

The Living Church

VOL. XXXIII.

MILWAUKEE, WIS.—OCTOBER 28, 1905.

No. 26

ENTERED AS SECOND CLASS MAIL MATTER AT THE POSTOFFICE IN MILWAUKEE.

NEW YORK: Room 1504, 31 Union Square-W. CHICAGO: 153 La Salle St.

The Youth's Companion

DURING 1906

WILL BRING to the SUBSCRIBER in the FIFTY-TWO ISSUES of the NEW VOLUME

7 SERIAL STORIES

which if published in book form would make seven volumes worth \$1.25 each.

50 SPECIAL ARTICLES

of the widest variety, contributed by men and women renowned for their achievements in the great vocations.

150 INFORMING PAPERS

by staff contributors, including the invaluable weekly article on hygiene and emergency treatment; the illuminating articles on topics of public importance; the weekly editorials and articles for women.

250 CAPITAL STORIES

by the most entertaining of living story-writers: Stories of New England; Stories of the South; Stories of the Great West; Stories of the Mountains; Stories of the Plains; Stories of the Sea; Stories of Town and Country.

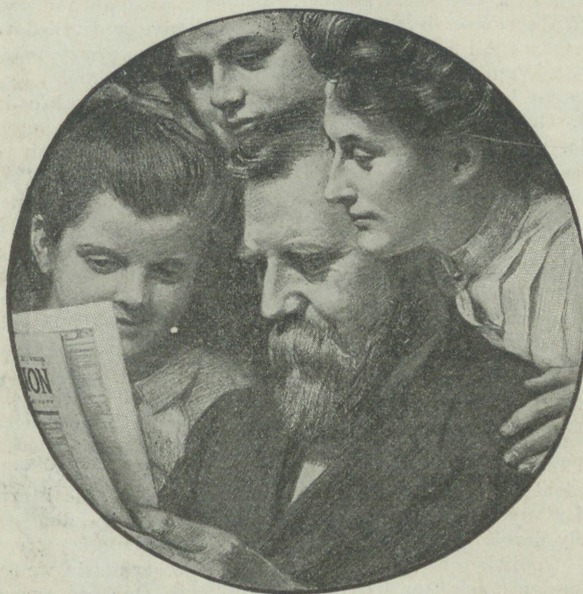
1,000 SHORT NOTES

on Current Events and Discoveries in the Field of Science and Natural History.

2,000 ANECDOTES

Humorous and Character Sketches
Selections of Miscellany.

ANNOUNCEMENTS for the 1906 VOLUME
WITH SAMPLE COPIES of the PAPER



TO ENTERTAIN AND INFORM EVERY MEMBER of the FAMILY EVERY WEEK.

EVERY NEW SUBSCRIBER

Who cuts out and sends at once this slip (or mentions this publication) with \$1.75 for The Youth's Companion for the fifty-two weeks of 1906 will receive

FREE

All the issues of The Companion for the remaining weeks of 1905.

The Thanksgiving and Christmas Double Numbers.

The "Minutemen" Calendar for 1906, in twelve colors and gold.

As much reading in the year as would fill twenty octavo volumes.

A 165

\$12,000.00 will be shared equally by Companion subscribers who secure five other new subscriptions. Send for information.

THE YOUTH'S COMPANION, BOSTON, MASSACHUSETTS

Music

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

The Music Editor of The Living Church:

DEAR SIR:—I do not think that facts carry out your contention as to the strict adherence of representative English choirs to English music. You only mention *one* choir—that of Magdalen College chapel. I must confess I should be sorry to look upon Magdalen Chapel as a model for parish churches. If I am not mistaken I saw a notice there, asking worshippers to join in the service in spirit, but not with voice, lest the other worshippers should be disturbed. I am also under the impression that the Eucharistic plays such a small part in worship at Magdalen, that they probably select the shortest services possible. It is only with a few years that they have had choral celebrations at Magdalen. But whether I am mistaken in all that or not, there are other great choirs in England where continental masses are often sung. At St. Paul's Cathedral I have heard Beethoven in C on one St. Paul's day, and Gounod's St. Cecilia on another. I have also heard Weber's services. At St. Andrew's, Wells Street, at All Saints', Margaret Street, and at St. Paul's, Knightsbridge, I have heard masses by Mozart, Haydn, Schubert, Hummel, Guilman, Gounod, Dvorak, and Kalliwoda. At Southwark Cathedral I have seen the same names in the service lists.

The use of such music is a source of regret to many English musicians, but I do not think Magdalen Chapel is a representative English choir as regards the use of English music. The constant complaint against those who use foreign music instead of English music is like the constant complaint against those who prefer English music to Gregorian. All that has been said against foreign music has been said against Anglican music, by Gregorianists. On page 366 of THE LIVING CHURCH, your English correspondent describes Gregorian music as "the ancient and traditional, as well as incomparably devotional music of the Catholic Church." Tradition is appealed to by you against foreign music, and by the Gregorianist against English music. Who shall we follow? As a matter of fact, men find Gregorians dull and wearisome, and they won't use them. But men also find Garrett, Wesley, Calkin, and others dull and uninteresting, and they won't use that class of music. Stainer, Tours, and Agutter are interesting, but not quite in line with the best traditions of English music.

Perhaps you will tell us what are the features in the "inner history of the musical portions of the Church's offices," or what are the traditional customs governing the rendition of a pure Anglican form of service," which commit us to the use of Garrett or Wesley, instead of Haydn or Gounod.

Why are choirmasters doing "musically wrong things" when they render Gounod or Weber instead of Garrett and Wesley?

All that you say about poor choirs attempting music beyond them, is obviously true, but not to the point. I have heard English choirs break down in Calkin, and render Dykes and Tours very badly indeed. That only proves that choirs should avoid music that is too difficult, and not attempt Gounod, Haydn, Wesley, or Garrett, if the music is beyond their powers. All English music is not easy, and all continental masses are not difficult.

I read your columns with great interest, but I feel about this question as I do when you write about male *versus* female choirs. You do not convince. There may be sound reasons why the treble part should always be sung by boys; there may be sound reasons why music by English composers should be sung to the exclusion of music by foreign

composers; and there may be sound reasons why Gregorian music should supplant both. At present all I have read on these questions leaves it all a matter of taste, and I am not sure that my taste is not as trustworthy as another man's. If I prefer continental music I am in good company. I hope you won't mind my saying that I was at St. Agnes' Chapel on a Sunday after Easter, and I did not think that Dr. Oakeley's "Comes at times" was a fair representative of the anthem contemplated by the compilers of the Prayer Book. I have always looked upon it as a sentimental part song, and not at all in line with the English traditional anthem. All this means that such questions are a matter of taste, and tastes will vary. If the opponents of Continental music want to get rid of it, they must give us sound reasons, and not mere writing.

(The Rev.) F. G. PLUMMER,
Toronto, Canada.

Criticism of what appears in this column is welcome, if instructive and well meant. We willingly publish the above disapproval of our article of July 15th. This column is always open to such communications. The space at our command is not sufficient to give a detailed reply to every point raised, and we may take up the matter again, at a future date.

The article in question did not speak against the use of adaptations of Latin masses by choirs of high degree, and did not advocate the "getting rid" of Continental music. The writer uses "foreign masses" and "foreign music" in his own choir, but that is no more to the point than what our correspondent says of the six choirs he names. The object was to plead for a wider recognition of the Anglican school, especially with reference to Communion services, and this plea was intended for the rank and file of American choirs, rather than for those of exceptional merit.

The sentence, "strict adherence to the music of our mother Church," contained a typographical error. It should have read, "stricter adherence." If the former expression was construed into total abolition of all other music, we regret it.

Our correspondent's statement regarding
[Continued on page 900.]

THE SECRET OF YOUTH.

De Soto looked for the secret of youth in a spring of gushing, life-giving waters, which he was sure he would find in the New World. Alchemists and sages (thousands of them), have spent their lives in quest for it, but it is only found by those happy people who can digest and assimilate the right food which keeps the physical body perfect that peace and comfort are the sure results.

A remarkable man of 94 says: "For many long years I suffered more or less with chronic costiveness and painful indigestion. This condition made life a great burden to me, as you may well imagine.

"Two years ago I began to use Grape-Nuts as food, and am thankful that I did. It has been a blessing to me in every way. I first noticed that it had restored my digestion. This was a great gain but was nothing to compare in importance with the fact that in a short time my bowels were restored to free and normal action.

"The cure seemed to be complete; for two years I have had no more old trouble. I use the Grape-Nuts every morning for breakfast and frequently for anything else. The use has made me much happier, and although I will not get fat, I have become stronger, and my body and enjoy it." Name of the Grape-Nut Co., Battle Creek, Mich. "There is a reason."

Read the little book, "The Road to Wellville," in every pkg.

**WEBSTER'S
INTERNATIONAL
DICTIONARY**



**IT IS
UP TO DATE
AND
RELIABLE**

RECENTLY ENLARGED WITH
25,000 New Words and Phrases
ALSO ADDED
**New Gazetteer of the World
New Biographical Dictionary**
Editor in Chief, W. T. Harris, Ph.D., LL.D.,
United States Commissioner of Education.
2380 Quarto Pages. 5000 Illustrations.

IT IS A PACKED STOREHOUSE OF ACCURATE INFORMATION.
GRAND PRIZE (Highest Award) WORLD'S FAIR ST. LOUIS.

Also Webster's Collegiate Dictionary
1116 Pages. 1400 Illustrations.
Regular Edition 7x10x2 1/2 inches. 3 bindings.
De Luxe Edition 5 3/4 x 8 3/4 x 1 1/2 in. Printed from
same plates, on bible paper. 2 beautiful bindings.

FREE, "Dictionary Wrinkles," also illustrated pamphlets.
G. & C. MERRIAM CO.
Publishers, Springfield, Mass., U. S. A.
GET THE BEST

FREE Our Catalogue for 1905—Greatest Book of
Flower and Vegetable Seeds, Bulbs, Plants, and
New Fruits. 148 pages, 500 illustrations, many plates
—will be mailed free. Scores of great Novelties.
JOHN LEWIS CHILDS, Floral Park, N. Y.

NEW TRACTS

Each tastefully issued in envelope size:

THE ORDER OF CONFIRMATION

An Explanation of the service, with notes on the Confirmation Gift and the Proper Age for Confirmation. By the Rev. A. Q. BAILEY. Price, 3 cts. each in any quantity.

THE BOOK OF COMMON PRAYER

A general exposition of its contents. By the Rev. E. W. HUNTER, author of "Church Facts," etc. Price 2 cts. each in any quantity.

DONATIONS, BEQUESTS AND ENDOWMENTS.

By the Rev. E. W. HUNTER, Rector of St. Anna's Church, New Orleans. Price, 3 cts. each in any quantity.

THE FAITHFUL LAYMAN AND THE UNFAITHFUL LAYMAN

Two editorials reprinted from "The Living Church." By FREDERICK COOK MOREHOUSE. Price 2 cts. each in any quantity.

BOOKS BY THE BISHOP OF VERMONT

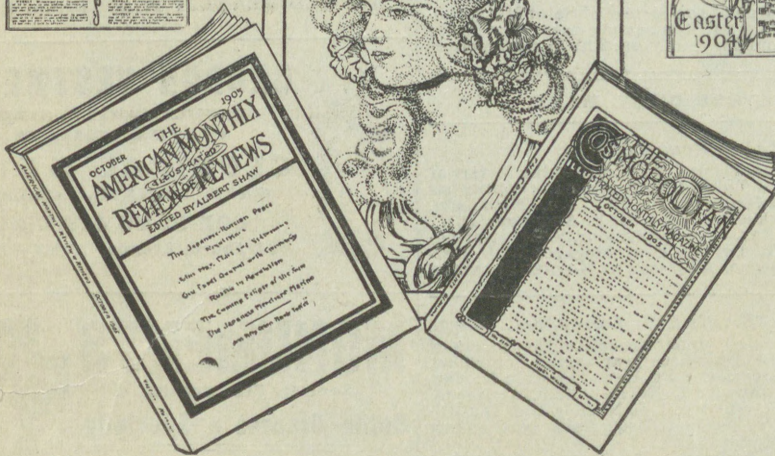
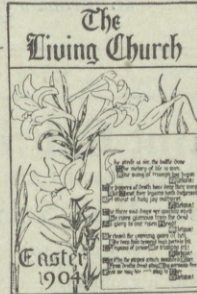
INSTRUCTIONS AND DEVOTIONS ON THE HOLY COMMUNION. Cloth, net, .25; by mail, .28. Paper, net, .12; by mail, .13.
MEDITATIONS ON THE CREED. Net, .50; by mail, .55.
MEDITATIONS ON THE LORD'S PRAYER. Net, .50; by mail, .55.
THE EXAMPLE OF THE PASSION. Five Meditations. Net, .35; by mail, .38.
SOME HINTS FOR LENT. Net, 2.00 per hundred.
THE WORDS FROM AND TO THE CROSS. Meditations for Holy Week and Good Friday. Net, .60; by mail, .65.
THE SAINTLY LIFE. Notes and Hints for Meditation on the Epistle to the Philippians. Net, .25; by mail, .28.
SELF DISCIPLINE. Six Addresses. Cloth, net, .60; by mail, .65. Paper, net, .25; by mail, .28.
REASONABLE FAITH. Four Sermons on Fundamental Christian Doctrines. Net, .20; by mail, .25.
THE GOSPEL WOES. Lent Lectures. Cloth, net, .60; by mail, .65. Paper, net, .25; by mail, .28.
CONCERNING CHRIST AND THE CHURCH. Notes for Meditation on St. Paul's Epistle to the Ephesians. Net, .20; by mail, .23.
NOTES FOR MEDITATION ON THE COLLECTS for Sundays and Holy Days. Net, 1.00; by mail, 1.08.

All of the above are published by

THE YOUNG CHURCHMAN CO.
MILWAUKEE, WIS.

Magazines at Great Reduction

FOR FIVE DOLLARS



WE OFFER YOU

- I. The Living Church. One Year.
- II. Review of Reviews. One Year.
- III. Cosmopolitan. One Year.
- IV. Woman's Home Companion. One Year.
- V. The Young Churchman (in its new weekly-magazine form). One year.

Regular Subscription Price for the Combination is \$8.50. Club Price for the Five, \$5.00. [If The Young Churchman is not ordered, remit \$4.50 for the other four.]

Subscriptions may be new or renewal. Periodicals may be sent to one or separate addresses, but the order for all must come together.

It is well known to every one in business that in fixing the selling price there must be added to the manufacturing cost the cost of marketing. The cost of marketing a magazine is a big item, and these four publishing houses have decided to unify their efforts to get new readers, making one organization do the work, and divide the cost of marketing by five. That is why this year you can buy five magazines that fit the needs of every home for almost half price.

The Living Church

A weekly Record of the Work, the News, and the Thought of the Church. Dignified, courteous, and outspoken. Invaluable to Churchmen who desire to maintain an intelligent interest in the Thought of the Church.

Subscription Price \$2.50

The Review of Reviews

The Review of Reviews gives twelve hundred pictures a year; departments giving the best that is in all the other important magazines all over the world; timely and informing articles, almost as fresh and full of news interest as a daily paper; and Dr. Albert Shaw's interpretation of the public men, events and issues of the month, in "The Progress of the World."

Subscription Price \$3.00

The Cosmopolitan

A leading magazine for eighteen years. With the recent change of ownership it has been improved. It is far better in every respect, and aims to be the best in its field. The Cosmopolitan is printing *what the people want*. It contains regularly the best fiction, best special articles on timely topics and best illustrations that money can buy.

Subscription Price \$1.00

Woman's Home Companion

The Woman's Home Companion is for every member of the family. For our bright, earnest, cultured, home-loving American woman it is an ideal entertainer and helper in a thousand congenial ways; but the fathers and brothers and sons join in its perusal by the fireside, and the children eagerly turn to the pages that are written for them.

Subscription Price \$1.00

The Young Churchman

This old-time periodical for the Young People of the Church has, since September 1st, 1905, been published in *magazine form*. In matter, style, illustrations, and appearance, it is a thoroughly up-to-date magazine of religious and secular reading.

Subscription Price 80 cts.

For Five Dollars you obtain this rich combination of varied and excellent matter for the household and all that are in it.

Send Club Orders to

The Young Churchman Co.,
MILWAUKEE, WISCONSIN.

Men's Colleges.

TRINITY COLLEGE HARTFORD, CONN. Comprehensive Library at all times open to students for study in Languages, Literature, History, Economics, Philosophy, Mathematics, and the Sciences.

Theological Schools

Berkeley Divinity School Middletown, Connecticut For preparation for Deacon's and Priest's Orders. The Fifty-second year opens September 19th, 1905.

Schools for Boys

HOWE SCHOOL A thorough preparatory School for a limited number of well-bred boys. For illustrated circulars address Rev. J. H. McKENZIE, Rector, Lima, Ind.

NEW YORK.

HOOSAC SCHOOL HOOSICK, N. Y. Church School for boys. Prepares for college. Situated among the hills of the Berkshire Range, 30 miles from Albany.

ST. PAUL'S SCHOOL

BOYS; College Preparatory; 18 miles from N. Y., efficient masters; well equipped laboratories; gymnasium. APPLY FOR CATALOGUE TO Fred'k L. Gamage, D. C. L., Head Master, Garden City L. I., New York

WISCONSIN.

RACINE COLLEGE GRAMMAR SCHOOL. "The school that makes manly boys." Graduates enter any university. Diploma admits to Universities of Michigan and Wisconsin.

Schools for Girls

EDUCATION AND CLIMATE

The climate of San Antonio, Texas, is world-renowned for its healthfulness. It is particularly helpful in all pulmonary weakness except consumption. St. Mary's Hall, the Diocesan school for girls, is endowed and well equipped.

CANADA.

Bishop Bethune College Oshawa, Ont. In care of the Sisters of S. John the Divine. For terms and particulars apply to THE SISTER-IN-CHARGE

ILLINOIS.

WATERMAN HALL

The Chicago Diocesan School for Girls, SYCAMORE, ILLINOIS. The Seventeenth year begins in September, 1905. Preparatory, Academic, College Preparatory and Special Courses.

Schools for Girls

ILLINOIS.

ST. MARY'S KNOXVILLE, ILLINOIS A Training and Finishing School for Girls and Young Ladies Endorsed and adopted by the Provincial Synod representing the Dioceses of Chicago, Quincy, and Springfield.

MASSACHUSETTS

FAIRHOLME AMHERST, MASS. Quick expert preparation for any girls' college. Entrance guaranteed. Modern mansion on beautiful hilltop. 55 acres. Golf, tennis. Close to Smith and Mt. Holyoke.

NEW YORK.

Saint Gabriel's School PEEKSKILL-ON-HUDSON, N. Y. Boarding School for Girls Under the charge of the Sisters of Saint Mary. College Preparatory and General courses.

SISTERS OF ST. MARY.

KEMPER HALL, Kenosha, Wis. A School for Girls under the care of the Sisters of St. Mary. The Thirty-fifth year begins September 27, 1905.

SAINT KATHARINE'S Davenport, Iowa. A School for Girls under the care of the Sisters of St. Mary. The Twentieth year begins September 21, 1905.

MEMORIALS FOR ADVENT AND CHRISTMAS



Correspondence Solicited that decision may be made promptly as practically only a few weeks remain in which to execute and place such

MEMORIALS

Send for Illustrated Handbooks and Photographs of work recently executed

J & R LAMB

Offices and Studios: 23-25-27 Sixth Ave., New York

R. GEISSLER,

56 West 8th Street, New York.



CHURCH

STAINED GLASS, FURNITURE, SILVER WORK, BRASS WORK, MARBLE WORK.

Embroideries, Fabrics.

MEMORIALS FOR THE CHURCH AND CEMETERY.

TRADE MARK

Table with 2 columns: Item description and price/quantity. Includes Ecclesiastical Vestments and Embroideries, Correct Fabrics and Designs, English Fringes and Silks a Specialty, Miss L. H. Markville, Kirke St., Chevy Chase, Md.

Furniture for Episcopal Churches



Manitowoc Seating Works 88 Wabash Av., Chicago 10 W. 18th St., New York

WEDDING

INVITATIONS, ANNOUNCEMENTS, CALLING CARDS, FINE STATIONERY, Send for Samples. S. D. CHILDS & CO., 200 S. Clark St., CHICAGO.

SPAULDING & Co.,

Representing Gorham Mfg. Co.'s Ecclesiastical Department

Church Furnishings

In Gold, Silver, Bronze and Brass. Memorial Windows and Work in Marble and Wood given Special Attention

SEND FOR OUR NEW CATALOGUE Jackson Boulevard and State St., CHICAGO

MEMORIAL Church Bells and Chimes

The True, Genuine "Meneely Standard." Chimes Attuned by Strictly Scientific Method, Unlike all others Full, Mellow, Evenly Graded, Brilliant Tones.

MENEELY & CO.

WEST TROY, WATERVLIET, N. Y. The OLD MENEELY Firm. Estab. 1826.



CHURCH VESTMENTS

EMBROIDERIES, SILKS, CLOTHS, FRINGES.

CLERICAL SUITS

HATS, RABATS, COLLARS.

COX SONS & VINING,

262 Fourth Avenue, NEW YORK.

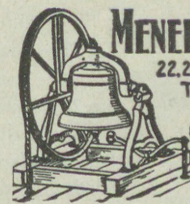
MONUMENTS

Send for Free Booklet.

Celtic Crosses a Specialty



CHAS. G. BLAKE & CO., 720 Woman's Temple, CHICAGO



MENEELY BELL COMPANY,

22, 24 & 26 RIVER ST., AND 177 BROADWAY, TROY, N. Y., NEW YORK.

Manufacture Superior CHURCH, CHIME, SCHOOL & OTHER

BELLS.

BELLS

Steel Alloy Church & School Bells. Send for Catalogue. The C. S. BELL CO., Hillsboro, O.

CHURCH EMBROIDERIES

VESTMENTS, ALTAR STOLAS.

All material supplied. Artistic Stoles a Specialty

Sale of sample Stoles, reduced. Send for particulars.

EMMA HAYWOOD, 125 West 91st St., New York.



MEMORIALS WINDOWS, BRASSES, WOOD.

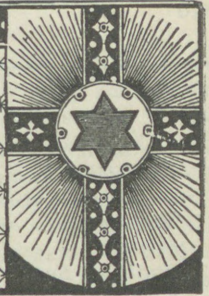
Highest Award, Augusta, Ga., Exhibition, 1901. COLGATE ART GLASS CO., 318 West 13th St., New York.

Stained Glass Memorial Windows

Photos, designs and samples submitted free. Write to-day for our printed matter and question blank. Flanagan & Biedenweg Co., 58 Illinois St., Chicago.



The Living Church



Vol. XXXIII.

MILWAUKEE, NEW YORK, AND CHICAGO.—OCTOBER 28, 1905.

No 26.

Editorials and Comments

The Living Church

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

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

OFFICES.

Milwaukee: 412 Milwaukee St. (Editorial headquarters).
Chicago: 153 La Salle St. (Advertising headquarters).
New York: Room 1504, 31 Union Square W.
London: G. J. Palmer & Sons, Portugal St., Lincoln's Inn Fields, W. C.

SUBSCRIPTIONS.

Subscription price, \$2.50 per year in advance. To the clergy, \$2.00 per year. To all portions of the Universal Postal Union outside the United States, Canada, and Mexico, 12 shillings. Remittances by local check should be drawn with 10 cents additional for exchange. Subscriptions should be addressed to Milwaukee, Wis.

SPECIAL NOTICE.—In order that subscribers may not be annoyed by failure to receive the paper, it is not discontinued at expiration (unless so ordered), but is continued pending instructions from the subscriber. If discontinuance is desired, prompt notice should be sent on receipt of information of expiration.

ADVERTISING.

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

CLASSIFIED ADS., OBITUARIES, AND APPEALS: Two cents per word. Marriage notices, \$1.00. Death notices (without obituary), free.

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

PRINCIPAL CONTENTS.

MUSIC. G. Edward Stubbs, Mus.Doc.	866
EDITORIALS AND COMMENTS	869
Introductions—All Saints' Day as a Feast of Unity—Principles of Catholic Worship—Tom Paine, Patriot—Department Missionary Conferences.	
ANSWERS TO CORRESPONDENTS	872
ENGLISH CHURCH CONGRESS. London Letter. John G. Hall. [Illus.]	873
NEW YORK RURAL CHURCH KEEPS CENTENNIAL. New York Letter	875
REPORT ON SUNDAY SCHOOL INSTRUCTION	876
SOME STORIES WICKEDER THAN FICTION. Rev. Alfred J. P. McClure	877
SOME ROOT PRINCIPLES OF CATHOLIC RITUAL IN THE AMERICAN CHURCH. I. Rev. H. R. Percival, D.D.	878
HELPS ON THE SUNDAY SCHOOL LESSONS. Rev. E. E. Lofstrom	879
CORRESPONDENCE:	880
What is a Fair View of <i>The Ceremonies of the Mass?</i> (Rev. Leighton Hoskins)— <i>Ecclesiastical Art</i> (Constance R. Wheeler)— <i>Old Catholic Work in America</i> (Rev. E. M. Frank)— <i>Constitution and Canons</i> (Rev. Henry Anstice, D.D.)— <i>The Invocation before the Sermon</i> (Rev. W. C. Hubbard).	
ADAPTIBILITY OF THE RUSSIAN CHURCH. The Bishop of Fond du Lac. [Illustrated]	883
LITERARY	884
RANDOM REVERIES: VIRTUE THE LAW OF MAN'S NATURE. Old Mortality	885
"PAY YOUR MINISTER." <i>Gospel Messenger</i>	885
THE FAMILY FIRESIDE	886
PERSONAL MENTION, ETC.	888
THE CHURCH AT WORK [Illustrated]	890
Department Missionary Conferences—Anniversary of the Bishop of Kansas City—St. Paul's Church, Holyoke, Mass., Consecrated—Mountain Work in Tennessee—Death of Rev. John Long—The Crapsey Investigation—Consecration of Henshaw Memorial Church, Baltimore—Death of Rev. George T. Packard—Rectors-elect of Christ Church, Savannah, Ga., and of Grace Church, Everett Mass.—Memorial Altar at Nashua, N. H.	

FOR THE NINETEENTH SUNDAY AFTER TRINITY.

THE great Epistle for this Sunday of the Trinity-tide claims our devout attention, not merely as a valuable enumeration of commendable virtues, but rather and especially as St. Paul's answer to the questions: What is "applied Christianity"; how must the faith manifest its power, in influence upon the life of the Christian believer?

The apostle writes, not to the unevangelized, but to the baptized. He reminds his Ephesian converts that in the laver of regeneration they have "put off the old man," and have been renewed, have "put on the new man," through the Spirit. Moral duties therefore rest upon them, which are but the natural and necessary result of their baptismal engrafting into the Body of Christ.

Scarcely anywhere else in his epistles is St. Paul so direct and specific as here. His appeal is to the baptized, and at the start for the most part negative: Put away lying; avoid corrupt communication; sin not in respect to anger; steal not; shut the door against the devil; grieve not the Holy Ghost; put away bitterness and wrath, anger and clamor, evil speaking and malice.

Then, at the close, discipline melts into privilege, and restraint vanishes before opportunity. The avoidance of evil gives way to a glorious vision of positive and overwhelming love: "Be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you."

We may profitably tarry over these words of apostolic counsel. Let us question ourselves, and examine our lives, on the lines indicated.

Our baptismal engrafting into the Body of Christ: does it bear fruit within us unto "righteousness and true holiness"?

Are we, as Christians, rid of those sins which St. Paul first enumerates: those "actual transgressions," the things of dishonesty, which may blot and mar the life which should be "hid with Christ in God"?

If so, God be praised; but this is not all. Having ceased to do evil, have we learned to do well? Do we stand true to men, in positive manifestation of the spirit of Christ?

Are we "kind one to another": that is, are we outwardly courteous to all men, remembering that they and we are brethren through the redemption which Christ has purchased?

In this matter of kindness, are we above reproach as to motive and inward feeling? Does our concern for others spring from a genuine tenderness of heart, such as manifested itself in the Christ-life?

Then, finally, the supreme test: our kindness, begotten of tender-heartedness, does it extend itself even to those who have done, or who wish, us evil? Do we "forgive one another, even as God for Christ's sake hath forgiven" us?

The greatness of this Sunday's Epistle will surely manifest itself to us, if we approach it with honest desire to be led into the inner sanctuary of the Christian life. But it cannot be expected to yield us help, except we are anxious to know and to do the will of God.

"Blessed are they which do hunger and thirst after righteousness: for they shall be filled." B.

WE MUST NOT allow ourselves to be cast down, nor to despair, because our hearts seem colder at one time than another. The test of the cold heart is the yielding to sin, and, if we are clinging to Him, and to His will, we may be quite sure that what we take for coldness of heart is a trial, not a treason.—*Frederick Temple.*

ENJOYING each other's good is heaven begun.—*Lucy C. Smith.*

AD CLERUM.

"Sicut in baptismo simus servi Christi, daturque nobis per baptismum gratia, qua Christianè et innocenter vivamus et serviamus Christo; et sicut in sacramento confirmationis simus et quasi auctoramur milites Christi, et militiae Christi ascribimur; ac conformiter vi confirmationis datur nobis gratia ad fortiter depugnandum pro fide Christi, ut malum mori, quam eam perdere aut prodere; ita in sacramento ordinationis constituimur duces militiae Christianae, ac consequenter vi hujus sacramenti dantur nobis virtutes necessariae ad hunc ducatum."—*Corn. à Lap., in II. Ep. ad Tim.*

"Divinos Ordines largiri oportet districti semper esse iudicii; rarum enim est omne quod magnum est."—*S. Zosim., P., Ep. 1.*

"Sacerdotem hoc sentire oportet quod et in Christo Jesu, ut se per humilitatem exinaniat, abneget semetipsum, et crucifixionem Domini repraesentans, stigmata ejus portet in corpore suo, et in ara cordis seipsum Domino crucifigat."—*Quid Auct.*

ALL SAINTS' DAY AS A FEAST OF UNITY.

ONE phase of the All Saints festival that is often overlooked, is that by which the day is the commemoration of the whole family of Christ's Church. We do well on that day to meditate on the holy lives of those of whom we speak preëminently as the *saints* of the Church; but the day has a wider significance than that. It is the family festival. We are all "called to be saints." We are all gathered into the "communion of saints." All who have been grafted by Baptism into the Body of Christ are "knit together" "in one communion and fellowship."

See, then, how the day lends itself to the object of intercession for the unity of Christ's people. All Saints! Let us, for the moment, say: All the baptized! Let us pray for each other, that as we are knit together in one communion and fellowship, so that unity may manifest itself in outward communion. Let us pray, on All Saints' day, for all the scattered members of that "communion and fellowship." All one; the shepherd tending his sheep, on some far-distant Alpine hill, who begins his All Saints' day by hearing a Mass said at an Ultramontane altar; the planter of orchards in sunny Sicily; the peasant in a Russian village, who is feeling his way through that strange unrest that seizes upon nations, to some dim ideal beyond what he has conceived before; the convert to the Cross in far-away Uganda or Liberia, China or Japan; the missionary, sinking beneath the load of his isolation and the apathy of the Church at home; our own fellow-Churchmen, Bishops, priests, and laymen, at home and abroad; those separated brethren who also have been made one with us by the same Baptism for the remission of sins, though they know us not; our own home-bodies, brothers and sisters, husband and wife, parent and child, here and beyond, unseparated, in an unmutated union, wrapt in a common love, living a common life in Christ—what matter whether in one or another of the many mansions which He has prepared for us?—these, with all those of all ages who have gone before, who have finished their course, who have kept the faith, who now rest from their labors; founders and pioneers of our own national Church; of the Anglican communion; of the whole Catholic Church; martyrs, saints, evangelists, apostles; the ever blessed Mother of our Lord; finally, most blessed of all, the Lord and Saviour in whom we are joined together—all these are included in the great All Saints commemoration: Let us pray for their perfect unity in the Holy Catholic Church, the Communion of Saints.

Yet though all this "blessed company of all faithful people" share in the thoughts and the prayers of the day, and though we may use it as a day of intercession that our common unity may be expressed in a corporate unity of the Church on earth, dearest to each of us must be the share which our own particular loved ones have in the day's blessing:

"And then for those, our dearest and our best,
By this prevailing presence we appeal;
Oh, fold them closer to Thy mercy's breast!
Oh, do Thine utmost for their souls' true weal!
From tainting mischief keep them white and clear,
And crown Thy gifts with strength to persevere."

Out of the sorrows and the tears which go to make up life's completeness, comes the beautiful sense of safety which we feel toward those whom we have given back to God. Part of the beauty of All Saints' day comes from the love which we bear to them. Part of its reassuring calmness comes from our prayers for them, and their prayers for us. Canon Carter has well expressed it:

"As God employs ministries of men on earth to carry out His

purposes, so may the ministries of the Saints even in their disembodied state, fulfil high behests in more transcendent spheres. This may, in part at least, explain the calling away of many whom we think we can ill spare, taken from us in their full strength and spiritual maturity. They have other service in higher worlds. They are needed where alone more blessed tasks of love can be accomplished."

PRINCIPLES OF CATHOLIC WORSHIP.

TWO articles of more than ordinary importance on subjects connected with the foregoing title, will be found in this issue. One is the paper, the first of an hitherto unpublished series of three, from the pen of the late Rev. Henry R. Percival, D.D. Some explanation is necessary in order that these papers may be read understandingly.

Dr. Percival was for some years a valued editorial writer for THE LIVING CHURCH. This series was written by him in the fall of the year 1900, and was sent to the editor for editorial use. In receiving such manuscript, it was the editor's custom to weigh carefully whatever Dr. Percival had written; and as editorial unity requires that all editorials, by whomsoever written, should set forth only the position which the editor is himself able to avow and ready to defend, we were accustomed then to suggest to Dr. Percival any alterations that might seem wise in order to effect perfect unity between us. Happily, this was never difficult. One of the profoundest scholars and ablest theologians of the Church, Dr. Percival was yet one of the most humble. His ability was, in part, the explanation of his readiness to learn. Among the editor's happiest recollections, are the friendly letters of acquiescence in suggested changes in manuscripts, which Dr. Percival had, on different occasions, sent to him. There was never a remote suggestion that the fact that one was a layman and the other a priest of high distinction unfitted the one for friendly criticism of the writings of the other. There were occasional differences between us in details, but none ever so obtruded itself that Dr. Percival's editorials, as finally printed in THE LIVING CHURCH, failed to state definitely the position both of the writer and of the editor who accepted those writings as his own.

It chanced that this series of papers reached the editorial office just as the violent controversy over the Fond du Lac Consecration was beginning. It became necessary for THE LIVING CHURCH to defend specific details of ceremonial that were being attacked. The controversy was waged with a bitterness that will not soon be forgotten. The Church seemed to have been thrust back suddenly into a condition of twenty-five years earlier, which most of us supposed she had outgrown. The controversy, in its violent stage, lasted for about six months. During, and at the close of that period, Churchmen were obviously in no proper temper to discuss broad foundation principles of ceremonial, such as Dr. Percival had outlined in his papers. The latter readily acquiesced in the editor's suggestion that the papers be laid aside temporarily, until Churchmen had resumed their normal sanity and could discuss the subject from an unprejudiced point of view. The papers were therefore carefully put away, and, we fear we must add, forgotten. Quite recently they came to light. Dr. Percival has, in the meantime, passed to his rest. The customary exchange of views concerning details of what he had so well written had not taken place. Even on a subject upon which Catholic Churchmen differ with each other in details so largely as they do on this, there is very little in these papers which the editor would have asked to have changed. Here and there an expression might probably have been modified or safeguarded had these been published as editorials after our customary exchange of views; but only in matters of minor detail. In the main, these papers represent the mind of THE LIVING CHURCH as truly as though they were printed in the editorial pages.

But the death of Dr. Percival lends added interest to what he wrote, and makes us unwilling to alter any expression which he used. In place of using these papers, therefore, as editorials, we are printing them with his name attached. The use of the editorial "we" and the manner of speaking in the name of THE LIVING CHURCH, will be understood from this explanation.

THE OTHER PAPER referred to, is the defense of the recent work, *The Ceremonies of the Mass*, which comes from the pen of that distinguished liturgical scholar, the Rev. Leighton Hoskins. It is a special pleasure to us to give place to this defense. It is in every way desirable that Dr. McGarvey's careful work should be estimated at its full value. Do our com-

commendations have a "rather hollow ring"? We hardly know what that means. They were at least sincere. Hollow ringing may be another of those phenomena of which a layman is incompetent to speak; but it has seemed to us that that which rings is generally hollow, for we do not recall that we ever listened to the ringing of a solid cube. Be that as it may, our own position is neither that of advocate nor of adversary of the McGarvey use. We are neither prejudiced for nor against Roman ceremonial. We do not agree that ceremonial should be introduced into our churches *because* it is Roman. We are equally insistent that it should not be rejected because it is Roman. To us, modern Roman practice, as such, may be held to be a negligible quantity. The double test of ceremonial that we could give is: Is it founded on Catholic practice? Will it serve a good use if introduced among American Churchmen? The question whether it accords with modern Roman practice is of importance to those who insist that the ceremonial of this Church must be Roman or that it must be anti-Roman, but it is of very little importance to plain Catholics. We certainly do not intend to copy Rome. But we intend to be Catholic, and where Rome is willing to be Catholic also, we shall agree. On that basis, Roman use and Anglican use will incidentally come together. We do not expect Romans to copy Anglicans, and neither do we, Anglicans, propose to copy Romans. We intend to be Catholics, and let others be what they choose to be.

Mr. Hoskins feels that our criticisms of *Ceremonies of the Mass* are "remarkably severe and unfriendly." They were not so intended. At least he must agree with us that Dr. Percival's impersonal indictment is more so, when he speaks of those "who think that anything that is Roman must likewise be Catholic and therefore right and worthy of imitation," as "persons who do much to retard the progress of knowledge in the true root principles which control the ritual and ceremonies of the Church." Nothing in our review was so severe as his words: "It is most undesirable that we should be even thought to be copyists and mimics of Rome."

Will it be denied that the ceremonial use which we have criticized is copied after that of Rome? Mr. Hoskins himself answers the question when he expresses the belief that "conforming faithfully to our own Liturgy, and having due regard to its history [we should] follow the general usage of the West." His issue is not only with *THE LIVING CHURCH* but also with Dr. Percival, whose counsel was once respected by Philadelphia Catholics. Alas, how soon are we forgotten, when this mortal has put on immortality!

Mr. Hoskins says "the biretta is not a vestment." What is it then? And on what ground is it adapted to use in the church? He says it is "not according to this book, worn 'in divine worship.'" If he will refer to ii. 52 he will find that at that interesting point where the celebrant sits down during the singing of the Creed:

"Having received his biretta the Celebrant covers his head. The sacred ministers then bow to the Celebrant, take up their own birettas, and sit down in their places. . . . When seated the sacred ministers cover their heads." After the *Incarnatus*, "they then rise, cover their heads, and resume their seats."

Shall we, then, hold that the singing of the Creed is not an act of divine worship? And is any one able to think of any reason, good, bad, or indifferent, practical or symbolic, why the biretta, which is said to be "not a vestment," should be intruded or in evidence then or at the entrance to the altar, except that it accords with Roman use? Dr. McGarvey well states the matter:

"Before the tenth century," says Romsée, 'the Celebrant passed to the altar with his head uncovered.' . . . The reason for afterwards covering the head was probably a practical one, to give protection against the draughts in passing through large, unheated churches." (i., 60.)

No reasonable objection could be made to the revived use of the biretta under similar circumstances; but if anybody can justify its use in a steam heated building, and particularly in the manner suggested in this work as appropriate to use during the Creed, we should welcome the attempt. Because one's great-grandfather was liable to colds in the head, is a poor reason for wearing a head covering, even though Romans elect to do it.

We shall not examine in detail each of Mr. Hoskins' arguments. We have stated what we had to say, and we are quite ready that he should state with equal freedom, his own views. As to his proposition (2), we had not suggested that the permissive collect following the *Kyries* "liturgically represents the prayer for the King." We very much fear that his argument

(3) will be used by those who wish to oppose Fasting Communion—something that we deem of vastly greater importance than these details of ceremonial. Mr. Hoskins says: "While the Celebrant and Sacred Ministers sit" [during the Creed], "all others in the sanctuary and choir stand, so that the posture of standing is sufficiently impressed upon the congregation." Is it? Did Mr. Hoskins never see the whole congregation take their seats when the Celebrant and Sacred Ministers do? And why should they show greater respect to the articles of the Christian Faith than their priest does? This position is calculated to be used as an argument both against Fasting Communion and against choral Eucharists.

As to (4), why does not Mr. Hoskins cite an Altar Service in which it is necessary to turn the leaf at the point mentioned? He says there is "no such thing as a Standard Altar Service." There is an edition of the Altar Service, bearing the official certificate of the Custodian, in very general use, particularly among Catholic Churchmen, and in using it the leaf is not turned from the beginning of the canon till the communion. Of course it is true that "one finds many Prayer Books of the text of 1892 which do not follow the standard paging at all." It might be added, however, that they are pocket sizes only. Uniformity of paging is required by canon 41, except in "editions smaller than those known as 24mo, or [in] editions noted for music." Does Mr. Hoskins maintain that there are large size Prayer Books in circulation that do not conform to the canon? Or does he know of priests who celebrate from a pocket edition of the Prayer Book? Surely it must be an inspiring ceremony when the Deacon rises from his knees and, after genuflecting, solemnly proceeds to turn the leaf of a pocket Prayer Book reposing upon the missal stand! Yet why else does Mr. Hoskins cite the fact that: "The one and only *authorized* Order for Holy Communion, in the strict sense of the word 'authorized,' is found in the Book of Common Prayer. . . . And one finds many Prayer Books of the text of 1892 which do not follow the standard paging at all"? As a matter of fact, the book known as the Altar Service is "in the strict sense of the word," "authorized," just as truly as are complete Prayer Books; for the certificate of the Custodian contained in that book is the canonical authorization.

Mr. Hoskins thinks we are under "some strange misapprehension" in speaking twice of a "responsory thanksgiving office between Priest and servers. There is none in the book." The office will be found in i. 141-144 and ii. 106-108. The reference is to what is called the *Postcommunio* in the Roman Missal. We avoided the technical term, fearing that it would not be understood by some of our readers. We should have supposed the reference to it would have been clear to a liturgical scholar. As to "oblation by anticipation," Mr. Hoskins' defense of certain private prayers of the priest for which we suggested some change, our position is precisely that of Dr. McGarvey, stated on i, xv. Unfortunately, the principle therein laid down is itself violated on page 85.

MR. HOSKINS does not understand why our "attitude was so different towards Dr. McGarvey's *The Ceremonies of a Low Celebration*, of which this book is in part merely a new edition." We are glad to reply.

In the first place, there were 104 pages in the earlier work and 442 in the present one. It will hardly be maintained therefore that this should be treated merely as a new edition.

But that is not all. Dr. McGarvey's first edition was published in 1891. It was decidedly a step in the right direction. "Ritualists" had undoubtedly wandered away from strict loyalty to Prayer Book law. The current works of ceremonial in use among Anglicans treated of Anglican law as a negligible quantity where they did not actually deride it, and knew nothing whatever of American Church law. Dr. McGarvey was not the first writer to maintain the supremacy of our own ecclesiastical law; but he was the first to apply the principle in a practical manner. He was the first to show how an elaborate ceremonial could be loyally adapted to the Book of Common Prayer. Dr. McGarvey thus performed a service to the Church such as few men have been able to do. That Ritualists in general ultimately became Catholic Churchmen, firm in their principles of loyalty to their national Church, is largely due to the principles so well enunciated by Dr. McGarvey in that work. All the pastorals of the House of Bishops probably had less influence in leading Ritualists to become again law-abiding Churchmen, than this single work has had. Let no one suppose that *THE LIVING CHURCH* minimizes this service, or recedes from its former position. The assumption that our warm commendations of the

underlying principles of this volume are insincere, is wholly gratuitous. In our recent series of reviews we said:

"The 'General Introduction' is in part the 'Preface' of the older work, but very considerably expanded. We believe this General Introduction to be the most valuable feature of the work."

But since the year 1891, the science of Liturgiology has made immense strides. A whole wealth of literature pertaining to the Anglican Liturgy has grown up. Ritualists are no longer lawless folk. Their school has given way to the broader, more deeply rooted school of Catholic Churchmen. These have dug deep in the mine of their own liturgical treasures. They have sought to establish liturgiology, with principles of ceremonial as a branch of the subject, upon a scientific basis. To their scholars, mostly of the Church of England, the Catholic Churchman owes the deepest gratitude.

When, then, we find this new book essentially "merely a new edition" of a work of 1891, we have a right to object that it ought not to be. So far from giving a digest of the newer liturgical learning, we find that amidst considerably more than a thousand footnotes in this recent work, less than a dozen cite these recent works of Anglican scholars, and these generally on very trivial points. Nearly all the rest refer, for authority, to Latin writers.

Would the Clerical Union perform a real service to the cause of Catholic Churchmanship? Let them find a small group of liturgical scholars to whom, as a committee, can be referred Dr. McGarvey's book, Mr. Dearmer's *Parson's Handbook*, the publications of the Alcuin Club, etc., with instructions to digest the learning contained in all these scholarly productions, and then produce, for their approval, an American Catholic use, broad enough to be acceptable to all Catholic Churchmen. We do not believe this to be impossible. In essential principles of ceremonial law we are all substantially agreed.

Nor is that all. Quite recognizing the scholarship of those Churchmen who are organized into the Clerical Union for the Maintenance and Defence of Catholic Principles in four cities, all of them on the Atlantic seaboard, we are unable to feel that Catholic scholarship is exhausted when their roll of membership has been called. If a truly American Catholic use is to be set forth, it must represent Catholic Churchmen quite beyond the confines of those cities. A representative, consultative body of such scholars might easily be gathered together on the invitation of the Clerical Union. A suggested use might easily be compiled, such that ordinary parish priests might work up to it as an ideal, and which, in its entirety, could be in use in Catholic parishes that, to be frank, do not intend to constitute themselves into the vermiform appendix of the Roman system. There is no necessity that such a use should represent a single faction of Catholic Churchmen, scholarly though that faction be.

If Catholic Churchmen prefer to assume that Catholicity in worship is identical with Romanism, they are simply inviting utter defeat to all they wish to accomplish, as well as division in their own ranks, however loyal be the adaptation. It is true that we are a Western Church. It is also true that we are an Anglican Church. It no more follows that we must be *only* Western, than that we must be *only* Anglican. Our Blessed Lord constituted one Church; not two, nor three. That one part is Eastern and one part Western, no more estops the Western Church from learning from the East, than the fact that one part of the West is Anglican and one part Roman, estops either from learning from the other. The treasures of the whole Church of God may legitimately be drawn upon, in the preparation of an American Catholic use. Italy is no more to us than is Russia. This American Church, standing between East and West, touching the former more closely than the latter, must be broadly Catholic and not slavishly Western.

There is very much of value in *Ceremonies of the Mass*. It is beyond question that when an American use is compiled, this work will be a large factor in it.

WAS there ever such a touch of pathos in connection with an historical commemoration, as that which attended the unveiling of the monument to Thomas Paine at New Rochelle, N. Y., two weeks ago?

Every care was taken to make it clear that the monument commemorates Thomas Paine, Patriot, and not Thomas Paine, Freethinker. The addresses, if we gather rightly from the extended reports in the papers, treated solely of his services in the cause of American independence. "Paine, the Author-Hero of the American Revolution," and "Why Patriots Honor Paine," were their topics. Five reasons were given by the speaker in answer to the latter question, but Paine's attacks upon Christ-

ianity were not among them. Indeed, the speaker, a student in the school of Positivism, appears to have avoided the subject. Finally, a priest of the Church pronounced the benediction! The report in the *New York Times* says: "He made no direct reference to Paine, but besought the peace of the nations and God's grace on the assembled company."

For Tom Paine, freethinker, has no monument but the triumph of the Christian religion over his atheism. And the Tom Paine, patriot, in whose honor the monument of stone was erected, must now begin to live down the mistakes of his other self.

Indeed the republic had almost forgotten the services which truly were rendered it by Thomas Paine, patriot. His political writings were a large factor in producing the Revolution. In statesmanship he succeeded; in religion he failed abjectly. His failure was so great that his success is hardly remembered. He might have had his place in the Hall of Fame by the side of the constructive heroes of his day; but Tom Paine, atheist, was the Old Man of the Sea whom he had to carry, and the load was too great for him.

And now the American people have unveiled this monument to one-half the man, in the belief that they have forgotten the other half! And the services of a priest of that Christianity which Paine hated and sought to tear down, are invoked, as though to make it certain to the merest spectator that Tom Paine, freethinker, is not commemorated in the monument to the patriot.

Do we not seem to hear again that dying cry of the apostate Julian: "Nazarene, Thou hast conquered"?

THE series of Department missionary conferences that had been arranged for the autumn opened last week at Denver, when representatives of the sixth department, comprising the Dioceses and Missionary Districts between the Mississippi and the Rockies, gathered to confer on missionary interests at home and abroad, and on their own relation to the work.

Similar conferences in Chicago, in Nashville, in Atlanta, and in Dallas, following in quick succession, give Churchmen adjacent to those cities the opportunity similarly to confer. It is in every way desirable that they should be largely attended.

These are the sections of the country in which it has been most difficult to arouse practical interest in general missions. The cities are situated so far apart that visiting missionaries from the field have necessarily been less in evidence than they have been in the older cities of the East. Moreover, the Church is relatively weak throughout these sections. Dioceses are large and the expense of diocesan missions a great factor, particularly since well-to-do parishes are few. The burden resting upon these, if they try to do their duty, is very great. Even in Chicago, the metropolis of the West, the see city of a diocese territorially small in comparison with most other Western dioceses, there are more missions than parishes, and more posts that must be counted as liabilities than those that are assets of the Church. In the East, the Church's problem is, for the most part, to *keep*; in the South and West, it is to *get*.

All this enters materially into any consideration of the degree of responsibility for general missionary support which can justly be charged against the West and South, but it in no wise releases those sections from the reality of responsibility. If for no other reason, the Church in these sections must interest itself in general missions to save the Church locally from stagnation. A Church, be it in a parish, a diocese, or a nation, that is wrapped up in itself, can become nothing better than a stimulus to selfishness. Until one's own spiritual vision is broad enough to take in the whole world-field, his Churchmanship is too limited, too narrow, to produce even in himself, the best results.

But the Church in these sections must also do its part in the work of the Church at large because it is an integral part of the Church. Its responsibility as such cannot be shirked.

Let Churchmen in each of these departments make vigorous efforts to attend these conferences. Dates of each will be found in the usual "Kalendar of Coming Events," printed immediately before the items of Personal Mention.

ANSWERS TO CORRESPONDENTS.

X.—The *Benedictus* before the Prayer of Consecration is a perfectly legitimate expansion of the service. It may also reassure some who may be in doubt, to learn that it is so printed in the suggested Prayer Book recently reported to the Presbyterian General Assembly.

G. M. W.—Archdeacons were originally in deacons' orders; but when
[Continued on page 874.]

ENGLISH CHURCH CONGRESS

Discusses Interesting Topics at Weymouth

CHAPEL OF CARISBROOKE CASTLE IS CONSECRATED

A Memorial to King Charles, Martyr

COMMEMORATION OF CHARLOTTE AND ANNE BRONTE

The Living Church News Bureau
London, October 10, 1905

THE Church Congress town four years ago was the great seaside resort of Brighton; this year it has been another South Coast resort and one also of Georgian associations—namely, Weymouth, which is popularly said to have been “discovered” by King George III., just as, according to Thackeray, George IV. “invented” Brighton. The Weymouth Church Congress (the 45th one of the series) opened under the presidency of the Bishop of Salisbury last Tuesday, and came to a close on Friday. On Tuesday there was the usual civic reception, followed by opening services at the three principal Weymouth churches. The official service was held at S. Mary’s, where the *Te Deum*, which was the chief feature, was sung according to the Bishop of Salisbury’s arrangement. The special preacher was the Bishop of London. The special sermons at the other opening services were preached by the Bishop of Rochester and the Bishop of Clogher in place of the Bishop of Durham.

The BISHOP OF LONDON, in his sermon, spoke of certain characteristics of the English Church as constituting a goodly heritage, and then passed to the thought of the glorious possibilities of her future. Referring to the suggestion publicly made lately by the Bishop of Chester for tampering with the Ornaments Rubric, what he advocated was to attempt to alter nothing in the Church’s formulas or rubrics, but “to draw out of the heart of the Church that large-hearted tolerance with one another which shall enable us to live and work together.”

The subject of the BISHOP OF SALISBURY’S presidential address was “The Need of Loyalty and Effort on the part of English Churchmen.” His Lordship’s point of view throughout, as was to be expected, was that of what he called the “central body” of Churchmen—i.e., the Moderate party. He maintained that the power exercised by the Church in the early ages to vary its institutions and customs was a very large one, and it was to their purpose to inquire what was the sphere and duty of a particular or national Church, and what they ought to desire for the English Church. He thought there is one important sphere where adaptation to changing needs is most reasonable, and where “every Church offers precedents” to prove that the need had been felt and acted upon. He referred to forms of worship. They felt the need of liturgical freedom now, just as it had been felt in the past, and they were right to assume that the English Church still possessed fulness of power in the matter. He added an observation occasioned by recent debates, viz., that it is in the power of the Church to alter the use of the Athanasian Creed; though he could find no precedents for altering its text. A prudent use of the *jus liturgicum* in concert with other Bishops of the Province is probably, under the circumstances, “the best way of liturgical development.” There were two other spheres besides this one where the same principles might be applied, those of legislation and individual effort. In both of these they needed progress, and it was strange that they should have been so slow to use their national characteristics in this regard. A deliberative clerical and lay assembly has already been created voluntarily in the Representative Church Council; but before such a body received any statutory power there was much opposition to be overcome.

The discussions then began with one on “The Permanent Value of the Old Testament,” before a crowded hall, both clergy and laity being equally well represented. Canon Bernard (Salisbury) and the Bishop of Gloucester (Dr. Gibson) dealt with the subject in its theological aspect, the Dean of St. Patrick’s, Dublin, and the Archdeacon of Birmingham in its moral, and the Rev. Professor Kirkpatrick and the Rev. J. G. Simpson, Principal of Leeds Clergy School, in its devotional aspect. CANON BERNARD categorically denied the contention that the Old Testament revelation of God has been superseded by that of the New Testament. Christ Himself did not represent its revelation as superseded; He took it for granted in those whom he addressed. The two more serious forms of objection, viz., the anthropomorphisms of the Old Testament and the apparent harshness of the Divine attributes, are as old as the age of the Gnostics. There are those among us who are tempted to-day by like considerations with those which weighed with Marcion to throw over the Old Testament. They think the way has been made easier for this by the results of the New Criticism. They do not realize that all sound criticism has tended not to invalidate, but to clear and enlarge our conception of the revelation of God to Israel by tracing its orderly development.

The BISHOP OF GLOUCESTER said that whatever might be the gains to the Church from the New Criticism, the permanent value of the Old Testament most certainly did not lie in them. The Christian

Church had still much to learn from the Old Testament as to the presence of God in the affairs of men. The Church taught that, while “inferior” to the New Testament, the Old Testament was preparatory to it. There was a forward movement all through the Old Testament, which justified its claim to be regarded as part of God’s inspired Scripture, and led up to the revelation of Jesus Christ in the Gospel. The Bishop’s statement about the Church regarding the Old Testament as being inferior to the New Testament led THE PRESIDENT to say that he thought it undesirable that they should get the idea that the opinion of theologians was that the Old Testament was in any way really in an inferior position. The DEAN OF ST. PATRICK’S, Dublin, considered that the permanent value of the Old Testament lies largely in the teaching that righteousness, whether for the nation or the individual, is an ideal distinct from and higher than wealth or pleasure or ease; and also in the revelation of sin as an offence against God. The ARCHDEACON OF BIRMINGHAM followed very much on the same lines. Rev. PROFESSOR KIRKPATRICK showed how the Old Testament enables us to “watch” God working out His purposes through long ages. As to the “imprecatory” Psalms (so-called), they have their use; yet he could not but hope that ere long a series of selections of Psalms may be provided by authority, as in the American Prayer Book, to be used on Sundays. And at the same time opportunity might also be found for enriching the services by introducing some of the great Hebrew canticles outside the Psalter, which have been long in use in the Greek and Roman Churches. The PRINCIPAL OF LEEDS CLERGY SCHOOL was particularly good in his contribution to the discussion. He thought that the revived study of the doctrine of the Incarnation in the last century brought with it a widespread neglect of the older Scriptures. This tendency was “emphasized” by the publication of *Lux Mundi*. The Old Testament came to be left in the hands of the critics. The message of revelation is one. And now what we have got to do is “to get back to such a positive preaching of the Old Testament as shall make men feel that these books, no less than Evangelist or Apostle, have a value for life.”

The general trend and tone of the discussion on the Old Testament was distinctly reassuring, and therefore cause for devout thankfulness.

The subjects discussed on Tuesday evening at the two Congress halls were “Christianity and Wealth” and “Temperance.” Among those who spoke on the former subject were Sir H. Bemrose and Hon. W. F. D. Smith, M.P.; on the latter the Bishop of Croydon and General Mackinnon. A women’s meeting was held at the adjacent town of Dorchester, with the Dean of Salisbury in the chair.

Wednesday was, as usual, the day of highest pressure to members of the Congress. Its overcrowded programme made Congress-going anything but holiday-making at the pretty and sunny resort on the Dorset coast. There were as many as eight meetings, and thirty-five invited readers and speakers. The subjects discussed included “Revivals,” “Lay Work,” “Apologetics,” “Christian Marriage,” “Education,” “Women and Work,” and “Foreign Missions.”

The Rev. DR. ROBINSON, vicar of All Hallows, Barking-by-the-Tower, said that most English Church people were “shy or perhaps afraid” of revivals. Never was there greater need for a spiritual upheaval in this country than now, and it would be a great day for England when the “sober” Church of England recognized the necessity for revivals. The BISHOP OF ST. DAVID’S thought that the good results of the revival amongst them in Wales would last. LORD HUGH CECIL, M.P., speaking on lay work, remarked that, now that they were entering upon an era of Church reform, they must be on their guard against the idea that the sovereignty of the Church, like that of the State, lay among the people.” He advocated the exclusion of the clergy from the parish councils, for that would be the “greatest safeguard” against the intrusion of the laity upon what was the clergy’s peculiar sphere. The most important thing of all was to see that they did not imperil the structure of the Church, which was “worth more than all the reforms which the most ingenious minds could suggest.”

The EARL OF SHAFTESBURY, to whom, along with Bishop Mylne, had been assigned the special subject of “The Ideal of Christian Marriage,” said that no earthly tribunal could morally annul the union between husband and wife, “any more than a child could be no longer said to be the child of its father and mother.” Mr. H. E. DUKE, K.C., M.P., who spoke on the working of the Divorce Acts, declared that as to the use of the Marriage Service over divorced persons, it was in the hands of every clergyman to say whether or not he would be party to such a proceeding.

MRS. CREIGHTON, in her address on “Women and Work,” first made it quite clear that the first duty of women was to bear and rear children.

I must now leave off further report of the Church Congress until next week.

The Chapel of St. Nicholas within the Castle of Carisbrooke—really the parish church of the castle—which has been rebuilt as a memorial to King Charles the Martyr, together with its numerous gifts, was last Tuesday consecrated by the Bishop

of Winchester. The consecration service was attended by Princess Henry of Battenberg, Governor of the Isle of Wight, her daughter Princess Ena, Princess Louise of Schleswig-Holstein, and the *élite* of the island. The special form of consecration was as follows: "In the Faith of Jesus Christ, we dedicate this restored Chapel of St. Nicholas, in the Castle of Carisbrooke, to the glory of God and in memory of His servant King Charles the First." The Bishop took as the text of his sermon the same words as those selected by Dr. Juxon, Bishop of London, when preaching before King Charles on the Sunday before his martyrdom: "In the day when God shall judge the secrets of men by Jesus Christ." He spoke of the great debt owed by Christ's Holy Catholic Church in England to the Sovereign who gave his life rather than abandon her. Concluding, he said:

"In the atmosphere of prayer which this chapel shall in future years enshrine, in the gladness of the thanks which in this chapel shall be offered up for all those who have departed this life in the faith and fear of God, let us commend to the protection and mercy of the Almighty the liberties of our nation and the living witness of the Church."

The service concluded with the *Te Deum* and the singing of the National Anthem.



RUINS OF THE CHAPEL OF ST. NICHOLAS.
CARISBROOKE CASTLE.

The new Chapel of St. Nicholas at Carisbrooke, into which what was left of the old Chapel has been judiciously incorporated, is a composition of the Tudor Gothic style, and represents the designs of Mr. Percy Stone, whose name as a conservative architect and antiquary is said to be especially connected with Carisbrooke Castle. His Majesty the King has given for use in the chapel the fine old organ from the Rolls Chapel, London, a carved walnut altar and reading pew from the private chapel of the late Queen at Osborne, also a pair of large and massive silver *cinque cento* candlesticks, and a tall and very beautiful inlaid altar cross of mother-of-pearl which was at Osborne, which her late Majesty took with her when abroad. A fine bronze bust of the martyred king in a sculptural niche in the ante-chapel, having under it a palm branch and the word "Remember," which was the last word St. Charles uttered before he was beheaded, was the gift of Queen Victoria. Princess Henry of Battenberg has presented a pair of silver vases for the altar. In addition to the Royal gifts, Sir Whitaker and Lady Ellis have given a chalice and paten, which have been beautifully enamelled by Princess Louise of Schleswig-Holstein. Other private gifts include a silver flagon, and two very fine folios—namely, an illuminated Prayer Book and Bible of 1636, with the King's autograph in it in three places, and a splendid Baskett Bible of 1766. It should be added that on the east wall of the chapel is a cross twined with thorns.

The Brontë Society celebrated last Saturday the fiftieth anniversary of the decease of Charlotte Brontë, the gifted novelist and notable Englishwoman. The celebration was, however, considerably belated; Charlotte Brontë departed this life in 1855, not in October, but in the month of March. The commemoration arrangements included a service in Haworth church, at which the vicar of Leeds (Dr. S. Bickersteth) preached a sermon, and hymns written by Charlotte and Anne Brontë were sung. These were, Charlotte's "We take from life one little share," and Anne's "My God (O, let me call Thee mine)," "Believe not those who say," and "I had hoped that with the brave and strong."

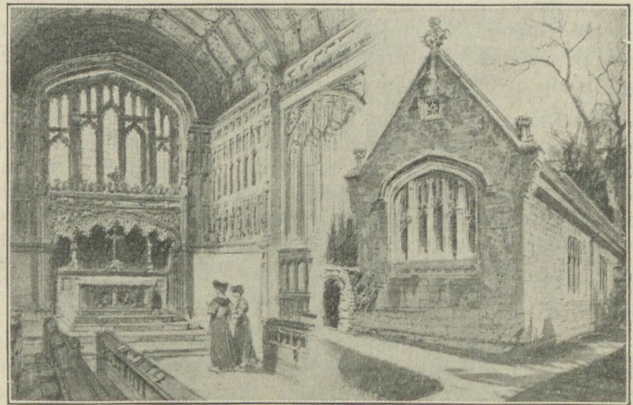
The adjourned meeting of the clerical and lay electors of the Diocese of Aberdeen and Orkney for the purpose of electing a new Bishop for the Diocese was held on Wednesday last. The

same names were again submitted, viz., those of the Dean of Edinburgh and Dr. Danson, of Aberdeen; and again the vote resulted in a deadlock. It was decided to adjourn the meeting until Wednesday, January 17th, 1906.

The special preacher at the Bishop of London's Ordination in St. Paul's on Sunday week was the Rev. Father Waggett, S.S.J.E. The Bishop's selection of Father Waggett has called forth public protest from a member of the London Diocesan Conference in the person of Mr. Garfitt, who is evidently also an active member of the Protestant party.

"Turn again, Whittington, Lord Mayor of London," is what the historic bells of St. Mary's-le-Bow, Cheapside, have said to many generations of City Londoners as the bells struck the quarters, though for some time past the familiar tune has not been heard on the bells. At the invitation of the rector of Bow Church (the Rev. A. W. Hutton), Sir Charles Villiers Stanford has written a new setting of the tune for the purposes of the quarter chime, which will be played on 10 of the 12 bells. The "Whittington Chimes," as thus newly noted, will be heard for the first time to-morrow, at noon, and will be continued thenceforward at the hours and quarters.

The Primate has arrived at Canterbury, and will remain



CHAPEL OF ST. NICHOLAS, WHEN RESTORED.
CARISBROOKE CASTLE.

for the most part in residence at the Old Palace until the new year.

J. G. HALL.

ANSWERS TO CORRESPONDENTS.

[Continued from page 872.]

gradually they were given a delegated oversight over priests, it became necessary that they should be in priests' orders. In this country, where their functions are purely missionary and include neither supervision over priests nor even over deacons, we should suppose a deacon might be appointed to the office, though we recall no precedent.

A. D. T. D.—No fixed number of communicants is required by American rubric or canon law at a celebration of the Holy Eucharist, though, ordinarily, a celebration should not proceed unless at least one person beside the priest be present. It is not required that the person should receive.

DOMINICAN.—(1) Anglican Benedictine orders have been established with mother houses at Painsthorpe in England and at Fond du Lac, Wis., in America.—(2) Father Ignatius is not now, we think, in communion with the Church of England.—(3) (4) It is impossible to say what was "the first Catholic parish" in New York, without first defining the term. We do not recall when, nor under whom, St. Alban's was founded, but it has been worked on strictly Catholic lines from the first.—(5) The Holy Cross order may be said to be conducted substantially on the lines of the Dominicans, with some modifications.—(6) (7) We cannot say.

S. W. L.—(1) The established Church of Scotland is Presbyterian. The "Episcopal Church of Scotland" is in communion with the Church of England, but is not "established."—(2) The Church of England is not supported by the State nor by any form of taxation, direct or indirect. The "tithes" are ancient endowments, the property of the Church.

CHOOSE but the will of God, and thou wiltest with His wisdom, thou chooseth with His all-perfect choice; thou enterest into His counsels; thou lovest with His love. Be this our watch-word, brethren, for the Church, for those we love, for our own souls. Be this our rule in action, "not what I will, but what Thou"; this, in suffering; "not what I, but what Thou." This shall hallow our hopes; this shall hush our fears; this shall ward off disquiet; this shall preserve our peace; this shall calm anxieties; this (if so it must be) shall soothe our heart-aches; this shall give repose to our weariness; this, the deeper our trouble, shall be the deeper foretaste of everlasting peace and rest. "Lord, not what I will, but what Thou"; not what I, in my misery, and ignorance, and blindness, and sin, but what Thou, in Thy mercy, and holiness, and wisdom, and love.—E. B. Pusey.

NEW YORK RURAL CHURCH KEEPS CENTENNIAL

But Church at Eastchester is Much Older

SERVICES ARE REGULARLY MAINTAINED AT ST. THOMAS' CHURCH

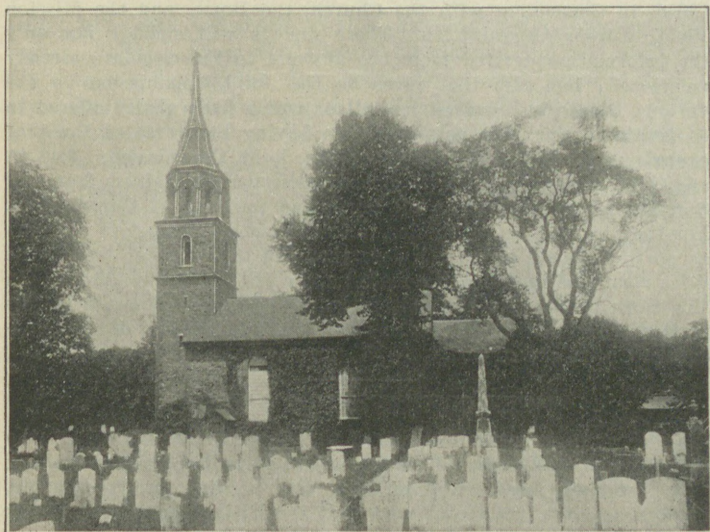
Bronx Chapel Will Build

OTHER CHURCH NEWS OF NEW YORK

The Living Church News Bureau
New York, October 23, 1905

ON Tuesday of this week there was celebrated at St. Paul's Church, Eastchester, the one hundredth anniversary of the consecration of the parish church, the date being also the 140th anniversary of the erection of the present building. The services were simple in character. At eleven in the morning there was a celebration of the Holy Communion, at which there were present a large number of New York and Westchester clergy. The Rev. P. A. H. Brown, vicar of St. John's Chapel, read the sermon which was preached at the service of consecration a hundred years ago by the Rev. Dr. Wilkins, then vicar of St. John's. Early in the afternoon, in the churchyard, was a meeting at which congratulatory addresses were made by several clergymen and laymen, and the rector, the Rev. Dr. William S. Coffey, read a paper in which were told some of the events which have centered around the old church building. The occasion was also used by many of the visitors to congratulate the aged rector on his fifty-three years of continuous service in the St. Paul's rectorate.

St. Paul's Church just misses being within the limits of New York City. The city line passes a few paces south of the church property, so that although the parish lies partly within the city, the church is in Mount Vernon. The present church



ST. PAUL'S CHURCH, EASTCHESTER, N. Y.

building, dating back one hundred and forty years, represents by no means the beginning of Church effort on its site, for it replaced a frame building which had been in use for fully forty years. Even that building was probably preceded by another structure, for a congregation for Christian worship was formed as soon as the town of Eastchester was settled, a few years before the opening of the eighteenth century. It was not at first connected with the Church, but the records show that the Rev. John Bartow, an S. P. G. missionary, went to Eastchester in 1702, and the services of the Church of England were soon afterward used.

The present building was comparatively a new one at the time of the Revolutionary War, and as the section was the scene of many disturbances between Continental and English soldiers, the services were for a time discontinued, and the Prayer Book, the Communion silver, and the bell, were buried on an adjoining estate. After the close of the war these were recovered and services resumed. During the war the church building had been occupied by British soldiers, for a time, as a hospital, and that the building was damaged by them is made evident from the fact that in 1801 the Trinity vestry was asked for aid to the end that the building might be repaired. In 1787 the church was incorporated as a separate parish and was first known as St. Paul's. It was again incorporated in 1795.

In their present condition the church and churchyard are

most interesting historically, although too far from lines of travel to be often visited. The church building is of stone with red brick trimmings, and it is said that the walls are three feet thick. There is a tower in which hangs the bell presented to the church in 1758 by the Rev. Dr. Standard.

Eastchester was, for a number of years, five or six decades ago, a locality in which were many fine country estates, and during this time the church prospered, securing an endowment which has made possible the continuation of services. The well-to-do moved away and their places have not yet been filled by others. The neighborhood is now thinly settled and is difficult of access. For years it has been the hope of those interested in church and neighborhood that the growth of the flourishing town of Mount Vernon might be in the Eastchester direction, but it took another course. Renewed hope in the future of Eastchester has recently come, however, in the starting of work on a new electric railroad which is to connect New York and New England points, and the tracks for which pass through Eastchester not far from the church.

The temporary building at St. Thomas' Church Manhattan, built within the walls of the church destroyed by fire last summer, is approaching completion. It has been announced with the authority of the rector, the Rev. Dr. E. M. Stires, that the first services will be held there on All Saints' day. The walls and roofing of the temporary church are complete, but the furnishing is yet to be done. Without waiting for the completion of this building, the four o'clock afternoon service has been resumed, but is being held in St. Thomas' Chapel on East Sixtieth Street. The rector is the preacher and the music is rendered by the regular vested choir of the parish church. The early celebration of the Holy Communion, in the parish house of the church, which has been held there every Sunday morning since the church was burned, is continued, so that it cannot be said that the fire which destroyed the auditorium caused a cessation of the Sunday services at the parish church.

With the help of the Bishop Coadjutor, the Archdeaconry of New York has purchased for Holy Nativity Chapel a plot 100 by 140 feet, at the corner of Woodlawn Road and Bainbridge Avenue, in the Bronx. This is in the section locally known as Bedford Park, and the location of this new site is excellent. The cost of the plot is stated as \$10,000 and the Archdeaconry has also been able to turn \$1,500 into the building fund of the chapel. The people attending the mission had already raised \$600 toward a building. Plans for a new chapel building have not yet been definitely determined. The services of Holy Nativity Chapel are at present held in a remodelled carriage house not far from the new site, and where the work was established about three years ago by the Lay Helpers' Association. The Rev. Mr. Hopkins has recently been placed in charge of the work.

At the Church of the Resurrection, of which the Rev. Alfred Duane Pell is rector, there have been many changes made during the past summer. These have not been completed, although services were held last Sunday. Among the improvements to the parish buildings are included the erection of a four-story building in the rear of the church, to be used for parish house and to accommodate the Sunday School, the remodelling of the basement under the church and the provision of a large entrance stairway leading to it, and the installing of the large organ which was formerly in All Souls' Church, and which was purchased from the All Souls' vestry by the Resurrection parish.

The corner-stone is to be laid on Friday of this week of the new building for St. Cornelius' Chapel, which is being erected by Trinity parish on land designated by the United States Government on the military post at Governor's Island. The island is in New York Bay, just south of the lower end of Manhattan, and has been for many years a part of the fortifications of the harbor. There is at present a frame chapel, erected about fifty years ago through the energy of the Rev. John A. McVicker, who was at the time a professor in Columbia University. The chapel is now in charge of the Rev. Edmund Banks Smith, who has built up a successful work among the soldiers on the post, and it is through his efforts, in large part, that the new building is made possible. Bishop Coadjutor Greer is to lay the corner-stone and it is expected that there will be present a number of the New York clergy and many Army officers. The new building was designed by Mr. C. C. Haight, and is to be a building in the Perpendicular Gothic, cruciform in ground plan, with a square tower. The chapel is to seat 300 to 400 people, but it is arranged that the transepts may be separated from the nave and chancel by curtains. There will be also a small morning chapel.

In the nave of the new chapel there are to be hung from the open beams the standards of the various regiments that have been stationed on the Island.

The fortieth anniversary of the consecration of St. James' Church, Fordham, which is now included in New York City, is to be celebrated next Sunday. The Rev. Dr. E. M. Stires, rector of St. Thomas' Church, is to preach at the morning service, and in the evening the rector, the Rev. De Witt Pelton, is to preach an historical sermon.

REPORT ON SUNDAY SCHOOL INSTRUCTION.

THE fourth meeting of the Joint Commission of the General Convention on Sunday School Instruction, held, as already stated in these columns, at the See House in New York on October 4th, has sent out to the Church a report concerning their work. There were present at the meeting of the Commission the Bishops of Central Pennsylvania, Delaware, Newark, the Bishop Coadjutor of New York, the Rev. Alford A. Butler, D.D., Rev. Pascal Harrower, Rev. James S. Stone, D.D., Rev. Lester Bradner, Jr., Ph.D., Rev. S. R. Colladay, D.D., Rev. Herman L. Duhring, D.D., Mr. George C. Thomas, and Mr. R. H. Gardiner. Regrets for unavoidable absence were received from the Rt. Rev. C. B. Brewster, D.D., Rt. Rev. C. P. Anderson, D.D., and the Rt. Rev. Alexander Mackay-Smith was absent from the country. Regrets were also received from the Rev. George W. Shinn, D.D., Dr. Nicholas Murray Butler, Mr. W. M. Allen, and Dr. G. A. Aschman.

One vacancy in the membership of the Commission, caused by the death of Mr. H. V. Seymour of Chicago, was filled by the election of Dr. B. Lawton Wiggins, Vice-Chancellor of the University of the South.

Premising that circulars had been sent to those in charge of Sunday Schools throughout the Church to the number of about 5,500, in which were contained 19 questions relating to Sunday School work, and that 1,100 replies had been received and digested, the report continues:

"While it is too early to attempt to present any exhaustive statement of the important matters suggested by these answers, certain points stand out clearly, by reason of the emphasis laid on them in report after report. Perhaps the most significant of these is the realization that in the largest measure the clergy, both Bishops and rectors, are primarily responsible for the effectiveness of the Sunday School and that only as they appreciate and seek to meet this responsibility more earnestly than they have heretofore, can the great work receive from the Church the attention and consecrated and intelligent devotion it demands. And in this connection the necessity for emphasizing the importance of the Sunday School work in the curricula of our Divinity Schools is spoken of time and again. It is insisted that our future shepherds must not only be brought to realize the tremendous importance of this part of their work, but also that they must be given the best possible instruction in the needs of the child and the best means of meeting them.

"Another point on which great emphasis is laid in these answers is the part which the home must play in the religious education of the child. Parents must be awakened to a sense of their duty. For it is theirs to create that atmosphere which marks a Christian home and does more than anything else to prepare the child to profit by later instruction. And it is also theirs to assist the Sunday School directly, by showing their appreciation of it and by cooperating with it. In the nature of the case, the Sunday School must often supply all the religious training the child receives. But that it should be called upon to do this in the case of the child of those who profess themselves Christians, is obviously all wrong. The parents' duty comes first, and can never be delegated.

"One more fundamental need which these answers show is recognized by the Church at large, is that of a greater interest in the Sunday School on the part of the parishioners in general, and of the vestry in particular. The hearty sympathy, to say nothing of the help, which this most important part of the parish life should have, is often entirely wanting on the part of those very persons from whom it would be most valuable.

"As to the need for more thoroughly trained teachers of the deepest consecration the answers were unanimous; though how to obtain such is evidently a question in the minds of many. Paying teachers is suggested, but it is recognized that this is possible in comparatively few of our parishes on account of the expense. It is suggested by some that orders or guilds of Sunday School teachers be formed. Others would provide centers of instruction and require examination and certification of ability to teach. To ascertain from the experience of Sunday School workers the world over what is being done in this line, and to consider what is best adapted to our needs both in the city and in the country, is one of the most important parts of the work which the Joint Commission has to do.

"And its other most important and perplexing task is the determination as far as possible of the best system of instruction. Here the answers received reveal the greatest difference of opinion.

Some are strongly in favor of a uniform system for the whole Church set forth by the authority of the General Convention; some would wish each Diocese to put forth its own scheme under guidance from the Commission or some central body; some think it better not to attempt uniformity. Again, while many believe in a graded system, others think it undesirable or at least impracticable.

"One rather disappointing fact is the remarkable ignorance revealed as to what is being done in the way of providing Sunday School literature and apparatus of various kinds. Some apparently have never heard of the *American Church Sunday School Magazine*, the organ of the American Church Sunday School Institute, published by George W. Jacobs & Co., 1216 Walnut Street, Philadelphia, or *The Teacher's Assistant*, edited by the Rev. Dr. Shinn and published by Thos. Whittaker, 2 and 3 Bible House, New York City, and similar widely circulated Sunday School publications, which give full helps for the study of the Joint Diocesan Series of Lessons and so much information about Sunday School matters in general. Many, also seem to know nothing of the mass of material that has been gathered by the New York Sunday School Commission nor of its *Official Bulletin*, published monthly at 29 Lafayette place, New York City, and giving a great deal of information as to what is being done in perfecting the graded system and in supplying all that is needed in a well-equipped Sunday School. If the Joint Commission did nothing else but to make the Church at large cognizant of what has already been done in this way by her own Commissions and Institutes, it would justify its existence.

"But speaking generally, the work which has come to the Commission in these reports from all over the Church, is one of distinct encouragement. There is large recognition of the importance and difficulty of the whole matter, and a strong hope in many quarters that through the labors of the Joint Commission the Church may be enabled to unify its Sunday School work and increase its efficiency.

"The Commission will meet next in Philadelphia on January 16, 1906, when reports will be made by the various sub-committees on the subjects assigned to them at the last meeting, viz.: Teachers and Teacher Training; Course of Study Lesson Material; Pedagogical Methods; Organization and Administration of Sunday School Equipment; The Sunday School in Relation to the Spiritual Life of the Child, in Connection with the Church, the Home, and the Mission Field; Larger Organization. These reports will embody not only the information derived from the answers to the circulars already mentioned; but also that given to the Joint Commission by the various Diocesan Commissions; all of which have gladly offered to cooperate in any way possible, some having been created for that express purpose at the request of the Joint Commission. And in addition, these reports will embody information gained from all Sunday School workers in all parts and portions of Christendom. For the aim of the Commission is to present as exhaustive a report as possible, based on all the data that can be obtained; but at the same time, one in which the main points will stand out clearly. In this work it looks for the cooperation of all those interested in this matter of religious education so vital to the upbuilding of the Kingdom of Christ and of God."

THE COMMUNION OF SAINTS.

NOW we come to the mention of that innumerable multitude who have already entered on the rest of Paradise, and the waiting for their Lord. And in doing this we are surely declaring, in open act, our full accord with that inspiring declaration of our Creed, "I believe in the Communion of Saints."

For herein we declare that it is not only with the *great* saints with whom we claim a living fellowship; into whose inheritance of suffering, of deeds, and of prayers we have entered; but there is communion between *all* the true saints of Christ; that we claim kindred with all; and that we bless God for all departed this life in His faith and fear.

So that we are brought to-day to this doctrine of the Communion of Saints; and a glorious doctrine it is; kindling within our hearts, if it please God the Holy Ghost so to work upon us, more earnest desire after humility, and watchfulness, and trust, and powers of active service.

For whilst it is good for us to be continually set alone in things spiritual; whilst it is true that religion is to each of us so personal a matter that there can be no soundness in it unless we are, in the singleness of our own spiritual being, often thus alone with God; yet our gracious God, lest our courage should fail or our endurance faint, has set before us an unnumbered company of all ages and conditions, who were once tried by all our weaknesses and beset by all our dangers, but who have held on even to the end, and won that rest for which we long.

But it is not only thoughts of comfort which should be suggested to us by our contemplation of the communion of Christ's saints. We should be urged by it to a more diligent watchfulness against those besetting sins which may hinder our own salvation. As the unbroken fellowship of God's elect rises before our eyes, from the weakest, who is faithfully struggling in His strength against temptation, up to those who, bright with the crown of martyrdom, have long ago passed out of our earthly sight into His sheltering Paradise, we should be led more earnestly to strive "lest a promise being left us of entering into His rest, any of us should seem to come short of it."—*Bp. Samuel Wilberforce.*

SOME STORIES WICKEDER THAN FICTION.

BY THE REV. ALFRED J. P. McCLURE,

Assistant Treasurer and Financial Agent of the General Clergy Relief Fund.

ONCE there was a clergyman in a well-to-do country town who experienced the world's neglect after years of faithful service. For thirty-three years he occupied one pulpit. Over a hundred years ago, the town acquired the habit of sending men out into the world to do something, and he kept up the record. Under his guiding inspiration more than a score of youths from the farms about the town and in the town went through college, and in the main became educators—College Professors, State Secretaries of Education, Ministers, etc.

This was only one side of the man. It was the pride of the parish and especially the farmers about, that it was impossible to bring forward a subject on which the rector was not thoroughly well informed—rotation in crops, what soil was best, what fertilizers to use, the signs of the weather, all kinds of agricultural lore he could talk wisely on, and give valuable suggestions.

He was a keen student of human nature, quick to detect worth and merit, and withal, a diplomat. Once he was asked how he managed to hold his pulpit so long. The substance of his reply was: "By not noticing the little thoughtless acts of others, which so often provoke a quarrel between rector and parishioner."

Not only was this good man diligent, as to the material in his sermons and its adaptability to his people, but he cultivated a variety of styles that he might not be monotonous and present new truth in old form.

He had adjoining his rectory an excellent parish library (thanks to the endowment of those who would turn in their graves, if that were possible, at the way in which their descendants, with inherited wealth, have turned a long-faithful rector adrift). From this library he gleaned the materials for his sermons during the first part of the week, so that it was always safe to run in upon him the last of the week. Often he was found there reading a book diametrically opposed in style to that of the same period in the preceding week, intent upon diction and new thoughts; at his elbow the dictionary, Crabb's *Synonyms*, and Roget's *Thesaurus*. The rector would say in explanation of this habit of his: "I have endeavored to get some new thoughts into my sermon, and if I clothe them in my old vocabulary, the people may not recognize them as new, so I am doing a little tailoring to get out a new dress to fit them."

These interesting incidents show that this man had earned better treatment from a wealthy town, than he received in his old age. But to say that a rector occupied a pulpit thirty-three years, in these modern times, is perhaps sufficient evidence of his ability, diplomacy, and intellectual as well as moral and spiritual qualities.

The town is rich for a country place. Two of its residents are reported to be worth half a million each. Three or four more are worth two or three hundred thousand each, and there are a goodly number worth ten thousand and upwards. Yet this minister's salary was cut from \$1,000 down to \$900, to \$800, to \$700, to \$500 finally, and then they turned him adrift, after those long years of devoted service. Away from his old home, where his family had been raised, where some of his children had been buried—adrift in the world without a cent; and all this not because he was no longer of any service, but simply because a new generation, a new people, wanted a "change"—wanted a younger man.

One of his sons, educated with much sacrifice at college and theological seminary, became a minister, and after years of service, died in the work. Another son studied civil engineering, and in this great emergency which came upon his father, was his main support; but taking risks in his calling, because of the great need, going to unhealthful places, because of the greater reward, died also.

Well, the town and parish had its "Change." The "Change" was "young blood"; he was self-willed, he was dictatorial. Said a man who heard "the Change" preach: "I thought of the concluding sentence of a great Scotch divine's prayer over a young stripling who had filled his pulpit, and it was this: 'O Lord, stick a pin into him and let all the wind out of him.'"

The "Change" changed, and the parish has had its changes. The rectory was rented to a "lay" family. The people bemoaned the fact, those of them who were left of the old stock, that they could not find one to fill the place of that noble man

who had baptized and married and buried them and trained them for wider fields of usefulness.

The old rector, without means (a Doctor of Divinity, a member of the General Convention on several occasions), finally secured an opportunity to preach in a Western town in a backwoods parish at a mere pittance; and there he died, shortly, without apparent cause. You and I know that it was of a broken heart. Men and women of the Church, this rector is but one of a large number who are undergoing the same hardships and neglect!

One rector after serving a parish on three and four hundred dollars per year, for twenty-two years, building a church and a rectory, spending himself freely, thinking nothing of self, growing old in the work, is turned out and is now absolutely without support of any kind. He has no children, he has no relatives, he has an invalid wife, and so far as one can see, there is absolutely no help for him but the poor-house, for he cannot live on the meagre amount the Church gives us to divide.

A widow, after a week's illness of her husband, who was in the prime of life and of great promise, occupying a prominent position, was left with three children, without relatives, without any means of support, not even life insurance. She took boarders, took sewing, took embroidery, did anything and everything she could, and finally her health broke down and she was compelled to get along upon the pittance the Church was able to give her. Then she recovered somewhat, renewed the struggle to keep herself and clothe her children and educate them. Her daughter, but a young girl and delicate, took a position, and after an heroic struggle against ill-health, finally broke down also and, horrible to hear, lost her eye-sight.

Pitiful cases, these! Yes, but they could be multiplied many-fold. Others wickeder than fiction come to us, because we sit at the centre of things and our ears are open and our hearts bleeding with sympathy.

Men and brethren of the Episcopal Church, there are scores of pathetic and shocking instances of poverty and distress and heroic struggle among men of fifty and upward, who are turned out to tramp the country as book agents and picture sellers, picking up a scanty living as best they can, looked at askance because they are not "in charge" of a place, undesired and unfit for places in business.

Surely these sad, drifting derelicts are a warning to any young man thinking of the ministry, and a disgrace to the Church.

Is it possible that the laity of the Church care less for the distress and humiliation and suffering and poverty of the godly men and women who have given up their lives for humanity and the Church, than for hospitals and heathen and institutions? Is it possible that the time has come when men care less for the material comfort and care of those that minister to them in spiritual things, than they do for the mechanic and workingman to whom they give from two to five dollars per day? Something is true, and that is that the average salary of a clergyman of the Church to-day is but \$600 (\$1.75 per day); less than the wages of the men who clean the streets and lay the railway tracks; nothing like that of the plumber, the painter, the paper-hanger, the mason, the carpenter, who are all asking for more wages and for shorter hours. It takes \$1,100 to do to-day what \$700 did six years ago.

Surely if the laity of the Church know of these things, will they not rather give to the General Clergy Relief Fund in its blessed ministry of helpfulness, than to any other cause in the world?

I write these words with no empty purpose, but with an aching heart and with eyes full of tears, pleading with you, men and brethren of the Church, that you will come and share some of these sad stories with us; that you will give money and give it regularly and largely, so that we can do more and better by those who have been disabled by age and infirmity or by the loss of husband and father.

Surely you will care to do this. Over fifty Dioceses are absolutely depending upon the General Fund for relief and pension and annuity. The General Fund is most inclusive. "It applies no tests, attaches no conditions, requires no payment or membership dues, admits of no forfeiture, but offers its benefits to all clergymen of the Church who may be disabled, whether by age or infirmity, and to all the families of all clergymen who die in the communion of the Church."

This is the right way to do it. The clergy are officers of the

Church, and the Church undertakes to provide for them. You give to Missions, which is the *work* of the Church; give to the General Clergy Relief Fund, which is for the pension and care of the *workers* of the Church.

Do not confuse this most comprehensive and generous General Official Fund with any other society, limited as to age or sex and requiring payment of dues. It is the diversion and scattering of contributions which keeps us from giving a proper pension to-day.

The General Clergy Relief Fund needs an income of \$200,000 per year, and for that purpose the endowment must be large. There are about 450 annuitants.

It is earnestly hoped that people of means will establish funds to be known by their names for the uses of the Society in providing pensions for the old veterans of the Church and their dependents.

No contribution or bequest for any other purpose will bring forth so much gratitude and thankfulness from devoted and self-sacrificing people down through all the years.

Our great philanthropists have built themselves monuments in endowing excellent material institutions and have won applause, but many times criticism, hardly ever love and gratitude. Here is a field in which to endow living souls, and to win from succeeding generations of good men and women, love and unbounded gratitude and a blessed memory.

May God put it into the hearts of many loyal Churchmen and women to give such funds to be called by their names, for the purposes of the General Clergy Relief Fund in its large and necessary work, and so establish a source of "sweetness and light" which will continue long after the personal taper is extinguished.

SOME ROOT PRINCIPLES OF CATHOLIC RITUAL IN THE AMERICAN CHURCH.—I.*

BY THE LATE REV. HENRY R. PERCIVAL, D.D.

HERE are among us two classes of persons who do much to retard the progress of knowledge in the true root principles which control the ritual and ceremonies of the Church. The first of these classes is composed of those who hold and act upon the opinion that anything that is Roman is therefore undesirable and probably wrong—in any case to be avoided. The other class is made up of those who think that anything that is Roman must likewise be Catholic and therefore right, and worthy of imitation.

Now we are not going to condemn unconditionally either of these classes. As a matter of fact, while each class is seized with a "madness," yet there is a "method" in the madness of each. It is most undesirable that we should be even thought to be copyists and mimics of Rome. The Anglican Church, while perhaps not Protestant in the vulgar acceptance of the term, yet has protested, and does now protest (and that rightly) against certain most gross and flagrant errors of the Roman Church. While we deplore these causes of separation, yet we must never lose sight of the fact that they form our only *raison d'être*. Did no such errors exist in Rome, our isolated position would be entirely without defence. The Anglican Communion is no Protestant Church copying Rome, but a true part of the one Church of God on earth, temporarily at variance with her Patriarch because of his uncatholic—if not heretical—usurpations and doctrines.

Thus far we are entirely in sympathy with the first class. But we beg to remind our readers that in the matters set forth by the normal and ordinary worship of the Church there is no difference between Rome and ourselves. Our doctrine of God is the same, and of prayer, and of the need of praise, and thanksgiving, and of confession of the faith in the Creeds. We hold the same doctrine of Baptism, and of Confirmation, and of Holy Order. We believe, as has ever been believed in every part of the Catholic Church, in the Holy Mysteries of the Altar and in the Sacrifice of the Eucharist. Our doctrine with regard to Holy Marriage is identical with that of Rome, so too are our principles connected with the Benediction and Consecration of churches, and with the Institution of ministers into parishes. As this is all indisputably the case, it is evident that it would be *a priori* probably that in these matters our ritual and ceremonies would be practically identical.

Here, however, Rome has in some points—in some points only however—the advantage; for her tradition has never been broken; our tradition has been broken three several times.

* See explanation as to this and following papers in the series, in editorial columns.

First, in the sixteenth century, secondly at the Great Rebellion when King and Primate were martyred and the whole public worship of the Church swept away, and a third time by the accession of the House of Orange (in 1688) and the consequent creation of the Nonjuring communion. Our tradition is so impaired that for most purposes of strict ceremonial knowledge, it is an inappreciable quantity. And having lost our own tradition, the only way possible of restoring it is to get it from those who have kept it. When one's house burns down and with it are destroyed the deeds to one's fortune, the only thing to do is to send and copy from a place where what has been lost is still preserved. We say "copy"; but this is really conveying a false idea; for while as looked at from one point of view it is a copy, in very fact it is a mere restoration from the only possible source, of what before the fire was equally in both places.

It is then evident that, in most points of ritual and ceremonial, Rome probably has continued the ancient Catholic tradition, and that therefore in restoring our broken tradition from her present practice we are probably doing what is—from a Catholic and non-Roman standpoint—right. We say "probably," because we mean to affirm no more than this, that the *a priori* of right is in favor of and not against Rome in the matter of ceremonial.

We are ready now to come to a consideration of the opinion of those who make up the second class. From what has just been said it will be seen that the persons of this class have much to say for themselves, and moreover they have the enormous practical advantage of being able to urge this argument: "We have no time amid our numerous parish cares to spend upon archæology. Children need to be instructed, the careless must be roused, the sinners brought to repentance. The sacraments must be given to the dying and Christian burial to the dead. Holy Scripture must be studied and meditated upon, and prayers and intercessions must be made; and there is no time left for such research—interesting and important as it may be. But here, we have at hand a ritual which is stately, and which clearly sets forth to the eye what the words of the Prayer Book teach by the ear. It is at worst a development of the Primitive worship of the Church of God; it is easily learned and carried out, and if not so accurate as to satisfy the ritual and ceremonial purest, at least it cannot be denied that it serves its purpose of instruction well and helps the people to feel the awful reality of the worship of God."

Now in all this argument there is a great deal with which THE LIVING CHURCH feels deep sympathy. Were it the case that we had nothing but the two alternatives set before us of either making up a new ritual and ceremonial for ourselves, or following one undoubtedly ancient—at least for the greater part—as is that of Rome, we could not hesitate for a moment as to what our choice should be. But this is not the case. Every year new sources of learning are opened up before us, and we are able to take the present ritual ceremonial of Rome and lay our finger on the various parts which are of modern date and in which we of the Church of England have not to-day, and never have had any share. Now we hold it self-evident that all such things should be avoided by us, and in closing this first article we lay down our general proposition for the ordering of the ritual ceremonial of the American Church.

The ritual-ceremonial of the Church in America should be that of the Church of England, viz., the ritual and ceremonial which she received with the Gospel, which were continued without break until the Reformation, and which have not since that time been repealed and done away by lawful authority of the Church of England herself, or by action of the General Convention of the American Church.

DARK AND SAD the past may be, we cannot wipe it out from our memory and life. But One, who can do what to man is impossible, can hide and forgive it. And if we cannot go backwards and change what has been, we can go forward and change what is. Human hearts—blessed be God!—are not unchangeable; they may be corrected and strengthened. Our sins do not cleave to us so fast that the grace which comes with prayer and faith, and earnest striving, cannot tear them from us. There is a Deliverer who knows the fierce trials and battles which go on in our hearts, and who can break the chain and set free the captives. The bowed and crushed spirit may be raised and healed. The bitter temper may be sweetened, the revengeful one may be overcome, and the sullen and spiteful one may be softened. Christ is doing this His work of converting and sanctifying every day around us, as He has been doing it ever since He came. And what He has done, and is doing to others, He may do to us. As He is leading others step by step to the blessings of the pure in heart and the clean in hand, so He may, as He is most willing, lead us.—*R. W. Church.*

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

AMOS REPROVES ISRAEL. (SACRED MINISTRY.)

FOR THE TWENTIETH SUNDAY AFTER TRINITY.

Catechism: XI., Duty Towards Thy Neighbour. Text: I. Tim. i. 12.
Scripture: Amos v. 4-15.

WE now come to two lessons of a new kind. We are to study something of the very messages brought to the people of Israel by two of the prophets. To prepare to teach these lessons, the teacher should learn as much as possible about the prophets themselves and about their sermons.

All we know of the prophet Amos must be gleaned from his own words. His date is fixed (i. 1) as in the reign of Jeroboam II. His occupation was that of an owner of sheep, and a cultivator of sycamores (i. 1 and vii. 14). The word used for "herder" tells us that his sheep were of a small, ugly-looking breed, whose wool was especially fine. From the word used to tell of his work with the sycamores we understand that it was the sycamore fruit, and not our trees which he raised. His trees bore fruit something like figs, which grew on the older parts of the trees, and had to be helped towards ripening by being pinched or bruised. Amos was a "pincher of sycamores." These two words, therefore, enable us to see the man at his work before he was called from his sheep and trees to carry God's message to His people.

From the parenthetical verses in chapter vii. (10-17), we learn of his call, and that his message or sermon was given at Bethel, probably at some great feast when the people were gathered there at the shrine of the golden calf. It is evident also that *the call did not come to him without a reason and a certain preparation*. For it is clear that the man was thoroughly familiar with sins and abuses of the civilization of the day, not only in Judah and Israel, but in the surrounding nations. He speaks of them, however, as a man on the outside. We can plainly see that the man had gained his knowledge of these things upon the occasions when he went into the cities to market his produce. As he returned to his sheep and trees, he mused over the wickednesses he had seen, and at last heard the call from God which carried him into Bethel, and constrained him to give his message of warning and judgment to the people there assembled.

If you will study out *the outline of his message*, you will discover that it has unity and order. The first two chapters record the sentence of judgment passed upon the six neighboring nations in succession, and then upon Judah and Israel. Five addresses follow, introduced either by "Hear ye this word," or by "Woe" (ii. 1; iv. 1; v. 1; v. 18; vi. 1). These rehearse the crimes of Israel and the judgments impending upon her because of them. In a series of five visions, further and more definite judgments are pronounced upon Israel. The last five verses promise the restoration of the House of David and of the nation after the captivity.

The passage appointed for study comes as a climax after what has been said in chapter iv. There is reviewed punishment after punishment which had been sent upon the people without effect. After each one is the sad refrain, "Yet have ye not returned unto Me, saith the Lord." Accordingly, there is placed before the people the choice; they may now seek the Lord and live, or continue in their evil and idolatrous way and receive the limit of punishment. There is also set forth the contrast between the power of Bethel to save and the "Maker of the Pleiades and Orion." The power and might of the Lord is also emphasized to prove that He is well able to bring about the punishment which is promised. In verse 11, Amos foretells the exile and captivity of the people. But even as he tells of the great evil that is impending, he calls upon the people to avert it by turning to repentance and good works. He makes it clear that the punishment and exile come upon them as a punishment and for their own fault. He makes it clear also that the punishment to come is something definite and real. Later he foretells the coming of the Assyrians, and the bloody end of the house of Jeroboam (vi. 14; vii. 9).

There is one thing of great interest that may be pointed out. The prophet had announced an earthquake as one of the preliminary judgments (viii. 8; ix. 5). This he had done as he

delivered his message at the feast in Bethel. He did not send forth or publish his sermon for popular distribution until after this sign had come to pass (i. 1). This earthquake was one long remembered for its severity (Zech. xiv. 5). We can well understand, therefore, that an unusual importance and significance would attach to these words of Amos as they were read by people who yet trembled at the thought of the terrible earthquake which had already come. To them the earthquake must have been a pledge that the other punishments foretold by the prophet would as surely come if they still persisted in going on in the way that merited punishment. The people of Israel had not only the spoken warning at the feast, but also the same warning recalled to them by the written roll after part of the threatened evil had come.

One thing that is plain in the sermon of Amos is that the thing required of the people is *a reformation*, not in the form of their service only, but *in the moral requirements of their position*. Amos calls upon them to give up Bethel, Gilgal, and Beersheba, their sacred places, which they looked upon as having power independent of the Lord God. He was pained by their mistaken worship, but the thing which was so inconsistent with their position as God's own people that punishment must follow, was their sins and wickednesses. His position is, that if the other nations will be surely punished for their wicked abominations, and this was agreed to by all the people, then the people whom God had chosen for His own would certainly be remembered by Him for their sins. Because they oppressed the poor, because they took bribes so that there was no justice to be had without purchase, they were rebellious children who must in very faithfulness be punished by their Heavenly Father.

Kirkpatrick has well summed up the practical teachings of the position of Amos as follows:

"The Book of Amos teaches, with singular clearness and force, truths that can never become superfluous or obsolete. The truths that justice between man and man is one of the divine foundations of society; that privilege implies responsibility, and that failure to recognize responsibility will surely bring punishment; that nations, and by analogy, individuals, are bound to live up to the measure of the light and knowledge which has been granted to them; that the most elaborate worship is but an insult to God when offered by those who have no mind to conform their wills and conduct to His requirements; these are elementary but eternal truths."

DUTY OF A CLERGYMAN OUT OF SYMPATHY WITH THE CHURCH.

WHAT IS the duty of a clergyman who finds himself out of sympathy with the doctrines held by the Church to which he belongs and in which he professed to believe when he was ordained, that profession being a condition precedent to his ordination? So plain a question as that ought never to have been discussed. In the business world a similar question could not possibly have but one answer; so in all fraternal and social organizations. "If you cannot obey your instructions and keep your promises, get out," would be the uniform demand of an unfaithful official or employe of a corporation, or a member of a fraternal or social body. It has always seemed to *The Post* that a clergyman trying to hold on to his position after he had departed from the faith—the tenets of his Church, no matter what they might be—presented a most unwelcome exhibition of crass obduracy. It seems to us a wasteful stretch of charity to discuss with such a clergyman the propriety of his getting down and out of the position in which he is using the prestige of his Church to give its faith a setback, if possible. But such a discussion is now going on. The Rev. Algernon S. Crapsey, the rector of an Episcopal parish in Rochester, by recent utterances has shown that he no longer believes what his Church teaches. Yet he asserts that he has a perfect right to remain in the Church and preach whatever he pleases. He has even undertaken to show that there is no disloyalty in such an attitude, and that he has not in any sense broken his ordination vows. It is high time this rector was treated to an experience like unto that of the good man who wrote: "Fate, with a sudden bounce, did me amaze." Still, he is indulged in his erratic course to the extent of many columns of serious discussion!—Washington (D. C.) *Post*.

WHY IS IT that we, in the very kingdom of grace, surrounded by angels, and preceded by saints, nevertheless, can do so little, and, instead of mounting with wings like angels, grovel in the dust, and do but sin, and confess sin alternately? Is it that the *power* of God is not within us? Is it literally that we are *not able* to perform God's commandments? God forbid. We are able. We have that given us which makes us able. We do have a power within us to do what we are commanded to do. What is it we lack? The power? No; the will. What we lack is the simple, earnest, sincere inclination and aim to use what God has given us, and what we have in us.—*John Henry Newman*.

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.

WHAT IS A FAIR VIEW OF "THE CEREMONIES OF THE MASS"?

To the Editor of *The Living Church*:

AS a member of the Clerical Union let me thank you for the very full treatment and serious consideration you have given to the book named above, which was issued under the auspices of our Union and is its property. You have said many things in commendation of it, but have also criticised it unfavorably in not a few respects, and personally it seems to me that your commendations have a rather hollow ring, while your criticisms are remarkably severe and unfriendly. As your attitude was so different towards Dr. McGarvey's, *The Ceremonies of a Low Celebration*, of which this book is in part merely a new edition, and to the principles of which it completely conforms, this treatment of the present book seems unaccountable. Considering that the object of the book is wholly practical, no more adverse judgment could be given than to say that "It is a book that will be invaluable to the liturgical scholar. It is hardly adapted to anyone else."

A layman, not attendant at the altar, no matter how much he may have read on the subject of liturgiology, can hardly understand a book like this as a priest or an attendant at the altar can, and it is for these that it is primarily and chiefly intended. Only the priest, the sacred ministers, and the attendants at the altar, and they only after sufficient practice of the devotions and ceremonies presented in this book, can properly estimate its value. You show this yourself by your acknowledged misunderstanding with regard to the Celebrant's reading the Epistle at High Mass "in a low voice." Long before I was priested myself, I devoted much of my time to the study of liturgies, and remember that I was puzzled, as you were, with regard to this very matter.

Let me notice some of your points of objection. The *biretta* is not a "vestment," and is not, according to this book, worn "in divine worship," but in going to and coming from the altar, and may also be worn during the sermon.

As to the "fair linen cloth," or "lawn veil," as some have it, we would altogether sustain Dr. McGarvey's representation. His reference to the Scottish rubric strictly proves his point, and his whole history of the matter is quite correct. An esteemed eighteenth-century authority, Wheatley, says: "Covering the same with a fair linen cloth; which by the ancient writers and the Scotch Liturgy (in which this rubric first appeared) is called the *Corporal*, from its being spread over the Body or consecrated Bread, and sometimes the *Pall*, I suppose for the same reason." You say, by the by, using present tenses, as if speaking of the present day, that the Holy Vessels, when first placed on the altar are covered with a *silk* veil, apparently meaning *without* a corporal or pall. We hope that there are few or no churches that have so uncleanly and awkward an arrangement. Your words are: "When first placed on the altar these [chalice and paten] have the silk veil and receive no reverence. In order to present the bread and wine for consecration, the silk veil is removed, and for convenience and protection the elements are covered with a corner of the corporal or pall." Here first you mention a pall. A corporal so large that a "corner" of it would cover not only the paten, but the chalice, would be intolerably and needlessly inconvenient. But if you mean "corporal and pall," then you have already a *silk* veil, a corporal, and a pall, the last two of course of linen, to which you wish to add a linen "veil." The rubric of 1637 and that of 1661 ordering the Celebrant to cover what remains of the Sacrament with a "fair linen cloth" ("fair linen cloth, or corporal," the former says), were meant, like that given at the end of the office directing the complete consumption of the Sacrament, to forbid the awful Protestant irreverence which availed itself of the mischievous rubric of 1552, unhappily retained in 1559: "And if any of the bread or wine remain, the Curate shall have it to his own use." The Book of 1637, in order that there might be "little left," suggested consecrating "with the least," and if this proved insufficient, to consecrate more. All these rubrics were intended to

insist on the difference between unconsecrated bread and wine and the Blessed Sacrament. But apart from the rubric as to the "fair linen cloth," the Prayer Book makes no mention of *any* corporal, pall, or veil. Now one or more of these must have been in use. But as a corporal or pall covering the Blessed Sacrament is a "fair linen cloth," why should another be needed at this point? The invention of the "lawn veil" was devoutly intended, but what proof is there that a *third* linen cloth is needed besides the corporal and pall, when the arrangement contended for by Dr. McGarvey answers all purposes? The elements, and still more, the Sacrament, should be covered throughout, except when there is need to the contrary, and the holy vessels should be unveiled from before the first oblation until after the communion; but the pall and veil provide for all this. At no moment should the chalice be left uncovered by the pall, except when necessary. Is the priest to use the linen veil, and not the pall, immediately after consecration because the linen veil shows special reverence? If he is unassisted by a deacon, every time he has to leave the chalice on the altar to communicate another railful of people with the Sacrament of the Body, he has to leave the chalice covered with the pall. Only when all have received comes the rubric to use the "fair linen cloth." Is the Sacrament from that point on, after all have received, to be treated with *greater* reverence than before? Or is no *veil* of any kind to be used up to this point?

And now let me consider some points in your final notice.

(1) *The ninefold Kyrie.* The Kyries in their ancient form were restored in the revision of 1892 from the Book of 1549. In that book the number iii. is set before each sentence to indicate that each is to be said thrice. It would seem that with the restoration of the old form the old way of saying them should return. It is a pity to depart from the ancient practice, and the italics at the *Christe eleison* need only be taken to mean that this sentence is first said as a response. If use interprets the matter, I can testify to my personal knowledge that in a number of churches the nine Kyries have been said by priest and people in alternation ever since 1892.

(2) *The permissive collect* printed after the Kyries. Of course Dr. McGarvey was not saying anything against this collect considered in itself. But the rubric permits its omission and it surely is undesirable to use a standing collect which takes precedence of the collect for the day. It was taken from its former place as the second in the English book of the collects provided at the end of the office, and placed where it now is as a substitute for one of two prayers for the King, apparently lest the people should feel that something was wanting in this place. It in no way liturgically represents the prayer for the King, contains no distinct petition for our civil rulers, and in its original place certainly had no such intention.

(3) *The Celebrant's sitting.* The provision made that the Celebrant and Sacred Ministers may sit during the Kyries and Creed is the best practical reconciliation of two opposing considerations. The Celebrant, if an honest, faithful, and conscientious Catholic, will be fasting and that till the end of a late Celebration, prolonged by sermon and music. If he sits, propriety demands that the Sacred Ministers should sit also. It is rather inhuman to require that the Celebrant should stand during the Kyries and Creed, if they take long in singing. Before he sits he has preceded the Creed and finished it privately. How elaborate the musical compositions should be cannot easily be decided offhand by personal views. Elaborate music is intended as an offering of our best in music, just as we endeavor to offer our best thoughts and desires and words in the worship of Almighty God. It is very helpful to the devotion of many, and certainly often brings out the meaning of the Creed in a wonderful way. Are these considerations to be disregarded, or is the Celebrant to be forced to stand under these circumstances? While the Celebrant and Sacred Ministers sit, all others in the sanctuary and choir stand, so that the posture of standing is sufficiently impressed upon the congregation.

(4) *Turning the leaves.* As to the direction to the deacon to go to the left of the Celebrant soon after the consecration of the chalice, and be "ready to turn the leaves of the book, if need be," your comments seem surprisingly denunciatory in view of the fact that this direction is limited by the qualification "if need be," and the further fact that there often *is* need. There is, of course, no such thing as a "Standard Altar Service." Publishers may or may not take sufficient care in these matters. The one and only *authorized* Order for Holy Communion, in the strict sense of the word "authorized," is found in the Book of Common Prayer, and in this precisely the *standard* paging does compel a turning of the page in the Canon after Consecration. And so little can one depend on uniformity even here,

despite the Custodian's Certificate, that even copies which contain the same text on the two pages here in question do not always make the division between those two pages at the same point. As far as I can be sure, after looking at a number of copies, the break occurs in the Oblation after the first syllable of the word "rendering." And one finds many Prayer Books of the text of 1892 which do not follow the standard paging at all. The direction given at this point is not isolated or arbitrary. The general principle is that at High Mass the deacon and subdeacon attend to all such matters as covering and uncovering the chalice, turning the pages of the book, ministering the cruets, arranging and covering the Holy Vessels at the end of Mass, etc.

Private Prayers. And now, as to the use of the priest's and other ministers' private prayers. (I do not like the incorrect application to these at large of the liturgical term *Secreta*.) You say: "In the Holy Eucharist the priest occupies a two-fold position. He represents God before the people; and he represents the people before God. In both relations his personality is largely obscured; he is primarily the vicar of another." This is not a sufficiently full and accurate statement. It is not a question of "personality" merely, but of office and personal responsibility. He is an authorized minister of God, empowered through the Apostolic Succession to act as God's priest, and offer up prayers, thanksgivings, and the Pure Offering for the sake of, and not simply as a "representative of," the people, *i.e.*, in a Congregational or republican sense. In doing this he is a moral and responsible free agent. He needs especially to pray for himself as then and there offering. He is not merged in a mere leader of the congregation. All ancient liturgies contain prayers of this character. And the other ministers, both the Sacred Ministers and the others, should have their due part in accompanying him.

You seem to be under some strange misapprehension about this. Twice you speak of a responsory *thanksgiving office* between priest and servers. There is none in the book. Private responses during the service are few and brief. The *preparation* at the foot of the altar precedes and therefore in no way interrupts or impedes the Order given in the Prayer Book. It is a great help to reverence and holy fear both for the priest and his attendants. A congregation must be both prejudiced and ignorant, not to say surprisingly unintelligent, not to understand the nature of this devotion. And it is, of course, the duty of a rector to give sufficient instruction to his people not only with regard to the Liturgy, but also the Ceremonial of the Mass. As a matter of liturgical history, the public preparation of communicants in our Prayer Book is not a substitute for the preparation of the *ministers* at the beginning of the Mass, but is derived from the Order of the Communion of 1548, in which it followed the Priest's Communion. That Order consisted of Confession, Exhortation, and Absolution, and was founded on older Latin forms, with some use of Archbishop Hermann's *Consultation* (issued before he left the Church). Dr. McGarvey notes also its similarity to the *Agenda* of the Diocese of Paderborn. It corresponds to the Latin use of the *Confiteor*, *Miseratur*, and *Indulgentiam* just before the communion of the people.

The private prayers do not, as a matter of fact, unduly prolong the service. Nor indeed do the ceremonies at High Mass. If a High Mass were said with those ceremonies, but without sermon or music, it would be found to take little more time than a Low Mass. The prayer, *Suscipe sancte Pater*, objected to by you, is an example of what is found so often in old liturgies, oblation by anticipation from this point onward. The Greek Office of Prothesis before Mass gives us an extreme example of the same thing. By the by, your copy from the book of the words of the prayer just mentioned is astoundingly inaccurate. It alters the punctuation, puts capital initials for small, inserts a word, changes a word, and omits no less than *twelve words* without indication of the fact. It is quite remarkable that those who insist upon the character of the early English Liturgies as "a composite of Gallican and Roman," intending to lay stress especially upon the Gallican element, should take offence at prayers which are mostly of *Gallican* origin. Prayers of Eastern origin would be incongruous. Private compositions would be lacking in all authority, or precedent, even that of mediæval or Roman Uses. Dr. McGarvey's principle of choice has been a wise one: "Of the many versions of the old missal prayers, we are at liberty to choose any one, for no one version can have any possible claim upon us to be used exclusively. The version contained in this book has been chosen, not because it has any authority over the others, but simply because it is the one which has had the widest acceptance in the West, being at present the only one, if we except the very limited use of the

Mozarabic, Ambrosian, and a few monastic rites, which has survived in actual use."

Let me here, just in passing, correct one more grave mistake. Dr. McGarvey does *not* say that "our canon is from the Mozarabic Liturgy," but "The words of institution in the Prayer of Consecration agree neither with Scripture nor with the words of institution in the old Canon; they are, however, very like those in the Mozarabic liturgy."

Before closing let me call attention to the misstatement of a clerical correspondent who professes to agree with you, though he evades what would be the logical consequences of your view as to the effect of the omission of the Ornaments Rubric. He says of the act of genuflection: "The only authority which Dr. McGarvey gives for it calls it the 'custom of the Church of Rome.'" If he will look again at the "Notes on the Mass," pp. 7, 8, 16-22, he will find that he is quite mistaken. This correspondent long followed the custom of beginning his Mass at the Gospel side of the altar, and, I believe, of not going to the Epistle side to read the Epistle. Unless he has changed his custom in these matters, I should think that his ideas must differ widely from those of THE LIVING CHURCH. In a further communication he would have us believe that there is some connection between a tippet and a stole! Surely he knows better than that. They have, if anything, less in common than a surplice and a chasuble.

Dr. McGarvey has given ample evidence of the use of genuflection in England at and before the Reformation. And the "inclination" of the old rubrics (where no limiting or qualifying words are added) was doubtless often not a slight bow, or a mere bow of the head, but a very profound inclination, closely approaching a genuflection, which in actual usage, as positive evidence shows, became a genuflection or "kneeling" outright.

And this should be said in its favor. It is the most distinctive of all acts of adoration, which is of course the reason why unbelievers and those who are timorous about showing their faith in the Real Presence before the worldly, rationalizing, "Protestant" Churchmen, dislike it. A mere nod of the head will not be noticed, a slight or greater bowing down of the body will either not be noticed or, if noticed, will arouse quite as much Protestant resentment as a genuflection. A continued kneeling will be regarded as merely the ordinary attitude of penitence and prayer. This alone is an unmistakable act of adoration of our Blessed Lord, then and there present with His Body and Blood in the Sacrament of the Altar.

The assertion by the same clerical correspondent that "the ceremony advocated in Dr. McGarvey's book" is "so complicated that it is impossible that it should be understood in all its details except by a most erudite scholar" is simply amazing. The directions are clear and distinct. Anyone of ordinary intelligence should with a little care and attention be able to understand them, much more a priest, whose business it is to know about such things. It is the very distinctness and sufficiency of the directions that is seized upon as an excuse for the complaint about the multiplicity of details. The rubric at the end of The Ordering of Deacons desires that a deacon should "continue in that Office of a Deacon the space of a whole year . . . to the intent he may be perfect and well expert in the things appertaining to the Ecclesiastical Administration." Evidently therefore some time, attention, and pains should be devoted to such matters. We are sure that if the priest who wrote the words above quoted would use the directions of this book for only six or eight months he would no longer find them complicated. It is practical unfamiliarity with a careful ceremonial, and the necessity of full directions and of consistency throughout, that convey to those who will not make trial of it the idea of an undue complexity. The book is careful and complete, but is far from being unduly complex.

To represent that there never has been and never can be an absolute and unchanging uniformity of use and ceremonial, is no way at all to show that it is not desirable to have in the ceremonial accompanying a certain given liturgy a reasonable standard of dignity, reverence, richness, consistency, and completeness of ceremonial, according with the nature and history of that liturgy. Men speak and write English in all manner of ways, and the language is constantly changing, yet we try to maintain a standard of pure English. Holy Scripture as read and used by us in our own language has been subjected to revisions, but still we try to maintain a standard. In matters of ceremonial what we wish to avoid is baldness and want of sufficient reverence; what we wish to secure is adherence to Catholic precedent and analogy, with all considerations so carefully taken into account, coördinated, harmonized, and combined, that we may have a use fit to be followed or approximated

to everywhere—a use of course quite distinct from any mere chance-medley of acts and habits regulated and dominated by Protestant prejudices and varying from parish to parish. Such a use ought to be more possible now than ever before, with the increase of education, intelligence, and facility of intercommunication.

What is an "American Ceremonial"? A ceremonial duly adapted to the American Liturgy, its history and the general customs of the Western Church so far as not inconsistent with it. The differences between our Eucharistic Liturgy and the Roman form can easily be exaggerated. To take the most important part of the Liturgy, the general difference of appearance between our Canon and the Roman or that of Sarum (they are nearly identical) will be found not to be so great, if we replace, as in the Book of 1549, the Prayer for the Church at the beginning of the Canon and the Invocation in its former place before the Institution, that is, if we go back nearly to the Canon of 1549.

The principles adopted by Dr. McGarvey and stated in his General Introduction, pp. lxii. and lxiii., are the right principles and are rightly applied.

We are a Western Church. The differences in liturgy and ceremony between East and West have been great from very early days and have always continued to exist. Our Liturgy is so different from those of the Eastern Church that to introduce Eastern ceremonies would be most incongruous. Are we to have a chapel of Prothesis and a solemn Office of Prothesis, with all its ceremonies? Are we to discard the credence-table and at the offertory bring in the elements, carrying them in procession round the church, the people prostrating themselves in adoration of what is not consecrated, as the Greeks do? Are we to pour hot water into the Sacrament of the Lord's Blood, just before the priest receives the Lord's Body, according to the use of Constantinople? Are we to adopt the Greek use of veils and asterisk, or the Greek epitachelion and epigonation and epimanikia or colored silk "albs"?

As to the Mediæval English Uses, put in one group with the Continental Uses, of the same, that is the Roman, family, a writer may on the one hand emphasize their very striking agreement, or on the other make the most of their differences, and so arrive at apparently very different results, but the broad fact of a great resemblance still remains, and this supplies a consideration constantly applicable to questions of ceremonial.

Is it wise to try to follow the very intricate and somewhat uncertain Sarum ceremonial, or to import something from the Ambrosian, or Mozarabic, or monastic Uses? Or should we not rather, conforming faithfully to our own Liturgy, and having due regard to its history, follow the general usage of the West? To do this is the sum total of what is being decried as "Roman." An "American" Ceremonial—is that to be something new-fangled, unhistorical, un-Catholic, haphazard? Differences of ceremonial as far as expressly ordered by the Church are one thing. History and analogy are real helps. But it will not do to follow mere individual, unsystematic theories and preconceptions.

The great merit of this book is the completeness of its system. It is not a patchwork of incompatible hobbies and crotchets, but a well-digested, well-rounded, carefully worked out and self-consistent ceremonial system, and therefore, above all, most practical.

LEIGHTON HOSKINS.

ECCLESIASTICAL ART.

To the Editor of The Living Church:

THE attention of many has lately been called to the accounts given in the newspapers of the destruction of two (so-called) statues of angels, intended for the Cathedral of St. John the Divine in New York. Will you allow, in your columns, a few words on this subject from one who sixteen years ago had received the best of instruction at the Art League in New York, and also in Paris, as well as in the private class of one of our most eminent American artists?

The statues have been destroyed, which was probably the best thing that could have happened under the circumstances, but what the whole forlorn story points to is the fact that the clergy—even the most cultivated among them—seem at present to be in a state of Philistinism as regards art. It is surely impossible that they are too cowardly to express their disapproval when charlatans in art are allowed to perpetrate horrors in our churches.

Our Puritan ancestors fancied that any appeal to the sense of sight hindered the inward vision. The Church has always

taught that a right use of all the God-given senses aids the inward vision to rise to the contemplation of God. But has it been left to the Church of the twentieth century to order placed in one of the greatest (certainly as regards size and expense) Cathedrals in the world, works of such insipid sentimental banality that the effect on those who look at them can only be injurious? However fierce and unjust Pope Julius II. was in many ways, he recognized a great artist and a great work of art when he saw them and he respected and almost feared both.

To-day it seems to be considered of no importance who is to produce a work of ecclesiastical art which is expected to endure for centuries, and which will inevitably influence for good or ill, thousands of those who look at it. It will affect them more than nine-tenths of the sermons they listen to in their conception of what the Church would teach her children. One of the results of such carelessness on the part of the authorities is the existence of such atrocities as it was the fate of those women who attended the General Convention in Boston to have glaring in their eyes. I have in mind another window done about seven years ago for a small church, at a cost of some \$4,000, which is an outrage to all really artistic as well as to all ecclesiastical sense of the fitness of things.

The artist who undertakes an ecclesiastical work of art should have a special training. He should not be a fanciful sentimental individualist, any more than he should be a slovenly, ill-trained workman. If his conceit is so colossal that he proposes to alter and improve upon Holy Scripture in his work, it would hardly seem that he was fitted to carry into outward form an idea to express the teaching of the Holy Catholic Church.

If artists equal to great tasks cannot be found, let our Cathedrals wait with the great symbolism of the Cross alone until the Church has evolved such.

Would it not be well if our religiously intentioned millionaires devoted some of the money, which they squander on second, and third, and fourth-rate art, to endowing professorships in our Theological Seminaries for the instruction of the clergy in ecclesiastical art?

CONSTANCE R. WHEELER.

St. Luke's Day, 1905.

DID JUDAISM MAKE CONVERTS?

To the Editor of The Living Church:

IN the Notes for the Seventeenth Sunday after Trinity, page 805 of THE LIVING CHURCH, over the signature "B.," occurs the statement: "Judaism made no converts—it was forbidden to do so—lest the holy seed should be defiled by contact with the ungodly." Surely the writer has overlooked the numerous passages of Scripture which controvert this statement.

There is needed here, a clear understanding of the use of the word "stranger" occurring in the Old Testament. The word is used in three ways: I., A stranger not of the family of Aaron, who may yet be a Jew, and even a member of the tribe of Levi; II., A stranger not born of the nation of the Jews, yet admitted by circumcision to all the rights and privileges of the nation; and III., A stranger who remained a foreigner and an alien, and was not allowed to participate in any religious rites.

Under the II. heading, viz., A stranger or foreigner who might be admitted to participate in the peculiar rights and privileges of the Jews, occur the following passages:

- Ex. xii. 48. Circumcised strangers may eat the Passover with Jews; a thing forbidden to strangers of the third class in vv. 43, 45.
- Lev. xvii. 8, 9. Stranger may offer burnt sacrifice, bringing it to the door of the Tabernacle.
- Lev. xviii. 26. Stranger is bound by all the laws which bind the Jews.
- Ex. xii. 49; Num. ix. 14, xv. 14-16. There is to be but one law and one ordinance in the matter of the Passover for Jew and Stranger.
- Num. xv. 26-30. Stranger shares in the atonement for sins of ignorance, whether as a nation or individually.
- Num. xxxv. 15. Stranger shares the privileges of the cities of refuge.
- Lev. xix. 10. Stranger shares with widows and fatherless in the gleanings.
- Deut. i. 16, xxiv. 17, xxvii. 19. Judges are to be impartial in dealing with strangers.

There are in all 31 passages in which provision is made concerning strangers which are exactly the same as those made for Jews born.

We have fallen, I think, into the Jewish error of thinking that God refused admission to His ancient Church, to all but Jews. There is a strong point in the passages I have quoted, in favor of Church Unity. God did not refuse admission to His

Church to those who were not born Jews, but made provision largely for their admission; and demanded a strict compliance with His laws, and union with His people, of all those foreigners who desired to worship Him. So far is it from being true that they were forbidden to make converts. The writer of the statement in question will pardon me if I suggest that he has confused the law against mixed marriages, with the laws concerning converts.

L. P. HOLMES.

St. John's Church, Lake Benton, Minn., Oct. 14, 1905.

[Our correspondent is clearly right. While the statement referred to and quoted is manifestly open to the criticism offered, we understand "B's" contention substantially to have been, that God did not lay it upon His early people as an obligation, in the same way as it rests upon His Christian people as an obligation, to seek "the stranger" and bring him into covenant relationship with the Father.—EDITOR L. C.]

OLD CATHOLIC WORK IN AMERICA.

To the Editor of *The Living Church*:

SOME time ago I noticed in your columns a review of the Old Catholic work under Fr. Tichy at Cleveland in which it was stated that Bishop Kozlowski had intended to confine his work entirely to Polish people. This is a mistake. Bishop Kozlowski desires to aid and assist all persons of whatever race who desire to become Old Catholics, and has jurisdiction in this matter from the Old Catholics of Europe. The clergyman at Cleveland desired to receive consecration in Europe and was refused; since then he has been acting independent of his lawful Bishop, and in this review he has misrepresented him. Bishop Kozlowski desires to work in harmony with all Catholic Christians and the independence at Cleveland is a matter of personal ambition.

Yours truly,

Chicago, October 21st, 1905.

E. M. FRANK.

CONSTITUTION AND CANONS.

To the Editor of *The Living Church*:

THE demand for copies of the new Constitution and Canons has been so unprecedented that a new edition has become necessary. The cost of the book in paper is 40 cents and in cloth 75 cents, and it will be sent postpaid on application to the Secretary, 281 Fourth Avenue, New York. The Journal complete is furnished at \$1.00 in paper and \$1.50 in cloth.

HENRY ANSTICE.

THE INVOCATION BEFORE THE SERMON.

To the Editor of *The Living Church*:

IN reply to the query of the rector of Trinity Church, Watertown, N. Y., as to the "newest use of the Invocation" before the sermon, I would reply:

Our Lord's commission to His apostles was not only to baptize but to preach "in the Name of the Father and of the Son and of the Holy Ghost." Both acts are equally insistent upon the use of that authoritative formula. Were that Invocation more generally used in the pulpit at the time of preaching—and solemnly felt—we should hear less of these human vagaries which range from pitiful sensationalism to the blasphemy of human definings of God's purposely hidden mysteries. Were it to be used in the pulpit of our church at Watertown, it would mean no less than this: "The message which I am commissioned to preach unto you—I now declare my intent to deliver 'in the Name of the Father and of the Son and of the Holy Ghost,'—and *not* in the name of J. Sanders Reed, the Reverend rector of Trinity Church, Watertown, Diocese of Central New York."

WARREN C. HUBBARD.

Brooklyn, N. Y., October 21, 1905.

IN RETURN for the love which brought the Son of Man down from heaven, in return for the love which led Him to die for us on the cross, we cannot give Him holy lives, for we are not holy; we cannot give Him pure souls, for our souls are not pure; but this one thing we can give, and this is what He asks, hearts that shall never cease from this day forward, till we reach the grave, to strive to be more like Him; to come nearer to Him; to root out from within us the sin that keeps us from Him. To such a battle I call you in His name. And even if at the last day you shall not be able to show any other service, yet be sure that when thousands of His saints go forth to meet Him, and to show His triumph, He will turn to embrace with arms of tenderness the poor penitent who has nothing to offer but a life spent in one never-ceasing struggle with himself, an unwearied battle with the faults that had taken possession of his soul.—*Archbishop Temple.*

ADAPTABILITY OF THE RUSSIAN CHURCH.

BY THE BISHOP OF FOND DU LAC.

IT is a common idea that the Orthodox Russian Church is so rigid in its conservatism as to be incapable of adaptation to America and American ideas. Those who have studied its missions among the races and tribes found in Russia and Siberia know how flexible she is in her ministrations and practical in her dealings. An excellent instance is to be found in the line taken by the Rt. Rev. Bishop Innocent in Alaska. He is in favor of sending the Orthodox children to the government schools, where they will be taught English and educated in the duties of American citizens. How different this is from the policy of some other religious bodies.



INNOCENT,
RUSSIAN BISHOP OF ALASKA.

He says, in a communication to the *Russian Orthodox American Messenger*: We ought to give over the general education of the Orthodox children into the hands of the government, reserving for ourselves only their religious and moral bringing up." He has no fear that "together with geography and the multi-

plication table our children will be instructed in heresy." It is important for their well-being, and in earning their daily bread, that they should be proficient in English. "As to the religious purposes, we have a goodly number of translations into native dialects of the Gospels, Bible history, and the Prayer Book, and in English all the Bible, the Order of Church Services, the songs, and the Catechism." He would supplement the secular education of the state by religious instruction given by his clergy.

The Bishop considers it wise also to introduce the American language into the Church services.

"When," he says, "Alaska was Russian territory, it was good sense to introduce the Russian language and the Slavonic Church manuals. But even this ought to have been considered only a temporary expedient, similar to our forefathers being instructed in the Orthodox Faith by the Greek clergy and in the Greek language. But the Greek language and the Greek clergy being, in those days, soon replaced by the Russian language and the Russian clergy for Russia, the similar process ought to have taken place here also, even if Alaska remained Russian territory. But now, when it is not Russian, we have no reason, no right, no need to keep up the Russian language and the Slavonic Church service in Alaska."

The practical wisdom of this and its loyal American spirit commends itself. Should the Russian Church see fit, as we hope it may, to have its Liturgy said at times, or some of its services, in English, using the psalter of our Prayer Book, it would attract many and be a further bond of union. It would certainly be instructive and an object lesson to scholars. For if from the Roman services we can learn much about Western mediæval worship, in the Liturgy of the Orthodox Russian Church, we have practically set before us, as Liddon said, the worship of the fourth and fifth centuries.

PATIENCE.

I hope that in this state of painful isolation, you will find the best of consolations apart from all human help. God will make known to you what He alone can be when all else fails. The length of this trial will serve to strengthen you against yourself, and to render your self-abnegation unbounded. In giving one's self up to God while all is quiet and peaceful, one does not know what one means or promises, and however sincere, the renunciation is at best superficial. But when the cup which overflows with bitterness is offered us, nature shudders; we become "sorrowful unto death," even as our Lord in the Garden of Olives; we cry out, "Let this cup pass from Me!" Happy he who can conquer this revulsion and natural repugnance, and add, like the Son of God, "Nevertheless not My will, but Thine, be done!"

Of a truth, I should greatly regret were you to lose the last drop of the cup God gives you to drink. Now is the time to exercise your faith and love. How well God must love you, since He deals you such heavy blows! Whatever sacrifice He may require, never hesitate to give it.—*Fénelon.*

Literary

Religious.

Theological Outlines. Volume I. The Doctrine of God. By the Rev. Francis J. Hall, D.D., Instructor of Theology in the Western Theological Seminary, Chicago, Ill. Second Edition, revised throughout. Milwaukee: The Young Churchman Co.; London: William Walker, 1905. Pp. xii., 166. Price, \$1.00 net.

The second edition of this useful handbook is on the same lines as the first. Its characteristic features are clearness, completeness, accuracy, technicality, and brevity. It is distinctly a book for the student, to supply him in the shortest and clearest form with the bare outlines which he must fill in by means of oral instruction, or careful thought, or further study. That the treatment of the doctrine of God does not escape the repellent aspect of brief, technical statements on that great subject, is an inevitable result of the plan and method of the book and is not due to any fault in the author. The main differences from the first edition are that the catechetical form then adopted has been abandoned, and that the references now placed in the footnotes have been brought up to date. The fulness of these references is one of the valuable elements in the book.

There is but little to criticise in so carefully planned and written a work. The word "disputed" seems to us too mild a term to apply to the passage, I. St. John v. 7, which all New Testament critics regard as not having been part of the original text of the Epistle. Dr. Hall hardly allows sufficiently for the difference in ecclesiastical sanction between dogmas made binding as terms of communion and doctrines which, although universally held, have not been enforced in this specific way. When he speaks of the doctrine of Baptismal Regeneration as an instance of "much that is necessary to be believed" which "has not been given dogmatic form in the ecumenical sphere," he appears to have forgotten that this doctrine is declared in the enlarged Nicene Creed. The way in which the three Creeds are spoken of as parallel and the statement that the Athanasian Creed has "gained ecumenical acceptance" need some modification. The printing of the *Quicumque* at the end of Eastern Office Books, and the terms of approval in which it is referred to by some Eastern divines, do not amount to the same degree of acceptance as it has received in the West or as the Nicene Creed has received in both the East and the West. The Apostles' Creed, as a document, has obtained less sanction in the East than the *Quicumque*. A slight alteration in the phraseology of the sentences in which these matters are mentioned would add to the value of a valuable book.

Religion and Politics. By Algernon Sidney Crapsey. New York: Thomas Whittaker.

This is a course of lectures which Dr. Crapsey delivered to his people in Rochester, N. Y. As far as they deal with history, they are most interesting. A long period of very involved historical events is made clear, and the writer shows a wide reading and a sense of proportion which are admirable. His extraordinary theological position as a Catholic priest who seems to consider our Lord to be the natural son of Mary and Joseph, and who classes the Church among the Protestant denominations, and says, "Of course, a belief in the inerrancy of the Bible is no longer possible to an educated man, or for anyone in fact, who reads his Bible with reasonable intelligence and attention," make one very doubtful of his trustworthiness in other matters. But apart from his peculiarities, which are easily seen, his book is a valuable one. One must necessarily wonder how a man with such opinions can retain any moral sense and still remain a Catholic priest.

Life More Abundant. Scriptural Truth in Modern Application. By Henry Wood. Boston: Lothrop, Lee & Shepard Co. Price, \$1.20 net.

A volume of brilliant and learned essays which deny all the articles of the Catholic Faith, and yet ostensibly draw out the real meaning of God's Holy Word. It is a book full of transcendentalism and idealism, which is beautiful and interesting, but far removed from the truths of our holy religion.

Complete Index to the Expositor's Bible. Topical and Textual. By S. C. Ayres, B.D., Librarian of Drew Theological Seminary. General Preface to the Expositor's Bible by the Editor, W. Robertson Nicoll, M. A., LL.D. Together with Introductions to the Old and New Testament Sections by W. H. Bennett, M.A., D.D., Professor of Old Testament Exegesis at New College, London, and Walter F. Adeney, M.A., Professor of New Testament Exegesis at Lancashire College, Manchester. New York: A. C. Armstrong & Son.

This index completes the elaborate work of the *Expositor's Bible*. It is arranged topically and by reference to the books of the Bible, and gives an excellent key to the use of the work itself. The introductions are particularly valuable, containing, as they do, dispa-

sionate and conservative reviews of the literature pertaining respectively to the Old and the New Testament, and the attempt is made to show—not agreement, of which there is none, but—the current hypotheses which are held by scholars.

FROM THE Oxford University Press is received an edition of the Bible with references, which is claimed as "the largest type in the smallest sized book yet made." The type is pearl, but it is on an exceptionally distinct, heavy face, so that it gives the impression of a larger size, and is very readable. It is made in French morocco bindings, divinity circuit, at \$1.00 and \$1.50, but the superb edition is printed on India paper and is made in several bindings, sold at \$1.70, \$2.15, and \$3.25, respectively. At the latter price, the book is bound in Alaska seal, divinity circuit, leather lined to edge, silk sewed, round corners, red under gold edges, and is a superb specimen of bookmaking. The number by which it is known is 03029x.

The Oxford Press has also issued in "Bijou Editions" each of the four Gospels separately, and the Psalter according to the Prayer Book version. The size of each of the volumes is only 2x1½ inches and the weight is so trivial as hardly to be perceptible. Indeed it would seem incredible that these several books of the Bible in very clear, distinct print, could be compassed in such small space, and only the triumph of paper-making in the Oxford India paper could make it possible at all. The thickest of these, the Psalter, contains 466 pages, yet the thickness, including covers, is but a fraction beyond a quarter inch. The five miniature volumes each are bound in Venetian limp, with round corners and red under gold edge, and are sold at 50 cts. each. The four volumes of the Gospels may also be obtained in morocco, slip case, at \$2.50 for the set.

Miscellaneous.

The Loves of Great Composers. By Gustav Kobbe. With 24 full-page illustrations in tint. Printed in two colors by the Merrymount Press. New York: Thomas Y. Crowell & Co. 184 pages. Price, \$1.50 net.

The love romances of Mozart, Beethoven, Schumann, Chopin, Liszt, and Wagner are well told in this attractive volume, which throws much light upon the private life of the great composers. Some of the facts narrated are told in English for the first time, and many errors current in older biographies are corrected. The book cannot fail to interest all music lovers.

Famous American Authors. By Sarah K. Bolton. 24 full-page illustrations. New York: Thomas Y. Crowell & Co. 209 pages. Price, cloth, \$2.00.

A new and sumptuous edition of Mrs. Bolton's sketches of Emerson, Hawthorne, Longfellow, Whittier, Holmes, and Lowell. The sketches though slight are good, and the volume, with its thick paper, black-letter type, rubricated headings and initials, and photogravure illustrations of persons and places, makes a most attractive gift book.

The Days and Hours of Raphael. With Key to the Hours. By Rachel A. La Fontaine, author of *The Four Evangelists in Art*, etc. New York: The Grafton Press.

This is a handsomely made volume, showing reproductions of the famous paintings of Raphael for the days and hours, with brief descriptions of each. Both in descriptive matter and in workmanship the book is very satisfactory.

The Making of a Man. By Orison Swett Marden, Editor of *Success*. Boston: Lothrop Publishing Co.

This is a very good book to put into the hands of a young man who is preparing for his life work. It is full of good, sound, common sense advice, and is in every way admirable.

A VERY ATTRACTIVELY made little book is Wagner's Lohengrin, re-told in English verse by Oliver Huckel, author of a like rendering of Parsifal. [Printed in black and red from special type designs by the Merrymount Press. With four illustrations by noted German artists. 80 pages, 12mo, cloth, gilt top, 75 cents net; postage 8 cents additional.] The text is a worthy rendering of the great classic, and the setting a beautiful one.

A VERY ATTRACTIVELY made volume, with blue border, is *The Diary of a Bride*. The experiences of the bride are perhaps not wholly different from those of others who have occupied the same romantic position, but they are told in beautiful language and flowing imagery and comprise a volume of choice reading, quite different from the morbid thoughts of those bunches of female nerves that have been characteristic of the last few years. (New York: Thomas Y. Crowell & Co. Price, \$1.00 net.)

A BOOK brimful of humor, with Irish characters and a reminiscence alike of Mr. Dooley and Mrs. Wiggs, is *Mrs. Alderman Casey*, by Irene Stoddard Capwell. The situations are at times very comical, and the fun always in good taste. [R. F. Fenno & Co., New York.]

RANDOM REVERIES.

VIRTUE THE LAW OF MAN'S NATURE.

CHILDREN are taught to be good, and the reason given is generally because by being so they will please God and their parents. That is sufficient explanation for a child, and it seems to be enough for a great many adults who apparently never have thought why God wills them to be good.

The apostle tells us we were created unto good works. So goodness is the natural, and wickedness the unnatural, course for us to pursue. In other words, virtue is the law of man's nature. And when we examine how human nature is constituted we find it intended for goodness or virtue as a watch is designed for keeping correct time.

Let us see how it shows this.

Human nature, when examined carefully, shows that man is not independent of his fellow-men. It possesses special qualities which are for the very purpose of keeping him in touch with and bind him to the rest of mankind. Unless he does this his nature will become dwarfed and stunted to a more or less degree. Thus man finds himself a member of a society, each member bearing some relationship to the rest with the obligation of reciprocal duties and responsibilities. As experience teaches him that his own welfare is greatly dependent on his fellow members performing their duty towards him, it follows that he must do the same towards them. This also will be beneficial for him because they will be in better position to fulfil their duty towards him. Thus the welfare of the individual is dependent on the welfare of the whole of society and this from the very nature of its constitution. So the individual learns that he is made for society and to promote its welfare and happiness, the same as he is intended to take care of his own welfare and happiness.

But let us trace this idea in actual life. Man first of all finds himself a member of a family. During his infancy he is absolutely dependent on his parents for the supply of his wants. To their love and care are due his welfare and happiness. Were these wanting he would be in a most pitiable condition, and perhaps his life endangered. As he grows older he finds that he has duties and obligations towards his parents and brothers and sisters. The former he must obey, and to the latter accommodate himself, especially to those younger than he. As his observation increases he perceives that the happiness and welfare of the family are dependent on all its members performing their respective, mutual duties. If any of them fail to do so it brings trouble and suffering to the others. It is evident that the family is a unit and that none of its members is independent of the others or can safely ignore them without injuring the family and himself.

On attaining manhood he enters a wider sphere, and here likewise he soon discovers his dependence. For the very work with which to earn his bread he must look to others. On their honesty and good will towards him depends in great measure his welfare and happiness. If they deal fairly and squarely with him it is very much to his advantage. On the other hand, he must deal fairly and squarely with them if he wish to retain their good will. Thus it is shown again that the right fulfilling of mutual obligations promotes the welfare and happiness of all concerned. Experience in daily life soon demonstrates that society is the development of the family idea, and so the same rules hold good in the one case as in the other.

Now the mutual duties and obligations of the members of society are evidently in accordance with law, the law of that nature which they possess in common. These duties are manifestly directed towards the welfare and happiness of society and not towards the contrary. The law then is good and its end is to promote the good. It could not be otherwise if society is to continue. Goodness alone can build up, for that which is evil invariably destroys, as it is destructive from its very nature. It is a maxim both in the moral and the physical world, that nothing destroys itself and that whatever has a tendency to destroy a system or a body is foreign to that system or body. It cannot naturally belong to it. Thus the law of our nature must naturally be virtue. The man who is not living virtuously is living unnaturally. The law of our nature demands that we live godly, soberly, and righteously. Godly, that is, in the fear of God, because the law of our nature has a lawgiver back of it to enforce and vindicate it. Soberly, because it demands temperance in all things for its proper development. Righteously, because right doing is required to upbuild and not pull down ourselves, or society.

I have said that man's nature possesses certain qualities

which are intended to keep him in touch with and bind him to the rest of mankind. For instance it has the quality of love, from which are derived benevolence, friendship, and charity. These qualities would be absolutely unintelligible and useless if man were a being meant to live alone and apart from his fellows. But it may be urged that man's nature possesses qualities the very reverse of the above. True, but these can clearly be shown to be unnatural because of their destructive effects. When allowed to govern a man's actions they injure himself as well as others. Their evil effects are most clearly seen in national life as they are the cause of war and untold loss of life. So we may confidently say that "Love one another" is the natural law for men. Which is the natural condition evidently intended for the infant? A condition of love and protection or of hatred and neglect? The infant is the key to the whole problem as the child is the father of the man and the same condition which is natural at the beginning of life continues to be the natural one to its end.

OLD MORTALITY.

"PAY YOUR MINISTER."

A CORRESPONDENT sends us the following, clipped from the *Gospel Messenger*, of 1835, and there credited to *Cincinnati Journal*:

1. *Pay him*, because it is the ordination of God, "that those who minister at the altar should live of the altar." When God sent you your pastor, He laid you under obligation to yield him a support. The Head of the Church is too just, to call a man away from secular labor, for His service, without giving a precept for his sustenance.

2. *Pay your minister*, because you owe him, and the precept is, "owe no man." Having had the time of your minister, you can no more deprive him of his wages without sin, than you could "the reaper of your fields." The money you subscribed is not a charity, but a debt.

3. *Pay your minister*, because in gaining an education to serve you, he spent seven or ten of the best years of his life, and not less than twelve hundred or two thousand dollars. You have been devoting all this period to laying up property. Don't begrudge, then, the pittance you have subscribed for his support.

4. *Pay your minister*, that he may be worth paying. How can he give rich instruction, if poverty drive him out of his study to dabble in worldly business? How can he buy books and periodicals without means? How can he think and reason closely, if you allow his mind to be tortured with fears of debts and insolvency, and keep him running from neighbor to neighbor to borrow money? How can he go before the Church as a pioneer in godliness, if you compel him to be continually struggling with pecuniary embarrassments, which occupy the mind and heart from Monday to Saturday?

5. *Pay your minister*, so that he can pay his debts. The world expects ministers to pay their debts punctually. Not to do this is to bring a reproach upon religion. Can the minister be punctual, if his people withhold the means? The shoemaker, tailor, merchant, etc., etc., must have their money; and will you compel your pastor to defraud them?

6. *Pay your minister*, if you would keep him, or ever get another as good. It is a bad thing for a church to get the name of "starving out their ministers." We know some such churches. The curse of God seems to be upon them. Matters in them are growing worse and worse. They will soon become "like the mountains of Gilboa, without dew or rain."

7. *Pay your minister*, because you have promised to pay him. Not to do it is to forfeit your word. It is a debt of HONOR as well as of law. Your pastor has trusted to your word, and thrown himself and his dearest interests into your keeping. Will you prove unworthy of his confidence?

8. **PAY YOUR MINISTER**, because you are able to pay him. How small is the pittance which falls to your share? How rich has been the benevolence of God in fixing your home in the luxuriant valley of the Mississippi, where nature's productions almost leap forth from the earth to fill the garner of the husbandman, where every mechanic art finds employment and reward among the increasing millions who are seeking among us a home! With a little extra labor, a little unusual economy, how easily could you pay your pastor promptly! Will you think of these things?

How SHALL we become lovely? By loving Him who is ever lovely.—*St. Augustine*.

The Family Fireside

ST. SIMON AND ST. JUDE.

O Jesu, Lord, who reignest
Upon Thine ageless throne,
Yet who in mercy deignest
To claim us for Thine own;
We yield Thee thanks and blessing
With all Thy martyr throng,
With all Thy saints addressing
To Thee our triumph-song.

Thy two apostles glorious,
Whom we recall to-day,
Were in the war victorious
Through Thee, their Strength and Stay;
In holy self-oblation
They lived for Thee alone
And each through Thy salvation
Became a living stone.

On Thine apostles founded,
With Thee, the mighty Head,
By all Thine hosts surrounded,
What need Thy children dread?
The Church, Thy new creation,
Must conquer in the fight
And bear to every nation
Thy saving life and light.

To Thee, the King immortal,
Be ceaseless songs of love
Within the heavenly portal
From all Thy saints above;
May we in life eternal
Unite with them to raise
The joyous hymn supernal
Through everlasting days.

WILLIAM EDGAR ENMAN.

THE LESSON OF THREE LIVES.

BY FLORIDA C. ORR.

IN these times of striving for place, for fame, for material comforts, for money, the young men of the land are puzzled, perhaps, to know what is *really* worth while. I will tell you of three men who recently died in our town, whose lives, I think, were worth while.

* * *

The "Beloved Physician" went first. For many, many years he had been tenderly caring for the bodies of men, taking every case to his Heavenly Father, and on his knees asking that guidance would be given him, and then watching and treating each case as if the humblest of his patients was his own child.

His success as a physician was marvellous, but this is not what people remembered best about him. So far as human beings can, he lived a truthful, upright, pure life, and *loved his neighbor as himself*.

When he died, the whole city mourned. The day of his funeral, the streets were lined with weeping negroes whom he had befriended, "pouring in wine and oil" when the "Priest and Levite" had passed by on the other side.

This man, this unpretentious Christian gentleman, will be remembered until the youngest child who knew him dies of old age, and then his name will be handed down to the next generation.

Surely, it is worth while to be remembered by a whole town in loving affection!

* * *

Silently the stream of Brother —'s life flowed on. Everybody called him "Brother," rich and poor, high and low, black and white, and he was brother indeed in the highest sense of the word.

His right hand never knew what his left hand did, until he died, and then it was hardly credible that two human hands (small holders of this world's goods) could have done so much. From the heights, from the depths, from the level places in the town came the cry, "Our brother has left us, and there is no one to take his place."

The largest church in the place could only hold half of those who came to his funeral, and the sidewalks and streets outside held hundreds of people who stood in respectful silence till his body was borne forth, and who followed in tearful silence that body to the grave.

In all the months since his burial there have been fresh flowers on his grave. Perhaps a bunch of wild flowers left by some little child who loved him; perhaps some violets placed there in secrecy by the wild young man with whom our brother pleaded last; perhaps the nosegay of one, whose heart bowed with grief, our brother had lightened.

Nobody knows who puts them there, but the quiet mound is decked always with flowers, a perennial testimonial of the love his fellows bore the man.

Surely it is worth while to be remembered as one who was a blessing to the community in which he lived!

* * *

The oldest inhabitant of this town passed away recently. He really was the oldest person living in the town, but he was old in nothing save years. His youth was perennial.

For integrity, for uprightness, for absolute justice, his equal has rarely been seen. "His word was his bond," and the people of his community trusted him. He was a living exponent of what temperance in all things, Christian courtesy, and uniform cheerfulness will do for a human being. Eighty-two years of physical, mental, and moral health, for his step was alert, his eye bright, his mind unclouded, his laugh spontaneous and merry. He was a Christian gentleman, follower of the first One who walked this earth. His reverence for God was the keystone of his life, and on this was built a beautiful, strong, pure, tender character, which had permeated to the farthest confines of his home town.

Is it not worth while to be remembered in sincere appreciation and admiration by the citizens with whom one lives?

* * *

Sodom and Gomorrah were cities either one of which was much larger than the town in which these three men lived. God said that the presence of ten good men should save these two ancient cities from destruction. How immortal would have been the names of those ten, could they have been *found*!

Cities are not destroyed now by fire and brimstone from heaven, but some have nearly been swept off the earth by fire from within. Was the presence of the saving grace of a sufficient number of good men lacking? Will it be lacking in the cities of the future?

A WEDDING IN NORTHERN CALIFORNIA.

BY MARY COPE.

ONE morning my husband said to me, "Don't you want to go to a wedding? A man has just come to ask me to marry him to-morrow up at Paskenta." Of course I was delighted, and the next evening about six o'clock we started; the wedding was to take place at nine.

It was November, and Thoms Creek, which is a great, roaring river in winter, was rapidly filling up. It was a cloudy night, but moonlight, and now and then the silver light would break through and shine upon the water. All was quiet and still, as we drove along the river side except the noise of the water as it babbled over the stones. Sometimes we passed a farm and would see the light from a lantern carried from barn to house, and once, when the clouds had broken, the moonlight shone on a little grave on the hillside; just one little grave with a wooden cross at its head.

We passed on, crossed a noisy brook that seemed to be in a great hurry to reach the "Big Thoms," and just as it seemed that we had lost our way, we turned a bend in the road, and there before us was the house, with doors and windows all open. A man came out of the house and asked:

"Is that the minister?"

"Yes," was the answer; "am I late?"

"Oh, no! Folks ain't quite fixed up yet," said the man.

We got out of the buggy, and went into the house, which was a small one with three rooms. Those at the front were so full of people that one had to push his way through. The guests had come from far and near: women with little babies, men from over the mountains with big revolvers stuck in their belts, young men and maidens, old men and children—all had come to see the marriage of the man who had the only store for miles around and who was going to give them a supper after the marriage.

There was but one small lamp on a table at the end of the front room, where an attempt had been made to arrange a bower under which the young couple were to stand. The people who could not get into the house stood around the doors and windows, all waiting silently for the services to begin. The clergyman who had put on his vestments outside the back door, came in.

"I say, Bill; look what the preacher has got on," said one.

"My," said his neighbor, "I guess he must be a Catholic priest."

The clergyman took his place in the bower of green vines, and then the two young people came in through a door in the back of the room.

A silence fell when the words "Dearly beloved" were said. A man held the little hand-lamp up so that the minister could see to read the service. It threw strange shadows over all those eager faces, for such a service was evidently new to most of the guests. It lighted up the face of the clergyman, and then fell softly on those who were taking the vows, "For better, for worse."

After the service, the clergyman shook hands with the bride and groom and immediately someone, who must have been waiting, pushed a chair under the bride and groom, upon which they sat and received the congratulations of their friends. First came the relations; after an aunt of the groom, who had kissed him on both cheeks, came a young girl, who, thinking it was the proper thing to do, kissed him on both cheeks also and went her way. Shortly afterwards a boy, sixteen or seventeen years old, came up.

I think his grandfather had stayed at home and had loaned the boy his clothes, for the vest was folded over and pinned across his chest. The trousers turned up several times, and the cuffs of the coat likewise, but the boy was happy; he had come to the wedding. Not knowing what was the proper thing to do and to say, but having heard that one should kiss the bride, he put his arms around both of them, and, kissing each, said, "I wish you what the other folks did." Poor boy! He found out then that he had done something queer, but the laugh that greeted his act put an end to the congratulations.

Then bride and groom, followed by their guests, went away to dance before supper, which was to be given in the store, from which everything had been taken for this occasion. The clergyman and I walked down to the supper at the store with the bride's mother. It was a glorious moonlight night, and one could hear the water splashing as it fell from rock to rock, and could see it shining in the pale light. But a strange noise came to our ears, like the pounding of horses' hoofs on a hard road.

"It sounds as if the horses in the corral had got loose," I said to the mother.

"Oh, no," said she, "that is the sound of the people dancing."

As we came nearer to the open door, I saw a cloud of what I thought was smoke.

"Oh, dear!" I exclaimed, "they have set the place on fire."

"Oh, no," was the answer, "that's the dust from the dancers."

So it was, such dust that as we stood in the doorway watching, we could see them circling in a fog; the illusion was heightened by the glare from the one lamp hanging in the farthest corner. But all this did not seem to disturb the dancers, as those who came near us looked very happy.

We went into the supper room. Such a supper! Turkeys, chickens, pies, cakes, everything that one could wish for, and all well cooked. The decorations were preserving jars filled with celery arranged in a row down the centre of the table. The coffee was brought round in large tin pails, and each dipped in his cup.

At last we said "Good-night," and started for home, where we arrived at four o'clock in the morning, having seen a California Coast Range wedding.

"SWAPPING PRESENTS."

BY HELENA H. THOMAS.

HOW is it that you find me well able to be at the helm during holiday week? It is all owing to my having the courage of my convictions."

"How so?"

"In freeing myself from the custom that has long prevailed in this neighborhood—that of swapping presents."

"Swapping presents!" exclaimed the guest whose Christmas giving was confined to those near and dear or else such as were given in the Name of the Christ-Child, "I do not catch your meaning."

"Well, you dear innocent, I will soon make my meaning clear," was the laughing reply, "though I am half ashamed to admit to one who is above perfunctory giving, that for years I was weak enough to give presents right and left simply because

others had given to me, or I had reason to think they might."

"Yes, and as a consequence you worked yourself nearly to death before Christmas, so you have written me, repeatedly, and collapsed as soon as it was over."

"You are not exaggerating," was the frank rejoinder. "Indeed, I was a nervous wreck well into spring last year, from the effects of putting so much of myself into my gift giving—or swapping, to tell the unvarnished truth. I never fully explained the situation in writing, but the ladies in this neighborhood had formed the habit of 'exchanging gifts,' as they put it, and before I realized it I was worked for a Christmas present, by one and another, too, until I was in a net from which I found it difficult to extricate myself."

"Well, my friend, I confess that your confession seems, from my viewpoint, scarcely credible, but pray make your meaning clear as to the word 'worked,' for it is the first time I ever heard it used in any such connection."

"I might as well make a clean breast of the shameful business," was the blushing reply, "but looking into your frank face makes me realize, as I had not before, how I have fallen from grace since living in this worldly neighborhood."

"I once puzzled over the expression, 'She worked me for a present,' but I learned that the word had a double meaning when one and another would 'just drop in and sit a little while,' and then bring forth a bit of fancy work which, after calling forth a careless word of praise from me, would end in a mysterious manner, and:

"Oh, well, perhaps Santa Claus will bring you one like it."

"Then the conversation would be gradually led up to Christmas presents and 'the exchanges we always make in this neighborhood,' until I was 'worked' sufficiently to say:

"I have usually confined my giving to simple gifts to my very own. We are not wealthy like most of our neighbors, you know."

"The climax of the working would generally be reached by a flattering remark something like this:

"Oh, but one who so excels in china painting and embroidery as you do can make most acceptable gifts without ransacking stores for them."

"And so, between hints and flattery, they worked you to a turn, it seems," said the listener, with a shake of her head. "Do you know I blush for my sex, sometimes, to think they will so lower the standard of womanhood."

"That includes yours truly," rejoined her friend, with a make-believe injured air. "I plead guilty to being victimized, but I have never stooped to giving hints such as entrapped me. But I revolted last year, and never again will I allow myself to fritter away my time and strength in order to 'swap' the fruit thereof for something as useless as it was needless."

"You are at least to be honored for having the courage to revolt," remarked the friend, with emphasis, "that was no easy matter, I am sure."

"Had I waited for a degree of strength my courage might have failed me, but when I sufficiently rallied from the long siege of nervous prostration, which the pressure of preparing for Christmas last year resulted in, to enable me to see my neighbors I frankly told them that my physician said my life had nearly paid the penalty of overdoing, and that I had determined in the future to simplify Christmas giving to the extent that the day might be an uplift to me and mine, instead of the reverse."

"Now do you object to telling me what the result was? Did your neighbors lavish gifts upon you when they understood that it would no longer be an exchange?"

"No, they appreciated my position sufficiently to refrain from sending me gifts, for which I was very grateful."

"I suppose 'charity that thinketh no evil' would not permit of my suggesting the possibility of their appreciating more fully that a gift would no longer bring a return," was the laughing comment of the woman to whom the "swapping" confession had been an eye-opener.

"Possibly, but, be that as it may, my friend of Auld Lang Syne, as far as I am myself concerned I have abolished, for all time, dishonoring my Lord by giving perfunctory gifts on His birthday."

THE PARTING BLESSING of our Lord was changed in the moment of its utterance into a pledge of eternal love, of unflinching and ever-watchful care for the well-being of His people.—*John Ellerton.*

THAT PRAYER taught by the saints, "Make me reach, my God, the degree of holiness to which Thou didst call me in creating me!"—*Lady Georgiana Fullerton.*

Church Kalendar.



Oct. 29—Nineteenth Sunday after Trinity.
 Nov. 5—Twentieth Sunday after Trinity.
 " 12—Twenty-first Sunday after Trinity.
 " 19—Twenty-Second Sunday after Trinity.
 " 26—Sunday next before Advent.

CALENDAR OF COMING EVENTS.

Nov. 2—Consecration Rev. F. F. Johnson, New-town, Conn.
 Nov. 8—Conv., Southern Virginia.
 " Conv., Michigan, New Hampshire.
 " 21—Conv., Albany, Milwaukee.
 Dec. 5—Synod, Springfield.

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 address of the Right Rev. HENRY D. AVES, D.D., Bishop of Mexico, is Esquina N. E. Calles, Isaac Garza y Fuentes, Monterey, N. L., Mexico.

THE Rev. JOHN H. BABCOCK, by appointment of Bishop Hare, will become Secretary *pro tem.* of the Missionary District of South Dakota. After November 1st his address is 417 S. Spring Ave., Sioux Falls, S. D.

THE Rev. MILTON A. BARBER has entered upon his duties as rector of St. Athanasius' Church, Burlington, N. C.

THE Rev. ROBERT BELL has resigned the rectorship of the Church of the Atonement, Morton, and accepted the curacy of St. Luke's, Altoona, Pa. (Dio. of Harrisburg).

THE address of the Rev. GEORGE M. DAVIDSON is changed from New York City to 204 W. Fourth St., Leadville, Colo.

THE Rev. Dr. WM. C. DE WITT has taken up his residence as Dean in the Western Theological Seminary, and should be addressed at 1113 Washington Boulevard, Chicago, Ill. He has resigned the rectorship of St. Andrew's Church, Chicago, the resignation to take effect not later than Christmas.

THE Rev. JOHN FAIRBURN of Farm Ridge, Ill., has accepted a call to the rectorship of the church at Mattawa, Ontario, Canada, and will leave in about four weeks for his new charge.

THE Rev. JOHN H. FAIRLIE has been transferred from St. Joseph' Church, Port Alleghany, to Trinity Church, Patton, Pa.

THE Rev. ALBERT E. FILLMORE has resigned his cure at Vermillion, S. D., and the secretaryship of the District of South Dakota and has accepted a call to St. Joseph's Church, Mankato, Minn., to begin work November 1st.

THE Rev. R. W. FORSYTH of St. Paul's Church, Camden, N. J., has resigned to accept the rectorship of St. Paul's Church, Richmond, Va.

THE Rev. H. H. FOX, vicar of All Saints' Chapel, Lockport, N. Y., has resigned to assume the rectorship of All Saints', Pontiac, Mich.

THE Rev. J. C. GALLAUDET has resigned the rectorship of St. Paul's Church, Doylestown, Pa., on account of a throat affection.

THE Rev. ALFRED WILSON GRIFFIN has resigned his position on the staff of the Cathedral of St. Paul, Cincinnati, Ohio, to accept the chaplaincy of Kemper Hall, Kenosha, Wis. Mr. Griffin returns to Kemper Hall after an absence of seven years spent in parish work in Louisville, Ky., and at the Cathedral in Cincinnati.

THE Rev. HARRY C. HATHAWAY, for two and a half years rector associate of St. Thomas' Church, Brooklyn, N. Y., has declined the call to become rector of that parish.

THE Rev. JOHN H. HEADY has been transferred from the parish at Shelbyville to that of Bloomington, Ind., to begin work there on November 1st.

THE Rev. G. F. G. HOYT of Lima, Ohio, has been appointed assistant at Christ Church (Clinton St.), Brooklyn. Address: 233 Harrison St., Brooklyn, N. Y.

THE Rev. PERCY W. JONES of San Angelo, Dio. of West Texas, has accepted a call to Port Gibson, Miss., and will enter upon work there the First Sunday in Advent.

THE Rev. C. H. JORDAN, rector of St. John's, Berkeley, has been called to the rectorship of the Church of the Good Shepherd, Yorkville, S. C.

THE address of the Rev. JAMES JOYNER of Pineville, S. C., is, Theological Seminary, near Alexandria, Va.

THE Rev. JOHN KERSHAW, Jr., has been appointed by Bishop Capers to the charge of the churches at Summerton and Bradford Springs, S. C.

THE Rev. FRANCIS VAN R. MOORE has resigned charge of St. Paul's Church, Elm Grove, W. Va., and assumed that of Somerset parish, Dio. of Easton. P. O. address: Princess Anne, Md.

THE Rev. SAMUEL MORAN, rector of the Church of the Good Shepherd, Chestertown, N. Y., has accepted the position of vicar of Trinity Chapel, Olympia Mills, Columbia, S. C., to take duty Nov. 1st.

THE Rev. WILLIAM H. OSBORNE has resigned the rectorship of St. Thomas' Church, Battle Creek, Mich.

THE Rev. GEORGE C. SHAW has resigned the charge of St. Andrew's Church, Mannington, W. Va., to become rector of St. Matthew's Church, Oakland, Md., where he will hold his first service on the First Sunday in Advent.

THE address of the Rev. PERCIVAL S. SMITHE is changed from Denver, Colo., to Elko, Nevada.

THE Rev. C. J. SNIFFEN of South Lee, Mass., has been appointed by the Bishop as diocesan missionary of the Diocese of Western Massachusetts, to succeed the Rev. F. F. Johnson.

THE Rev. CHARLES T. WALKLEY of Oakland, Calif., a former chaplain of the New York Fire Department, has been called to become rector of Grace Church, Orange, N. J.

DEGREES CONFERRED.

UNIVERSITY OF ST. ANDREWS, SCOTLAND.—LL.D. upon the Rt. Rev. HENRY CODMAN POTTER, Bishop of New York.

ORDINATIONS.

DEACONS.

SOUTH DAKOTA.—On Sunday, October 15th, at Mitchell, S. D., Bishop Hare ordained Mr. ELIJAH WARNER GREENE to the diaconate. Mr. Greene will continue in charge of Mitchell and Woonsocket.

PRIESTS.

NEWARK.—On October 16th in Grace Church, Orange, the Rev. LAWRENCE BARNARD JOHNSTON was ordained priest by the Bishop of Newark, acting for the Bishop of Salt Lake. The Rev. D. S. Hamilton was the preacher, and the candidate was presented by the Rev. J. W. Van Ingen. Twenty-five of the clergy were present at the service. Mr. Johnston goes to take charge of the parish at Clifton Springs, New York.

NEW JERSEY.—On Friday, October 20th, the Rev. ROBERT T. WALKER of the clerical staff of the New Jersey Associate Mission, was advanced to the priesthood by the Bishop of New Jersey, the ordination service being held in the mission church at Evona, one of the chapels of which Mr. Walker has charge. The candidate was presented by the Rev. W. B. Nash, executive head of the Associate Mission, and the sermon was preached by the Rev. O. A. Glazebrook, D.D., of St. John's Church, Elizabeth.

SOUTH DAKOTA.—At Grace Church, Huron, on Sunday, October 1st, the Rev. GEORGE STOCKWELL was advanced to the priesthood by the Bishop of the District.

DIED.

GALLUP.—In Marcellus, October 1st, 1905, BESSIE SWEET, younger daughter of Mrs. Emma S. and the late William H. GALLUP, in her seventeenth year.

MONTGOMERY.—At his home, Huntington, Long Island, on Sunday, October 15th, RICHARD WILLIAMSON MONTGOMERY, in the 85th year of his age.

MEMORIAL.

THE REV. EDWIN LEE TANNER.

The clergy of the Third District Convocation of the Diocese of Central New York, desiring to place on record their sense of the loss the Church has sustained in the death of the Rev. EDWIN LEE TANNER, do hereby resolve:

That in the death of the Rev. Edwin Lee Tanner, the Diocese of Central New York is bereft of a most faithful priest and loyal steward of our Lord Jesus Christ. During the brief period of four years in which the mercy of God called him to exercise the priest's office in His Church, he served first the parish of Homer, N. Y., and then the parishes of Afton and Harpursville, N. Y., with unremitting diligence and pastoral devotion to the souls there committed to his charge. He leaves to his parishioners the example of a faithful and zealous ministry. To us his clerical brethren he leaves a fragrant memory of a genial and lovable nature, ever-hospitable and courteous, and of uncomplaining submission to the hearty burden of constant physical suffering which it was his lot to endure. His unaffected piety, his bright, cheerful converse, and his deep joy in the work of the ministry, will not soon be forgotten by those of us who had the privilege of his acquaintance in this Convocation.

Rest eternal grant unto him, O Lord, and let light perpetual shine upon him!

GEO. G. PERRINE,
 J. MALCOLM SMITH,
 Committee.

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.

WANTED.

POSITIONS OFFERED.

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.

POSITIONS WANTED.

CANADIAN LADY holding Grade A Teachers' Certificate from Ottawa Normal School, with experience in teaching and housekeeping, both private and institutional, seeks a situation as Housekeeper in school or institution or as teacher of lower English or Mathematics in a school. Good references. Address CHURCHWOMAN, 185 Hampshire Street, Buffalo, N. Y.

IRISH GENTLEWOMAN, willing to make herself useful and agreeable, desires position as companion or mother's helper; musical; would teach. Eastern states preferred. Address: E. P., LIVING CHURCH, Milwaukee.

ORGANIST AND CHOIR-LEADER desires change, South or West preferred. Five years' training under Prof. Sterling, Cincinnati College of Music. Address: MISS H., THE LIVING CHURCH, Milwaukee.

ORGANIST AND CHOIRMASTER wants position in New York state or the Middle West. Fifteen years' experience in training boys' voices and mixed choirs. References. Address: CHURCHMAN, 4301 Haverford Ave., Philadelphia, Pa.

ORGANIST AND CHOIRMASTER desires a position; "specialist in training boys' voices." Cathedral trained. Communicant. Highest references. Address: DEGREE, care of LIVING CHURCH, Milwaukee.

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.

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

CLERICAL REGISTRY.

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

APPOINTMENTS just filled by THE REGISTRY: Shawnee, Okla., stipend, \$720; Punxsutawney, Pa., \$1,000; Parish in Far West, \$1,200 and Rectory; Southern Assistantship, \$600 and Rooms.

PARISH AND CHURCH.

THE CLASS in Ecclesiastical Embroidery of the Diocese of Ohio are prepared to take orders for altar hangings, stoles, and altar linens. All orders promptly filled. Address: MRS. CHAS. KEMMER, Secretary, 55 Granger St., Cleveland, Ohio.

ORDERS received for Church Embroidery, and lessons given. Prices moderate. Address: ALTAR GUILD, 56 Clinton Ave., Jersey City, N. J.

COMMUNION BREADS AND Scored Sheets. Circular on application. Address: Miss A. G. BLOOMER, Montrose, N. Y.

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

MISCELLANEOUS.

PREPARATION FOR SEMINARY OR MINISTRY, student to live with rector and assist in parish. "HOLY ORDERS," care THE LIVING CHURCH, Milwaukee.

LANDSCAPE ARCHITECT.

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

NOTICE.

THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY.

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

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

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

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

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

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

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

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

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

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

A. S. LLOYD,
General Secretary.

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

INFORMATION AND PURCHASING BUREAU.

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

APPEALS.

CHURCH HOME, MEMPHIS, TENNESSEE.

The Church people of Tennessee have bought a handsome property, valued at \$35,000, conducted as an orphanage for children for many years. This property is entirely free from debt of any kind, and is being supported by the Church people of the state; but with the growth of the work and increasing applications, it is impossible to accommodate the many orphans, the majority of whom come from families not belonging to the Episcopal Church but are in sore need of such a home.

Knowing that there are persons who would like to contribute to a work so necessary and so successful, I make this appeal for funds for an additional building, to cost about \$12,000.

The Home gives practical training in house-keeping and all domestic work. The children are given school instruction until ready to enter the eighth grade in the public schools, which they then attend. Orphans, half-orphans, and friendless children, irrespective of creed, are given a wholesome, helpful, Christian home life and are trained to become good citizens.

Donations may be sent to the Treasurer of the Church Home, 750 Johnson Ave., or to myself, at Memphis, Tennessee.

THOMAS F. GAILOR,
Bishop of Tennessee.

PROCESSIONAL CROSS.—Second-hand Processional Cross would be gladly received. Rev. CHAS. A. BEHRINGER, Milton, Del.

BOOKS RECEIVED.

LITTLE, BROWN & CO. Boston.

The Divining Rod. A Story of the Oil Regions. By Francis Newton Thorpe, author of *The Spoils of Empire*. 356 pages. 12mo. Cloth. Price, \$1.50.

GEORGE W. JACOBS & CO. Philadelphia.

Trisey's Travels. By Emily Paret Atwater, author of *Tommy's Adventures*, etc.

Thoughts of the Spiritual. By the Rev. Arthur Chambers, Associate of King's College, London, Vicar of Brockenhurst, Hants, Author of *Our Life after Death*, etc. Price, \$1.00 net.

L. C. PAGE & CO. Boston.

The Bible Beautiful. A History of Biblical Art. By Estelle M. Durl. Price, \$2.00 net.

The Little Colonel's Christmas Vacation. By Annie Fellows Johnston, author of *The Little Colonel Series*, etc. Illustrated by Ethelred B. Barry. Price, \$1.50.

Red Fox. The Story of His Adventurous Career in the Ringwauk Wilds and of His Final Triumph over the Enemies of His Kind, Told by Charles G. D. Roberts, author of *The Kindred of the Wild*, etc. With Many Illustrations by Charles Livingston Bull. Price, \$2.00.

W. A. WILDE COMPANY. Boston.

Select Notes. A Commentary on the International Lessons for 1906. Words and Works of Jesus as Recorded in the Gospels according to St. Matthew, St. Mark, and St. Luke. The Text in the Authorized and Revised Versions, according to Holman's System. The Basis for All Grades of Teaching. Explanations of the Text. Inductive Studies of the Lessons. Light from Many Sources. Library References for Further Light from Biblical, Literary, and Scientific Sources. References to Paintings and Pictures. Suggestive Illustrations. Broad Views of the History, Making one Consecutive Story. The Heart of the Lesson. Suggestions to Teachers. Plans of the Lessons. Maps, Charts, Pictures. Chronological Tables. By Rev. F. N. Peloubet, D.D., and Professor Amos R. Wells, M.A. Thirty-second Annual Volume. 384 pp. Cloth, \$1.25. Cloth, interleaved edition, \$2.00. French morocco, limp, round corners, gilt, \$2.00.

Sunday School Problems. A Book of Practical Plans for Sunday School Teachers and Officers. By Amos R. Wells, author of *Sunday School Success*, etc. 297 pp. Price, \$1.00.

E. P. DUTTON & CO. New York.

Franciscan Legends in Italian Art. Pictures in Italian Churches and Galleries. By Emma Gurney Salter. With 20 Illustrations. Price, \$1.50 net.

CHARLES SCRIBNER S SONS. New York.

The Mayor of Troy. By A. T. Quiller-Couch. Price, \$1.50.

The Deep Sea's Toll. By James B. Connolly, author of *Out of Gloucester*, etc. With illustrations by W. F. Aylward and H. Reuter-dahl. Price, \$1.50.

God's Choice of Men. A Study of Scripture. By William R. Richards, pastor of the Brick Presbyterian Church, New York City. Price, \$1.50 net.

The Christian Doctrine of Salvation. By Barker Stevens, Ph.D., D.D., LL.D., Dwight Professor of Systematic Theology in Yale University. International Theological Library. Price, \$2.50 net.

FLEMING H. REVELL CO. Chicago.

St. Outhbert's. A Novel. Robert E. Knowles. *The Inner Chamber and the Inner Life.* By the Rev. Andrew Murray, D.D. Price, 75 cts. net.

The Universal Elements of the Christian Religion. An attempt to interpret contemporary religious conditions. By Charles Cuthbert Hall, D.D., LL.D., President of the Union Theological Seminary, New York. The Cole Lectures for 1905 delivered before Vanderbilt University. Price, \$1.25 net.

The Village Artist. By Adeline M. Teskey, author of *Where the Sugar Maple Grows*. Price, \$1.00.

The Mother. By Norman Duncan. Price, \$1.35.

Saint Cecilia of the Court. By Isabella R. Hess. Illustrated. Cloth, \$1.25.

A World Without a Child. A Story for Women and for Men. By Coulson Kernahan, author of *God and the Ant*, etc. 12mo. Decorated cover. Price, 50 cts. net.

A. C. ARMSTRONG & SON. New York.

The Representative Men of the New Testament. By George Matheson, D.D., LL.D., F.R.S.E. (Formerly Minister of the Parish of St. Bernard's, Edinburgh), author of *The Representative Men of the Bible*, etc. Representative Men of the Bible Series. Price, \$1.50 net.

DANA, ESTES & CO. Boston.

The Armstrongs. By Laura E. Richards, author of *Captain January*, etc. Illustrated by Julia Ward Richards. Price, \$1.25.

THOMAS Y. CROWELL & CO.

A Young Man's Religion and His Father's Faith. 300 pages, 16mo. Cloth, gilt top, 90 cts. net. Postage, 10 cts. additional.

Stories from Wagner. By J. Walker McSpadden.

Tales from Plutarch. By F. Jameson Rowbotham. Illustrated. Children's Favorite Classics. 16mo. Price, 60 cts.

The Family on Wheels. Adapted from the French by J. MacDonald Oxley, author of *The Boy Tramps*, etc. Illustrated. Twentieth Century Juveniles. Price, 75 cts.

The Story of the Big Front Door. By Mary F. Leonard. Illustrated. Twentieth Century Juveniles. Price, 75 cts.

The Inward Light. By Amory H. Bradford, author of *Spirit and Life*, etc. Price, \$1.20 net.

Irving's Selected Works. Crowell's Miniature Edition. Printed on India paper from clear, black-letter type. Size of volumes, 1½ x 2½ inches. Limp ooze leather, gilt edges. Five volumes in leather case, per set, \$2.50. *Tales of a Traveller, Braebridge Hall, The Alhambra, Christmas Sketches, The Sketch Book.*

THE MACMILLAN CO. New York.

Government Regulation of Railway Rates. A Study of the Experience of the United States, Germany, France, Austro-Hungary, Russia, and Australia. By Hugo Richard Meyer, Assistant Professor of Political Economy in the University of Chicago. Price, \$1.50 net.

PAUL ELDER & CO. San Francisco.

One Hundred and One Entrees. Compiled by May E. Southworth. In flexible cover, price 50 cts. net, postage 4 cts. In canvas boards, price \$1.00 net, postage 5 cts.

Love. A Mosaic Essay. Compiled by Paul Elder. Bound in flexible Sultan. Enclosed in uniform envelope. Price, 50 cts. net.

Bound in flexible suede, boxed, price \$1.25 net.

Teddy Sunbeam. Little Fables for Little Housekeepers. By Charlotte Grace Sperry. Bound in beveled boards. Size 10 x 6 3/4. Price, \$1.00 net; postage 10 cts.

An Alphabet of History. The Words by Wilbur D. Nesbit. The Pictures by Ellsworth Young. Bound in Rhinos boards. Price, 75 cts. net; postage 6 cts.

KALENDARS.

A Kalendar of Hymns Ancient and Modern for the Year of Grace 1906. Compiled out of the Oxford Helps to the Use of Hymns Ancient and Modern. By Robert Sealy Genge, M.A., Vicar of Christ Church, Wolverhampton. With Table of Lessons, Proper Psalms, etc. Oxford: Printed at the University Press. London: Henry Froude, Oxford University Press Warehouse, Amen Corner. Price, twopence net.

PAMPHLETS.

Blessed Are the Merciful. A Sermon Preached in St. Mark's Church, New York, Sunday Morning, April 9, 1905, by the Rector, Rev. Loring W. Batten, Ph.D., S.C.D. Published by the Vestry.

The Nation's Book in the Nation's Schools. Quarterly, October, 1905. Vol. I. No. 2. Educational Union, 316 Washington Boulevard, Chicago, Ill. Yearly subscription, \$1.00.

The Church at Work

SPECIAL PREACHERS FOR NEXT SUNDAY IN CHICAGO.

VERY EARNEST work has been done in preparation for the conferences of the Laymen's Forward Movement in Chicago on Monday and Tuesday of next week. On Sunday, October 29th, special preachers have been arranged for at all the city parishes, the list being as follows:

- THE CATHEDRAL, CHICAGO
A. M.—The Bishop of Chicago.
P. M.—The Rev. B. T. Rogers, Fond du Lac.
- ALL SAINTS', CHICAGO
P. M.—The Bishop Coadjutor of Nebraska.
- ANUNCIATION, CHICAGO
P. M.—The Rev. Dr. Percival, Peoria, Ill.
- ASCENSION, CHICAGO
A. M.—The Rev. Dr. Webb, Nashotah.
P. M.—The Bishop of Indianapolis.
- ATONEMENT, CHICAGO
A. M.—The Rev. Dr. Robinson, Racine, Wis.
P. M.—The Rev. Dr. Smythe, Gambier, Ohio.
- CALVARY, CHICAGO
P. M.—The Ven. Archdeacon Curzon, Houghton, Mich.
- CHRIST, CHICAGO
A. M.—The Bishop of Indianapolis.
P. M.—The Rev. R. H. Peters, Kalamazoo.
- EPIPHANY, CHICAGO
A. M.—The Bishop of Duluth.
P. M.—The Rev. Dr. Clark, Detroit, Mich.
- GOOD SHEPHERD, CHICAGO
A. M.—The Rev. B. T. Rogers, Fond du Lac, Wis.
- GRACE, CHICAGO
A. M.—The Bishop of Marquette.
P. M.—The Rev. Dr. McCarroll, Detroit, Mich.
- OUR SAVIOUR, CHICAGO
A. M.—The Rev. Dr. Smythe, Gambier, Ohio.
P. M.—The Bishop of Iowa.
- REDEEMER, CHICAGO
A. M.—The Bishop of Iowa.
P. M.—The Rev. Dr. Webb, Nashotah, Wis.
- ST. ALBAN'S, CHICAGO
A. M.—The Bishop Coadjutor of Nebraska.
- ST. ANDREW'S, CHICAGO
A. M.—The Bishop of Springfield.
P. M.—The Rev. Dr. Robinson, Racine, Wis.
- ST. ANSGARIUS', CHICAGO
P. M.—The Bishop of Marquette.
- ST. BARNABAS', CHICAGO
P. M.—The Rev. H. S. Foster, Green Bay.
- ST. BARTHOLOMEW'S, CHICAGO
A. M.—The Rev. H. S. Foster, Green Bay, Wis.
P. M.—The Bishop of Quincy.
- ST. CHRYSOSTOM'S, CHICAGO
A. M.—Dean Williams, Cleveland, Ohio.
P. M.—The Bishop of Fond du Lac.
- ST. JAMES', CHICAGO
A. M.—The Bishop of Southern Ohio.
P. M.—Mr. Geo. C. Thomas, Philadelphia.
- ST. JOHN'S, CHICAGO
A. M.—The Rev. S. P. Delany, Appleton, Wis.
- ST. MARK'S, CHICAGO
A. M.—The Rev. Dr. Lloyd, New York.
P. M.—The Rev. Dr. W. Dudley Powers, Flint, Mich.
- ST. MARTIN'S, CHICAGO
A. M.—The Rev. R. H. Peters, Kalamazoo.
- ST. PAUL'S, CHICAGO
A. M.—The Rev. Dr. W. Dudley Powers, Flint, Mich.
P. M.—Dean Williams, Cleveland, Ohio.
- ST. PAUL'S-BY-THE-LAKE, CHICAGO
P. M.—The Bishop Coadjutor of Fond du Lac.
- ST. PETER'S, CHICAGO
A. M.—The Bishop of Ohio.

- P. M.—The Rev. R. H. F. Gairdner, Grand Rapids, Mich.
- ST. SIMON'S, CHICAGO
P. M.—The Rev. S. P. Delany, Appleton, Wis.
- ST. THOMAS, CHICAGO
P. M.—The Bishop of Chicago
- TRANSFIGURATION, CHICAGO
A. M.—The Rev. Dr. McCarroll, Detroit.
- TRINITY, CHICAGO
A. M.—Mr. George C. Thomas, Philadelphia.
P. M.—The Bishop of Southern Ohio.
- AURORA, TRINITY
A. M.—The Bishop of Michigan City.
- ELGIN, REDEEMER
A. M.—The Bishop of Quincy.
- EVANSTON, ST. LUKE'S
P. M.—The Bishop Coadjutor of Springfield.
- EVANSTON, ST. MARK'S
A. M.—The Bishop Coadjutor of Fond du Lac.
- HIGHLAND PARK, TRINITY
A. M.—The Bishop Coadjutor of Springfield.
- HINSDALE, GRACE
P. M.—The Bishop of Michigan City.
- KENILWORTH, HOLY COMFORTER
P. M.—Rev. Arthur M. Sherman, Hankow, China.
- LA GRANGE, EMMANUEL
A. M.—The Rev. Kong Yin Tet, Honolulu.
P. M.—The Bishop of Ohio.
- LAKE FOREST, HOLY SPIRIT
A. M.—The Rev. Arthur M. Sherman, Hankow, China.
- MORGAN PARK, MEDIATOR
A. M.—The Rev. Dr. Percival, Peoria, Ill.
- OAK PARK, GRACE
A. M.—The Rev. Dr. Clark, Detroit, Mich.
P. M.—The Bishop of Duluth.
- RIVERSIDE, ST. PAUL'S
A. M.—The Ven. Archdeacon Curzon, Houghton, Mich.
- WAUKEGAN, CHRIST
A. M.—The Bishop of Fond du Lac.
P. M.—The Very Rev. Dean Matthews, Cincinnati, Ohio.
- WILMETTE, ST. AUGUSTINE
A. M.—The Rev. R. H. F. Gairdner, Grand Rapids, Mich.
- WINNETKA, CHRIST
A. M.—Dean Matthews, Cincinnati, Ohio.

The arrangements for the conferences are completed according to the programme printed in last week's issue. It is hoped that Churchmen from all parts of the Middle West will make an effort to be present, and especially that Chicago Churchmen will attend in large numbers. The conference day is Tuesday, October 31st. The day begins with a celebration of Holy Communion at 9 o'clock in Trinity Church, and the conference opens at 10:30 in the parish house adjoining. A large public meeting is to be held in the evening, beginning at 8 o'clock, at Orchestra Hall, Michigan avenue, near Jackson boulevard. The hall will seat some 2,500 persons, and it is anticipated that it will be filled.

ATLANTA MISSIONARY CONFERENCE.

THE ATTENTION of the clergy and laity of the Fourth Missionary department is again called to the forthcoming Conference of the Church, to be held in Atlanta, Ga., November 7-9, 1905, and for which preparations are already well in hand.

Captain W. N. Hawks, chairman of the committee, 641 Equitable Building, Atlanta,

Ga., will gladly furnish all necessary information to all desiring information, and the Secretary of the Department, the Rev. J. G. Glass, 1023 Quintard Ave., Anniston, Ala., holds himself ready to serve any who wish his services.

The Southeastern Passenger Association has tendered to the Conference a rate of one and one-third, plus twenty-five (25) cents, on the certificate plan, from all points embraced in the Fourth Department. The time limits of this reduced fare are from the morning of November 3d to the evening of November 13th.

It is exceedingly important for the Church in this section that this Conference be a success in every way, and the clergy and laity are urged to attend, if possible.

NASHVILLE MISSIONARY CONFERENCE.

THE FIRST Missionary Conference of the Third Department will be held in the city of Nashville on November 1st to 3d, inclusive. The following are on the local committee: George T. Finnegan, chairman, Joseph A. Gray, George Mark, Walter Sharp, P. A. Rodriguez, and J. W. Davis.

The following is the programme:

WEDNESDAY, NOVEMBER 1ST.

- 8 P. M.—Rt. Rev. T. F. Gailor, Presiding.
General Subject—"The Church Mission in the Twentieth Century"—
1. Within the United States, Rev. A. S.
 2. In Lands Abroad, Rev. A. M. Sherman, D.D.

THURSDAY, NOVEMBER 2ND.

- 7 A. M.—Holy Communion, Rt. Rev. T. F. Gailor, Celebrant.
- 10 A. M.—Rt. Rev. L. W. Burton, D.D., Presiding.
General Subject—"The Adequate Support of the Church's Missions"—
1. How to Develop a Spirit of Prayer for Missions, Rt. Rev. R. A. Gibson, D.D.
 2. How to Get Missionary Information to the People, Rev. C. R. Stetson.
 3. The Strategic Importance of the Large Parish to the Success of the Apportionment Plan, Rev. R. H. McKim, D.D.

- 3 P. M.—Vice Chancellor B. L. Wiggins, LL.D., Presiding.

General Subject—"What the Church is Doing in the Domestic Mission Field, and What Further Should be Done to Meet the Present Needs"—

1. On Behalf of White People of the Mountains, Rt. Rev. J. M. Horner, D.D.
 2. On Behalf of White People in General, (To be Supplied.)
 3. On Behalf of the Negro, Rev. A. B. Hunter.
 4. On Behalf of the Indian, Rev. J. C. Morris.
 5. On Behalf of Porto Rico, Hawaii, and the Philippines, Rt. Rev. G. W. Peterkin, D.D.
- 8 P. M.—Informal Reception to Delegates.

FRIDAY, NOVEMBER 3RD.

- 8 A. M.—Holy Communion, Rt. Rev. L. W. Burton, D.D., Celebrant.
- 10 A. M.—Rev. A. S. Lloyd, D.D., Presiding.
General Subject—"Missionary Administration and What the Church in this Department Can Do to Further Its Plans"—

1. How Appropriations Are Made; How the Apportionment is Made, Rev. A. S. Lloyd, D.D.
 2. Methods for Raising the Apportionment, Rev. John S. Gibson.
 3. The Laymen's Forward Movement (To be supplied).
 4. The Missionary Thank Offering, Charles S. Martin.
- 3 P. M.—Rt. Rev. C. E. Woodcock, D.D., Presiding.
- General Subject—"What the Church is Doing in Missions Abroad"—
1. Africa, Rev. John Lloyd, D.D.
 2. China, Rev. A. M. Sherman, D.D.
 3. Japan, Rt. Rev. W. L. Gravatt, D.D.
 4. Cuba, Mexico, Brazil, and Hayti, Rt. Rev. A. W. Knight, D.D.
- 8 P. M.—Rt. Rev. T. F. Gallor, D.D., Presiding.
- General Subject—"The Church's Mission in the Twentieth Century"—
1. Why the Church Must Go Forward, Rt. Rev. C. E. Woodcock, D.D.
 2. Christ Our Living Leader, Rt. Rev. G. W. Peterkin, D.D.
- Farewell Address—Rt. Rev. T. F. Gallor, D.D.

BISHOP GAILOR ON DIVORCE.

THE BISHOP OF TENNESSEE has issued a pastoral on the subject of marriage and divorce, quoting the language of President Roosevelt in his special message to Congress on January 30th, and also in his response to a committee representing various religious bodies on the same day. The Bishop urges the necessity for higher standards relating to marriage, and appeals, on the ground of Christian patriotism, to citizens of Tennessee to demand a better law from the legislature.

BISHOP ATWILL'S ANNIVERSARY.

THE CLERGY of the Diocese and many representative laymen gathered on October 12th, in Grace Church, Kansas City, to observe fittingly the celebration of the fifteenth anniversary of the consecration of their Bishop. The sermon on the occasion was preached by Bishop Tuttle, who, prior to the election of Bishop Atwill, was diocesan of the entire state of Missouri. In the course of his sermon, the Bishop said:

"Now I know how feeble a folk we of this Church in the state of Missouri seem to be, compared with the many vigorous Christian bodies roundabout us. But is there not a comforting strength in the thought that we are set to protect and preserve for them as well as for ourselves, some ancient things of great value—the apostolic order, the historic Creed, and the wholesome, well-balanced truth of the Christian Year. The historic English Church is really the mother-home for all English-speaking people; all baptized, roundabout us, in a sense belong to her as her own children. What a responsibility the recognition of this fact puts upon her; to lead her to be not narrow, nor envious, nor resentful, nor even down-hearted, but kindly, and loving, and allowance-making to all Christian folk of whatever name, thankful for what of Christian truth they teach, warmly appreciative of the faithful and godly lives they live, and earnestly hopeful of the coming of God's own time and way for all who profess and call themselves Christians, to come together in one plainly enfolded flock, to the glory of God and the good of men.

"In this point of view, may not a new light, other than we thought, emerge to shine upon our struggling missions and decadent parishes? These are not really feeble, negligible, perishing entities that we may well let die as the best practical outcome. But they are fortresses set up, garrisoned, and provisioned, their walls to be preserved four-square, their colors on the flag-staff to be kept unlowered, that they may be centers of defense, and rallying places of order, and helps for shelter, in that day when God's bugle-call shall summon to blessed Christian unity. Give them not up, then! Stand

steadily! March on! Strike hard in their care and preservation!"

Bishops Brooke of Oklahoma and Mills-paugh of Kansas, in addition to Bishop Tuttle, were entertained after the service, as the guests of Bishop Atwill and his clergy, at luncheon at the University Club. All of them delivered addresses, and the Rev. Robert Talbot, chairman of the Standing Committee, in behalf of the clergy of the Diocese, presented to Bishop Atwill a pastoral staff, for which, as well as for the many kind words spoken during the day's celebration, Bishop Atwill made a feeling response.

MASSACHUSETTS CHURCH CONSECRATED.

THE CONSECRATION of the new St. Paul's Church, Holyoke, in the Diocese of Western Massachusetts, took place on Sunday, October 15th. The building is one of the finest in the Diocese, and has already been described in these columns. Bishop Vinton officiated at the consecration, and gave a word of con-



REV. H. H. MORRILL.

gratulation to the congregation and the rector. The latter, the Rev. H. H. Morrill, preached the consecration sermon, in which he reviewed the history of the parish, which was organized 42 years ago.

The service opened with the procession, the wardens and vestry meeting the choir and clergy at the door. The sentence of consecration was read by the rector.

The first rector of the parish was the Rev. Joseph Kidder, who took charge in the latter part of 1863, when a parsonage and chapel had already been erected. The chapel, however, was sold shortly afterward, and services were continued in such rooms as could be obtained. Building was resumed on a more adequate scale in 1866. The church was dedicated by Bishop Lee in 1868 and consecrated in 1871, the rector at the time being the Rev. Edward Peet. It was during the rectorship of the Rev. Chas. S. Lester that the organ was given by Mr. Mackintosh, the same organ being in use in the new building. A succes-

sion of rectors followed. Among these were the Rev. Amos Skeele, now of Rochester; the Rev. Henry L. Foote, under whom the rectory was built; the Rev. Jas. C. Wellwood, under whom the lot for the present church was acquired; and the Rev. G. S. Sinclair, who expanded the work among the poor. The present rector, the Rev. H. H. Morrill, assumed his post four years ago, and it has been under his direction that the present fine edifice has been erected.

MOUNTAIN WORK IN TENNESSEE.

THE IMPORTANT work among the mountaineers of the Cumberland plateau has received a new impetus in the opening of the new home and school for boys under the direction of the Holy Cross fathers, near Sewanee. The work will be known as St. Andrew's Home, and is in immediate charge of Mr. E. S. Chapman. Bishop Gailor conducted the dedicatory service last week, many from Sewanee and elsewhere being present.

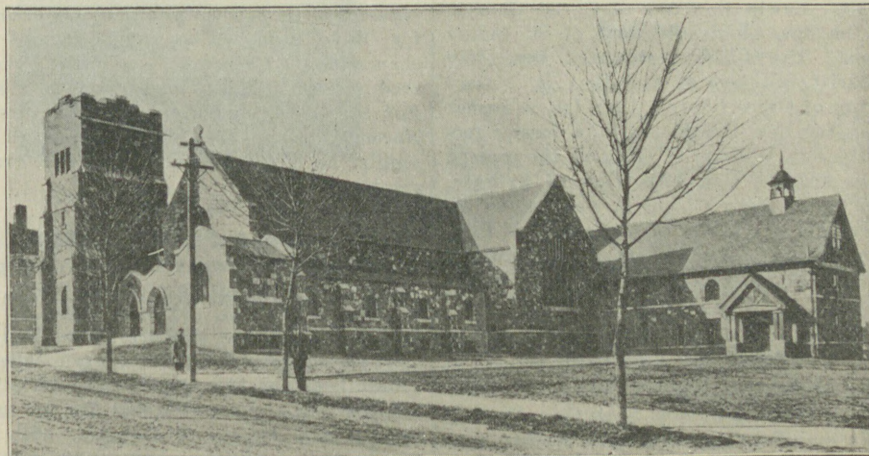
This work is an expansion of what was undertaken some years ago by the Rev. W. S. Claiborne, rector of Otey Memorial Church, Sewanee. Mr. Claiborne has been active during his rectorship in work among the "covites" or mountaineers, who have until recent years been almost neglected in the work of all religious bodies. Some years ago the Sisterhood of St. Mary established a work known as St. Mary's on the Mountain, and good work has been done by them, though for a time the school was, of necessity, closed. It was reopened four years ago with the assistance of funds raised in the Northern cities, largely through Mr. Claiborne's efforts. A well arranged guild house for the parish church in Sewanee was also erected. Missionary work was done by Sewanee students, and thus gradually an opening has been made for the work of the Church among these poor people. The fathers of the Holy Cross have now established this house, for which again the funds were raised principally by Mr. Claiborne in the North. The work is a very interesting one.

BEDELL LECTURES.

THE BEDELL LECTURES for 1905 will be delivered in the Kenyon College chapel on the 1st and 2nd of November, by the Rt. Rev. A. C. A. Hall, D.D., Bishop of Vermont. Subjects: "The Effect of Faith on Life," and "The Effect of Life on Faith."

DEATH OF REV. JOHN LONG.

THE REV. JOHN LONG, distinguished as the first clergyman to establish the services of the Church in the Lackawanna Valley, and also said to have been at the time of his death the oldest priest of the Church in America, died at his home in Reading, Pa., on October 12th, being nearly 91 years of age. Mr. Long was born in Seaford, Del., in the year 1814, was ordained deacon in



ST. PAUL'S CHURCH, HOLYOKE, MASS.

1843 and priest in 1844 by Bishop Lee of Delaware, and had served the Church in many parts of the country with lifelong devotion. At various times he was rector of parishes at Scranton, Wilkesbarre, Reading, and Douglassville, Pa., and of several churches in Ohio. During the Civil War he served as hospital chaplain in Philadelphia and in Chester, Pa.

THE CRAPSEY INVESTIGATION.

REPORTS printed in the secular papers last week, to the effect that the investigating committee in the matter of charges against the Rev. A. S. Crapsey, D.D., had presented its report to the Bishop, are without foundation.

It is now stated that the clergy who preferred the charges against Dr. Crapsey under which the investigation is held, are the Rev. Messrs. Alfred Brittain, Pierre Cushing, Wm. L. Davis, Henry L. Dennis, W. W. Jennings, John S. Littell, W. R. Lord, B. F. Miller, R. C. Searing, and F. C. Woodard.

BALTIMORE CHURCH CONSECRATED.

THE HENSHAW MEMORIAL Church, Baltimore, was consecrated on Thursday morning, October 19th, by the Bishop. The service was largely attended by the clergy of the city and vicinity and by prominent Churchmen of the Diocese as well as by the congregation itself.

In 1875, through the efforts of the missionary committee of the Brotherhood of St. Peter's Church, Messrs. Charles Taylor, George Coffroth, Ira Day, Joseph England, Frank Hursh, Samuel Eccles, John H. Birthead, and William T. Henderson, the congregation of Henshaw Memorial Church was organized. Prior to this date a Sunday School had been maintained, first in a hall on the third floor of a building at Barre and McHenry streets, and later in a frame chapel erected on the corner of Barre and St. Peter streets. From January 25, 1875, to January 25, 1892, the work was carried on in this chapel, and on January 31, 1892, the first service was held in the new church on Columbia avenue. This building was formerly known as Leyburn's Mission of the Associate Reformed Church. It was purchased and partly rebuilt.

The total cost of the site, building, and furniture was \$25,858.43, which amount was raised by the committee from various subscribers: \$5,000 from the Wymans of New York, through the late Mr. William Woodard, formerly superintendent of St. Peter's Sunday School, and a mortgage of \$6,500. This mortgage had been reduced to \$4,675, when on April 11 last, Mrs. Elizabeth Winans Aldrich left to the Church a legacy of \$5,000, which extinguished the entire indebtedness and made possible the consecration. A pair of brass vases have been presented by the Altar Guild in honor of the consecration.

Morning Prayer was said by the Rev. Dr. J. Houston Eccleston, assisted by the Rev. Wm. Howard Falkner of St. Peter's Church, the Rev. Edwin B. Niver of Christ Church, and the Rev. Charles W. Coit of St. Luke's Church. The Bishop celebrated the Holy Eucharist, assisted by the Rev. G. Mosely Murray of Grace Church, Elkridge, a former rector, the Rev. Hobart Smith, a former rector, the Rev. William H. Osmond, the present rector, and the Rev. Wm. Howard Falkner, rector of St. Peter's Church, which until recently paid the salary of the rector of Henshaw Memorial. The Rev. G. Mosely Murray preached the sermon from the text, Psalm cxxxii. 7-9.

BEQUESTS FOR THE CHURCH.

BY THE WILL of Mrs. Kate Forrest Gray, who died recently in New York City, the Domestic and Foreign Missionary Society and also the Clergy Relief Fund are each to receive \$10,000. The remainder of her estate

goes to her children, Sarah F. Zabriskie and Arthur R. Gray. Her son-in-law, George Zabriskie, and her friend, William Milne, are the executors and trustees.

DEATH OF REV. GEORGE T. PACKARD

THE REV. GEORGE THOMAS PACKARD, a well-known clergyman and editorial writer, died in Jamaica Plain, a suburb of Boston, on October 15th, at the age of 61 years. Owing to ill health he has done no active work for a long time. Mr. Packard was born at Lancaster, Pa., February 11, 1844. He prepared for college at the Biddeford, Me., High School and was graduated from Bowdoin in the class of '66. Entering the Andover Theological School he was graduated from that institution in 1869. He was ordained deacon and priest in 1870, and for three years was rector of St. Ann's-on-the-Heights, Brooklyn, N. Y. From 1874 to 1875 he was rector of a parish in Jersey City, after which he accepted a call to St. John's Church, Bangor, Me., where he remained three years. Then it was that he was obliged to relinquish active priestly ministrations. In January 1882 he became assistant editor of one of the Boston daily papers. Later he went to New Haven and was one of the editors engaged with President Noah Porter in the revision of Webster's Dictionary. He was also engaged as one of the editors of the *New Century Dictionary*, then being completed. He also had a hand in revising Worcester's Dictionary. More recently he has been one of the staff of editorial writers for the *Youth's Companion*. He is survived by the widow and a son and a daughter, the latter the wife of Professor William R. Newbold of the University of Pennsylvania.

The funeral was held at St. John's Church, Jamaica Plain, Wednesday, the 18th, and was conducted by the Rev. Sumner U. Shearman, rector of the parish, assisted by the Rev. John T. Magrath of Cambridge, the Rev. Henry Goddard of Wakefield, R. I., the Rev. Henry A. Metcalf of West Roxbury, the Rev. Samuel H. Hilliard, and the Rev. Oscar F. Moore, Jr., also of Jamaica Plain. The body was taken to Brunswick, Me., for burial.

BOISE.

JAMES B. FUNSTEN, D.D., Miss. Bp.

Work in the See City.

RENEWED activity is apparent in Church work. Saint Margaret's, the diocesan school for girls, with an able corps of teachers, opened the fall term under very favorable auspices; Saint Luke's Hospital is ministering to the sick and suffering, the accommodations being tested to the utmost extent. At the Cathedral of St. Michael's, under the ministrations of the Rev. E. S. Hinks, the Dean, the local chapter of the Daughters of the King make their corporate Communion at the early celebration last Sunday. There has also been formed in the parish a young people's society, that meets in the north transept of the Cathedral on Sunday evenings for Bible study. The completion of the chancel of the Cathedral by the erection of a rood screen is under consideration. Bishop Funsten is expected home about the first of November from Virginia, where, with his family, he has been enjoying a well earned vacation.

CENTRAL PENNSYLVANIA.

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

Funds Divided between Dioceses—Notes.

THE LAST STAGE in the setting off of the new See of Harrisburg was consummated at Pittsville on the 13th inst., when Bishop Talbot, his two archdeacons, and the lay members of the Board of Missions, with the Bishop of Harrisburg and the representatives from that Diocese to apportion the invested

funds hitherto standing in the name of "Central Pennsylvania." The proceedings were harmonious throughout and the results thoroughly satisfactory.

At an earlier hour, at the same place, the diocesan Board of Missions held its quarterly meeting, with practically a full membership in attendance. Payment of all stipends was ordered, the usual "Thanksgiving Sunday School Offering" through the mite chests ordered, and a considerable amount of routine business transacted.

THE BISHOP OF DELAWARE, a former rector, was a welcome visitor to Mauch Chunk on the Sixteenth Sunday after Trinity, preaching in St. Mark's, morning and evening, visiting several of the Sunday Schools (there are seven sustained in the parish), and addressing a company of nearly one hundred men in the Y. M. C. A. rooms. On the following evening he delighted a very large audience with an account of his recent trip to the Holy Land. He left with the local lodge of Masons an interesting souvenir of his trip in the shape of a small block of marble from the Solomon's quarry (just outside of Jerusalem), engraved with the Masonic emblems. This block the Bishop had carried into the famous Mosque El Omar on the Temple site and brought into physical contact with the two pillars therein, which a well authenticated tradition asserts were a part of the Temple of our Lord's day.

THE RECTOR of the Church of the Redeemer, Sayre (Rev. F. T. Cady), had a perilous experience recently which nearly proved fatal. He had ascended a ladder to repair a chandelier. While doing so he felt the ladder slip on the smooth surface of the floor. To protect himself, he clung to the chandelier and held the ladder by his feet and hung there for some minutes, 35 feet above the floor. Finally spying a rope not far off, he managed to get it, fasten it to the chandelier and the ladder and thus reach the floor.

WITH THE installation of its new organ, St. Stephen's, Wilkesbarre (Rev. H. L. Jones, D.D., rector), bids fair to be one of the noblest and best equipped parish churches in the Diocese. The chancel organ is the gift of Mrs. Wm. L. Conyngham, and the antiphonal organ was raised by congregational subscriptions. The total cost is about \$20,000. This noble instrument is to be opened the latter part of October by Dr. Percy Starnes of All Saints' Cathedral, Albany, N. Y. Soon after, Mr. McFarlane of St. Thomas' Church, New York City, and his choir, will render a fine service.

THE FIFTEENTH anniversary of the founding of St. Mark's, Dunmore (a suburb of Scranton), was observed with a festival evensong. Many of the local clergy were in the chancel and a large congregation was present. The preacher was the Rev. H. L. Swentzel, D.D., rector of St. Luke's Church, Brooklyn, N. Y., who, as rector of St. Luke's, Scranton, in 1890, began the work which has developed so auspiciously at St. Mark's. The property at present consists of a fine site upon which have been erected a parish house and a commodious rectory, leaving a splendid corner for the projected church. The Rev. Sydney Winter is the rector and, under his energetic administration, the debt is being rapidly reduced, flourishing parish agencies carried on, St. George's chapel sustained, and the communicant roll steadily enlarged.

CHICAGO.

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

Gift to W. T. S. Library—Sunday School Institute—City Notes.

A VERY LARGE portion of the library of the late Bishop McLaren has been donated by his family to the Western Theological

Seminary library. The addition is exceedingly valuable, especially in the direction of ascetic and devotional theology, to which the Bishop devoted so much attention.

Prof. Hall's son, Leo, was taken with a mild type of typhoid fever immediately on arrival in Hartford, Conn., to become a freshman in Trinity College. He is, happily, believed to be in no danger.

A TWO WEEKS' mission has just been concluded at St. Barnabas' Church, Chicago (Rev. E. J. Randall, priest-in-charge), by the Rev. W. S. Howard, rector of St. Thomas' Church, Plymouth, Ind. The mission was marked by a steady increase in attendance and interest. The missionary's instructions and sermons were thorough and helpful, and it is confidently expected that much permanent good will result from the mission, both to the parish and to individuals.

THE THIRTEENTH meeting of the West Side and West Suburban Sunday School Institute was held on Thursday, October 19th, at St. Andrew's Church, Chicago (the Rev. Dr. Wm. C. De Witt, rector). About 130 officers and teachers were in attendance.

The afternoon session opened with the subject, "The Need of Bible Study in the Sunday School," presented by the Rev. Jas. S. Stone, D.D., rector of St. James' Church, and Mrs. George B. Pratt of St. Andrew's.

A short business meeting was held at the opening of the evening session, followed by Evensong, assisted by the choir of St. Andrew's Church. Mr. Sidney E. Collins, superintendent of St. Andrew's Sunday School, offered a paper on the subject, "How Can We Increase the Enrollment of Sunday School Scholars?" Dr. Stone also spoke forcibly on the same subject, and a general discussion followed. The officers of the Institute for the present year are: The Rev. Wm. B. Hamilton, Calvary Church, Chicago, President; Mr. Chas. L. Chenoweth, Grace Church, Oak Park, Secretary. Executive Committee: Rev. John Henry Hopkins, The Epiphany, Chicago; Rev. Arthur G. Musson, St. Ann's, Chicago; Miss M. E. Hiatt, Grace, Hinsdale; Prof. F. E. Sanford, Emmanuel, La Grange; Mr. S. E. Collins, St. Andrew's, Chicago; Mr. A. L. Wiffin, St. Barnabas', Chicago.

THE SYMPATHY of the Church people of Chicago goes out to the well-known organist of Grace Church, Mr. Harrison Wild, who is bereaved by the death of his twenty-year old son, in California. A very sad feature of the case was that the parents of the young man believed him to be in perfect health when a telegram arrived announcing his death, and they were not apprised of the cause until a letter could reach them from the coast with particulars.

CONNECTICUT.

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

Death of F. P. Bissell—Library for Berkeley—Convocation at Cheshire.

THE DEATH, at Hebron, of Mr. Frederic Phelps Bissell, removes from the venerable St. Peter's, and from the Diocese, another of the loyal laymen fast disappearing from among us. To the laity of the older generation the Church of to-day owes a vast debt of gratitude. A son of Mr. Bissell, Mr. F. Clarence Bissell, is an active officer of St. Paul's, Willimantic.

THE ALUMI of the Berkeley Divinity School have undertaken to raise for the library the sum of \$10,000. Of this amount \$1,000 is in hand and \$1,000 promised, so the success of the enterprise would seem to be assured.

THE AUTUMN MEETING of the New Haven County Convocation was held on Tuesday, October 17th, at St. Peter's, Cheshire (the Rev. Horace H. Buck, rector). The sermon was preached by the Rev. George H. Buck,

rector of St. James', Derby, and Archdeacon of New Haven.

DELAWARE.

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

At the Swedish Churches.

ON SATURDAY, Oct. 14th, Professor John P. Garber and one hundred members of the City History Club of Wilmington entertained a large delegation of Philadelphia school teachers. Old Swedes' Church (the Rev. H. B. Olmstead, vicar) was visited, where, after some words of welcome by the vicar, Bishop Coleman delivered an interesting address, speaking with state pride of the early settlers of Delaware, and reviewing the history of Old Swedes' Church.

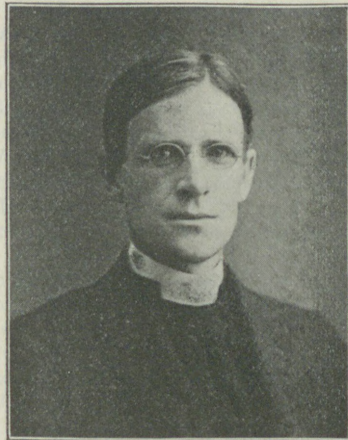
TRINITY CHURCH, Wilmington (the Rev. F. M. Kirkus, rector), has had a recent bequest of \$500 by the will of the late Abraham B. Eastwood. This is the original parish of Old Swedes' Church, though for long it has left the mother edifice, which is now a dependency, and sojourned in more modern buildings, first at Fifth and King streets, and now in the present beautiful edifice at Delaware avenue and Adams street. Once a year, on Trinity Sunday, a reunion service is held in Old Swedes' Church. Curiously enough, no people of Swedish descent now attend Old Swedes, but by the transfer of population these people largely constitute the congregation of the present Trinity Church, and are numbered amongst the leading families of Wilmington. Old Swedes' was originally Swedish Lutheran. It was consecrated in 1699, and a century later, in 1798, came bodily into the Episcopal Church. The legal title of the corporation is, "The Vestrymen and Church Wardens of The Swedes Lutheran Church, called Trinity Church, in the Borough of Wilmington." Dean Nybladh of St. James' Swedish Church, Galesburg, Ill., visited the mother church, Old Swedes', last Sunday, in the interest of Swedish work in the Diocese of Quincy.

GEORGIA.

C. K. NELSON, D.D., Bishop.

Savannah Rector-elect—Archdeaconry at Americus—Bainbridge—Thomasville.

THE REV. FRANCIS A. BROWN, recently located at Washington, Ga., has accepted a call to Christ Church, Savannah, and began his work on the Seventeenth Sunday after Trinity. Mr. Brown was graduated from the



REV. FRANCIS A. BROWN.

Philadelphia Divinity School in 1896, in which year he was ordained deacon, and in 1897 was made a priest by Bishop Burgess. His diaconate was passed as assistant in Christ Church, Fitchburg, Mass., his home church. When made priest, Mr. Brown went to St. Mark's Church, Leominster, Mass., where he served as rector until February 1904, when he came to Georgia on account of Mrs. Brown's health, and served at Washington, Ga., until coming to Savannah.

Christ Church, Savannah, is the old "mother parish" of Georgia, and much of the history of the Church in Georgia, and of the state centers in this old parish. Christ Church was the parish to which John Wesley came when he first came to America, and has had many noted men as its rectors during its life. It has been noted in the past for its many good works, and it is believed that the coming of Mr. Brown means renewed activity in every way.

A MISSION will be held in St. Mark's Church, Brunswick, in November, by members of the Order of the Holy Cross.

THE BUILDING COMMITTEE of St. Paul's, Savannah, is studying plans presented by a number of architects for a new church building, and it is hoped that work will be begun by January 1st, 1906.

THE FIRST meeting of the Archdeaconry of Albany was held in Calvary Church, Americus, October 11-13, the Rev. Charles T. Wright, Archdeacon of Albany, in the chair. The Rev. W. H. Heigham, Ph.D., was elected Secretary-Treasurer, and a set of by-laws was drawn up and adopted. A suggestion of value, made by the visiting Archdeacon of Macon, the Ven. Wm. B. Walker, might, with profit, be adopted by other Convocations, to-wit—the good to the Church and community to be derived from a systematic exposition of the Church's doctrine, at the meetings of Convocations, by the employment of one good preacher instead of the somewhat inharmonious method of having each clergyman present preach on a theme selected by himself. With this end in view, so far as concerns the Diocese of Georgia, steps are to be taken at the next diocesan Convention, looking to the organization of a Voluntary Preacher's Association, the members of which are to agree to preach a regular course of sermons upon request, at some missionary point, as opportunity presents itself. During the session of the Archdeaconry, addresses were made and sermons preached by the Archdeacons of Albany and Macon, the Rev. J. W. Turner, the Rev. James B. Lawrence, and the Rev. Dr. Heigham. The next meeting of the Archdeaconry will be held at Cuthbert in January.

ST. JOHN'S CHURCH, Bainbridge (the Rev. Wm. H. Heigham, Ph.D., rector), has been very materially improved by the building of an addition, 35x28 feet, to the church edifice, thus providing a dignified chancel and ample vestry rooms. A handsome rood screen has been placed in position, and a vested choir, the first in the history of St. John's, was introduced October 1st. In eleven months the communicant list has increased from 37 to 62 and the future outlook is exceedingly encouraging.

THE PARISHIONERS of St. Thomas' Church, Thomasville, are rejoicing in the recovery from serious illness of their rector, the Rev. G. Sherwood Whitney, and his wife.

HARRISBURG.

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

Archdeaconry at Harrisburg.

AT THE OPENING service of the Harrisburg Archdeaconry, in session at St. Paul's, the Rev. O. H. Bridgeman delivered the sermon, which was followed by a brief address from the Bishop. Next day were considered How to Increase Interest in Domestic, Foreign, and Diocesan Missions; How to Make the Meetings of the Archdeaconry greater as occasions for Church Extension; How to Improve Methods in Sunday School Work in the several parishes and missions. In the evening a stirring missionary service was held, at which the following addresses were delivered: "Privileges and Responsibilities in Missions," Rev. F. T. Eastment; "Defeat and Victory in Missionary Work," Rev. Alex-

ander McMillan; "Salient Points in Missionary Work," Rev. Frederick A. Warden.

KENTUCKY.

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

Parish Building at Paducah.

ON THE SEVENTEENTH Sunday after Trinity, at Grace Church, Paducah, Bishop Woodcock dedicated the parish building, which has just been completed though hoped for and talked about for years; a description of which was published in THE LIVING CHURCH a few weeks since. The next night a reception was held in the new building, when the rooms were thronged for hours by the happy parishioners and many friends of other communions.

MASSACHUSETTS.

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

Rector-elect of Everett—Woman's Auxiliary—St. Luke's Home—Diocesan Notes.

GRACE CHURCH, Everett, has called to the rectorship the Rev. A. H. Barrington, now rector of Christ Church, Janesville, Wis. Mr. Barrington has been for some years a leading priest in the Diocese of Milwaukee, and especially prominent in committee work of the diocesan Council, in which he has always fulfilled every commission that had been given



REV. A. H. BARRINGTON.

him. He has been especially helpful in connection with the Diocesan Fund, which has sought and obtained subscriptions on the insurance plan. He has also served as a member of other important committees from time to time, and was a deputy to the General Convention of 1901. Mr. Barrington was graduated at Harvard University with the degree of B.A. and at the Episcopal Theological School of Cambridge, Mass. His first clerical work was as missionary at Fall River, Mass., serving as such till 1884. He was rector of Trinity Church, Watertown, S. D., 1884-90; of Grace Church, Boone, Iowa, 1890-91; and since the latter year has been rector of Christ Church, Janesville, Wis. His present call is in succession to the Rev. Arthur P. Greenleaf, who resigned the parish some months ago.

THE ANNUAL meeting of the Massachusetts branch of the Woman's Auxiliary was held in the chapel of Trinity Church on Wednesday, October 18th. Miss Abby Loring, who has acted as the presiding officer since the resignation of Mrs. S. V. R. Thayer, the president, last spring, occupied the chair and read the report of the executive committee. In it reference was made to the efficiency which Mrs. Thayer had shown during her long term of splendid service, and who will still keep up her interest in the work, though being an honorary vice-president. The growth of the work of the Auxiliary has so increased the duties of the secretary that an assistant has been appointed. In all the parish branches there is increasing activity in missionary zeal, especially in the work among the Negroes, and many pupils of this

race have profited greatly through the scholarships furnished by the Auxiliary last year. The report also made special mention of Mrs. Scudder, Mrs. Abbott, and Miss Gertrude Sheffield, who have retired from positions of service during the year. The altar society was reported as having contributed liberally to the work to the extent of \$706. It was recommended that a mission study class be established in every parish of the Diocese, a plan which has received the hearty endorsement of the Bishop. Miss Alice Morgan, the secretary, read her report, in which it was mentioned that 246 boxes, the value of which was \$11,607, had been sent out by the Auxiliary during the year.

The treasurer's report stated that up to date the united offering for 1907 was \$299; the diocesan committee has received \$1,471 and has expended \$1,354, leaving a balance of \$117; the domestic committee has received \$4,334 and expended \$4,269, leaving a balance of \$65; the committee having in hand the Indian work has received \$2,106 and expended \$2,006, leaving a balance of \$100; the committee on Negro work received \$1,206 and expended \$1,114, leaving a balance of \$92. To the cause of foreign missions has been given \$1,282 and \$615 has been sent to Haiti. Miss Lucy Sturgis, reporting for the Junior Auxiliary, stated that there are now fifty-eight branches, ten of which are new ones, this past year. Changes in the list of officers were as follows: Mrs. S. V. R. Thayer, Honorary Vice-President; Miss Marian Jeffries, Assistant Secretary; Mrs. F. C. Lowell, Chairman of Foreign Missions Committee; Miss Elise G. Dexter, Secretary of the Junior Auxiliary. In the course of the meeting, special tributes were paid to the memory of Deaconess Mary Burnham and Mrs. William P. Appleton, members of the Auxiliary who did noble work in the cause of Missions during their lives.

At the close of the business meeting, Bishop Van Buren of Porto Rico gave an account of his work in the Island, speaking especially of the hospital needs and of the building for this purpose which he hopes to build through funds which he now is collecting in the United States.

ST. LUKE'S DAY at St. Luke's Home for Convalescents was of more than usual interest for its friends and supporters this year, inasmuch as on that occasion there was consecrated at the comfortable home in Roxbury a beautiful memorial gift to Lawrence chapel, which is a part of the Home. The gift consists of an altar and reredos of dark rich oak, elaborately carved with figures and inscriptions, all of which, together with the wood-work finish of the sanctuary, including the Bishop's chair, is a gift from Mr. Grant Walker and Mrs. Oscar Iasigi as a memorial to their mother, the late Mrs. Susan White Seaver Walker, one of the original members of the board of lady assistants of the Home. Bishop Lawrence performed the service of consecration.

It is in the reredos that the chief ornamentation finds a fitting place. In the centre is a beautiful figure of Christ about five feet in height. On either side are figures of St. Mary and St. John, four feet high, while figures of eight adoring angels are eighteen inches high, all done in gold and colors. The general style of the altar and reredos is the Perpendicular Gothic. The whole was designed in the office of Mr. Ralph Adams Cram (whose firm is Cram, Goodhue & Ferguson), and the figures were carved by the well-known Boston house of Irving & Casson.

The occasion itself, that is, Donation Day, brought many friends to the Home, and a committee of the board of lady associates was on hand to welcome the guests. There was a luncheon served and numerous articles were for sale. Many of the visitors left gifts of money and useful household articles which will help materially to carry on this philan-

thropic work, the support for which comes almost entirely from Church people.

THE REV. JOSEPH CARDEN, rector of St. John's Church, Winthrop, has resigned after having served the parish for eleven years. When he took charge of St. John's the new rector said he would not leave until he had freed the church from debt. This he has done, and the parish now is in a prosperous condition, with a membership of more than two hundred communicants. A meeting of the parish subsequently was held to see if Mr. Carden would not reconsider his resignation, and as an inducement a larger salary was offered him; but he has held firmly to his first resolve, so the parish must look about for his successor.

THOUGH little is heard of St. Mary's Church and St. Mary's House for Sailors over in East Boston, a great and lasting work is being performed for seafaring men by the Rev. Arthur Ketchum and an able corps of workers, consisting of Albert E. H. Bowles, lay assistant and editor of *The Messenger*, which is circulated among the sailors; T. A. Caldwell, ship's visitor; Miss Moulton, deaconess, and Edward H. Bacon, organist and choir-master. St. Mary's House is a place where those who follow the sea may find rest and healthful recreation, and good reading matter. The good accomplished is much the same as that of the Sailors' Haven, which is to the Charlestown water front what St. Mary's is to the East Boston water front, for both places are centers of transportation. Much missionary work is constantly being done and deep and lasting is the influence which the Rev. Mr. Ketchum exerts in his quiet way, for he is deeply sincere in his efforts to improve the moral material and spiritual condition of the sailor folk who constantly are arriving at and leaving East Boston.

ON SUNDAY, the Seventeenth after Trinity, Trinity Church, Woburn, was reopened for regular services. Since the late spring the edifice has been moved to a new and more advantageous location, has been remodelled and redecorated, and, under the ministrations of the rector, the Rev. Frederick W. Beekman, one of last season's graduates from the Episcopal Theological Seminary, the career of the parish now is most promising. At the morning service, Archdeacon Babcock gave an historical account of the parish, its struggles and successes, since it was organized in 1868, and paid eloquent tribute to the late Robert B. Eaton and S. Frankford Trull, whose kindly benevolences had done much for the parish. In the evening the Rev. Mr. Beekman gave a review of the movement to secure a new location for the church, which is on the Winn property. The commodious dwelling is used as a parish house, the entire lower floor of which is devoted to the several auxiliaries of the parish. Here the Sunday School will meet and parish meetings will take place. The upper floor will be devoted to the uses of the rector.

A MEETING of the Boston branch of the Sunday School Union was held at the Diocesan House on the afternoon of Wednesday, October 18th, to complete organization under the direction of the field secretary, the Rev. Carlton P. Mills. This leaves but one branch yet to be organized—the Merrimac branch, which includes the parishes at Lawrence, Andover, Haverhill, Lowell, etc. When this has been effected, the whole Diocese will be ready for effective and coöperative work.

MEANTIME public interest is being centered in the annual meeting of the Sunday School Union which will take place in Trinity Church on Wednesday, November 8th. Holy Communion will be celebrated in the morning, with Bishop Lawrence as celebrant, and the Rev. Dr. Alexander Mann of Trinity will make an address. At the business session, either the Bishop or Vice-President James J.

Greenough will preside. A general discussion will take place at 4 o'clock, when the theme for consideration will be "The Course of Study as Recommended by the Sunday School Union," conducted by the Rev. John W. Suter of Winchester, chairman of the curriculum committee. This will be followed by several sectional conferences, that for primary workers to be conducted by Miss Laura Fisher; that for the Junior department by Mrs. A. S. Higgins of Winchester; and a third, for seniors, by the Rev. Dr. Edward S. Drown of the Episcopal Theological School. In the evening there will be a public meeting, at which the Bishop will preside and make an address. Another speaker will be the Rev. Dr. Alford A. Butler.

THE WINTER'S programme of the Massachusetts Clerical Union has been prepared for the season. The first session was held on October 16th, and consisted of a luncheon at the Hotel Bellevue, when Bishop Lawrence gave an informal talk. The next meeting will be at the Diocesan House on November 6th, when a paper will be read by the Rev. Dr. A. St. John Chambré of Lowell on "The Church." On November 20th there will be a luncheon at the Hotel Otis and the speaker will be Mr. John W. Wood of New York, who will take for a topic, "Missions." The Diocesan House will be the scene of the meeting for December 4th, when the Rev. Emory H. Porter of Newport will speak on "The Via Media." On December 18th there will be a luncheon at the Hotel Otis. The Rev. Prescott Everts of Cambridge will give a talk on "Foreign Missions."

ST. LUKE'S DAY was observed by St. Luke's parish, Chelsea, with appropriate services. Solemn evensong was sung the night before, the service also including a procession and sermon by the Rev. Daniel C. Hinton. At the morning celebrations of the Eucharist the celebrant was the Rev. Edmund B. Young, the recently installed rector. All the services were largely attended and the work of the parish this winter promises to be effective and far-reaching.

ON THE AFTERNOON of St. Luke's day the old edifice of the parish of the Epiphany, Winchester, was formally abandoned and a large congregation of parishioners was present when the Rev. John W. Suter, the rector, read the decree of secularization. At the conclusion of the brief exercises, another service was held in the new edifice by some of the societies within the parish. On the Seventeenth Sunday after Trinity the parishioners had the pleasure of having Bishop Lawrence with them at the evening service, when he confirmed a good-sized class of candidates. At the afternoon service on the same day, Archdeacon Babcock and the Rev. A. P. Greenleaf took part.

WITHIN the parish of the Redeemer, Chestnut Hill, a new organization has been formed by the rector, the Rev. David C. Garrett. It is called the Kingsley Club, and its membership is composed of workmen. Nearly fifty members have already been enrolled. Meetings will be held once a fortnight in the parish house, and there is an enjoyable and profitable season ahead for the club.

THE PARISHIONERS of the Church of St. John the Evangelist, Higham, as well as the many friends of the rector, Rev. George F. Weld, will be sorry to learn that his long continued illness has taken so serious a form as to necessitate a serious operation lately at Dublin, N. H., where he has been all summer. In the meantime the duties of his parish are being cared for by the Rev. Alsop Leffingwell.

MILWAUKEE.

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

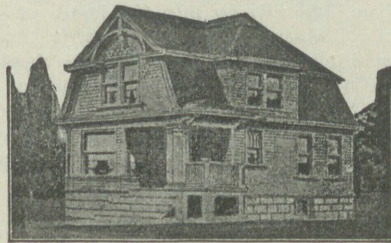
Diocesan Notes—Rectory for West Bend.

IT IS HOPED that the new church in course of erection for St. Alban's, Superior, may be

ready for the opening service on Wednesday, November 8th, the octave of All Saints' day. Work is being carried as rapidly as possible, but the inside furnishings of the church have not yet been received.

PROFESSOR ST. GEORGE'S son, Arthur, of Nashotah, is recovering from an attack of appendicitis at a Milwaukee hospital.

THE MISSIONARY at West Bend, the Rev. Johannes Salinger, is making an attempt to raise money for the building of a rectory, in which outside assistance is much needed. This is a German community in a section of Wisconsin northward from Milwaukee, in which the German population largely predominates. The missionary is a German priest, and is trying to build up the work among German Americans. He came to the Diocese



PROPOSED RECTORY,
ST. JAMES' CHURCH, WEST BEND, WIS.

about a year ago from Cleveland, where also he was engaged in similar work. At West Bend, St. James' Church was originally an off-shoot and mission of St. James' parish in Milwaukee, and for some years was supported by that parish, but was afterward turned over to the diocesan board. It possesses a suitable church building, with guild hall and Sunday School room in the basement, all of which are paid for. The rectory, which will cost about \$1,400, is felt to be a necessity for the immediate future, and since the local congregation is unable to supply the funds, the Bishop has endorsed an appeal to the public for financial assistance.

NEWARK.

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

Diocesan Notes.

MR. HENRY C. KELSEY of Trenton, who has done so much for Trinity Church in that city, has also given to Christ Church, Newton, where his early life was spent, \$6,000 to pay the parish debt and provide for the improvement of the church; making only the condition of the increase of the rector's salary.

ON MONDAY evening, October 16th, the Newark Local Assembly B. S. A. met in St. Paul's parish house, Newark. A large number were present representing all the chapters and other parishes. Interesting written reports from the annual convention in Chicago were read, and the Bishop made an address. The outlook for a good winter's work for the Brotherhood is very favorable.

MR. WILLIAM H. MURPHY of Newark, lately deceased, left \$1,000 to St. Barnabas' Hospital.—THE Junior Auxiliary of the Diocese met in Trinity Chapel, Newark, October 21st. Addresses were made by the Bishop and the Rev. Mr. Sherman. The reports of the work were very favorable.—ON OCTOBER 21st, Saturday, Archdeacon Cameron laid the cornerstone of St. George's Church, Maplewood, a service long delayed. On the next day the Bishop consecrated the church and instituted the rector, the Rev. Ellsworth M. Tracy.

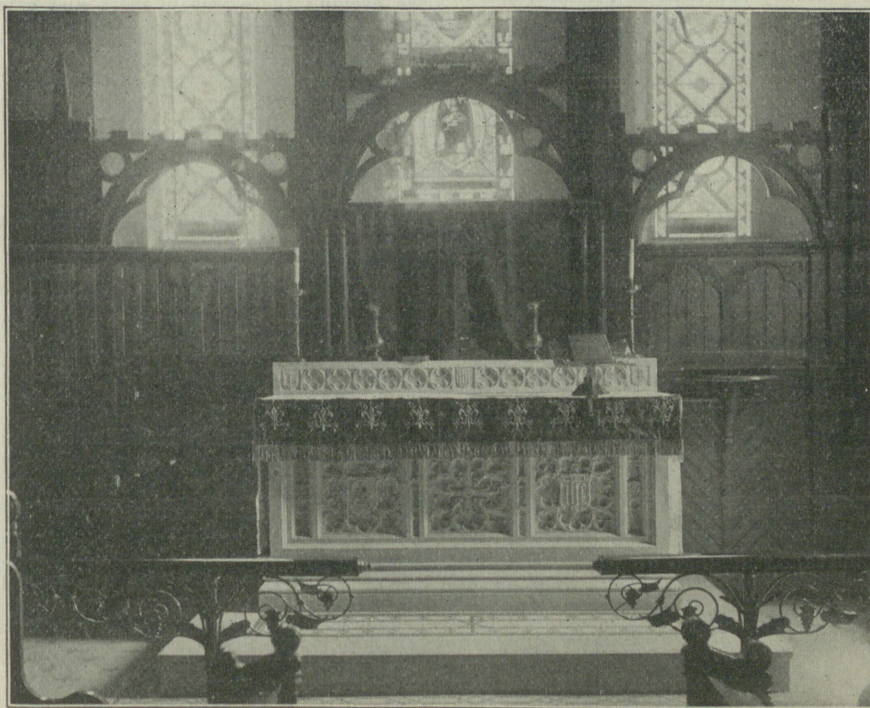
NEW HAMPSHIRE.

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

Altar at Nashua - Woman's Auxiliary.

ON SUNDAY, October 8th, in the Church of the Good Shepherd, Nashua (the Rev. Wm. Porter Niles, rector), a memorial altar was consecrated by the Bishop at the early celebration. The altar is the gift of Mrs. H. S. Norwell, in memory of her late husband, Henry Selater Norwell, for more than twenty years senior warden of the parish and more intimately associated with the parish in the minds of the people than any other layman. The altar is of Tennessee marble and is from drawings by Mr. Henry Vaughan of Boston, and is the workmanship of Evans & Co., also of Boston. The altar which it replaces has been given to the Church of Our Saviour, Milford, an offshoot of the Nashua parish.

THE ANNUAL meeting of the diocesan branch of the Woman's Auxiliary was held at St. Thomas' Church, Dover (the Rev. J. G. Robinson, rector), Thursday, October 19th. The convention opened with a celebration of the Holy Eucharist, with a sermon on "A Call to Missions," by the Rev. James Yeames of Arlington, Mass. After luncheon, which was served to about one hundred, came the business meeting, which was followed by two helpful addresses, one by Miss Sturgis of Boston, on "The Junior Auxiliary," and the other by Miss Spaulding of Newburyport, Mass., on "The Woman's Auxiliary."



MEMORIAL ALTAR, CHURCH OF THE GOOD SHEPHERD, NASHUA, N. H.

NEW JERSEY.

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

Missionary Work—Improvements at Trenton—Convocation at South Amboy—Notes.

UNDER the Bishop and the Associate Mission, a forward movement has been made in developing the missionary work of the Diocese in some of the more unpromising parts of the state—places where the Church is very weak as compared with other Christian bodies. No portion of the Diocese is so unresponsive as Hunterdon County. For more than twenty-five years services have been held in Flemington, the county town, without intermission, and yet the Church there is still very weak. A pretty stone church, well furnished, is only partially filled, while other Christian bodies have large congregations. This may be accounted for in part by the fact that many years ago there was a mission church in the place, which was sold and the field abandoned, so that most of our own people, already few in number, sought other associations. The story of failure has passed on from one generation to another, and the Church has been slow in winning back what it once lost—the confidence of the people. Clinton, another very pretty and prosperous town, suffered in like manner.

An earnest effort is now being made to revive the work. An old carriage-maker's shop has been leased at Clinton and neatly fitted up as a place of worship. There seems just now a rather bright outlook. Pittstown, eight miles distant, has only a monthly service in a union hall, built by the late Hon. F. A. Potts as a house of prayer—if not “for all nations”—for all creeds! The Bishop lately visited these places.

Old St. Thomas' Church, Alexandria, which stands alone by the roadside, three miles from Pittstown, though once a thriving congregation, actually has not one member remaining. Most of the early settlers were English Churchmen, and the war for Independence scattered them to the colonies and their English homes. Their successors in the farming region were hostile to the Church. Occasional services are now held in the quaint little stone church—and the graveyard about it still reveals the names of the early worshippers.

The points named, with the strong parish at Lambertville, on the Delaware, tells the meagre story of Church life and growth in one of the richest and most populous counties of the state. The Associate Mission has charge of the work, except in Lambertville, and no backward step will be taken. The ground already held will be retained, and in due time the cords will be lengthened and the stakes strengthened.

ST. PAUL'S CHURCH, Monmouth Junction, is in the centre of a small railroad town, which every traveller on the great thoroughfare knows by heart. The congregation is not numerous, but very much in earnest. Mr. Eugene McCarty deserves the greatest praise for unswerving faithfulness. During a long period services were held in his parlor, and since the pretty little church was built and consecrated, it has his constant oversight and care. He makes the fires, lights the lamps, rings the bell, and keeps everything both inside and outside in perfect order. On a recent visit, the Bishop confirmed six, presented by the Rev. Mr. Walker, one of the Associate Mission staff, who has charge of the work.

AFTER BEING closed for four months for extensive improvements and alterations, Trinity Church, Trenton, N. J., was reopened on Sunday, October 15th, and on the following Thursday there was a formal service of benediction of the new work. The improvements include the addition of a handsome stone porch across the entire front of the edifice, the gift of Henry C. Kelsey. Other additions are a fine new chapel for week-day

services, the gift of Mrs. Benjamin F. Lee, and a new choir cloister, the gift of Frederick A. Duggan. This cloister connects the choir room directly with the main church.

The interior of the church has been thoroughly renovated and presents a handsome appearance. Besides the additions mentioned, nine memorials have been presented to the church, including the new rood screen given in memory of the late General Donnelly. The belfry has been completely rebuilt. After the work was started it was found that the heavy cross had pulled the belfry out of plumb, and that it was in bad repair generally. It was torn down and a new belfry built.

At the service on Sunday, the rector, the Rev. Hamilton Schuyler, preached from Psalm cxxii. 1: “I was glad when they said unto me, We will go into the house of the Lord.” The services on the following Thursday were impressive, and included the blessing of the new work and the memorials by Bishop Scarborough. In the morning there was a sermon by the Rev. Henry M. Barbour, rector of the Church of the Beloved Disciple, New York, formerly rector of Trinity Church. The evening sermon was by the Rev. C. C. Edmunds, rector of Grace Church, Newark, also a former rector. At the close of the evening service the annual reunion of the parish occurred, giving occasion for a social gathering and congratulations and speeches of a more informal character. All the improvements have been paid for, and the work is a splendid record of enthusiastic effort by both rector and people.

THE CONVOCATION of New Brunswick held one of its largest and most interesting meetings on October 17th at Christ Church, South Amboy, N. J. Several events of unusual interest marked the sessions. In the morning a sermon by the Rev. E. B. Joyce, rector of Christ Church, New Brunswick, dealt with the attitude of the clergy towards the faith they must hold and preach. There was reference to the Crapsey investigation and kindred cases, and the preacher, using as his text I. Tim. iii. 9: “Holding the mystery of the faith in a pure conscience,” urged that at the basis of all doctrinal orthodoxy must lie purity of life and personal devotion to Jesus Christ, and that only as the priest maintained his own inner life could he be sure of a firm grasp upon the verities of the Christian religion.

In the afternoon, the Rev. Harvey Officer, Jr., of Princeton read a paper on “The Apparent Religious Indifference of the Age.” In the evening there was a short and earnest missionary service, the speakers being the Rev. E. J. Knight of Trenton, one of the founders of the New Jersey Associate Mission, and the Rev. Dr. Lloyd, General Secretary of the Board of Missions.

The reports of the clergy showed a growing work, notably a splendid record by the Associate Mission, with more Confirmations than at any time in its history; new work at Garwood, where a lot has been secured for a chapel; an extensive work along the seashore, looking to the establishment of all the year-round services, and a growing missionary work centered in Gladstone and Bernardsville, under the care of the Rev. T. A. Conover.

DURING the week beginning with All Saints' day, Grace Church, Elizabeth, the Rev. H. H. Sleeper, Ph.D., rector, will celebrate the sixteenth anniversary of its establishment.

ON SUNDAY, October 15th, the Rev. John Edgecombe of Trinity Church, Cranford, celebrated the fifteenth anniversary of his rectorship. The Bishop was present, and there were splendid services commemorating a remarkable growth spiritually and materially in these years.

ON OCTOBER 28th, the Rev. J. H. Townsend, rector of the Church of the Ascension, Atlantic City, observed the fourteenth anniversary of his rectorship, and the twenty-fifth of his ordination to the priesthood. The anniversary was marked by special musical services at the church, under the direction of Alger E. Weeden, the organist and choir-master. The programme included Jordan's *Te Deum* and *Jubilate*, Handel's “Hallelujah Chorus,” and Gounod's “Unfold, ye Portals Everlasting,” with the accompaniment of brass instruments and drums. The service was beautifully rendered, as always at the Ascension.

NEW YORK.

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

Anniversary at Nyack.

THE PEOPLE of Grace Church, Nyack, celebrated with heartiness the completion of the 44th year of the rectorship of the Rev. Franklin Babbitt on the evening of October 13th, with an informal reception and congratulations. Services at this point were commenced by Mr. Babbitt in 1861, and it was through his efforts that the chapel was erected in the year following. During all these years he has continued in active service, and is still in excellent health.

NORTH CAROLINA.

JOS. B. CHESHIRE, D.D., Bishop.

Rector Instituted at Burlington.

ON THE Seventeenth Sunday after Trinity the Bishop formally instituted the Rev. Milton A. Barber as rector of St. Athanasius' parish, Burlington. It was a beautiful and impressive service and deeply touched the congregation. The service was never used in the Diocese before. The Bishop was attended by his chaplain, the Rev. A. B. Hunter, who bore the pastoral staff. The Rev. Horace T. Owen was also present, and assisted in the service.

Mr. Barber is a native of North Carolina, a graduate of Hobart College, and of the General Seminary. His first rectorate was of St. Paul's, Wilmington, N. C. In 1900 he accepted a call to San Marcos, Texas. During his five years' rectorship here a beautiful new church was built, at a cost of \$5,500. He now returns to his old state, to assume charge of the parish at Burlington, of which his brother, the Rev. H. Hobart Barber, was for six years the honored and beloved rector.

OHIO.

WM. A. LEONARD, D.D., Bishop.

Church Education Society—Sunday School Commission—Ashtabula.

THE CHURCH EDUCATION SOCIETY of Cleveland began its fall work with a well attended conference of the Church Sunday School workers, held as usual at the Cathedral parish house. At the afternoon session the subject, “What Can We Do to Increase Home Bible Study?” was presented by Mr. Edw. J. Robinson of Emmanuel parish, and was discussed by many of the clergy and laity present. After the supper and social hour, which is always a pleasant feature of these conferences, a thoughtful paper was read by the Rev. Arthur Dumper, rector of St. Paul's Church, Norwalk, on “How to Go About Grading a Sunday School.” An inspiring address on “Sunday School Success” was given by Mr. A. H. Cross, secretary of the Cuyahoga County Sunday School Association.

The Teachers' Training Classes held by the Society opened on the first Tuesday in October, and will be continued for ten Tuesday evenings. Each year the attendance and interest have been increasing. Over 100 are this year availing themselves of the privilege. Three courses are offered this year: At 7:30

a course on "The Founding of the Church," taught by Prof. Frank P. Whitman of Western Reserve University; at 8:20 a choice of two courses, one on "Old Testament Prophecy," taught by the Very Rev. Chas. D. Williams, Dean of Trinity Cathedral, and one on "The Making of the Bible," taught by the Rev. Geo. H. McGrew, rector of St. Paul's Church.

THE OHIO Sunday School Commission, in order to study more closely the local needs and conditions of the Sunday Schools of the Diocese and at the same time to impart some inspiration and help towards better Sunday School work, is planning a number of conferences to be held in important centers in various parts of the Diocese. The first of these conferences was held in Sandusky, on the 16th, the day before the meeting of the Convocation there. The members of the Commission were surprised and gratified at the large number of Sunday School workers in attendance, and at the interest that was shown in the topics discussed as well as in the whole work of the Sunday School. Reports were presented by the clergy of that part of the Convocation included in the Sandusky district. The rapid growth of the Graded School idea was shown in the almost unanimous expression of a desire to introduce it this fall. "Some Principles and Methods of Teaching" were presented by the Rev. H. E. Cooke, President of the Commission. A paper on "The Aim of the Sunday School, and the Sunday School Commission Movement," was read by the Rev. Robert B. B. Foote, Secretary of the Commission. The Rev. Wilson R. Stearly, another member of the Commission, told of the working out of the Graded Sunday School in his own parish, Emmanuel, and in Trinity parish, Cleveland, where a graded system of lessons was introduced five years ago. "The Sunday School Curriculum" was his topic. As a practical outcome of the conference, steps were taken to form a permanent Institute for Sandusky and the towns nearby, with the idea of holding similar conferences two or three times during the year and arranging also for a Teachers' Training Class. A resolution was passed recommending the appointing, as soon as practicable, of a field secretary, to give his whole time to furthering the Sunday School work of the Diocese. Supper was served to all attending by the ladies of Grace parish, where the conference was held. Altogether it was a most inspiring and hopeful meeting.

ST. PETER'S CHURCH, Ashtabula (Rev. J. A. Miller, rector), has had for many years a gradually accumulating debt which, at the beginning of summer, amounted to \$3,000. During the first few weeks of the summer, not only this amount but an additional \$2,000 was raised, entirely wiping out the debt, and making possible a number of necessary improvements in the church building. Since then the church walls have been newly frescoed, the church has been recarpeted throughout, and new windows are to be put in. When the work is completed, St. Peter's will be one of the prettiest old-fashioned churches of the Diocese. The parish house has also been thoroughly overhauled, papered and painted throughout, and a new roof put on. The parish was organized in 1816, and the present church was consecrated in 1829 by Bishop Chase. It is one of the oldest church buildings in Ohio.

OLYMPIA.

FREDERICK W. KEATOR, D.D., Miss. Bp.

Church Consecrated at Port Angeles—Woman's Auxiliary—Notes.

ON SUNDAY, September 17th, Bishop Keator consecrated St. Andrew's Church, Port Angeles, a very attractive and Churchly edifice, both within and without, built at a cost of \$1,500 under the supervision of the

minister in charge, the Rev. James Cheal. The Pacific Squadron happened to be in the harbor at the time and the attendance of the Admiral, with a number of the officers and men, at the service added to the interest of the occasion. The Rev. J. B. Alexander, the British Vice Consul at Tacoma, and the Rev. A. W. Stone, chaplain U. S. N., assisted in the service.

REPRESENTATIVES from all the branches of the Woman's Auxiliary of the Jurisdiction met in St. James' Church, Kent, on the festival of St. Michael and All Angels. The Rev. Rodney J. Arney, rector, with his people, made both bountiful and graceful preparation for the entertainment of the delegates. In his address, the Bishop, while stating his own great need for money to meet the demands of his growing work, said he would ask this year first of all for the daily prayers of the members of the Auxiliary throughout his Jurisdiction. A leaflet containing several prayers was distributed to those present, and the Bishop's request was that one or more of these be used by the members, on bended knees, sending these petitions to the throne of grace, not in mere lip service, but from the heart. Should there be funds left over when the special outside work which the Auxiliary should undertake was provided for, he would be glad to have his own needs considered. He reminded them of the policy of self-reliance to which he was committed in the administration of his work and that he was not willing to neglect his field by long visits in the East for the purpose of securing funds, when the resources at home, if properly developed, ought to furnish enough for our own requirements. Work among the Indians, under the charge of the Rev. Milton James Hersey, Fort Duchesne, Utah, and of the Rev. John Roberts, Shoshone Agency, Wyoming, was selected, and boxes will be sent shortly to both these stations. Mrs. Cooper spoke of a recent visit she had paid to Alaska, and how she had noticed tokens in many places of the interest of the Auxiliary everywhere in Bishop Rowe's work. She spoke especially of seeing in use at Ketchikan, in the hospital, the last year's contribution of rugs, curtains, and other articles from this Jurisdiction.

In the evening a harvest home festival was held in the church, for which many of the delegates remained, supper being served to the guests of the parish, as was the noon luncheon. The Rev. Geo. Buzzelle, a former rector, preached, commending the marked growth of the parish and the manifest interest of the parishioners in all that concerned the general Church life as well as in the parochial activities.

OWING to continued ill health, the Rev. John Brann has resigned at Everett, and the Rev. W. C. Hitchcock at Snohomish. The Rev. J. Eldred, on account of the infirmity of increasing age, has given up his work at Mt. Vernon. St. Paul's Church, Seattle, has called to its rectorship the Rev. Sydney Morgan of Roslyn, who has accepted and already begun his work.

PENNSYLVANIA.

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

Two Convocations—Philadelphia Notes—Church Consecrated at Paoli.

THE FALL SESSION of the Convocation of Chester was held in St. Mark's Church, Honeybrook, on the 10th of October. The meeting of the Convocation was made the occasion of drawing together a number of speakers for a series of services designed to be of spiritual benefit to the two parishes, St. Mark's, Honeybrook, and St. Mary's, Warwick, which are both under the care of the Rev. Frank Schell Ballentine. Addresses at the opening service were on the general subject, "Our Church in this Country." The subdivisions, with the speakers, were as fol-

lows: "What are Her Virtues?" by the Rev. Francis M. Taitt, Dean of the Convocation; "What has She done for Us as a People?" by the Rev. W. H. Burbank, rector of St. Peter's Church, Phoenixville; "What does She Do for Us as Individuals?" by the Rev. James Haughton, rector of the Church of the Redeemer, Bryn Mawr. Next day at the Holy Communion, the Rev. George C. Hall, D.D., Archdeacon of Wilmington, was the preacher. The subject of "The Christian's Threefold Vow" was treated in its several parts as follows: "Renunciation," by the Rev. Joseph H. Earp, rector of St. James' Church, Downingtown; "Faith" and "Obedience," by the Rev. Thomas J. Taylor of the Church of the Advent, Kennett Square.

On the same evening the services began at St. Mary's, Warwick. The subject of "Our Church in this Country" was treated by three speakers: the Rev. Croswell McBee, rector of the Church of St. John the Evangelist, Lansdowne; the Rev. W. H. Burbank, rector of St. Peter's, Phoenixville; and the Rev. Arthur Rogers, rector of the Church of the Holy Trinity, West Chester. On Wednesday the Holy Communion was celebrated, the Rev. Thomas J. Taylor preaching the sermon. In the evening the speakers were the Rev. Messrs. Taylor and Earp.

A special train from Philadelphia was run for the accommodation of the deputies, and the attendance was larger than it has been before for several years.

The Rev. Thomas J. Taylor, one of the speakers, who appeared to be as young as many men twenty years younger, will be 80 years of age within a few days, and the vigor which he manifested, both of body and mind, excited considerable comment, and made him a favorite figure in all the services.

THE FIRST MEETING of the new Convocation of North Philadelphia—formed by the consolidation of the Northeast and Northwest Convocations—was held at the Church of the Beloved Disciple (Rev. R. Bakewell Green, minister in charge) on Tuesday, October 10th. Missionary addresses were made by the Rev. Henry Medary, rector of the Church of the Advocate, and Mr. R. Francis Wood, a lay member of the Standing Committee of the Diocese, and representing the Chester Convocation.

AN EXCEPTIONALLY fine list of speakers have been secured for the weekly noon-day services held on Fridays at old St. Paul's Church, Third street below Walnut. These

Fifty Years the Standard



DR. PRICE'S
CREAM
BAKING
POWDER

Made from pure cream of tartar derived from grapes.

PRICE BAKING POWDER CO.
CHICAGO.

services are conducted and maintained by the City Mission and the local organization of the Brotherhood of St. Andrew, and should be attended and supported by loyal Churchmen and women whose business or calling takes them in that neighborhood. The service begins promptly at 12:30, lasting about twenty-five minutes. Besides the Friday service, daily prayers and short meditations are held at 12, and a celebration of the Holy Communion on Wednesdays at 9 A. M.

THE CONTRACT was awarded last week for a large three-story addition to St. Martin's College for boys, adjoining and in connection with the Church of the Evangelists (Rev. Chas. W. Robinson, rector).

THE ANNUAL retreat for the clergy of St. Elisabeth's Church and the members of the Order of the Companions of the Holy Saviour was held in the church, conducted by the rector and Superior of the Order, the Rev. Wm. McGarvey, D.D., from October 14th to 21st.

THE REV. C. A. NYBLADH, Dean of the Swedish missions in the Diocese of Quincy, made an address in Gloria Dei (Old Swedes') Church (Rev. Snyder B. Simes, rector), on Sunday, October 15th. Gloria Dei is one of our oldest churches in regard to the building and corporation, being over 200 years old. He also addressed the students of the Philadelphia Divinity School in the meeting of the William Bacon Stevens Chapter, C. S. M. A., on Wednesday, October 16th.

ON ST. LUKE'S DAY, the Church of the Good Samaritan, Paoli (the Rev. Horace A. Walton, rector), was consecrated by the Bishop. The Bishop and priests having assembled in the rectory, proceeded to the church and were met at the door by the vestrymen. The instrument of donation was read by Mr. J. M. Wirgman, accounting warden. The sentence of consecration was read by the rector. The Bishop preached the sermon.

After the service, a bountiful lunch was served for the visitors and the members of the parish by the Women's Guild, at which speeches were made by Dr. Lamb and the Rev. T. J. Taylor, Charles Ricksecker, G. Livingstone Bishop, and the rector.

A splendid work has been done in the parish during the past three years. The church has been completely rebuilt and furnished most exquisitely and uniquely, at a cost of over \$10,000. The congregations are steadily increasing and the Sunday School has grown from four scholars and two teachers to eighty-four scholars and seven teachers, while during the past year they have given to the vestry \$40 for the foundation of an organ fund and over \$78 to missions. There is every reason for encouragement and for the belief that the Church of the Good Samaritan will become a strong and vigorous parish.

THE PATRONAL feast of St. Luke's Church, Germantown (the Rev. Samuel Upjohn, D.D., rector), was begun on St. Luke's day. On the Sunday within the octave, the Rev. Father Hughson, O.H.C., was the preacher. The offering was for the endowment fund. The first \$10,000 has been given and a special effort was made to add \$2,000. On Tuesday within the octave the Bishop of Delaware preached.

A SPECIAL course of sermons is announced at the Church of the Incarnation (the Rev. Norman Van Pelt Levis, rector) on "Men of Vision": October 29, "St. Paul, the Missionary"; November 19, Dante, the Poet"; December 17, "Raphael, the Artist"; January 28, "Luther, the Reformer"; February 25, "Wagner, the Musician"; March 25, "Lincoln, the Statesman"; April 22, "Brooks, the Preacher." These sermons will be preached on Sunday evenings by the rector.

SOUTH CAROLINA.

ELLISON CAPERS, D.D., Bishop.

Improvements at St. Michael's.

ST. MICHAEL'S CHURCH, Charleston (Rev. John Kershaw, D.D., rector), which had been closed for two months on account of repairs to the chancel, was reopened on the Seventeenth Sunday after Trinity. The work has been done by Messrs. Tiffany of New York, under the supervision of Mr. Fairweather, one of their most expert artists. The dome of the chancel is done in gold color and elaborately frescoed. In the centre of the dome is a Greek cross with the Alpha and Omega on either side. On the sides of the chancel, the panels, which are of a darker shade of gold, contain the Creed, the Lord's Prayer, and the Ten Commandments, together with the Summary of the Law, and these panels are surmounted by cherubs. The pilasters and columns have been painted a rich red-brown to harmonize with the woodwork of the pews. The chancel rail has been finished in old gold, which brings out beautifully the wrought iron work. The whole effect is beautiful, and this new style of decoration greatly enhances the beauty of the east window—a copy of Raphael's St. Michael—which is also the work of the Messrs. Tiffany.

SOUTHERN FLORIDA.

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

New Building for Cathedral School.

THE OPENING of the Cathedral School at Orlando, on October 4th, was notable by reason of the fact that Bishop Gray Hall, which has been erected during the summer, was ready for occupancy, and the school sessions will be held within its walls. In the absence of the Bishop, Dean Spencer, with others of the clergy, officiated at the simple office which betokened the opening of the building, for which ground was broken at the time of the closing exercises of the school last June.

Bishop Gray Hall is a large, spacious building, containing on the first floor a large kindergarten room and a gymnasium, which, by means of a rolling partition, can be thrown into one for the purpose of an assembly hall and also an office and the music studio. On the second floor are the school rooms for the three departments of the

school, an art studio and an additional classroom.

The building, of which Dean Spencer is the architect, has been planned with every regard to ventilation and light and the health and welfare of the pupils of the school.

In the broad entrance hall a bronze tablet has been placed upon the wall which bears the inscription: "This building is erected to the glory of God, and named for the Rt. Rev. William Crane Gray by his affectionate friend, George B. Cluett."

The school is in charge of Deaconess Harriet R. Parkhill as principal, and Miss Annie Maud Taylor, A.B., as associate principal.

TENNESSEE.

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

Special Day of Thanksgiving—New Mission in Memphis.

THE BISHOP has appointed a special day of thanksgiving for the entire freedom of the state from any case of yellow fever during the late prevalence of the epidemic, and has invited the various religious bodies to keep the day in their several places of worship. His invitation has met with courteous acquiescence.

A NEW MISSION has been opened in Memphis in connection with Grace Church, in the southwest portion of the city. It will be known as St. Andrew's.

VIRGINIA.

ROBT. A. GIBSON, D.D., Bishop.

Church Consecrated at Leesburg.

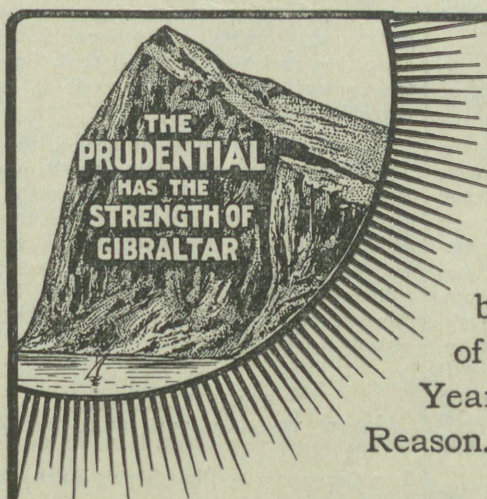
BISHOP GIBSON consecrated St. James' Church, Leesburg, on October 11th, assisted by the Bishops of Southern Virginia, West Virginia, and the Bishop Coadjutor of the latter Diocese, with a number of other clergy. After the consecration, the sessions of the Piedmont Convocation began.

WASHINGTON.

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

Sunday School Institute.

THE ANNUAL CONVENTION of the Sunday School Institute of the Diocese was held in the church and parish building of the Epiphany, on St. Luke's day. After the Holy Communion, the Rev. Dr. Harding, first



MILLIONS
of **PEOPLE**
Prove Their Faith
in The Prudential
by Continued Payment
of Premiums Year after
Year. There must be a
Reason. Let us Explain it.

Over Six Million Policies in Force

Life Insurance in Force over One Billion Dollars

The PRUDENTIAL

INSURANCE COMPANY OF AMERICA

Incorporated as a Stock Company by the State of New Jersey

JOHN F. DRYDEN, President.

Home Office: NEWARK, N. J.

Write for Rates and Particulars of Policies, Dept. 75

vice-president, took the chair, in the absence of the Bishop, and made an informal address, in which he expressed the regret that all felt at that absence, as has been the case at every diocesan meeting for months past; but now, while we feel the loss, we rejoice that he is returning in renewed strength. Later in the day, the hymn for those at sea, "Eternal Father, strong to save," was sung with special reference to the Bishop and his family, and the prayer offered. The secretary and treasurer, Mr. E. S. Hutchinson, then read his report, and a report was also received from Mr. Wm. H. Singleton, who was a delegate to the recent meeting of the Joint Commission on Sunday Schools in New York. The present officers were reelected.

The first paper, by Mrs. Lilian Roome of St. Stephen's Sunday School, had for its subject "How can we retain the Interest and Attendance of the Older Scholars?" "Country Sunday Schools," by the Rev. Dr. Devries, showed some of their difficulties from the experience of one who, though now a city rector, had served in the rural parts of the Diocese. "The Problem of Discipline" was discussed by Mr. S. E. Kramer, superintendent of Ascension Sunday School and supervising principal of the public schools of the District. "How shall the duty of sharing in the financial support of the Church be taught in the Sunday School?" was the subject of another excellent paper by a layman, Mr. E. S. Hutchinson, superintendent of Epiphany afternoon Sunday School. The last paper, "The Sunday School and Missions," gave the convention the pleasure of hearing the Rev. Everett P. Smith, Educational Secretary of the Board of Missions. In the evening there was again a public service in the church, with a sermon by the Rev. Lester Bradner, Jr., rector of St. John's Church, Providence, R. I.

WESTERN MASSACHUSETTS.

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

Clergyman Married.

THE REV. HAROLD A. BREWSTER, curate at Christ Church, Fitchburg, was married at St. John's Church, Northampton, recently, the bride being a daughter of George W. Cable, the distinguished novelist.

WESTERN NEW YORK.

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

Sunday Schools—B. S. A.

A WELL ATTENDED conference of Sunday School teachers and workers of the city parishes was held in the guild house of the Church of the Good Shepherd, Buffalo (Rev. T. B. Berry, rector), Monday evening, October 16th. The subjects presented were: "The Teacher in the Sunday School," by the Rev. John C. Ward; "The Teacher in the Parish," by the Rev. G. F. J. Sherwood; "The Teacher in Devotional Life," by the Rev. N. W. Stanton; "The Model Sunday School," by Mr. M. S. Burns, superintendent of the Sunday School of Ascension parish; and "The Graded System," by Mr. Frederick Houghton, superintendent of St. Jude's Sunday School, and principal of one of the city schools. Bishop Walker, in a few well-chosen words, summed up what had been said, and gave some account of the present contention in England concerning religious education.

A POST-CONVENTION meeting of the Brotherhood of St. Andrew was held in the guild house of Ascension parish, Buffalo (Rev. Geo. B. Richards, rector), Thursday evening, October 19th. Reports from the National Convention recently held in Chicago, were made by Messrs. Matchett, J. B. Hyde, Ernest Leslie, and W. A. Haberstro of the Buffalo chapters, and Mr. N. F. Conley of St. Peter's chapter, Niagara Falls. Mr. M. S. Burns, president of the New York State Brotherhood, urged the men present to get ready now for the State Convention to be held in Buffalo

next year. The Rev. Mr. Southam, secretary of the Y. M. C. A. in Hong Kong, China, spoke of his work in that distant region. Mr. John Walker of St. Paul's chapter, who presided, presented the greetings of the Brotherhood to the Bishop on his return to the Diocese from abroad, and the Bishop, in responding, told his observations of the work of the Brotherhood in England. There were present of the clergy, with the Bishop, the rector of the parish and the Rev. N. W. Stanton.

WEST TEXAS

JAS. S. JOHNSTON, D.D., Bishop.

Clerical Changes.

A CONSIDERABLE NUMBER of clerical changes have taken place in the Diocese recently. At St. Luke's, San Antonio, the Rev. J. F. Birkhead has become rector in succession to the Rev. Dr. Bates, now Archdeacon of Northern Mexico. The Rev. C. D. Harris comes from Nova Scotia to St. Paul's, San Antonio, to succeed the Rev. Wm. Emory Henkell, who has removed to the Diocese of Central Pennsylvania. Dean Richardson's curate at St. Mark's is the Rev. Mr. Remington, who takes up this month the work formerly in charge of the Rev. H. T. Moore, now in the Diocese and city of Chicago. There are still four vacancies in the Diocese—viz.: Gonzales and San Marcos parishes, and Uvalde and Yoakum missions (both of the latter having adjacent stations). Each of these fields, in an unusual degree, perhaps, offers peculiar opportunities to some future worker in this youngest Diocese of the Church.

CANADA.

News of the Dioceses—Rector Inducted in Toronto.

Diocese of Toronto.

THE INDUCTION of the rector of the new Church of St. Barnabas, Chester, took place October 9th. The service was conducted by the Ven. Archdeacon Sweeny, lately appointed Archdeacon of Simcoe by Bishop Sweatman, since the return of the latter from England. Archdeacon Sweeny, who acted as the Bishop's commissary during his absence, has been rector of St. Philip's Church, Toronto, for

WORK A PLEASURE.

IT IS ONE OF THE REAL JOYS GIVEN US.

"Postum Food Coffee has done more for me in two years," writes a Wisconsin young lady student, "than all the medicines and treatments I had employed to overcome the effects of the coffee poisoning that was killing me by degrees.

"I had all the familiar symptoms and suffered all the well-known tortures. My stomach was wrecked and I could not eat, my head ached almost continually, I became the nervous victim of insomnia, and the capacity for study deserted me. Of course this came on gradually, and without suspicion, for a long time, as to the cause.

"Two years ago a friend enthusiastically urged me to quit using the old kind of coffee and to drink Postum Food Coffee. I have never regretted acting upon the advice. As soon as the coffee poison was eliminated, the strengthening and nourishing properties of Postum began to build me up.

"Each day I gained a little, the color crept back to my cheeks, my limbs rounded out with new flesh, my complexion grew fair and clear again, my digestion improved, and now I can eat anything at any time, the nervous insomnia has left me and I sleep soundly at night and wake up refreshed. I have no more headaches, and mental work has become a pleasure to me." Name given by Postum Co., Battle Creek, Mich.

There's a reason.

Read the little book, "The Road to Wellville," in each pkg.

SUFFERED 15 YEARS

From Itching and Painful Humor, Affecting Head and Body. Cured in a Week by Cuticura.

"For fifteen years I had eczema all over my head and body. Words cannot express how I suffered from the itching and pain. I had given up hope when a friend told me to get Cuticura. After bathing with Cuticura Soap and applying Cuticura Ointment for three days, my head was as clear as ever, and to my surprise and joy, one cake of soap and one box of ointment made a complete cure in one week." (Signed) H. B. Franklin, 717 Washington St., Allegheny, Pa. [Adv.]

LANTERN SLIDES FROM PHOTOGRAPHS ILLUSTRATING THE BIBLE

FOR SALE AND FOR RENT
Mt. Sinai Series; Biblical Series; Biblical Archeology Series, Palestine Series, etc.; accompanied by Descriptive Lecture, written by Prof. G. Frederick Wright, D.D., LL.D. Sunday School Lessons Illustrated.
RECORDS OF THE PAST EXPLORATION SOCIETY
215 Third St., S. E., Washington, D. C.

THE PENNOYER

Established 1857.
A HEALTH RESORT; KENOSHA, WIS.
Water Cure; Rest Cure; Sanitarium of the Highest Grade. Beautiful grounds (100 acres) fronting Lake Michigan. Nervous diseases a specialty. For illustrated prospectus address,
Drs. Pennoyer and Adams, Mgrs.

The Popular Line

with three elegant trains each way between Chicago and

LaFayette, Ind.

Indianapolis, Ind.

Cincinnati, Ohio.

Louisville, Ky.

and all points in the

SOUTH AND SOUTHEAST

is the

Big Four Route

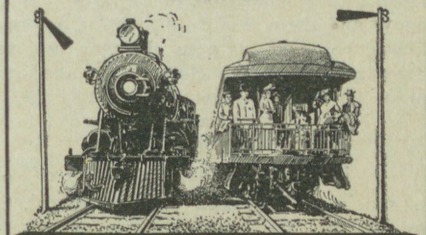
Buffet Parlor Cars or Dining Cars on day trains, and Pullman's finest Compartment and Standard Sleepers on night trains. All trains run solid, Chicago to Cincinnati. For reservations, etc., call on or address

J. C. TUCKER,

Gen'l Northern Agent,

238 S. Clark St., CHICAGO, ILL.

CHICAGO & ALTON RAILWAY



"COMING AND GOING"
"THE ONLY WAY"

BETWEEN

CHICAGO
ST. LOUIS
KANSAS CITY
AND PEORIA

GEO. J. CHARLTON, Gen. Pass. Agent, Chicago, Ill.

many years.—THE REOPENING of St. James' Church, Orillia, took place in the beginning of October. The church was almost ruined by fire last spring.—A READING ROOM for men has been opened in the parish house of St. Luke's Church, Toronto, this autumn.—THE OPENING address at the annual meeting of Wycliffe College, Toronto, was given by Dr. Symonds, vicar of Christ Church Cathedral, Montreal.—THE REV. DR. LANGTRY, who was recently made Archdeacon of York, has been rector of St. Luke's Church, Toronto, for 33 years.—THE HEALTH of Bishop Sweatman has decidedly improved since his return home.

ON THURSDAY, October 12th, the Rev. F. G. Plummer was publicly inducted as first rector of the newly formed parish of St. Augustine, Toronto. The occasion was one of considerable interest, and was marked by the presence of a great number of clergy, and a very crowded congregation. About fifteen years ago St. Augustine's was opened as a chapel of ease to St. Bartholomew's Church. After a short struggle, the debt proved too much for the congregation, and the church remained practically closed for ten years. On the 15th of March, 1903, it was reopened, and in June last was made a parish church. The building is a high, oblong room, with a fine roof, but with little real beauty. A handsome altar, an oak screen, and a splendid organ have considerably improved it, and made it very Church-like. Six lights are behind the altar, and seven lamps in front of it. Every Sunday there is a choral celebration at 11 o'clock, which is well attended by a congregation that fills the church, and remains through the whole service. A choir of eighty men, women, and boys, assisted by a permanent orchestra of twelve pieces, render a splendid musical service under the direction of Mr. T. A. Reed, Mus.Bac. The congregation is noted for the enthusiasm with which they join in the service, and in all the work that is going on.

Diocese of Montreal.

THERE WAS a very large congregation in St. Martin's Church, Montreal, October 8th, at morning service, when Mr. J. R. Mott, senior secretary of the Student Volunteer Movement, of the Young Men's Christian Association, preached on the "Missionary Possibilities of the Student World."—MUCH INTEREST has been shown in the visit of Miss Susie Sorabji, the Parsee lady, who addressed St. Martin's Sunday School, October 8th. A very large and enthusiastic missionary meeting was held in the Synod Hall, October 10th, the Primate presiding, at which Miss Sorabji gave an address on "Missionary Principals and Problems." One of her pupils, Timothy, who has accompanied her to Canada, sang "All hail the power of Jesus' name" in Hindustani. Miss Sorabji mentioned the great Mohammedan Educational Conference at Bombay at which she was the only woman present. She spoke, too, of the loyalty of the Sepoys and their disappointment at not being allowed to participate in the war in South Africa recently. She closed with a stirring appeal for more missionaries.

MUSIC.

[Continued from page 866.]

the music at Magdalen College Chapel, Oxford, surprises us, and if it is correct, we are sorry. Will not some of our English readers enlighten us further upon this very important point?

As to the notice requesting congregational silence in certain parts of the service, there were reasons why the Oxford authorities were obliged to issue it. Of this we may hear more, later. In emphasizing the doctrine of "quality versus quantity," we made no attack upon foreign music; but we did intimate that an Anglican service well sung was preferable to a Continental mass badly sung.

In answer to the question why we should

commit ourselves to the eucharistic music of Garrett and Wesley, rather than to that of Haydn and Gounod, we reply that we should *not* so commit ourselves, but should be governed by circumstances.

We took the ground that it was "inconsistent," and "musically wrong," for many of our small and struggling choirs to mark the great feasts of Easter, Ascension, Christmas, etc., by Latin masses inadequately rendered.

Why should we commit ourselves to Haydn and Gounod on such occasions? Are the standard English services unworthy for use on great feast days? We doubt if it is sufficiently well known that we have abundance of Anglican music, composed by Anglican musicians expressly for the Anglican Church, in accordance with a traditional style of composition sufficiently distinct to be classed as a "school" by itself, and not wanting in dignity, devotion, and beauty. We may go further and state that the representative Anglican services are more Churchly in style than numbers of celebrated Latin masses, many of which are now under the ban of the very Church for which they were composed. There are notable exceptions of course, and we need not go to an extreme by avoiding them.

When we compare Stainer in E flat, Stainer in A, Stanford in B flat, West in E flat, and similar compositions for Holy Communion, with the average Roman mass, we find that the English composer more than holds his own in Churchliness of style.

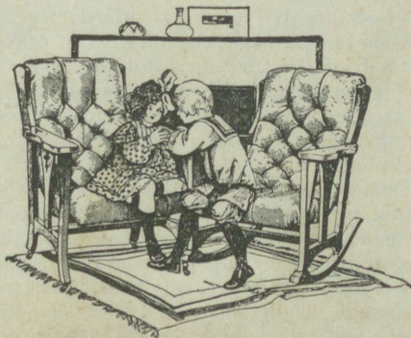
With all deference to "taste," there is in eucharistic music an Anglican school, and a Roman school, and while we are not called upon to neglect the latter, we think our average choirs would do well to give stricter adherence to the former.

The service lists that come under our notice prove that there is a peculiar craze in certain quarters for Latin masses. We perhaps made too much of this in the third paragraph of the article under censure. What we meant was that our Church inherits her own distinctive eucharistic music, and choral traditions. In exalting the Latin mass by giving it chief prominence on high festivals, we show a studied neglect of what specially belongs to us.

Sir Herbert Oakeley's music, and the point raised in connection with it, we shall speak of later.

An Easy Way to Make Money.

I have made \$560.00 in 80 days selling Dish-washers. I did my housework at the same time. I don't canvass. People come or send for the Dish-washers. I handle the Mound City Dish-washer. It is the best on the market. It is lovely to sell. It washes and dries the dishes perfectly in two minutes. Every lady who sees it wants one. I will devote all my future time to the business and expect to clear \$4,000.00 this year. Any intelligent person can do as well as I have done. Write for particulars to the Mound City Dish-washer Co., 3685 AL La Clede Ave., St. Louis, Mo. MRS. W. B.



It was Before the Day of . . .

SAPOLIO

They used to say "Woman's work is never done."

OUR MARRIAGE VOW



THE CHURCH
Service from the Prayer Book; and a handsomely engraved Certificate. Printed in pica type, 16mo (4½ x 6¾), rubricated. Each copy in a white cardboard box.

Sent POSTPAID on receipt of price.

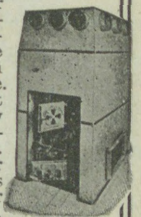
No.		Net Price.
1.	White leatherette, gilt edges	\$0.75
2.	Red Russia, round corners, gilt edges	1.25
3.	White calf, elephant grain	2.50
4.	White French seal, tuck	2.50
5.	White morocco, tuck	3.50
6.	White calf, tuck	3.50
8.	White ooze calf, divinity circuit, silk lined, ribbon tied	4.50
9.	White satin, cushioned	2.00
20.	White parchment boards, gold lines, gilt top, uncut edges	1.00

*** The names of the bride and groom, and date of marriage, will be stamped in gold on any style FREE, if not more than two lines.

THOMAS WHITTAKER,
PUBLISHER.
2 and 3 Bible House, - NEW YORK

LEADER
Steel
Furnace \$49

Our No. 45 Steel Furnace, without pipes or registers, we send anywhere, freight prepaid east of Omaha for \$49. You can't match it in your town for any such money. It will heat a house of 7 to 8 rooms, store, school or small church. Has steel body with riveted and lined galvanized iron casing. Has brick fire box. Regulated by chains. Burns soft or hard coal, wood or coke. Any man can set it up successfully, putting pipes, registers and smoke pipe in proper positions from our clear, detailed descriptions. Don't pay others for what you can do as well yourself. Write for our instructive book, "Modern Furnace Heating," a 40-page book on the science of heating a house.



It warns you what to avoid and how to benefit by the mistakes of others. Every house owner should have it. It's valuable. Send for it now. It's free.

Hess Warming & Ventilating Company,
721 Tacoma Building, Chicago, Illinois

SWEET COMFORT

is ALWAYS found in

THAT COSIEST OF COSY CHAIRS

SLEEPY HOLLOW

The most popular of all easy chairs! A beautiful quartered oak, Mission design—weathered or Antwerp. Upholstered in green, red or, tan. Spring Construction endorsed by the U. S. Government. Fully guaranteed!

FACTORY PRICES Arm chair or rocker. Genuine Mission Roan Leather \$14.25
Genuine Spanish Leather 16.50

CHARLES S. ELWOOD, HANCOCK, MICH