

# The Living Church

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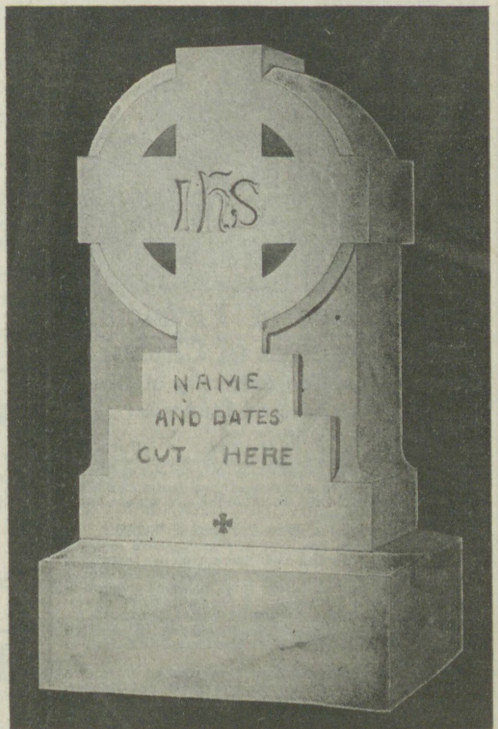
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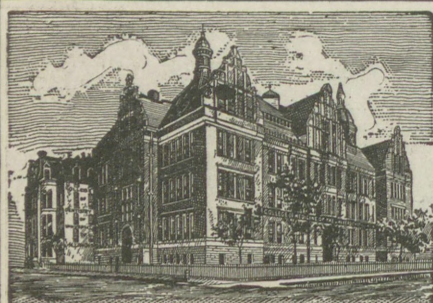
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### FOR THE SIXTEENTH SUNDAY AFTER TRINITY.

THE miracle at Nain has for us many lessons: not least of which is the tender statement of St. Luke concerning the young man raised from the dead: that our Blessed Lord "delivered him to his mother."

If we study the miracle in quest of spiritual instruction, if we regard the restoration from death to life as a figure of the sinner's return to righteousness through Christ, the delivery of the young man to his mother may be to us a reminder of how the Lord of Life entrusts His penitents to the Church, with expectation that they will be tenderly received, watched over, and cared for, in His name and for His sake. Let us in our parishes, whether we be priest or people, do our utmost to have it so; that the restored life of Christ's penitent ones may be nourished and cherished through the sustained warmth of the maternal solicitude which awaits them in the Church. Then there is this other lesson: the deepening of paternal responsibility in the home, on behalf of every child sent back from the borderland of death, in response to "the prayer of faith."

A son lies at the point of death. The prayers of a family ascend to the throne of grace, that God will be merciful and will spare the life. Through "the wonderful goodness" of Him "who bringeth down to the grave and bringeth up again," heaviness is turned to joy, and the child recovers.

As Christ delivered the young man of Nain to his mother, so the child thus providentially restored to health and strength is given anew to his parents, with a deepened responsibility upon their part, not always realized sufficiently, and not always remembered for long.

Life so graciously and perhaps unexpectedly prolonged: how sacred; how different from life under ordinary circumstances! Does not lofty purpose befit such grant of added years; and shall not they who have prayed for the boon, tax themselves to the utmost that it may be as God reasonably expects?

Sometimes parents are elated merely over the recovery of their children from sickness. They have prayed in their extremity; but their thankfulness has the ring of unreality. Christ delivers the loved one, well and strong again, to his mother; but somehow the mother does not see Christ; she does not encourage herself to believe that God has had much to do after all with the blessing which comes so graciously into her life. There is, in short, no suitable dedication to God of that which, under the circumstances, should seem to be His only, and His wholly.

Not infrequently a child is sent back to pleading parents, and grows to a miserable manhood, through sheer neglect upon the part of those who should love him tenderly and rear him prayerfully, because he is still theirs only through God's exceeding mercy.

Better the grave in infancy than the loss of an immortal soul.

In this whole matter of sickness and recovery, the facts to be devoutly remembered are these: 'Tis Christ who gives back the loved one; He delivers him into the hands of those who henceforth must bear a great responsibility; and they who heretofore have prayed, must not cease to pray, as they pass out from under the cloud of affliction into the glorious sunlight of an abundant peace and happiness.

B.

SEEK TO CULTIVATE a buoyant, joyous sense of the crowded kindnesses of God in your daily life.—*Alexander MacLaren.*



## AD CLERUM.

"Non frustra ab Apostolis sanctitum est, ut in celebratione venerandorum mysteriorum memoria fiat eorum qui hinc discesserunt. Noverant illis multum hinc emolumentum fieri, multum utilitatis; stante siquidem universo populo manus in caelos extendente, coetu item sacerdotali, venerandaque posita sacrificio, quomodo Deum non placemus pro iis orantes?"—*S. Chrys., hom. 3.*

"Humana est dignitas regis, divina sacerdotis. Decus, et potentia regem morientem relinquunt; sacerdotium in aeternum manet. Imperat rex hominibus, Deo ipsi sacerdos. Nihil potest rex, nisi in terra; potest sacerdos etiam in ipso coelo. Coelum enim vox ejus penetrat, inde gratias deducit, ibi Deum placat, et flectit, ibi jus super homines dicit; ejus quinimo sententia Dei sententiam praecedat; quod remiserit, vel retinuerit in terra, remissum vel retentum erit in coelo."—*Quid Auct.*

## THE ETERNAL VALUE OF BEAUTY.

THE religious bearing of beauty is something which we do not always grasp. The poets with their haunting feeling, elusive yet certain, that somehow, in some way, perfect and sinless beauty cannot die, have proven better theologians than the preachers in this. Perfect and sinless beauty—the beauty of the sky and earth and sea—has also this religious quality, that it turns our thoughts towards God. Who has not looked over green pastures, level as a lake, to the immovable gray mountains haunted with solitude, shadowed with purple, crested with snow, and known, if only for one passing moment, that He who made them is very calm and very beautiful and very strong!

Nature is ruled by law, but the "Laws of nature are the modes of action of the Unknowable." Someone uses them as His tools and makes things make themselves. Beauty does not come by chance, as any who have tried to create or even to copy it well know; and having a source beyond accident, it is beyond accident for its goal. When the spilled blood and gold fade daily from the west, we have seen the passing of a thought of God: just as in lavish glory of creative joy He thinks each turn of that new pattern of foam-lace which every slow wave leaves upon the sand for the next wave to erase.

That He works by laws, some of which we know, does not change the fact that it is He who works; and the variety, the fertility, the upwelling exuberance of His thoughts send a constant whirlwind of new beauty storming across the world. Every common fog-lamp has an halo round it. Even puddles reflect stars. All the autumn leaves of all the world are different each from each. Each new rainbow's arch fades swiftly, and the great winds' fretted cloud-world groups only to dissolve. Yet we are told—and not by Religion only—that He wastes nothing.

We have, then, the problem of a constant creation of new beauty which passes constantly—an elusive problem, for we can prove in good set terms that beauty has no entity of its own; and, having proved it, are reduced to silence by the laugh of a child, by the first starry night, by the open heavens west-over-sea, by any quiet bed of simple flowers. Beauty is the thought of God, and He wastes nothing; loaves nor fishes, force of nature, word nor light: and His thought cannot return unto Him void. Yet beauty passes, fades, and perishes here with such splendid lavishness, that he who would see any phase of it must look very swiftly or its place is taken by another; and the chief problem of our landscape painters is to catch the bewildering wonder of a perfection that will not stay the same.

Therefore it is a fancy which may be more than merely fancy, that there must be somewhere, somehow, some land of beauty where these things go. Grant that it is but a fancy and no more. It embodies an elusive truth so deep that it is one of those on which the world is built; this world in which there is nothing ugly in itself, but only where man has touched it. Just as night is but Earth's shadow and a local thing, and between the planets there shines eternal day; so this passing and perishing of beauty may be a local thing, and beauty itself, like the day that reigns eternal between the stars, be deathless, imperishable, and unchanged. There is, at least, within us the instinctive certainty that innocent and sinless beauty cannot die; that God's thoughts cannot perish nor return unto Him vain; and that each new phase of the beauty of the woods and sky and sea is a thought of God.

But if this be so, then somewhere, whether in fact or

dream, there must be another country than this, the goal of the great storms of beauty which roll forever across this world, a goal where they abide and deepen and are at home: a country where the great rain-light glitters soft on hill and tree and each new sunset's glory passes to increase, as a new drop of water increases the sea, the beauty—growing tenser with amazement of more wonder as what fades here is added there—the beauty of the sum-total of the dreams of God. The most perfect beauty of all this earth is that of the little children who die innocent. Surely, therefore, it is more than fancy that that land, the Other Country, the home-land of flowers, is also the Land of Little Children where they play, unafraid, before the Throne.

The purple-painted shadows darken here, and our pathway leads onward through them as they deepen to death, the dreadful shadow of the earth. But here and there, golden lent-lilies, cloudland roses, mark the footsteps of One who has gone before; and to those who follow, treading where He trod, it is given to become as little children. Vast shadow and huge sunshine blow across the pathway, the waste sea moans beside, the mountains overshadow it. But towards the end, like a gate of gold, the immeasurable glory of the sunset lays its level lines along the way. Surely it is more than fancy, surely it is a truth deduced from the nature of the beauty of this world as well as from the teaching of the Word, that for those who lay aside the pride of Earth and become as children, the gateway leads to the Other Country, the Land of Little Children, the Goal of the beauty that storms in great whirlwinds through this world, the Garden near the palace of the King. Z

SINCE we criticised the Chicago daily papers last week for their attitude toward the Brotherhood of St. Andrew Convention, it is a pleasure to commend and to reprint the following excellent editorial from the *Chicago Journal* of September 26th:

"In the midst of Chicago's busy season a number of men of position belonging to the Brotherhood of St. Andrew saw fit to retire for several days from the activities of the world and devote themselves to meditation and prayer.

"The custom is as old as mankind, and survives in many forms wherever man exists. It is founded on the profound truth that this world is by no means all there is of life; that it is destructive of ideals and aspirations of the highest type; that by its daily practices the soul of man is clogged in its heavenward flight, and that retirement from its temptations while the soul is cleansed from all sordid and unworthy thoughts is the only way that makes toward perfection.

"The custom deserves all praise. After a week spent in reflection upon the really great things of existence, upon the eternal mysteries of birth, love, and death, the devotee emerges strengthened in right thinking, in well doing, determined more strongly than ever to ally himself with those mighty forces by which the world is kept from final debasement and destruction, and with ideals far removed from those of the working, toil-stained community which makes up our civilization.

"At no time, and in no nation, was there greater need for idealists than in this twentieth century America of ours. We have a mighty fight to make for the high standards of the fathers, for individual liberty, for freedom from corruption and decline, for a leaning away from man upon the Creator of the universe.

"It is a practical religion which leads to such a retreat as that of the Brotherhood of St. Andrew, and it will furnish one of the elements of which Chicago, in common with its sister cities, is mightily in need."

IS the Bishop Coadjutor a member of a Diocesan Convention, when his membership is not expressly stated in diocesan constitutions or canons?

The Diocese of New York has grappled with the interesting question and concluded that he is not. In the case of their own Diocese, they have hastened to adopt legislation giving the Bishop Coadjutor the right to such membership; and as the Bishop Coadjutor presided at parts of last year's session of the Convention, they have felt it necessary to pass resolutions expressly ratifying all action taken under such presidency, which is now held to have been probably illegal.

This is indeed a new thought in ecclesiastical law. No doubt membership in diocesan Conventions is fixed by the several Dioceses, each for itself, so that reference to the general Canons affords little light upon the subject. It is, however, a matter of importance, and Dioceses enjoying the luxury of a Bishop Coadjutor may well examine their diocesan canons in order to discover whether or not his seat in the Convention is legally guaranteed to him.



## ANSWERS TO CORRESPONDENTS.

X.—(1) We believe the office in question to be unlawful.—(2) The number of candles on the altar is unimportant.

L. E. N.—The Church does not forbid the marriage of first cousins.

## THE RUSSIAN CHURCH AS AN AID TO PROGRESS.

Writing of an influence that may have much to do with the regeneration of Russia, Mr. William Elliott Griffis gives a brief description in the *Outlook* of the missionary work of the Russo-Greek Church within its own borders, as well as caring for her people in the uttermost ends of the earth. Mr. Griffis says: "Not only among her own people, but among the various races there have been parallels with Western instances of a revived missionary spirit in this vast colonial empire. Superb, indeed, are the lives and works of many a missionary priest, archimandrite, and Bishop. Innocent, Archbishop of Kamchatka, travelling with sledge and reindeer, did a noble work in the long chain of pagan islands uniting the northern portion of the two continents of America and Asia. Who that knows anything of scholarship in Chinese or Korean can forget the work and writings of Palladius in China? In the Caucasus, in Turkestan, Russia not only abolished man-stealing, bringing order in the quondam paradise of the robber and ending the golden age of the oppressor, but the Church has sent her missionaries and teachers wherever her children go. In every capital of Europe, in the cities of America, the Russian Church cares for her people, while in Japan we behold one of the brightest missionary records, I will not say of modern times, but of all Christian history. Virtually the work of one man is that of Bishop Nicolai, my neighbor in Tokyo, whose forty-five thousand Christians have a single Russian pastor and Bishop, the most imposing edifice in Japan (built by private Muscovite subscription), and the best vocal music in the Japanese empire.

"After a re-study of the history, the trials, the policy, and the creeds of the Russo-Greek Church (especially the longer catechism of 1839), despite what is phenomenal in the newspapers, despotism, or bureaucracy, and the long hiding of spiritual power, I am confirmed in the judgment formed thirty years ago, that while Russia is still in the middle ages, the principles of progress—most of all in the open Bible—are greater than the elements of repression, and are ultimately to prevail. Indeed, with increasing education making the Scriptures more real and potent, with science dispelling fictitious miracle, improved art lessening superstition, the morning of Russia's new day is already dawning, and much of this accomplishment is due to the influence of the Russo-Greek Church."—*Public Opinion*.

## RESIGNATION.

## I.

Be patient and be wise! The eyes of Death  
Look on us with a smile: her soft caress,  
That stills the anguish and that stops the breath,  
Is Nature's ordination, meant to bless  
Our mortal woes with peaceful nothingness.  
Be not afraid! The Power that made the light  
In your kind eyes, and set the stars on high,  
And gave us love, meant not that all should die—  
Like a brief day-dream, quench'd in sudden night.  
Think that to die is but to fall asleep  
And wake refresh'd where the new morning breaks,  
And golden day her rosy vigor takes  
From winds that fan eternity's far height  
And the white crests of God's perpetual deep.

## II.

"His time is spent, our pilgrimage must be"—  
So the wise poet—wisest of mankind—  
In admonition that should make us see—  
Though half distraught, and in our misery blind—  
That our sole refuge is the constant mind,  
The steadfast purpose, brave, and strong, and free,  
To bear affliction, and to be resign'd;—  
Knowing that ruthless Time will one day rend  
The veil that hides the deep that all must cross,  
And that th' eternity to which we tend,  
Made precious with the soul of many a friend,—  
Is richer, lovelier, holier, for our loss;  
Where crown'd with peace, as with a diadem,  
Our lov'd ones long for us, even as we long for them.

—WILLIAM WINTER, in *New York Tribune*.

YOU WILL SEE the truth about the eternal life soon; I don't think it is possible to live up to the highest point of duty and of happiness without this. I know one can go on doing one's duty thoroughly under clouds of doubt, and even in complete unbelief; there are many who do, and they are dear to God, but the duty is done sadly, without the spring of life and joy that we are meant to have. That fountain of life and strength is hid in God. Christ showed us the way to it, and we get it into our souls when we utterly trust Him and give up our hearts, and our lives, and our aspirations to Him as to a faithful Creator, who will not leave unsatisfied any of the longings of the souls He has made; who will not let love die, or disappoint finally the cravings for joy, for perfection, for light and knowledge that He has implanted, and that are parts of Himself, immortal as He is.—*Annie Keary*.

## ROYAL COMMISSION DEFERS REPORT

## Probability that Compromise will be Suggested

## PRESS COMMENTS ON SUGGESTION OF THE BISHOP OF CHESTER

## Large Function for Seamen Planned at St. Paul's

The Living Church News Bureau  
London, September 19, 1905

A CORRESPONDENT of the *Standard* newspaper—whose communication receives the unusual distinction of being inserted on its leader page—writes that the report of the Royal Commission is not likely to make its appearance this year. For the Chairman (Sir Michael Hicks Beach), who has taken great interest in the work of the Commission, is now on his way to Singapore, where he has some important arbitration business to transact. It is understood that the Commission will re-assemble in the middle of October, but as the Chairman is not expected to return for a month or two later, some meetings will be devoted to a general consideration of the numerous matters raised in the course of the proceedings. He then goes on to corroborate the view that I ventured to suggest by the query in my last letter as to the line the Commission will take on the Vestiarian question. Here is what he says:

"An impression is gaining ground that the difficulties revealed by the evidence are so great that the report will be in the nature of a compromise, and will advocate a policy of greater toleration amongst the various parties in the Church. This conjecture receives support from the attitude of the Archbishop of Canterbury, and the letter of the Bishop of Chester, suggesting that the Rubric regarding the vestments should be recast in such a way as to permit a *maximum* and *minimum* use, is held to be full of significance."

Protestantized Churchmen, however, are not likely, he thinks, to welcome the Bishop's suggestion, and Catholics interpret it as meaning that "in return for getting the [Mass] vestments regularized they will be asked not to raise any objections to the disappearance of the Athanasian Creed." Their answer, he says, is that they have "already got the vestments and the Creed, and that they mean to keep both."

In its principal leader last Wednesday (and which was particularly noticeable for being in double-leaded type), the *Guardian* referred to both Mr. Lathbury's article in the current number of the *Nineteenth Century* and the Bishop of Chester's letter to the Primate, and expressed a most unfeigned wish that a course might be discovered which would lead to peace in the Church. It thinks it is a difficult problem:

"Once we begin to talk, with the Bishop, of 'a *maximum* and a *minimum* in matters Vestiarian,' we become quickly aware of its difficulties. Peace is not easy. But if the unexpected in the world may happen [having previously referred to the Peace of Portsmouth], why not in the Church? If only the side which thinks itself the stronger will show confidence in its position by willingness to make concessions, we may be astonished by a result which will once more shame our fears."

The *Record* and *Church Times* of last week also devoted their first leading articles to the Bishop of Chester's letter. The *Record* says:

"The endeavor to prove that the vestments have no doctrinal significance is a bold one, and can appeal to neither side in this controversy. We have to think of the vestments in relation to their associations, as well as to their remoter past. We have to think of the vestments in relation to the pleas of those who use them. And Lord Halifax has told us why his friends think them worth fighting for. In this matter we must get clean away from subtlety or pretence, and face the hard facts. Unless we can do that, we had better leave the subject alone."

As to the Bishop's proposal to concede a certain freedom of action, the *Record* does not think it could bring peace, "or do anything more than seriously complicate the already sufficient dangers."

The *Church Times* says:

"The question which naturally occurs to us is, whether the letter is intended as an olive branch or a *ballon d'essai*. Whichever it be, we fear that it will not advance the interests of either peace or the Church of England, *quâ* Establishment. The old saying, *J'y suis j'y reste*, is eminently applicable here. The rightfulness and the lawfulness of liturgical vestments are so well assured, with all respect to a certain judgment [the Ridsdale judgment], that we cannot imagine any one surrendering the fortress we occupy on any grounds of expediency whatever." Again: "The Bishop of Chester pleads for a *maximum* and a *minimum* use. But this we already have. We are not aware that any Catholic Churchmen have suggested, or even dreamt of, criminal proceedings against any priest, whatever be his



opinions, for lawlessness, on the ground that he did not obey the rubric so far as his use of the chasuble was concerned. Far be it from us to force an unwilling priest into alb and chasuble. Custom has permitted the use of the surplice without those other additions. But a custom which arose in days of neglect and deadness is not to be taken as representing the mind of the Church, or as rendering her positive orders invalid." In conclusion, the *Church Times* warns the Bishop of Chester and the Primate, to whom the Bishop's letter is addressed, that to place the Rubrics which govern the vestments of the clergy or the recitation of the Athanasian Creed [allusion being made to above suggestion in the *Standard*] before Parliament "spells disestablishment."

The Rev. Harry Drew (Hon. Canon of St. Asaph), who has recently succeeded the Rev. Stephen Gladstone as rector of Hawarden, has done an act notable alike for its liberality and devotion to the cause of parochial school education. He has notified his intention to give the net revenues of the benefice of Hawarden towards the maintenance of the fabric of the parish day schools. *Crockford* gives the net income of the living as £556.

It will be remembered that the Bishop of Birmingham, when Bishop of Worcester, finally expressed himself as being entirely opposed to Musical Festivals in Cathedrals. But the present Bishop of Worcester does not seem altogether to discountenance them. Preaching on this subject in his Cathedral last Sunday week, at the opening service of the Festival of the Three Choirs, the Bishop said that, granted the recognition of certain principles, there seemed to be no reason why the Cathedrals should not continue to be used for such performances as Musical Festivals. The principle they had to vindicate in these festivals, is that nothing shall happen either in regard to the music performed or the demeanor either of those who render it or of those who listen to it "which cannot fit rightly, not only with decorum, but with Divine worship." The Bishop's defence of the Festival of the Three Choirs fails *in toto*, however, to meet the root evil of the institution; what is most indefensible about it, is the making a charge for admission to the Festivals. It is that which so secularizes and profanes the Cathedrals of Worcester, Gloucester, and Hereford, and practically turns them for the time being into concert halls—in fact, I fear, into Augean stables.

At 6 P. M. on Monday, October 23rd—two days after the anniversary of the Battle of Trafalgar—there is to be held at St. Paul's what is called a National Service for Seafarers, and simultaneous services will be held at other English ports. The movement originated in a letter to the newspapers suggesting that in this year of the Nelson Centenary such a service should be held, and the committee are going to try to have an annual service for British seamen at St. Paul's. The object of the service (writes the Joint Hon. Secretaries) is "to bring together, for corporate worship in the National Cathedral, seafarers, past and present, of all ranks and denominations, and those whose duty and pleasure bring them into contact with seamen and ships." The preacher will be the Bishop of Stepney. It is proposed to make the demonstration thoroughly representative, both of the Royal Navy and the Merchant Service, and cordial support is being received from the Admiralty and the great shipping firms. The Lord Mayor and Sheriffs of the city of London will attend the service in state, and so will the brethren of Trinity House. Invitations are being issued to the Lords of the Admiralty and members of the Government, while special seats in the Cathedral will be allotted to officers of the Royal Navy, ship-owners, and officials of the Board of Trade interested in the movement. Officers are specially requested to wear their uniforms. The sailors and others attending the service will approach the Cathedral in three imposing processions with bands.

The *Times* of yesterday contained a leading article on the Bishop of Chester's letter to the Primate, *re* "Liturgical Vestments," and must have shocked some of its readers by its advocacy of the Bishop's proposal. The Dean of Canterbury, in a letter published in to-day's *Times*, says that the sole question which many of his party would have to consider, in the contingency the *Times* contemplates, is whether they could retain their ministry in the Church if Eucharistic vestments were "formally authorized," which, in the circumstances, they could not but regard as "involving the definite sanction of Roman doctrine respecting the Holy Eucharist." All he would say at present was that he should be "very sorry to have to answer that question." But the Dean ought to know that so long ago as when he entered upon his ministry in the Church of England, the Eucharistic vestments were already "formally authorized" by the Church in the Ornaments Rubric.

J. G. HALL.

## WHAT WILL FRANCE DO WITH HER PROBLEM?

### Not Certain that the Senate will Ratify the Combes Bill

#### DEATH OF ABBE MOREL

#### New Religious Movement in Norway

The Living Church News Bureau,  
Paris, September, 15, 1905

THE calm in matters that affect the question of Church and State in France at the present moment, will probably shortly be broken. With the "rentree," the return of Parisians to Paris after the summer holiday, will come discussion, movement, and action. It is not likely that the present members of the Senate, in their vote on the bill passed by the Chamber of Deputies, will deviate much from the spirit of the lower house. If, therefore, the matter is quickly dealt with by them, *i.e.*, the "Senators"—the affair will remain in the state in which the Deputies left it. The somewhat amended proposals of M. Combes will become law, a "fait accompli." But there is always the chance of this possibility. The discussions may drag on for some time, and, if a decision is not come to before the elections, a quite different result is within the range of what may be. Report says that in view of the contingency of the bill passing the upper Chamber undisturbed, measures are being discussed at Rome how best to meet the question of "maintenance," which must inevitably arise.

I believe the danger of Congregationalism in its developed form in England and America is duly recognized at the Vatican. It is not a trouble perhaps that might immediately come forward, but the future may pale the enthusiasm with which the faithful would undertake responsibilities. Then what might happen would be this: Interested persons might get the financially directing power into their hands and exercise pressure on the administration of the parish, the spiritual work of the clergy, even the integrity of the teaching and the appointments made to the cure. All this to the "good Catholic," at the present juncture, may seem ridiculous. But France has only to look across the channel to find a warning held up to herself and others. I should be loth to specify, but I am certain that priests can be counted by hundreds in England who are—well, "trammelled" by their congregations, priests who would speak out quite differently and carry out the worship in their churches in a much more Catholic spirit, but for their congregations. When "congregation" is a synonym of "maintenance" and money, it is not difficult to see where the danger lies.

The matter is receiving the gravest attention in France; though the question at present is rather the relations that shall exist between the administrations to be formed than any future contingency that may come to the surface.

Under the heading, "*Associations Paroissiales*," different modes of "carrying on" are discussed in the diocesan weekly publications of Bourges, *Grenobles Viviers*. The terms "Parish Associations," "declared," or not "declared," "*cultuelles*" (or affecting public worship and its rights), and the like, are all gathering distinct definition. The differing processes of possible working are being criticized and analyzed. The next six months may produce some marked object lessons for ourselves as well as for France.

All French Church papers, and several English journals, have noted the death by accident (while bathing near Moscow) of a young French abbé—Abbé Morel. On the staff of professors of the Seminary of St. Vincent de Paul, this young ecclesiastic was making for himself a name amongst both his superiors and his equals. Of him the *Univers* writes:

"His death is a loss to the Church of France which he loved and desired to serve with all his heart. It would have been difficult to find anyone with a greater capacity for organization, or a priest better prepared than he was to meet the exigencies of modern thought. He had studied mathematics, physics, literature, and philosophy at the Catholic Institute and at the Sorbonne; after having taken his licentiate's degree in these branches of knowledge, he began to study theology. When he secured his doctor's degree he completed his studies by travelling in England and Germany, sometimes making a prolonged stay in these countries, as well as at Rome. During the latter years he spent his vacations in Russia. One idea dominated his mind: the possibility of re-uniting, by study and by intercourse, all men of goodwill who believe in Jesus Christ. In England he had studied the movement which is leading Anglicans to unity, and by his own personal actions he endeavored to forward this movement. All those who knew him on the other side of the Channel know with what intelligence and enthusiasm he entered into their ideas and prepossessions; his death will be a personal loss to them. He was also



sensible of the religious work that is going on in Russia, and he was perhaps the only French priest capable of seeing clearly into the transformations of the Russian Church, and of exercising a fruitful influence over our separated brethren.

"His death is all the more to be regretted, because, in addition to his intimate knowledge of contemporary problems, M. Morel possessed a wide acquaintance with ecclesiastical history and a keen sense of tradition. No new idea took him by surprise, no innovation found him necessarily hostile, but at the same time he knew how to guard himself from all premature enthusiasm, and from all excess, because, quite familiar with the doctrine of the fathers, he explained the present by the past. He was thoroughly imbued with the Catholic sense. Above all, he was the priest, not only in that he was devoted to his ecclesiastical duties, but also that he wished with all his might to extend the empire of Jesus Christ over the hearts and minds of men."

Nor is this tribute of praise undeserved.

In the rehabilitation of the *Anglo Romaine* (a liberal Roman periodical of former years), which has taken the form within the last eighteen months of *La Revue Catholique des Eglises*, I had many opportunities of near acquaintance with Abbé Morel; and every occasion of meeting deepened one's appreciation of his character and powers. Thoughtful, quiet, well-read, and studious, he never spoke an unnecessary word, or made a useless remark.

Most justly does the *Univers* deplore his loss, most truly does it lament that he had not time to mature his views, especially with regard to Russia. But the love of knowledge and generous liberality with which, I know, he threw himself into all enquiry with regard to Eastern habit and grooves of thought, stamped Abbé Morel as a man for whom indeed we may feel a "bitter melancholy" that he has been taken away. For his life and work would inevitably have done much to encourage the growing and kindly feeling between the Orthodox and Latin—the East and the West—which a better knowledge and acquaintanceship between the two great sections of the Church Militant must surely foster.

NORWAY.

A certain religious movement is at present evolving itself in Norway. Political and religious movements generally march hand in hand. This has been the case lately in Russia. There with the change in her internal policy, a greater religious freedom has been brought about. In Norway men's minds are exercised, as we know, with regard to the separation that has supervened between that country and Sweden. A certain religious excitement appears also to have been awakened.

This is *The Correspondent's* note on the subject:

"The message which was to touch men's hearts came from the lips of almost a boy preacher, Lunde by name—he is in the twenties—who had been to America and there been baptized again, without, however, joining any Baptist community. He had been preaching in several of the smaller towns and villages before he began to be heard in Christiania, where the large Church Missions-house, which can hold thousands of listeners, is always full to overcrowding whenever he speaks. He is not a striking orator, there is no special fire or brilliancy about his address, but he preaches the Gospel with exceptional warmth and clearness, dwelling much on its ethical side. Thou (he says in effect) who hast defrauded any one, go and pay him that of which thou hast wronged him; thou, who livest in one distinct sin, get out of that sin to-day; thou, who hast been a tyrant in thy house, let there henceforth be nothing but gentle words from thee, etc. And his preaching is wonderfully effective—old debts are paid, and even great and obvious sinners reform."

The Norwegian clergy seem not to have discouraged the movement or the champion of it.

GEORGE WASHINGTON.

THE LINGERING INFLUENCE.

BY DOROTHY SHEPHERD.

A LITTLE girl stopped on her way to school, one morning, and picked a bunch of sweet violets to give to her teacher. They drooped and wilted in her hand, so she wrapped them in her handkerchief and laid them gently in her pocket, until she reached the school and gave them to her teacher's hand. The handkerchief was carelessly pushed back into her pocket, unheeded now, because its treasure was departed. But it had gained something in that brief possession of the little nosegay. A soft fragrance lingered upon it for hours afterward, a tinge of the violets' own fragrance.

So it is with a holy influence in life. Our companionship with the Power for Good may seem short—but a memory of sweet presence lingers with us, long after the giver has been taken from us.

MISSIONARY TREASURER'S REPORT.

THE following is, in part, the report of the Treasurer of the Board of Missions for the fiscal year ending September 1st:

To the Board of Missions of the Domestic and Foreign Missionary Society.

GENTLEMEN:—I would report that while it was intended to close the books on September 11th, so many messages and telegrams were received every day asking that certain items be received and included in the figures of the closing year toward the Apportionment, it was decided to keep the books open and receive money up to the 18th inclusive.

The contributions for the year, classified in the usual manner, have been as follows:

Parishes .....	\$346,800.68
Individuals .....	127,219.73
	\$474,020.41
Sunday Schools .....	122,384.80
Woman's Auxiliary .....	81,041.61
Woman's Auxiliary, Individual .....	12,446.97
Junior Auxiliary .....	6,531.08
Interest .....	53,541.66
Miscellaneous .....	16,998.65
	\$766,965.18

Comparing the foregoing with last year, I would report that the item parish offerings shows a gain of \$30,785.84; a gain in individual contributions of \$30,010.21; a gain in Sunday School offerings of \$6,930.05; a gain in Woman's Auxiliary offerings of \$22,692.27; a gain in interest receipts of \$7,855.20; and a gain in miscellaneous of \$11,476.49; or a total increase towards the appropriations of \$109,750.06. It will be noticed also that the offerings of the Woman's Auxiliary and its Junior Branch, including the amount withdrawn from the United Offering of 1904, toward the appropriations have been \$100,019.66, thus for the first time exceeding \$100,000.

The total of contributions from parishes and individuals under the Apportionment Plan during the four years in which it has been in use has very largely increased; in fact the figures are more than double those of four years ago. In 1901 these offerings were \$235,993.81; in 1902, the first year of the Apportionment, they were \$329,687.09; a gain of 93,693.28. In 1903 they were \$380,260.46; a gain of \$50,573.37. In 1904 they were \$413,224.36; a gain of \$32,963.90. This year they are \$474,020.41; a gain of \$60,796.05; or a gain in four years of \$238,026.60.

In the four years also the number of contributing parishes has doubled.

In 1902, the first year of the Apportionment, eight Dioceses and ten Missionary Districts completed their Apportionments; a total of eighteen. In 1903 nine Dioceses and seventeen Missionary Districts completed their Apportionments; a total of twenty-six. In 1904 seventeen Dioceses and twenty Districts completed their Apportionments; a total of thirty-seven. This year nineteen Dioceses and twenty-two Districts completed their Apportionments: a total of forty-one; or all but one of the Districts in the domestic field, and all but one District in the foreign field. This year's list is as follows:

DIOCESSES.

Arkansas,	North Carolina,
East Carolina,	Oregon,
Florida,	Pennsylvania,
Kansas,	Rhode Island,
Kentucky,	South Carolina,
Lexington,	Springfield,
Maine,	Vermont,
Montana,	Virginia,
New Hampshire,	West Texas,
	West Virginia.

MISSIONARY DISTRICTS.

Alaska,	Salt Lake,
Arizona,	South Dakota,
Asheville,	Southern Florida,
Boise,	Spokane,
Duluth,	Honolulu,
Laramie,	Porto Rico,
New Mexico,	Philippines,
North Dakota,	Hankow,
Oklahoma and Indian Territory,	Kyoto,
Sacramento,	Shanghai,
Salina,	Tokyo.

I think we have every reason to feel encouraged over the success which has attended the method, and the spirit in which the Apportionment Plan has been accepted by the whole Church. We have tried to keep the Church constantly posted as to the progress that was being made in this connection from month to month. As previously reported, the Treasurer's Department has continued to send out each month full detailed reports of progress for his Diocese and a summary of results for every Diocese to every Bishop and clergyman in charge of a parish or mission; also to the Board of Missions and members of the



General Convention; to all members of Diocesan Apportionment Committees; to our District Secretaries, and to the General Church and diocesan papers. These have been very well received everywhere, and we have had many letters testifying to the value that they have been as an aid toward securing the amounts which have been apportioned to the Diocese and the separate parishes and missions. We have secured from each Diocese and the Apportionment Committee such reports and printed matter as have been issued showing just what general efforts had been put forth and methods pursued in connection with the Apportionment Plan. And we have carried on quite an extensive correspondence with the rectors and parish officers concerning the details of their Apportionments.

The increase in the Lenten offerings from the Sunday Schools continues to be most gratifying. Last year the total was \$117,916.52 from 3,606 Sunday Schools. This year we have received \$121,138.18 from 3,557 Sunday Schools.

The appropriations of the Board (with deficiency to September 1st, 1904) have been \$134,056.60 larger than last year; or (with September 1, 1904, deficiency \$157,742.12) say \$967,777.10.

Increased and more widespread efforts have been put forth this year to secure the needed funds to meet these increased obligations. The contributions which could be applied to the appropriations have increased as shown above \$109,750.06 over last year. These increased efforts have cost more money; the net total of central expenses and making the work known to the Church having been, for administration and collection \$50,980.77, for printing reports of the Board, *The Spirit of Missions* for the clergy, extra pages in *The Spirit of Missions*, pamphlets and leaflets for gratuitous distribution, \$35,513.16; or a total of \$86,493.93. But the gross receipts of the Society have been very much larger than ever before, namely, \$1,677,438.98; so that the PERCENTAGE OF CENTRAL EXPENSES UPON THE GROSS RECEIPTS HAS BEEN FIVE AND TWO-TENTHS PER CENT., or a smaller figure than for a number of years. The rentals from the Church Missions House have not only covered the expenses of the building, but have finally covered the deficiency of the first few years when the building was only partly rented and also covered the old deficiency of \$5,842.07 on fittings and finishings of the building. And this year there was a surplus of \$3,000. The original purpose of the Rev. Dr. Langford, General Secretary, when securing subscriptions for the building, was that it first should furnish suitable quarters for the Society, rent free, and that any surplus it might earn over expenses should be used to further reduce the Central Expenses of the Society. This surplus of \$3,000 this year has been so applied.

Referring to the gross receipts of the Society mentioned above, they covered in brief the following:

Contributions which could be applied upon the appropriations .....	766,965.18
Legacies which could be applied upon the appropriations.	42,558.61
	<hr/>
	809,523.79
Legacies, for investment or for special purposes.....	47,305.76
Woman's Auxiliary United Offering of 1904 with interest	151,122.27
Specials .....	306,588.17
The "W. M. B. Fund" to be held to protect the credit of the Society .....	50,000.00
Gifts for Investment.....	173,500.00
From the American Church Missionary Society, specific deposit for Cuba and Brazil.....	12,000.00
Subscriptions to <i>The Spirit of Missions</i> and <i>The Young Christian Soldier</i> .....	31,739.78
Received for purposes not relating to the current work of the Society .....	95,659.21
	<hr/>
	\$1,677,438.98

The contributions of the year, \$766,965.18, together with the legacies which can be applied towards the appropriations (including \$960 from the Martin bequest of some years ago), \$43,518.61, a little more than covers the appropriations of the year, which are \$810,034.98; leaving a balance of \$448.81, which deducted from the deficiency reported September 1st a year ago, leaves the figure at \$157,293.31 for September 1st, 1905.

This deficiency has been temporarily covered by the Reserve Deposits set aside a number of years ago by the Board of Managers from legacies and other sources, amounting to \$109,120.81, to meet the payments during the early months of the year, when the contributions are few. The Board also holds in the same way an additional fund of \$12,189.48, which, by the terms of the gift, can only be used for China. As the above very large deficiency includes more than this amount for China, this fund has also been used in the same way. During the present fiscal year the Board has received a new Reserve Deposit to protect the credit of the Society, of \$50,000, known as the "W. M. B. Fund." These Deposits together amount to \$171,310.29, and temporarily have covered the accumulated deficiency to September 1st.

The main purpose of the above Reserve Deposits, as has been said, was to meet payments in the early months of the fiscal year, when the contributions are light and when the appropriations must be paid in regular amounts every month in order that the Board might thus be spared the necessity of borrowing money, which had been found unavoidable until this reserve was established. As an

illustration, in the first six months of this past year, the appropriations were \$400,000, while the contributions were only \$232,000, and the Reserve Deposits were provided to help tide over such a period. The order was, in establishing these deposits, that all amounts temporarily withdrawn from said funds during the year should be returned thereto before the close of the fiscal year, if possible. For several years, however, that has not been possible, and the Board has but \$14,016.98 of the Deposits left with which to protest its obligations falling due within the first six months of the year upon which we are just entering. The Reserve Deposits should be restored at the earliest practicable moment.

Respectfully submitted,  
 GEORGE C. THOMAS,  
*Treasurer.*

**AUTHORIZED EDITION OF THE NEW TESTAMENT IN THE  
 ORTHODOX GREEK CHURCH.**

FROM OUR OWN CORRESPONDENT.

ST. GEORGE'S COLLEGE, JERUSALEM, Sept. 4, 1905.

THE majority of the lay members of the Orthodox Greek Church, scattered throughout the Turkish Empire, do not possess copies of the New Testament. The Bishop of Pera informed me in 1898 that he supposed 98 out of 100 of his well-to-do Cathedral congregation were without Holy Bibles.

Colporteurs of the British and Foreign Bible Society sell the cheap edition of their excellent Greek Testament in Stamboul, and elsewhere in Turkey, but there is a pardonable shyness among the "orthodox" about purchasing this Society's edition of the Greek Holy Scriptures, partly because the deuterocanonical books are not included, as well as there being a general impression (rightly or wrongly) that the text of these versions is not countenanced with the approval of their ecclesiastics.

A new departure has lately taken place within the Orthodox Greek Church. A presentation copy of the Authorized Greek Testament was forwarded to me last July by the present Ecumenical Patriarch (Joachim III.). On the back of the title page is affixed the following printed note: "The present edition was done at the expense of His Holiness the former Patriarch of Constantinople, Constantine the Fifth, and other Christ-loving people." The Patriarch of Jerusalem has also given me a similar volume, only cheaply bound in cloth, for ordinary circulation. On the fly-leaf of the first page he has most kindly written (in Greek) as follows:

"To his reverence the priest Mr. Theodorus Dowling,  
 a proof of love in Christ.  
 ✠ The of Jerusalem.  
 25 July, 1905."

A preface of five pages explains the principles upon which the committee at the Theological College of Halki have proceeded. It is signed by ✠ Michael, the Bishop of Sardis; ✠ Apostolos, the Bishop of Staaroupoleos; V Antoniadis (*Introducer*).

A few of the distinguishing features of this volume, as mentioned by the committee, may be thus summarized:

Sixty manuscripts were examined in Constantinople, forty-five at Mount Athos, and some at Jerusalem and Athens. These manuscripts range from the ninth to the sixteenth centuries. Few are more ancient than the tenth, or later than the sixteenth century. Most of them belong to between the tenth and fourteenth centuries. There are not many of the fifteenth and sixteenth centuries. Only a few copies show any difference. Being in current use in the Church of Constantinople, they enjoy the Church's authority. Some of the modern types are more valuable than the ancient copies. Very few alterations have been made in the text. Such corrections are based on good authority. Some changes in orthography have been introduced. Doubtful passages are printed in smaller type, *e.g.*, in First Epistle of St. John v. 7. The committee has compared their text with the Greek edition presented by the B. and F. Bible Society. It differs considerably in punctuation. Quotations from the Old Testament are printed in italics. An index is attached for the "orthodox" to find the sections read in Church on Sundays and festivals.

I may add that the "Epistles of Paul," arranged in the same order as in the English Authorized Version, include that to the Hebrews.

T. E. D.

DO NOT GIVE WAY to depression—but resign yourself to our dear Lord with the object of bearing bravely the discomforts and petty contradictions of this life.—*Charles de Condren.*



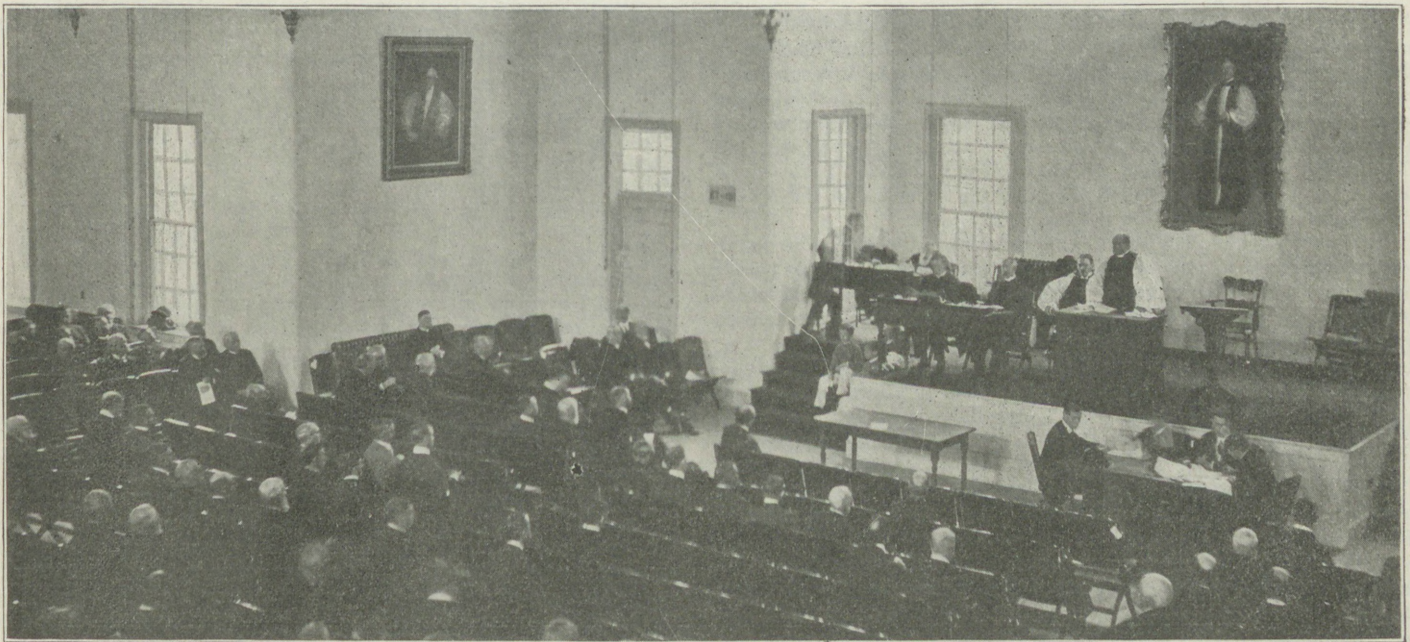
## CONVENTION OF THE DIOCESE OF NEW YORK.

THE Convention of the Diocese of New York, just held, had up again the proposition to ask the creation of a new Diocese; listened to a strong address by Bishop Greer in which he urged that the Church must do more educational work, to the end that consciences may be quickened and betrayal of financial and other trusts stayed; and changed its date, so that next year the Convention will meet about the middle of November. The date was not fixed permanently, but may be so fixed later. Other matters were the admission of the Church of the Advocate, a former Bronx mission, to union as a parish; the resolution to have a diocesan seal and coat of arms; and an extension of welcome to the Russian Archbishop, who is about to transfer his residence from San Francisco to New York.

The 122nd Convention of the Diocese met in the crypt of the Cathedral on the 27th of September, Bishop Potter celebrating the Holy Communion, assisted by the Bishop Coadjutor and Archdeacons Van Kleeck, Ashton, Thomas, and Nelson. After the delivery of his charge, the substance of which was reported last week, and which was on Sunday observance, the business session was called to order in Synod Hall. This hall has now been hung with portraits of present and former Bishops, that of the Diocesan being full length and hanging immediately behind the speaker's desk. Former officers were reelected, but there were two nominations for Treasurer. They were Mr. John McLean Nash and Mr. Richard M. Pott. The former was elected on the ballot that was taken by the

Worrall, Chamberlain, Pope, Toop, Applegate, Hall, Fish Barker Huske, Elliott, Fitz-Simon, Lewis, Pickslay, Smithers, Agnew, Cole, and Ivie. For two hours debate was waged with wit, eloquence, and earnestness, but with what was said afterwards to be a dearth of facts. The plea of those who asked a new division was that more episcopal oversight is desired. No criticisms were made of present Bishops, but the point was stated that it is as much to the interest of the city as to the country that an additional Bishop be provided, since many projects languish simply because there is insufficient episcopal supervision and leadership. The purposed absence of Bishop Potter during the next year was not referred to, but it entered into the general situation.

Strong addresses for the petitioners were made by the Rev. Frank Heartfield of Brewster and the Rev. James E. Freeman of Yonkers. The opposition did not always oppose seriously, and readily discovered that it did not need to produce data to win. Addresses were made by the Rev. Charles E. Brugler, Portchester, the Rev. Dr. L. W. Batten, New York, the Rev. J. W. Buckmaster, Tuckahoe, and the Rev. W. H. Pott, Wappinger's Falls. Upon motion of the Rev. Dr. Huntington, the second resolution was voted on first. Both were defeated decisively. A proposition to ask the creation of a province was laid on the table. It was announced privately by the petitioners that they regarded their showing this year much stronger than in former years and that they would keep up the contest year after year until they win. There was much talk of tiring the Convention out, and opponents of division said that may be they might let the country go, to be rid of importunity. Discussion of Bishops Suffragan was had, and the idea obtained among some opponents of



CONVENTION OF THE DIOCESE OF NEW YORK—BISHOP POTTER PRESIDING.

laity, and the latter by the clergy. Mr. Pott withdrew, and the secretary was ordered to cast the ballot of the Convention for Mr. Nash. Reports were read concerning the City Mission, and the Society for Seamen. From the former, the secretary, the Rev. Mr. Kimber, showed the immensity of the work, rivalling that of many dioceses. One advance has been in the work for colored people on Manhattan's west side, where land has been bought in 63rd Street and a church is to be built. Already five hundred families are identified with the work. The Seamen's work, owing to the enormous number of immigrants and the growing demand of vessels for crews, attracted marked attention, Bishop Potter speaking from the chair to point out how more ought to be done. Especially is it desirable that a suitable house for seamen be provided, located on the river front. Later in the Convention the matter of connecting the immigrant work with it was considered, and a committee named to confer with the Seamen's Society and see what can be done.

## DIVISION OF DIOCESE CONSIDERED.

Two resolutions were presented, signed by clergy from outside the city. The resolutions follow:

"Resolved, That the deputies to the General Convention be instructed to take such preliminary steps as the Constitution requires to secure the erection into a new Diocese of that portion of the present Diocese of New York which lies outside the boundaries of the city of New York.

"Resolved, That a committee of eight be appointed to secure such financial provision as will assure the support of the Episcopate and the continuance of the missionary work of the new Diocese."

The signers numbered 37 and included the Rev. Drs. Applegate and Kirkby and the Rev. Messrs. Creighton and Selden Spencer, Heartfield, Freeman, Gilbert, Butler, Ashmead, Cobden, German, Sutcliffe, Floyd-Jones, Perry, Baldwin, Hazzard, Meldrum, Ferguson,

present action that such relief might eventually be granted. In some quarters the opinion prevailed that the attempt at division is this year too late or too early—too long after the election of a Coadjutor, and too soon for new conditions to be realized. These conditions are said to be no improvement whatever over old ones. Upon the election of Bishop Greer he was assigned to the city, Bishop Potter taking the rural districts.

## MISCELLANEOUS.

Bishops Potter and Greer gave a reception at Sherry's on Wednesday evening. It was not so well attended as in some former years. Bishop Worthington of Nebraska assisted in receiving.

The second day of the Convention disposed of many matters. It began with Morning Prayer in the crypt, said by Bishop Greer, who later, on assembling of the Convention in Synod Hall, read his address, the chief portion of which is printed elsewhere in this issue.

Soon after the Bishop Coadjutor finished his address, which was warmly applauded at frequent intervals, the point was brought out by the lawyers that the Coadjutor is not a member of the Convention and his action in presiding part of the time last year, and this, might lead to legal tangles. There was merriment at the Coadjutor's expense, and steps were taken to amend the laws, for which act the Coadjutor expressed his appreciation. In order that no question might arise, votes were taken approving all that had been done last year and this under the presidency of the Coadjutor.

Reports of Archdeacons were presented. When Archdeacon Nelson read the large number of baptisms and confirmations in Bronx missions last year there was applause.

## GREETING TO RUSSIAN ARCHBISHOP.

An action that interested a good many was a resolution presented by the Rev. Dr. Riley, one of the professors at the General Seminary. It recorded the fact that Archbishop Tikhon of the Rus-



sian Orthodox Church is about to transfer his seat from San Francisco to New York, and it was

"Resolved, By the Bishops, priests, and laity of the Diocese of New York, at this time in their synod house, that they offer to the Archbishop the most cordial expression of welcome and most sincere good wishes for the prosperity of himself, his clergy, and his people in this western world. They rejoice that in this great metropolitan city, the meeting place of all nations, the venerable and Holy Orthodox Church of the East takes its place among the witnesses to the Christian traditions of the ages."

A reply was received from the Dean of the Russian Cathedral, expressing appreciation for the greetings and good wishes.

#### THE ELECTIONS.

An innovation was the holding of elections outside the Synod Hall, and during the early morning, when routine matters, including reading of minutes, was going on. The plan worked well and saved time. All members of Standing Committee and Federate Council were reelected. In the voting, Everett P. Wheeler, Esq., had a larger vote from the laymen than had Mr. Herman C. von Post, but Mr. Wheeler withdrew his name and asked the Convention to elect the old member, which it did.

Reports were made of St. Stephen's College and the Sunday School Commission. Long debate was had on the date of the Convention, and it was left to take further action next year. Permission was granted, however, for the calling of it in 1906 about the middle of November. The episcopal residence fund was shown to be behind to the extent of \$55,000. The house for the Coadjutor cost \$109,000.

#### FINANCIAL IRREGULARITIES.

The Rev. Mr. Chew, Good Shepherd, Newburg, attempted to get an expression of the Convention on insurance and similar disclosures that have recently been made in New York. When he had concluded reading his resolutions, Bishop Potter, from the chair, asked to assume toward the mover a paternal attitude, saying that these matters are under investigation, and that the Convention might well wait till the charges were established. Then the Bishop asked if there was a second. Of course there was not, and so the Bishop said the resolutions were not before the Convention. They were:

"WHEREAS, The members of this Convention are aware of many of the difficulties and temptations which surround a business man's career, and are sympathetically mindful of the apostle's affectionate and solemn warning against the haste to be rich, which often leads men into a snare, and drowns souls in perdition;

"Resolved, That the Church of the living God stands for righteousness; and therefore, this Convention cannot afford to pass unnoticed the revelations being made in the daily newspapers, beneath its eyes, of tampering with trust funds by men in high positions of privilege and confidence in the business world; constituting a most discouraging evidence of moral laxity and bad example, among those from whom the Church and the Nation have a right to expect better things.

"Resolved, That this Convention proclaims anew that word of God which says: 'It is required of a steward that he be found faithful.'

"Resolved, That no talent for high finance, no useful service to the community, no benefaction to the Church or to objects of philanthropy, can excuse or atone for dereliction in trust, contempt for the rights of others, or disregard of the rules of common honesty.

"Resolved, That commerce languishes in the degree and dies to the extent, that men cannot trust one another; and that this Convention commends to the members of this Church and their associates in business, the exercise of that exact and scrupulous fidelity in business, which is not only the essential foundation of prosperity in every community, but also a requirement for the favor and benediction of Almighty God, and will be vindicated and rewarded, surely, in the due operation of His natural and irresistible laws."

#### PARISH BOUNDARIES.

An amendment to one canon looks eventually to authority for fixing parish boundaries. New York parishes have never had such boundaries, save as they may have been set up by mutual agreement between rectors.

#### A SONNET.

I stood, one time, upon a mighty plain  
And saw the Saints that thronged around the Throne;  
Each sang his hymn of praise as if alone,  
But sounding harmony did all attain.

Upon this circling host I looked again,  
And each had bowed himself, as God had known  
That from his praising lips had come the tone;  
And yet to all went out His love amain.

Yet as the choirs of Heaven, so on earth  
Should each one sing his best of praise;  
For as the planets sing since day of birth,  
And all creation sings eternally,  
So man his hymns of joy should e'er upraise,  
And worship Him to whom all praise should be.

University of the South, July 25, 1905.

H. W. H.

### THE FUNCTION OF THE CHURCH IN SOCIAL REGENERATION.

FROM THE CONVENTION ADDRESS OF THE RT. REV. D. H. GREER, D.D.,  
BISHOP COADJUTOR OF NEW YORK.

AT a recent Convention of the neighboring Diocese of Long Island, a resolution was adopted requesting the Chairman of that body to appoint a Committee, whose duty it should be to memorialize the Board of Education of the City of New York and the State Board of Education, in behalf of a larger measure of religious and moral instruction in the Public Schools, recommending specifically the teaching of the Ten Commandments with their recognized and approved summary, and the systematic study of Ethics as applied to conduct. A member of that Convention, and the mover of the resolution, has asked me to bring this action to your notice.

There is, I presume, no other country in the world where the general average of intelligence is so high as it is in this country, where so much attention is given to the education of the people or where such progress has been made in the enlightenment of the people. But is the moral progress of the people of this country keeping pace with their intellectual progress, their ethical advancement with their mental advancement, their conscience with their intelligence? Do we not observe to-day with some degree of concern, and at times perhaps of alarm, a growing disrespect, not only among the more illiterate classes but among the educated classes as well, for order and for law, and with increasing tendencies towards corruption, graft, and fraud, and the cheapening of human life and various kinds of crime, and other spots and blemishes in our social system? The statement, for instance, has been recently made, and the maker of the statement gives his authority for it, that whereas the number of British soldiers killed during the three years of the Boer War was about twenty-two thousand, the number of homicides in this country during the same period was upwards of thirty-one thousand. He also states that in the city of London in the year 1903 there were but twenty-four murders, and that every murderer was executed except two, who committed suicide; while in the city of Chicago, with less than one-third of the population of London, there were during the same year 128 murders, and only one murderer was executed. Statistics show, he further states, quoting from authoritative reports, that criminals in this country have increased from one in 3,442 of the population in 1850, to one in 715 in 1890.

But I need not cite statistics; I need not quote facts; you know them as well as I do. But let me not be misunderstood; I am not an alarmist nor a pessimist; and while recognizing the existence of all these tares of evil in our social life I recognize the further fact that the wheat is growing with them, and that the same society in which these evils grow will in time destroy them or at all events abate them. But how is that to be done? Can it be done by a process of intellectualization? Can it be done by the State through her public schools? Their work indeed is good, very good; it is an indispensable work, a patriotic work, entitling them to be as in fact they are our patriotic pride, to be not only generously and liberally supported with patriotic zeal, but jealously watched and guarded against every form of foe and opposition to them. And yet is not the feeling beginning to prevail and here and there to appear and manifest itself, that if we are to meet and successfully resist those subtle, strong, and appealing and seductive forms of evil, indigenous to and springing from the rich and fertile soil of our modern life, with its new strange and straining conditions and occasions and manifold attractions, something else is needed than the training, which is furnished by a secular education; not to take the place of it, not to infringe upon it, but to supplement and enforce it, the training which is furnished by a secular education with the training which is furnished by a moral education. And moral education, how shall that be given? It cannot be given effectively, permanently, and substantially, by secular means alone. These may be and are very helpful aids, and not only helpful but needful; and yet unaided they are not sufficient.

The modicum of religious instruction which the State might with safety and consistency introduce or permit to be introduced into the public schools, such as the reading of the Ten Commandments and a few Bible chapters or parts of Bible chapters carefully selected, so as not to offend any religious opinion or denominational prejudice, might be a little gain; but it would be very little, more nominal than real, and would be too scant to accomplish much in the way of moral result, and might besides, by the introduction of an element of strife and discord into the schools, have the effect in the end to do more harm than good.

How then shall it be given, and who shall give it, that needed religious training? Well, that is what the Christian Church is for, that is her distinctive office and task. That is the work which she must try at least to do. And how? Not by usurping the place of the schools, and certainly not by criticising them for leaving undone what they are not intended to do, but rather by an active, earnest, and vigorous coöperation with them along her own legitimate and proper lines of work, and in that manner helping the schools, they in their way and she in hers, to meet and solve more fully some of our important and importunate social problems. The schools are doing their part, are doing all they can do. Is the Church doing her part in her legitimate sphere, and all that she can do? It seems to me she is not; and that with no other machinery or instruments or



tools than what she now possesses, she might do very much more than what she now is doing.

Why, for instance, does this Church of ours have but one faithful chaplain at this great port of entry, this city of New York, through which hundreds of thousands of foreign-speaking people are passing every year, to be taken up and absorbed into our American life and become important factors in its development and growth? Why, again, does she have but one Swedish woman missionary for the one hundred and forty thousand Swedish-speaking people who, during the years 1904-5, landed at Ellis Island; and none at all for the other foreign nationalities with the exception of the English? Why does she not meet them all with a Christian word of greeting and a Christian act of service at that most important and most necessitous time, and thus make at the very start a Christian impression upon them, or cause them thus to feel at least that this new land to which they have come is a Christian land?

Again, what about the ten million negroes in this country, constituting more than one-tenth of the whole population? What about the problem which they present? That great and formidable problem, than which there is, I think, no greater and no harder in all our national life; our "Problem De Profundis," as an English writer calls it. Can we hope to solve it fully and adequately by secular education or by industrial education? These indeed are important, imperative, and essential. But must there not go along with these such educational help as the Christian Church can give, such educational help as will tend to change the character, to regulate the emotions, to purify the passions, to develop or create or gradually instill those fixed moral principles which would tend to make those Afro-American people dwelling in our midst a moral force and factor in our national life and growth, and help them thus to reach that destiny still undetermined, but great and high as I believe, which awaits them in the future? What are we as a part of the universal Christian Church doing to solve this problem? We need no new machinery, no new religious machinery than what we already possess. It is adequate and ample, and while we are discussing various ways and means of how to solve this problem and how to go about it and what to do it with, the answer, it seems to me, is coming to-day to us as it came to the leader of Israel long ago—"What is that in thine hand? A rod? It is enough. Go, take it and use it for the deliverance of My people!"

Still again we are hearing much to-day of the need of political reformation and social reformation, and doubtless they are needed. But political reformation and social reformation must in their last analysis rest on moral reformation. They must be wrought and brought about only or not chiefly by a reform of the statutes, the ordinances, and the laws, but by a reformation of the people. The only effective way in which to make good citizens is by making first good men, and that must be and is the work of the Christian Church. I do not mean to say, of course, that there are not good men and citizens outside of the Christian Church and all religious bodies. There are. And some, too, there are within the Christian Church who are not good men and citizens. And yet it is the work, the missionary work, of the Christian Church to make them, and notwithstanding all her failures and her lacks, she is making them. With a noble band of devoted and consecrated men serving at her altars and teaching in her pulpits, she is doing to-day her work, her missionary work, and doing it, on the whole, as far as the range of her influence extends, faithfully and well. But she is not doing enough of it. Why does she not do more? Again I say, she does not need any new religious machinery or any new kind of machinery. What she has is good, and in this free country of ours, with nothing to let or hinder or trammel or restrain, she is perfectly free to work it. Why does she not do it? Why does she not make more of her teaching capacity in the Sunday Schools? They are in their infancy as yet, and she has not begun to develop or to realize and utilize their educational power. Why does she not make them more capable and efficient? Why does she not have, as the public schools of the country, something like Normal Institutes for the training of her teachers? Why does she not go with these schools and missions and various other agencies to where the people are, or to where they soon will be, to lay the strong foundations of righteousness among them, for them and for their children? Why does she not address herself more adequately and fully to all these moral tasks to which I have referred, and many more besides; to all these moral needs, these present and pressing needs? That is her business in the world; why does she not perform it, on larger and more liberal lines of propagandist adventure? I think that one of the reasons is—it may not be the only one, but it is the only one of which I care to speak at present—she has not faith enough in herself to attempt it. And what to-day she needs, as another has expressed it, is a new faith in herself and in the message she has to offer, and in the divine forces which have been entrusted to her.

That is now the task to which the Church is summoned, to which she now is challenged. Let us in this great Diocese, with its great possibilities, take it up and meet it, hopefully, bravely, and unitedly; not surrendering our differences, if such there be among us—that would not be right even if it were possible; but subordinating them, in the effort to accomplish that high and holy purpose for which the Church exists. To this end, let us meet gladly and generously our Missionary Apportionment, good measure pressed down and running over. To this end, let us make gratefully and liberally our

Ter-centenary Thank Offering for the establishment of this Church of ours three hundred years ago on these American shores. To this end let us give to our own diocesan tasks, whatever they may be, from the building of this great People's Church on these Cathedral Heights, to the maintenance of the humblest mission and the humblest missionary, who is bearing to-day so bravely and cheerfully his burden on his heart, our sympathy and support. And thus on all these ways let us help the Church to do to-day her work, as God's appointed Training School of Righteousness on the earth.

#### UGANDA AND ITS MISSION.

I STAYED a week at Mengo with Bishop Tucker, and was able to see a good deal of the working of the Mission. Of course, in a passing visit like this, one only sees the outward appearance of things, and gets but a superficial view of the whole work. It is only by living for a long time among the people yourself that you can form a just opinion of the depth and character of the work. But speaking as a superficial observer, I can truly say that I was immensely impressed with the excellence and thoroughness of the Mission's methods and with the astonishing progress that has been made in so comparatively short a time. Readers of the history of African discovery, or of books like Mr. Ashe's *Two Kings of Uganda*, will remember the description given of the court of Mutesa and Mwanga, of the cruelties openly perpetrated, of the martyrdom of the first Christians—of the murder of Bishop Hannington. When the Uganda boys were mutilated and burnt twenty years ago, there were but 108 Christians in the country. There are now, Bishop Tucker tells me, over 60,000 baptized Christians, 15,400 communicants, 18,484 children under instruction, and 3,683 catechumens. Last year 6,335 adults were baptized and 2,965 infants. And there are 1,082 churches, 32 native clergy, 1,552 readers and teachers, and 224 women teachers; 303 teachers in training, and 12 candidates are being prepared for ordination. . . .

What are we to say of all this work? How deep does it reach—how far is it only a superficial veneer of civilization and religion? Think what the country was like in Mutesa's days, or even still later when Mwanga ruled. It was civilized indeed in a way—but a civilization combined with a barbaric tyranny and cruel superstitions. Now the old religion seems to have vanished, and the last twenty years have produced such a revolution, due almost entirely to the Christian missions, that the whole Baganda race seems to have been re-born. Twenty years ago a visitor might well have said, "Can any good thing come out of Uganda?" To which in 1905 I can only reply, "Come and see." But will it last? Is it a real step onwards, or is it a kind of change which will flourish only under the protection of the English flag or the English race? Will not a people who so easily have shaken off their heathenism just as easily shake off their Christianity, should adequate cause arise? I don't think so. There is something here that has touched more than the surface and gone down into the very heart of the people. It is not for me to criticize the methods followed by the Church Missionary Society, nor to compare and contrast them with those of the Roman missions, who also number their thousands and tens of thousands of converts. Here is the fact which he who runs may read: the Kingdom of God is here, and I can only feel that this is the Lord's doing, and truly it is marvellous in our eyes.—THE BISHOP OF ZANZIBAR, in *Church Times*.

IT IS SO EASY to become more thick-skinned in conscience, more tolerant of evil, more hopeless of good, more careful of one's own comfort and one's own property, more self-satisfied in leaving high aims and great deeds to enthusiasts, and then to believe that one is growing older and wiser. And yet those high examples, those good works, those great triumphs over evil, which single hands effect sometimes, we are all grateful for, when they are done, whatever we may have said of the doing. But we speak of saints and enthusiasts for good, as if some special gifts were made to them in middle age which are withheld from other men. Is it not rather that some few souls keep alive the lamp of zeal and high desire which God lights for most of us while life is young?—*Juliana Horatia Ewing*.

THOU MUST begin low, and be glad of a little light to travel with, and be faithful thereunto; and in faithfulness expect additions of light, and so much power as may help thee to rub on. And though thou may be long weak and little, and ready to perish; yet the Father will help thee, and cause His life to shoot up in thee. Thankfully receive the smallest visitation that comes from Him to thy soul; for there is life and peace in it, and death and perplexity in turning from it.—*Isaac Penington*.



## DEACONESSES SET APART IN NEW YORK

Interesting Function at Grace Chapel

## SEVERAL CHURCHES OBSERVE ANNIVERSARIES

The Living Church News Bureau  
New York, October 2, 1905

FIVE deaconesses were set apart and addressed by Bishop Coadjutor Greer on Friday afternoon of last week, at a service held in Grace Chapel. The candidates were presented by the Rev. Dr. William R. Huntington, rector of Grace parish, who is also Warden of the Diocesan Training School for Deaconesses. The candidates were Miss M. V. Hall, who is to work in Christ parish, Staten Island; Miss E. B. Woolfolk, and Miss H. S. Coppell, who takes up work in Grace parish; Miss Alice Knight, who goes to Holy Apostles' parish, New York; and Miss Mary G. Ashby, who is to be connected with St. Andrew's parish, Yonkers. Miss Ashby was trained in an English Deaconess' institution, and Miss Knight received private training. The three others are graduates of the New York institution.

There was a large attendance at the service, the front pews being filled by a number of deaconesses, many of them graduates of the New York School, and many students of that institution. The combined girls' choirs of Grace Chapel, made up of little Italian girls, sang at the service. In his address Bishop Greer told of the importance of having a definite aim in life, saying that many mistakes and failures were due to the lack of this essential. Those for whom this service was held had selected a definite mission in life. He urged the new deaconesses to live the religious life, not necessarily the kind of life that is labelled religious, but perhaps the ordinary and commonplace life that has a religious motive, and of which the essential characteristic is religious.

Dr. Huntington announced that the former rule of the Deaconess' Training School, to have graduation exercises in the fall, had been changed, as many of the students leave at once for their fields of work. It is the rule, however, to present to graduates who are set apart as deaconesses, silver medals, which after twenty years' service are exchanged for gold medals. The silver medals were presented to the three graduates set apart last week, and to Deaconess De Leon, who was set apart last June. On the previous day Dr. Huntington had reported to the Diocesan Convention that the Deaconess' institution is in excellent condition. It has 25 students, and its graduates are found all over the United States as well as in the foreign missionary jurisdictions.

Holy Apostles' Church was reopened last Sunday after a thorough renovation, services through the summer having been held in the chapel. The parish is a down-town one on the west side and has as rector the Rev. R. L. Paddock. Among the important improvements made during the summer was the rebuilding of the organ. The people of this parish are largely those of moderate means and it is worthy of note that in ten years they have spent something over \$10,000 in the improvement of the parish buildings. As a consequence there is an excellent church property, in excellent condition.

Several anniversary celebrations are fixed for October in New York. St. James' Church, Fordham, is to mark its fortieth anniversary by special services, and the rector, the Rev. DeWitt L. Pelton, expects that a number of the clergy from down-town will be present. A number of improvements have been made to the parish buildings during the summer, including repairs costing \$2,000 to the parish house, and the rebuilding of the organ at a cost of \$700.

St. Paul's Church, Eastchester, just within the confines of the Greater New York, is to celebrate the one hundredth anniversary of its consecration at the end of October. The parish is much older, the first church at Eastchester having been built in 1700. The rector, the Rev. Dr. William F. Coffey, several years ago celebrated the fiftieth anniversary of his rectorate. The church is one of the most interesting historic landmarks of the vicinity. St. Mary's Church, Mott Haven, celebrated last week its forty-ninth anniversary, and on Sunday last the fifty-seventh anniversary of the foundation of the Church of the Transfiguration was observed.

At the latter celebration, Dean Robbins was the preacher, and the life-size bust of the late Rev. Dr. George Hendric Houghton, founder of the parish and uncle of the present rector, was unveiled. The church has been redecorated and beautified in the interior with new frescoes, tile floor, new ceiling and roof, and a new steam heating plant has been installed.

## A NEW EASTERN CHURCH ASSOCIATION.

By THE REV. D. C. ROBERTS, D.D.

THE joint thanksgiving service at Christ Church, Portsmouth, N. H., had not only historic significance, but most profound suggestiveness in the line of the promotion of Catholic unity.

If all the waiting, praying, hoping souls in Christendom could be moved as were those whose privilege it was to assist at that beautiful service, moved to more earnest prayer for peace and union among Christian people, that consummation would not be too far away to be thinkable.

There were responsible representatives of the Græco-Russian Church, at whose request this unique service was held, and of the Episcopal Church in this country, who cordially responded. Although those on both sides were representative men, whose action will be heartily commended in the two countries, yet they "committed" nobody to any course of action, and left the field as free from embarrassment as before. Pure charity, unshadowed Catholic faith and feeling, were there illustrated to the full, without any entangling official pronouncements or disconcerting utterances or judgments to perplex the question of ultimate reconciliation.

In view of this, and believing that this conspicuous moment ought not to be allowed to pass without making use of its unique and unprecedented opportunity, the clergy at an ordination held in St. Paul's Church, Concord, of which the Bishop is rector, agreed to the organization of an association for the promotion of this reconciliation and union. Bishop Niles consented to accept the post of president of a New Hampshire branch, and a committee was appointed to submit a scheme of organization. It is understood that the scheme will follow the lines of the "Eastern Church Association" of the Church of England.

Action at this moment comes under the head of the third article in the list of "objects" of that association. This article is as follows: "To take advantage of all opportunities which the Providence of God shall afford for inter-communion with the 'Orthodox Church,' and also for friendly intercourse with other ancient Churches of the East."

The other objects are, mutual interchanges of information and instruction and constant prayer for the hastening of the consummation.

Peace between warring nations was celebrated at that solemn and beautiful function. May it be the herald of peace and union among Christian people long estranged!

Act, brethren! Organize! Do it now while the influence of this blessed peace is fresh in our hearts and in those beyond the sea!

Correspondence with the Rev. C. LeV. Brine, rector of Christ Church, Portsmouth, would elicit information from one who was in very close association and sympathy with the Russian Churchmen.

Concord, N. H., Sept. 23, 1905.

## CONTRITION.

The Bible says little about conversion, with its impassioned "Lord, Lord." It says much about repentance. And this is hard; this is difficult; this is, if you will, prosaic; this implies the diligent searching of the heart, the long and wearied investigation of past sins, past negligences, past ignorances; this implies the broken and contrite heart, broken up, pulverized with sorrow, into a soil once more receptive of good; it means the driving away of the birds, the diverting of the hard mule-path, the pulling up of the briars, the upheaving of the rocks, a heart bruised and broken up, or, as it is said, a *contrite* heart. It implies that humble, loving confession, "Father, I have sinned," not merely in that general acknowledgment which does but "bless with faint blame," but in the conscious shame of individual shortcomings and failure, leading us to a painful, weary, laborious amendment. How different to the easy "Lord, Lord," with which the soul thinks it can rush into God's presence with hands yet foul with black deeds, with feet yet weighted with a life's sin, before Him, Him who washed away the sin of the world only with His own Blood. Repentance is troublesome, but it is the will of God. The "Lord, Lord," is easy, but it has no promise of rolling back the gate which bars the access to the kingdom of heaven.—W. C. E. Newbolt.

NEVER PASS BY or palter with the clear voice of conscience, with the plain command of duty; never let it be doubtful to your own soul whether you belong to the right side or wrong, whether you are a true soldier or a false traitor. Never deliberate about what is clearly wrong, and try to persuade yourself that it is not.—Frederick Temple.



## THE PEACE SERVICE AT PORTSMOUTH.

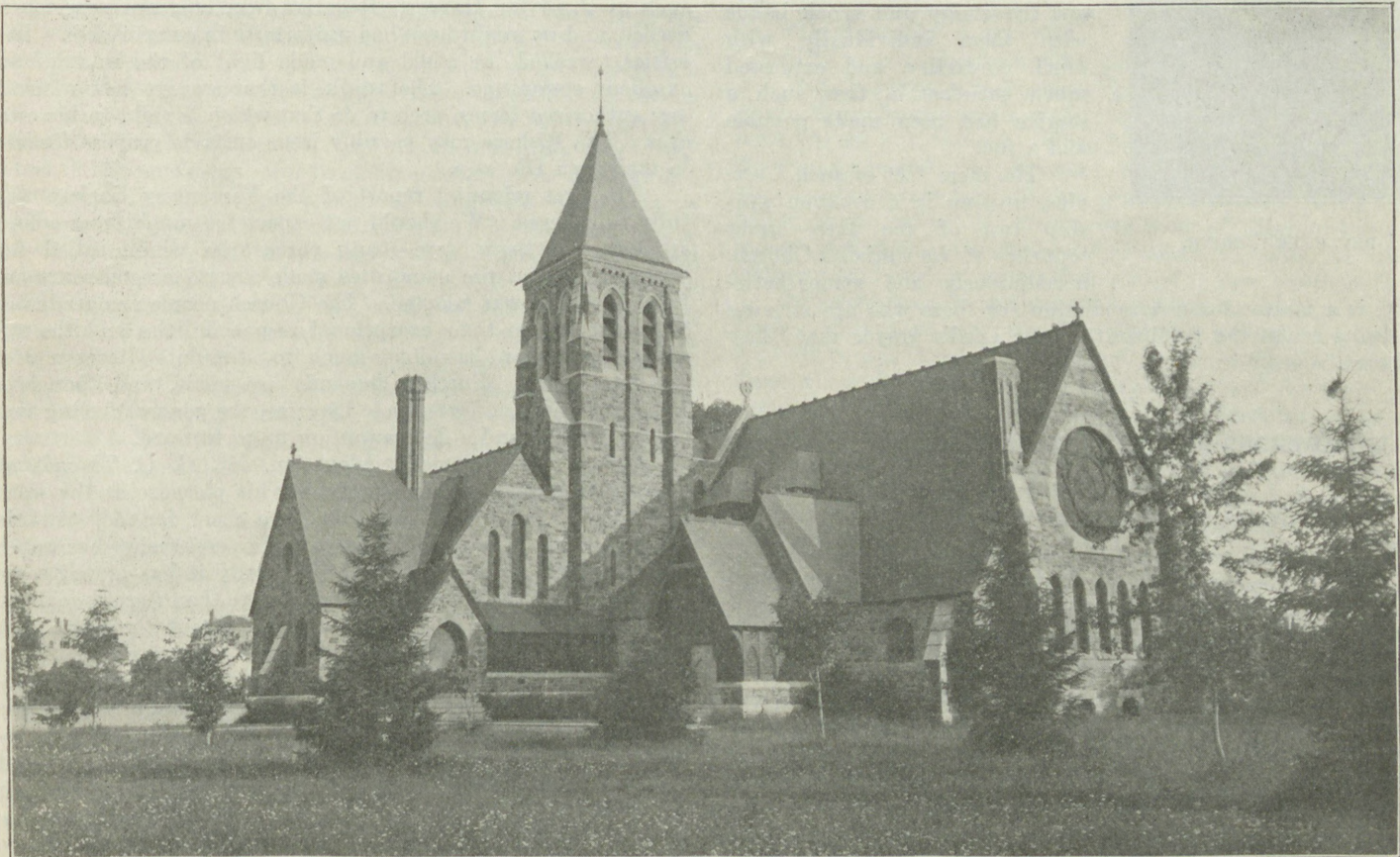
WHEN it had been decided that the treaty of peace was to be signed, arrangements were made by the envoys for a service of thanksgiving to be held in Christ Church (Rev. Charles LeV. Brine, rector), immediately after the signing. This was merely in accordance with the custom of the Russian nation, to recognize with public intercession and public thanksgiving, times of need and times of blessing. As they had attended the Eucharist at Christ Church on the Sunday before beginning the sessions of the peace conference and had then sought the favor of God for their undertaking, so now, when through God's favor the end desired had been consummated, they remembered God's mercy in a service of praise and thanksgiving.

The fact that there was to be such a service was not made known until the night before, when the time of the signing of the treaty was so definitely fixed that announcements of the hour and nature of the service could be given to the press. Had there been more time to extend invitations, there would have been a large number of priests who would have been eager to accept the rector's invitation to assist at the service with their

envoys and their suite. Soon after 5 o'clock the secretaries and commissioners arrived and were shown to seats at the front of the nave on the left hand; seats in the nave were reserved for the representative of the President, the Governor of the state, officers of the navy, city officials, denominational ministers, and the press. M. Witte and Baron Rosen were given seats within the choir, facing the altar. The envoys had thoughtfully sent flowers, ferns, and palms for the decoration of the church and the high altar was ablaze with many lights.

The procession, headed by the crucifer, thurifer, and banner-bearers, and composed of the choir of Christ Church and the priests, both Russian and American, vested in copes and attended by acolytes, moved from the parish house through the main aisle of the church to their places in the chancel, from which, to make room and in deference to Russian practice, the seats had been removed.

The service was as follows: Processional hymns, 385, "Holy, Holy, Holy Lord," E. J. Hopkins; 327, "Thou Whose Almighty Word," Giardini; Psalter, 150, "O Praise God in His Holiness," eighth tune, second ending; *Magnificat*, King Hall; Hymn 487, "Rise, crowned with Light," Lwoff; Processional Hymns, 196,



CHRIST CHURCH, PORTSMOUTH, N. H. (PHOTO BY BOYD, PORTSMOUTH.)

presence. Invitations were sent by telegraph, and could not be as general as the rector would have wished. Nevertheless there were present fifteen priests from the Dioceses of New Hampshire, Massachusetts, New York, and Pennsylvania. The Bishop of the Diocese was beyond reach in Canada and he was represented by the Rev. Daniel C. Roberts, D.D., President of the Standing Committee, who greeted the envoys in the name of the Bishop. The Bishop of New York fortunately happened to be in Portsmouth, and lent the dignity of his presence to the service.

To represent the Russian Church and to sing the *Te Deum* there were present six Russian priests: the Very Rev. Alexander Hotovitsky, archpriest of the Cathedral of St. Nicholas, New York, the Rev. Jason R. Kapparalis, Cleveland, Ohio, the Rev. Benedict J. Noikivitch, Bridgeport, Conn., the Rev. E. Koikon, New York, the Rev. E. Kegsokevsky, Scranton, Pa., and the Rev. P. Buketoff, Ansonia, Conn.

The service was announced for 5 o'clock, but three hours before that time the people began to gather around the doors of the church and beg for admission. This crowd was composed in large part of people from all parts of the United States, who were spending the summer at the neighboring resorts of New Hampshire and Maine.

Shortly before four, the booming of cannon and the pealing of bells announced the signing of the treaty and the throng, ever increasing around the church, awaited the arrival of the

"Our fathers' God to Thee," "America"; 450, "All hail the power of Jesus' Name," Shrubsole. The Evensong was sung by the rector and choir of Christ Church. The lesson was St. Matthew v. 1-17, the Beatitudes, including that blessing which was so applicable, "Blessed are the peacemakers, for they shall be called the children of God."

Evensong was followed by the Russian service. The Russian priests and their singers, standing before the chancel rail, sang their *Te Deum* (Bortniansky's) without accompaniment, as is their custom. To those present it was a revelation of musical skill and richness and beauty and fully verified all the enthusiasm of those who have told or written about the music of the Russian Church. Whether in solo or chorus, the rich voices rolled to the farthest point of the church and seemed to fill every part with their sweetness. There was not lacking among those who listened a conviction that the words were sung from the heart.

The *Te Deum* was followed by prayers and a hymn for the Czar, and a litany and prayers for those slain in battle, with other prayers. After these ceremonies, the Russian priests resumed their places on the right of the choir, and then the archpriest, with a large golden cross in his hand, came down from the altar to the communion rail and gave a sign to the envoys to approach. M. Witte and Baron Rosen left their places and approached the archpriest, M. Witte prostrating him-



self and kissing the cross, being followed by Baron Rosen. One could not fail to see in this a devotion and humility quite unusual, at least in outward expression, among men of similar station in our own country. It was an object lesson of the honor due the King of kings. After this touching ceremony, which no one could see and be unmoved, the envoys stood to receive an address from Fr. Hotovitsky who, as representing the Church, congratulated them on their services to Russia and predicted a period of regeneration and progress for the empire, urging the envoys to continue to use their best powers in the service of their country. The envoys then joined the suite in front of the nave and the archpriest, returning to the altar, used two most appropriate prayers in English, the prayer for the President, adding the name of the Czar, and the prayer for the unity of Christendom, after which he withdrew for the Bishop of New York, who pronounced the benediction.



REV. C. LE V. BRINE.

After the procession had left the church, the envoys sought out the clergy and shook hands with them individually with much cordiality, and expressed much satisfaction that such a service had been made possible and a fact.

The mere fact of such a service, uniting in a common worship two of the three great branches of the Catholic Church, harmoniously and sympathetically,

is a matter for congratulation for those who are striving to bring about the fulfilment of our Lord's prayer that "they all may be one."

#### IMPRESSIONS OF THE CANADIAN GENERAL SYNOD.

BY THE REV. A. W. MACKAY,

Rector of All Saints' Church, Ottawa.

THE triennial meeting of the Synod is of historical and national importance. The Bishops, clergy, and laity all realized this; the representatives of the youngest and oldest Dioceses met on the same footing and with the one desire to promote the best interests of the Kingdom of God.

The ancient city with its stirring memories of Wolfe and Montcalm and Montgomery, and the martyr missionaries with their splendid records of heroism and self-denial, stamped the Synod at once with lofty and inspiring ideals. The ancient citadel guarding the entrance to the Dominion reminded us that the Church is indeed the citadel responsible for the "faith once delivered to the Saints."

The venerable Cathedral, closing its centenary year, gave its dignified and sanctifying influence to the daily meetings. The daily celebration of the Holy Eucharist, the quiet of the daily Matins, combined the ancient rule *orare et laborare*.

The energetic and nervous life of the great West met the daily reminder of "the rock whence they were hewn," and the prophetic injunction to "Stand fast in the old paths."

These influences were personified by the presence of the Presiding Bishop of the United States who, in his magnetic sermon, brought together the past and the present; and the unique figure of the Canadian Primate, full of years, full of honors, whose "eye is not dim, nor his natural force abated," and who preached on his ninetieth birthday in the Cathedral where he had been ordained deacon, sixty-five years ago.

Bishops and missionary priests were there who bore the marks of the Lord Jesus; lonely outposts who patrol vast areas with heroic cheerfulness and are partakers of the joy of a great spiritual harvest.

Questions of far-reaching importance were discussed with keenness, yet with the calm restraint of those who felt the responsibility of their legislation.

The re-marriage of divorced persons, while the husband or wife is still living, was introduced by a message from the House of Bishops. It had been passed unanimously that no clergyman should officiate at any such re-marriage. Two prominent laymen, L. H. Davidson, K.C., of Montreal, and Judge Macdonald of Brockville, moved the concurrence of the Lower House. The

debate lasted until midnight and was finally passed by a vote by orders, clergy 58 for, and 8 against; laymen 29 for, 20 against. The rule which already existed in Montreal, New Westminster, and Kootenay Dioceses, now becomes the law in all our Dioceses.

Following the example of the American Church and the Church in Ireland, as well as that of many of the religious denominations in Canada, the Synod unanimously resolved to compile a Hymn Book suited to the conditions of the people in Canada. No coercive measures will be used, but the Synod will simply approve the compilation and grant permission to any Diocese to adopt it. A representative committee of both Houses has the work in hand and will consult specialists, who may not be members of the Synod. The one aim will be to produce such a Hymnal as shall promote the true spirit of congregational singing and elevate the Service of Praise. Three great defects in the hymn books at present are the missionary hymns, and the paucity of processions, and the fewness of hymns suitable for children. The committee will carefully consider these points.

The proposed appendix to the Prayer Book met with some sharp and undeserved criticism. The supplementary services, such as those for Harvest, Rogation-tide, etc., are very much needed, and we might have had uniformity in our parishes. The critics travelled far afield and made light of the work of an excellent committee. The result is that we are left without any authorized forms, each to do that which is right in his own eyes. The Bishops may possibly issue suitable prayers for use in their own Dioceses.

The first triennial report of the Missionary Society was fully considered. We should not expect too much from a first attempt, but there were many paragraphs which called for explanation, and the committee made several amendments before the report was adopted. The Church people are gradually being aroused to their exceptional responsibilities and the apportionment plan has done much to stimulate diocesan and parochial effort. Further demands are made, and though a feeble remonstrance was made by some, the general feeling was one of courage and a determination to go forward.

One of the American delegation, Mr. G. C. Thomas of Philadelphia, sent a letter expressing his pleasure at the work and spirit of the Synod and enclosing a check for \$500 towards the Canadian Missionary Society. His generosity has set a noble example to our laymen, and already it has moved some of them to feel the necessity of doing more than they have done.

The prorogation of the Synod was unostentatious but most impressive. The venerable Primate spoke a few words of thankfulness that the Spirit of God had presided over the deliberations, and then gave, in his fatherly tones, what may be his farewell benediction to the General Synod. Each delegate returns to his post with a deeper consecration to the service of Christ and His Church, and with the warmest appreciation of the good people of Quebec, who one and all showed us the *entente cordiale*, and made our visit amongst them one to be cherished for many years.

#### THE SECOND BEATITUDE.

Such sorrow need not wait in any of us for a season of outward affliction. It is possible to mourn for sin—would that it were a more common experience!

Such mourning, strange as may be the saying, is comfort. There is comfort at once in confession. When you have sounded the very depths of your sinfulness; when your foot has touched the very bottom of that salt and acrid sea; when you have faced the truth, and dared to see yourself as God sees you; then there is a beginning, at least, of a *peace which passeth understanding*; you are a true man again, disguises stripped off, and the worst met and known. I say that in that shame, in that fear, in that dread exposure, there is already the glimmering, and already the germ of peace. *Light is sprung up*—light has entered—and the light which makes manifest is evermore also the light that cheers. How much more when Christ speaks, saying, *I was made sin for thee! Behold the Lamb of God, that taketh away the sin of the world.* Art thou guilty? My blood cleanseth from all sin. Art thou self-despairing? My grace is made perfect in weakness. Art thou defiled, and sin-stained, and sin-eneebled? My Spirit, whom I will send unto thee from the Father, is comfort, and life, and grace, and strength. Blessed indeed are *they who thus mourn: for they shall be comforted.*—C. J. Vaughan.

WHY SHOULD WE, then, burden ourselves with superfluous cares, and fatigue and weary ourselves in the multiplicity of our ways? Let us rest in peace. God Himself inviteth us to cast our cares, our anxieties upon Him.—*Madame Guyon.*



## THE BISHOP'S MOVE.

THE Royal Commission on Disorders in the Church has completed its sittings. Evidence of such disorders has been industriously collected, and the "man-in-the-street" says, with indignation, "Why don't the Bishops do something? What are they paid for?" and turns to discuss the Peace question or the test matches, without realizing that he has done the Bishops an injustice. For, indeed, the Bishops have done much, poor gentlemen, as the following story shows. Hear, I pray you, the history of the Bishop's move.

In a wicked and dirty corner of a dirty and wicked seaport, down by the docks, shut off from respectability and the High-street by many a curve of the river, lies a slum where rows of little squalid houses, already crazy before they were finished, stand on a foundation half mud, half sardine tins. Nothing flourishes here but vice, drink, dirt, vermin, rheumatism, and typhoid. And in the middle of all its meanness and sordidness was a mean little mission church, just an oblong room, galvanized iron outside, match-boarding within. Yet was this tiny church, in the days when I first stumbled on it out of the stinking river fog and came to love it, the one spot of light and hope in all that squalid neighborhood. For here, all Sunday from the first Eucharist at 7 A. M. to the mission service and after-meeting at 9 P. M., the place was packed for an endless succession of services, guilds, and classes. Here, too, day by day, was fulfilled the Master's command, "Do this in remembrance of Me." And if the ornaments and furnishings were poor and tawdry, the statues plaster, the pictures cheap oleographs, the woodwork stained deal, yet the spirit of worship was in the place, and it never lacked the furnishing—rare in many a better appointed church—of grateful human faces. Here tired mothers sat for a few minutes' respite from the racket of home and children, here girls knelt seeking—and somehow finding—the strength they needed in a life where respectability and virtue were hard, and bitter hard, and only vice was easy and pleasant. And here, too, boys, rough boys—hardened to all life's wickedness at an age when a Bishop's son has not yet lost the first bloom of boyish innocence—had learnt to turn in on their way to or from work to pray against all the temptations of the world, the flesh, and the devil, intrenched all around them in the bookmaker's den, the brothel, and the gin-palace.

One Sunday, after the final service, I pushed my way into the tiny vestry to speak to one young fellow who had caught my eye at service. The room was packed with choir and acolytes—pah! how they smelt in the close, stuffy room; rough, dirty fellows all of them, fisher lads and sailors, harsh-voiced and h-less; such as might have assembled in that other room where, on the first Easter day at even, came Jesus and stood in the midst—. I drew out of the lad I sought the information that he worked on a barge two Sundays out of three and so, on the third, he made the most of his time, communicating at 7 A. M., serving at 8, teaching in Sunday School at 9:30, serving again at 11, teaching at 3 and at 4 P. M., serving at Solemn Evensong at 7, and helping at the mission service afterwards. It was his day of rest.

And making the acquaintance of the lad, I came to know the priest in charge, too. He, poor fool, had taken as his ideal that discredited fellow Dolling—oh! I forgot; Dolling is dead and so has come to his own and all men praise him; but the time I write of was just after he had been driven from St. Agatha's, and before he had been allowed to kill himself in Poplar. But, as I said, the poor fool founded himself on Dolling, and so got little enough help. He got little financial help, for the rector of the mother church was known to look with suspicion on his ritual. And he got few holidays, for he could not afford to pay a *locum tenens*, and the neighboring clergy were naturally shy of helping such a fellow. Yet he seemed happy when I last saw him.

Then work took me to live at the other end of England, and I heard nothing of the little dockside mission, except vague rumors of episcopal displeasure, distant rumblings of ecclesiastical thunder. Where everything was dull and drab and dirty, the priest in charge had ventured to make the House of God bright, and His worship stately. Where all vile smells abounded, he ventured to offer an oblation with sweet incense. Worst of all, to homes where there was no place in which to celebrate with decency, he dared to carry the Blessed Sacrament direct from the altar. So the ecclesiastical thunder rumbled louder and louder, and at last, urged on by titled ladies (*tantane animis caelestibus iræ?*), the Bishop moved. First, the

statues and colored lamps had to go. Then the incense. Then the lights. Then the vestments. Last of all, the priest in charge had to go also. No! he did not go to Rome. He settled things in a simpler way. A few weeks after leaving the mission he just quietly died. Of course, no one suggests that he died of a broken heart. That would be too absurd. Besides, the doctor's certificate distinctly states that he died of pneumonia. Yet some people think that hard work, poor food, bad air, constant worry, and final failure, may have had something to do with it. Still it was a triumph of episcopal action.

And things like that, you know, must be  
In every famous victory.

A little time ago business took me again to that wicked and dirty seaport, and, threading the narrow, squalid streets, I knocked at the old familiar door, and asked the caretaker if I could see the priest in charge.

"Oh, no, sir, he lives out at Woodleigh. But he comes in," she hastened to add, "by train nearly every day."

"Do you have the daily Eucharist?" I asked.

"Oh, no, sir; but we have one every Sunday, and two on the first Sunday in the month."

"Do the people come well?"

"Oh, no, sir; they're a poor, bad lot about here."

Yes, they are indeed a poor, bad lot. Is it all my fancy, or are they a poorer and a worse lot than in old days? I determined to ask a policeman. When he found I had known the old mission, we were friends at once. "It has never been the same, sir, since the father left. Where are they all gone? Well, a few to the chapel round the corner, but most of them to the bad. Other churches? No, they didn't seem to care for other churches, and other churches didn't seem to care for them."

Some to the chapel! God's blessing on it, dingy little Bethel. There, at any rate, they will find warmth and human fellowship, and hear the Name of Jesus. And for the rest, those whom drink and the Devil have reclaimed for their own—well! you can have everything, and the titled ladies, far off in their drawing-rooms in Mayfair, and their mansions in the shires, all declare it to have been a triumph of episcopal action.

Yet, as I walked back through the squalor and wretchedness and sin of it all, I wondered if anyone except the Devil shared their satisfaction.

\* \* \* \* \*  
Truly "my people are destroyed for lack of knowledge."—  
"C. C.," in (London) *Church Times*.

## A DEACONESS' SCRAP-BOOK.

By MARY JOHNSON SHEPPERSON, DEACONESS.

THE paper should be rather thick, so as to bear the strain of the catches, which fasten the various envelopes in place. The envelopes themselves are best made of heavy brown paper. On your mission pages, use separate envelopes for clippings about the different countries, Oriental excavation, and literary research, etc. An up-to-date talk can thus be readily prepared; or the articles themselves taken, if desired, to be read aloud.

Games, puzzles, hints for fairs, etc., have a department to themselves, headed—*For Young People*. Then follow recipes and hints on nursing, for the *Mothers' Meetings*. Also lists of books for reading aloud in such meetings or to the sick; Bible studies and helpful poems have their place. Select paper on which one can easily write, for written articles or those pasted directly on the page will form a large proportion of your book. Do not forget your index. A card catalogue arrangement in box or drawer serves the same purpose as a scrap-book, but cannot of course be easily carried to meetings.

## TONE-COLOR.

By DOROTHY SHEPHERD.

IT is not commonly known that white flowers will change color, if their stems are placed in a dark fluid. I saw a white violet, placed in ink, and the beautiful flower soon grew dark and mottled, as it drank in the heavy sediment instead of the pure, crystal rain which heaven had given for its nourishment.

So we can observe the change in the tone-color in the lives of individuals. Surround them by evil influences, and their minds drink in the poison, while a change creeps over their fair faces and lives. Day by day, their souls become darker, until at last, they lose their pure beauty in God's eyes, and no longer yield to Him the sweet fragrance of a holy life.



## 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

### LESSONS FROM THE REIGN OF JEHOSEPHAT.

FOR THE SEVENTEENTH SUNDAY AFTER TRINITY.

Catechism: Review. Text: S. Matt. vi. 33.

Scripture: II. Chron. xvii. 1-6, xix. 1-11.

OUR lesson carries us back to the southern kingdom. We had a lesson about the good king of Judah, Asa. Jehoshaphat was his son and successor. To understand properly these historical lessons, the teacher should make it a rule to study the intervening events between the lessons. For the present lesson they may be found in I. Kings xv., xvi., and xxii., and II. Chron. xvi. to xx. To understand the situation, you will recall that there had been war between Israel and Judah under Asa. This now gave way to peace and an alliance between the two kingdoms. The crown prince in Judah, Jehoram, was married to Athaliah, the daughter of Ahab and Jezebel. This was the cause of much subsequent mischief. Its immediate result was to bring the worship of Baal thus into the royal family of Judah.

Asa had removed idolatry and the high places so far as he was able to. His son, Jehoshaphat, made an excellent beginning by putting away everything of the kind out of the southern kingdom. The first part of our lesson tells of the blessings that came upon him as a result of his faithfulness and righteousness. His experience was a concrete example of the truth of the text.

The political situation had been somewhat complicated. Shalmanezar II. of Assyria kept threatening the region, which forced Israel and Damascus, under Ahab and Ben-hadad, to stand together against the Assyrians. They were not very successful in doing so, but when Shalmanezar's attention had been called to another part of his kingdom, and the pressure of danger from Assyria had been removed, Ahab and Ben-hadad went to war against each other. The marriage into the family of Ahab opened the way for the alliance which was now made between the kings of Israel and Judah against Ben-hadad. It was an ill-fated thing. In the battle at Ramoth-gilead, Ahab lost his life, and Jehoshaphat barely escaped with his own. It is at this point that the second part of the lesson takes up the story.

Jehoshaphat had made a great mistake in entering into the alliance with Israel, which was now a traitor nation to its Divine King. For in Israel Baal-worship was the dominant religion. Because Jehoshaphat had tried to do well, the Lord was kind enough to send him this warning by the mouth of Jehu. And Jehoshaphat had the good sense to see that he had been in the wrong and to accept the rebuke in a good spirit. Perhaps the fact that he had so nearly lost his life at Ramoth-gilead helped him to this frame of mind.

A lesson about friendships may here be drawn. The king was rebuked for helping those who were enemies of the Lord. The Lord Jesus was “the friend of publicans and sinners.” Is there a contradiction here? If not, what makes the difference? Arouse interest by having a discussion on the matter. Guide it so that the truth will be brought out that Jesus' friendship for sinners was always for the sake and purpose of helping them to a better life. Even the sinners themselves knew that He expected them to come up to His standard. He was never compromised by His friendship for them. He did not help them or encourage them in their evil ways. But Jehoshaphat had made friends with the wicked Ahab and helped him to carry out his own wicked designs.

The main work which Jehoshaphat did for Judah is that which followed his new resolution to be faithful. The people had evidently gone somewhat astray from their service of God because of the king's alliance with Israel. He now did three things to bring them back to an intelligent knowledge of their Lord. He himself went throughout the whole kingdom and gave his personal witness and influence to bear upon them. He made it very clear to them that he himself was on the Lord's side. He thus more than counteracted the bad influence of his earlier mistake. He then organized a system of judges to assist the people in the settlement of all their difficulties. You will notice that these judges were to do more than settle “contro-

versies” (v. 8). They were also to give the people “judgment of the Lord” in matters wherein they asked for advice. Over the judges were higher courts of appeal at the capitol. This is a remarkable thing which was accomplished by the king, and marks him as an organizer of great ability.

To put the great work which was done by the king for his country in a simple way which the children will understand, point out that all these great improvements which he made were made with the one purpose of *making the people know what was true and right*. First he went among them himself and told them about the true religion which they must hold alone, and unmixed with any false religion. Then he left the judges there to tell them what was right if they were in any doubt, whether it was a matter in which they differed with their neighbors, or if it was just something that puzzled them so that they did not know what to do.

But the next question to be raised would be as to how the judges were to know what to tell the people. How were they to decide as to what was right, and what was wrong? It would be well to put this question in a way which will arouse the interest of the children. Is there any way that we may use which will tell us what to do? The king told the judges the way. And the same way will still be such a sure guide to us that there is no question of right and wrong which may not be decided in this way. King Jehoshaphat told the judges, “Ye judge not for man, but for Jehovah; and He is with you in the judgment.” When the Lord was with them in the judgment they could not well make a mistake. If we could know that the Lord was with us, helping us to decide, we too would be sure not to make a mistake. And we may have Him with us on the very same conditions that the judges received His help. Turn to the Scripture Lesson and see what are the conditions there pointed out by the king to the judges. The Lord was promised on three conditions. They were told, first, “Take heed what ye do”; then, “Let the fear of the Lord be upon you”; and lastly, “Take heed and do it.” In plain language the conditions for perfect direction from the Lord through the conscience depends upon these three things, you must stop to think, *i.e.*, you must use the reason which God has given you. You must also have a fear and love for God and a desire to carry out His wishes. Think what that condition means. The third is the condition upon which depends the keeping alive of the conscience and its perfection as a guide. Obey the direction of the voice which speaks, every time. We must have confidence enough in His guidance to accept the answer whether it is the answer we wished for or not. The king pointed out to the judges that by following this plan there could be no mistake and no temptation to make a wrong decision; for there is neither sin, respect of persons, or taking of bribes with the Lord (v. 7).

### FREE TRAINING OF NURSES.

By the terms of a fund to be administered in connection with the Philadelphia School for Nurses, Witherspoon Building, Philadelphia, a number of young women from every county will receive free training in nursing. It is planned ultimately to reach and help in this way every village and township of the state.

The young women will be provided with room, board, nurse uniforms, and all the refinements of a well-appointed Christian home. At graduation the diploma of the school and the Order of the Red Cross will be conferred, qualifying for practice in any state or country; the railroad fare will then be paid back home.

Those applying and chosen to receive the benefits of this fund will be given two years' training, with a rich experience in nursing the sick poor of the city under skilled leaders. The term may be shortened to eighteen months by taking a preliminary course of six months' reading and study at home. A special short course enables young women to quickly qualify themselves for self-support and a substantial income.

In addition to regular nursing, the young women are taught how to preserve their own health; how to recognize, avoid, and destroy contagion; how to establish and maintain perfect sanitary conditions about the home; they are prepared for positions as office nurse and physician's assistant; they get a practical knowledge of City Mission movements, Deaconess training, College settlement work, and are trained for special positions of trust in institutions.

The School is ten years old and is endorsed by physicians, leading educators, and prominent men throughout the country.

NOTHING so hinders us in what we are doing as to be longing after something else; in so doing, we leave off tilling our own field, to drive the plough through our neighbor's land, where we must not look to reap a harvest; and this is mere waste of time. If our thoughts and hopes are elsewhere, it is impossible for us to set our faces steadily towards the work required of us.—*St. Francis de Sales.*



## 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.

### HARVARD STUDENTS, ATTENTION.

To the Editor of *The Living Church*:

AS the opening of the college year is at hand, may I, through the privilege of your columns, make it known to the clergy who may have in their parishes young men attending Harvard University, that the parish of Christ Church desires to be of whatever service it can to those who are not affiliated with any other local parish. The clergy, in their endeavor to become acquainted with Churchmen in college, would be greatly assisted if the rectors of the home parishes would give letters of introduction, or write to the clergy.

Yours very truly,

PRESCOTT EVARTS.

Christ Church Rectory, Cambridge, Sept. 18, 1905.

### SAD CONDITION OF ARMENIANS.

To the Editor of *The Living Church*:

AS a son of the Holy Apostolic Church of Armenia, I would like to address a few words to the readers of THE LIVING CHURCH.

Nearly all of you are probably aware that a terrible massacre of Armenians has been going on in the Caucasus (Russian-Armenia) during the present month, and more than 5,000 people have been slain. The Tartars, Kurds, and other Mohammedans have destroyed many villages and terrible tortures have been inflicted on defenceless women and little children. A similar massacre of Armenians occurred in Russia last spring. All this has taken place under the very eyes of the Russian government, who we have good reason to believe encourages the Turk to wipe out the Armenian race, both in Turkey and now in Russia itself.

When one considers the long martyrdom of our poor people and their nameless outrages—the tenth part of which can never be told—is it any wonder that many of us are losing faith in God?

We have always been a people strongly devoted to the Christian religion, and many of the vices which exist in other Christian nations are practically unknown among us. "Why, then," many ask, "do we seem to be forsaken both by God and man?"

I want to ask the prayers of all members of the Episcopal Church on behalf of our dying nation. Will not the priests when they offer the Holy Sacrifice, remember us, and the people unite their prayers with that Holy Offering?

I earnestly hope that all who live the consecrated life in monasteries and convents will often remember us.

And how I wish that the successors of the Apostles—the Bishops—would raise their voice on our behalf! Would it be too much to expect them to send a united appeal to the rulers of the great Christian nations, imploring them to take steps to put a speedy end to our martyrdom? Certainly it would be a noble act on their part and one that could not fail to bring upon them the blessing of the Great Head of the Church.

With best wishes for the welfare of the Episcopal Church,  
I am yours in Christ,  
Taunton, Mass., Sept. 23, 1905. H. G. MARCARIAN.

### AN AMERICAN USE.

To the Editor of *The Living Church*:

ONE of your correspondents asks why should we want a special American use in the ceremonial of the Church when we have at hand one "already made and in constant use by the Church throughout the world."

I answer, in the first place, there is not now, and there never has been, one universal use throughout the whole Church. You cannot lay your finger on any one period in the history of the Church when there was such a uniformity. Any ecclesiastical student can tell you when this or that ceremony or custom came into use. There have been constant changes. The habits of

each age have been different. Look at the wide difference between the ceremonial of the Greek Church, which is almost as large as the Roman, and that of the West. And there are a number of different rites among the Greeks.

It is only comparatively lately that the tyranny of the Papal system has succeeded in enforcing a general uniformity on the Churches of its obedience. And even it has not entirely succeeded; witness the peculiar uses at Milan, Seville, and other places. One whole religious order, the Carthusians, I believe, does not to this day use any genuflections in the celebration of the Mass.

Though Dr. McGarvey tries to minimize it, there was a wide divergence of use in the Church of England before the Reformation. This is evident not only from the contemporaneous witness of the Preface to the English Prayer Book, but from the fact of so gigantic a task being undertaken as that of revising the liturgy of the Church chiefly, as it is stated, for the purpose of introducing one use.

Secondly, I say it is advisable to have a distinctive Anglican or American use, because what is suited to the Latin nations is not adapted to the temperament of Anglo-Saxons. They are not accustomed to, and do not like, the excessive gesticulations and mannerisms of those peoples. And the attempt to introduce them into our religious services has the effect of driving people away from them, instead of attracting them as the ritual should.

Thirdly, the social habits and manners of people not only are different among various people but these are changing from age to age, and the ecclesiastical habits change with them. You might as well attempt to prevent the change in the shape of hats and coats and woman's dress, as to enforce absolute uniformity in the Church. Look how rapid and widespread have been the changes in our own time, in the complete discarding of the black gown and bands, the different shape and length of surplices, the introduction of colored stoles, hangings for the altar, etc.

Note some of the practices which have actually come into use among us, and the reasons for them. Dr. McGarvey tells us that the offerings of the people should never be placed upon the altar at any time but at the Eucharist. Doubtless it would be the most proper thing if all offerings were made then. But when we find, as we do nowadays, that there are people who will come to church at night who will come at no other time, and that the same people who made offerings at the morning service will make others at night, why should they not do so? And why should they not be taught by the act of placing them upon the altar, that what they give is an offering to God? The Jews had an evening sacrifice as well as a morning one, we have lesser sacrifices of praise and thanksgiving. If incense may be offered before the altar at Evensong, why may not alms be placed upon it?

Take another distinctively modern Anglican use, the making a distinction between eucharistic and vesper lights. All ritualists agree that there is no authority for this. The Roman use makes no such distinction. And yet where lights are used at all in the Anglican Church, this use has become almost universally prevalent. I fought against its introduction myself. For years I had on my altar only two candles, following the English use, which was the Pre-Reformation use as well, and I lighted them for Evensong as for celebrations. But I was so laughed at, and written down as an ignoramus by everybody that I was forced to yield and reserve the two large candles for the Eucharist only and add lesser lights for Evensong, marriages, etc. And after all, a number of lights is beautiful and effective and there is a symbolism in keeping some only for celebrations, and why should we not do it?

Again, Dr. McGarvey tells us that stoles should never be worn in choir offices but that "tippetts" may be. Well now, what is the distinction between a stole and a tippet? How many people know? And why should it be kept up? If there is need, as there is, of something to distinguish a clergyman from a choir man, why should he not wear a stole, which has been the distinctive sign of the clerical office, instead of a secular scarf, and that always black, no matter what the season or occasion may be? Dr. McGarvey tried to establish this custom, and has had to give it up, we believe, even in his own parish. It did not commend itself to people generally.

Englishmen, and Americans particularly, must understand the reason for what they are asked to do, and if they cannot see any reason in it, and a very practical reason, too, they will have none of it. And so we say that whether anyone likes it or not, there always will be, as there is largely to-day, a distinctive Anglican use, and even, to some extent, an American use, be-

[Continued on Page 785.]



# Literary

## Religious.

*Man's Place in the Universe.* A Study of the Results of Scientific Research in Relation to the Unity or Plurality of Worlds. By Alfred R. Wallace, LL.D., D.C.L., F.R.S. New York: McClure, Phillips & Co. 1904.

This notable work, which issued from the press last year and has since created widespread interest and discussion, was written in consequence of the interest excited by an article that appeared in the *Fortnightly Review* and the *New York Independent*.

The author was led to a study of the subject when he found that almost all writers on general astronomy, from Sir John Herschell to Professor Simon Newcomb and Sir Norman Lockyer, stated, as an indisputable fact, that our sun is situated in the plane of the great ring of the Milky Way, and also very nearly in the centre of that ring. The most recent researches also showed that there was little or no proof of there being any stars or nebulae very far beyond the Milky Way, which thus seemed to be the limit, in that direction, of the stellar universe.

Though Dr. Wallace has for many years ranked as one of the first English scientists, he does not state facts nor draw conclusions on his own authority, but always on that of the best astronomers, mathematicians, and other men of science whose names he generally gives. What he claims to have done is to have brought together the various facts and phenomena they have accumulated; to have set forth the hypotheses by which they account for them, or the results to which the evidence clearly points; to have judged between conflicting opinions and theories; and lastly, to have combined the results of the various widely separated departments of science, and to have shown how they bear upon the great problem which he has endeavored to elucidate.

The first chapter gives a resumé of astronomical conclusions from earliest times.

Chapter II.—Modern Ideas as to Man's Relation to the Universe.

Chapter III.—The New Astronomy.

Chapter IV.—The Distribution of the Stars.

Chapter V.—Distance of the Stars—The Sun's Motion Through Space.

Chapter VI.—The Unity and Evolution of the Star System.

Chapter VII.—Are the Stars Infinite in Number?

Chapter VIII.—Our Relation to the Milky Way.

Chapter IX.—The Uniformity of Matter and its Laws throughout the Stellar Universe.

Chapter X.—The Essential Characters of the Living Organism.

Chapter XI.—The Physical Conditions Essential for Organic Life.

Chapter XII.—The Earth in its Relation to the Development and Maintenance of Life.

Chapter XIII.—The Earth in Relation to Life; Atmospheric Conditions.

Chapter XIV.—The Earth is the only habitable Planet in the Solar System.

Chapter XV.—The Stars—Have they Planetary Systems? Are they beneficial to us?

Chapter XVI.—Stability of the Star Systems: Importance of our Central Position.

The author concludes as follows:

"I claim that certain definite conclusions have been reached and proved, and that certain other conclusions have enormous probabilities in their favor.

"The conclusions reached by modern astronomers are:

"(1) That the stellar universe forms one connected whole; and, though of enormous extent, is yet finite, and its extent determinable.

"(2) That the solar system is situated in the plane of the Milky Way, and not far removed from the centre of that plane. The earth is therefore nearly in the centre of the stellar universe.

"(3) That this universe consists throughout of the same kinds of matter, and is subjected to the same physical and chemical laws.

"The conclusions which I claim to have shown to have enormous probabilities in their favor, are:

"(4) That no other planet in the solar system than our earth is inhabited or habitable.

"(5) That the probabilities are almost as great against any other sun possessing inhabited planets.

"(6) That the nearly central position of our sun is probably a permanent one, and has been specially favorable, perhaps absolutely essential, to life-development on the earth."

It is not safe for the Church to place her imprimatur upon the conclusions of science at any stage of the investigation, which seems likely to last as a part of man's work as long as he is here. Much harm has been done in the past by attempting to speak *ex-cathedra* in regard to man's knowledge of nature. Partly as a result of such

an attitude by the Church authorities the scientific investigator was forced into a position of opposition to revealed religion. Whatever the causes of such opposition or misunderstanding, it is certainly a great relief for the conclusions of science to be marshalled as they are in this work as a Defender of the Faith. The *resumé* of astronomical knowledge is interesting. The chapter on the atmosphere is luminous, while the clearly proven unity of the universe in matter and force and the laws that govern all enlarges one's view of life and gives fellowship to all creation.

There is much that is beyond the grasp of the human mind, as the distance across the universe, 7,000 light years. If one were to travel as fast as light, 186,000 miles a second, it would take 7,000 years to traverse the diameter of the universe as indicated by the farthest stars in opposite directions. The star matter of the universe seems to group itself in the form of a broad wheel, the outer rim being the Milky Way, and the poles of this galaxy of star matter, or the points opposite to what we might think of as the hub of the wheel seem barren of star matter. So when the author designates the solar system as being in the plane of the Milky Way and near the centre of that plane, we understand our solar system to occupy a position near the hub of the wheel of the universe. Vast as the distances are and unthinkable the number of stars, some 20,000,000, yet both are limited, and both sink into insignificance when compared with infinite time and space.

It is easy to see the value to religion and revelation of the conclusions that the solar system is after all at the centre of the universe, and that the earth is probably the only inhabited planet.

The difficulties of Philosophers who asked why God should come to our speck of star dust and why concern Himself with our petty affairs, seem here to find an answer. We have a unique position as related to the rest of the universe. Here God is working out man's career, here is the revelation of the Incarnation that binds all creation to God, and here is the denouement of creation the destiny of human souls.

Every priest should read this book.

B. T. R.

*Saint Catherine of Siena, As Seen in Her Letters.* Translated and Edited with Introduction by Vida D. Scudder. New York: E. P. Dutton & Co. Price, \$2.50 net.

The versatile Churchman, who desires to "sow beside all waters," who seeks to acquaint himself with remote historical periods and to know something about the striking figures which cause those epochs still to be remembered, will not pass by St. Catherine of Siena. Most interesting is the study made conveniently possible by the translation and publication of these letters; it has for us far more than an antiquarian interest.

We are amazed, as we read, to discover the spiritual genius of this woman, who, though unlettered, in a brief career of thirty-three years wrought triumphs, influenced greatly and for good the Popes and other mighty persons of her age, taught many the way of righteousness, and rounded out for herself a singularly beautiful character of interior sanctity.

The modern reader will need to overlook in these letters of the fourteenth century many extravagances, and especially will need to break resolutely away from current prejudice against the ascetic life, if he would appreciate Saint Catherine. But to do so will well repay the effort. "Before long the very accents of a living woman will reach his ears. He will hear her voice, now eagerly pleading with friend or wrong-doer, now brooding tender as a mother-bird over some fledgling soul, now broken with sobs as she mourns over the sins of Church and world, and again chanting high prophecy of restoration and renewal, or telling in awestruck undertone sacred mysteries of the interior life."

E. W. W.

*The Preacher's Guide; or, Secrets of Success in Sacred Oratory.* By the Rev. Gilbert Monks. Preface by the Ven. Archdeacon of London. New York: Thomas Whittaker. Price, \$2.50 net.

The author, or compiler rather, of this volume seems to us to have produced a book that will not be able to achieve much helpful influence. It is a mere product of scissors and paste: five hundred pages of excerpts on the subject of preaching, to gather which Mr. Monks seems to have explored the ends of the earth. The outline, the division of topics, is admirable; and we lay this volume down with the feeling that the author might better have given us his own well-thought-out convictions, however briefly and simply expressed: a message from a living man, rather than a bewildering medley of voices, all made to shout assent to the compiler's "*Quod erat demonstrandum.*"

E. W. W.

*Early Associations of Archbishop Temple.* By the Rev. F. J. Snell, M.A., with seventeen illustrations and a fac simile Letter. New York: Thomas Whittaker. Price, \$2.00 net.

This is a very interesting description of that part of Devonshire where Archbishop Temple spent his early days and received his school training. Blondell School, founded by the munificence of a merchant of Tiverton in 1604, is justly celebrated for its remarkable place in the rank of English public schools, and Mr. Snell writes with the affection of one whose boyhood experiences were similar to those of the Archbishop, for both were Blondellians.

Our author gives an entertaining description of the natural history, and the customs, manners, and habits of the people of



Tiverton and the surrounding neighborhood. The boyhood of the Archbishop was a promising one, but there was no particular indication of the greatness that was to follow except as it was foreshadowed in his love of nature, his sense of fairness, his courage even to the extent of thrashing the school bully, who was larger and older than himself, and his careful attention to details in the preparation of his lessons.

No boy, however, with any ability at all could pass through the period of the Archbishop's days at that school without abundant opportunities of having it developed. The headmaster was of the type of the great Arnold and the character of the discipline was such as to bring out all that the mind of the pupil possessed of exertion, research, and culture.

The surrounding country is rich in historical associations, and to read Mr. Snell's descriptions is to feel almost as if one had visited North Devon; while to one who has passed through Tiverton and its charming neighborhood even hurriedly, our author's work comes as a pleasant friend from a delightful land.

We are sure admirers of the late Archbishop will find much to please and interest them in this book. Its appearance and the illustrations add materially to its attractiveness and value.

J. RUSHTON.

*Pro Christo.* By H. W. Holden. London: Skeffington & Son.

We regret that the much respected English priest, the author of *John Wesley in Company with High Churchmen—By an Old Methodist*, should have left in manuscript such a book as this under review, for publication by his son, Mr. E. H. Holden. The chapter on *Christ—His Knowledge during His Humiliation*, we deem most unfortunate and rash, and contrary to sound doctrine. There are chapters on *The Bible, Sabbath not Sunday, Of Death by Sin, Satan, and Eternity of Evil*, in which negative positions regarding some points usually accepted by conservative teachers are maintained. We ought to say, however, that the book contains a number of very excellent things, but unfortunately they are largely offset by the critical and negative atmosphere of the whole.

### Sunday School Aids.

*Handbook of the Best Sunday School Supplies Carefully Examined and Compiled for Graded and Progressive Sunday Schools, with Practical Suggestions on the Curriculum and Conduct of Sunday Schools;* by the Rev. William Walter Smith, M.A., M.D. Price, 5 cts.

*A Complete Handbook of Religious Pictures; a Practical Manual for Sunday School Teachers and Bible Students.* Price, 5 cts. Both published by the New York Sunday School Association, 29 Lafayette Place, New York. Postage 3 cts. each.

We have here two manuals that will be found most helpful in Sunday School work. The first is an examination of the Sunday School literature of the Church, with recommendations of those text-books and other supplies that are deemed by the authorities of the Commission best adapted to their purpose. We have only one criticism to make in regard to the point of view herein taken. There is an avowed hostility to question-and-answer text-books on the ground that they are unpedagogical. It seems to be overlooked, however, that these have been supplanted in secular schools by reading books on different topics which require both a greater amount of time and a larger amount of ability on the part of the teacher than can be presumed in Sunday School work. Our own experience in such work does not altogether justify this position on the part of the Commission. The ordinary teacher in ordinary Sunday Schools, particularly in small places, does, in our judgment, obtain better results from a text-book giving the question and the direct answer, than from a text-book arranged in modern pedagogical form, requiring for its proper usefulness a normal school graduate such as would be accepted in the public schools as a competent teacher. Apart from this criticism, however, and bearing in mind that very much of what appears on pages 47-49 as "a few choice question books" and so without the direct recommendation of the Commission by reason of their following this old-time method, will really be found useful in schools that are obliged to look to average teachers for the instruction of children, the recommendations are generally good. Precedence is naturally given to the text-books published under the auspices of the New York Commission on the source method. We observe that in the references to publishers of various text-books there is an astonishing lack of accuracy. Thus, on page 48 alone, no less than nine publications of The Young Churchman Co. are attributed to various other houses, and there are similar errors respecting other publishers.

The second of these manuals, embracing 113 closely-printed pages, is a complete key to religious pictures such as are available, arranged suitably under topics and presenting a most useful guide to that important branch of Sunday School helps.

In both instances the price of the manuals mentioned is so far under the actual cost of publication as to be in effect simply a nominal price of a book that is practically given away.

### On Personal Purity.

SYLVANUS STALL, D.D., the author of the well-known series of purity books, has issued a pamphlet of 24 pages of extreme importance to all interested in the welfare of young men. It deals with one

phase of an important sociological question, and sets forth the wonderful changes in present knowledge concerning a disease formerly regarded by physicians and still popularly thought "no worse than a toothache or a bad cold," but which to-day is known to be one of the most contagious, and in its consequences one of the most serious of any that afflicts mankind. The Vir Publishing Company, of Philadelphia, have issued this pamphlet, entitled, "Not a Toothache or a Bad Cold in the Head," at cost, for free distribution by pastors, employers of large bodies of men, and others, at the rate of \$1.00 per hundred, or single copies at 5 cents each.

### ARMENIA.

Tender Shepherd, gentle Saviour,  
Holy, loving, and benign,  
Look with mercy and compassion  
On the sons of *Hyastine*;<sup>\*</sup>  
Long have they been plunged in sorrow,  
Long the cross of suffering bore,  
Long have hearts been torn with anguish,  
By oppression great and sore.

Look upon the little children,  
Homeless, fatherless, and lone,  
Look upon the captive maidens  
And the widows left to moan;  
Touch the heart of all the nations  
Which profess to know Thy Name,  
That they may be moved to banish  
All this sorrow, crime, and shame.

Most compassionate Redeemer,  
Visit this once goodly vine  
Which the wild beasts are uprooting,  
'Gainst which many foes combine;  
May the souls whose faith is waning  
By this constant grief and pain,  
Look upon Thy Cross of anguish,  
May Thy death their hope sustain.

Bless the venerable pontiff  
Who doth o'er the flock preside,  
Save the throne of Etchmiadzin,<sup>†</sup>  
Grant repose to those who died;  
May the blest Illuminator<sup>‡</sup>  
Pray for his poor children now,  
That Thou would'st, O dear Redeemer,  
Wipe all sorrow from their brow.

May Thy Church, O faithful Shepherd,  
From her ashes rise once more  
And renew her youthful vigor,  
Make her stronger than before;<sup>§</sup>  
Heal all schisms in Thy kingdom,  
Bind in love the West and East,  
Through Thy mighty intercession,  
O Thour everlasting Priest.

WILLIAM EDGAR ENMAN.

<sup>\*</sup> *Hyastine* is the Armenian equivalent for Armenia. The latter word is never used by Armenians among themselves; they always call themselves *Hie* or *Hyastinians* and their country *Hyastine*. According to Armenian tradition, they are descended from Hie, or Haik, of the fifth generation from Noah. They look upon Haik as the father of their nation.

<sup>†</sup> Etchmiadzin is the mother church or cathedral of the Armenians. It is the seat of the Supreme Patriarch and Catholicos of All Armenians. The name Etchmiadzin means "Descent of the Only-Begotten," for, according to tradition, our Lord appeared in the form of a child in His mother's arms to St. Gregory the Illuminator when suffering persecution, and told him that in time he must build a church on the spot nearby where some Armenian virgins had suffered martyrdom at the hands of the then King Tiradates. The king was afterwards converted to Christianity, and, at the request of St. Gregory, he built this cathedral in the year 304, calling it Etchmiadzin.

<sup>‡</sup> St. Gregory the Illuminator, apostle of Armenia.

<sup>§</sup> The Armenians are said to have been more than 30,000,000 strong in the fourth century. At the present time they are estimated to be scarcely more than 4,000,000.

### AN AMERICAN USE.

[Continued from Page 783.]

cause the Church is freer to develop here, as there is a Greek and a Roman use.

And we say that it is better that there should be, than that we should attempt to enforce on our people a peculiar Latin rite—for the ceremony advocated in Dr. McGarvey's book is nothing more nor less than that—against which they are bitterly prejudiced, which is not in consonance with their temperament and habits, and which is so complicated that it is impossible that it should be understood in all its details except by a most erudite scholar.

Let us have a ritual which will appeal to our people and which they can readily understand, and we believe, as in all other customs, it will come to be generally accepted.

Philadelphia, September 1905. G. WOOLSEY HODGE.



## The Family Fireside

### OCTOBER SONG.

I come to give you storm and cloud and sun and drizzling rain.  
The wealth of summer's treasure I count it all my gain.  
Her grass and flowers and lucious fruits and all her golden store  
Are mine. Her gardens and her fields shall they adorn no more.

The treetoads and the katydids are chanting in the trees,  
But I will bring my withering frosts, their murmuring notes to freeze.  
The robin and the bluebird's song, the plaintive nightingale,  
And all the blithesome feathered clan I'll banish from the vale.

Then bring to me my gorgeous tints, my palette and my brush,  
I'll paint with royal glory each leaf of tree and bush;  
The maples brown and scarlet, the sumacs black and red,  
And o'er the graves of summer's hopes these bright memorials spread.

With grass and weeds and tangled vine, I'll rear a lofty pyre,  
And all that summer's garnered shall be fagots for my fire;  
The ashes and the embers of the summer's store I'll keep,  
And her forests and her meadows, I will croon them all to sleep.  
Detroit, Mich. F. S. DEWEY.

### "ONE BAPTISM."

By FILIA ECCLESIAE.

IT was a depressingly rainy evening. Not the decided down-pour that pelts against the windows by fits and starts, driven by the wind blowing in gusts, which makes a wood-fire on the hearth, even in summer, a grateful companion, and emphasizes home comfort and cheeriness, but a sullen, drizzling, cold autumn storm, which had already lasted two days and seemed liable to last to the end of time. Even the most cheerful are susceptible to the influence of this sort of weather, and the Rev. Laurence Carleton, temporary supply at St. Jude's, was no exception. His week's round of pastoral calls, undertaken with special purpose, since the news of the prolonged absence of the regular rector had come, had been attended with unusually discouraging features. He was tired out, body and mind. The fire refused to burn cheerfully in the open grate, but smouldered and sulked. The news of the evening paper seemed vapid and uninteresting, and altogether the Rev. Laurence was in a bad condition, physically and mentally.

"Well, what is it, Laurence?" spoke the cheery voice of his mother from her wheel-chair on the opposite side of the low table. "You look as you used to when you were a little fellow, and things had gone against the grain at school. Let us see if there isn't something that isn't out of joint, or if some of the things that are cannot be put into place again."

The clergyman roused himself from his reverie, and forced a smile. "Oh, it's nothing we can help, I suppose," he said. "But I'm getting disgusted with the people of St. Jude's. I don't believe there's any use in trying to do anything with them."

"What, the whole parish?" asked his mother. "Can't you find a few exceptions? Or are you falling back into your old habits of exaggeration, and declaring, with the psalmist of old, that 'all men are liars'? It seems to me your condemnation is a rather sweeping one."

"I suppose it is," he answered, laughing in spite of himself. "I know there are plenty of good people in the parish, and that many of them are amenable to advice and teaching. But it is the other kind I have run across this week, for the most part, and they have completely exhausted my stock of patience for the time being."

"Things will look brighter after supper," said his mother. "There's the bell, so please wheel me out into the dining-room. Afterwards we will try to wake up that fire and talk things over."

Some dry wood, a little judicious poking and nurturing, and an obliging wind that sprang up at the critical moment worked wonders with the fire, and when mother and son returned to the study after the evening meal, the face of the clergyman had undergone a transformation. It was still grave and thoughtful, but had lost the look of depression and utter discouragement that had rested upon it earlier in the evening.

"Now I am ready to hear the story of your troubles, Laurence," said Mrs. Carleton. "Go ahead, paint the picture as

black as you like, or as you think is necessary, and we will look for a way to lighten it."

"It's about those baptisms," said Laurence, slowly. "Of course it isn't strange, considering the state of poor Hilton's health for the past few years, that there should be a number of unbaptized children in the parish. And it isn't the fact of their being unbaptized, so much, as it is the speeches the parents make about it; the excuses they give; and the ignorance of Church teaching that they display regarding it."

"You must remember, Laurence," said Mrs. Carleton, "that Church teaching, even among the best informed people, has made tremendous strides forward during the past 30 or 40 years. When I was a child, the fear of 'High Church' was rampant. I well remember a pamphlet that came to our house, entitled, *Are There Romanizing Germs in the Prayer Book?* I didn't read it, of course, but the title made its impression upon me. I thought if I saw anyone bow in the *Gloria in Excelsis*, or if a dozen other things were done that are common-places to-day, everywhere, there must be something radically wrong going on. I had no idea that Roman Catholics held any part of the true faith—indeed, my ideas concerning their belief were very vague. Nobody actually told me these things, but they were in the air, and I inhaled them, as it were. I learned the Catechism, it is true, and knew the Prayer Book service well. But for any real conception of the nature of the Church, or the Sacraments, according to Church teaching, I waited till I was pretty well grown up. And so it was with the fathers and mothers of these people of whom you complain."

"But how could that be? The teaching was there. What were the clergy about?"

"They were so afraid of being 'High Church' that many of them went to the other extreme, and I question if the average mature communicant was as well instructed as the members of the present-day confirmation classes in well-ordered parishes. But what is your special trouble here? Do not people wish their children baptized?"

"Let me give you a few examples. Early in the week I called on Mrs. Halliday, the mother of the twin children you admired so much. I asked her if they had been baptized. She replied that they had not. I told her of the contemplated baptismal service the first Sunday of next month, and asked if she would not bring them then. 'Oh, I don't know,' she replied. 'You see, Mr. Halliday was brought up a Baptist, and he doesn't see the use of baptizing children.' I asked if he would not be willing to have them baptized, if she wished it. She said she supposed he would, but that she didn't like to do anything that would seem to reflect on his people and their views. I then asked her what were her own wishes in the matter. 'Oh, of course I would like it well enough,' she said. 'I'm an Episcopalian, and of course the children go with me, as Mr. Halliday doesn't care to go anywhere very often.' She promised to speak to him about it, but as she didn't seem very enthusiastic, I am doubtful of the result."

"Then I spoke to Mrs. Burnham, who has a baby six months old. 'I don't want her baptized now,' she said. 'My mother wanted me to have her when she was here, but I said I'd let her wait to choose for herself. Perhaps she won't want to go to our church when she's grown up.' I asked her if she was going to wait to see whether her child wanted to speak French or German instead of English; or whether she wanted to learn to read before teaching her; or whether she was going to allow her to live first in one town, then in another, irrespective of the residence of her parents. She didn't make much reply, but I am afraid the baby's baptism will wait."

"Another family I called upon was the Smiths. They belong to St. Jude's by right, but Hilton managed to offend them in some way—he was rather cranky sometimes, I must admit—so they declared they would not come back to St. Jude's as long as he had any connection with it. Mrs. Smith said they still considered themselves Episcopalians, but they liked the people at the Union Church better than they did those at St. Jude's, because they were more friendly. When I spoke of the baptism of the youngest child, Mrs. Smith said, yes, she meant to have her baptized, but thought Mr. Simmons, the Union church minister, was going to have a baptismal service soon and she could take her there."

"Why, I thought Mr. Simmons was a Baptist. I'm sure I was told so," said Mrs. Carleton, in some surprise.

"He is. But as he is in charge of the Union church, and so wants to be 'broad,' he was ordained by a Methodist and a Congregational minister, after a fashion, not in the regular way of either of those bodies, I imagine, as neither recognizes him as



a minister of their denomination. He says he doesn't believe in baptizing otherwise than by immersion, or in baptizing children at all. But if parents wish to have him, he will go through the form, to please them. It can't hurt the children."

"How can any Churchwoman accept such baptism as that?" asked the mother, in surprise and indignation. "Surely it could not be other than a sacrilege."

"That's the way it looks to you and me, mother dear. But our good people would call us narrow and bigoted, I suspect, if we should insist on the re-baptism of children in the proper way, after that ceremony."

"What did you tell Mrs. Smith?"

"I tried to show her what the Church meant by Baptism, and referred her to the Catechism. I begged her not to be so false to what she still professed to believe as to accept any such substitute for proper Baptism, but to wait till some clergyman who was on friendly terms with her family should be available, if she objected to bringing the child to St. Jude's. I tried, as I have done on other occasions, to point out the error of leaving the Church because of dissatisfaction with a clergyman, and I really think I made some impression upon her, though the feeling against Hilton is still strong—too strong, I am afraid, to be readily overcome, and the more so because it is to some extent justifiable."

"Were there any others?"

"Others? Yes. But these are some of the principal ones. One woman, who ought to know better, said Baptism was only a form, anyhow, and that to look upon it as conveying any special grace was, to her mind, superstition. Another told me of a service held in some place where she happened to be, where the minister, for the sake of variety, baptized part of the children in the Name of Christ, part in the Name of the Father, and only occasionally one in the name of the Trinity. I really believe the time is coming when we shall have to wake up to the fact that Baptism is not always properly administered by clergy in the various denominations, and must insist on knowing how, where, and by whom candidates for confirmation were baptized, and on hypothetical baptism in cases of uncertainty."

Mrs. Carleton and her son sat silent for a few moments. Then she said:

"I do not wonder that you are somewhat discouraged, Laurence. Yet I am sure that what you said to the people of whom you have told me was on the right lines, and that it will have its effect, sooner or later. I well remember when your little sister died, of a question asked me by a Baptist neighbor, who lost a little one at about the same time. She came to see me, and in the course of conversation said: 'Mrs. Carleton, don't you believe my baby went to heaven just as much as yours did, even though she wasn't baptized?' I said that I did. 'Then what difference did it make?' she asked. I told her that my baby went as a Christian, hers as a heathen baby. I do not know that I would put an answer in just those words now, yet that expressed my views exactly."

A few days later the Burnham baby sickened, and died in a few hours' time. The mother, almost frantic with grief, said to Mr. Carleton, who had hastened to the house on hearing the news:

"I suppose you won't want to have a service for my baby, as she wasn't baptized. But I had thought of what you said, and made up my mind to bring her, only the day she was taken sick."

"Of course I will give your baby Christian burial," he said. "It was not the baby's fault that she was not baptized before she died, and your intention certainly counts for much."

"I wish you could have seen her face light up as I said this," said Mr. Carleton to his mother afterward. "I do not believe she will ever put off the baptism of another little one."

The baptismal service was held as planned, and though many were absent that should have been among the recipients of the sacrament, the clergyman's heart was gladdened by the presence of the Halliday twins, whose father gave a half-indifferent consent, and of several others who had hesitated for various reasons. Mrs. Burnham had proved a valuable ally, as she had exerted her influence with one or two friends, seeming to feel that this would partly atone for her own negligence in the past. One day, a little later, she called on the rector's mother.

"Mrs. Carleton," she said, abruptly, "don't you think we could do something to teach some of the mothers their duty about their children's baptism? Ever since Nellie died, I've been wishing some one had talked to me before, then I wouldn't have let her go without it. Now if we could have the sewing

societies here this winter, and if we could talk about Church matters, I think we could learn a good deal. I know of some who would talk to you when they wouldn't to Mr. Carleton."

"Why not have mothers' meetings instead?" said the older lady. "We could reach more people that way, for we would talk on all subjects connected with child training, and gradually bring it around to the subject of Baptism and religious teaching. I have lived a good many years, my dear, and I have found that you must approach religious subjects with a good deal of caution, making allowance for different environments and training. But a word in season can often be dropped among other talk, and the exchange of views will be far better than a preaching by me or any one else. We can make them real 'experience meetings,' and possibly reach some of our Union Church friends who really belong to us."

"That's a good plan," said Mrs. Burnham, and the Mothers' Club straightway became a tangible reality. Many a gentle word of reminder was spoken on the subject of Baptism and its meaning, as well as on other topics for mothers, and at the next service the results were apparent, and the rector's heart gladdened by the presentation of many who had seemed hopelessly far from their birthright on that rainy autumn evening.

### THE MIDNIGHT OIL.

A TRUE STORY.

WE had a neighbor, a hopeless invalid, who on fine summer days could rest in a hammock or sit on her porch. She was a devout woman, and her patient endurance won her the esteem and sympathy of many. Mrs. Nextdoor and Mrs. Acrossthestreet showed her numerous attentions.

One night her husband called to inform me that his wife was a great deal worse, and I went home with him. Mrs. Nextdoor and Mrs. Acrossthestreet were there, and made themselves useful. The man was in great nervous anxiety, and asked me to write two notes to relatives. By degrees the woman grew weaker, and, after midnight, the room began to grow dark. The man had forgotten to buy oil and the shops were all closed. Mrs. Acrossthestreet had some oil to spare, and she went home to get it.

I accompanied her. The night was clear and silent, the sick woman had fallen into a stupor, the man was in a dumb grief. Mrs. Nextdoor sat there as still as if she were dead, the sense of an early departure was on everyone. It was only a few steps to my neighbor's house, and while I stood at the gate she found the needed oil. But the parable of the ten virgins, the midnight cry, the search, the disappointment, all seemed more vivid to us because we were seeking oil just about the time that a wise and good woman was passing into another world.

### SHIFTED CONFESSION.

BY DOROTHY SHEPHERD.

THAT it is hard to acknowledge a fault, is shown in the following incident:

"Teacher," said little Nellie at the kindergarten, "Sophie made a face at me."

The two friends had been sitting happily side by side, until a sudden mischievous spirit had inspired one four-year-old to tease.

"Oh, Sophie!" said the teacher, reprovingly, "Did you?"

The curly head drooped guiltily, and a sudden hope of escape from the shame of reproof, filled the eyes of the little maid, as she looked up.

"I didn't make a face at *Nellie*," she said, hastily. "I made it at her chair!" And then, with mock politeness, and a bow behind Nellie's astonished face, she said, "Excuse me, chair!"

THE NEXT SUGGESTION is that we should do very much more in the way of circulating information about our Church. A very successful politician, after reading a little book which gave an account of the Episcopal Church, said that if such a book on politics were in the hands of a political party they would lavish money to get it into the possession of as many people as possible. Test this matter of giving information in this way: Suppose your next door neighbor wanted to read a book that would teach him about your Church, what book have you that you would lend? Our people are not a reading people. You would expect more from their general intelligence. If they read more they would have more information to give.—*American Church Sunday School Magazine.*



## Church Calendar.



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

### CALENDAR OF COMING EVENTS.

#### DEPARTMENT MISSIONARY CONFERENCES.

- Oct. 18-22—Sixth Dept., Denver.  
 " 29-30—Laymen's Conf., Fifth Dept., Chicago.  
 Nov. 1-3—Third Dept., Nashville.  
 " 7-9—Fourth Dept., Atlanta.  
 " 21-23—Eighth Dept., Dallas, Tex.

## Personal Mention.

THE address of the Very Rev. FRANK ERNEST AITKINS, Dean of the Cathedral at Michigan City, Ind., is 523 Washington Street.

THE headquarters of the Rev. J. R. ALTEN have been changed from Breckenridge to Graceville, Minn., his territory now being Morris, Graceville, Beardsley, Browns Valley, Clinton, and Ortonville, Minn.

THE Rev. CLINTON A. CHRISMAN has resigned his work at Central City and Nevadaville, Colo., and will spend a vacation in taking a special course at the University of Chicago before taking another parish. The address of his family remains the same, 1081 So. Pennsylvania Ave., Denver, Colo.

THE address of the Rev. WALTER B. CLARK is changed from San Francisco to Bakersfield, Calif., where he has charge of St. Paul's Church.

THE Rev. C. B. CRAWFORD, who has been Archdeacon of Kansas for nearly seven years, has accepted a call to the rectorship of the Church of the Redeemer, Biloxi, Miss.

THE Rev. J. C. GALLAUDET has resigned the rectorship of St. Paul's Church, Doyleston, Pa.

THE address of the Rev. ALAN S. HAWKES-WORTH is 1008 Western Ave., Allegheny, Pa. Mr. Hawkesworth is rector of St. George's Church, Pittsburgh, and Church of the Messiah, Sheraden.

THE Rev. W. EMORY HENKELL, formerly rector of St. Paul's Church, San Antonio, Texas, has accepted a call to the rectorship of St. Barnabas' Church, Reading, Pa., taking charge October 15th.

THE address of the Rev. H. M. JARVIS is changed from Guyton to Marlow, Effingham County, Ga.

THE Rev. A. L. LONGLEY of Asbury Park, N. J., has declined the call to Holy Cross Church, North Plainfield, in the same Diocese.

THE address of the Rev. EDWARD W. MEANY is 2102 Oak Street, Los Angeles, California.

THE Rev. R. W. E. MERINGTON assumed charge of St. Peter's Church, Essex Falls, N. J., August 1st, and will probably associate with it other work in the neighborhood.

THE address of the Rev. GEO. MCKAY is changed from St. Luke's Church, Wyoming, to St. Peter's Church, 159 First Ave., Canton, Ill.

THE Rev. HARRY THOMPSON has accepted the curacy in All Saints' parish, Pasadena, and entered upon his duties September 1st. Address: 768 North Los Robles St., Pasadena, Calif.

THE address of the Rt. Rev. JOHN HAZEN WHITE, D.D., for the next three months will be Box 296, Lima, LaGrange Co., Indiana.

THE Rev. J. T. ZORN's address is changed from Ticonderoga to Yonkers, N. Y.

### ORDINATIONS.

#### DEACONS.

SOUTH CAROLINA.—At St. Philip's Church, Charleston, on the Fourteenth Sunday after Trinity, JOHN KERSHAW, Jr., son of Rev. John

Kershaw, D.D., rector of St. Michael's, was ordered deacon by Bishop Capers. The young man was presented by his father, who, together with Rev. John Johnson, D.D., rector of St. Philip's assisted in the service. The sermon was preached by Bishop Capers.

#### PRIESTS.

DULUTH.—On Sunday, September 24th, six deacons were advanced to the priesthood by the Bishop of the District, in St. John's Church, St. Cloud, Bishop Mann of North Dakota preaching the sermon. The names of the candidates are as follows: Rev. J. R. ALTEN, Rev. R. S. HANNAH, Rev. ERNEST M. SMITH, Rev. GEORGE E. RENISON, Rev. FRED W. SMITH, and Rev. BENJAMIN BRIGHAM.

NEW JERSEY.—At St. Bernard's Church, Bernardsville, by the Bishop of the Diocese, the Rev. LEIGH RAY URBAN, on September 23d.

OLYMPIA.—On St. Matthew's day, September 21st, in St. Paul's Church, Seattle, the Rev. ROBERT HENRI BARNES was advanced to the priesthood by the Rt. Rev. Frederic W. Keator, Bishop of Olympia. The candidate was presented by the Rev. C. Y. Grimes and the sermon was preached by the Rev. H. H. Gowen. The other clergy present and assisting were the Rev. Messrs. P. E. Hyland, George Buzzelle, H. H. Clapham, H. Hudson, H. C. Robinson, C. H. H. Bloor, and A. E. Bernys.

#### DIED.

BRUSH.—Entered into rest on Wednesday, September 20, 1905, Mrs. JOSEPHINE TAYLOR BRUSH, beloved wife of the Rev. George Robert Brush, rector of St. Mark's Church, Newark, Wayne Co., New York, aged 33 years.

"Blessed are the dead who die in the Lord."

EGBERT.—In Springfield, Mass., September 24, 1905, the Rev. JOHN L. EGBERT, aged 60 years.

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

SCHULTZ.—Entered into life eternal, at her home, 6437 Monroe Ave., Woodlawn Park, Chicago, on September 22, 1905, MARGARET REBECCA, widow of the late Rudolph E. SCHULTZ, and daughter of the late John Beavis, formerly of Newcastle, Canada.

"The strife is o'er, the battle done."

#### OFFICIAL.

The annual meeting of the Evangelical Education Society will be held on Thursday, October 19, 1905, in Room 12, The Church House, 12th and Walnut Sts., Philadelphia, Pa., at 3 P. M., for the transaction of such business as may be brought before it.

S. LORD GILBERSON,  
 General Secretary.

Philadelphia, Sept. 28, 1905.

#### RETREATS.

BOSTON.—A Retreat for the clergy will be held at the Mission House of the Society of St. John the Evangelist, Boston, beginning Monday, October 9th, and ending Friday, October 13th, conducted by the Father Superior. Apply to the Rev. Fr. TOVEY, 33 Bowdoin Street, Boston.

### 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.

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

WOMAN to cook for the teachers, and to supervise the girls' cooking and kitchen work in a boarding school for Indian girls. Address: SUPT. ST. MARY'S MISSION SCHOOL, Rosebud, So. Dak.

WANTED—Organist and Choirmaster. Mixed vested choir. Winter resort. Rev. G. S. WHITNEY, Thomasville, Ga.

#### POSITIONS WANTED.

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

ORGANIST AND CHOIRMASTER, established reputation, great experience, Cathedral trained, desires to make change. Fine disciplinarian. Highest references and testimonials. Address DEGREE, Care of LIVING CHURCH, Milwaukee.

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

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.

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

#### CLERICAL AGENCY.

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 AND CHURCH.

THE INDIANAPOLIS VESTMENT BAG—in use in eleven Dioceses from Central New York to California—a most convenient device needed by every clergyman. For information address 1518 PARK AVENUE, Indianapolis.

PIPE ORGAN FOR SALE.—Small organ, suitable for mission church. Also good two-manual, 20 speaking-stops, used but little. Both in good order. Address: MARSHALL-BENNETT Co., Rock Island, Ill.

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.

#### LANDSCAPE ARCHITECT.

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

#### APPEALS.

EDUCATION.—Will not two hundred readers of THE LIVING CHURCH send twenty-five cents each, to assist me in the education of a devoted young person desiring to work for God and Holy Church? This is, help pay tuition, and the person mentioned works for board and room, out of recitation hours. All assistance acknowledged.

A. LESTER HAZLETT,  
 Rector of St. Paul's Church.

W. 23d and Boulevard F, Denver, Colo.

BELL.—Anyone having a bell of from twenty to fifty pounds who would like to donate it for a mission church, where it would be useful, please address Rev. GEORGE LLOYD, 1202 Euclid Ave., St. Louis, Mo.

#### 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.



## 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.

## BOOKS RECEIVED.

## HOUGHTON, MIFFLIN &amp; CO. Boston.

*The Ancient Grudge.* By Arthur Stanwood Pier. Price, \$1.50.

*An Only Child.* By Eliza Orne White. With Illustrations by Katherine Pyle. Price, \$1.00.

*Lonely O'Malley.* A Story of Boy Life. By Arthur Stringer. With Illustrations by Frank T. Merrill. Price, \$1.50.

*Cicero in Maine and Other Essays.* By Martha Baker Dunn. Price, \$1.25 net.

*The Star Jewels and Other Wonders.* By Abbie Farwell Brown. Pictures by Ethel C. Brown. Price, \$1.00.

*Two Bird-Lovers in Mexico.* By C. William Beebe, Curator of Ornithology of the New York Zoological Park and Life Member of the New York Zoological Society; Member of the American Ornithologists' Union. Illustrated with Photographs from Life Taken by the Author. Price, \$3.00 net.

*The Immanence of God.* By Borden P. Bowne, Professor of Philosophy in Boston University. Price, \$1.00 net.

*The Green Shay.* By George S. Wasson, author of *Cap'n Simeon's Store*. With Frontispiece by the Author. Price, \$1.50.

*The Words of Garrison.* A Centennial Selection (1805-1905) of Characteristic Sentiments from the Writings of William Lloyd Garrison. With a Biographical Sketch, List of Portraits, Bibliography, and Chronology. Price, \$1.25 net.

## LITTLE, BROWN &amp; CO. Boston.

*With Spurs of Gold.* By Frances Nimmo Greene and Dolly Williams Kirk. Illustrated. 12mo. Decorated cloth. \$1.50.

*Boys who Became Famous Men.* Stories of the Childhood of Poets, Artists, and Musicians. By Harriet Pearl Skinner. Illustrated by Sears Gallagher. 12mo. Decorated cloth. \$1.25.

*The Rejuvenation of Aunt Mary.* By Anne Warner, author of *Susan Clegg and Her Friend Mrs. Lothrop*, etc. With Four Full-page Illustrations. 323 pages, 12mo, cloth. \$1.50.

*The Schoolhouse in the Woods.* By A. G. Plympton, author of *Dear Daughter Dor-*

*othy*, etc. With Illustrations from Drawings by Clara E. Atwood. 12mo. Decorated cloth. \$1.50.

*Heroes of Iceland.* Adapted from Dasent's Translation of *The Story of Burnt Njal*, the Great Icelandic Sage. With a New Preface, Introduction, and Notes by Allen French. Translated by E. W. D. Hamilton. 12mo. 1.50.

*Shipwrecked in Greenland.* By Arthur R. Thompson, author of *Gold-Seeking on the Dalton Trail*. Illustrated from Photographs. 12mo. Decorated cloth. \$1.50.

*Jack and Jill.* A Village Story. By Louisa M. Alcott, author of *Little Women*, etc. Illustrated by Harriet Roosevelt Richards. Crown, Svo. Cloth, \$2.00 each.

*Under the Lilacs.* By Louisa M. Alcott, author of *An Old-Fashioned Girl*, etc. Illustrated by Alice Barber Stephens. Price, \$2.00.

*The Boy Captive in Canada.* By Mary P. Wells Smith, author of *The Young Puritan Series*, etc. With Illustrations from Drawings by Arthur E. Becher. 12mo. Decorated cloth. \$1.25.

*The Indian Dispossessed.* By Seth K. Humphrey. With 16 Full-page Illustrations from Photographs. 12mo. Cloth. \$1.50 net. Postpaid, \$1.64.

*Lynette and the Congressman.* By Mary Farley Sanborn, author of *Sweet-and-Twenty*, etc. 396 pages. 12mo. Decorated cloth. Price, \$1.50.

## THOMAS Y. CROWELL &amp; CO. New York.

*The Melody of God's Love.* A New Unfolding of the Twenty-third Psalm. By Oliver Huckel. Photogravure portrait. 58 pages, 12mo. Cloth, gilt top, 75 cts. net; Art leather, gilt top, boxed, \$1.50 net. Postage, 8 cts. additional.

*Lohengrin.* Son of Parsifal. A Mystical Drama by Richard Wagner freely Translated in Poetic Narrative Form by Oliver Huckel. With Four Illustrations by Noted German Artists. 80 pages, 12mo. Cloth, gilt top, 75 cts. net. Postage 8 cts. additional.

## CHARLES SCRIBNER'S SONS. New York.

*The Success of Defeat.* By Malthie D. Babcock, D.D. Price, 50 cts. net.

*The Use of the Scriptures in Theology.* The Nathaniel William Taylor Lectures for 1905 given before the Divinity School of Yale University by William Newton Clarke, D.D., Professor of Christian Theology in Colgate University. Price, \$1.00 net.

*Telling Bible Stories.* By Louise Seymour Houghton. With Introduction by Rev. T. T. Munger, D.D. Price, \$1.25 net.

*The Criticism of the Fourth Gospel.* Eight Lectures on the Morse Foundation, Delivered in the Union Seminary, New York, in October and November, 1904, by William Sanday, D.D., LL.D., Litt.D., Lady Margaret Professor, and Canon of Christ Church, Oxford, Hon. Fellow of Exeter College; Fellow of the British Academy, Chaplain in Ordinary to the King. Price, \$1.75 net.

## THOMAS WHITTAKER. New York.

*Sunday Talks with Boys and Girls.* By Barbara Yechton, author of *We Ten*, etc. Price, \$1.25 net.

## LONGMANS, GREEN &amp; CO. New York.

*The Poor and the Land.* Being a Report on the Salvation Army Colonies in the United States and at Hadleigh, England, with Scheme of National Land Settlement, and an Introduction by H. Rider Haggard, author of *Rural England*, etc. With twelve Illustrations.

## A. C. ARMSTRONG &amp; SON. New York.

*The Expositor's Bible.* Edited by the Rev. W. Robertson Nicoll, M.A., LL.D., Editor of *The British Weekly*, etc. Complete Unabridged Edition.

## E. P. DUTTON &amp; CO. New York.

*English Past and Present.* By Richard Chenévix Trench, D.D. Edited with Emendations by A. Smythe Palmer, D.D., author of *The Folk and Word-lore*, etc. Price, 75 cts. net.

*Robin Hood.* Told to the Children Series. Price, 50 cts.

*King Arthur's Knights.* Told to the Children Series. Price, 50 cts.

*Sanatoria for Consumptives.* A Critical and Detailed Description together with an Exposition of the Open-Air or Hygienic Treatment of Phthisis. By F. Rufenacht Walters, M.D., M.R.C.P., Fellow of the Royal College of Surgeons, late Physician to the Mount Vernon Hospital for Consumption and Diseases of the Chest. Third Edition. Price, \$5.00 net.

## JOHN LANE. London and New York.

*The Creed of Christ.*

## DANA ESTES &amp; CO. Boston.

*Mrs. Tree's Will.* By Laura E. Richards, author of *Captain January*, etc. Cloth back, tall 16mo, cartridge-paper sides, gilt top, 75 cts.

## THE VIR PUBLISHING CO. Philadelphia.

*The Daughter's Danger.* Prize Paper to Girls of Sixteen and Upwards. By Mrs. Emma F. A. Drake, M.D., author of *What a Young Wife Ought to Know*, etc. Price, 25 cts. net.

## THE H. &amp; W. B. DREW CO. Jacksonville, Fla.

*History of the University of the South at Sewanee, Tennessee, from Its Founding by the Southern Bishops, Clergy, and Laity of the Episcopal Church in 1857 to the year 1905.* By George R. Fairbanks, M.A., Un. Coll., Trin. Coll. One of its founders and long-time Trustee. Still connected with the Board of Trustees and its Executive Committees. 12mo. 400 pages. 32 illustrations (portraits and views). Bound in purple cloth with special cover design in gold. \$2.00.

## G. P. PUTNAM'S SONS. New York.

*Man and the Incarnation, or Man's Place in the Universe as Determined by his Relations to the Incarnate Son.* By Samuel J. Andrews, author of *The Life of Our Lord upon the Earth*, etc.

## FLEMING H. REVELL CO. Chicago.

*Pastor Hsi (of North China), One of China's Christians.* With Portrait and Illustrations. By Mrs. Howard Taylor (nee Geraldine Guinness), author of *In the Far East*, etc. Seventh Edition. Price, \$1.00 net.

*The Passion for Souls.* By J. H. Jowett, M.A., author of *Brooks by the Traveller's Way*, etc. Second Edition. Price, 50 cts. net.

*Waxwing.* By Caroline Atwater Mason, author of *The Little Green God*. Price, 30 cts.

*The Rock-a-bye Book and a Bag of Dreams.* Children's Lyrics by William Sinclair Lord. Price, 50 cts. net.

*Things as They Are.* Mission Work in Southern India. By Amy Wilson Carmichael, Keswick Missionary C. E. Z. M. S., author of *From Sunrise Land*, etc. With Preface by Eugene Stock. Price, \$1.00 net.

## LOTHROP, LEE &amp; SHEPARD CO. Boston.

*The Only True Mother Goose Melodies.* An Exact Reproduction of the Text and Illustrations of the Original Edition Published and Copyrighted in Boston in the Year 1833 by Munroe & Francis. With Introduction by Rev. Edward Everett Hale, D.D. Price, 60 cts.

*The Runaway Donkey and Other Rhymes for Children.* By Emille Poulsion, author of *Finger Plays for Nursery and Kindergarten*, etc. Illustrated by L. J. Bridgman. Cloth, price, \$1.00.

*The Scarlet Patch.* The Story of a Patriot Boy in the Mohawk Valley. By Mary E. Q. Brush, author of *Paul and Persis*. Illustrated by George W. Picknell. Cloth, price, \$1.25.

*Dolly's Double.* The Story of Dolly and Isabelle. By Ethel Wood. Illustrated by Bertha G. Davidson. 12mo cloth. Price, \$1.00.

*Helen Grant at Aldred House.* By Amanda M. Douglas, author of *Helen Grant's School-Days*, etc. Illustrated by Amy Brooks. 12mo. Cloth. Price, \$1.25.



*Cordelia's Pathway Out.* By Edna A. Foster, author of *Hortense*. Illustrated by Clara E. Atwood. Price, \$1.00.

*Ben Pepper.* By Margaret Sidney, author of *Five Little Peppers and Their Friends*, etc.

Illustrated by Eugenie M. Wiseman. 12mo. Cloth. Price, \$1.50.

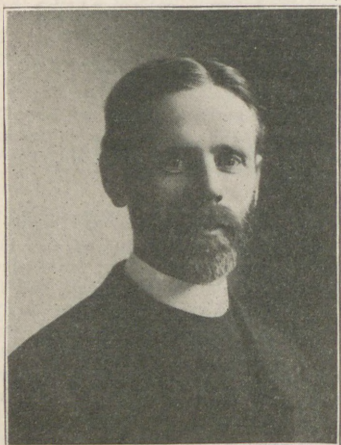
*The Boy Craftsman.* Practical and Profitable Ideas for a Boy's Leisure Hours. By A. Neely Hall. With more than four hundred

illustrations by the author and Norman P. Hall. Svo. Cloth. Price, \$2.00.

**BOOKLETS**

*Cradle Songs.* Charles Woodward Lamb.

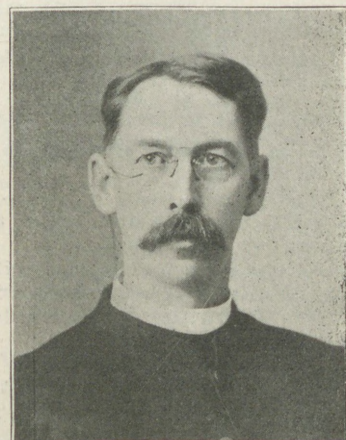
# The Church at Work



REV. F. J. HALL, D.D.



REV. O. A. TOFFTEEN, PH.D.



REV. F. P. DAVENPORT, D.D.

### OPENING OF WESTERN THEOLOGICAL SEMINARY.

THE WESTERN THEOLOGICAL SEMINARY opened on St. Michael and All Angels' day for its twenty-first year, with a celebration of the Holy Eucharist. The Bishop of Chicago celebrated, Dr. Hall read the Epistle, and Dr. DeWitt, the new Dean, read the Gospel. Dr. Davenport and Dr. Toffteen were also present.

After the service the Alumni Association met and passed an emphatic resolution of congratulation to the Trustees in view of the successful reorganization of the Seminary and the selection of so capable a Dean, and pledged the hearty support of its members to the new regime.

Lunch followed for the assembled guests, at the close of which the Dean exhibited his genial capacity as toastmaster. Speeches were made by the Rev. Herman Page of St. Paul's Church, Chicago, the Bishop of Chicago, Dr. Chew of the Board of Trustees, the Rev. E. J. Randall of St. Bartholomew's, Chicago, in behalf of the Alumni, and Drs. Hall, Davenport, and Toffteen.

Later in the day the Faculty completed its organization, adopted by-laws, and determined the details of work for the year. Owing to the suddenness of opening, and the repairs being made in the buildings, a few days will be required to assemble all the students and settle down to the normal routine. The prospects, however, are that the Seminary will have a successful year. The Rev. William C. De Witt, D.D., becomes Dean. A short record of his ministry was given last week.

The Rev. Francis J. Hall, D.D., continues to act as Professor of Dogmatic Theology. Dr. Hall was graduated at Racine College with the degree of B.A. in 1882, and that of M.A. in 1885, receiving in later years the degree of D.D. from Kenyon College. He was ordained deacon in 1885 by the late Bishop Brown of Fond du Lac, and priest in 1886 by the late Bishop McLaren of Chicago. Since the time of his ordination to the priesthood he has been Instructor in Dogmatic Theology at the Seminary and now becomes professor of that chair. At different times he has also been engaged in missionary work

at Harvard, Wheaton, and Naperville, Ill. Dr. Hall long since took rank among the first scholars of the American Church. His chief writings have been his series of *Theological Outlines* in three volumes and his work on *The Kenotic Theory*.

The Rev. Frank P. Davenport, D.D., comes from Memphis, Tenn., to assume the chair of Apologetics and Evidences, but for a number of years was lecturer at the Seminary on Canon Law, though non-resident. He is a graduate of St. Stephen's College and of the General Theological Seminary, and has been a deputy to General Convention since 1883 from the Dioceses of Springfield and Tennessee. He was rector of the Church of the Redeemer, Cairo, Ill., for some years before accepting his last rectorship at Calvary Church, Memphis, which latter he relinquished last spring.

The Rev. Olaf A. Toffteen, who becomes Professor of Hebrew and Old Testament Literature, was born in Gotland, Sweden, and was graduated "*Cum Laude*," from the Higher State College of Visby in 1885, and was appointed a stipendiate to Prince Bernadotte's Stipend. In the same year he was enrolled at Upsala University with the honor of "*Cum Laude*," and in 1886 he came to America. He was ordained deacon and then priest by Bishop Burgess of Quincy in 1893. His ministry up to the present time has been spent as rector of St. Ansgarius' Church, Minneapolis, and more latterly of Immanuel Church, Englewood, Chicago. Mr. Toffteen entered the Semitic department of Johns Hopkins University, Baltimore, in 1902, was appointed Fellow of Semitics at the University of Chicago in 1903, and was reappointed to the same fellowship in 1904, receiving in 1905 the degree of Ph.D. in Assyrian and Egyptian, with the honor "*magna cum laude*." His published works are *Myths and Bible* (English Edition); *Church of Our Fathers* (Swedish); *The Two Sister Churches* (Swedish), and some pamphlets.

The New Testament and other unnamed branches will be distributed between the members of the Faculty, and supplementary lectures will be given by the Bishop of Chicago and others.



RT. REV. W. W. NILES, D.D., BISHOP OF NEW HAMPSHIRE [whose thirty-fifth anniversary was chronicled last week].



### OPENING OF BERKELEY DIVINITY SCHOOL.

BERKELEY DIVINITY SCHOOL, Middletown, Conn., was opened for the coming year in Ember Week, and the morning of St. Matthew's day was given to special meditations on the spiritual aspect of the work, three addresses being delivered by the vice-dean, Dr. Hart.

The library has received a gift from the family of the late Rev. John Townsend, of the class of 1856, and the Rev. William Allen Johnson, Professor emeritus, has presented a collection of pamphlets, partly bound and partly unbound. The Rev. Dr. James W. Robins, of the class of 1854, has presented nine handsome folios, among them a fine copy of the "Breeches" Bible, with the Prayer Book and the Psalms in metre, elaborately bound, having the New Testament in Tomson's translation from Bezar, all of

forty. The Rev. B. S. Easton, Ph.D., will have charge of the New Testament exegesis, and the Rev. Edward Hawks has been added to the number of instructors in the Preparatory department, making seven resident instructors, so that the teaching force is in far better condition than it has ever been heretofore. Several large bequests during the past year have greatly strengthened the financial condition of the Seminary.

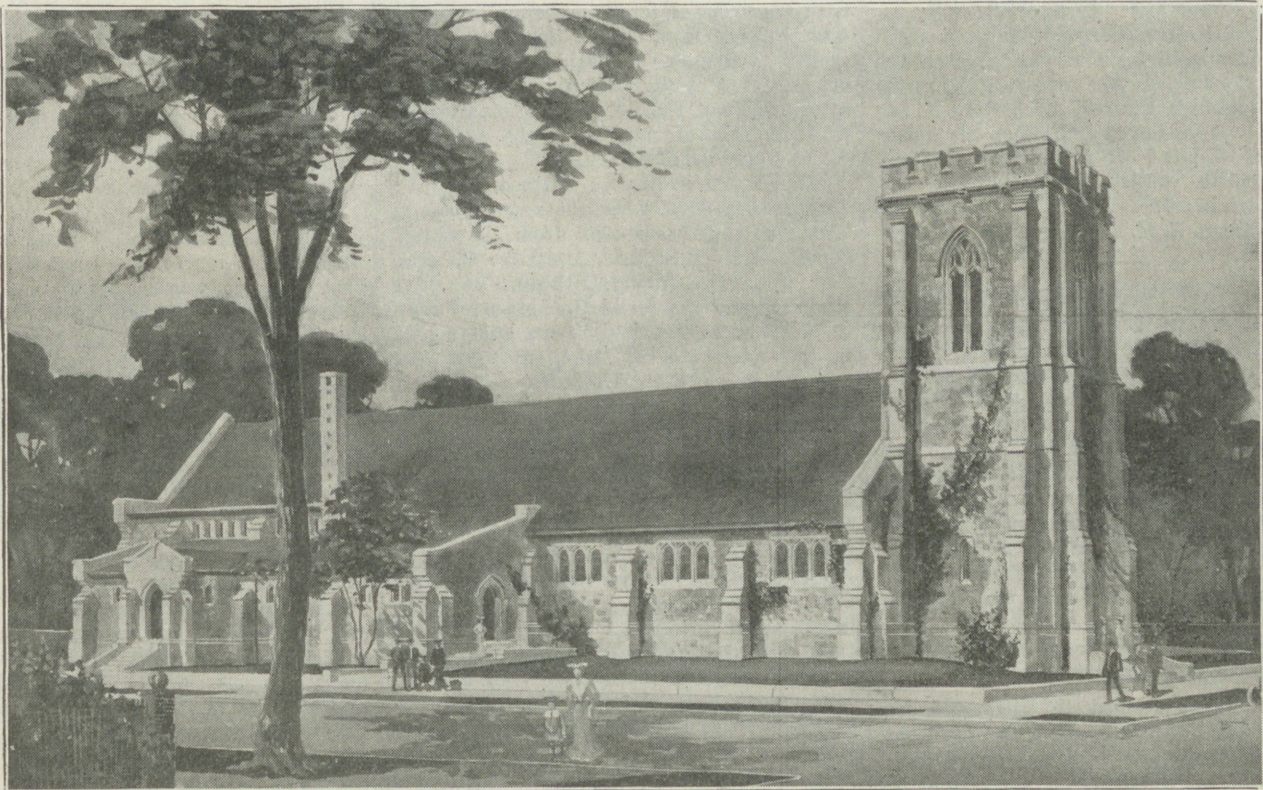
### OPENING OF SEABURY.

THE OPENING of Seabury Divinity School, Faribault, Minn., was held on the festival of St. Michael and All Angels. The Bishop was the celebrant of the Holy Eucharist. In his address he referred in grateful terms to the three professors who retired with this year, Drs. Butler, Kedney, and Wilson, and extended greetings to the new members of the faculty, Rev. Geo. H. Davis, D.D., warden,

the Rev. Carl J. Ljunggren of Providence, R. I.; the Rev. Carl Regnell of Pawtucket, R. I.; the Rev. Olof Nordbladh of Duluth, the Rev. A. Kalin of Minneapolis; the Rev. L. E. Gullander of Litchfield, Minn.; and the Rev. John E. Almfeldt of Lake Park, Minn. At the afternoon service on the opening day, the sermon was preached by the Rev. Mr. Kalin, and the devotional service was in charge of the Rev. A. Wilheld Sundelof, the local rector. In the evening the congregation of clergy and laity were addressed by Bishop Lawrence, who spoke of the duty of the clergy in looking after their flocks. The Rev. Mr. Nybladh spoke of the character of the ministry.

### CORNERSTONE AT APPLETON, WIS.

ON SUNDAY AFTERNOON, October 1st, at 4 o'clock, the corner stone of the new church at Appleton was laid by the Bishop of Fond du Lac. It was a golden autumn afternoon,



NEW ALL SAINTS' CHURCH, APPLETON, WIS.

date 1607. Substantial additions have been made to the alumni library fund, and it is expected that before long the income of the full amount will be available.

The Missionary Society of the School, at its first meeting for the year, elected officers as follows: President, J. W. B. Stewart of Fredericton; Vice-President, James Henderson of Connecticut; Secretary, George Henry Heyn of New York; Treasurer, William Francis Buckley of Michigan. The reports of last year's officers showed that 25 meetings were held. The special offerings for the support of the representative of the Church Students' Missionary Association in China, amounted to \$65; the total amount of offerings in the chapel of the School for Missions, was \$310.

### OPENING OF NASHOTAH HOUSE.

THE OPENING SERVICE of Nashotah House was held on the feast of St. Michael and All Angels, the sermon being preached by the Rev. A. A. Ewing, the rector of St. Stephen's, Milwaukee, Canon St. George being the celebrant. It has been the custom of the Bishop of Milwaukee always to be present, and it was much regretted by the students that he was not strong enough to be with them. There were thirty-eight men present at the opening and there are several others to come, which will make the number of students over

and the Rev. Messrs. C. L. Slattery and F. A. McElwaine.

The Church Institutions at Faribault are now all open and with a larger number of pupils than last year. Shattuck and St. Mary's are now full.

### THE OREGON COADJUTORSHIP.

THE STANDING COMMITTEE of the Diocese of Oregon has resolved to permit the declination of the Bishop Coadjutor-elect to lie on the table for the present without action, and to investigate certain rumors relating to the character of the Bishop-elect which have been circulated by parties within the Diocese. The Standing Committee hopes in this way to be able to clear up what has become a very unfortunate episode.

### CONFERENCE OF SWEDISH CLERGY.

THE SWEDISH CLERGY of the Church gathered for their 10th annual Conference on September 28th, at St. Ansgarius' Church, Boston. Among the clergy present were the Rev. C. F. Lindstrom of Nyan-King, China; the Rev. F. E. Lund of Wu Hu, China; the Rev. H. Lindskog of Chicago; the Rev. Carl A. Nybladh of Galesburg, Ill.; the Rev. Gottfried Hammarsköld of Yonkers, N. Y.; the Rev. W. Blomquist of Minneapolis, Minn.; the Rev. John V. Alfvengren of St. Paul, Minn.;

and the rays of the declining sun lighting up the cope and mitre of the aged Bishop, the processional cross, and the white surplices of the choir, and the holiday attire of the vast throng of onlookers, made a spectacle long to be remembered. Amid the lengthening shadows the Bishop pleaded for God, for the acceptance of religion by every soul, for a greater realization of the duty and privilege of worship. It was a magnificent address, and made a deep impression upon all. At the close of the ceremony the people followed the choir and clergy into the old church, which has been moved across the street, and crowded it to its doors. Evensong was sung as an act of thanksgiving to God for enabling us to proceed thus far in the building of a new church.

The new church is to be dedicated under the name of All Saints. The old church was named Grace Church, but by a unanimous vote of the vestry the name was changed about two weeks ago. The old church was a frame building and was built in 1864, the parish being one of the oldest in the Diocese. There were then 20 communicants; there are now 185.

The architects of the new church are Shepley, Rutan & Coolidge of Boston and Chicago, the architects of the newer buildings in the University of Chicago. They have been most satisfactory and trustworthy. The church is



to cost \$25,000, and is built of Sturgeon Bay limestone with Bedford trimmings. The interior furnishings are to cost about \$5,000 more. Twenty thousand dollars has already been pledged, and the people are making heroic efforts to raise the amount necessary to complete the building. The vestry have resolved not to go into debt, but to pay for things as they get them. The nave will seat about 250, the choir 30, and the side chapel 30. The contract calls for the completion of the building on March 1, 1906.

#### DEAN FOR LEXINGTON CATHEDRAL.

AS ANNOUNCED in the greater part of last week's edition, the Rev. W. T. Capers has accepted his appointment as Dean of the Cathedral at Lexington, Ky. Mr. Capers, who is a son of the Bishop of South Carolina, is at present rector of Trinity Church, Asheville, N. C.

#### THE CRAPSEY INVESTIGATION.

THE COMMITTEE charged with the investigation of alleged heretical teaching on the part of the Rev. A. S. Crapsey, D.D., rector of St. Andrew's Church, Rochester, N. Y., held its first session in Buffalo on September 26th and disposed of preliminary matters. The committee consists of the Rev. Dr. Ashton, chairman; Rev. Messrs. P. W. Mosher, E. S. Hoffman, E. M. Duff, and E. J. Babcock.

#### FIRE AT SEWANEE.

A LARGE LOSS has been entailed on the University of the South at Sewanee, Tenn., by the burning of the University Supply Store, a very important factor in the business affairs of the University. With it were burned the Sewanee Bank with a large loss of books and papers, and also the rooms of the E. Q. B. Club, which were above the supply store. The loss is estimated at \$25,000 to the supply store, with insurance of \$15,000.

The walls of the new chapel are about up to the roof line and work is steadily progressing.

#### BISHOP ELECT DECLINES.

DISPATCHES received in Milwaukee on Monday from the Rev. Paul Matthews, Bishop Coadjutor-elect of Milwaukee, state that he has declined his election. The Council, at its recent session, provided against this contingency by adjourning until Tuesday, November 21st, when a new election may be held.

Mr. Matthews visited the Diocese last week, conferring with Bishop Nicholson in Milwaukee. From there he went to Madison, which is to be the residence of the Bishop Coadjutor when consecrated, according to the arrangement made by the Bishop in the call, and there he conferred with leading Churchmen, and also met the Rev. Irving P. Johnson of Minneapolis, a close friend of the Bishop-elect and formerly associated with him in work at Omaha. Mr. Johnson then accompanied Mr. Matthews to Nashotah, where the Bishop-elect had the pleasure of inspecting the Seminary for the first time, reaching there just as the students were gathering for the opening of the new session. The members of the faculty had the pleasure, therefore, of making his acquaintance. Mr. Matthews then returned to Cincinnati, having then not signified what would be his answer to the election. Great disappointment is felt throughout the Diocese upon his declination.

#### NEWFOUNDLAND CATHEDRAL BLESSED.

THERE WAS a joyful function on St. Matthew's day in St. John's, Newfoundland, in the benediction of the nave of the newly restored Cathedral. The Cathedral edifice was destroyed in the great fire of 1892, and the work of rebuilding was begun early in the

year following. The choir and transepts were dedicated on June 28th of the present year, and the recent service was for the dedication of the nave. The Bishop of the Diocese was assisted by Bishop Courtney, formerly of Nova Scotia. He was attended by the Rev. G. H. Bolt, M.A., who acted as his chaplain and carried the pastoral staff, the assisting Bishop being attended by the Rev. T. E. Wilson, M.A., as chaplain. A large number of the diocesan clergy were present, and even the spacious Cathedral could not nearly hold the throngs of lay people who sought to obtain entrance. Bishop Courtney was the preacher.

The Cathedral is an edifice that would do credit to a European see. The first church in St. John's was built about the year 1702. It had but a brief life, being burned down by the French when they took the town in 1705. A new church was commenced in the following year, but it seems to have survived only about fourteen years. The third church was built somewhat later on a new site, and a fourth church was erected during the same century, which also was said to be in a ruinous state by 1791. Rebuilding was again attempted, and the fifth church was opened in 1800. All of these were the successive parish churches of St. John's.

The church was raised to the dignity of a Cathedral in 1839, when the new Diocese of Newfoundland was set off from the parent Diocese of Nova Scotia. A site for the erection of a more fitting Cathedral was then obtained, and the foundation stone of that, the sixth successive church, was laid in 1843 in the episcopate of Bishop Spencer. The work of building the Cathedral fell largely upon his successor, Bishop Field, who planned on a large scale, which caused some delay but large success eventually. This church was consecrated in 1850, only the nave, however, being erected. It was not until the beginning of the administration of the present diocesan, Bishop Jones, that the work of completion was undertaken, and the choir and transepts were erected and consecrated in 1885. This is the edifice that was burned in the fire of 1892, and the restored building now dedicated is therefore the seventh church to be erected for the parish in 200 years. A tower is yet to be completed, funds for which are now being solicited.

#### REMARKABLE GIFT FOR AKRON, OHIO.

A CHURCH will shortly be erected for St. Paul's parish, Akron, Ohio (Rev. Samuel N. Wattson, D.D., rector), at a cost said to be estimated in the neighborhood of \$300,000, or practically to be without limit. Some time ago an offer was received from Mr. O. C. Barber to the effect that if \$60,000 should be raised for a new church building within the parish, he would contribute \$40,000 in addition, and an edifice would be erected at a cost of \$100,000. Since then, even that most generous offer has been largely exceeded, and the parish will now build a church rivalling any similar edifice in this country. The church will be modelled on that of the Madeleine in Paris. This renowned edifice is constructed on a base 23 feet high, and is 354 feet in length, 141 feet in width, and 100 feet high. It has no windows, and is lighted entirely from the roof.

#### SEMI-CENTENNIAL AT DECATUR, ILL.

ST. JOHN'S CHURCH, Decatur, Ill., in the Diocese of Springfield, kept its 50th anniversary on Sunday, September 17th. With the rector, the Rev. N. D. Acheson, there were gathered the Bishop of the Diocese and the Very Rev. Dean Walter H. Moore, Dean of the Cathedral at Quincy. Dean Moore preached at the morning service, and Bishop Seymour in the evening. St. John's Church was organized September 10, 1855. Its first

rector was the late Rev. S. R. Child. The first church erected for the parish was consecrated by Bishop Whitehouse in 1862. The corner stone of the present edifice was laid in 1890, and the church consecrated in Easter Week, 1892. The entire interior has recently been re-decorated. Dean Moore, who preached the anniversary sermon, was rector of the parish for some years. Other past rectors include the Rev. E. Purdon Wright, D.D., of Milwaukee; Rev. S. H. Granberry of Newark, N. J.; Rev. Frank N. Atkin of Leavenworth, Kansas, and others.

#### MISSIONARY WORK IN MEXICO.

THE FOLLOWING are extracts from a letter to the editor from the Ven. L. S. Bates, Archdeacon of North Mexico:

"My first trip out of Torreon was into the mountains of the state of Durango. Pushing on to a mining camp, known as Velardeña, I found that they had had no religious services of any sort for many months. I had arranged by mail to have services announced, and on the night of my arrival almost the entire English-speaking population met me in a club room, and here we held a full evening prayer service in which all most heartily joined. Two-thirds of this congregation were men.

"On the next day, as the sun was gilding the mountain tops, I administered the Eucharist to four of our communicants, two men and two women. There were English Prayer Books enough for all, so that we used the Church of England rite. The Eucharist was never before administered in this place.

"On this day I hurried on to the city of Durango. This is a beautiful city surrounded by mountains that are covered with perennial green. Here I hunted up the long-lost communicants of our Church, and on Sunday morning I administered the Eucharist to seven communicants. One of these had not had the opportunity of enjoying this sacrament for the past twelve years. Another had not had the privilege in seven years. I also held a night service and a large congregation entered heartily into the service. I found also seven adults who desired the rite of Confirmation. All were most earnest in their desire for my return."

#### TEACHING ARITHMETIC IN CUBA.

THERE HAS BEEN what the Germans call an "Aufklärung" at Jesus del Monte, Havana. The entire building is now devoted to the use of the school, the chapel, and the family of Mr. Frazer and of Mrs. Perez, one of the teachers of the school. The whole house has been treated with formaldehyde, and thoroughly cleansed. Rooms heretofore used for other purposes, have been fitted up as class rooms for the school, and Cuban blackboards, made of coarse black oilcloth, have been placed on the walls.

Mr. Frazer, who has been here some time, seems to have a very thorough knowledge of the Cuban children, and his methods of teaching are very original, and successful. Here is a sample of a lesson in arithmetic.

Mr. Frazer began by asking the boys if they believed in a God. At once all the hands went up, and there was a great outcry, "Do we believe in a God? Of course we do! I believe in two gods! I believe in ten gods! I believe in ten gods! I believe in fifty! I believe in a hundred!"

The teacher became very silent, and looked very sad. The uproar was terrible. At last, after a long wait, and a great deal of ringing of the bell, he got the attention of the boys again. And then when the room was perfectly still, he asked the boys if that was the way in which to speak of God; or if that was the way in which they ought to come into His presence. "How do you think we ought to come into His presence?" he



asked. "How do you think we ought to speak to Him?"

After a long silence, a little Catalan boy just ten years old, lately arrived from Spain, got up quietly from his seat, and, kneeling down on the floor, said: "Asi!" (In this way!)

Then the teacher asked them why we have to learn the multiplication table. "Is it just so that we shall be able to count our money or our books? No; I will tell you why; it is because we are always multiplying acts and habits; it is because multiplication makes a great increase; it is because two times two good things makes four good things, and because two times two bad things makes four bad things. And so if we go on, multiplying good things in our lives, we shall make for ourselves a good character; and if we go on multiplying bad things, we shall make for ourselves a bad character.

"And then what is the end? What is the meaning of twelve times twelve? It means that that is the end of life, or rather of the formation of our character. Good habits multiplied make a character on which men can rely, and in which they can trust. But bad habits make a character for evil, and the end is the arrest, the *cárcel* (prison), and possibly the horrible garrote!"

At the end of the lesson, all of the boys were as still as if they had been carved of stone. There is no doubt that they were deeply impressed by the lesson.

#### DEATH OF REV. GEO. P. COMINGS.

THE REV. GEORGE PHILANDER COMINGS, rector emeritus of St. John's, Girard, Kan., died at the home of his daughter in San Diego, Calif., on September 6th. He was graduated from Dartmouth College in 1842, ordained deacon and priest by Bishop Chase, 1847-8; professor in Jubilee College, Ill., 1844-57; professor in St. Paul's College, Palmyra, Mo., 1848-58; Principal of Moon Institute, Mo., 1868-77. In 1868 he came to Kansas and built up a mission, afterward a parish, at Girard, and built a pretty stone church which to-day (and largely due to him) is one of the best parishes in Kansas. For 27 years he was one of the most faithful clergy in the Diocese, and it owes him a debt of gratitude. He was nearly 90 when he died. He was buried from the church at Girard, by the rector, the Rev. A. V. Francis. The Bishop did not get word in time to be present, much to his regret.

#### DEATH OF REV. D. B. RAMSEY.

THE REV. DANIEL BRECK RAMSEY, retired priest of the Diocese of Arkansas, died at his home in Newport, Ky., September 23d. His death was sudden, and was caused by heart-failure. He was 62 years of age.

Mr. Ramsey took his B.D. degree at Nashotah Theological Seminary in 1870; was ordained deacon by Bishop Quintard in 1870, and priest by Bishop Pierce in 1876. His last charge was the rectorship of St. John's Church, Camden, Ark.

#### DEATH OF REV. JOHN L. EGBERT.

THE DEATH of the Rev. John L. Egbert occurred at his home in Springfield, Mass., on September 24th. Mr. Egbert was a retired priest of the Diocese of Western Massachusetts, who had lived a quiet life at his home in Springfield for some years past.

#### ALBANY.

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

#### Archdeaconry at Schuylerville.

THE TROY ARCHDEACONRY met last week in Schuylerville. At the opening service there were missionary addresses. Next day at the High celebration the sermon was preached

by the Rev. James Caird. The literary features of the meeting centered chiefly in an essay upon the subject, "Should Increased Responsibility for Diocesan Missions be Laid upon the Archdeaconry?" The writer was the Rev. Calbraith B. Perry, rector of St. Luke's Church, Cambridge. The Rev. Charles Lee Sleight of Waterford was the appointed speaker. Former officers of the Archdeaconry were re-elected.

#### CENTRAL NEW YORK. CHAS. T. OLMSTED, D.D., Bishop. Vacancies Filled—Utica.

AT A MEETING of the Standing Committee of the Diocese, held Monday, September 25th, the Rev. John R. Harding was elected Secretary in place of the late Dr. Lockwood. The Rev. Wm. De Lancey Wilson, rector of St. Mark's Church, Syracuse, has been elected a member of the Standing Committee of the Diocese to fill the vacancy caused by the death of Dr. Lockwood.

A ROOM in the parish house of St. George's Church, Utica, formerly occupied as a living room by the Rev. W. B. Coleman, late rector, has been made into an oratory for week-day services, and was dedicated on the Eve of St. Michael and All Angels', by the rector, the Rev. Jesse Higgins, a devout congregation assisting. The dedication was followed by solemn Evensong. The Rev. A. L. Byron-Curtiss of St. Joseph's Church, Rome, delivered an address, in which he spoke of Father Coleman's influence among the younger clergy, and of the ministry of the holy angels.

#### CHICAGO.

#### CHAS. P. ANDERSON, D.D., Bishop. Church Club Dinner in Honor of Brotherhood—Notes.

WHAT MIGHT be termed the closing feature of the Brotherhood of St. Andrew Convention was the dinner given by the Church Club on Monday evening, September 25th, at the Hamilton Club, to the Council and officers of the Brotherhood. About one hundred and fifty men were present, who listened with keen enjoyment and profit to the excellent post-prandial speeches. The Hon. Jesse Holdom, President of the Church Club, was toastmaster, and introduced as speakers the Bishops of Minnesota, Quincy, and Chicago, the Rev. W. A. Guerry, and Messrs. Kline, Gardiner, and Houghteling. All paid tributes to Mr. Houghteling, who, as last speaker, acknowledged them in a modest manner and made a telling speech on the needs and possibilities of the Brotherhood.

It is doubtful if Bishop Anderson, in all his many splendid speeches, ever made a better address than on this occasion, when he pleaded with laymen to have a higher regard for ecclesiastical authority and the sacraments of the Church, and for mutual trust and confidence between the clergy and laity in carrying out the great work, with which the Dioceses of Chicago is face to face.

THE WEEK just closed has been observed as the seventh annual patronal festival of the mission of St. Michael and All Angels', Berwyn, Ill. (Rev. C. E. Taylor, priest in charge). Special services and meetings, including a daily Eucharist, were arranged for each day of the octave of the feast of St. Michael and All Angels. The affairs of the mission have prospered during the Rev. C. E. Taylor's incumbency.

THE REV. J. H. EDWARDS has just completed ten years of service as rector of the Church of Our Saviour, Chicago, and the effectiveness of his work during that period is shown in some interesting statistics. There have been 339 baptisms, 304 confirmations, and the communicant list of 460 shows an increase of over 200. The fact that 410

persons made their Easter Communion this year shows that this list is an accurate one and speaks well for the spiritual welfare of the parish. On the material side, the parish has prospered as well, and many additions to the possessions of the church have been received in the way of memorial gifts.

The Rev. C. A. Cummings becomes curate of the Church of Our Saviour early in October, and with his advent, daily services will be resumed.

AFTER TWELVE YEARS of service as choir-master at the Church of the Epiphany, Chicago, Mr. E. C. Lawton went, on October 2nd, to Minneapolis, Minn., to become the choir-master of St. Paul's Church in that city. Mr. Francis Hemington, who has been Epiphany's organist for seven years, now becomes both choir-master and organist. The choir and their friends gave Mr. Lawton a handsome gold watch on the evening of the last rehearsal at Epiphany, Saturday, September 30th. Previous to his long term of service at Epiphany, Mr. Lawton was choir-master at the Chicago Cathedral for several years. He has also drilled the choirs of Grace Church, Oak Park, and Calvary, Chicago, while at Epiphany.

#### CONNECTICUT.

#### C. B. BREWSTER, D.D., Bishop. Colored Work—Notes.

THE CONGREGATION of St. Luke's, the colored church of New Haven, has for a temporary place of worship, Trinity chapel, on George St. A new church edifice is in process of erection in an excellent location, far surpassing the old. The rector is the Rev. Eugene L. Henderson.

MISS MARY K. PARSONS died recently at the Bridgeport hospital, after a lingering illness, at the age of 60 years. She was for many years a communicant of St. John's, Waterbury (the Rev. John N. Lewis, rector). Deeply interested in the work of the Church, she was long the teacher of the infant class in the Sunday School, and a member of the choir. Of recent years her especial work has been in the Daughters of the King, an order very near her heart.

THE RECTOR of Trinity Church, Wethersfield, the Rev. Henry Quimby, and his wife, are sorely bereaved in the death of their infant daughter. Mr. Quimby has but recently entered upon his labors, having come among us from the Diocese of Southern Ohio.

A PEDESTAL with a bronze bust of Nathan Hale has been erected at East Haddam by the Daughters of the American Revolution. The service of dedication was opened with prayer by the Rev. James W. Bradin of St. John's, Hartford. The memorial is on the site where Nathan Hale taught the district school in the winter of 1773-4.

AMONG the new members of the faculty at Trinity College is Dr. Horace Cheney Swan, who enters upon the duties of medical inspector and director of the gymnasium.

A native of Providence, R. I., he was educated in the public schools of Boston, being graduated from the High School at Roxbury. He was later graduated from the Tufts College Medical School. He comes to the college from the position of gymnasium director at Wesleyan University, Middletown.

#### DULUTH.

J. D. MORRISON, D.D., LL.D., Miss. Ep.  
Deanery at Saint Cloud.

THE CHIEF INTEREST at a recent session of the Mississippi Valley Deanery at St. John's Church, St. Cloud, was the ordination of six deacons, two of them Indians, to the priesthood, as stated in another column. The ordination was preceded, on the day before, by a "Quiet Day" for the clergy. The



business meeting of the Deanery was held afterward, the preacher at the opening service being the Rev. A. T. Young of Moorhead. Mrs. J. D. Morrison addressed the children of the parish on the work that children can do for Jesus; and on Saturday afternoon she spoke to the women of the Auxiliary on the Principle of Mission Work, and of the importance of the United Offering, and our personal responsibility in regard to the work of the Church.

#### INDIANAPOLIS.

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

##### Examining Chaplain Appointed.

THE BISHOP has appointed the Rev. Dr. W. K. Berry of Grace Church, Muncie, examining chaplain in the place of Dr. Stocking, who has left the state. Dr. Berry held the same office for some years in the Diocese of Iowa, during the episcopate of the late Bishop Perry and of the present Bishop, Dr. Theodore N. Morrison.

#### IOWA.

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

##### Anniversary at Lyons—Rector Instituted at Chariton.

THE PARISH of Grace Church, Lyons, is planning to observe its fiftieth anniversary in December, and various committees are already actively at work in preparing for the event. So far as outlined, there will be a festival service on the morning of the anniversary day, and a banquet for the whole parish at night, when an elaborate program of music and toasts will be given. A parish history in book form, handsomely illustrated, will be given to all members and supporters of the parish. It is also planned to raise a special thank-offering or "Golden Jubilee Fund," to be laid upon the altar in gold at the anniversary service.

ON THE Eleventh Sunday after Trinity, Bishop Morrison instituted the Rev. Webster Hakes, recently called to the rectorship of St. Andrew's Church, Chariton. This is the first occasion on which this service has been used by Bishop Morrison in Iowa. The event was a pleasant one for priest and people, for it brought a number of the neighboring clergy to add their congratulations, among them being Dean J. Hollister Lynch of Ottumwa, Rev. R. Bancroft Whipple of Creston, and Rev. F. E. Drake of Albia. A banquet attended by over one hundred men was held on the following Monday evening, when Bishop Morrison, several visiting denominational ministers, and others responded to toasts.

#### LARAMIE.

A. R. GRAVES, D.D., LL.D., Miss. Gp.

##### Church Struck by Lightning.

LIGHTNING struck the Chapel of St. Margaret, at Bayard, Neb., recently, but the people in the town extinguished the fire and the damage will not amount to over \$100, fully covered by insurance.

#### LONG ISLAND.

FREDERICK BURGESS, D.D., Bishop.

##### Gift for Holy Trinity—Improvements for Hempstead.

A GIFT from Mr. George Foster Peabody of a house in Pierpont Street, Brooklyn, is an important addition to the settlement work of the Girls' Friendly Society and the Woman's Guild of the Church of the Holy Trinity, Brooklyn. The house is near the rectory of the parish. Trinity guild house has been chosen as a name. It has been determined to have a resident directress, and the former head of a similar movement in Manhattan has been invited to take charge of the new work. It is planned to give residence facilities in the building to certain

members of both organizations, in return for one or two evenings, each week, devoted to the work of the guild house. The house is to be extensively altered and refitted. Classes of the Woman's Guild and the Girls' Society are to be maintained in it.

PLANS FOR THE remodelling of historic St. George's Church, Hempstead, are under discussion. It is purposed to change the edifice into a building strictly in keeping with its colonial establishment. This parish, of which the Rev. Jere K. Cooke is rector, has a Communion set, the gift to it of Queen Anne. Mr. August Belmont, one of the wardens of the parish, has promised to defray in part the expense of the alteration. Hempstead is the centre about which are located a great number of country seats of wealthy New Yorkers. The church recently celebrated its two hundredth anniversary.

#### MARYLAND.

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

##### Notes—Opening of Hannah More—The Bishop's Birthday.

THE REV. F. WARD DENYS and family have closed their cottage in Eaglesmere, Pa., where they passed the summer, and returned to the rectory of St. Mary's Church, Baltimore, last week.

THE REV. ERNEST A. RICH of Reisterstown, has been appointed by Bishop Paret as missionary in charge of Church work at Clear Spring and Indian Spring, Washington County, with accompanying duty at St. James' School, near Hagerstown. Mr. Rich was ordained in July.

HANNAH MORE ACADEMY, Reisterstown, the diocesan school for girls, held its opening exercises last Thursday. Addresses were delivered by the principal, the Rev. Joseph Fletcher, and the Rev. Dr. S. S. Moore of Parkersburg, W. Va., whose daughter is a student at the academy. The attendance this year numbers about 80, which is all that the dormitories will accommodate, and applicants for admission had to be refused for want of room.

The Rev. and Mrs. Fletcher recently returned from a trip abroad.

THE BISHOP of MARYLAND, hale and hearty at the age of 79, celebrated his birthday on September 23d, much the same, with the exception of an outing in the afternoon, as he does other days. In spite of his age and the arduous work connected with his position, he enjoys exceptionally good health. His mail was somewhat heavier than usual, owing to a number of congratulations received, and his regular work was somewhat interrupted by visitors. In the afternoon there came a surprise when he was told of an outing planned for his enjoyment. With a number of friends he boarded a special car and was taken to a launch, which passed out of the harbor to the river. A landing was made and luncheon served. The large hours of the evening were about to pass into the wee-small ones when the return was made to the episcopal residence.

#### MASSACHUSETTS.

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

##### Anniversary at Newton—St. Paul's Reopened—Trinity—Notes.

GRACE CHURCH, Newton, has been celebrating its fiftieth anniversary with special services, beginning on Sunday, September 24th—the Fourteenth after Trinity. The rector, the Rev. Dr. George W. Shinn, preached at the morning service, and in the course of an historical sermon on "Some Reasons for Our Rejoicing," noted what a strong religious centre Newton was, in fact the strongest Church centre in the United States, having no less than eight self-supporting parishes. For this special service, which was attended

by many of the former parishioners who had come to Newton especially for the occasion, there was a musical programme of great excellence, including a processional hymn written for the occasion by the organist, D. W. Fitch. In the evening the sermon was preached by the Rev. Robert Keating Smith, the curate, whose topic for consideration was, "How an Episcopal Parish May Benefit the Life of a Community." On the following Wednesday there was a special service, at which the preacher was the Rev. Dr. Peter H. Steenstra, now of Cambridge but a former rector of Grace Church. On last Sunday, the Fifteenth after Trinity, the preacher was Bishop Lawrence. During the week special offerings were made for the purchase of a piece of property adjoining the church to be used for a rectory. Among the gifts received during the celebration period was a credence table as a memorial to Mrs. Elizabeth M. Shinn, wife of the rector, who died about a year ago.

AFTER having been closed all summer while important changes were being made in the interior, St. Paul's Church, Tremont Street, Boston, was reopened for regular services last Sunday, the Fifteenth after Trinity. Bishop Jaggard, who is now the settled rector, preached in the morning, and Rev. Sherrard Billings, the associate minister who lately came from Groton School, preached in the afternoon. With the exception of the second Sunday in each month, when this order will be reversed, these are the services at which the two clergymen may be heard. The burden of parish work will fall on Mr. Billings, who will act in consultation with Bishop Jaggard. An effort will be made to make St. Paul's a popular retreat during week days, and it is planned to have a noon service on certain days of the week similar to the services always held during the Lenten season in this church. These services will be of a musical order largely, with a short address by some prominent clergyman. In his work in the Sunday School, Mr. Billings will have the co-operation of Mr. Malbone Birkhead, who is a second-year student at the Episcopal Theological School at Cambridge. Mr. Birkhead is a brother of the Rev. H. McC. Birkhead, who is now curate at St. George's Church, New York City. However, the Sunday School cannot be resumed until the improvements now under way in the parish house at the rear of the church, are completed, which will not be for several weeks yet.

THE REV. DR. ALEXANDER MANN met with one unpleasant incident during his first service at Trinity on Sunday, September, 24th; for a thief went into the sacristy during the service and stole the doctor's overcoat.

Dr. Mann introduced something of a new departure at Trinity when he gave recognition to the feast of St. Michael and All Angels. There are but few churches in Boston where the Prayer Book saints are given any special recognition, and Trinity never has been among the number. It is Dr. Mann's intention to pay a more strict regard to the Calendar than has obtained heretofore at Trinity.

THE FEAST of St. Michael and All Angels being the anniversary of the laying of the corner stone of St. Mary's Church, Newton Lower Falls, special services were held on that day, conducted by the rector, the Rev. Thomas L. Cole. After the choral Evensong the parishioners enjoyed a social hour in the parish hall.

PROFESSOR MAX J. KELLNER of the Episcopal Theological School, and Mrs. Kellner, who have arrived home from their trip to England, were the guests of the Hon. and Mrs. Whitelaw Reid at Wrest Park, Silsoe, just before their departure from the other side. Wrest Park is the magnificent estate which the American Ambassador recently rented from Lord Lucas.



ANTICIPATING the opening of Harvard University, there was a largely attended reception by the Phillips Brooks House Association of Harvard in the Brooks House on the college grounds at Cambridge, the evening of September 29th. Among the speakers was Bishop Lawrence, who referred to the various opportunities and burdens that fall on a college man, which are apt to leave him little time for himself and which tend to make him forget that one thing of the greatest human interest, religion. He urged all men to keep their Sundays free for religious devotion and the reading of good books. After the addresses there was an informal reception.

#### MICHIGAN.

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

#### The Bishop Returns—Several Gatherings in Detroit—Death of Miss Adams—Organ for Mt. Clemens—Detroit Notes.

AFTER a sojourn of several months at Mackinac Island, the Bishop has returned to Detroit, greatly improved in health, though still too weak to perform any work, or to assume the care of the Diocese. His letter to Convention, asking for the election of a Coadjutor, upon whom he may lay the duty of administering the Diocese, will be sent to the clergy and lay delegates of Convention.

It is only natural and right that there should be much discussion as to the choice of a man for this office. While, however, various names have been mentioned, no strong or universal sentiment for any one has yet manifested itself. The general feeling is that the convention must give the man chosen a large, if not unanimous, vote from the beginning, and that if possible he must be one who will be in perfect accord with our present honored diocesan. This will not be a difficult matter, it is hoped, there being no party lines in Michigan dividing the clergy and laity. In the meantime, the prayer for divine guidance set forth by the Bishop is being used with constancy and earnestness.

THERE HAVE BEEN several gatherings of Church organizations in Detroit during the past week. The Detroit branches of the Woman's Auxiliary had a meeting in Trinity Church, with a good representation present, the matter of general interest being the notice taken of the recent death of Miss Frances E. Adams, the founder of the Auxiliary in Michigan 25 years ago, and for many years the president.

The Sunday School Institute and the Detroit Convocation also had meetings at St. Paul's, the mother church of the Diocese (the Rev. Dr. Clark for 28 years its rector). Both of these elicited friendly commendations from those present, the papers and addresses showing earnest care in their preparation, and being a help to all who heard them. The Sunday School Commission, created by Convention six years ago, presented a report through the chairman, the Rev. John Mockridge, concerning its work. It has prepared and published a scheme of lessons, arranged for use in the various grades. It has also arranged a set of Sunday School Helps. The report also showed the number of children in the schools of the Diocese to be between 7,000 and 8,000. Miss Farquhar's paper on telling the Bible stories to the children and using them for a basis of teaching, was well received.

Much interest was shown in the addresses of the Rev. Frederick Edwards of St. James' Church, Milwaukee. For many years it has been his habit to set aside one night every week to meet with his teachers, inviting also anyone to be present who may feel a desire to hear the announced lecture or talk. In this way he not only instructed his teachers, but interested others to become teachers when needed. The Rev. Henry Tatlock's paper on Bible Class Methods, laid emphasis on viewing and teaching the Bible as a Book of Re-

ligion rather than as being a book of exact science and history. He also called attention to the modern disuse, and consequent ignorance, of the Bible.

THE DETROIT CLERICUS resumed its meetings on Monday, October 2nd, at the Church of the Messiah. The Rev. Wm. Gardam of Ypsilanti read a paper on "The Limits of Devout Criticism of the Scriptures." The rector, Rev. Dr. Mockridge, entertained the members of the Clericus at luncheon.

MISS FRANCES ADAMS, for 25 years president of the Michigan branch of the Woman's Auxiliary, died on Wednesday evening, September 27th, at the home of Mr. Mark B. Stevens, in Detroit. Miss Adams was the daughter of Alexander Adams, first president of the Detroit Savings Bank.

A NEW ORGAN is being placed in Grace Church, Mt. Clemens. The new organ loft is the gift of Miss Lily, and is furnished with three beautiful stained glass windows. An elaborate electro-organ has been presented by Mrs. Churchill of New York City, and other gifts are expected.

A MISSION will be preached by Fathers Huntington and Sill, at St. Andrew's Church, Detroit, beginning November 25th.

#### MICHIGAN CITY.

JOHN HAZEN WHITE, D.D., Bishop.

#### Dean Installed at Michigan City.

THE OCCASION is a rare one which marks a religious service of greater beauty, more solemn or more dignified, than that which took place in Trinity Cathedral on the Fourteenth Sunday after Trinity. It was the occasion of the institution of the Rev. Frank Ernest Aitkins as Dean and rector of Trinity Cathedral and parish. Mr. Aitkins has been associated for some years past with the Rev. Dr. Grosvenor in the administration of the Church of the Incarnation, New York, and with all the experience derived from that work comes to assume the sole direction of the future work of the Cathedral. In the future, Bishop White will devote himself exclusively to diocesan administration.

Apart from the service of the Cathedral, with its chaste decorations, its beautiful hangings and rich memorials recently given, was an inspiration. A profusion of flowers, purple and white asters, mingling with the altar ornaments and lights, gave brilliance to the setting. At the early service the Bishop himself was the celebrant, it being his last service as rector before committing the parish to other administration. At 10:30 came the service of institution. The vested choir, under the leadership of Mr. Chords, acquitted itself with great credit and rendered perhaps the most beautiful service ever given in the Cathedral. The procession was "Ancient of Days." From the vestry to the sanctuary the clergy and choristers moved with quiet dignity, the Bishop, preceded by his server bearing the crozier and followed by the Dean-elect with his server and supported by the senior and junior wardens of the Cathedral, Mr. Walter Vail and Mr. A. J. Henry. Arrived at the gate of the sanctuary, the Bishop with his servers immediately entered, the others remaining in the body of the choir. The institution followed and consisted of the formal conveyance of authority by the Bishop, the presentation of the keys, and the acknowledgment of pastoral authority for the congregation by the senior warden. The acceptance of the same by the Dean-elect followed, after which he was received within the sanctuary and given the Bible, Prayer Book, and canons of the Diocese and of General Convention as the appointed standards by which he is to govern his parish. Then followed the sermon by the Bishop, from the text, "Friend, go up higher." At the close of the sermon

and charge to the Dean and his people, the Dean entered the sanctuary and, kneeling at the foot of the altar, was invested by the Bishop with the chasuble and proceeded at once to the celebration of the Holy Communion and its administration to the people of his cure. In the evening the Dean delivered his first sermon from the text, "Do all to the glory of God."

#### MILWAUKEE.

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

#### The Schools Reopened.

KEMPER HALL, Kenosha, opened on September 26th with the largest registration of new students in its history. Every room has been engaged, and the number of students will exceed 175.

#### MINNESOTA.

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

#### Sunday School Association—Woman's Auxiliary.

THE ANNUAL MEETING of the Sunday School Association of the Diocese was held September 26th, in St. Clement's Church, St. Paul (Rev. E. Dray, rector). The old officers were reelected. Bishop Van Buren of Porto Rico addressed the association. He thought the theory of the Sunday Schools must be all right, as their practice showed they had raised over \$4,000 the past year for missions.

The lessons of the New York S. S. Commission were handled by the Rev. Theodore Sedgwick. "Methods of Securing and Holding Attention" was ably treated by Mrs. George Anderson, Superintendent of the Primary department of Gethsemane Church Sunday School, Minneapolis. This was a most practical and helpful paper. "How to Tell a Story in the Primary Department" was elaborated in a long and carefully thought-out paper by the Rev. Dr. A. A. Butler. In the evening, addresses were made by Mr. S. King of the Seamen's Haven, Boston, the Rev. C. C. Rollit, and the Bishop.

THE ANNUAL MEETING of the Woman's Auxiliary of the Diocese was held in Christ Church, St. Paul, on Wednesday. The Bishop made an address on the Missions of the Diocese, and was followed by the Bishop of Porto Rico, who spoke of the work in his District. Helpful talks were made by Dr. Mary Glidden of China and Mr. Samuel King of Boston.

The returns from the red mite chests were the largest ever made. When all are in it will be close to \$1,200. The first year's returns for the United Offering showed over \$500. The Bishop has appointed Mrs. C. L. Bates of Benson as organizing secretary of the Church League of the Baptized.

#### MISSOURI.

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

#### New Windows at the Cathedral.

EARLY in September, the new windows presented by the women of the congregation of Christ Church Cathedral, St. Louis, were blessed by the Bishop. The first window contains "The Blessed Virgin holding the Christ Child," and the second "St. Elizabeth with the infant St. John Baptist." Under these run the inscription "To the Glory of God, and in loving memory of Maud Reber Davis, MCMIII." "The Lamb which is in the midst of the throne shall feed them and shall lead them unto living fountains of waters."

The third window has "The Good Shepherd," and the fourth "The Guardian Angel." Under these run the words "To the Glory of God and in loving memory of Carroll Melvin Davis, Jr., MCML." "He shall gather the lambs with His arm, and carry them in His bosom."



**NEWARK.**

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

**Diocesan Notes.**

THE CORNER STONE of the new church at Millington was laid on September 30th. About four-fifths of the \$4,000 required have been subscribed. More land has been given by Mr. and Mrs. Frederick N. Taff, making in place and size a very desirable lot.

THE REV. DR. HOLLEY has completed 35 years as rector of Christ Church, Hackensack. Dr. Holley is President of the Standing Committee of the Diocese, and one of the most influential of the clergy.

THE REV. DR. EDWARD L. STODDARD, after a year's absence in Europe, has returned and resumed charge of his parish, St. John's, Jersey City. In his last parish paper he has asked the women of the congregation to retain the ancient custom of having their heads covered in church.

ON SEPTEMBER 16th, Archdeacon Jenvey laid the cornerstone of the new St. John's Church, Ramsey. The new stone church, costing some \$10,000, is the gift to the mission of Mr. George Crocker, and is a memorial of his wife.

DURING the summer such complete renovation of St. Stephen's Church, Newark, has been made without and within as completely to change the church. Similar improvements have been made in the Church of the Atonement, Tenafly.

**NEW HAMPSHIRE.**

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

A SPECIAL FUND for the Bretton Woods Memorial Chapel, given last week at \$1,200, now amounts to nearly \$6,000.

**NEW JERSEY.**

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

**Notable Ordination—Elizabeth.**

THE ORDINATION of the Rev. Leigh Ray Urban, who was advanced to the priesthood by Bishop Scarborough at St. Bernard's Church, Bernardsville, on September 23d, was of unusual interest, both from the large number of clergy present and from the fact that Mr. Urban is the third of his family to enter the priesthood. At the ordination service his father, the Rev. A. L. Urban, of Royersford, Pa., read the Epistle, Professor Denslow of the General Theological Seminary reading the Gospel, while the Litany was read by the Rev. Ralph Urban, a brother, rector of All Saints' Church, Cadwalader Park, Trenton. Another brother, Professor Urban of Trinity College, while not in orders, is a lay reader in the Diocese of Connecticut and is in charge of a mission chapel near Hartford. At the ordination the candidate was presented by the Rev. T. A. Conover, rector of St. Bernard's, where Mr. Urban is curate. The sermon was preached by the Rev. Professor Roper of the General Theological Seminary, whose text was, "I am the Good Shepherd: the Good Shepherd giveth His life for the sheep." The music of the service was plainsong, splendidly rendered by a choir of twenty students from the General Theological Seminary. Many clergy joined in the laying on of hands.

Next day, at the same place, the Bishop formally set apart for divine worship the new part of the enlarged church, of which a description has already been given in these columns. The enlargement will increase by fifty per cent. the seating capacity of the building. Afterward the Bishop and clergy proceeded to the new rectory for a service of benediction.

At this church a beautiful statue of St. Bernard, the gift of Mrs. Alexander, has been placed in the niche designed for it at the entrance of the church. The statue represents St. Bernard with an abbey in one hand and

a crozier in the other, the abbey because he established so many abbey foundations, notably that at Clairvaux, the crozier because he himself ruled as an abbot. The new lodge and entrance gate to the parish cemetery have just been set apart by a service of benediction.

ON WEDNESDAY, September 27th, the Bishop blessed the new marble wainscot erected in Christ Church, Elizabeth. The rector sang shortened evensong, the Rev. Clarence Wood of Roselle reading the lesson. The Bishop blessed the wall according to an Office compiled from the Consecration of a Church and the *Priest's Prayer Book*. He signed the wall with the cross in different places. Afterward he made a congratulatory address.

The wall extends around sanctuary and choir. It is of polished red Verona marble, seven feet high, resting on a base of black marble, and surmounted by a band of gold Venetian mosaic. The memorial inscription is cut in the marble at one side, and reads: "To the glory of God, and in loving memory of Sarah A. (McKee) Grundy, 1823-1903." The wainscot is in perfect harmony with the vermilion and gold wall above it, and contrasts beautifully with the white Caen stone altar and reredos. The Bishop spoke especially of the simplicity and richness of the work, done by J. & R. Lamb. Before the service a special confirmation was held for a few persons.

In the evening the Bishop addressed the Girls' Friendly Society in the parish hall. About 100 members, probationers, and associates were present.

**OHIO.**

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

**Toledo Church Reopened.**

GRACE CHURCH, Toledo (Rev. W. W. Hodgins, rector), was reopened on Sunday, September 24th, after having been closed for repairs. The Young Men's Club was principally responsible for the improvements made in the property. The church, parish building, and rectory have all been painted on the outside. The most striking change is

**SHOUTED UP**

IN ENGLAND THEY POLITELY REFER TO THE STOMACH AS "LITTLE MARY."

Little Mary.—"I say, up there, won't you please quit sending down such a variety of unnatural things to me?"

"Here this morning first came down some sticky, pasty material, all starchy and only partly cooked. It was wheat or oats and was decorated with milk and sugar.

"Between the unchewed mouthfuls came gulps of coffee, finally a good big drenching of it. Then some bread and a lot of grease, perhaps it was butter, then some fried eggs and fried meat and more coffee, and some fried cakes and syrup. You load things on me as if I could stand everything.

"I try faithfully, but there's no use. I can digest part of it, and the balance sours, and I simply have to push it along to the liver. He says he's badly overworked now and gets so weak he almost collapses, and so he sends the sour mess down into the intestines to raise gas and trouble of all kinds. We can't help it, and you must either select your food with better reason or stand more and more trouble down here. Suppose you try us on some cooked or raw fruit, a little Grape-Nuts and cream, two soft-boiled (not fried) eggs, some well-browned toast, and a cup of Postum. Liver and I will guarantee to make you feel the keen joy of a hearty and well man if you will send those things down to us. There's a reason, but never mind that, try it first and when you find we know what we are talking about, you may be ready to hear the reason."

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DEAN PIGOU:—"Would it were in the hands of every clergyman, as of the principals of clergy schools."

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a large picture (Oertel's Rock of Ages) over the altar.

A notable effort to increase the interest in the St. Andrew's Brotherhood is being made by the Rev. L. E. Daniels of Calvary. Mr. James Haberstroh of Buffalo is addressing in Calvary a company of boys, gathered from all our churches and missions, and several chapters of the Junior branch may soon be organized. A wave of new life from the late Chicago Convention!

**PENNSYLVANIA.**

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

**Philadelphia Notes.**

A BEAUTIFUL private communion set of solid silver was presented to the Rev. Azael Coates, sometime curate at old St. Peter's Church, Philadelphia, but now rector of the House of Prayer, Brachtown. The gift is from St. Agnes' Guild of St. Peter's Church, over which Mr. Coates was chaplain for many years.

WITH imposing ceremonies, the chapel of St. Michael and All Angels connected with St. Mark's Church (the Rev. A. G. Mortimer, D.D., rector), was reopened by the Bishop of Delaware on the eve of the Feast of St. Michael and All Angels.

ON SUNDAY, October 1st, the Church of the Incarnation (the Rev. Norman Van Pelt Levis, rector), was reopened after having been beautifully frescoed and tiled. Last fall an \$8,000 organ was given by the congregation as a loving tribute to the still active rector emeritus, the Rev. Joseph D. Newlin, D.D., and since then additional funds have been raised for the renovation of the entire church. In the evening the sermon was preached by the Rev. William M. Groton, D.D., Dean of the Philadelphia Divinity School and acting rector of old St. Peter's Church.

**PITTSBURGH.**

CORTLANDT WHITEHEAD, D.D., Bishop.

**Death of Robert C. Cornelius—Cornerstone at Oil City.**

THE CHURCH in Pittsburgh and at large has suffered a great loss in the death of Mr. Robert C. Cornelius, which took place on Monday, September 25th, at his home on Dithridge Street. Many years ago Mr. Cornelius came from Philadelphia to Pittsburgh, and during his residence in this city has been intimately associated with the work of the Church in various phases. He was a vestryman of the Church of the Ascension, and for several years superintendent of its Sunday School. He filled the position of Secretary of the Board of Trustees for the Diocese; was a member of the Church Club, and its historian; one of the original members of the Laymen's Missionary League, and at the date of his death one of its evangelists and its corresponding secretary. He was also prominent in the work of the Brotherhood of St. Andrew.

His funeral took place on Wednesday afternoon, September 27th, from the Church of the Ascension, the service being participated in by the rector of the parish, the Rev. Dr. Grange; the Rev. H. A. Flint, chaplain of the Laymen's Missionary League; and the Rev. J. R. Wightman, a former chaplain. Other clergy present were the Rev. Messrs. R. E. Schulz, A. S. Hawkesworth, Joseph P. Gibson, F. F. Flewelling, W. H. L. Benton, and the Rev. Dr. Byram.

THE CORNER STONE of the new parish house at Oil City for Christ Church (Rev. John Dows Hills, rector), was laid on Sunday, September 24th, immediately after the morning service. The day was ideal and the attendance very large. The rector prepared

the form of service, laid the stone, and made the address.

The project was initiated by Mr. Hills late in 1903. A canvass of the entire parish resulted in subscriptions of more than \$15,000, 423 names being on the list. The whole matter has been in the hands of a committee of seven, three members of the vestry and three members of the Rector's Aid, with the rector as chairman. The contract was let July 25th, and work begun August 12th.

The building is to have a large hall, with stage and gallery. Behind this, the building is of two stories. Below is a complete set of rooms for the sexton's residence, and the kitchens for parish use. Above are rooms for the choir, infant school, and parochial societies. The edifice stands 22 feet from the church, with which it has connection at the rear. The structure is to be of dark red shale brick, with stone trimmings, and will harmonize with the church. It will be under roof this autumn and ready for use in the spring. Its completion will give adequate quarters for a very active parish.

**QUINCY.**

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

**Mission at Preemption.**

ON SUNDAY, September 10th, the Rev. Thomas Hines of Warsaw opened a mission in St. John's Church, Preemption. Here is a parish composed mostly of North of Ireland Orangemen, and even a cross on the church building is tabooed. Mr. Hines is a priest of the most strictly Catholic type. It required prudence and discretion of no ordinary order for such a man to gain entrance into the hearts of such a people. The mission was to last but eight days, but so greatly did he interest his hearers that the men requested the rector to ask him to extend it at least three days longer.

St. John's parish is composed entirely of farmers. Many come night after night, five and even more miles, getting back to their

**FOUND RIGHT PATH**

AFTER A FALSE START.

"In 1890 I began to drink coffee.

"At that time I was healthy and enjoyed life. At first I noticed no bad effects from the indulgence, but in course of time found that various troubles were coming upon me.

"Palpitation of the heart took unto itself sick and nervous headaches, kidney troubles followed, and eventually my stomach became so deranged that even a light meal caused me serious distress.

"Our physician's prescriptions failed to help me and then I dosed myself with patent medicines till I was thoroughly disgusted and hopeless.

"Finally I began to suspect that coffee was the cause of my troubles. I experimented by leaving it off, except for one small cup at breakfast. This helped some, but did not altogether relieve my distress. It satisfied me, however, that I was on the right track.

"So I gave up the old kind of coffee altogether and began to use Postum Food Coffee. In ten days I found myself greatly improved, my nerves steady, my head clear, my kidneys working better and better, my heart's action rapidly improving, my appetite improved, and the ability to eat a hearty meal without subsequent suffering restored to me. And this condition remains.

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homes towards midnight. The services were well attended from the opening to the close. The mission has been truly an awakening amongst this people. Mr. Hines has here proven himself to be a man of no ordinary ability. Rector and people are congratulating themselves on having secured him for the work.

#### RHODE ISLAND.

WM. N. McVICKAR, D.D., Bishop.

#### B.S.A. Local Council

THE ANNUAL MEETING of the Providence Local Council B. S. A., was held on Monday evening, September 25th, at the Church of the Epiphany. It was opened by prayer offered by the Rev. Wm. Worthington of East Greenwich, followed by an address of welcome by E. D. Bassett, Esq., brother of the rector. Officers for the ensuing year were elected: General T. W. Chase, president; F. C. Whelan, vice-president; George P. Wellington, secretary and treasurer. The Rev.

Arthur M. Aucock delivered an inspiring address, in which he emphasized the point that righteousness does not consist so much in the avoidance of evil acts as in the fulfilling of obligations.

The Old Testament tells us what we "shall not" do, but in the New Testament Christ tells us what it is necessary that we shall do.

#### SOUTH CAROLINA.

ELLISON CAPERS, D.D., Bishop.

#### Improvements in Charleston.

THE CHANCEL of St. Michael's Church, Charleston, is being repaired and renovated, and services are being held in the parish house where the Sunday School room has been fitted up as a temporary chapel.

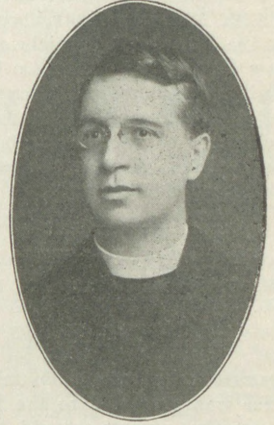
#### SOUTHERN OHIO.

BOYD VINCENT, D.D., Bishop.

#### New Rector at Zanesville.

THE VACANCY in the rectorship of St. James' Church, Zanesville, is now filled by

the acceptance of the Rev. C. Sydney Goodman, who retires from his work as rector



REV. C. SYDNEY GOODMAN.

of St. Mark's Church, Cleveland, in order to accept this call. Mr. Goodman was grad-



## WHAT JOY THEY BRING TO EVERY HOME

as with joyous hearts and smiling faces they romp and play—when in health—and how conducive to health the games in which they indulge, the outdoor life they enjoy, the cleanly, regular habits they should be taught to form and the wholesome diet of which they should partake. How tenderly their health should be preserved, not by constant medication, but by careful avoidance of every medicine of an injurious or objectionable nature, and if at any time a remedial agent is required, to assist nature, only those of known excellence should be used; remedies which are pure and wholesome and truly beneficial in effect, like the pleasant laxative remedy, Syrup of Figs, manufactured by the California Fig Syrup Co. Syrup of Figs has come into general favor in many millions of well informed families, whose estimate of its quality and excellence is based upon personal knowledge and use.

Syrup of Figs has also met with the approval of physicians generally, because they know it is wholesome, simple and gentle in its action. We inform all reputable physicians as to the medicinal principles of Syrup of Figs, obtained, by an original method, from certain plants known to them to act most beneficially and presented in an agreeable syrup in which the wholesome Californian blue figs are used to promote the pleasant taste; therefore it is not a secret remedy and hence we are free to refer to all well informed physicians, who do not approve of patent medicines and never favor indiscriminate self-medication.

Please to remember and teach your children also that the genuine Syrup of Figs always has the full name of the Company—California Fig Syrup Co.—plainly printed on the front of every package and that it is for sale in bottles of one size only. If any dealer offers any other than the regular Fifty cent size, or having printed thereon the name of any other company, do not accept it. If you fail to get the genuine you will not get its beneficial effects. Every family should always have a bottle on hand, as it is equally beneficial for the parents and the children, whenever a laxative remedy is required.



uated at St. Augustine's College, Canterbury, in 1886, and was ordained both to the diaconate and to the priesthood in 1889 by the Bishop of Ontario. His work was in various Canadian churches until 1892, when he accepted the rectorship of the Church of the Good Shepherd, Cleveland. A year later he relinquished that in order to accept St. Mark's parish in the same city.

**TENNESSEE.**

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

**Diocesan Notes.**

MUCH INTEREST is felt through the South in the anticipation of the coming of the next convention of the Brotherhood of St. Andrew to Memphis. It will be the first convention held in the heart of the South, and it is looked forward to as portending much good to the laymen of the South.

ST. PETER'S CHURCH, Columbia, was recently reopened after extensive repairs. The church has been re-decorated and carpeted at a cost of \$1,700, and during the administration of the present rector, Rev. Walter B. Capers, the church has been cleared of all indebtedness and extensive improvements made about the church. Bishop Otey, the first Bishop of Tennessee, organized this parish. Bishop Polk of Louisiana was much in residence there, and together they established at Columbia the well-known Columbia Institute for Girls. In this church, Bishop Quintard ordained the present Bishop Gailor to the diaconate.

THE NEW Grace Church, Memphis, is fast nearing completion and it is hoped the congregation will be in the new building by Christmas.

BY THE RECENT appointments in the Order of St. Mary, Sister Huglette has been appointed Sister Superior of the work of the order in and about Sewanee; Sister Anne Christine, Sister Superior of the Church Home, Memphis, and Sister Mary Maud, Sister Superior of St. Mary's School, Memphis. Sister Anne Christine has been appointed director of Associates.

**WASHINGTON.**

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

**Parish House Burned Near Newport.**

THE PARISH HOUSE of Trinity Church, near Newport, Charles County, Md., was totally destroyed by fire on the afternoon of September 28th, with its entire contents.

The building was completed a year or so ago, after many years of earnest labors of the devoted congregation, and was the only place for social gatherings for many miles; and so its loss will be felt by the entire community.

The fire originated on the outside and was discovered before it had made any headway, but the absence of any means to extinguish it, prevented anything being done to retard the flames. As all doors and windows were strongly fastened, nothing was saved. It had been recently fitted up with appliances for cooking and serving refreshments and for amateur theatricals. There was no insurance. The fire was undoubtedly of incendiary origin.

**WESTERN NEW YORK.**

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

**Death of Wm. B. Rankine—Lockport Notes—Anniversary of Woman's Auxiliary.**

WILLIAM B. RANKINE, M.A., chancellor of the Diocese and distinguished in its councils for many years back, died at Franconia, N. H., on the morning of September 30th from congestion of the lungs. He was a son of the late Rev. James Rankine, D.D., for many years president of Hobart College and of the DeLancey Divinity School, Geneva,

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N. Y. Mr. Rankine was interested in a number of corporations using the water power of Niagara Falls, and had many varied financial interests. He was also a trustee of De Veaux and of Union Colleges, a member of the Standing Committee of the Diocese, deputy to General Convention, etc. He is survived by his widow, his mother, and three brothers.

THE LAST DAY of August brought to a close the rectorship of the Rev. Wm. F. Faber, D.D., in Grace parish, Lockport. A farewell reception for men was given by the local chapter of the Brotherhood of St. Andrew and a general reception was subsequently given to enable Dr. Faber's parishioners and friends to bid him God-speed on his entry upon his new work in Detroit. At the latter function a beautiful chest of flat silver was presented to him. A brass plate on the chest contains the inscription: "William Frederic Faber, D.D., A Farewell Gift from his people in Lockport, Olcott, and Brookside, in token of their love and esteem. August 30, 1905."

THE 25TH annual meeting of the Western New York branch of the Woman's Auxiliary was held in St. Luke's Church, Rochester (Rev. R. R. Converse, D.D., rector), on Wednesday and Thursday, September 27-28. There were present 253 delegates from 65 parishes. At the session on Wednesday afternoon the Rev. Dr. A. S. Lloyd made an address, and he with Miss Julia C. Emery led an informal discussion as to the best methods to be pursued by the several branches. Miss Emery also described the work in the training schools for deaconesses and Church workers in New York and Philadelphia. The Treasurer's report showed receipts for the year of \$1,953.96 and disbursements, \$1,933.08. The value of boxes sent to missions and missionaries was \$7,086.57, an increase of \$860 over the previous year. At the evening service the Rev. Dr. Converse welcomed the visitors to St. Luke's parish and congratulated them upon their work. The Rev. E. P. Hart, rector of St. Mark's Church, spoke on behalf of the Bishop of the Diocese, who is in Europe. The Rev. A. J. Graham, rector of Christ Church, and Dr. Lloyd, were the final speakers. This service was followed by a reception in the parish house attended by upwards of a thousand people. On Thursday morning the United Offering Service of Holy Communion was held at 9 o'clock, the sermon being preached by the Rev. Charles H. Smith, D.D., rector of St. James' Church, Buffalo. At this service the Diocesan United Offering for the first year of the Triennial, amounting to \$1,400, was presented. The business session, with election of officers, followed immediately. Mrs. P. N. Nicholas of Geneva was re-elected president; Mrs. Thomas B. Berry of Buffalo, first vice-president; Mrs. John B. Stedman of Rochester, second vice-president; Mrs. Wm. D. Walker, third vice-president; Miss Alice Dox of Geneva, treasurer; Mrs. A. I. Holloway of Buffalo, recording secretary; Mrs. C. A. Vanderbeek of Rochester, treasurer of the United Offering. Reports of the Junior and Babies' Branches, of the Summer Schools at New Milford and Richfield Springs, and of the Church Periodical Club, were also read. A new pledge of \$150, to be called always the Anniversary Pledge, was made at this meeting. It was voted for two years to the training of Miss Brainerd in St. Faith's School, New York, for Deaconess work. Two other young women offered themselves at this meeting for training in missionary work. At 1 o'clock the ladies of St. Luke's parish served a delicious luncheon to 300 persons in the parish house.

The anniversary exercises were held in the church at 2 o'clock. These consisted of an address by the rector, Dr. R. R. Converse, a paper reviewing the twenty-five years of the Auxiliary's existence by Sister Susan, now the Head of St. Barnabas' House, New York, but who was for many years the secre-

tary of this organization, addresses by Dr. Lloyd and Miss Emery and a paper on "The Future of the Work," by the President, Mrs. Nicholas. In closing, Mrs. Nicholas moved that the congratulations of the Western New York Branch of the Woman's Auxiliary be sent to its twin-sister, Connecticut, on the attainment of its first quarter-century, and its sympathy with that branch in the loss of its presiding officer, Mrs. Samuel Colt.

#### CANADA.

##### Woman's Auxiliary - Diocesan Notes.

###### Diocese of Montreal.

AN INTERESTING programme is given for the annual conference of the Montreal Diocesan Theological College, to be held October 3d and 4th. At evensong in the college chapel the baccalaureate sermon will be preached by the Rev. J. J. Willis.

###### Woman's Auxiliary.

AT THE morning session on the last day of the Triennial of the Woman's Auxiliary, held at Toronto, September 26th, the funds at their disposal were apportioned. The Triennial thank offering of \$5,561 was divided as follows: Diocese of Moosonee, \$1,000; Diocese of Keewatin, \$1,000; Diocese of Selkirk, \$1,000; Diocese of Saskatchewan, \$1,000; Endowment Fund of Diocese of Athabasca, \$1,561. The self-denial fund of \$409 was to be divided proportionately to the number of votes received for each allotment to the three following institutions: The Shingwauk Indian Home, Algoma, for farming implements; Christ Church mission, Peace River; and the mission ship *Columbia*, on the Pacific coast. The life membership fund of \$850 goes towards a printing press for the Rev. W. C. White's mission to China; towards building a church at Matsumoti, Japan; towards the Boys' school at Guepe, Chili, and toward Dr. Gould's hospital in Palestine.

The announcement of Mrs. Tilton that she intended resigning her position as president of the W. A. in Canada, was received with great regret. During her term of office of nineteen years, she has seen the membership increase from a representation of five Dioceses to nineteen. Reports this year show that there are now 19 diocesan branches, 885 parochial branches, 22,253 members, and 577 life members; an increase since last triennial meeting of 12 diocesan branches, 295 parochial branches, 6,956 members, and 259 life members.

At the opening service of this, the sixth triennial meeting of the W. A., there were about 600 delegates present at the celebration of the Holy Communion in St. Luke's Church, Toronto. Archbishop Matheson was present with the Bishops of Mackenzie River, Quebec, and Algoma. Bishop Thornloe of Algoma preached. Clergymen on their way home from the General Synod, composed the choir. The thank offering taken up was the largest yet given at any triennial meeting.

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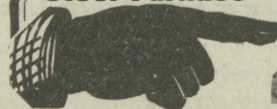
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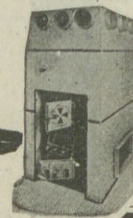
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