishop writing:

"I send this statement with a profound sense of the immense issues involved in it. I suppose it will appear absurd to many persons—absurdly large—but the opportunities of the present are the greatest Missionary opportunities ever presented to the Christian Church, and we are simply compelled to state them in large terms to the Church, and we are simply compelled to state them in large terms to the Church at home. I feel sure that this is what the Church really wants to know, also, and that if fairly brought home, the Church will at least respond to the extent of what we here set forth, in order to do her part towards making China a Christian Nation."

A DEMOCRATIC NOTE IN RUSSIAN RELIGION

SINCE the "Treaty of Portsmouth" is now likely to restore the ante-bellum feeling in America for its old friend, Russia, it may be timely to say a few words in view of such a rapprochement.

First, notwithstanding all the moral faults and license of its "Arch-Ducal" society, notwithstanding the elementary intellectual condition of its masses, Russia is "holy Russia," Christian Russia still, and as such must keep nearer our sympathies than can a pagan nation, whatever may be its natural endowments, its military and scientific prowess, or its magnanimity.

Secondly, the Christianity of Russia, whatever may be said of its archaic ceremonial character, has a fine note of democracy in it which is far more Christian than what is often displayed in the current Christianity of the West. Bureaucracy may obtain in the things of State and of society, but utterly disappears, as it ought to, in the life of the Church.

This interesting note of Russian Christianity was recently impressed upon the writer by a visit to the Russian Church (or, as it is now, Cathedral) of St. Nicholas, in Ninety-seventh Street, near Madison Avenue, New York. One may say in passing that on every account visits to this remarkable church are well worth making; partly because one finds there object lessons of a Catholic antiquity almost unknown to Western religionists; partly because of the strange beauty of the ancient rites to be seen there. And now, since Bishop Tikhon has made it his Cathedral, one may see also a phase of the ancient Christian Episcopate which is most suggestive to the thoughtful mind.

The occasion of the writer's visit was the Feast of the Annunciation according to the Russian calendar. The mass said that day was that of St. Basil, written in the fourth century. It was a pontifical occasion, Bishop Tikhon being present and celebrating the mass with his assistants.

One need not speak of the great antiquity of St. Basil's mass, nor of the touching and venerable ceremonies of the function. These are details not germane to the point we desire to make.

Among the congregation present on that day were the Consul General of Russia and the military and naval attachés of the Russian Embassy at Washington, who had come on to make their communions on that feast of obligation. The chapel was filled with men and women, chiefly laborers; the men, after the ancient custom, standing on one side of the church, the women on the other. The Consul General (whose attention on that day the writer can never forget) was engaged during part of the ceremonies at the rear end of the church in various humble offices connected with the convenience of the people assembled. The military and naval attachés, in brilliant uniforms, stood on the bema, or platform, immediately outside the iconostasis, which corresponds to the Western rood screen, panelled, however, more or less solidly, having doors or entrances into the sanctuary, and having these panels enriched with icons of the saints.

During the prayer of consecration the entrances to the sanctuary are closed, and the people without take advantage of the interval to approach the iconostasis to salute the holy icons, which they do by kissing them. One quite expected when that moment approached to see an advance of the people to the iconostasis in a sort of order of rank, which certainly would have been the case in any Western church, excepting, perhaps, the Roman. Instead, the first persons who ascended the bema were the peasants, coachmen, and other plain people present on the occasion. The Consul General took his turn among these, and so did the splendid attachés, these gentlemen and nobles placing their lips upon the sacred icons just where the peasants had im-

printed the kiss of piety a moment before. Nothing could have been more democratic or indicative of the felt equality of persons in the House of God.

At the time of the communion the same remarkable absence of the bureaucratic spirit was evident. The first persons who received the Blessed Sacrament from the hands of the Bishop were a peasant woman and her little infant (for infants are still communicated in the Russian churches). After these a number of plain people, then the military aides with their families taking their turn as things came, and after a while the Consul General himself. The scene was beautifully significant, amiable, and Christian. One might have always loved holy Russia and its Church and people, yet one's respect and affection could not but gain an impetus from such a manifestation of Christian simplicity and equality as above described. With all our talk of liberty and enlightenment and "the brotherhood of man" in the West, it is doubtful whether there is any Western Church, the Roman excepted, where rank (even the small social rank of American villages) would not have intruded itself into the house of God even at a communion.

A Church or a people is not to be despised or undervalued which retains such wholesome, practical recognition of the equality of all souls before God, and manifests it so unmistakably on the most supreme of occasions. The heart of the Russian Church, as above illustrated, represents truly the heart of the Russian people, and a people so full of the principle of religious equality cannot, after all, be wanting in those high qualities of Christian character which are the most sure fruit of true Christian teaching and grace.—REV. THEODORE MYERS RILEY, D.D., in *New York Times*.

THE FIRST NON-ROMAN SERVICE IN CUBA.

IN January 1872, it is said that the first service ever held in Cuba, was held under the following circumstances:

Mr. Ramon O. Williams, who has been living on the island now about 60 years, took advantage of a visit of the late Bishop Whipple in January 1872, and requested permission of the Spanish Captain General, for the Bishop to hold services while on the island. A few months before this, there had been a change in the Spanish government, and a law had been passed by the Cortes of Spain allowing freedom of worship in Spain and its colonies. Mr. Williams was the first to take advantage of this permission, and to ask for this privilege, which was granted him.

The Bishop was accompanied by two clergymen, and the party was staying at the San Carlos Hotel, then recently built, and at that time the best hotel in the city. This hotel is still standing, on Oficios Street, at the Luz ferry, and is called the Hotel Mascotte.

Arrangements were so completed that the parlor on the Oficios Street side of the house, was rented, and fixed up as a chapel, and all of the Americans and English then resident on the island were invited to join in the movement.

The Bishop officiated at this first service, assisted by the two priests who came with him, it is said, from New Orleans. At that time there was a regular line of steamers from Baltimore, and so it happened that there were present at this first service a number of Americans from Baltimore. The choir, which was surpliced, was led by Mr. Frederick F. Drew, a singer of the choir of Mt. Calvary. Others present were: Mr. Robert Fisher, of the banking firm of Fisher Bros., who was a member of St. Paul's Church, Baltimore; Mr. Santiago Fogarty; Mr. Luis S. Schmidt; Mr. A. Friend; Hon. Henry C. Hall, ex-U. S. Consul; and Mr. Ramon V. Williams, the son of the originator of the services, who is now living in Havana.

There were about 20 members of the choir, and Gregorian music was rendered. The hour was ten o'clock in the morning, and there was a celebration of the Blessed Sacrament, followed by the administration of Holy Baptism.

This was the first service ever held in Cuba by any other than the Roman Catholic Church, and it created quite a sensation at the time.

After the Bishop returned to the States, a missionary was appointed to take care of this work, but the continual prevalence of yellow fever, and then the Revolution, so reduced the numbers of the American colony that finally, as there was but a handful left, the services were discontinued.

GOD ALWAYS fills in all hearts all the room which is left Him there.—F. W. Faber.

THE CANADIAN BROTHERHOOD CONVENTION.

OTTAWA, Oct. 9, 1905.

THE city of Ottawa may be included in the number of convention centers of America. As the Capital city of the Dominion, it is as a city set upon a hill. As its actual site is upon a hill overlooking the beautiful valley of the Ottawa, it becomes a delightful memory to the visitor, and the place seems so very far north and near the attractive wilds of northern Canada that it is especially attractive to the many American travellers who look for sport and have also an eye for the beautiful.

Ottawa is also very cosmopolitan, as all sorts and conditions of men meet in the Capital city on the common ground of personal advancement. Nature has given much to make the city beautiful, and the Government is now doing its share to beautify the place, and make it, as Canadians hope it may soon be, the Washington of the North.

The fourteenth annual Convention of the Brotherhood of St. Andrew began with a "Quiet Hour," conducted by the Rev. Geo. Osborne Troop of St. Martin's Church, Montreal. Those who know this earnest priest of the Church always recognize that though the peculiar spirit of the Keswick school of personal religion broods over his mind as over the souls of the mystics of the Middle Ages, yet the power of his simple words and the true ring of his restrained eloquence reveals a life within, which is ever close to the Divine Master. His subject was loyalty to the King in His Kingdom. He struck a very high spiritual note which, some feared, the convention could not sustain. His plea for Christian perfection, which meant to the average man freedom from sin or the desire of sin, was quietly heard, but many hearts and souls may have responded: "Who is sufficient for these things?" The fears of some have so far proved groundless, as when, the next day, the convention rose above or beyond the veil of mysticism into the clear, exhilarating air of practical and personal religion, the Rev. T. W. Powell of Eglinton carried the convention with him as he depicted the strength of the Brotherhood life in the broad, reverential, obedient, true, honest endeavor to extend the influence of holy religion to the full limit of our personal power.

Here it may be remarked that the annual meeting of the Brotherhood is more than a convention or a conference in the accepted sense of these words; for in its character and purpose it is a spiritual assembly of men with souls conferring and helping each other in the great work of spiritual advancement. Very little time or even interest is expended on business, although the business is faithfully attended to by the officers. Every member desires to be present at the conferences and is anxious not to miss the earnest consideration of the higher and deeper questions of the soul.

The attendance of delegates has been good, especially at the religious or devotional meetings. On Friday, Canon Richardson conducted the preparation service for the Corporate Communion. He took as the subjects of his meditation, St. Paul's account of the Institution of the Holy Communion. Due consideration was given to the memorial and sacrificial character of the Eucharist and the reality of the sacramental gifts of the Body and Blood. The preacher urged strongly the duty of the Brotherhood not to neglect the Corporate Communion.

On Saturday morning at 7 A. M., with a brilliant sunshine but a frosty feeling in the air, the men gathered for the service which always brings a blessing upon the Brotherhood. The Cathedral was fairly filled with men. The chancel was brilliant with light, and the altar, with its two tall eucharistic candles lighted, was prepared for the High Feast. The Bishop, in his scarlet robes, celebrated with his usual attendants and with that reverence and impressiveness for which this prelate is particularly distinguished. Only one hymn was sung, but the strong response from the body of the church made up for the absence of any other music. There was no sermon or address. None were needed. The service spoke to every heart, and every soul was fed with the true Bread of Heaven.

On Sunday morning the delegates went wherever they pleased, and each parish had some one or more who were distinguished by badge and button.

The Anglican population of Ottawa easily leads among the English-speaking people of the city. The activity of the Church is felt in all its institutions and even proves a stimulus to our "separated brethren." The Church people are ever ready to help in any good work, and especially in the mission work of the Church, as it always sends to the Treasurer of the Mission-

ary Society more than its apportionment. Led by an indefatigable and far-seeing Bishop, the Diocese, although only seven years old, has become prominent in the Canadian Church. This is a strong evidence in favor of the division of large Dioceses into small ones. The two Dioceses of Kingston and Ottawa, which once formed the Diocese of Ontario, are three times stronger in every way than was the old Diocese.

On Sunday afternoon a thousand men nearly filled the largest theatre and took part in a service which must have a lasting influence in the city. Two splendid addresses were given by the Rev. Frank Du Moulin, D.D., of Chicago, and the Rev. J. P. D. Llwyd of Seattle. The addresses were directed to men and for men, and were appreciated by the men of all classes, who showed their appreciation by vigorous and frequent applause. The men of the choirs of the city, accompanied by a band of brass instruments, led the singing, and did much to keep the voices of such a large body well together. The singing was universal and inspiring.

The closing service was in Christ Church, with an overflowing congregation and a hearty rendering of choral Evensong. The rector of the Cathedral, Canon Kittson, preached the sermon. The subject was the power and personality of the Holy Spirit toward the individual soul and in the Church. The hour after the service was spent in quiet meditation, prayer, and spiritual exhortation, all of which had a calming—may it not be said, a sobering?—influence upon the minds of the members.

All are returning to their several duties, refreshed in spirit and strengthened in soul.

The prominent topics of the convention which seemed to absorb the attention of the men, were the spiritual character of the Brotherhood and the importance of the Junior department. The first gives promise of the future power of the Brotherhood, the second may solve the problem how to secure trained men to carry on the work. Men imbued with the spirit of the Most High and resolved to keep the Brotherhood on its high plane, are bound to keep the work going; and the boys who may be brought up to follow in the footsteps of their elders are the hope and the strength of the coming generation in Brotherhood work and life.

[See illustration, page 848, 849.]

"THE HERESY OF DR. CRAPSEY."

The issue raised by this controversy on its doctrinal and ethical side is one that deeply interests the entire Church, and especially in days like the present, when there is so general a feeling that the times call for a much higher ethical code in society. The laity may very reasonably and naturally insist that the clergy should set an example of high honor in all their relations to the Church if the laity are to be held equally sensitive in their obligations to the State.

The Roman Catholic position is comparatively clear and clean-cut, although signs are not lacking that in Europe, England, and this country a school of liberal theologians are finding voice who believe in much greater liberty of interpretation of the historic creeds than has characterized the Church in the past, as will be seen if the first two numbers of the *New York Review* which Archbishop Farley has established in the Archdiocese of New York are read.

The High Church Episcopal point of view probably is fairly set forth by Bishop Grafton of Fond du Lac, who says:

"We of the clergy have been made by the Church her ministers to teach, not what we think is true, but what she puts into our mouths to teach. . . . When we cannot accept *ex animo* this doctrine of the Incarnation and of the Virgin Birth, our part as honorable men is to resign back to the Church the office with which she has entrusted us."

The ultra Evangelical Protestant opinion probably was accurately defined by Spurgeon when he said: "Many ministers have two creeds; one for the pulpit and one for private consumption. They never obtrude the one; they keep it for fraternal and private meetings. It is a piece of knavery. I believe nothing but what I preach, and I preach nothing but what I believe."

Nor is the worldling's, even though a man of letters, point of view very different. Thus Andrew Lang:

"A clergyman is under certain obligations, in honor if not in law, to uphold or certainly not to attack a given set of beliefs. If he holds none of them, but still preaches them, that is between himself and his conscience. If his conscience does not tell him that he is a sneak, a humbug, and a hypocrite, he will be so much the happier. . . . To the unsophisticated intellect it seems that such a man has a plain course before him. He should send in his papers."—From an article entitled "The Heresy of Dr. Crapsey," in *Boston Transcript*.

THINGS are not to be done by the effort of the moment, but by the preparation of past moments.—*Richard Cecil*.

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

JONAH'S MISSION TO NINEVEH.

(Foreign Missions.)

FOR THE NINETEENTH SUNDAY AFTER TRINITY.

Catechism: X., Duty Towards God. Text: I. St. John i. 8, 9.
Scripture: Jonah iii. 1-10.

THE little Book of Jonah is soon read. Let the reading of it be the first part of the teacher's preparation for teaching the lesson. The book is a literary gem. So clearly and directly is the story told, that the interest is held to every line. In the beauty and depth of its teachings it is unsurpassed in the Old Testament. A great student of the prophets has said: "This apparently trivial book is one of the deepest and grandest that was ever written, and I should like to say to everyone who approaches it, 'Take off thy shoes, for the place whereon thou standest is holy ground.'" It is certain that the man who wrote it had a true and worthy conception of the character of the God of Israel. The book will amply repay careful study.

Children would hardly be satisfied to have the story of Jonah with the "fish" left out. The monster has its place in the development of the story, and may properly be introduced into the lesson. The passage assigned for special study relates how the Word of God came to Jonah "a second time." The story of the first time that it came and the reason that it was not then obeyed, make a proper introduction to the lesson. It may here be said that there are two views of the entire story of Jonah. One would make it out as an allegory which has been built up around the historical character of the prophet (II. Kings xiv. 25). The other accepts the story as a recital of actual occurrences, holding that the important place assigned to the story by the Saviour as prophetic of His death and resurrection gives ample justification for the miraculous deliverance of the prophet (St. Matt. xii. 39-41, xvi. 4; St. Luke xi. 29, 30). There is certainly nothing impossible nor incredible about the miracle; but whichever view be taken, the teaching and lessons remain the same. The truth and purpose of the book is independent of the mode of its interpretation. The question need not be raised with children.

The story of the first call brings out strongly the lesson, which Jonah himself is represented as learning from his experience, that the Lord is the God of all the earth. When the Word of God came to him the first time, commanding him to go to the heathen city of Nineveh, Jonah thought to escape from the undesired errand by getting outside of the country of Israel. It is a good illustration of the conception of the time, that each country had a god of its own, and that outside of that country he did not have jurisdiction, as it were. When the sailors had called upon their gods, they asked Jonah to call upon his God. In Jonah's answer, he frightened the sailors by informing them that his God had made the sea as well as the land. Jonah and the sailors together were taught by the storm that God reigns over all the earth, not in one country only.

Before leaving that part of Jonah's story, use it as an illustration of the result of trying to evade duty. His flight brought others into peril as well as himself. When we know that God would have us do something, that is to say, when conscience tells us to do one thing, we are sure to have trouble and sorrow if we seek to evade it. We are not compelled to do right. But we must accept the results and consequences if we do not. We have only ourselves to blame for the trouble which comes to us for trying to avoid duty. Jonah would have lost his life, had it not been spared by the mercy of God. At the same time, he was made willing to carry out God's wishes, even though the task laid upon him was a most disagreeable one to him with his narrow ideas and prejudices.

That the Word came to him a second time, shows that the unchangeable will of God is that all men should forsake their sins and be saved. God cares for those who do not love Him, as well as for those who have come to know Him. It is His will that the heathen peoples as well as His own chosen people be turned from their sins. This was a strange and new idea to Jonah and the people of Israel at the time. They had come to

look upon all heathen nations as worthy only of destruction and judgment. In this beautiful story, in which the compassion of the despondent prophet is made to have pity for the helpless children of the great city (iv. 11), through his anger for the blasting of the gourd, they are taught the higher and the better way. We need to learn the same lesson as applied to people of foreign lands and strange nations. We do not permit in our land cruelty to the dumb animals. Shall we not have as great regard for the souls and well-being of brother men, though it has been their lot to be born with dark or yellow skins? A few generations back and our own ancestors were looked upon by the civilized world as barbarians, and a visit from them was looked upon as a "scourge of God." We ought to appreciate the value and the power of the Gospel. We have failed to grasp its meaning, however, if we are satisfied selfishly to keep it to ourselves.

Since this lesson of foreign missions is the lesson suggested by the Committee for emphasis, let each teacher bring home the lesson to the pupils' hearts by the method used with Jonah. He was instructed about a definite place and his pity aroused for the 120,000 children of Nineveh. Those who have no interest in the mission work have no knowledge of the need. Tell them of the work and need in China, Japan, the Philippines, Honolulu, Alaska, Cuba, Porto Rico, Mexico, or Brazil. Study up one country for this lesson. Your rector will gladly supply you with material, and you will be surprised to find how interesting it will be even for yourself.

Another lesson was learned by the prophet Jonah. It was not a welcome lesson to him because it seemed to cast some reflection upon his credibility as a prophet. Jonah was surprised to learn that God attaches penalty to sin, not to punish, but to correct His children. Punishment is threatened and made sure for the purpose of deterring us from sin. The repentent people of Nineveh deserved and received different treatment from the same people unrepentent. The way of the transgressor is made hard that he may cease to transgress. God does not cease to be a loving Father when He chastens. The chastisement is a proof of His love. If He loved less, He might permit us to go unpunished. In faithfulness He afflicts us that we may be brought near to Him.

MY HOME.

If I can make my home a blessing
To me and all within,
By act of mine no heart distressing,
Nor led to sin,
Oh! what a glorious thing
It will have been,
Souls thus to win.

If hearts are happy in the home,
Because love rules the day,
To sinful haunts they will not roam.
This is the way
Dutiful life goes on,
God's smile the ray
That lights us on the heavenly way.

So may the home, in which our lives are blest,
Teach us the way to our eternal rest.

F. W. BARTLETT.

LOOK AROUND YOU, first in your own family, then among your friends and neighbors, and see whether there be not some one whose little burden you can lighten, whose little cares you may lessen, whose little pleasures you can promote, whose little wants and wishes you can gratify. Giving up cheerfully our own occupations to attend to others, is one of the little kindnesses and self-denials. Doing little things that nobody likes to do, but which must be done by some one, is another. It may seem to many, that if they avoid little unkindnesses, they must necessarily be doing all that is right to their family and friends; but it is not enough to abstain from sharp words, sneering tones, petty contradiction, or daily little selfish cares; we must be active and earnest in kindness, not merely passive and inoffensive.—*Little Things*, 1852.

LET US NOT be content to pray morning and evening, but let us live in prayer all day long. Let this prayer, this life of love, which means death to self, spread out from our seasons of prayer, as from a centre, over all that we have to do. All should become prayer, that is, a loving consciousness of God's presence, whether it be social intercourse or business. Such a course as this will ensure you a profound peace.—*François de la Mothe Fénelon*.

UNDER the laws of Providence, we have duties which are perilous.
Austin Phelps.

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.

ENDOWED COTTAGES FOR RETIRED CLERGYMEN.

To the Editor of The Living Church:

ON the east and west sides of the Cathedral Close at Washington City, D. C., there are commanding plots of ground, 400 feet above Pennsylvania Avenue, on which it is proposed to erect a Clerical Village of individual cottages in Gothic style, in harmony with the Cathedral architecture, each cottage to cost \$3,000.

The cottages to have central heating and kitchen arrangements around a "quad" with cloister connection.

If to the amount required to build a cottage is added \$15,000 for endowing, through the General Clergy Relief Fund, a pension of \$600 in perpetuity, this combined sum (\$18,000) as a gift or bequest, will construct not only a unit (*i.e.*, a \$3,000 house) of the proposed Clerical Village, but will provide a pension of \$600 for all clergymen living in that house so long as the house shall stand; and will thus endow both veteran saints and prophets house to the glory of His Name, the comfort of His servants, and (if so be the will of the donor) in blessed memory of a fragrant and beloved life.

To translate aged clergymen to the beautiful city of Washington, to a comfortable cottage, connected with the Cathedral by private gateways, making it possible for them to attend and sometimes participate in the daily services, or teach in the schools, or minister in the hospitals of the Cathedral Close, while at the same time the most magnificent library in the country (the Congressional) is accessible, and the public life of the nation open to their interest at the Capitol; would afford a close to declining years of self denying service, at once interesting, dignified, and beautiful.

Eighteen thousand dollars (or as much more as they like) from private individuals or from churches, will build and endow a cottage for a beloved rector, and after he has passed away, so long as the house stands, will afford a beautiful home for many others who may follow him. Would that this might become the custom of retiring an old rector rather than the not uncommon one, of freezing him out.

May God put it into the hearts of many men and women and churches to lay these foundations.

Thirty to thirty-five thousand dollars will buy the land adjoining the Cathedral now. It ought to be owned by the Cathedral at any rate. Who will do this at once before it is impossible?

REV. ALFRED J. P. McCLURE.

The Church House,
12th and Walnut Sts., Philadelphia, Pa.

AN AMERICAN USE.

To the Editor of The Living Church:

IN your issue of October 7th, the Rev. G. Woolsey Hodge writes concerning "An American Use," taking issue with another correspondent who advocated the Latin ceremonial. In so far I thoroughly agree with him, but it seems to me better that we follow the English Use (that ordered and established by the "Ornaments Rubric") rather than adopt some of the modern American ways, which are mostly based on fads and sentimentalities rather than on sound principles; and as Fr. Hodge says: "Americans . . . must understand the reason for what they are asked to do." For instance, the distinction between a tippet and a stole is one easily made intelligible, and is, I believe, coming into more general use. If the people are taught that the stole is distinctively a sacramental vestment, and used at *all* sacraments, they will have no trouble in seeing the advisability of the tippet for the choir offices. This distinction often helps greatly in the introduction of the eucharistic vestments, where stoles at all times rather hinder it. The different seasons will be noted well enough in the colors of the altar-frontals (if the altar is properly covered, and not laid bare after the Roman fashion). Then again, at Mass by the colored

vestments, where they are in use, and at a solemn Evensong by the cope.

Then as to lights. If a church is properly equipped according to English use, it will have two lights on the altar, and the two standards on the sanctuary pavement. At choral Evensong these two latter are lighted, the two former at Low Mass, all four at High Mass. This gives a reasonable distinction, without giving the bewildering effect which a multitude of lights on the altar does give.

There is no use, that I can see, of copying Rome, which our people do *not* understand, or in bringing in fads which nobody can explain, especially when we have the well written and easily accessible works of Staley, Dearmer, and others to show clearly the English and, therefore, our own American Use.

Very truly yours,

Terre Haute, Ind., Oct. 9, 1905.

FLOYD KEELER.

"THE ETERNAL VALUE OF BEAUTY."

To the Editor of The Living Church:

WHILE reading the other day your editorial on The Eternal Value of Beauty, my attention was arrested by the words: "This world in which there is nothing ugly in itself, but only where man has touched it." It is the thought of the familiar line: "Where every prospect pleases, and only man is vile," and the less familiar but noteworthy words of Browning: "O world as God has made it, all is beauty!"

The sentiments thus expressed must undoubtedly be endorsed by every Christian, and will at some time or other impress themselves upon the mind of every earnest seeker for the beauty which is truth. But the doubt arises, in view of the theory of evolution which the scientist offers and the theologian cannot too hastily dismiss, that perhaps life itself everywhere is essentially such a conflict and struggle between antagonistic forces, such a matter of the survival of the fittest, that even were human life left entirely out of the account it could not be said of the world that "all is beauty." Such questionings of the Christian doctrine that what God made was very good, and that by *man* sin came into the world, will not cease until there is firmly fixed in the heart of man the thought that the beauty of this world is but a transient foreshadowing of the eternal beauty of that Paradise which was man's, but which by his own sin he has lost forever unless he turn again and place his hopes solely in the power of Christ's resurrection.

Can it not be replied to the questioner of the words of your leading article, that whatever is ugly in the world and is not so because of the fall of *man*, is so because of the fall of the *angels*? Any fall of beings created pure and sinless must transmit its inevitable taint to all with which it comes into contact, so we may say that though life below man has much that is ugly, that ugliness is not essential to life as such, but only to life in a world marked for condemnation from the start by those spirits who first by transgression fell.

Yours very truly,

Cambridge, Mass., Oct. 11, 1905.

JARED S. MOORE.

PARISH FESTIVALS.

To the Editor of The Living Church:

STRANGE that so comparatively few of our churches observe the traditional parochial festivals! It is, of course, easy to see why no "Church of the Resurrection" tries to turn Easter into a mere parochial feast. So Christmas will prevent any "Church of the Incarnation" from keeping the feast of its title. But all parishes whose titles involve a mystery of the faith are not of such importance.

As to patronal festivals, Christmas rejoicings prevent St. Stephen's parish, or St. John's, or Holy Innocents' from keeping their especial red-letter days as parochial festivals. But one would expect any so shut off from titular or patronal days to be the more eager to keep their dedication festival, *i.e.*, the anniversary of their consecration. To observe such is an old custom; no one can say certainly, just how old. Eusebius tells us of the consecration of churches at Tyre and Jerusalem; and Sozomen adds that the anniversary of the last was kept for eight days (the octave) even in the fourth century. To this fact that Pilgrimage of St. Sylvia is an independent witness. How much earlier dedication festivals were kept, no one now can know.

They have been the raw material out of which much of the Christian year has been made. We keep September 29th as the feast of St. Michael and All Angels, unconscious that it was first the dedication festival of a church now destroyed, which

stood at the sixth mile-stone on the Via Salaria. Our "All Saints'" on November 1st has grown out of the "All Martyrs" in the title under which the Pantheon at Rome was consecrated as a Christian church. The Pilgrimage of St. Sylvia taught Bishop John Wordsworth of Salisbury, Duchesne, and the rest of us, that Holy Cross day, September 14th, was for centuries the dedication festival of Constantine's churches at Jerusalem, before being associated with the restoration of certain relics from the Persians. May 1st is to us SS. Philip and James, not knowing or forgetting that it was originally the dedication festival of the Church of the Holy Apostles in the piazza of the same name in Rome, off the Corso, at the foot of the Quirinal Hill. And so on.

It is a French custom to keep dedication festivals, not on the anniversary of the consecration, but on the Sunday first after the octave of All Saints (with some exceptions). I have been told that the old English practice was to take the first Sunday in October, but I have not verified this. This may have been due to the wish to have the festival come at a time of the year when there were no great days. For us, an octave of special services then would be of great practical use. Think of the impetus to the winter's work of having praechial societies begin their work so after the summer's lull. I recall how valuable used to be the week of our patronal festival at St. Clement's, Philadelphia, on November 23d. That gave us an additional week to prepare for Christmas and made Advent almost as much as Lent in practical work.

People do love their own parish church; and dedication festivals appeal to that local affection, enabling one to use it as a stimulus in his Christian life. Coming when most of our clergy are not very busy, it is easier to get help for special services than is the case at Christmas and Easter.

Probably few Bishops would hesitate to authorize for such a local use the Collect which Dr. John Mason Neale thus translated:

"O God, who year by year renewest the consecration day of this, Thy holy Temple; and bringest us again in safety to Thy holy mysteries; hear the prayers of Thy people, and grant that whosoever entereth this temple to offer his petitions, may rejoice in their fulfillment, through Jesus Christ our Lord, who liveth and reigneth with Thee and the Holy Ghost, world without end. Amen."

For the Epistle is read Rev. xxi. 2-5; and for the Gospel, St. Luke xix. 1-10.

The more one thinks of the practical power of a week of such services and the ease of assembling the clergy near by to help keep them, the more difficult to answer grows the conundrum: Why are they relatively so infrequent?

D. CONVERS.

Church of the Ascension, Atlantic City, N. J.

THE INVOCATION BEFORE THE SERMON.

To the Editor of *The Living Church*:

I AM in the dark, and am crying for the light.

Can you or any of your readers justify the use of the newest "Invocation"—that immediately before the sermon? I have not been able to adopt it, and for two reasons.

First, it seems to me to be a reflection on what has gone before. Every time I hear it recited, I ask myself, In whose name were the Canticles, the *Te Deum*, the Psalter, the *Gloria Patri*, and the Hymns; the Lessons, the Decalogue, the Epistle, and the Gospel; the Exhortation, the Confession, the Absolution, the Lord's Prayer, and all the Collects? Is the Church a Unitarian Society? Do we worship an Unknown God until we are recalled to our senses by a youth who has gained the eminence of the pulpit? If the prayers and praises of the Church are *not* in the Name of the Ever-Blessed Trinity, do summon the Lord's people to another revision of the Order for Morning and Evening Prayer.

Then, secondly, who can be *quite sure* that what he is about to say will bear the imprimatur of the Three in One? I was told a while ago of a priest, since elevated, who assured his congregation that the earth is held up at the four corners by four angels. And a recent English writer complains that what is true in one village is denounced in another. One clergyman insists on Confession; another will have none of it. One proclaims the resurrection of the old body; another believes in the persistence of the spiritual body only. One, a literalist, accepts the very vowel points of the Hebrew text as inspired; another, an idealist, holds that the Bible simply contains the Word of God. Once every pulpit accentuated the Atonement according to Anselm; to-day men variously preach the Atonement of Alex-

andria, Athanasius, Eusebius, Abelard, Peter Lombard, Bernard, Aquinas, Duns Scotus, Wessel, or Grotius, of Bushnell, Channing, or Campbell. The Greek Church has ever consistently ignored the theory that Christ's sufferings were the equivalent for human punishment. Condemned heresies have become accepted doctrines, as in the case of Galileo. And Erastianism is hailed, in some quarters, as the cure for irresponsible ritualism.

Very sure should he be of his inspiration who proclaims that he is about to speak in the Name of the Triune God. If he has gone through the experience of Isaiah, and a live coal from off the altar has touched his lips, well and good. But few of us would dare to claim so much. And the Church at large, I take it, would not care to hold the Blessed Trinity responsible for the Arianism, the Socinianism, the Sabellianism, the Origenism, the Calvinism, the Arminianism, or the Latitudinarianism, of her priests. The prophets have ever been a negligible quantity. And what intelligent man, noting the vapidness, the evasions, and the implications of his deliverances, can place himself among them?

Let us write for the press, if we will, articles weighted with verbosity, mildew, dry rot, rose water, poppy, or mandragora. But let us not call upon the God of all wisdom and power and progress to bear witness that He is back of our sociological fallacies, our scientific sciolism, or our theological heresies, back of our senility, padding, drivel, and lullabies, or back of our Aristotelianism or our Platonism, our Stoicism or our Epicureanism, our Pharisaism or our Sadduceeism, our ponderousness or our nescience, our prejudices or our enthusiasms, our syllogisms or our sophisms, our pessimism or our Utopianism, our doubts or our opinions, our bigotry or our tolerance, our Ultramontanism or our Protestantism, our Pyrrhonism or our superstitions, our negations or our affirmations.

If we preachers must cry aloud to summon God to our side before preaching, why not "bid" the congregation to prayer after the English "use," reciting a collect appropriate to the occasion!

J. SANDERS REED.

Watertown, N. Y., October 14, 1905.

NOTE OF APPRECIATION

To the Editor of *The Living Church*:

AS one of your subscribers, and as one who feels more and more the necessity of our Ministry speaking with no uncertain voice, I wish to thank you for your admirable series of editorials in *THE LIVING CHURCH* of October 14th. One cannot refrain from giving a word of appreciation when the Truth of Christianity is set forth in its essence so clearly as you have done it in your article, the "Place of the Creed in the Christian Economy"; and in your sturdy words of truth, many rejoice.

Believe me, Sir, Very sincerely yours,
Faribault, Minn., Oct. 16, 1905. ANTHON T. GESNER.

COLORED SCHOOL IN VICKSBURG.

To the Editor of *The Living Church*:

MAY I invoke your kindness and courtesy once more in behalf of my school for colored children in Vicksburg?

Donations amounting to \$840 have been received, and gratefully. The donors have been thanked in the press, save these to whom I now make grateful acknowledgment: Rev. C. G., Orlando, Fla., \$1; Aux., Trinity, Emmetsburg, Iowa, \$2; F. S. G., Moravia, N. Y., \$2; Three Va. Ladies, \$2.50; A Sister, Brooklyn, L. I., \$5; Subscribers in Vicksburg, \$114.

The property, a large house and outhouse upon a well located lot, has been purchased, and \$1,800 (of the purchase price, \$4,000) has been paid. If \$800 can be found at once, the Church Building Fund will make a loan for the balance. The Commission can not make this loan at this time, because its rules forbid making loans of more than one-third the purchase price. Will others help us? If the help comes within the month, my special arrangement with the owner enables me to take up the notes at small interest. The house is being made ready, and school will open as soon as the quarantine regulations permit.

THEODORE D. BRATTON.

The Bishop's House, Battle Hill,
Jackson, Miss., October 14, 1905.

THEN saw I that each kind compassion that man hath on his fellow-Christians with charity, it is Christ in him.—*Mother Juliana.*



GROUP OF DELEGATES—CANADIAN BROTHERHOOD CONVENTION, OTTAWA. [See page S44.] Photographed by Pittaway.

EDICT AGAINST CHRISTIANITY.

THE accompanying illustration depicts one of the old sign-boards posted through Japan in the year 1683 by order of the government, with a view toward the extermination of Christianity. The original is in the possession of the Rev. Charles L. Hutchins, D.D., of Concord, Mass., who purchased it in Washington at a sale of relics contributed from Japan for the benefit of the Japanese War Fund. This was given for such sale by a Buddhist priest of Tokyo. It was translated by a Japanese scholar at Harvard. The original has been enclosed in a glass case for preservation. The translation of the edict on the board is as follows:

"NOTICE.

"The Christian religion has been forbidden for a number of years. Any person who informs the authorities against those who are suspected of having violated the prohibitory edict shall be rewarded as follows:

"500 pieces of silver for informing against a Padre.¹

"300 pieces of silver for informing against an Hernano.²

"300 pieces of silver for informing against any person who has gone back to Christianity after having recanted the Faith.



JAPANESE EDICT FOR THE SUPPRESSION OF CHRISTIANITY—SEVENTEENTH CENTURY.

"100 pieces of silver for informing against any person living with the Christians or any person professing Christianity.

"Any Christian who informs the authorities against a member of his own religion may be rewarded as much as 500 pieces of silver, according to the nature of the case. If any Christian is secretly sent to any other place, the Nanushi³ and the members of the Goningumi⁴ shall be severely punished. "BUGYO.⁵

"The fifth month of the third year of the Tenwa era."⁶

¹ "Padre"—a regular missionary; ecclesiastic.

² "Hernano"—lay brother.

³ "Nanushi"—the head man of a village.

⁴ "Goningumi"—a company of five men or families constituting the lowest basis of commercial government.

⁵ "Bugyo"—under the old regime there were various kinds of officials known as "Bugyo." They differed both in function and rank.

WHATEVER the particular call is, the particular sacrifice God asks you to make, the particular cross He wishes you to embrace, whatever the particular path He wants you to tread, will you rise up, and say in your heart, "Yes, Lord, I accept it; I submit, I yield, I pledge myself to walk in that path, and to follow that Voice, and to trust Thee with the consequences?" Oh! but you say, "I don't know what He will want next." No, we none of us know that, but we know we shall be safe in His hands.—*Catherine Booth.*

OH, THRICE FOOLS are we, who like new-born princes weeping in the cradle, know not that there is a kingdom before them; then, let our Lord's sweet hand square us, and hammer us, and strike off the knots of pride, self-love, and world-worship, and infidelity, that He may make us stones and pillars in His Father's house.—*Samuel Rutherford.*

IF YOU TELL the truth, you have infinite power supporting you; but if not, you have infinite power against you.—*Charles George Gordon.*

Literary

Religious.

Christian Belief Interpreted by Christian Experience. Being "The Barrows' Lectures" delivered by Dr. Cuthbert Hall, President of Union Theological Seminary, New York.

Dr. Cuthbert Hall's really remarkable Barrows' Lectures, having been delivered before cultured audiences in the five Universities of India and also at other intellectual centers in Ceylon and Japan, took no less than three painful years to compose. The attempt to do them justice in a brief notice is therefore hopeless; but we shall regret our inability the less, if it leads the intelligent reader to procure this valuable treatise with a view to assimilating its garnered wisdom at first hand. The following quotation gives the kernel of these six lectures: "India might, if it would, express the innermost secret of Christ with an exaltation of tone . . . never yet attained by the average thought of Europe and America. Gratefully

do I acknowledge that the influence of Eastern thought has enlarged my own view of the scope of Christian truth. . . . The inestimable service that may be rendered should the East ever join the West in acknowledging the world-wide relationship of Jesus Christ."

Firmly maintaining his ground as an orthodox Presbyterian, Dr. Cuthbert Hall puts himself in the place of his Asiatic hearers and *seriatim* exhibits the various Fundamentals of our Holy Faith, so as to commend them to men of other creeds; confessing that by the accidents of her history, Christianity has come to be dressed in European garments, but that these robes are at best but externals. Why should orthodox Christianity not be adorned with Oriental jewels? Having done this, he winds up a closely reasoned argument by inferring that Christianity is the One Absolute Religion which is meant for all mankind.

A. R. MACDUFF.

The Supremacy of the Bible and its Relations to Speculative Science, Remote Ancient History, and the Higher Criticism. A Brief Appeal to Facts, Inductive Reason, and Common Sense. By J. Mercier McMullen. Toronto, 1905. Imported by Thomas Whittaker.

The most interesting thing about this book is its tone of fervent conviction. Conviction was reached evidently long before the writer was led to undertake his "two years' exhaustive examination of the various issues involved." We should suppose that many years' reading, far less widely diffused, would do little to change any of Mr. McMullen's views. We may add that the author's scientific opinions are not those generally current at the present day.

The Book of Daniel Unlocked. By W. S. Auchinloss, C.E. Introduction by A. H. Sayce, LL.D. New York: D. Van Nostrand & Co., 1905.

A fair-sized magazine article might have been made out of the material here expanded into a book. The key suggested is the sidereal year. Its use is attended with much of the arbitrariness characteristic of interpretations of this kind.

Morning Prayer for Schools. Arranged by W. H. Flecker, M.A., D.C.L., Headmaster of the Dean Close School, Cheltenham. Third Edition. New York: Longmans, Green & Co.

This little manual appears to be intended not for private prayers but to suggest offices at the opening of a school, arranged separately for the six days of the week, not including Sundays. There are also a number of psalms pointed for singing. The arrangement is generally excellent, though unfortunately there are few places in this country where such a book could be used.

THE University of Chicago Press announces for publication early in October a new book from the pen of President William R. Harper, entitled *The Prophetic Element in the Old Testament*. This is the latest volume in the series of Constructive Bible Studies, edited by Dr. Harper in conjunction with Ernest D. Burton.

Fiction.

Rose o' the River. By Kate Douglas Wiggin. Illustrated by George Wright. Boston and New York: Houghton, Mifflin & Co. Price, \$1.25.

Miss Wiggins is disappointing in this last, so far as story or plot go, and only her skill and technic prevent *Rose o' the River* from being a failure.

Mrs. Tree's Will. A Sequel to "Mrs. Tree." By Laura E. Richards. Boston: Dana Estes & Co. Price, 75 cts.

What the men said, and what the women said about the will is mostly gossip, but delightful gossip to the neighbors, even as to "you and me." Mrs. Richards' New England characters are as original, as quaint, as full of sense and little sins as are those of Mary Wilkins or of Dickens. Besides, they are modern and wholesome and entertaining.

A Daughter of the South. By George Cary Eggleston. Illustrated. Boston: Lothrop Publishing Co. Price, \$1.50.

A Daughter quite after our own heart is Gabrielle; high-spirited, loyal, but sweet and womanly. The author's delineation of his heroine is strong and masterly. Less so is his picture of the hero. Still, to those not wearied of war stories, this will be full of interest and pleasure. The local color is accurate, the plot conventional, but deep enough to prevent any flagging of interest.

Starvecrow Farm. By Stanley J. Weyman. Illustrated. New York and London: Longmans, Green & Co. Price, \$1.50.

Mr. Weyman introduces just enough of history into his romances to meet the approval of a host of readers. He never fails to attach the reader's interest at the beginning by plunging him into the midst of a tangle of human interest, nor does he fail to keep the tangle sufficiently involved to hold that interest to the last page. In the present novel he manages an elopement so dexterously as to mix the high contracting parties, and then follows the story.

Mrs. Jim and Mrs. Jimmie. By Stephen Conrad. Boston: L. C. Page & Co. Price, \$1.50.

Stephen Conrad pleased no little audience with his account of *Mrs. Jim*, and we prophesy a yet larger one for this engaging account of the gossip and philosophies of *Mrs. Jim and Mrs. Jimmie*. The two of them keep the listener in a gale of merriment. We recommend it as a tonic for jaded nerves and for pessimists.

The Green Shay. By George Wason, author of *Captain Simeon's Store*. Boston: Houghton, Mifflin & Co. Price, \$1.50.

The Shay in this case is an old type of fishing boat, and unrelated to Dr. Holmes' *One-Hoss Shay*, except in age. The book is both serious and humorous. It is a romance and a little history combined; just enough romance to enliven the history, and sufficient history to background the romance. Incidentally, one sees how some fishing laws are disregarded, and how the professional wrecker still plies his trade.

Miscellaneous.

The Poor and the Land. Being a report on the Salvation Army colonies in the United States and at Hadleigh, England, with Scheme of National Land Settlement, and an introduction by H. Rider Haggard. With twelve illustrations. New York: Longmans, Green & Co., 1905. Price, 75 cts.

The title sufficiently indicates the scope and purpose of this volume. Mr. Rider Haggard was sent to this country in the spring of 1905 by the British Government to investigate the work of the Salvation Army in its effort to place "the landless man on the manless land," and to "put the waste labor on the waste land by means of the waste capital." The report is an admirable one and should be read by all who agree with Commander Booth Tucker that the best way is to help them to help themselves.

Cicero in Maine, and other Essays. By Martha Baker Dunn. Boston: Houghton, Mifflin & Co., 1905. Price, \$1.25 net.

Readers of the *Atlantic Monthly* do not need an introduction to this volume of nine essays, all of which first saw the light in the pages of that admirable periodical. Many of them, including the essay which gives its title to the collection, have to do with the senti-

ment and humor of an old-time New England country academy, and all have an admirable literary flavor. The *Meditations of an Ex-School-Committee Woman*, a *Plea for the Shiftless Reader*, the *Browning Tonic*, *Book Dusting Time*, are other titles, and all are to be commended to the discriminating reader.

History of the University of the South at Sewanee, Tennessee, from its founding by the Southern Bishops, Clergy, and Laity of the Episcopal Church in 1857 to the year 1905. By George R. Fairbanks, M.A., Un. Coll., Trin. Coll., one of its founders and long-time Trustee, still connected with the Board of Trustees and its Executive Committees. Jacksonville, Fla.: The H. & W. B. Drew Co. Price, \$2.00.

This is an important addition to the historical literature of the American Church. The story of the University of the South is replete with romantic interest. Planned before the civil conflict, with large plans and large ideas, the work seemed doomed to failure, and its triumphant reappearance after the war speaks volumes for the determination of Southern Churchmen. Major Fairbanks is enabled, by reason of his intimate connection with the work from its inception, to tell the story in a way that few or none of the present day could do.

Southern Writers. Selections in Prose and Verse. Edited by W. P. Trent, author of *A History of American Literature*, etc. New York: The Macmillan Co. Price, \$1.10 net.

This is a work that comprises a notable acquisition to American literature. The author does not adopt the narrow view that things Southern are to be differentiated from other things American. It has been unfortunate that in much of our latter day literature pertaining to the South, that conception has appeared to predominate. Mr. Trent views his subject as simply covering a part of American literature, and in his selection of authors cited and quotations from them he is generally very happy. His volume is divided into four periods comprising the natural historical divisions that have marked the different conditions in America in general and in the South in particular.

English Past and Present. By Richard Chenevix Trench, D.D. Edited with Emendations by A. Smythe Palmer, D.D., author of *The Folk and their Word-lore*, etc. New York: E. P. Dutton & Co. Price, 75 cts. net.

This is a companion volume to the new edition of the *Story of Words*, which was issued under the same editorship a year ago. The editor mentions that more corrections have been required in this work than in the previous ones. The text is for the most part unaltered and the emendations are made in footnotes. That there has been a large advance in the story of philology is evident from these notes.

Sanatoria for Consumptives. By F. R. Walters, M.D. London: Swan Sonnenschein & Co. Price, \$5.00.

This is a critical and detailed description together with an exposition of the Open-Air or hygienic treatment of consumption. The volume is a directory of existing Sanatoria for Consumptives, giving a brief reference to all but the smallest, with a more complete illustration and description of the largest ones. While principally the book is for physicians, to the laity who wish information as to existing retreats of this kind, it will aid in the process of selecting from a large number.

Book of Old English Love Songs. With an Introduction by Hamilton Wright Mabie and an Accompaniment of Decorative Drawings by George Wharton Edwards. New York: The Macmillan Co. Price, \$1.25.

It is a pleasure to have these Love Songs of old England and of past generations reproduced for the reading of to-day. One wonders that so many of these should have dropped out of the number of English classics, yet it must be admitted that very few of them are familiar in the present day. The volume is excellently introduced by Mr. Mabie. It is handsomely bound with reproductions of pen and ink drawings in wood-cut style.

THE CENTENNIAL of William Lloyd Garrison's birth, which occurs this year, is commemorated in a volume entitled *The Words of Garrison, A Centennial Selection (1805-1905) of Characteristic Sentiments from the Writings of William Lloyd Garrison*. With a Biographical Sketch, List of Portraits, Bibliography and Chronology. The selections embrace not only the fiery words on the subject of slavery by which the author is best remembered, but also quotations on a number of political topics. Perhaps the biographical sketch, comprising nearly half the volume, is the most valuable part of the book. (Houghton, Mifflin & Co. Price, \$1.25 net.)

MESSRS. THOMAS NELSON & SONS have commenced the issue of a handsome reprint of Shakespeare's works with the title of New Century Library. The works will be completed in six volumes of 24mo size, printed in good type on the finest India paper and bound in leather. The first volume to appear is the second of the series, comprising *The Merchant of Venice*, *As You Like It*, *The Taming of the Shrew*, *All's Well that Ends Well*, *The Comedy of Errors*, *Twelfth Night*, and *The Winter's Tale*. The edition is a very handsome one and one moreover that will be useful in practical service.

The Family Fireside

COLORS ALL AWRY.

GREEN TREE—NOT GREEN!

That I am green, you say,
Is color you admire,
Let that go as it may,
It is not my desire.

In eyes that on me gaze,
I always bounce the green,
I never drink the rays,
In color I am seen.

Hence anything but green,
I lovingly infold,
And never have I been
The color of the old.

WHITE PROVED BLACK.

Fair maiden, purely white,
As everybody knows,
Though beautiful and bright,
And blooming as the rose,
Yet I shall thee attack,
Now don't begin to sigh!
I'll prove that you are black,
In the twinkling of an eye!

Thou seemest very fair,
When day succeeds the night,
But colors that you wear,
Are borrowed from the light;
And black is absent light,
Which science clearly shows.
Then in the darkest night,
You're black as any crows.
And even in the day,
Of all that maketh white,
You're bouncing every ray,
Which leaves you as the night.

BLACK PROVED WHITE.

Oh, son of Ham, thou curs'd with black,
Thou consequence of sin,
Knowest thou thy black is in a sack—
The sacks beneath thy skin?

But are these black, doth science know,
The colors thou do'st tie?
Where all combined are white as snow,
Though none can reach the eye.

All colors that produce pure white
Are drawn within thy skin;
The eye sees black, because no light
From thee can enter in!

Guyton, Ga., July 1905.

(Rev.) H. M. JARVIS.

BIRDIE: A STRONG MAN.

BY RUTH HALL.

WHO is that? He seems to know you."

Emily White glanced from her embroidery hoop through the vines about the porch:

"Of course he knows me," nodding to the young man who drove past them in a haze of dust. "Why, Phil Van Alstyne and I learned to read from the same primer."

"Phil Van Alstyne! It's a pretty name, if rather too romantic."

"Phillips Brooks Van Alstyne," repeated the other in a somewhat troubled tone. Emily had held as an ideal this clever cousin whom she saw too seldom to lose the glamor of mystery. Now, in the course of a long visit, during the close intimacy of hourly companionship, she became aware of that coarseness of spiritual fibre which is prone to see first the worst side and slow to accept the better. It was Louise Fairchild who continued:

"He has decidedly an air; not that of a Cedarvillian. What is he doing here?"

"Oh, Phil's reputation goes far beyond us." Emily spoke with pride. "He is a noted surgeon, in spite of his youth, and called in difficult cases everywhere up and down the river. Old Dr. Grant declares he could make a fortune if he went in to town to practise."

"And why not? What a deplorable shame to hide his light underneath a bushel."

Louise was aroused to an indolent sort of interest. In Cedarville one quiet day of many hours succeeded another in such monotony that she seized on even the slight diversion which lay in discussing a personable passer-by. And Emily was alert for the defence:

"It's a question of duty. Phil is the only child of his mother, a widow and a semi-invalid. She can't endure the thought of uprooting here, nor of living somewhere in a crowded city. She's wedded to the country, you see. The very dullness of our life acts as a cushion to her nerves, so Phil says. He could not leave her alone. It was almost more than she was able to bear, the doing without him while he went through college and was studying for his medical degree. She stood it only because her heart was set on having him take his father's place. There's been a Dr. Van Alstyne for the past thirty years. So fate casts Phil's lot in Cedarville, though certain of his friends regret it."

"Every true friend must." Louise sat upright in her steamer-chair: "What wicked waste for a man to die of dry rot in a mere speck on this earth's surface, when there is a great, beautiful world and a grand work waiting for him outside! What waste that the wish of one selfish old woman should outweigh the good he might do humanity!"

"I told you the work comes—or he goes to it. He meets other duties, Louise, besides that he owes his mother. Naturally she stands first with him, but—speaking of angels—" Emily broke off abruptly (not too soon, perhaps, for there was the light of vexation in her eyes)—"here is Mrs. Van Alstyne at this moment."

Louise leaned forward to gaze along the shaded walk. She saw a little old lady, demure and pretty in the child type of woman which, she told herself, has moulded infinite destinies to harm.

"Are you coming in?" Emily asked, advancing to the steps. "I hope so."

The pretty old lady stood still, lowering her parasol: "I was intending to call on your cousin," she said in a gentle voice that had its appeal of timidity.

There is, however, something hard in the present generation's revolt against sentimentality. Louise Fairchild felt not so much the universal claim of age upon youth as the insistence of her theory: "Weak, weak," she pitilessly commented, "with the awful power of weakness to cling and retard."

Happily the gift of telepathy belonged neither to hostess nor newly arriving guest. Emily urged Mrs. Van Alstyne, after a prolonged visit, to "stay to tea," meaning an old-fashioned, substantial supper.

"I would," was the reply with a wistful smile, "but I can't leave Birdie alone. He'd be so disappointed not to find me there when he came in from his rounds."

"How would it do," suggested Emily, "if I send a note to the office and invite him, too?"

"The very thing!" the thin, sweet voice declared. Then, seeing Louise's wide eyes fixed upon her, the doctor's mother explained:

"Birdie is my son. That was the baby name I gave him. Some way I've never dropped it."

"Indeed," quoth Miss Fairchild, and the stern thought ran on:

"A weak son of a weak mother; he gives his future up to her, nor has he sufficient stamina to defend himself from ridicule. Birdie! It is the sign and seal of his fault."

Phillips Van Alstyne obeyed Emily's bidding, and added, Louise was forced to acknowledge, not a little to the evening's pleasure. He sang in an agreeable tenor while Emily played his accompaniments. He discussed the crops with Mr. White, a gentleman farmer; talked over new books, and talked well, with Louise, showing, through all else, a deference to his mother that plainly provided the keenest joys of her simple life. "Birdie and I understand each other," she announced with radiant eyes upon his face.

The young man drew her hand up on his arm as they stood in the hallway in a protracted leave-taking.

"We've always been bosom friends," he declared gaily.

The great door clanged behind them. Mr. White at once entered on his nightly office of extinguishing the lights and trying the locks:

"A fine young fellow," he murmured audibly, "a remarkably fine young fellow."

Emily said nothing. Louise followed her up the stairs.

"Fine indeed," she mentally conceded, "had his character the one lacking virtue of resolution."

She would not allow herself to dwell upon the delight of their conversation together, in its study of a mind equally receptive and prepared to give. She made no comment on her cousin's generous observation: "Phil liked you from the first moment, Louise. Any one could see that." Nor did she perceive the effort with which those words were spoken.

But, as the summer passed, Louise, who was preëminently keen-eyed, came to understand that whereas her cousin's sympathy and generous heart, allied to their long acquaintance, with its ties of association, drew Phil Van Alstyne to a familiar allegiance, the very fact that she was a stranger, whose points of view, whose tastes and thoughts were undiscovered country, heightened the charm of a travelled woman whose broad education had been thoroughly assimilated. Add to this that Louise was beautiful and Emily could boast (not that she ever did boast) nothing more than prettiness, and, if one is reminded that he of the third part was a man, and a young man, the situation has been sufficiently defined. "He is half Emily's possession," Louise candidly reflected. "And yet I could win him away. I could, but—he is weak, weak! The man I love must be stronger than I. He must lead and not be led."

She repeated the cruel phrase many times. There were days in which she felt the need of its repetition. Emily and she began with frequent mention of Phillips Van Alstyne. Afterwards they spoke of him by a pronoun; then they never spoke of him at all. And that was ominous.

There came a night when Emily had (she said) a headache, so that the boating party upon the river consisted only of Phillips and Louise. The starlight and the hush, the silver line of the stream set in the green of willow and alder, made up a scene for romance. Their tiny craft drifted while Phil rested upon his oars and the girl strummed faintly her guitar. They spoke seldom. Such silence is full of meaning, nor, when, now and then, it was broken, could either, in that perfect hour, find heart to frown down sentiment. It was Louise, at last, who determinedly swung their talk about to ambition—its honorable place in a career. Her tone had an eager note like entreaty that, even had he noticed it, he could not have understood.

"Ambition says nothing to me," he observed, gazing into the grey mist creeping up to the boat. "My life was marked out for me, and its boundaries set, before I could walk alone. I know the utmost it can give except—a crowning happiness."

His voice ceased suddenly. He looked no longer at the shadows, but at her. And she turned away her head.

"Is it right, or (forgive me if I say the word) or manly that you should accept your fate, like a child, and not fight for it, like a man? Is it not—weak—to succumb without a struggle?"

"Without a struggle?" in scornful echo. "Do you fancy, then, that I courted existence in Cedarville? That I never long for something beyond this daily routine? If my mother—" He caught himself up. "There's no use talking. So long as I can make her happy I must be content."

"An ignoble content!" cried Louise in a desperate experiment: "You were made for more than this; given your gift—"

"I was my mother's son before I was a surgeon," he interrupted, and there was that in his manner which warned her to be silent.

Both, after that outburst, felt constrained and neither regretted their parting, a little later, at the porch steps. If Phil bore away with him a sense of lack where he had thought to find understanding, Louise leaned from her window, that night, and gazed at the stars which have shone coldly down on how many mournful eyes. "Weak, weak," she whispered. "By every test he is weak. The man I love must be strong."

She resolutely avoided Phillips after this and thus she did not see that he no longer sought her out. It was in the early autumn, when her long visit was drawing to an end, that, one day, Emily and she, on an errand of mercy, encountered the young man whom her cousin stopped with an exclamation:

"I am so glad to see you, Phil. Do you remember my telling you of poor little Annie Davis; that she was ill with pneumonia?"

"Yes. You said Grant had the case."

"He has, and—he's frightened, I believe. We are on our way there now. He declares an operation is necessary at once if the child's life is to be saved. He was lamenting this morning that you were called out of town."

Louise never had seen Phillips with his professional air of eagerness and fixed attention:

"I only came back ten minutes since. I've everything here I shall need. Let me go on with you and lose no time."

Thus he hurried the two girls along an alley, across the squalid street and into the shanty where Emily's small charge was fighting for what at best was a forlorn existence. A group of ragged boys stood about a bonfire built dangerously close to the old house's gaping clap-boards. Sparks flew up into the September breeze, but none of these three noticed, and the boys had no thought of harm.

They found Dr. Grant exerting his efforts to avert the slatternly mother's hysteria. Louise, with her commanding manner, took charge of this incompetent while Phillips bent over the tumbled bed and confirmed his colleague's verdict: "There must be an immediate operation," said he.

Glancing toward Miss Fairchild: "Take away that woman, please. Emily—Grant—can you find me a table?"

Between them they brought one to the bedside. He had his instruments laid out, every gesture one of swift decision. The three thus working together, the child was given an anæsthetic, stretched upon the long, bare boards. The young physician, coatless, bent over her, Emily and the old man on either side. He boldly made a deep incision in the meagre little back and, lifting the limp body, was about to turn it over when a cry burst from the outer room. It was Louise who called in a panic:

"Fire! Fire! Save yourselves! The house is all ablaze."

Dr. Grant turned at the opening of the door. Emily and Louise met upon the threshold. They saw, these bystanders, that, while their attention had been held, absorbed, tongues of fire leaped in at the window and licked at its curtain. They heard the crackle of flames and shrank back, cowering. Phillips alone went on with his work.

The air grew hot.

"The place is a death trap, Phil," said the older man in the gasping voice of fright. "We must save ourselves."

"You must," he retorted coolly. "Go! I must save this child."

"Oh, Phillips," Louise broke in. She had never spoken his name before: "Come! What is that life to yours? Come!" She flew to him. She would have caught his arm, but Emily stood between.

"Don't touch him," she said, in an intense tone. "Phil, can I help?"

"Hand me the basin, quick! Now go with the others, Emily. I shall come—when I can."

The room was like a furnace. Flames broke out in one spot and another. Dr. Grant hesitated. The girls stood, trembling, beside him. Phillips did not turn his head. He went on steadily, in unhurrying haste, about this task of his. "It is folly," he said, seeing they refused to stir, "that you should run such risks for nothing. Hurry!" The hiss of fire grew to a roar. "You have not a second to waste."

It was true. Yet they lingered to ask of himself.

"I must take my chances with the child. I hope I can bring her through."

They understood the double sense in which he spoke. Frankly the old man pushed the two girls headlong before him through the doorway, plunging after them out into the free, sweet air.

Here they found in the roadway a crowd gathered, noisy in vain suggestion, for there was little that could be done. A breathless moment followed before, from out of the black smoke, where water had been hurled, there appeared a figure, bearing the swaddled body of the little girl.

"All's well," cried Phillips.

Louise ran forward, for once moved by an emotion greater than self-consciousness. She had no thought of others as she took his hand in both of hers:

"You hero!" she breathed. "You hero!"

He smiled and looked at Emily; the look which has no need of speech.

JUST THINK of having His wonderful peace guarding one's heart and one's thoughts all day long. But it is only on condition that we fulfil the sixth verse, "In nothing be anxious."—this is a distinct command, and, if we fail to fulfil it, we shall not get the blessing. Sorrow even is anxiety, and should be laid upon our blessed Lord. Then in prayer and supplication we must not forget that thanksgiving is also distinctly commanded; we must praise God for His dealings with us, even though we cannot make them out at times. Pray God to make you cease from anxiety about yourself and your plans; just be willing to do the work our dear Father gives you at the time.

—John Kenneth Mackenzie.

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.

KALENDAR OF COMING EVENTS.

- Oct. 23-27—Girls' Friendly Society, New York.
 DEPARTMENT MISSIONARY CONFERENCES.
 Oct. 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. ROBERT M. BEACH of the Diocese of New Jersey has been appointed to the chaplaincy of St. Paul's School, Garden City, L. I., N. Y.

THE Rev. CHARLES E. BETTICHER has resigned the Church of Our Saviour, Camden, N. J., and gone to Italy for the winter. The Rev. George P. Hoster, D.D., of the Diocese of Springfield has entered upon the work as minister in charge.

THE address of the Rev. L. C. BIRCH is changed from Aberdeen, Miss., to Shawnee, Oklahoma.

THE Rev. FRANK E. BISSELL of Columbus, Ga., has been called to the Church of the Holy Trinity, South River, N. J.

THE address of the Rev. G. W. BOWNE is changed from Milwaukee, Wis., to 30 East 127th St., New York.

THE address of the Rev. R. E. BOYKIN is changed from Abingdon, Va., to Lexington, Miss., where he is rector of St. Mary's Church.

THE address of the Rt. Rev. WM. M. BROWN, D.D., Bishop of Arkansas, will, after October 15th, be 1222 Scott St., Little Rock, Ark.

THE Rev. SYDNEY K. EVANS of St. Michael's Church, will, after November 1st, be assistant at the Church of the Heavenly Rest, New York City. Address: 551 Fifth Avenue, New York City.

THE address of the Rev. G. H. HARRISON is changed from Griffen, Ga., to Ocala, Fla., where he is rector of Grace Church.

THE address of the Rev. H. NORMAN HARRISON is changed from St. Vincent, Minn., to 1329 S. Pearl St., Denver, Colo.

THE Rev. BYRON HOLLEY, rector of Grace Church, New Orleans, La., has been called to St. James' Church, Texarkana, Texas.

THE address of the Rev. THOS. LLOYD is changed from Vandergrift to Apollo, Pa.

THE Rev. SAMUEL MORAN, rector of the Church of the Good Shepherd, Chestertown, N. Y., has accepted the position of vicar of Trinity Chapel, Trinity parish, Columbia, S. C., and will begin his duties on All Saints' Day.

THE notice of the resignation of the Ven. ARCHDEACON PARKE as rector of St. Matthew's Unadilla, N. Y., was a mistake. He had resigned as Archdeacon but not as rector of the parish, and, on the insistence of the clergy of the Archdeaconry, has now reconsidered that resignation.

THE Rev. A. S. PECK has declined the call to the curacy of St. Mary's Church, Tuxedo Park, N. Y., remaining as rector at Plainfield, N. J.

THE Rev. B. V. REDDISH has resigned his work at the Church of the Holy Trinity, South River, N. J., and accepted a position in St. James', Brooklyn, N. Y.

THE Rev. FREDERICK A. REEVE has resigned from the staff of the Church of the Advent, Boston, to become rector of the Church of the Ascension, Waltham, Mass.

THE Rev. C. H. REMINGTON, who was for nine years rector of St. Mark's Church, Fort Dodge, Iowa, will spend the winter, for the benefit of his health, in San Antonio, Texas, where he will serve temporarily as assistant to Rev. W. R. Richardson, till Easter 1906.

THE Rev. ROBERT SCOTT and wife sail for Nassau, Bahama Islands, November 3d, to spend the winter, on account of Mr. Scott's health. Address accordingly.

THE address of the Rev. G. LA PLA SMITH is changed from Washburn, Wis., to 124 East Airy St., Norristown, Pa.

THE resignation of the Rev. HAROLD THOMAS, assistant at St. James' Church and minister in charge of the Church of the Good Shepherd, Wilmington, N. C., has been accepted. Mr. Thomas will give his services to Trinity Church, Asheville, N. C., during the month of November.

THE Rev. Dr. GEO. F. WEIDA, professor in Ripon College, Ripon, Wis., takes charge of Trinity Church, Berlin, Wis., during the rector's stay at Oxford, England.

MARRIED.

UPJOHN-WESTCOTT.—At Christ Church, East Orange, on October 10th, HARRIETTE MAY, daughter of Mrs. Benjamin Gardiner WESTCOTT, to the Rev. RICHARD RUSSELL UPJOHN.

DIED.

PEARCE.—Entered into rest, suddenly, in Racine, Wis., Tuesday, October 3, 1905, JOHN P. PEARCE. Faithful and devoted in his service to Racine College; a staunch Churchman; upright in character.

"Lord Jesus, receive his soul!"

SNOW.—At Westfield, Mass., September 26th, Mrs. ELLEN L. SNOW, daughter of the late Timothy Mather Cooley, sister of the Rev. Benj. F. Cooley.

"Grant her Thine eternal rest."

MEMORIAL.

MR. WILBUR FISK DAY.

At his home, on the evening of September 2, 1905, sustained at the last hour by loving hearts and tender hands, strengthened and comforted by the Holy Sacrament of the Church he loved, the soul of WILBUR FISK DAY passed from earth to the great company and fellowship above.

Taken in the fulness of his useful life, he leaves a precious memory and the record of a faithful servant and steward of God's gifts. High in his ideals, strong in his convictions, true to the obligations they involved, he gave abundantly of help and cheer and found rare pleasure in the giving. Thoughtful and considerate, he pursued his way in quiet dignity and gentle courtesy, winning the confidence and respect of the whole community in which he lived and the affection of all who were brought into near relation with him. Coming into the Church late in life as the result of deep conviction, he rapidly became one of the foremost laymen of this Diocese in his intelligent knowledge of her faith and principles. The parish of Christ Church especially deplores the loss of Mr. Day. For many years he was one of its most faithful and active members, discharging his duties as junior warden and chairman of the Building committee with conspicuous zeal and fidelity. He stood true to his responsibility and was a tower of strength to his fellow-laborers in days of grave emergency.

The members of the parish, by their rector, wardens, and vestrymen, hereby desire to express and record their appreciation of the character of him whom God has been pleased to take unto Himself, their thankfulness for all that he has been to them, and their sense of bereavement in his death.

They extend to his sorrowing wife and family their deep sympathy in their great affliction. May we find consolation in the nearness of the spiritual life of this departed soul, cheer in the conviction of the presence and communion of the invisible, and help and inspiration in the example he has left to us.

In behalf of the Society and Vestry of Christ Church parish, New Haven,

FREDERIC C. EARLE, Clerk.

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.

AMERICAN CHURCH MISSIONARY SOCIETY.

The annual meeting of the American Church Missionary Society will be held in St. Michael's Church, Trenton, New Jersey, December 5th.

This is the first annual meeting of the Society since it turned over to the Board of Missions its work in Brazil and Cuba, and it is desired to make it a notable occasion.

The work of the American Church in all its missions will be reviewed; and the share in this of the American Church Missionary Society as the Board's auxiliary especially emphasized.

It is hoped that as this is the only missionary conference to be held during the autumn in this vicinity, many may be able to use the opportunity to take counsel with their brethren concerning the King's business.

The programme will be published at once and sent in numbers as desired to those wishing to distribute them in parishes.

We hope to announce in ample time that arrangements have been made for special rates on all railroads.

ARTHUR SELDEN LLOYD,
General Secretary.

DIOCESAN JOURNALS.

The Diocese of Western Michigan has a number of duplicate Journals of the Dioceses from 1875. These are at the service of any Diocese or person desiring them.

REV. A. E. WELLS, Registrar.
162 Fountain St., Grand Rapids, Mich.

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.

ORGANIST AND CHOIR DIRECTOR desires change. Address A 14, care LIVING CHURCH, Milwaukee.

WOMAN to do parochial work. Someone to help in cares of sickness amongst the poor, and also strictly Church work. Someone of missionary spirit. Board and small stipend. Address: JERSEY 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.

POSITIONS WANTED.

ORGANIST AND CHOIRMASTER, thoroughly qualified and experienced, of highest personal character and musical ability, graduate of two English Colleges, desires position. Fine Solo player and accompanist, successful trainer of boys' voices and mixed choruses. First-class references and testimonials. Good organ and salary essential. Address: "ORGANIST," Box 227, Wheeling, West Virginia.

The Church at Work

NOTES FROM CUBA.

THE REV. C. M. STURGES, who has been living in Sagua La Grande, has just returned from a trip to Camaguey and La Gloria. He had been expecting to remove his family to Camaguey, but found it impossible to rent a satisfactory house; but after much hard work and great discouragement he has been able, with the generous assistance of Mr. Carlos Nuecke, and the prompt action of the Bishop in "backing" him with the necessary funds, to secure for the Church a fine lot in a most advantageous situation, having buildings upon it which can at a comparatively small outlay be made suitable for a chapel and a residence for the missionary and his family. As soon as the present occupants can be dispossessed, this property will be turned over to the Church. It will then take about sixty days to put it in shape for our use. After that we shall be able to do a good and greatly needed work in that city and province. Our work will be first and chiefly among English-speaking people who, in spite of the efforts of the Baptist and Methodist missions, are practically as sheep without a shepherd. Our work is demanded for them more than for the Cubans at present, for they are fast relapsing into paganism, or, more properly speaking, agnosticism. Large numbers of tourists and colonists are expected this winter in Camaguey, city and province, and it will be a great thing for our missionary to be already on the ground when they arrive.

There is also a new colony being established at Bartelle, just over the line in the Province of Santiago, where a large majority of the colonists will probably be Churchmen. Mr. Sturges has the promise of ground for Church purposes, and he hopes to be able to get a chapel built without much help from the Church in the States. It is about 100 miles from Camaguey, but is reached easily by the direct line of the Cuba Railroad.

About 70 miles from Camaguey, to the west, is Caballos, a very flourishing American colony, which must also be taken care of from Camaguey until we are able to put more men in that field.

At La Gloria, our little mission is going steadily on under the very faithful ministrations of Judge Margary as lay reader. The people are greatly interested in the proposed church building, for which \$1,000 has been subscribed. Although the coming of Mr. Sturges had not been announced, there was a good welcome for him, and large congregations both morning and evening, thirteen receiving the Blessed Sacrament in the morning. The road from Port Viaro to La Gloria is said to be about the worst in the world. All but two of the bridges and culverts have been torn out and never replaced, and the road runs through the savanas, deep in water and heavy grass, in the midst of which are mounds and hillocks made by ants and land crabs, and stumps of trees are all concealed, so that this trip of two hours is a most trying one, after which one is thankful for most anything.

On Monday, October 2nd, a very successful beginning was made of the school for girls, in the Vedado, a suburb of Havana. The enrollment is larger than the attendance at present, owing to the fact that many of the future pupils are still in the States, and many others are waiting for the beginning of the dry season. This school marks a new departure in the work in Cuba, and is the be-

ginning of the future Cathedral School for girls. It is a day school, although there are two boarding pupils, the children of the Chinese minister to Cuba. The school is under the direction of Miss E. E. Checkley, with Miss Elizabeth Hickox in charge of the kindergarten department.

RELIGIOUS STATISTICS OF YALE FRESHMEN.

THE RELIGIOUS statistics of the incoming class at Yale University shows that the Church takes the lead. The Churchmen number 64, Congregational 47, Presbyterian 34, Baptist 12, Methodist 18, Roman Catholic 19, Jewish 5, Dutch Reformed 2, interdenominational 2, Lutheran 1, Protestant 1, Universalist 2. There are also 100 non-church members and one non-Christian.

JUBILEE WILL EXPAND.

AT AN IMPORTANT meeting of the Board of Trustees of Jubilee College, held in Peoria on the 12th inst., it was decided that conditions warranted expansion. More room is urgently needed. It was ordered that a cottage to accommodate at least twenty pupils be built at once. It is the design to open this cottage about January 1st.

LAYMEN'S FORWARD MOVEMENT IN MIDDLE WEST.

THE PROGRAMME for the third Conference of the Laymen's Forward Movement in the Fifth Missionary Department, to be held in Chicago, October 29-31, is as follows:

SUNDAY, OCTOBER 29TH.

Visiting Bishops and other appointed speakers will address the congregations at Chicago city churches, as provided by the Bishop of Chicago.

MONDAY EVENING OCTOBER 30TH.

The Board of Directors and members of the Church Club of Chicago will give a dinner to specially invited guests, Bishops, and speakers, on Monday evening.

Toastmaster, Hon. Jesse Holdom.

Address: The Fifth Missionary District.

Clarence A. Lightner, Detroit, Mich.

Address:

The Rev. R. H. F. Gairdner, Grand Rapids, Mich.

The Relation of the Laity to the Church's Mission in the Twentieth Century.

Hon. Bluford Wilson, Springfield, Ill.

Hon. John B. Winslow, Madison, Wis.

John W. Wood, New York.

Address: The Work of the General Board of Missions.

George C. Thomas, Philadelphia.

The Middle West: Its Relations to the Mission Work of the Church.

Right Rev. William Andrews Leonard, D.D., Bishop of Ohio.

The Middle West: Its Relations to the Board of Missions.

Right Rev. Charles Palmerston Anderson, D.D., Bishop of Chicago.

TUESDAY, OCTOBER 31ST.

Conference at Trinity Church, Michigan Avenue and 26th Street.

9:00 A. M. Celebration of Holy Communion in Trinity Church. Preacher, the Rev. Rufus Clark, D.D.

10:30 A. M. Conference in the parish house.

Missions and the Spiritual Life.

F. C. Morehouse, Milwaukee, Wis.

Paper: "The Business Man's View of Church Missions."

Samuel Mather, Cleveland, Ohio. Discussion by Hon. W. C. Maybury, Detroit, Mich., E. P. Bailey, Chicago, and other speakers.

What Government Officials Say of Missionary Work.

Captain Mahan, of United States Navy.

The General Board of Missions.

George C. Thomas, Philadelphia.

What can Laymen do to increase the Interest in and Obtain Better Financial Support for the Missionary Work of the Church.

Hon. W. J. Stuart, Charles E. Field, John W. Wood, James L. Houghteling, Clarence A. Lightner.

Business, Resolutions, etc.

All Bishops, clergy, delegates, and visitors in attendance at this Conference are invited to be the guests of Trinity parish at a luncheon, to be served in the parish house at one o'clock. In order that proper provision may be made, and for the convenience of the hosts, it is very desirable that the Secretary (Mr. W. R. Stirling) be given in advance the name of every person expecting to be present at this luncheon.

TUESDAY EVENING, OCTOBER 31ST.

Promptly at 8 P. M. a public meeting will be held at Orchestra Hall, Michigan Avenue, near Jackson Boulevard, presided over by the Right Rev. Charles Palmerston Anderson, D.D., Bishop of Chicago.

The Church's Mission in the Twentieth Century.

The Rev. Herman Page, Chicago.

The Civilizing Influence of Christian Missions.

The Rev. Arthur M. Sherman, Hankow, China.

The Rev. Kong Yin Tet, Honolulu.

The General Board of Missions in Its Missionary Campaign.

George C. Thomas, Philadelphia.

Why the Church must Go Forward in Its Missionary Campaign.

John W. Wood, New York.

Christ, Our Living Leader.

Speaker to be announced later.

This meeting will commence promptly at 8 P. M., and it is expected will close at 10:30 P. M.

The boxes in Orchestra Hall will be sold, the proceeds to apply towards the expenses of the meeting.

MEN'S MISSIONARY LEAGUE ORGANIZED IN NORTH CAROLINA.

THE RECENT session of the Convocation of Charlotte, in the town of Greensboro, October 10th and 11th, was the most interesting held since the missionary work of the Diocese of North Carolina was arranged in convocational divisions.

The first notable feature was the report of Archdeacon Osborne. This showed such a great advance in the progress of the missions that the executive committee, acting on the report, decided to put several more men in the field and to increase the appropriations for this purpose by one-half the present expenditure. The next important outcome of the gathering was the plan to organize a Men's Missionary League. This was accomplished on lines agreed on by a committee of the last diocesan Convention. A missionary organization of men is to be formed with a local branch in each parish and mission. A lay secretary and registrar are to secure the coöperation of men. The latter is to make an annual enrollment of all men contributing fifty cents or more each year for the missionary work in the Convocation. The excellent address of the Archdeacon and the speech of Hon. J. C. Buxton on "Coöperation" are to be printed in the interest of this movement. Mr. Buxton was appointed registrar of the League for the Convocation of Charlotte.

OPENING OF CAMBRIDGE SCHOOL.

THE OPENING EXERCISES at the Episcopal Theological School at Cambridge, Mass., took place recently with Evening Prayer said in

St. John's chapel, conducted by the Rev. Dr. George Hodges, dean of the school. He also made a brief address, taking as his theme "The Ministry." Almost all of the teaching staff were present. The entering class numbers twelve men, a good proportion of whom are graduates of Harvard University.

PARISH HOUSE FOR ONEIDA INDIANS.

THE LAYING of the cornerstone of the Bishop Grafton parish house at Oneida, Wis., was a most interesting event. The Bishop of

ment, which the sailors and other guests did most heartily. The Bishop said: "This building has been built by the hard work of Mr. King, his associates, and a committee of ladies and gentlemen, and many generous gifts. The building belongs to every officer and sailor here so long as he obeys the rules. The pilot only belongs to the Episcopal City Mission." The Rev. Frederick B. Allen, city missionary, said the committee had begged all the money and the city mission had had no worry about the outcome. Then continuing, he said: "We all know that sailors,

The Rev. Fr. O'Sullivan, a priest of the Roman Catholic Church, who is one of the prime movers in the Sailors' Club conducted by his own communion, said that many times he had had occasion to thank those who were at the head of the Sailors' Haven. The work was not an absolute necessity, for a man ought to be able, with God's grace, to care for himself; yet each one of us, high and low, should be ever grateful to any who would help to keep us in the path of rectitude. "If we can keep you," he said, "from the allurements of the saloon and give you recreation



LAYING OF THE CORNERSTONE OF BISHOP GRAFTON PARISH HOUSE, ONEIDA INDIAN RESERVATION, WIS. [THE CHORISTERS ARE ALL INDIANS.]

the Diocese arrived in a special train from Green Bay at ten o'clock, and was met at the station by the Indians of the Oneida tribe.

The clergy vested in the choir room and went in procession across the road, preceded by the choir singing the hymn, "For all the Saints who from their labours rest." After the laying of the cornerstone the clergy and choir returned to the church, where the Holy Eucharist was celebrated by the Rev. F. W. Merrill, the missionary to the Oneidas. After the celebration Bishop Grafton made an address to the tribe, which was interpreted by the Rev. Cornelius Hill, the Indian priest. Although the day was cloudy and extremely cold, many visitors attended from the neighboring points of the Diocese.

The edifice will be a needed addition to the work of the Church among the Oneidas. Five thousand dollars beyond what is in hand is needed to complete the building and equipment fund.

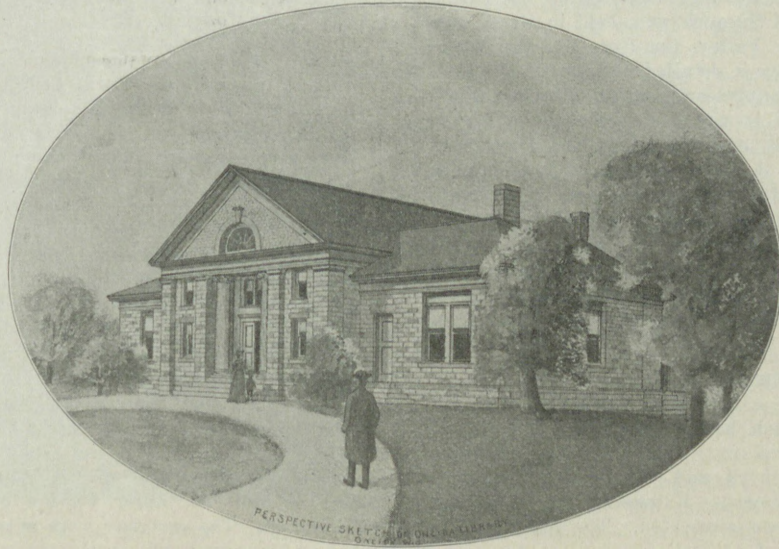
SAILOR'S HAVEN OPENED.

ON THE EVENING of October 9th, the Sailors' Haven in Charlestown, Mass., which was described in this department a few weeks ago, was dedicated with appropriate exercises. Superintendent Stanton H. King presided and called the assemblage to order by striking eight bells on the handsome brass bell fastened to the mast in front of the platform; then introducing Bishop Lawrence, he asked that he be given lots of encourage-

ment when ashore, want to have a good time. We haven't built this Haven because we distrust sailors, but because we have a respect for them. We owe a special debt to the daughter of the Bishop, to whose faith, hope, and inspiration we owe this building. We owe also a debt of gratitude to the people of Boston, who gave \$45,000 for it, and much to Mr. King's wise planning and foresight and also to the architects who accomplished the work so rapidly."

in a wholesome atmosphere, you must daily pray for those who provide it for you. We are trying in our humble quarters to help in this good work and to help men to live better, serve their God more faithfully and receive a higher reward hereafter." He bade them God-speed in the name of the Sailors' Club.

The Rev. Philo W. Sprague, rector of St. John's Church, Charlestown, said that the Sailors' Haven stood for joy; that if the



BISHOP GRAFTON PARISH HOUSE, ONEIDA, WIS.

best is to be got out of a man he must be given pleasure. Brotherhood is the spirit of the Sailors' Haven. Superintendent King then thanked everybody for his or her part in completing the Haven. Special mention was made of the late Miss Molly Holden, who did much for the mission and in whose memory a drinking fountain has been placed in the game room by her father, Hon. Joshua B. Holden, one of the public-spirited citizens of Boston, and of the Church.

During the evening, seamen from the various ships in port sang, danced, and gave a juggling performance, manned the yards, and sang Chanty songs. The exercises were attended by many prominent clergy and lay people of the Church.

LARGE OFFERING FOR PORTO RICO.

BISHOP VAN BUREN visited Trinity Church, Watertown, N. Y., on the first Sunday in October, and spoke so convincingly of the importance of his work in Porto Rico, that he received the large sum of \$2,386.85 in the offerings of the day.

CONSECRATION OF REV. F. F. JOHNSON.

THE PRESIDING BISHOP has taken order for the Consecration of the Rev. Frederick Foote Johnson, Assistant Missionary Bishop-elect of South Dakota, as follows:

Place, Trinity Church, Newtown, Conn.
Time, Thursday, November 2, 1905.

Consecrators: The Presiding Bishop, the Bishop of Pennsylvania, and the Bishop of Western Massachusetts.

Presenters: The Bishop of Connecticut and the Bishop of Newark.

Preacher: Bishop Jaggard.

Attending Presbyters: Rev. George H. Buck and Rev. Charles J. Sniffen.

ALABAMA.

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

Convocation at Talladega.

SUBJECTS DISCUSSED at the meeting of the Birmingham Convocation at St. Peter's Church, Talladega, last week, included the following: "Christian Baptism," the Right Rev. C. M. Beckwith, D.D.; "Attendance upon the Public Services of the Church," Rev. J. H. Blacklock, Anniston; "Conversion and Confirmation," Rev. I. O. Adams, Bessemer; "Missions," Rev. J. G. Glass, Anniston; "Family Prayer," Rev. S. B. McGlohon, Tuscaloosa; "The Holy Communion," Rev. J. W. C. Johnson, Birmingham; "Mission Work in the Diocese"; "Coöperation of Individual Laymen," Rev. F. W. Ambler, Woodlawn.

ALBANY.

WM. CROSWELL DOANE, D.D., LL.D., Bishop.
RICHARD H. NELSON, D.D., Bp. Coadj.

Archdeaconry at Cherry Valley—Fire at Troy.

AT THE autumn meeting of the Archdeaconry of Susquehanna, held in Grace parish, Cherry Valley, the Rev. Mr. Pember of Walton, gave a detailed account of the Connecticut Archdeaconry work, showing where portions of it would increase the efficiency of the work of missions in the Diocese of Albany if it were adopted. There was a sermon by the Rev. James Lacey of Oneonta, on "Repentance," and a very able paper on "The Holy Angels" by the Rev. H. L. Turner of Hobart, N. Y. Extensive repairs have been made in the chancel of this church under the supervision of the senior warden, Mr. A. Beckman Cox.

ON THURSDAY MORNING of last week at two o'clock, a disastrous fire occurred in St. John's parish house, Troy (the Rev. H. R. Freeman, rector). The parish house was entirely destroyed and the beautiful chancel badly damaged. Extensive improvements had just been completed. The building was fully insured.

CALIFORNIA.

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

Work at Oakdale.

ST. MATTHEW'S MISSION CHAPEL, Oakdale, was built in January 1905. The Rev. W. E. Couper, from Modesto, began holding services in Oakdale in May 1904. At first the services were held only once a month in the Odd Fellows' hall, but the attendance was so good and the interest shown from the first so pronounced that soon more frequent services were given, when possible. Before the end of the year \$500 had been raised for a building. That, with a loan of an equal amount from the diocesan Board of Missions, was sufficient for the tasteful chapel now in use. The land had been secured some years be-



ST. MATTHIAS' CHURCH, OAKDALE, CAL.

fore, when a like attempt had been made to start the church. With the building erected, more interest was aroused. Services were given once each Sunday. Part of the debt has already been repaid, and though there are no pews, and uncomfortable chairs and benches must suffice, the attendance is such that the little chapel is usually crowded. A Sunday School has been organized with equal success. Some of the young people are anxious to organize a vested choir so soon as they can get the necessary vestments.

CENTRAL PENNSYLVANIA.

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

Institutional Work at Wilkesbarre—President Installed at Lehigh University—Notes.

IN NO PARISH of our Diocese is "institutional work" more thoroughly presented than in Calvary, Wilkesbarre (Rev. W. deF. Johnson, rector). Its parish house is a model of its kind, and all sorts of agencies to better the physical, moral, and spiritual condition of that densely populated portion of the city are at work there. The rector has long been ably seconded in his efforts by the superintendent, Mr. Leslie E. Brown, a consecrated layman who, we regret to learn, has resigned to accept an urgent call to a much larger work in Washington, D. C.

WHILE not distinctively a Church College in the strict sense of the word, Lehigh University, South Bethlehem, has a peculiar claim upon Churchmen, as it was founded and largely endowed by a Churchman (Hon. Asa Packer), and its chief supporters and the majority of its trustees have always been Churchmen. Each year the memory of its chief benefactor is kept alive by the observance of "Founders' Day" on the second Thursday in October. This year's proceedings were interesting as embracing the installation of Henry S. Drinker, LL.D., as President. The religious services incident thereto were conducted by Bishop Talbot and the Rev. S. U. Mitman, Ph.D., chaplain of the University, the address being delivered by Hon. Robt. H. Sayre, President of the Board of Trustees as well as junior warden of our Pro-Cathedral. The exercises were witnessed by a vast concourse of people, completely

filling the University church, including many of distinction in the educational world.

ST. BARNABAS', Reading, has secured as rector the Rev. W. E. Henkell who began his ministry October 15th, having been previously welcomed by his people at a delightful reception tendered him, October 12th. Mr. Henkell comes directly from St. Andrew's, New York City, but for a long time was in San Antonio, Texas, where he made an excellent reputation for himself as priest and pastor.

ANOTHER VACANCY in the Diocese will doubtless now be filled, St. James', West Pittston, having tendered a call to the Rev. George S. Burrows of Tonawanda, N. Y. Mr. Burrows was for a long time an associate of the Rev. Dr. Faber in Lockport, and shared in the memorable Church extension there which gave Dr. Faber a reputation through the length and breadth of our communion. His rectorship in Tonawanda has been equally successful, and it is to be hoped that he will see his way clear to accept this call.

THE BUILDING of the new St. Mary's chapel in the fast developing section of Reading has necessitated an addition to the clerical force of old Christ Church. The rector (Rev. Wm. P. Orrick, D.D.) has now associated with him the Rev. C. K. Thompson, one of our newly ordained deacons. Christ Church has a fine record for Church extension, St. Mary's being the third chapel which the mother church has begun and fostered. A few years ought to see it independent, like St. Barnabas' and St. Luke's.

CHICAGO.

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

Improvements at Dixon—La Grange—Evanston—City Notes—Champlin Home.

ST. LUKE'S CHURCH, Dixon (Rev. J. M. Ericsson, rector), has been completely remodelled and overhauled. Among the improvements are a new and well made roof; ornamental chimney tops were replaced with new ones; broken lights of stained glass and other windows were supplied with whole ones and well screened where necessary; new conductors and spouting were added; while the woodwork entire was given two coats of paint, including the difficult and dangerous task of repairing and painting the tall spire to which three coats of paint were applied, the whole presenting a most gratifying and marked improvement, at an expense of about \$565. The interior was also painted and otherwise improved, the chancel enlarged, choir stalls rearranged, etc., the cost of such improvements being \$1,200. Inside cement walks are also to be laid as the gift of Mr. J. W. Kelly.

A UNIQUE and successful venture in parish work was had at Emmanuel Church, La Grange, when recently there was given a reception by the rector and Mrs. Scadding, with the vestrymen and their wives to the public school teachers of the place. Mr. Scadding made a brief but hearty speech of welcome, speaking in high terms of the work of the teachers, and observing that with their Christian influence in the class rooms, clergymen might cease bemoaning the fact that religion is not taught in the schools. The address of the evening was that given by Mr. Her Crane, superintendent of public schools in Marshalltown, Iowa. His subject was "The Soul of the Child," and was admirably treated. It is believed that much good was done in bringing the teachers thus in touch with the Church.

SUNDAY October 29th, has been appointed as the time for the benediction of the choir and sanctuary of St. Mark's Church, Evanston, at which time it is expected Bishop Weller will officiate and preach.

THE REV. O. W. GROMOLL of West Pullman, who has been in Europe for several

months, has returned to his post much benefited by the trip.

THE REV. J. S. COLE, priest in charge of the mission of the Incarnation, Fernwood, has contracted for the purchase of a lot 50x125 feet, on a well situated corner, and will soon move the present frame church upon it. It is planned to raise the building and to place it upon a substantial foundation, using the basement for guild and choir rooms.

THE ORGANISTS of Grace Church and the Church of the Epiphany, Messrs. Harrison Wild and Francis Hemington, have returned to their duty after vacations spent in Europe.

GRACE CHURCH, Sterling (Rev. Edwin Weary, rector), is to have a set of tubular bells, according to report. Two ladies of the parish promised to give the chimes on condition that a certain sum of money be raised by the women of the parish. This having been accomplished, the installation of the bells is looked for at an early date.

THE CHAMPLIN HOME for Boys now occupies four houses in the block, Nos. 509, 511, 515, and 517 West Adams St., Chicago, and many changes and improvements have been made in the Home. Fr. Chatten hopes in another year to have the fifth house, No. 513. The changes in the conduct of the Home include a division of the family into four groups, each house being under the care of a matron who has entire charge of her household. The rear portions of Nos. 515 and 517 are used for the chapel, sacristy, choir room, dining room, and kitchen. Another year it is expected that a separate building can be erected for a gymnasium, laundry, etc.

ALL THE plans for the Laymen's Forward Movement Conference have not as yet been completed, but announcements have been made of special preachers in nearly all Chicago churches on Sunday, October 29th, and include most of the Bishops of this Missionary department and many noted priests from all sections.

CONNECTICUT.

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

Diocesan Notes.

THE REV. ERNEST DEF. MIEL, rector of Trinity Church, Hartford, has been named by Colonel Edward Schulze, commanding the First Infantry, C. N. G., to succeed the late Dr. Russell T. Hall of New Britain, as chaplain of the regiment.

The annual military service will be held at Trinity Church on the evening of the Eighteenth Sunday after Trinity, with sermon by the rector.

CARL JOHN ANDERSON, the only son of Mr. and Mrs. Charles J. Anderson, died recently at his home at Hartford, aged 15 years. He was a communicant of the Church of the Good Shepherd, and the first cross-bearer of the choir. His death follows closely upon that of Mrs. Colt, the benefactress of the parish; youth and old age but one in the Lord.

JOHN F. PEARCE, who died recently, at Racine, was a former resident of Hartford. Mrs. Pearce is a sister of Mrs. Luther, the wife of the President of Trinity College. Mr. Pearce was for many years the treasurer and business manager of Racine College.

AT CHRIST CHURCH, Stratford (the Rev. N. Ellsworth Cornwall, rector), the present month will mark the 75th anniversary of the occupancy of the rectory. This was erected in 1830, during the rectorship of the Rev. George C. Shepard. On the evening of the 26th there will be an old-time gathering of the parishioners. The money contributed will be reserved by the guild for future repairs on the rectory.

DELAWARE.

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

Clerical Brotherhood—Woman's Auxiliary—Two Vacancies.

THE CLERICAL BROTHERHOOD of the Diocese was entertained at Bishopstead by Bishop Coleman, Tuesday, October 3d, and enjoyed an account by the Bishop of his observations upon and interchanges of courtesies with the Greek and Armenian Patriarchs of Jerusalem and Constantinople, and the subject of probable official intercommunion with those Churches. A good attendance rewarded this worthy effort of the Bishop to impart the fruits of his recent European and Oriental tour.

THE WOMAN'S AUXILIARY held its annual meeting in Christ Church, Delaware City (the Rev. Wm. J. Hamilton, rector), Thursday, October 12th. Addresses at the opening Eucharist were given by Bishop Coleman, Archdeacon E. Ruffin Jones of the Missionary District of Boise, and the Rev. Kong Yin Tet, rector of St. Peter's Church for Chinese), Honolulu. The annual election of officers resulted in the choice of Mrs. Caleb Churchman, Claymont, President; Mrs. C. E. McIlvaine, Wilmington, Honorary President; Miss Annie E. Hunter, Vice-President for New Castle County; Mrs. H. D. K. Eldrige, Vice-President for Kent County; Mrs. Daniel Short, Vice-President for Sussex County; Miss Mary Lafferty, Secretary; Mrs. W. C. Lodge, Treasurer; Miss Martha P. Derickson, Domestic Director; Mrs. H. L. Curtis, Foreign Director. Mrs. George C. Hall was re-elected President of the Junior Auxiliary, and Miss Louise Van Trump, Secretary and Treasurer. Mrs. John Saulsbury of Dover was elected Secretary and Treasurer of the Babies' Branch, and Mrs. Andrew G. Wilson, Treasurer of the United Offering. The offering at the corporate communion was \$41.25, the greatest in the state branch's history. The attendance was also very gratifying.

THE PARISHES at Georgetown and Middletown are both vacant by the resignation and removal of their late rectors. Resolutions have been passed on the part of the Bishop and clergy regretting the necessity of the removal of the Rev. W. J. Wilkie from Middletown, and the Rev. A. M. Rich of the Newport, Stanton, and Marshallton chain of missions, on account of the health of their wives. Mr. Wilkie removes to the Catskills, and Mr. Rich goes to Colorado Springs, Colo., November 1st.

KANSAS.

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

Gifts at Pittsburg.

THE ALTAR and reredos recently erected in St. Peter's Church, Pittsburg, as memorial



SANCTUARY OF ST. PETER'S CHURCH, PITTSBURG, KAN.

to the late Rev. Hudson Sawyer, formerly rector of the church, with a number of other memorial gifts, were dedicated on the first Sunday in October by the Bishop. In addition to the memorial mentioned, the gifts include the following:

Brass altar vase, given by Mrs. Mary F. Allen, in memory of Miss Addie Laura Kane.

Brass altar vase, given by Miss Sadie Lang, in memory of her sister, Sophia Alice Lang.

Brass altar desk, given by Mrs. Mary F. Allen, in memory of Baird and Francis Allen.

Oak alms bason, given by Mrs. Laura Kane, in memory of her daughter, Addie Laura Kane.

Brass alms receiver, given by Mrs. Mary F. Allen, in memory of Margaret Allen.

The rector gave an interesting sketch of the parish to the close of Mr. Sawyer's rectorship, and the Bishop, following him, paid a beautiful tribute to the memory of that priest, who died last year. In the afternoon the Bishop admitted eight young women into the Order of the Daughters of the King and administered Confirmation.

The parish is the result of work commenced in 1881. A church building fund was established the next year, and work was commenced upon the original edifice. The first service in the church was held on September 10, 1882, by the late Rev. George P. Comings. Mr. Sawyer, the general missionary for Southern Kansas, came to Pittsburg in 1889, and a year later began work on the present church. It was consecrated by the Bishop in 1894, after full payment of the cost of building and furnishings, about \$11,000.

KENTUCKY.

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

Rector Instituted at the Advent.

THE REV. HARRY S. MUSSON was instituted rector of the Church of the Advent, Louisville, by Bishop Woodcock on the Sixteenth Sunday after Trinity, the Bishop also preaching the sermon.

Mr. Musson has been in charge of the parish for a few months only, but it already shows signs of great activity. The property adjoining the church has been purchased by Mrs. T. U. Dudley for \$5,000 and presented to the parish for the erection of a parish building. For this purpose the vestry have in hand over \$5,000, of which \$3,500 was given by Miss Tyler, to whose generous benefactions and untiring labors the parish owes its existence. The vestry hope to increase this sum considerably before beginning to build. Altogether the Church of the Advent has a most encouraging prospect.

LONG ISLAND.

FREDERICK BURGESS, D.D., Bishop.

Diocesan Notes.

THE REV. HARRY ST. CLAIR HATHAWAY, curate of the parish of St. Thomas', Brooklyn, has been elected rector of the parish. He succeeds the Rev. James Townsend Russell, who has been appointed by Bishop Burgess, as announced in this correspondence last week, the permanent Archdeacon of Brooklyn. Archdeacon Russell began his new work last week. It is believed that the Rev. Mr. Hathaway will accept the work offered him. He has had charge of the parish during a considerable portion of the past two years, in which time the rector has been on leave of absence, granted him by the vestry.

IN CO-OPERATION with other members of the parish, Mr. August Belmont, one of the wardens of St. George's Church Hempstead, has subscribed to a fund of \$25,000 to remodel the historic old structure. E. H. Harriman, the railroad magnate, and Mrs. Sidney Dillon Ripley, are among others who have aided the fund. The movement for the rebuilding of the church was begun some time

ago, and was brought forward prominently at the time the parish celebrated its 200th anniversary. A new parish house is under way also. New windows will be placed in the remodelled church, and a very fine organ which, it is estimated will cost \$2,500. Mr. Belmont has made a generous offer looking to the suitable endowment of the parish.

THE ARCHDEACONRY of Queens and Nassau met in the Church of the Redeemer, Merrick, on Wednesday of last week. Following a celebration of Holy Communion the parish missionary committees held a business session. Luncheon was served, and afterward, at a business meeting of the archdeaconry, five minute reports from the several missionaries were heard. In general, progress was shown. In the evening a missionary service was addressed by the Rev. Dr. A. B. Kinsolving, rector of Christ Church, Brooklyn, and the Rev. Dr. W. T. Manning, assistant rector of Trinity parish and vicar of St. Agnes' Chapel, New York.

THE MEN'S UNION of St. Clement's parish, Brooklyn, gave last week a reception and entertainment, at which the women of the parish were the guests. A brief talk was had from the rector, the Rev. Floyd Appleton, in which he emphasized the need and usefulness of such an organization, not only to the parish but to the community. The men's organization of Christ Church, Williamsburg, Brooklyn, are preparing for a reception and dinner to be tendered soon to Bishop Darlington of Harrisburg, the former rector of the parish, and to the new rector, the Rev. William Sheafe Chase.

AFTER an effort extending over a period of years, a parish house has been obtained for Caroline Church, Setauket. The new building, just completed, cost about \$2,000. The structure has dimensions of 26x50 feet. The rector of the parish is the Rev. Dan Marvin, and to him much credit for the new building is due.

MARYLAND.

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

Baltimore Notes.

LAST SUNDAY morning (October 15) the congregation of the Church of the Messiah, Baltimore, held service in the Sunday School room of their edifice, which is being rebuilt on the same site as the old one which was destroyed in the great fire of last year. In the interim, services have been held in the Odd Fellows' Temple, which was tendered the Rev. Peregrine Wroth, the rector, by a committee of the order.

On October 8th, being the final meeting in the Temple, the congregation held special services, and the reverend rector thanked the Odd Fellows for their kindness in fitting up the temple for religious worship. He preached from the text, "I was a stranger and ye took me in," and dwelt most pathetically on the hospitality of the order. After the sermon, Mr. Wroth, on behalf of the Church, presented to the order a piano as a token of esteem and as a reminder of the days when the Church of the Messiah had no permanent home. The first hymn that was played on the instrument was "Blest be the Tie that Binds," expressive of the sentiment of the congregation.

MASSACHUSETTS.

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

Clerical Retreat—Sunday School Work—Notes.

A WEEK'S RETREAT for the clergy was held at the Church of St. John the Evangelist, Boston, October 9-13, which proved a great spiritual benefit to some 25 priests, who came from points as far distant as Baltimore. The retreat was conducted by Father Field.

EVERYWHERE there appears to be a keen awakening to the needs of greater activity in Sunday School work, and while the Diocese

is doing considerable along Church lines, there also is much being done in conjunction with other religious bodies. A three days' session of the Massachusetts Sunday School Association was held at Salem a fortnight ago. A member of the executive committee of this body is the Rev. Carlton P. Mills, the present field secretary of the Sunday School Union of this Diocese. More recently a number of sessions have been held in several of the churches of Boston under the auspices of the Young People's Missionary Movement, which has for its distinctive object a more thorough and systematic knowledge on the part of those engaged in Sunday School teaching. These sessions or classes have been attended by not a few of our own Church people. At one of the meetings held in a downtown church, the presiding officer was the Rev. Ellis Bishop of St. Stephen's Church, who emphasized the value of a personal allegiance to the Son of God, which involves implicit obedience to God's commands. We should glory in every opportunity to do His will, and in the doing there will be produced in us a likeness of Christ. The test of our lives is whether we reflect the image of the Saviour.

THE ADVENT Ward C. B. S. held a meeting on Tuesday, at which the rector of the parish, the Rev. Dr. Van Allen, made an address. The occasion was of more than usual importance because of the fact that Dr. Van Allen had but just returned from his long trip abroad. He is being most cordially welcomed back by his parishioners, who have missed him greatly since his departure early in July.

BISHOP LAWRENCE spoke to the Harvard students in Appleton Chapel on Sunday even-

ing, October 8th, on "The Influence of Christ and of the Christian Faith upon Morality."

THE MISSION recently established at Whitman, and to be known as All Saints', is negotiating for a plot of land centrally located in the town on which eventually there will be built a stone church and parish house. There is a small building on the land which will temporarily be used for chapel purposes, as soon as it can be remodelled.

MEXICO.

HENRY D. AVES, LL.D., Miss. Bp.

Accident to Dr. Bates.

THE REV. DR. L. S. BATES, rector of St. John's Church, Torreon, met with a painful accident on Friday, October 6th. He had just held a service at Velardeña and was riding on a hand-car from Velardeña to Pedriceña. The car struck some obstruction on the tracks, and was derailed. Dr. Bates was thrown ten feet in the air, and fell on his back. His injuries, while not serious, are painful. He was brought to Torreon, where medical assistance was given, and was unable to hold services on the following Sunday.

MICHIGAN.

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

Convocation at Ann Arbor.

THE SOUTHERN CONVOCATION (Rev. C. H. I. Channer, Dean) met at St. Andrew's Church, Ann Arbor, on Thursday, October 5th. There was a celebration of the Holy Communion in the morning. At the afternoon session the special topic for consideration was "The Sermon—Why Not Popular?" introduced by the Rev. W. R. Blachford of Brooklyn. At the missionary service in the evening, the speakers were the Rev. Wm. Gardam of Ypsilanti, and Archdeacon Sayres.

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MILWAUKEE.

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

The Bishop Improving.

BISHOP NICHOLSON reached Watkins Glen, N. Y., last week without serious effects from the trip. Late reports are that he already feels improved by the salt baths. His physician, Dr. Sperry, of Milwaukee, is with him.

MINNESOTA.

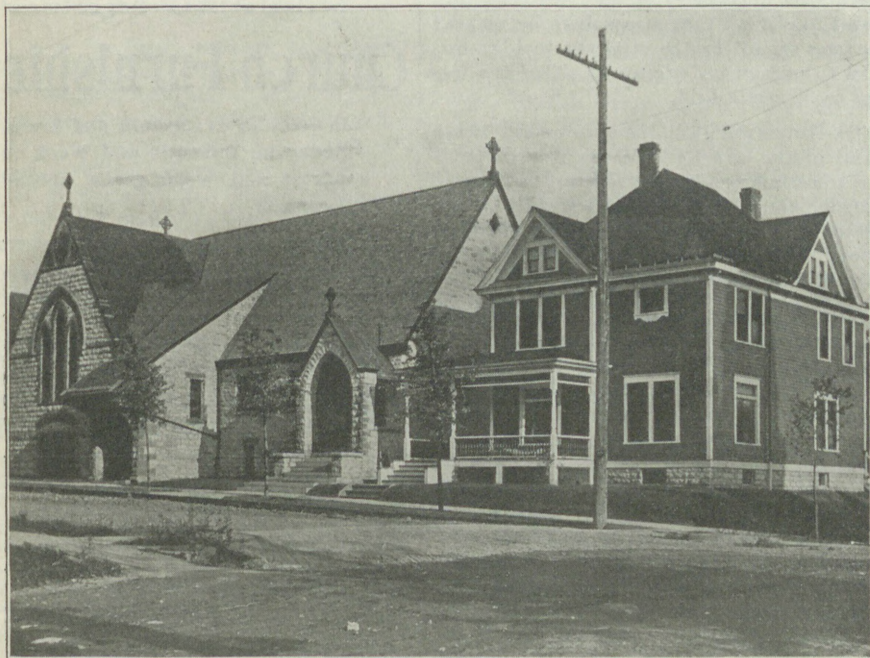
S. C. EDSALL, D.D., Bishop.

Twin City Notes—Work at University—Chapel Consecrated at Prairie Island.

set apart two Indians as lay readers. The offering was over \$30. After the service, everyone went to the home of one of the Indians, where a most bountiful luncheon was served to all.

ON THURSDAY evening, the Bishop instituted the Rev. Geo. H. Bailey as rector of St. James' Church, St. Paul, the Rev. E. E. Madeira preaching the sermon.

ON TUESDAY morning the family of the Rev. C. E. Haupt awakened to find that the house was on fire. The fire department took some time to respond on account of the dis-



ST. PETER'S CHURCH AND RECTORY, ST. PAUL. [See THE LIVING CHURCH, October 14.]

THE TWIN CITY CLERICUS met on Monday, October 9th, at Christ Church, St. Paul, Rev. E. E. Madeira, priest in charge, acting as host. The celebration was a memorial for the Rev. C. D. Andrews, late rector of Christ Church, and for the Rev. E. S. Peake, late chaplain of the Church Home. Bishop Edsall made a short and appropriate address.

THE CLERGY of St. Paul have secured the services of the Rev. Percy Webber to hold a Mission from November 12 to November 19, just after the close of the mission in Minneapolis.

AT THE Diocesan Council last May, a committee of five clergymen was appointed to organize a work among the Church students at the State University, and after several preliminary meetings, they met last Monday in the library building of the University, with 15 of the students. These 15 will arrange for a meeting of all students when an organization will be formed.

ON TUESDAY the Bishop consecrated the beautiful little chapel of the Messiah at Prairie Island, which has been erected for the Indians who live there. This chapel has been built largely through the efforts of the Rev. C. C. Rollit of Red Wing, and the gifts of Church people through the Diocese, and is in charge of the Rev. Henry Whipple St. Clair, who comes from Birch-Coulie once a month. The chapel will seat about 100 people and has a beautiful rood screen, the gift of Mrs. Whipple, widow of the late beloved Bishop of this Diocese.

The service was conducted in the Sioux language with the exception of the prayer of consecration and the sermon. Bishop Edsall was the preacher and the Rev. Mr. St. Clair the interpreter. The Bishop was the celebrant, the Rev. Mr. St. Clair the epistoler, the Rev. Mr. Rollit the gospeller, the Rev. Dr. Barker also taking part in the service. There were six confirmed and the Bishop also

tance, and in the meantime the Rev. Mr. Hills, who lives near by, and Mr. Haupt, got the fire under control. Much damage was done by the water and chemicals. The family had only been in the house a few days. The fire is thought to have been caused by a defective chimney.

THE WIFE of the Rev. C. H. Shutt of St. Peter's Church, St. Paul, was quite badly hurt in a runaway accident last week, but at last reports was more comfortable.

NEWARK.

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

Gift at East Orange.

ST. AGNES' CHAPEL, East Orange (Rev. Wallace M. Gordon, in charge), has received among other things an anonymous gift of a solid silver chalice and paten; and through



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NEW JERSEY.

JOHN SCARBOROUGH, D.D., LL.D., Bishop.

Convocation at Bordentown—Vincentown—Somerville—Parish Building Dedicated at Plainfield.

THE CONVOCATION of Burlington met in Christ Church, Bordentown, on September 27th. The missionary meeting on Monday evening, in charge of Dean Perkins, covered the main points of what is being done, and it was a cheering story. The Rev. R. G. Moses read an able paper on some phases of the Sunday question, which called forth a most spirited discussion.

THE REV. DR. J. FRANKLIN LONG, whose name has been prominently before the Church in connection with the vestry of Trinity Church, Vincentown, has resigned the parish, all matters having been arranged amicably. He also resigns the missions at Pemberton and Medford at the same time. Dr. Long has labored faithfully in this scattered field for more than thirteen years, and leaves behind him many marks of faithful toil, rarely missing a service in the winter's cold or summer's heat. Many regrets and good wishes will follow him to his new field of labor.

THE REV. E. J. KNIGHT has just conducted a series of conferences on religion at St. John's Church, Somerville, the addresses proving most helpful and uplifting. The course dealt with 'The Messages of the Master,' and the different subjects treated were: Jesus' First Question to a Disciple; His Message to the Earnest Inquirer, His Message to the Penitent, His Message to the Impenitent, His Message to the Disciple, His Message to the World.

THE UPPER DIVISION of the Woman's Auxiliary of the Diocese met Thursday, October 12th, at St. Luke's Church, Metuchen (the Rev. J. F. Fenton, Ph.D., rector). More than 125 delegates were in attendance, and the meeting proved helpful and inspiring.

ON THURSDAY, October 12th, the new parish building at Grace Church, Plainfield, was dedicated by the Bishop. A service was held in the church, at which the preacher was the Rev. John P. Peters, D.D., of St. Michael's Church, New York, who spoke on the value of institutional work as enabling the Church to fill its place in the world of to-day. Afterward the procession marched to the parish house, where the service of dedication was held. Addresses were made by the Bishop and by the rector, the Rev. E. Vicars Stevenson. A parish reception followed. The new building is of stone and, with the church, makes a splendid group. It was built at a cost of \$20,000, and has been a year in course of erection.

PENNSYLVANIA.

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

The Divinity School—Several Anniversaries—Philadelphia Notes.

THE WILLIAM BACON STEVENS CHAPTER (Philadelphia Divinity School) of the Church Students' Missionary Association has resumed its work with thirty members and the following officers: President, Fred Ingley; Vice-President, George S. Keller; Secretary, Frederick C. Peet; Treasurer, Walter C. Pugh.

The first meeting of the present school year was held on Wednesday, October 11th, when addresses were made by the Rev. Kong Yin Tet, rector of St. Peter's Church for the Chinese, Honolulu, and the Rev. H. Cresson McHenry, Assistant Superintendent of the Philadelphia City Mission.

Mr. Kong spoke to the men about the work

of the Church in the Hawaiian Islands, showing the wonderful strides made under the leadership of Bishop Restarick. The most interesting thing that he brought out was that, in this missionary station of the Church two young women have already given their lives to the spread of Christ's Kingdom, and are now in this country preparing themselves to go to China as missionaries.

Mr. McHenry, who is a former member of the chapter, congratulated the chapter on the improvement in its condition since his time. He said that there seems to be something in the atmosphere of the Philadelphia Divinity School that makes the men go forth full of the missionary spirit. He then proceeded to stir up that atmosphere by making a strong appeal to the students to look forward to missionary careers in either the foreign or domestic field.

ON NOVEMBER 16th, the anniversary of the burial of the late Rev. George Herbert Mofett, sometime rector of St. Clement's Church, Philadelphia, a Solemn Requiem will be celebrated and an eulogy preached by the Rev. Arthur Ritchie, D.D., rector of St. Ignatius' Church, New York.

THE SEMI-CENTENNIAL of the Church of the Incarnation (the Rev. Norman Van Pelt Levis, rector) will be observed, beginning with Sunday, November 26th, and continuing throughout the octave. On the first Sunday an historical sermon will be preached by the rector emeritus, the Rev. Joseph D. Newlin, D.D., and in the evening the Bishop Coadjutor will preach. On Tuesday there will be a banquet of the Men's Club; on Wednesday a reunion of the parishioners; on Thursday (St. Andrew's day, as well as Thanksgiving day), an annual corporate Communion of the Philadelphia Local Assembly B. S. A., of which Mr. Levis is the chaplain; on the Sunday within the octave the sermon in the morning will be preached by the Bishop of Pennsylvania, and in the evening by the Bishop of Central Pennsylvania.

ON THE Seventeenth Sunday after Trinity the Bishop instituted the Rev. G. Henning Nelms as rector of St. Matthew's Church, Francisville, and also dedicated the tower which has recently been erected.

THE 30TH ANNIVERSARY of St. Matthias' Church (the Rev. C. Rowland Hill, rector)

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was observed with special services on the Seventeenth Sunday after Trinity. A brother of Mr. George C. Thomas was among the first rectors, and built the church and chapel.

CONNECTED with St. Michael's Church, Germantown (the Rev. Arnold Harris Hord, rector), is an unusual parochial organization, called the Keystone Red Cross Emergency Corps, which meets every Thursday evening for instruction. Members are given an examination at the end of the course, and if they receive a certain average, are awarded an official badge which qualifies them to do emergency duty wherever they may be. The corps has done excellent work during the past year, having treated forty cases.

FROM the latter part of June until the middle of October a number of women have met weekly at the Church of the Good Shepherd (the Rev. John Alexander Goodfellow, rector), and have made up and sent out to the sick and others, over a thousand bouquets of flowers. The 37th anniversary of the Sunday School of this parish was observed on the Seventeenth Sunday after Trinity. The original frame structure in which services were first held is still standing, and used as the place of meeting for the Sunday School.

THE FINE parish house for St. Luke's Church, Kensington, Philadelphia (the Rev. Joseph Manuel, priest in charge), is rapidly nearing completion. It will conform in architecture to the beautiful church recently erected. This parish is on the grounds of the Episcopal Hospital, and is noted for its great Bible classes for men and women.

PITTSBURGH.

CORTLANDT WHITEHEAD, D.D., Bishop.

Clerical Union—New Mission at McKeesport—Southern Convocation.

THE CLERICAL UNION had its initial meeting of the season on Monday, October 9th, at St. Peter's parish house. Luncheon was served and later a paper was read by the Rev. Dr. Kieffer of Bradford, upon "Religion and Religions."

AS A RESULT of cottage services held in McKeesport and suburbs, during Lent by the parochial chapter of the Brotherhood of St. Andrew, St. Andrew's mission was organized in the summer, and there is now a Sunday School of eighty members under Mr. Theodore Hopke, a member of the Brotherhood. Regular Church services will be begun before the end of the month, and a fund has been started for the purchase of a lot upon which to erect a temporary church building. At Scott Haven, a mining town near by, a cottage service is held every Wednesday evening at the home of Mr. Walter Calverley, Superintendent of the Mines, with an average attendance of twenty or more; and a Sunday School will be organized in the near future.

AT THE SOUTHERN CONVOCATION in session at St. Peter's Church, Pittsburgh, there was a missionary sermon by the Rev. J. H. McIlvaine, D.D., and a *Concio ad Clerum* by the Rt. Rev. James H. Darlington, D.D., Bishop of Harrisburg, and discussions on "The Missionary Thank Offering of 1907," opened by the Rev. R. W. Grange, D.D., of the Church of the Ascension; on "The Ethical Value of the Old Testament," with addresses by the Rev. E. M. Paddock of Allegheny, and the Rev. C. A. Bragdon, D.D., of Homestead; "The Condition and Amendment of the Ecclesiastical Corporations' Laws in the Commonwealth of Pennsylvania," speakers George W. Guthrie Esq., Chancellor of the Diocese, and A. M. Imbrie, Esq., a prominent attorney; and a missionary meeting with addresses by the Rev. Everett P. Smith, Educational Secretary, on "Modern Missionary Motives and Results"; and by the Rt. Rev. James H.

Darlington, D.D., on "Foreign Missionary Work in American Cities."

SALT LAKE.

FRANKLIN S. SPALDING, Miss. Bp.

St. Mark's Hospital—B.S.A.

WITH A VIEW to enlarging the usefulness of St. Mark's Hospital, and enabling the trustees and faculty to extend the purely charitable part of their work, an appeal was made several months ago to the public without regard to denominational distinctions. While, of course, money is needed for the purpose, a special effort was made to enlist the good will and sympathy of the best people in a work which is Christian but unsectarian in its objects. There was a generous response to the appeal, and as a result, St. Mark's Hospital Aid Association was formed. The membership is drawn from nearly every religious body in Salt Lake City. During the summer the Association arranged an "outing" at Saltair, on the shore of the Great Salt Lake, when a large number of friends of the hospital, together with doctors and nurses, had an opportunity of meeting in a social way. The corporation which owns the line of railway to Saltair and the immense pavilion, and which, by the way, is entirely controlled by the Mormon Church, made a generous concession in the shape of a commission on all tickets disposed of, so that quite a neat sum was realized in a perfectly legitimate and unobjectionable manner.

WHEN the B. S. A. Convention closed in Chicago, Travelling Secretary Shelby lost no time in returning to his large territory west of the Mississippi, so that all interested might hear the story of four days of work and prayer and conference. Mr. Shelby arrived in Salt Lake on the 7th inst., and on the same evening he organized a senior chapter of the Brotherhood in connection with St. Paul's parish (Rev. Charles E. Perkins, rector). The chapter starts with nine charter members and with an amount of enthusiasm which can scarcely fail to lead to increasing numbers in the near future. On the following day (Sunday) Mr. Shelby addressed the congregation in St. Mark's after Morning Prayer, on the aspirations of the Brotherhood in general and the work of the

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A clergyman may be eloquent, may use the choicest language, dressing his earnest desire to help his fellowman in the most elevated, chaste, and beautiful language, and yet not touch the hearts of his hearers. Another man, having little education and no grace of speech whatsoever, may tell his message in the common, everyday vernacular he is used to, and the simple faith that glows within him carries quick conviction with it. Such a man writes from the towering peaks of Colorado, preaching of Postum:

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recent Convention in particular. In the afternoon he met St. Mark's Chapter for an informal talk, and in the evening spoke to the congregation at St. Paul's Church. Mr. Shelby is a telling speaker, a wise counsellor, and indefatigable worker; his visits are always refreshing and stimulating.

VERMONT.

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

Gifts at Poultney.

ON OCTOBER 8th, at St. John's Church, Poultney (Rev. C. T. Lewis, rector), the Bishop blessed a handsome processional cross, presented by the Rev. E. H. Randall, a former rector, and a massive new hymn board, the gift of Mr. W. E. Knapp. The parish has also received a number of other gifts. The outlook here is most encouraging, interests both material and spiritual having nearly doubled within the last three months.

WASHINGTON.

H. Y. SATTERLEE, D.D., LL.D., Bishop.

Gift for Cathedral—Improvements at Epiphany—B.S.A.—Choir School.

TIDINGS have recently been received of another gift to be made for the future Cathedral, which will be welcomed with feelings of very special interest. The great Lantern tower of Canterbury Cathedral, known as the Bell Harry, twice having been found to be in a dangerous condition, is now undergoing extensive repairs, in the course of which it has been necessary to remove many of the ancient stones, and to replace them with others. The Bishop of Washington asked that some of the displaced stones might be given for use in the National Cathedral, and the Rev. Dr. McKim has received a letter from the Dean of Canterbury, telling of the glad assent of the authorities of the Cathedral, and that he had written to the Archbishop in regard to arrangements for selecting the stones, adding: "It is a great pleasure to us to have this historic link with you."

DURING the past summer, a good deal of work has been done in the Epiphany parish for the improvement of the church and other buildings. A steam heating apparatus has been put in the church and adjoining parish building, at a cost of several thousand dollars; and a fourth story has been added to the parish building of Epiphany Chapel in South Washington. This last is the generous gift of a member of the mother church and provides a gymnasium, spacious, well-lighted, and of sufficient height of ceiling for all indoor sports. This much needed improvement has aroused great enthusiasm among the chapel people, and will be a great help in the work which is here done for the men and boys of the neighborhood. Another important work undertaken by the Epiphany vestry and which is now going on, is the erection of a large four-story building on the lot adjoining the church grounds on the east. This is an investment of the endowment fund, and is for business purposes. It will contain a large store on the first floor, and very desirable office rooms in the upper stories.

A LARGELY ATTENDED and enthusiastic "echo meeting" of the Chicago Brotherhood Convention was held at St. Agnes' Chapel, in Trinity parish, on Wednesday evening, October 4th. A paper was read by Dudley S. Bright of Christ Church, and this was followed by talks from Mr. B. T. Ames of Trinity chapter and Rev. F. I. A. Bennett of the colored mission of Calvary chapel. The Rev. J. G. Meem of Brazil spoke briefly of the work of the Church in that country, and of the organizations similar to the Brotherhood chapters, which are helping the missionary work in Brazil. At the close of

the meeting those present were hospitably entertained by the chapter, and ladies of St. Agnes' Chapel.

A PAROCHIAL SCHOOL for the education and training of choir boys has been organized by the rector and choirmaster of St. Paul's parish. The boys entering it are required to sign a strict form of agreement, binding themselves to regularity, punctuality, and diligent attention to the duties they assume, and all advantages of the school are free of cost to its pupils. Instructors have been engaged for the various departments of musical education, and during the winter, lectures on special subjects of importance will be delivered. A school of this character has been conducted in St. Paul's parish, Baltimore, for many years, and this, in Washington is organized on somewhat similar lines.

PRAYERS are now being offered in the Diocese for the safe return of the Bishop, who is now at sea, having sailed on October 13th or 17th.

CANADA.

Death of Canons Roberts and DeVeber—Brotherhood Convention—Missionary Items—Notes.

Dioceses of Fredericton.

GREAT REGRET is felt at the death of the Rev. G. D. Roberts, M.A., LL.D., Canon of the Cathedral, at Fredericton, on October 11th. Dr. Roberts was born at St. John on Christmas Day, 1832. He was the eldest son of George Roberts, B.A. Oxon. Canon Roberts was ordained to the priesthood in 1857, and was afterwards stationed at Douglas and Sackville. He was inducted rector of Fredericton in 1873, and Canon of the Cathedral in 1890. He married in 1857, Emma, daughter of the late Geo. P. Bliss. The family is one well known in literature, three of the late Canon's children, Charles G. D. Roberts, his brother William, and his sister, Mrs. S. A. R. Macdonald, being all famous as writers of prose or poetry. Canon Roberts was much beloved and will be greatly missed from among the clergy of the Diocese.—THE TIME of meeting of the Choral Union of Kingston Deanery has been changed from January to October.—BY THE DEATH of Canon De Veber, the Diocese lost one of its oldest clergymen. He had reached his eightieth year, and had been rector of St. Paul's Church 34 years when he resigned the charge twelve years ago. For nearly fifty years he had been an honored and well known figure in the city of St. John. He will be greatly missed.

Brotherhood Convention.

THE FOURTEENTH annual convention of the Brotherhood of St. Andrew opened in Ottawa, October 6th, with Mr. James Catto of Toronto president, in the chair. The Bishop of the Diocese, the Right Rev. Dr. Hamilton, Canon Kittson, of Christ Church Cathedral, and the Mayor of Ottawa, extended a hearty welcome to the delegates. Mr. James Catto was re-elected president at the close of the convention.

Diocese of Ontario.

SOME VERY ABLE papers were given at the clerical conference held at Picton, the first week in October. The special preacher was the Rev. W. F. Fitzgerald, whose subject was "Missions," and he also contributed a paper on "The present day attacks on our Lord's Resurrection." Archdeacon Carey and the Rev. E. Costigan also gave able papers.

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