

The Living Church

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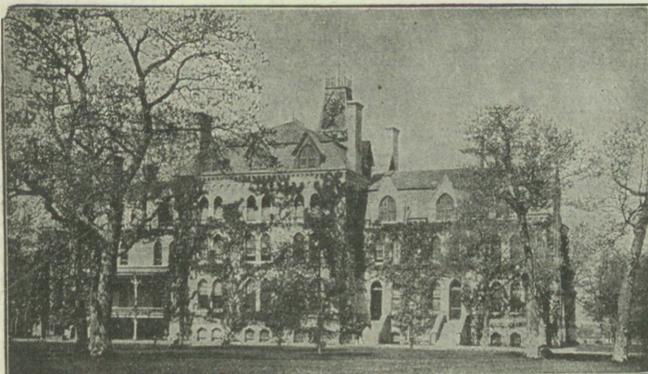
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ON WEDNESDAY, September 20th, the Knoxville (Illinois) Schools will reopen—St. Mary's and St. Alban's. Special car for students of St. Mary's will leave Union Station, Chicago, in charge of the rector, on Tuesday, September 19th, at 5 P. M.

The Church at Work

CANADA.

Preparations for General Synod—Notes.

Diocese of Quebec.

THE GOVERNMENT and Judges of the Court of King's Bench placed the court room and Judges' chambers of the King's Bench, in Quebec, at the disposal of the Bishop of the Diocese for the use of the session of the General Synod, opening on Wednesday, September 6th. This convenient arrangement enables the Synod to sit on a part of the site of the old Recollet Church, the adjoining portion of which is now occupied by the Anglican Cathedral.

Diocese of Montreal.

SEVERAL of the members of the General Synod spent Sunday, September 3d, in Montreal, on their way to Quebec. The Most Rev. S. P. Matheson, D.D., Archbishop and Metropolitan of Rupert's Land, was one of them, and he preached in Christ Church Cathedral on the 3d at morning service. Another was the Very Rev. Dean Paget, of Calgary, Alberta, rector of Calgary Cathedral, who has been at work in northwest Canada for some years. He preached in the Church of St. John the Evangelist, at both morning and evening services, taking for his text in the morning, Rev. ii. 4, "Unto the angel of the Church of Ephesus," and showing how the Bishops were the messengers of God, on earth. The Dean said he was an old friend of the rector and of the Church of St. John the Evangelist, having watched the walls of the present building being raised thirty years ago.—ARCHBISHOP BOND visited the church of the Holy Trinity, North Wakefield, and also that of the Good Shepherd, in the middle of August. In Holy Trinity the venerable Archbishop baptized the infant daughter of the rector. A beautiful set of altar linen has recently been given to the Church of the Good Shepherd.

Diocese of Nova Scotia.

THE 155TH ANNIVERSARY of the opening of St. Paul's Church, Halifax, was celebrated on Sunday, September 3d. The first Church of England service was held in Halifax, June 21st, 1749. St. Paul's was opened for divine worship on Sunday, September 2nd, 1750, and was the first church of England built in what is now the Dominion of Canada. The preacher at the morning service on the 3d was Bishop Worrell. The Rev. Dyson Hague, who was rector of St. Paul's from 1890 to 1897, and who is now rector of Memorial Church, London, Diocese of Huron, preached in the evening.

ALASKA.

P. T. ROWE, D.D., Miss. Bp.

Reading Room at Fairbanks.

ARCHDEACON STUCK desires to express to the members of the Church Periodical Club and others who have sent reading matter to him, his thanks for the generous response that has been made to his request. The reading room has been enabled to extend its operations beyond providing of periodicals for its tables, and has sent out hundreds of copies of publications of all sorts far and wide over

the country. Prospectors going to remote diggings have been invited to call at the reading room and get bundles of reading matter, and ever since there has been a constant stream of out-going miners at the mission. The duplicates and back numbers have been carried up and down the river on steamboats and poling boats, and across country on pack horses and mules, and even on men's backs when there were no beasts of burden, and many a lonely life will have recreation and interest brought into it this winter as the result of this distribution. These periodicals are passed from hand to hand and read and re-read so long as they hold together. The demand being thus eager and the need great, Archdeacon Stuck begs that the supply may be kept up, and is grateful to the kind friends who have enabled him to make St. Matthew's Reading Room, Fairbanks, the chief agent in Alaska for the dissemination of good literature. He would ask leave to add that, whenever possible, packages may be sent flat and not rolled.

ALBANY.

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

Gift at Warrensburgh.

ON THE Eleventh Sunday after Trinity (September 3d), in the Church of the Holy Cross, Warrensburgh, there was dedicated a marble baptismal font, in memory of the Rev. Hamilton Cady, a former rector of that parish. The pedestal of the font is made of Vermont blue Italian marble, on which is placed four red marble columns which support the bowl, made of the same material as the pedestal. The font is beautifully carved and adorned, and the whole is surmounted by a cover of quartered oak and hand-wrought brass. The font was placed in the church by the Altar Guild as their memorial and thank offering before God for the faithful work of the Rev. Mr. Cady, who died in 1902.

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Cornerstone at Palmerton—Notes.

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[Continued on Page 686.]

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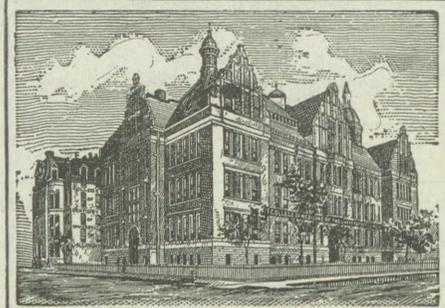
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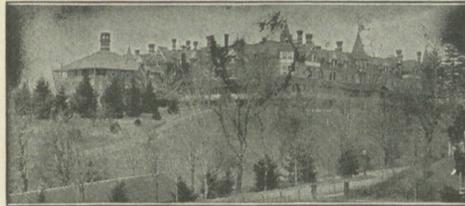
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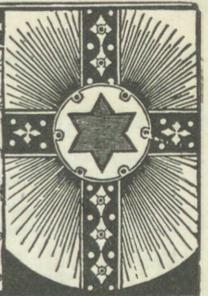
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FOR THE THIRTEENTH SUNDAY AFTER TRINITY.

THESE words of Christ, "Seek ye first the Kingdom of God," are the climax of an entire section of the sermon on the Mount.

Our Blessed Lord looked out upon a civilization in many respects the counterpart of our own. Materialism had the upper hand; not always in its grosser forms, yet clutching at the throat of men to make them miserable. The poor were anxious over their poverty; the rich over their riches. Food and raiment were like tyrants, before whom almost everybody bowed: the poor grasping for the little which might enable them to be fed and clothed at all; the rich eager for the sumptuous fare and the gay clothing that might minister to their gluttony and pride. Into these conditions religion entered, either not all, or else so slightly that men everywhere stood convicted of serving two masters: the world writ large, and God writ small.

To draw men away from a life of such slender satisfaction, Christ first showed the utter impotence of man after all to handle alone the material forces of life. Fret as he will, he cannot feed himself as certainly as God feeds the fowls of the air. Fret as he will, he cannot clothe himself as certainly as God clothes the grass of the field. His dyed garments are but a poor imitation of the glory of the lily. His barns may be empty, while the birds have plenty. Even his body defies his control, since no one has power to add at will either to the height or to the health of his physical frame.

As these great truths, thus poetically expressed, fall from the lips of Christ, not only do we behold the utter inability of man to care for himself unaided, but also God comes back into His universe, ready and willing to help man find the things that are needful for the body.

That which men are tempted to put first, must therefore fall back and take second place in the field of man's anxiety, since it is secure in the providence of God.

Thus the way is prepared for our Blessed Lord's unveiling of the secret of the happy life. Something must be brought in to take the first place in man's heart, thus vacated. What shall it be? The answer falls from the lips of the Son of Man, like the clear note of a silver bell, "Seek ye first the Kingdom of God and His righteousness."

Christ does not call men to a mere spirit of resignation. He crowns His description of the happy life with a precept which begins with the exhilarating word "seek." Right here many people break down and fall short in their effort to follow Christ. They school themselves to resignation over the disappointments of life; but they do not rouse themselves to recognize the fact that they are released from the tyranny of earthly interests, with expectation upon Christ's part that they will give themselves, heart and soul, to "the Kingdom of God and His righteousness."

May we regard resignation as more than a minor virtue in the Christian life? Surely it was not primarily for this that Christ came; and the most debilitating hymn that men can sing is "Oh! to be nothing." Christ came to establish a kingdom, worthy of every man's keenest devotion; a kingdom to live for and to die for; to despise which, or to hold it in light esteem, is a crime upon the soul of man. God has the right to expect that men will seek His kingdom with suitable enthusiasm.

Christ's secret of the happy life; the youngest child can easily comprehend it. Cease worrying, and trust God. Forget self, in the glory of a splendid enthusiasm for the Kingdom of God and His righteousness. This must be the life of highest happiness; since thus to live, is in reality to share God's life in the world.

B.

LORD, never was a magnet so powerful to draw to itself the hard steel, as Thou, the Lord, lifted up on the cross, art powerful to draw unto Thee the hearts of men. O beloved Lord, draw me through joy and sorrow, from all that is in the world to Thee and to Thy cross; form me, and shape me into Thine image here below, that I may enjoy Thee eternally in the glory whither Thou art gone.—Henry Suso.

AD CLERUM.

"Vita Episcopi forma debet esse clericorum. Ex episcopo gradus caeteri clericorum condiscunt, quomodo debeant vivere in hac vita mortali. Seipsos imitabiles debent proponere sacerdotes ut alii juniores, gradus humiles consecuti, vita et testimonia sacerdotum possint exurgere."—*S. Hier., ep. ad Oceanum.*

"Non omnes Episcopi, episcopi sunt. Attendis Petrum; sed et Judam considera. Stephanum suspicis; sed et Nicolaum respice. . . . Non est facile, stare loco Pauli, tenere gradum Petri, jam cum Christo regnantium; ne fortè veniat angelus, qui scindat velum templi tui, qui candelabrum tuum de loco moveat. . . . Monachus, si ceciderit, rogabit pro eo sacerdos; pro sacerdotis lapsu quis rogaturus est?"—*Ibid., ep. ad Heliodorum.*

"HONOR AMONG CLERGYMEN."

THE title which we have placed in quotation marks above, is given to a paper in the *Outlook* for September 2nd from the pen of the Rev. Algernon S. Crapsey, D.D., a priest whose utterances are undergoing investigation by the ecclesiastical authorities of the Diocese of Western New York by reason of their wide variance, as alleged, from the teaching of the Church, of which Dr. Crapsey is a priest.

Dr. Crapsey begins by criticising the following extract from the Pastoral of 1904 of the House of Bishops:

"If," says the pastoral letter, 'one finds, whatever his office or place in the Church, that he has lost his hold upon her fundamental verities, then, in the name of common honesty, let him be silent or withdraw.'

His own position is stated in these words:

"In the estimation of many, of whom the present writer is one, the fundamental verities that are the basic truths of Christianity have been given to us by Jesus Himself in the two great commandments of the law, in the Lord's Prayer, and in the five laws of righteousness, as we find them written in the Sermon on the Mount (St. Matthew v. 21-48). We hold that if we believe what Jesus believed and teach what Jesus taught we are true to our high calling as ministers in and of the Church of Jesus. We look upon Jesus Himself as our ultimate authority. We are ready to admit that if a man cannot from his heart say the Lord's Prayer, if the two great commandments of the law have no validity with him, and if he look upon the five laws of righteousness as impractical, then that man has no right to remain in the ministry of the Church of Jesus."

The first criticism we would make upon this position is its narrow intolerance. Without the vestige of authority other than his own ponderous mind, Dr. Crapsey states what is his creed, and then gently adds that the man who "cannot from his heart" subscribe to it, "has no right to remain in the ministry of the Church of Jesus"! Was ever intolerance carried to a greater extreme! Here is no appeal to the voice of the Church, or to history, or to any consensus of thinkers, or to any authority whatsoever beyond the man's own opinion; and yet that opinion must be the supreme test of the fitness of any man to remain in the ministry! Dr. Crapsey must, of course, be accorded liberty to differ with the Church of the ages and with the utterances of the House of Bishops which he here contests; but, reverend fathers, be careful how you express difference with Dr. Crapsey, for his creed is one that "if a man cannot from his heart" subscribe to it, "then that man has no right to remain in the ministry of the Church of Jesus"!

The first one to express dissent from the sufficiency of Dr. Crapsey's creed is the editor of the *Outlook*. Discussing Dr. Crapsey's creed, he says plainly, "We do not agree with Dr. Crapsey in his interpretation of the 'fundamental verities' of Christianity." According to the *Outlook*,

"The two great commandments are Christ's summary of the Jewish law, the five laws of righteousness are His spiritual interpretation of that law, and the Lord's Prayer is His interpretation of the universal needs of humanity. What is distinctively characteristic of Christianity is not its law, but its gospel; not the teaching of Christ respecting God's requirements of us, but His teaching respecting what God will do for us. The distinctive message of Christianity is to be found rather in the parable of the Prodigal Son than in the five laws of righteousness in the Sermon on the Mount."

The Prodigal Son as the central figure in a Creed is certainly a novelty; but there is as much to be said for this creed of the *Outlook* as for Dr. Crapsey's creed. It is not strange that when men have rejected the Church's articles of faith they should be unable to agree among themselves as to what to substitute. Each man is only sure of the one "verity" that he is right and those

who differ with him, wrong. Of course the *Outlook* does not hurl Dr. Crapsey's anathema against those ministers who disagree with its creed. That, at least, is not one of the *Outlook's* limitations. But as for Dr. Crapsey, the intolerance with which he promulgates his original creed is only exemplified by that of those earlier Puritans who coveted liberty of conscience for themselves and liberty to persecute those whose consciences would not be made subservient to their own. So much for Dr. Crapsey as an exponent of "Breadth."

DR. CRAPSEY criticises a paragraph (already quoted) from the Bishops' Pastoral of 1904. It strikes us that if he had really desired to defend his position as consistent with "Honor among Clergymen," he might well have adverted also to the preceding clauses of that letter. Those clauses, with the single sentence which Dr. Crapsey has detached as the text from which to write, read as follows:

"An honest man," we say, 'must, at least, follow his convictions.' Yes, most surely; but he must not eat his mother's bread and yet revile her claim to a divine legitimacy. If one finds, whatever his office or place in the Church, that he has lost his hold upon her fundamental verities, then, in the name of common honesty, let him be silent, or withdraw."

Dr. Crapsey found it convenient to overlook that clause as to eating "his mother's bread" and yet reviling "her claim." "Honor among clergymen" can hardly be held to be established by one who overlooks that essential consideration.

We shall not examine Dr. Crapsey's paper in detail, partly because we have recently gone over similar ground with some care, and partly because Dr. Crapsey's case is under judicial inquiry at the present time. But one thought we must submit.

Dr. Crapsey is both right and wrong when he writes these words:

"By reason of his calling, the clergyman finds himself deprived of the most sacred of all human rights—the right to form and express his own convictions; that right he lost on the day that he became a clergyman, and he can recover that right only on the day that he ceases to be a clergyman."

He is right to the extent that at his ordination he has covenanted to teach, not his own theories, but the faith of the Church. He is wrong when he assumes that this involves an intellectual constraint. Every authorized teacher is under similar limitation. A public school teacher would not be permitted to instruct those under him that the globe is flat, nor that its interior consists of cracker crumbs. In accepting a teaching engagement, he binds himself to teach what is held as true on the specific subject under inquiry by the authority that commissions him. He does not, if he is honest, so covenant apart from his own belief, but because his own belief so far accords with the belief of the authority that commissions him, that in teaching the one, he also teaches the other. If, in later days, it transpires that these have drifted apart, honor then requires that he relinquish the authority under which he has been commissioned to teach, and claim henceforth no authority beyond that of his own mind. Honor would prevent his drawing a living from the authority which he misrepresents. Men easily see this in other walks of life. Robert E. Lee, sworn as an officer of the United States army to support the constitution of the United States, recognized that when he was no longer able to abide by that oath, honor required him to resign his position and surrender the emoluments of his office—and he did it. Is "honor among clergymen" less sacred than honor among soldiers?

Dr. Crapsey's position is one that divests the Church of all teaching authority, and leaves each individual with no assurance beyond that which he is able to puzzle out for himself; but it is easy to see that the position is at variance with that which he accepted at ordination.

Happily, "Honor among Clergymen" will restrain all but an insignificant few from a position in direct violation of their ordination vows.

WE congratulate the Church in Canada on the adoption of the proposed canon absolutely forbidding the marriage of divorced persons. The Bishops ranged themselves unanimously in favor of the canon, while in the Lower House two thirds of the deputies voted affirmatively, though the majority in the lay vote was only nine. This is substantially the legislation for which so vigorous a fight was made in the Boston General Convention, success failing only by a small adverse vote of the laity.

It is significant to recall that Canadians, among whom the

ravages of divorce have not been nearly so severe as among us south of the international line, are able to gauge the evils resulting from the limited permission of remarriage, with less bias from immediate relationship with individual cases from which most of us in this country, unhappily, suffer. It is that bias, undoubtedly, that has thus far prevented the stricter legislation in the American Church. The larger, less prejudiced view which Canadian Churchmen are able to take, has led them to accept the higher ideal as not only practicable, but obligatory upon the Church in its warfare with the forces of immorality and evil. Shall we in the United States be content with lower ideals? Are we willing to be the "horrible example" of the Churches of the Anglican Communion?

And apart from its immediate effect upon social conditions in Canada, and its reflex influence upon us in the United States, this action of the Canadian Church is bound to exert a salutary influence upon the Church in England, where her own canon law, overridden by civil enactment, has not been held to in actual practice. At this distance it seems incomprehensible that English Churchmen, even including some of those calling themselves Catholics, should fail to perceive the paramount obligation *within the Church* of her own canon law over parliamentary law; yet such is the case. The English Church has been as culpable in failing to enforce its own law, as we in the United States have been in deliberately adopting the lower standard than that which, at least on paper, is maintained by the sister Churches of England and Rome.

Canada has set a splendid example to all of us. May we in the United States have the grace and the wisdom to follow her lead!

ANSWERS TO CORRESPONDENTS.

J. T. S.—Better not.

B. H.—(1) Probably the word "discipline" refers to our Lord's being "tempted in all points like as we are."—(2) Either list is suitable. Use whichever seems most convenient.—(3) If unprepared to receive, shake your head and decline.—(4) Rules vary from weekly to annually. Individual temperament and circumstances have to be considered, and a wise priest may well be consulted.

A SUBSCRIBER.—There is a monthly journal entitled *Union of the Churches*, printed simultaneously in Greek and English in Athens and London, having for its motive the reunion of the Oriental and Anglican Churches; and a monthly magazine, *The Lamp*, published at Graymoor, N. Y., in the interest of union between the Anglican and Roman Churches on the basis of the acceptance of the Papacy. These are the only periodicals in the English language published exclusively in the interest of reunion, of which we are aware.

WHAT CHRISTIANITY HAS DONE FOR THE TEUTONIC RACES.

One more debt our race owes to Christianity—the value and love which it has infused into us for a pure and affectionate and peaceful home. Not that domestic life does not often show itself among the Latin races in very simple and charming forms. But *Home* is specially Teutonic, word and thing. Teutonic sentiment, we know, from very early times was proud, elevated, even austere, in regard to the family and the relations of the sexes. This nobleness of heathenism Christianity consecrated and transformed into all the beautiful shapes of household piety, household affection, household purity. The life of Home has become the great possession, the great delight, the great social achievement of our race: its refuge from the storms and darkness without, an ample compensation to us for so much that we want of the social brilliancy and enjoyment of our Latin brethren.—*R. W. Church.*

CHRIST A LESSON SO THE WORLD.

What is the lesson? Surely this: to remember, when we talk of the example of Christ, that the interpretations and readings of it are all short of the thing itself; and that we possess, to see and to learn from, the thing itself. We should be foolish and wrong to think ourselves above learning from all that wise and holy men have seen it. But the thing itself, the Divine Reality, is apart from, and is ever greater than, what the greatest have thought of it and said of it. *There* it is in itself, in its authentic record, for us to contemplate and search into, and appreciate, and adore. Let us not be satisfied with seeing it through the eyes of others. Mindful how we ought to look at it—remembering what, after all, have not ceased to be the unalterable conditions of knowing truth—purity, humility, honesty—let us seek to know Him directly more and more, as He is in the New Testament; as those saw Him whose souls took the immediate impression of His Presence and His Spirit. So does the Apostle describe the progress of the great transformation, by which men will grow to be like their Lord and their God. "But we all, with open face, beholding as in a glass the glory of the Lord, are changed into the same image, from glory to glory, even as by the Spirit of the Lord."—*R. W. Church.*

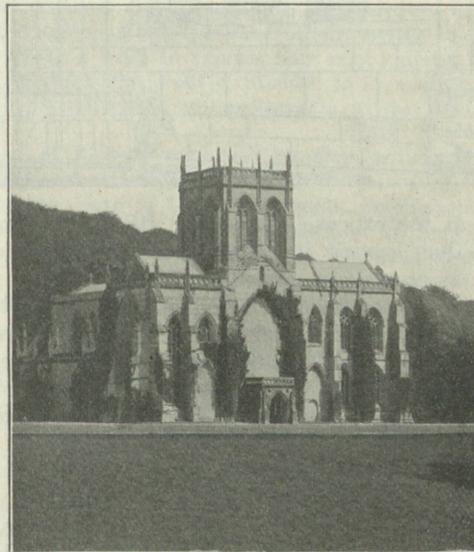
"AN ANGLO-AMERICAN LINK"

Relations Between Milton Abbey Church and Milton, Mass.

CHURCH WORK AMONG BOYS IN ENGLAND

*The Living Church News Bureau }
London, Beholding of St. John Baptist, 1905 }*

IN last week's *Guardian* and *Church Times* there appeared in each the same item of news under the heading of "An Anglo-American Link," stating that the preacher at Milton Abbey on Sunday week (Ninth Sunday after Trinity) was the Rev. T. J. Reese, rector of Milton, Massachusetts, which was named after the ancient town of Milton Abbey, in Dorset. (In a letter which I have just received from the Rev. Herbert Pentin, vicar of Milton Abbey, I learn, moreover, that the Rev. Mr. Reese preached at both the two famous churches in Milton Abbey—the Minster and St. Catherine's Chapel—in the Milton Abbey woods on the top of the hill, at the foot of which stands the larger fane in a beautiful vale.) It appears that last year this American clergyman wrote that a new mission church was being erected in his parish, and asked that a stone from Milton Abbey church might be sent to him in order that it might be built into the font of the new church. Such a stone, he said, would "speak to my people of the other Milton across the sea, and be a testimony to our common faith and a bond between the two towns of Milton and the two branches of the same Church, making more real the unity of the Anglican communion." Some stones to form a font bowl were accordingly sent, and another stone (a frag-



ABBAY CHURCH OF MILTON, DORSET, ENGLAND.
(WEST FRONT.)

ment of the old Norman work) was forwarded for the parish church. "It is curious," writes the vicar of Milton Abbey, "that his parish church is dedicated to St. Michael, who is one of the patron saints of the Abbey, and his guild for women is known as St. Catherine's Guild." I send a photograph of the west front of Milton Abbey Minster, which forms the crest of the coat of arms on the corporate seal of Milton, U. S. A.; and also a woodcut of the exterior of one side elevation and of the rich sedilia and high altar screen within. It appears from *A Short Illustrated Account of the Abbey Church of Milton*, by the Rev. Herbert Pentin, vicar, that the original minster was built by King Athelstan, the "religious and warlike" grandson of King Alfred the Great, who established in connection therewith a collegiate foundation for Secular Canons, circa 938, as a thank offering to God for a remarkable revelation which he received on Milton Hill, assuring him that he would "conquer his many enemies and become King of all England." The original chapel of St. Catherine was also erected by him within the entrenchment where he received the revelation. In the reign of Edgar, when the "seculars" were supplanted at so many minsters south of the Humber by "regulars" who lived according to the Rule of St. Benedict, this collegiate foundation was converted into a monastic one. The Saxon minster was "restored and enlarged, if not rebuilt" in Norman times; but in the year 1309 the church was struck by lightning and almost entirely burned down. Thirteen years later, however, "the present Abbey church was commenced on the same site, but on a much larger and grander scale, and building operations went on, from time to

time, up to within a few years of the Dissolution in 1539." Happily at that sacrilegious destruction of the monasteries, the whole of the Abbey church (there does not appear to have been a nave to the present minster) was preserved, with the exception of the Lady Chapel. In 1865 Sir Gilbert Scott restored



the church at the expense of the late Baron Hambro, lord of the manor, thus leaving it in its present beautiful condition, "and as far as possible in its original state."

Just of late our attention here in England has been especially called to the Church Lads' Brigade and to the remarkable success attending its work, by two articles which have appeared almost simultaneously in the *Church Times* and *Times* newspaper. That in the *Church Times*, entitled "A Camp of the Church Lads' Brigade," is by the Rev. Paul B. Bull of the Community of the Resurrection, Mirfield, who, though holding no official position in the Brigade, has for the last three years been appointed by the staff chaplain (the Rev. E. Rogers, vicar of St. Sepulchre's, London) to act as the camp chaplain. The Church is beginning, he says, to recognize that in the Church Lads' Brigade movement she has an organization "which is solving the greatest difficulty she has ever had to face—the care of lads from thirteen to eighteen years of age." As its north-western camp this year was visited by two Bishops and attracted the attention of two Field Marshals of the British army, it might interest the readers of the *Church Times*, he thought, to have a short description of the kind of work the camps are doing. This year, as last, Prestatyn, near Rhyl (north Wales), was their camping ground, and on Saturday afternoon, August 5th, the lads began to arrive. The chief officials were already on the ground. There was Col. Moore, V.D. (*i.e.*, Volunteer Officers' Decoration), the brigadier who has succeeded Col. Darlington, lately deceased, who founded the camping system of the C. L. B., "and for twelve years established its splendid traditions." There were some members of the Council of the Brigade in camp. The founder of the movement (Col. Gee) was there to "guide us with counsel." Col. Rocca, V.D., "brings years of experience to the work of Chief Staff Officer." Lieut.-Col. Crawley, as quartermaster, "feeds this vast family." The Rev. E. Rogers, as staff chaplain, "for years has, with great tact, worked out the delicate relationship between the military and ecclesiastical authorities, and interpreted our ideal into actual fact, as every movement of camp life is consecrated to God by prayer." And Surgeon Cole White, the principal medical officer, has "left his experiments with X-rays to study amongst us the far more fundamental facts of life." But train after train came rolling in, bringing an almost endless stream of lads from the northern and midland counties. For five days "an advance fatigue party has been pitching camp, and when we assemble we find 370 bell tents and 25 marquees ready to receive us." Sunday morning began with two celebrations of the Holy

Eucharist, at 5:45 and 6:45, when 400 lads made their Communion. At 1:30 the whole brigade of 2,200 lads assembled for divine service. The "keynote" of the address was this message, which Field Marshal Earl Roberts had sent to the lads:

"FROM FIELD MARSHAL RIGHT HON. EARL ROBERTS,
"V.C., K.G., K.P.

"TO THE LADS OF THE CHURCH LADS' BRIGADE.

"Boys of the Church Lads' Brigade.

"I have been asked by your Chaplain, the Rev. Paul B. Bull, to write you a few words of advice, and I gladly do so.

"I believe that you all wish to be good soldiers, not only in your Brigade, but also in the ranks of the great Christian Army.

"I know this is no easy task, but you will find it very helpful in the struggle if you can bring home to yourselves the absolute truth of two great sayings, 'Thou God seest me,' and 'God is love.'

"If you can realize that at all times, and in all places, you are ever in the sight of God, who loves you, it will help you to fight against doing before Him what you would be ashamed to do in the sight of those who love you here on earth.

"Think of this when you are tempted, and I know it will bring you relief.
ROBERTS."

On Sunday night in the vast marquee which served the lads for their recreation tent, a voluntary service was held, attended by 600 lads. At 5:30 A.M. each day the boom of the gun awakened the camp to "a joyful day in God's service." Then at the ringing of the "church bell" for one minute, for two minutes "there is dead silence throughout the camp," while all say their private prayers. At 6:25 the lads march off in different directions for battalion drill, while the chaplains and some officers and lads gather in the church tent for matins and the Holy Eucharist, which is celebrated daily in all large camps of the C. L. B. At 8:30 o'clock breakfast, and at 9:30 staff parade, followed by Church parade: "The service each day consists of the Lord's prayer, the Brigade Prayer, the Creed, and the Brigade Hymn, with a short address and intercessions." The afternoon is spent in sports: football, races, and a bathing parade, "which is a wonderful sight." At night about 1,200 lads assemble in their recreation tent for a concert, "and pass quite naturally from their roaring songs to the short address and solemn prayers with which the concert closes." At 10 P.M. the "church bell" tolls for private prayer; and when it ceases "a dead silence falls over the camp, as 2,200 lads hold communion with God." In conclusion, Rev. Paul Bull writes: "Till some measure is adopted by the nation, the C. L. B. is at least giving our lads that splendid moral and spiritual training of character which comes with military discipline, and teaching our lads the strong virtues of obedience, self-control, the love of duty, and the sense of corporate life which must make the good citizen, and the true son of God." The means which the Church Lads' Brigade employs to effect its object are: (a) Military organization and drill; (b) religious, educational, and recreative agencies; (c) on diocesan lines. The first of these comes within the province of the article in the *Times*, referred to above, in description of the various organizations in England for training lads to the use of arms and in military exercises. Of the results achieved by the Church Lads' Brigade in teaching the "three M's"—morality, manliness, and manners—it would be impossible, says the correspondent, "to speak too highly." He here quotes the Duke of Connaught, President of the C. L. B., as saying that it is an organization "which helps to turn out good boys, and shows them that it is bad form to be loafers or to be dirty or slovenly." And the writer of the article concludes that to those who advocate military training for every lad, this organization "can teach many useful lessons." He also refers to the London Diocesan Church Lads' Brigade, which is a separate organization. This Brigade now numbers 150 companies and 6,000 officers and lads.

The Bishop of Birmingham (Dr. Gore), by the retirement of Lord Alwyn Compton as Bishop of Ely, becomes entitled to a seat in the House of Lords.

The "hatless brigade" again. The presence of women in Canterbury Cathedral without any head covering having been brought to the notice of the authorities, instructions have been given to the vergers, intimating that this "departure from the usual reverent practice" is inadmissible. Several females have been excluded during the last few days.
J. G. HALL

THE TIME of labor does not with me differ from the time of prayer; and, in the noise and confusion of the kitchen where I am at work, while several persons are at the same time calling for different things, I possess God in as great tranquility as if I were upon my knees at the Blessed Sacrament.—*Brother Lawrence.*

CANADIAN GENERAL SYNOD

Absolutely Prohibits the Marriage of Divorced Persons

QUEBEC, September 9.

THE city of Quebec with its many churches and chapels, religious homes and educational institutions, with its narrow winding, climbing streets, its quaint and weather-toned buildings, and its social atmosphere essentially Gallican and yet full of the breath of freedom that ever remains with the Anglo-Saxon race, seems most fitting to be the scene of a Synod whose traditions are colored with the past but whose spirit is full of the activity of the present and the promises of the future.

The old Cathedral, also, described and illustrated not long since in THE LIVING CHURCH, is far from being out of place in our picture. Anywhere else but in Quebec, this gift of George

The Canadian Church has adopted a canon prohibiting the marriage of divorced persons during the life-time of the divorced party. The vote was unanimous in the House of Bishops, carried by an overwhelming majority of clerical deputies, and a lay majority of nine.

III. to the Canadian Church would be considered a poor copy of a degenerate style of architecture affected in Colonial days. Here amidst much that calls itself Norman or classical architecture, the Anglican Cathedral has a character all its own, not devoid of dignity nor of the solemnity that belongs to the revered sanctuary of the Almighty. So it appeared to your correspondent as he saw it filled with the dignitaries of the Canadian and American Churches for the chief service of the Canadian General Synod.

The procession, which did not go outside the Cathedral, was dignified. The Primate, with his crozier carried before him, wore for the first time the scarlet robes, as did nearly all the Bishops. The clerical delegates, most of them in cassock, surplice, and scarlet hoods, did not detract from the brilliancy of the episcopal vestments. The service was properly carried out, with reverence and even dignity. The celebrant, the Primate, took the Eastward position throughout and gave the blessing with the crozier in his hand. The service was not snipped into small bits as heretofore. The epistoler and gospeller stood in their proper places. The service was full choral. There was no pause after the prayer for the Church Militant. A few only of the laity left the church during the service. The royal candlesticks with candles were upon the altar, only as ornaments; they were not lighted. This seemed a strange omission in the face of the "innovations" introduced at this service by our highest authority, as for instance the mixed chalice and the ablutions. Those who remember other functions of other days, when straggling and undignified processions, services parcelled out to several celebrants, without music, without reverence or even common decency, now look upon these advances in the order of God's services with wondering eyes and thankful hearts.

The sermon preached by Bishop Tuttle contained nothing new, but was a clear and impressive account of the work of the Anglican Church in past years and present days.

The Bishop said that for English-speaking people the Church of England conveyed an idea of motherhood that touched all hearts. St. Paul may not have founded her, Joseph of Arimathea may not have preached to her, but she had St. Alban amongst her martyrs, and when the Saxon hordes overran Britain, she sought shelter in the recesses of the Western mountains, Northumbria, and the Scottish Isles were Christianized by her before the Kentish conversions. The Church's history was traced through later times until its missionary efforts resulted in its planting the good seed in North America. Then came a little trouble over housekeeping matters which resulted in the secession of the thirteen colonies, but they had the Church with them and took measures to be assured of the Apostolic succession. The Bishop offered greetings to the Church in Canada from the sister

Church in the United States, with its ninety-nine Bishops and 5,000 clergy.

The musical portion of the service was rendered in an impressive and beautiful manner. Mr. Bishop presided at the organ.

SYNOD IS OPENED.

The Synod assembled for its first business session at three o'clock in the court room of the Court House, which had been placed at the disposal of the Synod by Sheriff Langelier and the Government. This act of courtesy recalls similar ones on the part of the French Canadian population of Quebec, of more than a century ago, when one of their churches, that of the Recollets, occupied a part of the site upon which the Court House and English Cathedral now stand. There was no English church in the city at that time, but the clergy of the Church were permitted to hold services in the Recollet Church. On the present occasion a further courtesy was tendered in the presence at the opening of the Synod, of Sheriff Langelier and the Hon. Adlard Turgeon, representing the Provincial Government, who with Alderman Cummings, pro-Mayor of Quebec, attended to present an address of welcome to the visitors. All expressed the honor felt by the city and province respectively, at the selection of Quebec as a place of meeting by the General Synod.

The members of the House of Bishops as well as those of the Lower House remained standing during the addresses of welcome. The Primate, Archbishop Bond, replied briefly, saying that he could not find too strong a word to express how very grateful the Synod was for the welcome so generously extended to it, adding: "If ever we have an opportunity, we will reciprocate to the utmost of our power."

The House of Bishops remained standing while THE PRIMATE delivered his address. He spoke of the loss sustained by the Church in Canada, by the death of the late Primate, Archbishop Machray, mentioned some of the more important matters to come before the Synod, and especially dwelt upon the divine command to go forward in regard to its work in the Northwest, where, without religious teaching, deplorable results must follow.

The House of Bishops withdrew to their own quarters after the Primate had instructed the Lower House to elect their Prolocutor. Later, the Bishops sent down to the Lower House a proposed canon prohibiting re-marriage of divorced persons by the clergy of the Church, similar to that rejected by the Lower House last Synod, which they asked to have passed.

The Lower House organized by electing Dr. L. H. Davidson of Montreal temporary chairman. After nominations for the office of Prolocutor had been called for, the result was the election of the Rev. Canon Farthing of St. Paul's Church, Woodstock, Diocese of Huron.

The officers of the Synod are:

President, Archbishop Bond; Secretary of the Upper House, the Rev. Canon Baylis, D.D., Montreal; Clerical Secretary of the Lower House, the Rev. C. D. S. Bethune, London, Diocese of Huron, re-elected unanimously; Lay Secretary of the Lower House, Mr. R. Campbell, K.C., elected unanimously; Treasurer of the Synod, Judge Macdonald, M.A., D.C.L., Brockville, Ontario, re-elected unanimously; Auditors of the Synod, Mr. E. J. B. Pense, M.P.P., Kingston, Ontario, and Mr. Lansing Lewis of Montreal, both unanimously.

Canon Farthing, the newly elected Prolocutor, with his nominators, Rev. Canon Welch, Tronto, and Judge Savary, Annapolis, proceeded to the Upper House to announce his election to the Archbishops and Bishops. On his return to the Lower House he expressed his deep appreciation of the honor conferred upon him. Canon Farthing appointed as his deputy the Rev. Canon Crawford of Halifax, and as assessors, Dr. L. H. Davidson of Montreal and Mr. M. Wilson of Chatham.

A committee to strike the standing committees was then named by the Prolocutor, consisting of one clerical and one lay delegate from each Diocese. Messages from the House of Bishops were received to the effect that the Rev. G. Abbott-Smith and Rev. A. H. Dunn had been appointed Secretaries pro tem of the Upper House, which was now ready for business.

THANKS TO BISHOP TUTTLE.

A resolution had been adopted, the Lower House consenting, conveying the warm and grateful thanks of the Synod to the Presiding Bishop of the American Church for his sermon and the part he had taken in the day's proceedings.

MARRIAGE AND DIVORCE.

The Lower House took up for consideration the subject of marriage and divorce, on the lines of the Bishops' canon for the preservation of the sanctity of marriage, providing that no clergyman shall

solemnize a marriage between divorced persons, while one party to the divorce is still living.

THURSDAY, SEPTEMBER 7.

The Upper and Lower House resumed their business meeting at 10:15 A. M. The Lower House was presided over by the Prolocutor, the Rev. Canon Farthing. After routine, a resolution adopted by the Synod of the Diocese of New Westminster, requesting "that the appeals drawn up by the Board of Management of the M. S. C. C. be sent unsigned to each individual Bishop, and, if he approves, he shall sign and issue the same himself to the clergy of his own Diocese," was referred to the Missionary Society meeting to be held on Friday.

The resolution adopted by the All American Conference of Bishops, held at Washington, D. C., in October 1903, respecting Christian union, and the memorial from the Diocese of Toronto respecting the publication of an addition to the Book of Common Prayer, were sent to respective committees.

A discussion followed on the numerous memorials and petitions respecting the adaptation of the Prayer Book to the Church in Canada, when it was decided to refer the same to a committee for a report.

AMERICAN VISITORS RECEIVED.

At 11 o'clock, according to arrangement, the delegates from the Church in the United States came into the house and were received by all the delegates rising from their seats. The delegates were headed by Bishop Doane of Albany, with the Rt. Rev. Dr. Tuttle of Missouri; Bishop Morrison of Duluth, Minn.; Rev. Dr. Alsop, rector of St. Ann's Church, Brooklyn, N. Y.; and Mr. George C. Thomas, Treasurer of the Domestic and Foreign Missionary Society in the United States.

In the meantime the members of the House of Bishops, headed by the Primate and followed by the Bishops, came in and took their seats. Archbishop Bond, the Primate, introduced BISHOP DOANE, who in most pleasing way introduced the other delegates, speaking of their work and prominence in the Church in the United States. He said it was a happy occasion for him and one of the happiest in his life, to have the privilege of appearing before the Canadian General Synod of the Church, and extended the greetings of the clergy and people of the sister Church in the United States.

BISHOP MORRISON of Duluth next addressed the Synod, and in a masterly speech, eulogized the work done by the Canadian Bishops and their missionary assistants in the Canadian Northwest and Arctic North, in the cause of the Church. He touched upon the fact that he had been ordained in the Diocese of Quebec, twenty-four years ago, and expressed his affection for the Canadian people.

The REV. DR. ALSOP followed in an eloquent discourse upon Church work and the unity of the English people.

Mr. GEORGE C. THOMAS spoke of the work done and still to be accomplished by the Church. He made a strong plea for the Sunday School.

In response to repeated calls, BISHOP TUTTLE of Missouri, Presiding Bishop of the American Church, spoke a few words.

The ARCHBISHOP OF RUPERT'S LAND was called on by the Primate to respond to the addresses of the delegation from the States; he made a very happy speech of welcome, filled with a good deal of humor. Archbishop Bond then called upon Bishop Tuttle to give the benediction, for which the assemblage knelt. The House of Bishops then withdrew.

Routine business was continued in the Lower House and resolutions passed, extending to the American delegates the privilege of a seat on the floor of the House.

The greater part of the morning session having been occupied by interchange of greetings, the question of divorce, which it was expected would come up, was not reached. Discussion on the canon was deferred till Saturday morning. For Saturday afternoon an invitation was accepted from the manager of the Lake St. John Railway to take a trip to Lake St. Joseph, the business of that day being confined to the morning session.

CHURCH COLLEGES.

The report of Mr. David Williams of London, Ont., on the work of the committee dealing with the question of Church Colleges in Canada, and the desirability and possibility of combination in securing contributions for their maintenance was read. In tabulated form, a statement of the colleges' position, showed that in all there was in attendance 296 in the seven institutions; that the capital invested amounts to \$1,204,804, with an income from endowments of \$74,000 and an income from other sources, \$5,695. Recommendation was made that the people be asked systematically for contributions, and that offerings be collected on the Third Sunday in Advent for this purpose.

OTHER REPORTS.

The report of the committee on Temperance was presented by Canon Richardson. Also a report on an appendix to the Prayer Book, which recommended, among other things, that to the present book there be added a service for the Transfiguration, a harvest thanksgiving service, a form of family prayer, and twenty-one occasional prayers. It was also recommended that this book be published by the General Synod and placed on tentative sale for three years.

The report of the committee on Statistics followed. The message of the day from the Upper House was short and contained merely confirmations of business transactions at the last Synod.

The report of the committee on Statistics, presented in tabular form, gave minute details of the position of the Church in nineteen Dioceses. Contributions for Church objects had increased from \$1,431,905 in 1903 to \$1,673,260 in 1904 and 1905, the former figure being an increase of over \$100,000 over the preceding year. In the three years contributions for mission work had jumped from \$132,169 to \$173,754. The increase in communicants in the same period was from 111,186 to 123,471.

FRIDAY, SEPTEMBER 8.

MISSIONARY SESSION.

Friday was given up to the work of the Missionary Society of the Canadian Church, the two Houses sitting together as legislators for that society, the Primate in the chair. The report of the Society was presented by the REV. DR. TUCKER, General Secretary of the Missionary Society of the Church in Canada. This was the Society's first triennial report since the consolidation of the Canadian C. M. S. with the newly-formed Missionary Society of the Canadian Church. The report made eulogistic reference to the work of the Woman's Auxiliary and the Sunday School Auxiliaries. The latter had contributed directly to the funds of the Society \$6,275, an increase in 1905 of 250 per cent. over the first year, 1903. Out of the Society's gross income of some \$90,000 a very small portion was designated to special purposes, thus allowing the Board of Management great discretionary powers in the distribution of the funds. Chief among the problems before the Board of Management had been the apportioning of the amounts to be subscribed by the twenty-two Dioceses. With a view to raising a sum of \$73,000 in 1903, apportionments were made which resulted in the Diocese of Toronto being asked for \$17,000; Huron for \$11,000, and Montreal for \$10,000, the other amounts ranging from \$6,000 to \$50. Of this \$73,000, over \$72,000 was received. In 1904 it was decided to ask for \$98,748, the apportionments being increased in the case of Montreal to \$13,000 and of Toronto to \$22,666. Although the amount received showed a falling off from apportionment of nearly \$10,000, the sum raised was \$16,856 in excess of the returns of the previous year. Ninety-eight thousand dollars was also solicited in 1905, but the Board of Management had decided to increase the amount to \$109,100 for 1906. By the new scale of apportionments Toronto will be asked for \$24,675, Huron for \$16,800, and Montreal for \$14,175.

The receipts since the last triennial report covering a period of three years and five months, gave a total of \$352,966, of which amount \$195,735 was set down under the head of domestic and foreign missions, \$133,934 under Woman's Auxiliary, and \$23,296 under Canadian C. M. S. Grants from the receipts mentioned had been made to the home mission field as follows: In 1903, \$44,816; in 1904, \$64,370; in 1905, \$57,661. The remaining sum was devoted to the foreign field and to covering expenses of the Society. The report further dealt with work among immigrants of the English societies on matters of general interest to the Society.

REPORT CONSIDERED.

The consideration of the report filled a long day's session, at the end of which the apportionment subject had not been reached. Discussion centered largely on the relation of the Canadian C. M. S. to the new Society. In the course of the debate it appeared that the union had resulted in a considerable saving of expense. There was criticism, however, of the plan whereby the management of the English C. M. S. retains the right to act as an examining board before allowing the Canadian Church to send missionaries into the C. M. S. field abroad. The REV. F. G. SCOTT (Quebec) felt that qualifications deemed sufficient by the Canadian Society ought not to receive inquiry from the English Society. Various expressions and lines of defence were made. With respect to contributions from Sunday School Auxiliaries, PRINCIPAL REXFORD (Montreal) expressed pleasure in the increase of the amount raised, but Dr. L. H. DAVIDSON (Montreal) felt that the latter was greatly under what ought to be raised, and Mr. GEORGE C. THOMAS of the American delegation, being called upon, described methods prevailing in the United States in order to secure the large results from the Sunday Schools that have been attained.

The subject of evangelization of foreigners in the Western provinces received considerable discussion, and resulted in the resolution: "That the Board of Management relies on the Bishops and Synods of the West, with the assistance of this Society, to see that none of these foreigners are left without the ministrations of the Gospel." In the report, the number of immigrants in the Northwest had been estimated as follows:

	1905.
English	49,617
Scotch	11,744
Irish	3,998
British	65,359
United States	43,543
Foreign	37,364
Total	146,266

Of the foreigners there are at present Doukhobors 8,000, Men-

nonites 20,000, Hungarians 20,000, Galicians 65,000, chiefly in the four Dioceses of Rupert's Land, Qu'Appelle, Saskatchewan, and Calgary; Chinese 20,000; and Japanese 4,000, chiefly in the Dioceses of Columbia and New Westminster.

SATURDAY, SEPTEMBER 9.

The signal triumph of at least the early days of the session, and probably of the entire session, was scored on Saturday in the passage of the canon prohibiting the marriage of divorced persons by clergymen of the Canadian Church. The canon had already passed the House of Bishops unanimously, as already stated, and when brought before the Lower House, passed by a two-thirds majority of all the delegates, though the majority in the lay order was only 9. This is substantially the canon which failed of enactment three years ago, and substantially that which was passed by the Bishops and clergy in the General Convention of the American Church at Boston but rejected by the laity by a close vote.

PRELIMINARY BUSINESS.

Shortly after the session opened, the Lower House appointed a committee to draft an address of congratulation to the Primate in honor of his ninetieth birthday. The Lower House concurred with the Bishops in expressing thanks to the Presiding Bishop of the Church in the United States for his services to the Synod.

MARRIAGE AND DIVORCE.

A message from the Upper House asked concurrence in a canon providing that no clergyman within the jurisdiction of Canada shall solemnize a marriage between person or persons who have previously been married and divorced. Dr. L. H. DAVIDSON moved that the House concur, pointing out the serious importance of the question and citing the conditions in the United States as ground for urging this legislation. His motion was seconded by Hon. JUDGE MACDONALD. An amendment excepting the innocent party in a divorce issued on the ground of adultery was offered by Hon. JUDGE SAVARY, seconded by Mr. DICKENS HARDING. Both these gentlemen spoke in favor of their amendment, and the discussion was well upon the house, being participated in by a large number of deputies. At the close of the day a vote was taken with the result already stated.

AS SEEN BY AN OBSERVER.

THE General Synod of Canada by a unanimous vote of the House of Bishops, and by a large majority of the Lower House, has placed the Canadian Church in the forefront of the Anglican communion on the question of the re-marriage of the divorced. The Canadian Church has declared in its highest Council that under no circumstances whatever shall any divorce be recognized and that a re-marriage of the divorced is forbidden. This victory in the defense of the sacredness of marriage has been won not without sharp contention. For years the diocesan Synods have had discussions on the subject, and so have educated and influenced the minds of the laity. At the last General Synod there was no unanimity, even in the Upper House, and a small body of laymen, by demanding a vote by orders, controlled the legislation of the Lower House by a very small majority. After an all-day discussion on Saturday and close on to the hours of Sunday, a vote was taken by orders which concurred in the message of the House of Bishops and gave to the Church the protection of a clear and unmistakable decision on this question.

The clerical members were a very large majority in favor of the canon, as only eight voted against it. Of these, six were missionaries working among the Indians of the very far North. What influenced these men to vote as they did was a subject of comment among the members of the Synod. The real contest was among the laymen, many of them lawyers and judges. On the whole, the speeches were good, and some interesting. Now and again some very crude theology and startling comment of Holy Scriptures was heard in the discussion. The amendment to place the responsibility upon the Bishops each in his capacity as a Diocesan, and another to favor the innocent party, received very little support. On the final vote by orders the message of the Bishops was concurred in by a majority of nine among the laymen.

It may be stated that comparatively few divorces are secured in Canada, as each divorce is allowed by a special act of Parliament. But it is well known that many Canadians go to the United States for relief, and such divorces are recognized in Canadian courts.

IN THE FELLOWSHIP which is established in prayer between man and God we are brought into personal union with Him in whom all things have their being. In this lies the possibility of boundless power; for when the connection is once formed, who can lay down the limits of what man can do in virtue of the communion of his spirit with the Infinite Spirit?—Brooke Foss Westcott.

FALL WORK BEGINS IN NEW YORK CHURCHES

But Few of them were Closed in the Summer

SUNDAY SCHOOL MATTERS TO BE CONSIDERED IN OCTOBER

The Living Church News Bureau
New York, September 11, 1905

RELIGIOUS New York is awakening from what is usually considered a summer vacation, and the second and third Sundays of September see most of the pastors of denominational churches return to their pulpits. But every succeeding summer sees fewer churches, of any religious body, absolutely closed in the summer months or services suspended. The churches of the denominations, even the smaller congregations, make provision for at least Sunday services, placing them in charge of assistant ministers or special pulpit supplies. Very few churches of our own communion have closed their doors this summer. St. Bartholomew's was closed for a few Sundays, reopening the third Sunday of this month, but services were continuously maintained at the chapel and parish house. St. James' parish church was closed a few weeks, but its chapel, the Church of the Holy Trinity, on East 88th Street, has not been closed. St. Thomas' Church had its plans interfered with by the fire, but an early celebration of the Holy Communion has been a regular Sunday feature, the service being held in the parish house. St. Thomas' Chapel has had regular services throughout the summer. The Church of the Heavenly Rest was closed for just one Sunday. The rector, the Rev. Dr. D. Parker Morgan, resumed charge on the second Sunday of September, and his new assistant, the Rev. Herbert Shipman, will begin his work October first. The Rev. John Williams, formerly senior curate, began his new work as rector of Calvary Church, Brooklyn, last Sunday. Practically all other churches have remained open throughout the summer, although in some cases the number of Sunday services was reduced.

Sunday School interests will come largely to the fore during the first week of October, when three great Sunday School organizations of the Church will have annual meetings in this city. On Wednesday, October 4th, the General Convention's Joint Commission on Sunday Schools, appointed last year in Boston, will meet for a business session, the place of meeting being the Diocesan House on Lafayette Place. The next day, October 5th, there will be a meeting of the Joint Diocesan Lesson Committee, to be held in St. Augustine's parish house, and its work will be, in large part, the mapping out of lesson courses and the consideration of Sunday School problems. On October 6th the Federation of Diocesan organizations will have its first annual meeting, at which organization will be completed.

Regarding the meeting of the General Convention's Joint Commission, it is said that much disappointment is felt at the poor response that has been made to the Commission's letter asking from parishes, information about Sunday School conditions and needs within the Church. It has been stated that only 48 out of 254 parishes sent any response to the questions asked. At the meeting next month the replies received will be considered, and some definite plan of work outlined. It seems to be opinion, however, that general commission will not be able to get into as close touch with the work as will diocesan organizations, and doubtless some plan for a combination of effort will be suggested at the coming gathering.

The Federation of Diocesan organizations meets to adopt its constitution and to perfect organization by the election of officers. This meeting will have as delegates, people named by the various Sunday School Institutes, Commissions, and Associations which have determined to be a part of the Federation. The General Secretary of the temporary organization is the Rev. W. W. Smith, M.D., to whom officers of diocesan organizations apply for information as to the Federation.

There are planned two public meetings in connection with these Sunday School gatherings, a joint committee of the three organizations named having details in charge. The first of these meetings, while public, is designed principally for the clergy, Sunday School superintendents, and members of the Joint Commission, Joint Committee, and Federation. This will be held Wednesday evening, October 4th, in the choir room of St. Bartholomew's Church. Speakers will be the Rev. Lester Bradner, Jr., Ph.D., the Rev. Llewellyn N. Caley, and the Rev. William Walter Smith, M.D. Topics include the Attitude of the Church

[Continued on Page 675.]

HOLY NATIVITY CONVENT DEDICATED.

FOND DU LAC, WIS., September 8.

THIS was a gala day for the Church in Fond du Lac, second to none since the day of consecration of the Bishop Coadjutor. The occasion was the dedication of the newly built convent of the Sisters of the Holy Nativity, whose mother house, formerly at Providence, R. I., is now established in Fond du Lac.

The convent itself is a fine structure, a credit to any city and to any organization. It is annexed to the Bishop's House as a wing or elongation. The Bishop's House, as it formerly stood, is the section to the extreme right of the accompanying illustration. The entrance at the right continues to be the main entrance to the Bishop's House. On the farther side of that entrance, on the ground floor, are the Bishop's private apartments. On the nearer side is his library. This was formerly a one-story wing to the building. The wing has been carried up to a

and were thus in readiness to attend this dedication service. They vested in the Bishop's library, and proceeded to a balcony of the convent on the inner side (not shown in the illustration), facing the ample garden. In the latter, in the shade of fine old trees, accommodations had been arranged for sisters and guests. The sisters were followed, as they moved into the garden, by the associates of the sisterhood, women in the world who aid them in their work as opportunity arises. Behind them were the invited guests. Owing to the limited accommodations the public in general had not been invited to be present, but the guests, from within and without the city, made a considerable party. Among them was Miss Codman of Boston, donor of the sisters' chapel as already mentioned.

After a hymn and the bidding prayer, the address was delivered by the Rev. E. A. Larrabee, rector of the Church of the Ascension, Chicago. In the quietness and shade of a perfect September day, with the unique surroundings, the convent before and the garden all about the guests, the white-robed priests



BISHOP'S HOUSE AND CONVENT OF THE HOLY NATIVITY, FOND DU LAC, WIS.

second story, as shown in the illustration, and there is located the chapel for the Sisterhood, given by Miss Codman of Boston in memory of her mother, Mrs. Robert Codman, Sr. Mrs. Codman was among those who had large part in the founding of the sisterhood. The elongated structure extending to the left in the illustration is the convent. It is a fine structure, solidly built, capable not only of accommodating the entire sisterhood, now numbering between thirty and forty women (including novices), but also such other women as may be temporary guests during retreats and other occasions. With no attempt at luxury, there is every provision made for the health and comfort of the sisters, including an ample library. The main entrance to the convent had not been completed when the photograph from which this illustration is made was taken, but it is located where the break occurs in the fence.

DEDICATION SERVICE.

The clergy of the Diocese, with a number from the neighboring Dioceses of Milwaukee and Chicago, had been in retreat at Grafton Hall under the Bishop's guidance during the week,

in the balcony and the sombrely-arrayed sisters below, the eloquent words and the perfect enunciation of the speaker took on an impressiveness that is seldom equalled in public utterances.

FATHER LARRABEE'S ADDRESS.

Father Larrabee spoke without notes, in substance as follows:

"We do well in beginning the exercises of this day, to lift up our hearts in gratitude to God. To-day is a landmark in the history of the American Church. It marks a great forward stride in the advance of the religious life. It is a day full of significance for the whole Church, and it is truly a white letter day for the Middle West. For here we are to dedicate a house to be the centre of the religious life, a house fully equipped for its purposes, and, with its Novitiate, intended to be the Mother House of religious whose lives are to witness to the reality of the Catholic Faith.

"Everything conspires to give joy to the day, happy in itself as the Festival of the Nativity of the Blessed Virgin Mary. The clear skies and the glory of this autumn morning are, as it were, the outward symbol of a deep, inward joy in all our hearts.

"That which calls us together is in a sense the consummation of

the life work of the beloved and revered Father in God who is set over this Diocese; the latest gift of the many with which his ministry has enriched the Church, a gift than which no other lies nearer his heart or better sums up and expresses his character and life. What an added joy it is to all the rest, that he himself witnesses to-day this happy outcome of years of labor, and that by his own hands this house is to be dedicated to God. Nor do we forget the presence of others here to-day, Sisters associated with him from the first in this work, and especially the Reverend Mother, the loving guide from the beginning of these her children. All this, and the memory of saintly life which this new house commemorates, leaves nothing to be desired in the joy of this truly happy day.

"Amid the congratulations of this occasion, we look back over sixty years to the first efforts in the revival of the religious life in the English Church. From that feeble beginning the movement has grown, until now we are told there are 4,000 religious in the Anglican Communion. Let us recur for a moment to that beginning.

"That work so bravely begun sixty years ago was beset with difficulties. Those through whose instrumentality it was accomplished fully realized the meaning of the counsels of perfection, and the importance of the threefold vows. Yet the religious life had to be brought back, as it were, by a side door. While consecration under religious vows dared hardly to be breathed, the life was allowed to come in under the recognized need of the practical ministrations of devoted women in the poor and crowded districts of large cities. And abundantly the work justified the life, even in the face of bitter prejudice. For the sake of the work, the life was tolerated, and those who labored so heroically for the poor and the outcast, won the right to regulate their life at home.

"Little by little, and none too rapidly, the religious life is beginning to be valued, not because of its external work, but because of what it is in itself. Not through anything that religious orders have done in any of their manifold activities, but because of the simple consecration of the whole life to God, they are to-day in our communion, as in others, the great bulwark of the Catholic Faith.

"If we are asked how the mere living under the threefold vows of religion can be of so much worth, the answer may perhaps be given in words which it is a special pleasure to quote as the words of a great Anglican divine. Two hundred years before the recovery under the Oxford leaders of the religious life in our communion, Jeremy Taylor wrote in praise of voluntary and self-chosen virginity, words which are even more true of the life wholly dedicated to religion. 'Virginity,' he says, 'is a life of angels, the enamel of the soul, the huge advantage of religion, the great opportunity for retirements of devotion.' Under his guidance, then, let us to-day draw away from the exterior to look at the interior of the religious profession. Not that the external work is to be slighted, but viewed in its true place as secondary to the life itself, in some such way as the latter part of the decalogue is related to the first, the duty toward our neighbor to the duty toward God.

"This religious life, then, is to be esteemed as of such great value, and as 'the huge advantage of religion,' because first, it 'is a life of angels.' As such, it is the great, the only adequate protest against the absorbing love of money, the greed for gain, the sordid commercialism never more terrible than now. To all that, it is the flat rebuke, silent but powerful. Its measure of the world is that it casts it aside once and for all. The religious is not of this world. Though, like the angel, it is part of his office to minister to the souls and bodies of men, his home is not here, his conversation is in Heaven. Materialism in its manifold forms is not insensible to this rebuke. It feels it when mere preaching would be unheeded. The example speaks; the life tells. Who of us among the clergy, having to encounter the power of worldliness, but is helped and strengthened by this quiet force, ever going forth from houses like this? Again, as long as the tree continues to be known by its fruits, so a branch of the Catholic Church must set store upon its glorious fruit in the religious life. To it, at least, we may always point as the evidence that Christ is still literally followed. Labor as we may to teach the Catholic Faith by clear enunciation of its doctrines, or by the object lessons of its traditional ceremonial, it is the supernatural and sacramental life, after all, that carries the argument home. Where shall such consecration be found if not in houses of religion?

"And secondly, the great value of the religious life is seen in its cultivation of spiritual perfection. 'It is the enamel of the soul.' That quaint expression sets forth the difference between the purity of the ordinary Christian life, and that refined and glistening beauty of the soul which is to be obtained only by the more exact conformity to the life of Christ demanded by the counsels of perfection. It is that purity of heart which knows no other love but His. It takes the affections of the soul, so often degraded to low and carnal uses, bathes them in the Blood of Christ, and offers them thus cleansed all to Him. Thus it is at once the life of witness to the Incarnation as the source of all purity, and the rebuke, as real as the evil to which it stands opposed, of all that is debasing to the heart of man.

"And thirdly, to sum all up in the words of the same great divine, we may say of the religious life most truly that 'it is the great opportunity for the retirements of devotion.' The world depends much upon those who have such opportunity of prayer, whose business it is to be active in prayer before the activity of outward work. We cannot think of this call to devotion without thinking at the same time of the greatest of all our recovered heritages in the

Anglican Communion, the restoration of the Blessed Sacrament of the altar to the life of our people. How favored are our days above those of our fathers! Yet what a responsibility this involves! What a debt of gratitude rests upon us, what need of multiplied acts of reparation for past and present neglect. We look to our religious orders to be leaders in this blessed work. Their life of angels calls them to stand much in the Presence of their Lord. The religious house is ever the home of Jesus. Theirs it is in behalf of the thousands in the world who have little time for prayer, to make that return of love for which otherwise He must too often wait in vain. Theirs it is, sustained as they may be daily by this Heavenly Food, to cultivate to the highest degree those graces of the soul of which divine communion is the source, and which are themselves the best return for the Saviour's love. Theirs it is to reflect more than others the radiance of that illumination ever flowing in upon the soul through the Blessed Sacrament. God speaks in His own way to every soul who devoutly receives this Sacrament. But oh, what depths of spiritual knowledge, what beautiful revelations, are waiting to be disclosed when the soul can bring more delicacy of refinement, more exquisite sensitiveness to their reception and interpretation! Shall not our religious find their first occupation in winning for themselves and for us, more of this illumination?

"May our prayer be fulfilled, and all this be realized in this House; and through the interior sanctification of those who dwell here with Jesus, may many souls be brought to know Him in the sweetness of His love and the might of His salvation."

THE BLESSING OF THE HOUSE.

The address completed, the Bishop, with the Bishop Coadjutor, followed by the vested clergy, proceeded in order throughout the convent, offering suitable collects and chanting appropriate psalms at each station. The garden party, with the sisters in the lead, joined the procession inside the walls. The several stations included the hall and entrance, the crucifix, the refectory, the kitchen, the store room, the work room, the library, the novitiate, the superior's office, the common room, the dormitories, the infirmary, the mother's room, and the guest rooms. Thus the procession reached the chapel, in which the entire party was accommodated.

IN THE CHAPEL.

The sentence of consecration of the memorial chapel was read, on behalf of the Bishop, by the Rev. Wm. B. Thorn. A celebration of Holy Communion followed with the Bishop Coadjutor as celebrant, the Rev. A. P. Curtis as deacon, the Rev. B. Talbot Rogers as sub-deacon, and the Ven. Archdeacon Fay as master of ceremonies. The music was sweetly rendered by the choir of sisters.

The Bishop entertained the guests most bountifully at luncheon.

OTHER FUNCTIONS OF THE DAY.

In the afternoon, at the old choir school building, in which will be attempted the foundation of a community of priests and laymen under the Benedictin rule with the Rev. Herbert Parrish as superior, the Rev. Louis Lorey was admitted as a novice of the order by the Bishop; and afterward, the Rev. A. P. Curtis, rector of St. Peter's, Ripon, was admitted as an Oblate of Mount Calvary by the Rev. Fr. Hughson, O.H.C.

HISTORY AND WORK OF THE SISTERHOOD.

The Sisterhood of the Holy Nativity was founded in 1882 by the present Bishop of Fond du Lac, then rector of the Church of the Advent, Boston. It was intended primarily for practical work in parishes, under their several rectors, as occasion might suggest. How successful it has been in that work will appear from the fact that some few years after the ministrations of the sisters had begun at the Church of the Advent, it was discovered that there had been at the Advent half as many adult baptisms as at all the eighteen other Boston churches together, and the result was largely attributable to the sisters. A long period of preparation and study is required prior to admission to the order. An applicant serves a period of six months as postulant, and may then be elected by vote of the sisters as a novice. The novitiate extends over two years, after which another election is held, should the novice desire to proceed further in the order, and by a vote of two-thirds of the sisters she may become a junior professed. That stage occupies another two years, after which by a final election the candidate may be accepted for full profession. By this great caution the order has ensured the highest degree of character on the part of its professed members, and has kept its ranks free from any who might not be useful members.

The Sisterhood, from its new home in Fond du Lac, will work within the congregation of St. Paul's Cathedral and in its branch house in the Oneida Indian Reservation, and also at such other points within the Diocese as the services of the sisters may from time to time be requested. Work will also be continued, as in past years, in the parishes of St. Stephen's, Providence, and St. Mary the Virgin, New York. At the Convent the work of making vest-

ments and supplying altar linen for poor parishes will be continued as formerly.

The rules arranged for the guidance of the Sisterhood were submitted at the time of the organization of the order to one of the most prominent of the Eastern Bishops, who appointed two distinguished presbyters to examine them thoroughly before giving his approval, as subsequently he did; while the rules of health and diet were passed upon by competent physicians before being finally adopted.

THE BENEDICTIN ORDER.

The Benedictin Order of priests and laymen, which it is hoped to establish under Father Parrish's direction, is as yet only in its initial stage, but the old Choir School building having been placed at the disposal of the work, will give the opportunity for such practical measures as may be undertaken. The Bishop hopes that it may be possible for the order to take up educational work and to provide eventually a home for aged clergymen. It is intended to associate lay brothers with the priests as opportunity may arise.

THE STEREOPTICON IN THE SUNDAY SCHOOL.

AT the Vacation Conference at Richfield Springs, the Rev. Charles Scadding, Chairman of the Chicago Sunday School Commission, whose illustrated lecture, "The Church in America," has made the missionary work of the Church luminous in many parishes in this country and in England, made an earnest plea for the stereopticon as part of the equipment of every Sunday School. He said:

"The day has passed when the lantern is regarded as a toy to amuse children, an excellent outfit with lime light or electric attachment may now be purchased for \$50.00. My experience teaches me to regard it as the necessary part of the equipment of a well organized school, as much so as maps and charts. In England, the lantern is widely used in various phases of the Church's work, and in this country its use is growing. Bunyan was right when he said: 'Eye-gate is wider than Ear-gate,' and impressions to be realized must be seen rather than heard. When we have spoken to others of some thing not very easily understood we are in the habit of asking, 'Do you see what I mean?' To see a thing is to understand it. Lantern lessons convey through the medium of the eye, as well as the ear, things which our scholars need to know. The whole Levitical Constitution with its outer court, its Holy Place, its Holy of Holies, its High Priest, its Sacrifices, and all its ordinances was designed to teach through the EYE. The methods of teaching adopted by the prophets were meant to convey religious instruction through the eye. Jeremiah breaks in pieces a potter's vessel that he may illustrate and enforce the fact that the people would thus be broken. He wears a yoke as a parable of their approaching bondage. He redeems a field illustrating that redemption is in store for all the land; and these examples might be infinitely multiplied. These prophets were eminently 'Seers' rather than 'hearers.' The message of God came to them in picture visions. This was certainly our Lord's method, to teach by pictures—a lily, a tree, a wheat field, etc. Children unable to focus their attention upon what they hear, never cease to take a lively interest in what they see.

"Note how much pictures are used in magazines and advertising methods. The success of any business to-day depends very largely on the picture it can constantly present to the mind of the public. So in these days when one sees Castoria on stones, Pyle's Pearline on posts, and U-need-a on everything, shall we not use the lantern as an effective part of the equipment of a well organized Sunday School? At occasional picture services, and especially on missionary Sundays, the stereopticon will be found invaluable."

THE MYSTERY MAN.

One thing at least is clear from these words that, according to the teaching of Scripture man stands in a position of exceptional nearness to God; and the corresponding words in the second chapter confirm the truth under a different aspect. There is, to express the thought otherwise, such a relation between man and God, that man is fitted by his essential constitution to receive a knowledge of God. Revelation is made possible for him from the first. He is not confined to thoughts which are suggested to him by self-examination or by the study of creation; he is capable of apprehending divine truths, he can learn concerning God what God is pleased to teach without any essential change in his original constitution. The conception of God's nature and mode of working may be above his imagination, but it is not above his power of apprehension. This unique position of man in the visible order is emphasized by other details. He has dominion over other creatures; he assigns to them their names; he finds among them no companion fitted for himself. As he appears first in his true nature he is "little lower than a divine being" at perfect peace in himself, towards nature and towards God. He is made for God and to this end he is made "in the image of God."
—Bishop Westcott.

STILL fight resolutely on, knowing that, in this spiritual combat, none is overcome but he who ceases to struggle and to trust in God.
—Lorenzo Scupoli.

A LOVING TRIBUTE TO BISHOP GRAY.

THE TRAVELLER.

To my Rt. Rev. Father, Wm. Crane Gray, with affectionate greetings and best wishes for his seventieth birthday and the year which it begins.
September 6, 1905. ELIZABETH H. RAND.

I.

I dreamed a dream, and saw outstretched before me
A varied land through which a highway ran;
It led through towns, through fertile fields and valleys
To where the hills and mountain chains began;
Beyond them o'er the burning desert stretching,
Through shaded woods; by rivers broad and light;
Up steeps and down, and towards a deep, dark valley,
On till its end was hidden from my sight.

II.

I saw a traveller pressing on this highway,
He stopped, and, leaning on his staff to rest,
Gazed back upon the path which he had travelled,
Outspread to view from that o'erlooking crest,
Three-score-and-ten, the milestones lay behind him,
Marking the pathway which his feet had trod;
And following his gaze, I read the story
Of the long journey of this man of God.

III.

Where'er his feet had trod, the path was smoother
For those who travelled on the self-same way;
And oftentimes the travellers sang rejoicing
And oft I saw them kneel, as if to pray.
I saw where he had raised a fallen traveller
Who sank exhausted on the burning plain,
And from a spring ope'd in the sandy desert,
Refreshed the man and led him on again.
I saw where travellers, worn with pain and sorrow,
Had fallen, bruised upon the upward steep,
Until the man of God had raised and cheered them,
And led them on, no more to mourn and weep.
I saw full many, wild, untrained, and tempted,
Turning aside from out the King's highway,
Soon to be lost in darksome, hidden dangers,
Waiting for those who from the path might stray;
But who were saved, when with a word of warning
The man of God stretched forth a guiding hand;
Or e'en with strength, and courage fought to draw them
Back from the toils of some dread robber-band.
Where e'er he met with travellers on their journey
He gave them aid, and words of strength and peace;
Telling them how their toils would soon be over,
And of a rest and joy which ne'er should cease.
Prophet and Priest, he told them of the welcome
Waiting them when they reached their journey's end.
He gave them mandates from the King, their Sovereign,
And aid which that King's power alone could send.

IV.

Many a little child he held in blessing,
Printed upon its brow the Sign of Life;
Young men and maidens kneeling low before him,
Strengthened, went forth to meet the journey's strife;
And to the hungering and the thirsting always
He gave the King's great gift, the Bread of Life.
Often two travellers journeying on together,
Blessed him for binding into one their love;
While those who entered the dark valley's shadows
Feared not because he gave them hopes above,
And in the darkness they could see out-shining
The semblance of a white and Holy Dove.

V.

I looked again to where the traveller waited,
Resting upon the milestone on the hill.
Behind him, and before him lay the highway;
The peace of evening fell, and all was still.
I heard the song of travellers on their journey
Whom he had blessed and strengthened. As they sang,
Behold, where he had toiled, in faith and mercy,
Sweet flowers to life, and tender fragrance sprang.
The traveller raised his head and where the sunset
Lighted with glory, all the glowing West,
A wondrous vision flashed of fields elysian;
A shining Palace on a tow'ring crest.
The perfume of the flowers, the beauteous vision,
A song more sweet than tongue could sing,
And on his breast, a ray from out the glory,
Shone on the sacred symbol of the King.

VI.

'Twas passed, and I awoke, but in my waking
I prayed for blessings on this travellers' way,
His toil and ministry to be rewarded,
And mercies be vouchsafed to him each day.
I pray for him long years of strength and gladness,
Where e'er his heart with joy and peace may sing;
With, now and then, fair visions of the glory
Which will be his, when he shall see the King.
Longwood, Fla., Sept. 1905. ELIZABETH H. RAND.

THE TEST of love is not feeling, but obedience.—William Bernard Ullathorne.

WHAT WE MIGHT DO FOR RELIGIOUS EDUCATION.

BEING THE SUBSTANCE OF AN ADDRESS DELIVERED BEFORE THE
SUNDAY SCHOOL COMMISSION OF THE DIOCESE OF CHICAGO
BY FREDERIC COOK MOREHOUSE, EDITOR OF
THE LIVING CHURCH.

WE need not cry over spilt milk. Religious education is not given in the public schools. This is not due to the fact that we live in a republic, or to any considerations growing out of the American Constitution. In the Act of Congress of 1787, setting apart the old Northwest Territory, we find the following passage:

"Religion, morality, and knowledge being necessary to good government and the happiness of mankind, schools and the means of education shall forever be encouraged."

This shows that the founders of the Republic and the makers of the Constitution had no idea that they were building a nation that could not give religious teaching in its schools. The absence of such teaching is due to the quarrels among Christian people and to nothing else, and that lack must and will continue until Christian people cease to quarrel and become one again.

In the meantime we are practically left to the Sunday School for the means of religious teaching. It does not excuse the Sunday School to say that religious teaching ought to be given in the home. The latter is true, but it is only a partial truth. To the clergy was twice given the admonition, "Feed My lambs," before the latter admonition, once given, "Feed My sheep." The laity have a right to look to their clergy for help in the religious teaching of their children, and practically that help to-day can only be given in the Sunday School.

The Sunday School need not be a failure, nor is it at all germane to figure mathematically how inadequate is one hour a week for religious education in comparison with the many hours a week devoted to secular education. One hour a week is undoubtedly not sufficient to instruct the child in everything that it would be well for him to know, but, notwithstanding that, it is perfectly feasible to give him that instruction in the Christian religion which is essential to him if he is to grow up as a Christian child. I have more often seen instances in which Sunday School teachers could not fill out the hour without depending on bear stories to fill up unexpired time, than the instances in which the hour was held to be insufficient for the inculcation of the lesson.

The primary consideration in Sunday School work is to obtain a right perspective. The geography of the Bible, its history, its place in literature, the questions as to authorship, etc., are of interest; the study of the Bible by books is very interesting; yet these are not the primary subjects that are appropriate for the Sunday School in its one hour a week. What is your perspective?

The right perspective is the teaching of the Christian religion and the means for living the Christian life. The whole course of study should be devised with that perspective in view; otherwise, whatever be the extent of the instruction given, the school will be a failure.

I believe that one reason why Sunday Schools so often fail is, that one other primary consideration is so seldom thought of. Look over your schools, and you will see that, roughly speaking, your children may be divided into two groups. One group consists of the children of your parishioners, who may reasonably be expected to continue in the Sunday School year after year until or somewhat beyond their Confirmation. The other group consists of transients, whose continued appearance cannot be anticipated, and who will probably drop out after a few months of irregular attendance. If the children of these two groups are classed together under one teacher, and the attempt is made to require the same lessons of each, you could anticipate only failure. You cannot adequately instruct the children of the first group, because they must be held back by reason of the limitation of those of the second; nor can you give much instruction to those of the second group, because they cannot learn the lessons that presuppose the previous laying of the groundwork that, for them, has been entirely wanting.

The obvious solution of the problem arising from this condition is the division of the school into two distinct groups. These two groups will take the lines already outlined. I need hardly say that the line of division must be kept secret. The children need not and must not know that the line has been drawn. The children of the group from whom may be expected regular attendance, should have a definitely outlined course of study, in which one year's study fits into that of the next year,

and in which the course is outlined from the kindergarten to the post-graduate class in such wise that time is economized, the primary essentials of Christian education will be borne in mind, and there will be from year to year a minimum of duplication. There ought not to be the least difficulty with these children, in securing, by the time they are from ten to twelve years of age, a thorough grounding in the Catechism, a considerable knowledge of the life and ministry of Christ, and of His own paramount teaching of the Kingdom of God, a fair knowledge of Old Testament stories, and some understanding of Church doctrine. This is perfectly feasible. No such course is, however, feasible for the children of the second group. Realizing that these can only be expected to be transient pupils, it is essential that the instruction should be orally given in class, not largely connected with the instruction of preceding weeks, and not based on any necessity for attendance on consecutive Sundays. The outline of the Christian Year gives the simplest and probably the best suggestion as to the lesson for these children, and the life of Christ is the ground work of it. If our schools will only bear in mind the essential difference between what can be accomplished among the children of these two groups, we shall be able to utilize our one hour a week in such wise as to give systematic instruction and secure some adequate result.

Two things more seem to me essentials to the well-being of a school in which education is really accomplished. One of these is the necessity for rigid examination of each class, particularly of those that are taking regular courses of instruction, which examination should be made by the priest, or some exceptionally well informed layman, and should be given once, or preferably twice, a year. The examination serves a twofold purpose. It tests the work of the child, and it tests the work of the teacher. Both realize that an examination that does not result in a satisfactory percentage in marking, reflects upon teacher as well as upon pupils. There is therefore not only the primary result of discovering just how much the children have learned, but there is also the not less important secondary result of stimulating the teacher to her best work, by reason of her realization of the impending examination.

The other essential is that there should be a definite period for graduation at the completion of the fixed course. In my judgment, one of the reasons why we lose children soon after they reach their teens is that, so far as they are able to discover, they might continue going through the Sunday School until they have passed their hundredth birthday, without being nearer the end of it, and consequently they can only find an appropriate time for leaving the school by fixing it for themselves. A large percentage of the children of the first group would continue in regular attendance up to the time of formal graduation if such a graduation is kept before them. The day of graduation, which in my judgment should be at substantially that time of year when it occurs in the secular schools, should be dignified in every way by careful preparation and by invitation of parents to be present. The course should be so arranged that graduation would not occur until two or three years after Confirmation, during which latter years the doctrine of the Church should be the primary subject for instruction. I believe that there should then be suitable post-graduate classes of children and adults; and that by terming these post-graduate classes instead of Bible classes, there will be a more satisfactory response from those who have gone through the prescribed course and received their diplomas.

These are the lines on which, in my judgment, the Sunday School can be made a living factor in the education of the day. I have no sympathy with the belief that the Sunday School is a failure. Where the Sunday School is a failure, it may be assumed as a foregone conclusion that the rector is a failure. —(New York) *Sunday School Commission Bulletin*.

FALL WORK BEGINS IN NEW YORK CHURCHES.

[Continued from Page 671.]

toward Religious Education, the Diocese and the Church in Sunday School Organization, and the Advisability of a Uniform Lesson System for the Church.

The second meeting, open to all interested in Sunday School work, will be in St. Bartholomew's Church on Thursday evening, October 5th. Speakers and topics are announced as follows: Bishop Lawrence of Massachusetts on "The Diocese and the Sunday School"; Mr. George C. Thomas of Philadelphia on "The Personal Element in the Sunday School"; and the Rev. Dr. Alford A. Butler, whose topic has not been announced.

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

ELISHA AND THE EARLIER MIRACLES.

FOR THE FOURTEENTH SUNDAY AFTER TRINITY.

Catechism: Eighth Commandment. Text: St. John xi. 25.
Scripture: II. Kings iv. 1-7; 27-37.

GET clearly in mind, first of all, *the relation between the prophet Elisha and his predecessor, Elijah*. The miracles of Elisha are recorded to establish firmly his claim as the chief prophet in succession to Elijah. After that, they have an interest of their own, but their primary significance is that of a witness. Owing to the similarity of their names, it is sometimes hard for children to distinguish clearly between Elijah and Elisha. There is both a similarity and a contrast. There is a similarity in that they continued the same work. *There is a striking similarity in the works of the two*. Bishop Hall thus sums it up:

"How true an heir is Elisha of his master, not in his graces only, but in his actions! Both of them divided the waters of Jordan, the one as his last act, the other as his first. Elijah's curse was the death of the captains and their troops; Elisha's curse was the death of the children. Elijah rebuked Ahab to his face; Elisha, Jehoram. Elijah supplied the drought of Israel by rain from heaven; Elisha supplied the drought of the three kings by water gushing out of the earth; Elijah increased the oil of the Sareptan, Elisha increased the oil of the prophet's widow; Elijah raised from death the Sareptan's son, Elisha the Shunammite's; both of them had one mantle, one spirit; both of them climbed up one Carmel, one heaven."

For the younger classes it will suffice to mention the dividing of the waters, and the two miracles with oil. *The contrast between the two is mainly in character*. Elijah was much alone. His home was in the desert. His sheep-skin mantle was supplemented only by a leathern apron, in all probability. His spirit was that of John the Baptist. Elisha was of a more social nature. He is among men, and in cities. His work in its nature is more like that done by the One who came after the Baptist. In some respects he is, in his works, a striking type of the Coming One. In the two miracles in the lesson he "set at liberty them that are bruised," and in the case of the Shunammite and her son, he brought to them a life-saving faith.

The first miracle appointed for study is concerned with the widow of one of the sons of the prophets. The word "son" in the Old Testament is used to describe any kind of descent. Thus an arrow is called "the son of the bow." The sons of the prophets appear to be schools of prophets. They first appear in the time of Samuel, the first of the prophets (I. Sam. xix. 19, 20). Schools are mentioned as being at Ramah, Bethel, Gilgal, Jericho, and elsewhere. There seemed to be a head who was called "Father" or "Master" (I. Sam. x. 12, II. Kings ii. 3). Their object seems to have been to provide a constant succession of prophets. This incident shows that the students were not bound by vows of celibacy. The creditor, in selling the sons into slavery, was but claiming his right under the law (Lev. xxv. 39-41).

The dramatic story of the relief brought by Elisha needs no paraphrase. Aside from *its testimony to the power of Elisha as chief prophet*, it is full of significance as a story which shows *the reward of faith*. The poor widow had learned from her husband the lesson of trust in God. When the great trouble came to her, and, after losing her husband, she was in danger of losing her two sons as well, she looked for relief to the Lord God. She believed that since her husband's life had been devoted to His service, He would somehow relieve her distress. She accordingly went to the chief prophet, Elisha, with her troubles. She believed that God would help her; she went to His prophet to find out how the relief would come. Moreover, when given her own part in the saving of her sons, she was not found wanting. When told to borrow vessels for the oil, she was being tried. Had she not been obedient to the word of the prophet, it would not have been possible to help her. As it was, *the help that came was in direct proportion to her readiness to obey*. The oil increased as long as there were vessels to be filled. Had she borrowed less, there would have been a less measure of relief. Her trust had shown itself by an obedience

which brought jars enough to contain oil that would not only pay the debt, but provide for the care of the family until the sons could provide for their mother.

The incident may be used as exhibiting *God's method of helping His children*. It may be applied directly to the appointed way of salvation. There is a creditor who claims us as his slaves. We are by nature, the "children of wrath," and Satan claims us for his own. We know that God loves us, and therefore that He is willing to save us. If we follow the example of the faithful mother, we will go to one appointed to represent God to find *how* He wishes to save us. We will find, as she found, that we are told to do something as our share. The two sacraments and that which goes with them represent our part in the saving of ourselves. It will also be found that the grace and blessing given us from our heavenly Father bears a constant ratio to our own willingness to obey and coöperate with Him.

We might also learn from the incident that *God uses the simplest way to do His work*. The woman had the jar of oil and nothing else. Instead of making some new thing, the oil she had was used. Since there are ways provided for us to receive blessing and grace, we must not expect Him to make special ways. Yet that is what men demand who say that they cannot believe that God will punish those who do not follow the way of salvation that He has Himself provided. They ask that some new way be found for them.

There is an illustration here, also, of how the faith of the mother may save her children, as in infant Baptism. The woman had the faith, and saved her children by her obedience to the command of the prophet. The children did their part simply as a matter of obedience to the mother. She asked them to do it; she did not wait for them to grow up and "choose for themselves."

The whole story of the rich Shunammite who was so kind to Elisha is most interesting. The "prophet's chamber" which she prepared for him was "a little room with walls" built upon a corner of the flat roof of the house. Tell the whole story as related in the earlier part of the chapter. That the son who died was a reward and gift, given the woman through the prayers of the prophet, gives added interest to the story. Bring out the fact that the faith of the woman was so strong that when the boy died in her arms, she did not tell his father that the boy was dead. She seemed to know that the child which had been given as a gift in answer to prayer would not be thus taken from her. She believed, with a faith that never faltered, in spite of the dead child in her arms, that God would give him to her once again.

Once again we have the example of a woman who had faith that God would help her, going to His prophet for direction. She had a persistent as well as a great faith. When the prophet would have dismissed her with his servant carrying his staff, she would not go without the prophet himself. The failure of Gehazi with the staff reminds us of the disciples at the foot of the Transfiguration mount wrestling with the evil spirit, which the Master Himself only could command. I think that as He then said that there was a kind of evil spirit which could only be removed by prayer and fasting, so here we are to learn that *the great gifts of God are given only when we work with Him*. The staff, witnessing to the authority of the prophet, might work many deeds of wonder, but here was a case which required the prayers and effort of the prophet himself, supplementing the faith of the woman. Neither could do the deed alone. But when the prophet answered to the faith of the woman, and used his office and efforts to answer her prayer, the boy was restored to life. It surely teaches us the importance of coöperation between the people who have faith, and the appointed representatives of the Lord who have authority. When it comes to a real test, neither can work alone. The woman could not restore her boy with all her faith. The staff of the prophet, without the presence of the prophet and the woman of faith, was powerless. People of faith need the Church. The Church needs people of faith. The two working together can bring to life those who are spiritually dead. The sacraments are *spiritual* forces and means of grace. They must be used with faith and persistence. They can only bless those who will use them.

MY TIMES are in Thy hand, O Lord! And, surely, that is the best. Were I to choose, they should be in no other hands, neither mine own, nor any others. When He withholds mercies or comforts for a season, it is but till the due season. Therefore it is our wisdom and our peace to resign all things into His hands, to have no will nor desires, but only this, that we may still *wait for Him*. Never was anyone who *waited for Him* miserable with disappointment.—Robert Leighton.

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.

SETTLE WHERE THERE ARE CHURCH PRIVILEGES.

To the Editor of *The Living Church*:

THE Church is losing many families who move North, West, and South, to locate on farms where for lack of Church privileges they drift away from the Church. With the sanction of the Bishop of Milwaukee and the assistance of friends, I am able to offer to Church families the opportunity to locate on good lands in Wisconsin, where we already have some Churchmen, and have room for 20 to 30 more families. These lands can now be sold at a very low figure. I will gladly send particulars to any who are interested. Yours truly,
Hinsdale, Ill. H. E. CHASE.

MISSIONARY WORK IN THE SOUTH.

To the Editor of *The Living Church*:

I AM endeavoring to collect material and information about the missionary work of the Church in the South for use in a Mission Study Class in the General Theological Seminary this coming year. Since the close of the Seminary in June, I have written letters to clergy in almost all the Southern states from Virginia to Texas, including Arkansas, requesting detailed accounts (with photographs when possible) of their individual fields of labor; also asking for any general information they could give me concerning the work in their Diocese or District, the problems they have to deal with, and the openings and opportunities for the Church; also any sources of information to which I might refer, regarding the history of the Diocese or District, and the various phases of the present work—either among the Negroes, among the mill employees, or the educational outlook.

I have had some most interesting replies, but find my time too short to write to all whom I wish; so I write to you, along with the editors of the other Church papers, to ask to have as much of this letter published in your esteemed journal as you may have space for, trusting that it may come under the notice of those who have near and dear to their hearts the advancement of God's Kingdom in the South.

We must educate the future priests of the Church to the needs and opportunities here; because there are only two Missionary Districts, technically so called, in the South, the general impression seems to be that there is no need for men to give themselves to this work in a field, the whole of which is ripe and ready for the harvest. The cry here, as elsewhere, is for more men—devoted, earnest, consecrated men, who are willing and eager to forego the comforts and conveniences of this world, and lead self-sacrificing lives, some in remote and out of the way places.

When the facts for which I ask are known, and the great opportunities and openings for the Church are realized, then, and only then, can we look for an answer to the petition in the Litany, "That it may please Thee to send forth laborers into Thy harvest."

Thanking you in advance,

Very truly yours,

J. NORTON ATKINS.

Address, Care of General Theological Seminary,
New York City.

THE OPEN DECLARATION OF COMMUNICANTS WHO HAVE BEEN "ADVERTISED."

To the Editor of *The Living Church*:

I WISH to ask my brother priests through your columns to help me by answering two practical questions, and I shall be glad if you, Mr. Editor, will give me your aid also.

In the case of a local scandal in connection with the seventh commandment, caused by two communicants, I suppose that it will be my duty, if milder counsels do not prevail, to "advertise" them under the rubric (which is so much neglected and which I quote) and to notify the Ordinary of what I have done:

"If among those who come to be partakers of the Holy Communion, the Minister shall know any to be an open and notorious evil liver, or to have done any wrong to his neighbours by word or deed, so that the Congregation be thereby offended; he shall advertise him, that he presume not to come to the Lord's Table, until he have openly declared himself to have truly repented and amended his former evil life, that the Congregation may thereby be satisfied. . . . Provided, that every Minister so repelling any, as is herein specified, shall be obliged to give an account of the same to the Ordinary, as soon as conveniently may be."

Let us assume that this has been done. I take it that the notice to the Ordinary is in order, that the parties may have an appeal from the action of the rector, and that if there is no such appeal, or, if the Ordinary has heard and dealt with the appeal, he is "*functus officio*," and has no further jurisdiction in the matter.

Now let us assume further, that there has been and will be no appeal by either of the parties to the Ordinary, and that they have both satisfied the rector as to their personal repentance and amendment of life. At this point, and before re-admitting them to Communion, what is my duty as to the open declaration for the satisfaction of the congregation? Has it become obsolete? And if not, how am I to order it?

Then, my second query is at this stage: Has the Bishop as Ordinary, any right or claim to be consulted, or any power to act, or does all rest with the rector?

Yours truly,

HENRY BARKER.

[The editor's interpretation—given because requested, and without prejudice to any other interpretations that may be offered—is that the rubric must be construed by the 33d Article of Religion. "Advertise," with its context, evidently implies open censure. The rubric would therefore not apply to any instance in which the rector had acted, by virtue of his pastoral authority, in private. Only if open censure has been given, would the case be that contemplated in the rubric, and in that case the "Judge that hath authority" (Art. XXXIII.) to receive the penitent is commonly held by English commentators to be the Bishop, in the absence of any court especially delegated with such authority. In the American Church the same interpretation would stand, unless the faculty conferred by the Bishop upon the rector in the Institution office, of "full power to perform every act of sacerdotal Function among the People of the same" [parish] may be said to include this authority. The question is somewhat obscure, but, in our judgment, that authority would, thus, be included, if no appeal had been made by the defendant to the Bishop. The open "advertisement" should, undoubtedly, be a last resort, only after private admonitions had failed; and its exercise is further complicated by reason of the possible conflict of the "advertisement" with the libel laws of the land.—EDITOR L. C.]

WHO IS RESPONSIBLE?

To the Editor of *The Living Church*:

HARMLESS outdoor amusements on land or water will be the order of the day. Church services are conducted on the beach, and you can follow out your own inclination in spending the time."

I cull the above from an "ad." in a local paper, captioned "Spend Next Sunday at Sylvan Beach." My first thought was, "How the devil does resort to trickery to catch the feet of the unwary!" The fact that there are churches at the beach is used only to "take the curse off" the devilry that is going on there. There are two chapels, one a "Union," the other Roman Catholic. I officiated in the Union chapel once, when it was the turn for the "Episcopals" to use it, and there were about seventy-five present, while twenty or thirty thousand people were outside, bent on harmless and *harmful* amusement. Recently I asked the good pastor of the R. C. chapel what was the average attendance at his Sunday Masses. "About one hundred and fifty," was the reply. So, while the efforts of the religiously inclined to furnish the resort with religious services are honest, yet they are but a "scratch on the surface."

"But why," was my next thought, "does the railroad make use of the fact of there being religious services at the resort in their 'ad.'?"

I could not answer that. Neither could I answer the next question that came into my head. So I am writing to you in hopes that you, or some reader of *THE LIVING CHURCH*, can answer both. The other question was manifold.

"Why does the railroad run trains on Sunday?" "Why does the newspaper insert the 'ad.'?" The managers of the railroad are probably Christian men, *i.e.*, members of some religious body or bodies. The members of the corporation managing the newspaper I *know* to be—one Methodist, one Presbyterian, one

Churchman. I also know that one-half of my poor people go on Sunday excursions in the summer; and that a considerable share of them fall into the vilest sink of iniquity while on the trip—drunkenness, fornication, adultery, gambling, and what not. This would not be so if they were not tempted from home by the Sunday excursions, of which the above is a sample. They are tempted to do so (*i.e.*, to go on the excursions) by the Christian (?) managers of the railroad, newspaper, and other corporations. This is my greatest stumbling block.

The coal heaver, the mill girl of my congregation, may go to hell, possibly, by the temptations put in his or her way by the capitalist exploiter. Am I wrong, or is there a casuistry that covers it?

A. L. BYRON-CURTISS.

St. Joseph's Rectory, Rome, C. N. Y.

BAPTISM AMONG SECTARIANS.

To the Editor of *The Living Church*:

WHILE I have nothing but praise for the spirit which obtains in the editorial columns of your paper, I am sometimes amazed at the uncatholic spirit which occasionally appears in your correspondence pages. I could give many examples; but will at this time content myself with naming one. It is that most uncatholic, uncharitable sentiment that all candidates for Confirmation coming from the "sects" should be required to submit to conditional, or hypothetical Baptism. As one of that large number of loyal Churchmen who were born and brought up among "sectarians," and knowing positively that my Baptism was administered in due form, I regard such a sentiment as unworthy of respect. Though there are instances where doubt may well be entertained, it does not follow that doubt should be cast on all. To do so would be to put a great and grievous barrier in the way of Church growth from that source. What though one thinks he witnessed a wholesale sprinkling of twenty persons or more with but one pronouncement of the baptismal formula, and what though another thinks he saw a doubtful sprinkling without contact of minister's hand with candidate's head, which may or may not be essential, does it follow that a few instances like these should lead us to receive with suspicion all who come to us from sectarian ranks?

It does not seem possible that these writers can be mistaken in what they saw and report. But one statement of your correspondent in the current number of *THE LIVING CHURCH* leads me to suspect that he may have been deceived; and if he, possibly the other writer to whom reference has been made. It is not uncommon with some people. He says the Campbellite preacher dipped his candidates *three times* into the water. Now if I am not mistaken, this is entirely contrary to the practice of that denomination. They dip or immerse but once. They hold to a sort of Baptismal Regeneration, and they teach that this regeneration is accomplished by one submersion, because thereby a burial and resurrection with Christ are symbolized. But however this may be, in more than a score of years of close fellowship with the great Protestant denominations, and witnessing thousands of their baptisms, I never saw one that was not administered in true Scriptural form. I quite agree with those who regard it of the utmost importance to make sure that every candidate for Confirmation has been baptized in due form; but I think it entirely safe to trust the clergy generally with the responsibility of ascertaining the facts in doubtful cases; and, therefore, I earnestly protest against the suggestion of putting any stumbling block in their way which the Catholic Church has pronounced unnecessary.

EVAN H. MARTIN.

Rochester, N. Y., Sept. 2, 1905.

[This discussion is now closed.—EDITOR L. C.]

INDIAN WORK IN SOUTH DAKOTA.

To the Editor of *The Living Church*:

ON returning from an absence of two weeks visiting the various towns in the Black Hills, I was very much gratified to find in a number of secular papers friendly reference to my long service in the episcopate and to my work among the Indians. I was surprised, however, to see that it was stated that I was about to retire from the Indian work, that the coming Convocation of Indians would signalize this event, and that the Indian work would be committed to the Assistant Bishop. This is a mistake. I do not intend to withdraw from the Indian work. My effort has always been to fit the Indians for free intercourse with the whites and to prevent the Indians thinking of themselves as a

peculiar people who should receive special favor, and to prevent the whites from regarding them as an alien people who should be treated with disfavor. I shall not, therefore, commit all of the Indian work to the Assistant Bishop lest it should seem that I am setting the Indians off by themselves. He and I will share the whole work. I shall assign to his care a certain portion of the district, partly white and partly Indian, and I will keep the other part. Later, we shall change places.

Very sincerely yours,

Sioux Falls, S. D., Sept. 6, 1905.

W. H. HARE.

DR. CRAPSEY ON "HONOR AMONG CLERGYMEN."

To the Editor of *The Living Church*:

UNDER this title there appears in *The Outlook* of September 2nd an article by the Rev. Dr. Crapsey. A more appropriate heading would be "The Little Honor Among Clergymen," for its import would give the impression that there are not a few who have discovered the untruth of the Church's Creeds and teachings and yet hide up their convictions through the motives that influenced the many chief rulers who believed on the Lord Jesus but did not confess Him lest they should be put out of the Synagogue. The writer of the article—brave man!—is of a different temper. He has openly announced convictions which are not in accord with the teaching of the Church of which he is a minister. Nevertheless he claims the right to maintain the position he holds—his duty to do so—"it may be the salvation of the Church for [him] to stand fast," yet not courting martyrdom; willing if possible to escape dismissal from his office; unwilling to become "the saddest of all failures—a disgraced and unfrocked priest"—he now seeks to justify himself before the public. The Church should give heed to what he says.

We read that the high priest and they that were with him, "laid their hands on the apostles and put them in the common prison, but the angel of the Lord by night opened the prison doors, and brought them forth, and said, Go stand and speak in the temple all the words of this life." We are not told what was included in this injunction; but we need not doubt as to what are the essential words of this life. Dr. Crapsey has said: "In the estimation of many"—heaven forbid!—"the fundamental verities that are the basic truths of Christianity have been given to us by Jesus himself in the two great commandments of the law, in the Lord's prayer, and in the five laws of righteousness as we find them written in the Sermon on the Mount." That is, as interpreted by *The Outlook*, Christ's summary of Jewish law, His spiritual interpretation of that law, and the Lord's Prayer, His interpretation of the "universal needs of humanity"; the prayer which, we are told, a Mohammedan had copied for his daily use.

It can not be forgotten that an apostle has said: "By grace are we saved through faith;" that another exhorts that we should "earnestly contend for the faith which was once for all delivered to the saints." That it be not suspected that attaching importance to faith is an addition to what has been "given to us by Jesus," Himself, recall the Lord's own words: "Whosoever believeth and is baptized shall be saved; and whosoever disbelieveth shall be condemned."

Standing before His unrighteous judge, our Blessed Lord said: "Every one that is of the truth heareth My voice." Pilate saith unto Him, "What is truth?" Had he not gone out, he might have heard what is told by the beautiful anagram of his query as written in the *Vulgate*: *Quid est Veritas? Est Vir quem adest*; an echo of the Lord's words: "I am the Way, the Truth, and the Life."

In *The Outlook* article we read: "It is not the authority of Jesus that gives validity to the teaching of Jesus; that teaching makes its appeal to the reason and conscience of man, and in the reason and conscience of man it must find its verification." "A jest's prosperity lies in the ear of him that hears." Some are bold enough to say that this is also true of the Word of God.

St. Paul writes that "The Church of the living God is the pillar and ground of the truth." It upholds before the world the saving truth of the Gospel. It is said of it now as under the older Covenant: unto it "were committed the oracles of God." It maintains what it has received. It can not originate. It can only enforce what the Word has spoken. In *The Outlook* article we read:

"The Church as an organized body has no teaching power. Teachers are sent from God. Therefore men derive their authority not from the Church, but directly from God. They are the sources

of truth to the Church." . . . "A prophet is one who interprets the will of God to his own time and his own people."

It is not strange that one who so regards himself should give little heed to the suggestion that his denial of the face teaching of its creeds demands his resignation of the office he holds in the Protestant Episcopal Church. Enlightened by him it is rather requisite that the Church make the wording of its creeds conform to his clearer perception of verity.

The example of Dr. Pusey is relied on. We surely should rejoice in the firmness of the great Anglican. But we cannot forget that when the authority which he recognized bade him be silent, he was silent, persuaded, the while, that the command was arbitrary and unjust. It is noteworthy, too, that Pusey resolved to abandon his position as clergyman should the English Church—not his university superiors—set aside a Catholic Creed.

May it be added, *The Outlook*, in an editorial suggested by the article which has been reviewed, asserts that a minister should not perform hara-kiri; should persistently "utter the truth, as God gives it to him to see the truth." But it may be sometimes his duty to "submit uncomplainingly to execution," *i.e.*, ecclesiastical trial. The right, if not always the expedience of ecclesiastical trial and execution seems to be admitted. Such is precisely the opinion of the writer.

Once Bishop Whittingham related to me the case of a rector who had consented to abstain from preaching certain doctrines. The answer given was: "So would not I have done. I should have continued to declare what I deemed Catholic truth, and have left to you what may be your duty, the bringing of me to trial, and if need be, the deposing me." The Bishop replied, "B., C. is more loyal than you are." The result was, within a few months, the brother beloved by us both was deposed from the ministry of the Protestant Episcopal Church; and before the diocesan convention was denounced as "a renegade"—a term which I would not apply to one of our Church who becomes a Papist. Hara-kiri is not *felo de se*, voluntary suicide; but a mode of death permitted to dignitaries as an avoidance of disgrace and consequent losses. A clergyman may commit such an act, and gracefully retire before an assured sentence of expulsion. I know nothing of Dr. Crapsey but what he has stated, or intimated in his *Outlook* article. But I have no hesitation in saying, in the abstract, that honor should compel a minister to resign any position in which he has been placed because of an avowal of faith and opinions which conscience no longer allows him to hold. As accountable to God, he must profess what he now perceives to be true. He must not, as in the name and authority of the body that ordained him, teach what that body does not hold. He must not—as a gentleman he must not—palter in a double sense.

W. F. BRAND.

To the Editor of The Living Church:

LET me say a few words anent an article by the Rev. Dr. Crapsey, entitled "Honor Among Clergymen," published in a recent number of the *Outlook*. In this article the author takes exception to the following words in the last Bishops' Pastoral:

"If one finds, whatever his office or place in the Church, that he has lost his hold upon her fundamental verities, then, in the name of common honesty, let him be silent or withdraw."

Dr. Crapsey's first objection to the foregoing is that the expression "fundamental verities" is ambiguous. He then proceeds to define it as meaning (a) the two great commandments of the law, (b) the Lord's Prayer, and (c) the five laws of righteousness (St. Matthew v. 21-48).

Now it seems to me that the learned doctor has been guilty of rather loose definition; (a), (b), and (c) are discipline and worship, rather than doctrine. An ethical code is not a formula of belief. To be sure the fundamental verities are there in the germ; but what of the Apostles' and Nicene Creed? I say *creed*, and not *creeds*; for the Nicene is merely an expansion of the other.

What do we have a creed for if it does not state "fundamental verities"? If our Bishops in their Pastoral did not refer to the creed, to what did they refer? I see, therefore, nothing ambiguous in the statement, "fundamental verities."

Ecclesiastical polity is one thing, an ethical code is another, a form of worship is another, the "fundamental verities" of the Faith once and for all delivered to the saints are in still another group. Surely the learned doctor will avoid ambiguity in the future if he recognize these distinctions.

Before being "ordered priest or deacon," Dr. Crapsey signed the following statement:

"I do believe the Holy Scriptures of the Old and New Testaments to be the Word of God, and to contain all things necessary to salvation; and I do solemnly engage to conform to the Doctrine, Discipline, and Worship of the Protestant Episcopal Church in the United States of America."

There is nothing ambiguous about this. If Dr. Crapsey no longer "conforms," there is one thing left for him to do—"withdraw." "Honor among clergymen" requires that they keep their word.

Dr. Crapsey twice signed the above declaration: once before being ordered deacon; once before being ordered priest. He is, therefore, bound by a double promise; and, both in his office of deacon, and in his office of priest, he is obliged in "honor" to keep to the promises or renounce the offices.

Now, while the "fundamental verities" are fixed, every enlightened Churchman knows that there is room for great variety of interpretation. If this variety be not sufficient for Dr. Crapsey's versatile genius, he should then throw off the stolyoke, and, clad in knightly armor of his own making, go forth as a free lance. This whole subject has been hashed and rehashed so often, of late years, that it is becoming a bit trite. Let us talk and write less about "honor," and let us *do* what "honor" requires.

SCOTT KIDDER.

Danielson, Conn., Sept. 7, 1905.

AS TO CHURCH STUDENTS IN COLLEGES.

To the Editor of The Living Church:

MAY I ask again for space to say that the College Committee of the Brotherhood of St. Andrew desires all particulars possible as to every Churchman and boy who will enter any college or boarding school in the United States this autumn? We would like the full name, home address, and full college or school address and also to know whether the man or boy is baptized, confirmed, and a communicant. We shall send all the information we receive to the College Chapters of the Brotherhood or to the College Church Societies if there are any, and if not, to the rector of the nearest parish. I regret to say that so far we have received a much smaller number of names than last year, and last year we received only a small fraction of the number of Churchmen who entered college. It would seem a wise precaution for parents and rectors to give us this information, so as to enable us to set at work, agencies to help the young men in this critical time of their transition from home or school influences. It is important to give us the exact address of the young man's future room in college in the larger colleges, because there it often takes weeks after the term begins before a particular man can be found, unless we know his exact address, and it too often happens that in those first few weeks, he has yielded to influences hostile to religion. Replies should be addressed to the Brotherhood of St. Andrew, 88 Broad Street, Boston, Mass.

Yours sincerely,

Boston, Sept. 7, 1905.

ROBERT H. GARDINER,

President Brotherhood of St. Andrew.

"THE CEREMONIES OF THE MASS."

To the Editor of The Living Church:

I WANT to thank you for the series of editorials you have been publishing in review of the book which has just come out with the above title, and to express my concurrence with the position you have taken in regard to it.

I agree with you that a great opportunity has been lost. If the position taken by the authors of this book had been somewhat different, on lines such as you suggest, I believe the object they profess to have in view of establishing a uniform use in this country, might have been greatly advanced. But having taken, as they have, the modern Rome use as the standard to which we should conform just as far as our rubrics can possibly be construed to allow, they have, I fear, put off the possibility of that uniformity further than ever.

Without going into all the difficulties as to the interpretation of the Ornaments Rubric, and of the effect of its omission in our book, there can be no question but that the intention of the compilation of the first English Prayer Book was to simplify, and unify, the general ceremonial use of the Church. The great principles of the maintenance of an established order and the same order, in all its essential attributes which had obtained before, of the use of vestments, lights, postures, and acts of devotion, etc., were retained. But in regard to each of these

things the object was to do away with what was excessive, complicated, difficult to understand or follow, or which might tend to superstition. The object was to secure a ceremonial which should be orderly, dignified, and impressive, and which could be understood and intelligently followed by every one taking part in it. And though through other causes the Church of England has not lived up to the full ideal set forth in that first book, yet this has been the general characteristic of the Church since that time, which has distinguished her from the Protestant bodies on the one side which have no ceremonial, and from the Roman Church on the other which has retained an over elaborate system, which the mass of those who attend cannot follow, except in its principal features.

Now this book would give up this position and have us return, as far as possible, to the ceremonial in use before the publication of the first book. This, it seems to me, is not only practically a mistake, but particularly unwise in view of the bitter and widespread prejudice among multitudes even in our own Church against anything that savors of Romanism. It may be said this would make against any ceremonial whatever. I do not think so. Our people, for instance, are accustomed to the use of a vestment, even for many years to a change of vestments during divine service. And I think with a little teaching they could come to realize that there is more propriety in putting on a special vestment for the celebration of the Holy Communion than for preaching. It has been proved also that they can see the beauty and use of the employment of color. Colored altar cloths and colored stoles are now almost universal, and no logical reason can be advanced for using color in the hangings of the altar or for stoles and not in the principal vestment of the minister.

But things which are peculiarities of the Roman Church, and which, moreover, are not in harmony with the general English and American temperament, and which are in no way essential to the dignity or beauty of the service, but which to many minds detract from it, it seems to me particularly unwise to attempt to re-introduce. Such a thing, for instance, is the genuflection, the rapid and constantly repeated kneeling on one knee, which this book prescribes. This is distinctly modern. The Sarum use never employs the word *genuflectus*, nor so far as I know, do any of the old English uses. The only authority which Dr. McGarvey gives for it calls it the "custom of the Church of Rome." The word used in the Sarum missal was "*inclinatus*," the bowing of the head, much more in consonance with English manners than the rapid falling on one knee. So with the use of the sign of the cross. This was retained by the English book, not only in Baptism, but in Confirmation, the consecration of the elements in the Eucharist, and in sundry benedictions. But it is used once in each office, or at the most twice, as in *bl* ✠ *ess* and *sanc* ✠ *tify*. But the book we are reviewing orders, as the Roman missal does, its use an indefinite number of times in rapid succession, necessitating motions which convey the idea of the priest juggling with the elements with some cabalistic signs. So the constant and multiplied changes of posture of the celebrant and assistants in the High Mass convey the impression of the whole service being a mechanical performance, whose meaning is hidden to all but the initiated.

Personally I can even enjoy taking part in such a service, as I am sufficiently familiar with it to follow its several parts. But I should think it a hopeless task to undertake to teach our people generally to follow all its details, and I deem it a mistake to do so, calculated to offend their prejudices and make all ceremonial, even an intelligent and dignified one, distasteful to them.

I agree with you, too, that our aim should be to develop an essentially American rite. Ideally it would be beautiful and convenient if all Christians all over the world could worship in just the same manner. But it is not essential that they should. And when we consider what different manners and customs different nations and races have, and how wide are the actual differences existing between the forms of worship in the Greek and Roman and English Churches, the differences even between our Prayer Book and that of the Church of England, it would seem utopian and unwise to attempt to enforce an uniformity on all the different branches of the Church at present.

And especially do we object to what appears to us the servile following of the peculiar use of the Church of Rome which this book enjoins, contrary to the distinct characteristics, which have distinguished all the branches of the Anglican Communion since the middle of the sixteenth century. That will not be the

way to commend our worship to the generality of the American people.

G. WOOLSEY HODGE.

Philadelphia, September 9th, 1905.

To the Editor of *The Living Church*:

I YIELD to none in my loyalty to the Catholic Church, but I fear the results in many places where a Latin use is forced upon an Anglo-Saxon people. Many of the leading laymen are viewing it with alarm. One of the most active said to me last winter: "There is a growing divorce between the laity and clergy of my Diocese, because many of the clergy are forcing the Italian revival upon the American people."

Yours sincerely,

Oak Park, Ill.

ERNEST V. SHAYLER.

TWO OBSERVATIONS.

To the Editor of *The Living Church*:

THE following extract from the "Liturgy prepared by direction of the General Convention of Universalists" in 1857 may have much practical value to our clergy in sections where Universalism is prevalent. It is the form for the baptism or "dedication" of children, italics being mine.

"The minister, taking the child in his arms if convenient, and using water if requested, or simply laying his hand upon the child, will announce the name and say:

"Now in the morning of life [by baptism] I solemnly dedicate thee to the remembrance and worship of God our Father, in the Name of Christ our Redeemer, and of the Holy Spirit of Truth."

Comment is needless.

It seems a far cry from this to the question of the proper posture at the *Gloria in Excelsis* in "low" celebrations of the Holy Communion. But when priests of the Church deliberately argue, as your correspondent does in the issue of September 9th, that the rubric "all standing" must mean under certain circumstances "all kneeling," it is evident that juggling with the plain directions of our Lord may have its counterpart in similar juggling with the plain directions of His Church, and that in quarters where one looks for punctilious loyalty.

It all reminds me of the naive comment of the Boston *Transcript* some years ago on the utterances of another priest of the Church whose published opinions have lately received recognition in your columns: "The reverend gentleman's quarrel does not seem to be so much with theology as with the dictionary."

WALKER GWYNNE.

AN INTERESTING historical picture has just been issued by the authorities of the Union Pacific Railway, depicting Gen. U. S. Grant and party at Fort Sanders two and one-half miles south of Laramie Station, Wyo., on the Union Pacific Railway in 1867. The picture is a half-tone, measuring 11½ x 8½ inches, and contains photographs of twenty persons, including men of such historical fame as General Grant, General Sherman, General Sheridan, General Gibbon, and others. One realizes what is the difference between the West of 1867 and that of to-day in the footnote appended to the picture, which mentions that in the fifties it took "The Overland Mail" 23 days, 21 hours, to make the journey from St. Louis to San Francisco; in the sixties "the Pony Express" was nine days in making the trip from St. Joseph, Mo., to San Francisco, and to-day, "the Overland Limited" runs between Chicago and San Francisco in less than three days. Copies of the picture, ready for framing, may be secured by addressing E. L. Lomax, G. P. & T. A., Union Pacific Railway Co., Omaha, Neb.

ARE WE WILLING to give ourselves entirely to God; to let Him do with us whatever He pleases; to follow anywhere at His bidding; to renounce anything at His call; asking only, in return, that He will give us Himself, with all His infinite love, to be ours from this time forever? If we are thus willing, let us kneel down this moment and tell Him so. Alone with God, let us give Him ourselves, all we have and are and shall be, to be unreservedly His.—*William R. Huntington.*

WHATEVER happens let us not be too busy to sit at Jesus' feet. We shall not really lose time by enjoying this; nay, we shall redeem the time; for there is usually much more time and strength forfeited by friction than by toil, and we shall gain in blessedness and enjoyment of our work, and gain in the quality of our work; and, above all, we shall gain in that we shall give Him pleasure where otherwise we might only grieve Him. And this is indeed the crown of all our endeavors. He who pleases Him does not live in vain.—*Wm. Hay M. H. Aitken.*

The Family Fireside

BLINDNESS OF HEART.

BY EUGENIA BLAIN.

TO those afflicted with loss of sight, all the world is dark. They recognize the fact that many avenues of knowledge are closed to them, and that they must necessarily suffer much confusion of ideas in consequence. They are deprived of many sources of happiness, and are sadly aware of their misfortune.

The spiritually blind are conscious of no defect of vision. They have no outlook, but they have no sense of need. A whole realm of beauty and usefulness lies hid from them, but they do not even suspect its existence. The mistakes and faults of which they are guilty, because they walk thus in darkness, are plainly visible to others, and provoke either exasperated or indulgent criticism, according to circumstances. "What a fool he is to be so blind"; "What a pity she cannot see her mistakes"—are comments frequently heard.

But the doomed victims go on their way unheeding.

It is a favorite device of evil to veil the sight of the elect. Hence they do not perceive the love of God in His works. Those who are blessed with clear vision see it everywhere, and in everything with thrills of joy. In the splendid pageant of the summer sunset, in the glory of the hills, in the carol of birds, in the fragrance of flowers, devout ones find evidence of God's love, and respond to it.

The spiritually blind fail to discover God in His providence. Blessings and deliverances the most opportune, they ascribe to chance. "How lucky!" "How extremely fortunate!" they exclaim in wonder. The enlightened raise grateful hearts to God continually in acknowledgment of His watchful care, so manifestly shown in their lives.

Possibilities of spiritual development are lost to the blind of heart, because they see no heights beyond the plane where they are content to dwell.

Golden opportunities of rendering service, of conferring benefits and happiness, pass them unnoticed.

Mental torpor and thoughtlessness are sometimes, no doubt, the partial cause of obscured spiritual vision, but too often, unhappily, it is deliberate.

The following story, which is quite true, is a pathetic illustration:

A young girl who had been delicately reared in exceptionally happy surroundings, married a man of the best character, but who was afterwards unsuccessful. They were very poor. The privations and distresses to which she was subjected, and for which she was so sadly unfit, ruined her health and she became an invalid.

There were wealthy relatives who could easily have made her life reasonably comfortable, but all refused to give any but the most trifling assistance.

When the rent was long over-due, they professed to disbelieve it, insisting that no landlord would permit tenants to remain under such circumstances. They accused the husband of leading a dual life, of which there was not the remotest possibility, or the shadow of proof, and made this a further pretext for refusing aid. And finally, they would not accept the poor lady's illness as genuine, plainly hinting that it was imaginary, and so deprived her of the comfort which she might, at least, have received from their sympathy.

Thus the blind of heart accept the phantoms raised by their own haughty imaginations and desires as actual presentments of facts.

As it is said that scarce anyone is thoroughly and normally sane, so it is equally true, that none has perfect spiritual vision.

All the more reason, therefore, to offer with extraordinary fervor, the petition: "From all blindness and hardness of heart, good Lord, deliver us." For hardness of heart follows blindness, as effect the cause.

THINK who Christ is, and what Christ is—and then think what His personal influence must be—quite infinite, boundless, miraculous. So that the very blessedness of heaven will not be merely the sight of our Lord; it will be the being made holy, and kept holy, by that sight.—*Charles Kingsley.*

JOHN TEMPLETON'S HARVEST.

BY RUTH HALL.

"THAT is the offer they have made me," he said, "and this is the situation. As for the rest, it is in your hands. Am I to go or stay?"

Dolly Meylert assumed an expression of sweet, if somewhat hard, regret:

"I am sorry; but, so far as it depends on me, there is no alternative. You must go, Wallace."

"You refuse me, then?"

"I am sorry. No; that is not true. I am sorry for you, but glad for myself. I am engaged to be married."

"Not to—"

"To John Templeton. Yes."

She held her head high in a pride that was defiant. Wallace Gordon uttered an involuntary exclamation. The next instant he bit his lip over it and faced her, rigidly silent. She understood.

"You are shocked. You did not suppose I would accept him. I see."

"I am disappointed, of course. If I had not entertained a little hope, I should never have asked you to marry me. Don't be hard on a fellow when he has to face a blow like this."

Yet she knew he was talking at random and to hide another feeling than grief. The dullest woman has her flashes of insight, and Dolly Meylert was least dull where vanity was touched.

"It is more than that," she persisted. "If you wish I had chosen you, you wish far more it were not John Templeton instead."

She belonged to the large class who not only have their own way, but refuse to be happy in it, should that way be criticised. Gordon found himself at the end of his patience.

"My wishes must be of small consequence to you," he answered. "And doubtless you have your reasons to guide you in this selection. Mine for or against it could not weigh with yours."

"Indeed I have my reasons. I love John Templeton."

Gordon grew white.

"Very well," he said, doggedly.

"Oh, it isn't very well—you think! You are recalling at this moment every story against the man. Half of them are false."

Wallace rather ostentatiously began looking about for his hat and stick.

"It is scarcely necessary to prolong our talk. Neither of us can profit by it. Good-bye, then, since it is to be good-bye." He advanced toward her, extending his hand. "I shall accept the Seattle firm's offer. I beg you to say, *Glück Auf!*"

She flung both hands behind her back.

"Not till you say it to me. Ah, do, Wallace! He has turned over a new leaf. Don't be so hard on what he was in his youth."

"I am very far from hard. I pray every happiness for you. Good-bye, Dorothy."

Her shallow good-nature was ruffled, her pity for him spent by his judicial attitude.

"I shall have every happiness," she insisted. "He has sowed his wild oats. I am not afraid."

"As to that," Wallace retorted, hotly, "whatsoever is planted must be gathered some time or other. Yet we say a man has sowed his wild oats, as if we meant the burial of them forever. The harvesting comes—but—it is nothing at all to me!"

"Nothing at all," Dolly repeated, "and you are right: this conversation is utterly profitless. We would better end it. Good-bye."

Her cheeks were scarlet, her eyes blazing. She stretched out one hand barely to touch his finger-tips. The two silly creatures bowed stiffly and, in silence, Wallace left the room. He closed the door with marked gentleness behind him.

It all came back—the interview, its surprise and grief and its miserable close—when, twenty-five years later, he found himself again in New York, and during these first days of his return, heard much of John Templeton.

He thought of Dolly now with the kindness we have for the things that belong to our youth. He had never desired to marry another woman, but he no longer desired to marry her. He was truly glad to learn of her happiness, her husband's rank in the social and political world, their children, their home, and their wealth. He felt relieved to find his prophecy unfulfilled.

Nor was there a shade of regret in Gordon's heart when, at some function, he encountered Mrs. Templeton, and was saluted cordially as a dear old friend.

"I want you to meet my family," she said, at once.

Wallace remained unhurt by the triumph in her tone. One asks more of a woman whom one has ceased to love, and he could see the weakness in her pretty face and her light, pleasant manner. He was content with his fate. So he followed in all good will to the window recess where she led him. A portly, gray-haired man, with a gentle smile and the shrewdest of keen glances, was laughing over some jest with a lovely girl who stood stroking his sleeve while they talked. Wallace knew her at once for Dolly's daughter. He saw, moreover, that she was not merely a beautiful child, such as he had loved. This was John Templeton's daughter, too, and there was force in the large, grey eyes, and thought behind the smile.

Mrs. Templeton had no sooner presented the stranger than she plunged into a heavy pleasantry Wallace dimly recalled; had he ever considered it piquant, and not in dubious taste?

"Why are you two hiding here together, as if you had no friends? You should be dancing, Dorothy. Don't you see enough of your father at home, that you must seek him out wherever he is? I am ashamed of you."

The assertion of shame betrayed her pride. Both culprits begged pardon merrily, appealing to Wallace and taking him with enchanting friendliness into the confidence. He saw why John Templeton was regarded as his party's strongest candidate for the governorship next fall, why civic honors had been heaped upon the man. He was born a leader. His frank address, his boyishness, with its underlying power, made him, this unwilling admirer confessed, irresistibly attractive. They were good comrades at sight.

"Tell me, Mr. Gordon," Dorothy demanded, "do you blame me for preferring father to any young man in the room? Because he is—father, you understand!"

"I blame neither of you," Wallace answered, "and Mrs. Templeton least of all. For it is selfish of you to secrete yourselves, you know."

"So it is," the literal, older woman contended, "abominably selfish and bad form. Now Jack—you must meet my son, Mr. Gordon—is doing his part properly, and dancing as he should. There comes young Atwater, Dorothy. I'm glad. You will have to go."

Dorothy drew her hand from her father's arm.

"I suppose I must. And I would far rather stay here with you. Oh, Paul, is this our waltz? I had forgotten all about it." So she was whirled away.

Wallace looked—not after her, but up into the eyes that followed. They met his own and both men smiled.

"Yes," said Wallace, "once more I am not surprised."

Meanwhile Dolly fanned herself complacently, with that vague expression of misunderstanding which is so teasing to the quick-witted. Presently she beckoned to her son.

"You must meet Jack, too," she repeated.

A young collegian answered her summons, like his father in person and in his manner of good-fellowship. Wallace felt that he had formed new ties in renewing an old affection. He parted from this family at the evening's close as if he had known them all for years.

It was the beginning of an intimacy drawing him to their home whenever there was a chance of finding John Templeton. Wallace did not seek out Dolly; the son was at Harvard and the daughter often away. He and his host sat, happy alike in talk or silence, over their pipes by the study fire and came very close to each other.

Sometimes John spoke of his children, rarely of his wife. Once Wallace laughed at the father's jealousy:

"You are too well off," he cried. "It is farcical, your complaint that Dorothy is a favorite. And there's the whole situation: you must share her with her friends."

"Yes, it's absurd," John Templeton acknowledged, "although like most fun, it contains an element of the pathetic. For I don't fancy coming home to find her gone. You may not have noticed it, Gordon—I would scorn to wear my heart on my sleeve—but I am fond of Dorothy."

He could so be amused by his own doting, yet he could not, in all the stress and strain of a Presidential campaign beginning, thrust his daughter into the background of his interests. He himself was often called out of the city now. He then resented with added bitterness any absence of Dorothy's upon his return.

Wallace was dragged with him into these new interests. By this, Wallace would have followed John Templeton to death.

One afternoon they mounted the long stone steps at the moment a telegraph boy was racing down. He passed them, slapping his book on his thigh and whistling between his teeth. John gazed after him, frowning slightly. Telegrams came to him constantly, but oftenest to his office.

"I hope nothing has gone wrong," he muttered.

He opened the door with his latch-key. Dolly stood in the hall, an open envelope in her hand. The coarse yellow enclosure lay beside her on the floor.

"What is it?" her husband asked. He had seen her face first and afterwards this she held.

She started, making a tremendous effort to recover her poise. But she was a foolish woman.

"It is nothing," she declared. "Why," with a dry little giggle, "should you think anything was the matter?"

"What is it?"

"Only a wire from Cousin Isabel. She—Oh, John, don't look at me like that!—she asks Dorothy to put off her visit. That is all."

John drew a gasping breath.

"Well?"

"That is all," Dolly repeated, and turned as if to go up the stairs.

Something in her attempt at ease alarmed Wallace, standing by. It would be strange, he thought, if this escaped the father. It did not. John strode forward and seized his wife by the wrist.

"Where is Dorothy?"

"Dorothy? She—John, she said she was going to Isabel's yesterday."

"What do you mean by your, 'She said'?"

Dolly whirled about to confront him.

"I mean she lied."

John's face became a dull purple from the brow to the chin. He clenched his fists as if he would fall upon her and beat her.

"How dare you say my baby lies?"

"Wallace, stop him. He shall not speak to me so!" She burst into sobs of terror. "It is true, John. She does lie sometimes. I have found her out. She lies."

But Dorothy kept to the truth in a note which arrived by that night's mail. It announced her elopement with a too well known married man.

Twenty-four hours later Wallace again ascended those steps. He was met at the door by a waiting servant, evidently on guard.

"How is he now?" Wallace questioned as the door opened and closed behind him. "Any change, Marvin?"

"No, sir; no change. Only he keeps mumbling something over and over to himself. So the nurse says. She thinks it's out of the Bible. She can tell it off pat, listening to it all night long. I disremember the first part myself, but I know it ends like this: 'The fruit of my body for the sin of my soul.' And that's Scripture, ain't it, sir?"

"Yes," said Wallace. "It's Scripture."

"Has Mr. Gordon come?" asked Dolly, over the banisters.

Wallace went slowly up to meet her, his feet lagging at every step. There was no further postponing that interview. Dolly did not linger outside her husband's door.

"John is impatient," she murmured, and led him immediately into the sick-chamber.

The stricken man raised himself on his elbow and peered out between the bed-curtains.

"Where is Jack?" he demanded.

Wallace had his reply ready:

"Jack wasn't well," he said, glibly. "His chum thinks—"

"Was he drunk?" asked John Templeton.

"They called it malaria. His chum thinks—"

"Was he drunk?"

A hand-organ in the street below broke into rattling notes. The insistent sound mounted to the quiet room and forced its inmates to listen:

"What shall the harvest be?
What shall the harvest be?"

For the one time in her life it may be, Dolly Templeton's soul looked out at her eyes. It spoke to Gordon.

He crossed the room softly and pulled down the sash.

IF ONE FIGHTS for good behavior, God makes one a present of the good feelings.—Juliana H. Ewing.

Church Kalendar.



Sept. 3—Eleventh Sunday after Trinity.
 " 10—Twelfth Sunday after Trinity.
 " 17—Thirteenth Sunday after Trinity.
 " 20, 22, 23—Ember Days. Fast.
 " 21—Thursday. St. Matthew, Evangelist.
 " 24—Fourteenth Sunday after Trinity.
 " 29—Friday. St. Michael and All Angels.

KALENDAR OF COMING EVENTS.

Sept. 19—Conv., Milwaukee, Sacramento.
 " 20—Conference of College Churchmen, Chicago.
 " 21-24—Brotherhood of St. Andrew Convention, Chicago.
 " 27—Dioc. Conv., New York.
 Oct. 5-8—Canadian B. S. A. Convention, Ottawa.

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 Rev. JOS. CULLEN AYER, Jr., Ph.D., is changed from Lexington, Mass., to 1125 So. 48th St., Philadelphia, Pa.

THE Rev. ROBERT BELL, rector of the Church of the Atonement, Morton, Pa., has resigned, and will accept the call of St. Luke's Church, Altoona, Pa., and enter upon his duties in September.

THE Rev. JOHN M. D. DAVIDSON of Chicago, Ill., has accepted a call to become rector of St. Paul's Church, Oklahoma City, Okla., and will enter upon his new duties at once.

THE Rev. JOHN G. FAWCETT has not received a call to Newbern, N. C., as stated in the issue of the 2nd inst.

THE address of the Rev. ROBERT J. FREEBORN is changed from Brooklyn, N. Y., to 254 W. Clinton St., Cleveland, Ohio.

THE Rev. E. C. GEAR of Morrison, Ill., has been appointed assistant at Trinity Church, Chicago.

THE Rev. WILLIAM ALFRED GUSTIN, rector of St. Mark's Church, Port Hope, Ontario, Canada, having accepted a call to St. Andrew's Church, Peoria, Ill., will begin his duties in the latter field, October 1st.

THE Rev. GEORGE P. HOSTER has resigned the rectorship of St. John's Church, Centralia, Ill., and also the office of Rural Dean of McLeansboro, to take effect September 15th, and will remove to Camden, N. J. Address: 214 Market Street.

THE address of the Rev. BARR GIFFORD LEE is changed from San Pedro, Calif., to Salem, Oregon, where he is rector of St. Paul's Church.

THE Rev. JESSE S. MOORE, for the past five years rector of the Church of the Redeemer, Biloxi, Miss., has accepted a call to Las Vegas, New Mexico, whither he went with his family on August 31st.

THE Rev. GEORGE F. POTTER of Omaha, Neb., has accepted a call to the Church of Our Saviour, Du Bois, Pa., and entered upon his work September, 1st.

THE Rev. BRUCE V. REDDISH, formerly of South River, N. J., has become curate at St. Jude's Church, Brooklyn, N. Y. Address: 1335 50th St.

THE address of the Rev. MARCUS J. SIMPSON is changed from Baraboo, Wis., to Pomfret School, Pomfret Centre, Conn.

THE Rev. S. P. SIMPSON, who for the past three months has been acting as *locum tenens* in St. Clement's Church, New York City, has been appointed curate in said parish. He will assume his duties on October 1st.

THE address of the Rev. JOHN WILLIAMS, late of New York City, is changed to 781 Quincy Street, Brooklyn, N. Y.

THE Rev. A. S. WINSOR of Ashland, Pa., has tendered his resignation, to take effect September 30th.

DIED.

DUNLAP.—Mrs. SOPHIA MARY DUNLAP, aged 74 years, at Waukesha, Wis., Saturday, September 9th, of paralysis.

HOPPIN.—In Providence, R. I., August 28, 1905, CLARA ALSOP HOPPIN, daughter of the late George H. and Elizabeth W. Hoppin.

ROBERTS.—On September 1, 1905, at her home in Pensacola, Mrs. TABITHA ELIZABETH ROBERTS, relict of the late Rev. Asa J. Roberts, of the Diocese of Alabama.

STRATFORD.—At the Church Home and Hospital, Orlando, Fla., on September 5th, released from much continued suffering, Capt. J. E. STRATFORD, retired officer of the English army, aged 65 years.

The body was placed in the hospital chapel until after the Wednesday Eucharist. The funeral was from the Cathedral on Wednesday, September 6th, at 3 P. M., the Bishop officiating. *Requiescat in pace!*

VAN SCIVER.—In the communion of the Catholic Church, suddenly on Saturday, August 25, 1905, SUSAN A. VAN SCIVER, a communicant of St. Mary's Church, Burlington, N. J.

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.

YOUNG PRIEST, single, strong Catholic, for mission church in city of Milwaukee by October 1st. Address A 12, care LIVING CHURCH, Milwaukee.

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

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

APPEALS.

ST. PETER'S CHURCH, LA GRANDE, ORE.

I need three hundred dollars to complete rectory fund, so as to be able to build this fall. Contributions thankfully received and acknowledged, from 25 cts. up. Kind reader, please take notice and remit. UPTON H. GIBBS,

Rector St. Peter's Church, La Grande, Oregon.

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*.

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

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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.

LONGMANS, GREEN & CO. New York. *Morning Prayer for Schools*. Arranged by W. H. Flecker, M.A., D.C.L., Headmaster of the Dean Close School, Cheltenham. Third Edition.

THE VIR PUBLISHING CO. 1304 Land Title Building, Philadelphia.

The Bloom of Girlhood. By Pauline Page. 46 pages, price 25 cents net.

LOTHROP, LEE & SHEPARD CO. Boston. *Life More Abundant*. Scriptural Truth in Modern Application. By Henry Wood, author of *Ideal Suggestion*, *Studies in the Thought World*, *The Symphony of Life*, etc. Price, \$1.30 net, postpaid.

HOUGHTON, MIFFLIN & CO. Boston.

The Liquor Problem. A Summary of Investigations conducted by The Committee of Fifty. 1893-1903. Prepared for the Committee by John S. Billings, Charles W. Eliot,

Henry W. Farnam, Jacob L. Greene, and Francis G. Peabody. Price, \$1.00 net.

Rose O' The River. By Kate Douglas Wiggin. Illustrated by George Wright. Price, \$1.25.

PAMPHLETS.

Worship. By the Rev. H. H. Gowen, F.R.G.S., rector of Trinity Parish, Seattle. Metropolitan Press, Seattle. 1905.

The Church at Work

PEACE THANKSGIVING SERVICE AT PORTSMOUTH.

THE CLIMAX of the international negotiations which have made Portsmouth, N. H., the centre of the eyes of the whole world during early September, was reached when the Peace Thanksgiving Service was held at Christ Church. The portion of the church to which the public was admitted was filled long before the hour for the office appointed. A few minutes past five, the aides and secretaries with officers, the Governor of the state, his staff, and other visitors entered and took the seats reserved for them, and at 5:24 a cheer outside made the announcement that Envoy Witte and Baron Rosen had arrived. Entering, they were escorted to the choir by the rector, the Rev. C. LeV. Brine. At 5:30 the procession entered the church from the vestry, marching up the side aisle and through the main aisle to the chancel. It was headed by the crucifer, then came the rector, vested in cope and biretta, his attendant acolytes (in scarlet cassocks, cottas trimmed with lace, and white-gloved), the choir, many priests richly vested, all in copes and birettas, then the Russian priests and choristers in copes of snow-white satin, embroidered in gold, with the Russian Archpriest vested in a cloth of gold and very heavily embroidered cope, underneath which he wore a royal purple, brocaded satin cassock.

The service began with a shortened form of evensong and lesson by the rector, incense being used at the *Magnificat*, after which the Russian Archpriest ascended to the altar and began the service in Russian, the choristers arranging themselves in a sort of semicircle in the centre of the chancel around the lectern, before which stood the director. The *Te Deum* was rendered finely and the chanting and responses were especially sweet and inspiring.

Within the sanctuary sat Bishop Potter of New York upon the episcopal throne, accompanied by the Rev. D. C. Roberts of Concord, N. H., who acted as the Bishop's chaplain. The latter was vested in a cope of red and gold; the Rev. Mr. Brine, the Rev. C. N. Field, S.S.J.E., of Boston, who wore a magnificent cope of cloth of gold heavily jewelled, the work of the Sisters of St. Margaret; and the Rev. Augustus Prime of St. Margaret's, Brighton, also wearing a beautiful cope. In front of the altar stood the Russian Archpriest, Father Hotovitsky, in a cope of white and gold with large pectoral cross and crucifix. Throughout the service it was most touching to note the great reverence which he and all his co-priests paid to the sacred book of the Gospels, before which, when it was raised by him, all the Russians bowed low.

Besides these priests there were a score of others, those of the Anglican Church occupying one side of the chancel, the Russian priests occupying the other side. M. Witte and Baron Rosen occupied seats at the foot of the chancel and no part of the service was more impressive than when the Archpriest, holding aloft the crucifix, M. Witte kissed the sacred emblem and prostrated himself, Baron Rosen doing likewise. Then the two envoys stood as Father Hotovitsky, with crucifix in

hand, faced them and delivered a brief address, in which he congratulated them for what they had been able to accomplish and emphasized the blessings of peace. Following this address, the Russian priests took a position before the altar and chanted in Russian a solemn *Te Deum*, which was most impressive. During the service several hymns were sung. That for the processional was "Holy, Holy, Holy Lord," the Greek hymn which has been translated by the late Rev. Dr. Neale, the founder of St. Margaret's Sisterhood. The benediction was pronounced by Bishop Potter, and it was noticed that this was the only time M. Witte and Baron Rosen knelt, according to the custom of the Russian Church. At the conclusion of the service, Bishop Potter exchanged a few words of cordial greeting with M. Witte, for which Baron Rosen acted as interpreter. In parting, M. Witte remarked: "I bid you good bye, and wish you well"; to which the Bishop replied: "And may God watch over you."

Present at this remarkable service, besides those already mentioned were the Rev. William B. Stoskopf and the Rev. Daniel C. Hinton of the Church of the Advent, Boston; the Rev. William A. McClenthen and the Rev. George Kesselhuth of the Church of St. John the Evangelist, Boston; the Rev. E. B. Young of St. Luke's, Chelsea; the Rev. Charles S. Hutchinson of St. Clement's, Philadelphia; the Rev. C. A. Morrell and the Rev. H. E. Hovey of Portsmouth, N. H.; the Rev. John Gregson of Littleton, N. H.; and the Rev. William P. Niles of Nashua. The absence of the venerable Bishop of New Hampshire, who was in Canada on his vacation and could not be located in time, was greatly regretted. The mother superior and assistant mother superior of the Sisters of St. Margaret also went up from Boston for the service.

Churchmen and many others were pleased that the intimate cordiality between the Russian and American Churches made this use of Christ Church feasible and more than agreeable to both parties. Public sentiment may be said to be that expressed in the following editorial in the *New York Times*:

"There are, of course, persons to whom any exhibition of Christian unity is more abhorrent than any exhibition of schism. But, in fact, the service at Portsmouth is simply the most striking and conspicuous sign that has been made of the progress of a movement which has been long in progress for the promotion of Christian unity between the Anglican and Russo-Greek Churches, and for the admission of members of each to communion with the other. . . . This joint service, with the fact that the Russian envoys have found the service of the Protestant Episcopal Church most congenial and familiar to them for their churchgoing during their sojourn at Portsmouth, will doubtless do much to stimulate the movement which it signalizes."

LARAMIE CONVOCATION.

THE LARAMIE CONVOCATION held its session last week at Cheyenne, Wyoming, and on Sunday, September 10th, the Bishop's annual address was delivered at St. Mark's Church. As stating some facts connected with the

progress of the Missionary District, he mentioned the following:

"New chapels, costing about a thousand dollars each, have been built at Merriman and Gering and no debts incurred. The rectory at New Castle has been finished, and the missionary has been living in it most of the year. The small debt on it is nearly paid. A very nice rectory, worth three thousand dollars, has been built at Valentine. A debt of \$1,000 was incurred, but the rent of one room and the Ladies' Guild are paying it off as fast as it becomes due. For the first time in seventeen years has the missionary in that large district of a dozen missions had a settled home. We need now very much, rectories at Cheyenne, Douglas, Hastings, and Red Cloud." He spoke of Kearney Military Academy as "nearly full, there being over seventy boys enrolled." Mentioning that about half the people whom he confirms have "passed the age of twenty years" and many of them have reached middle life, the Bishop laid stress upon the necessity for instructing them, not only in the Catechism but also in Church history and the use of the Prayer Book.

BISHOP GRAY'S ANNIVERSARY.

ORLANDO, FLA., Sept. 6.

WEDNESDAY, September 6th, was Bishop Gray's birthday, he being 70 years of age on that day, but showing to a very marked degree his accustomed youthfulness and vigor. He was celebrant at the Eucharist at the Church Home and Hospital, Orlando, at 9 A. M., and upon his return home, found matters which needed immediate attention, so that, although he had celebrated his attainment of three-score years and ten by rising at 5 A. M. to see the sun rise, it was nearly noon before he tasted food. The afternoon was occupied with the burial of Capt. J. E. Stratford. On the evening train, Deaconess Parkhill returned, and then school matters had to be talked over. The whole of Southern Florida is rejoiced over the restoration of the sight of the deaconess by recent operations at Johns Hopkins Hospital.

The prospects for the Cathedral school for the incoming year are very good and the new facilities offered by Bishop Gray Hall will be of great help.

S.S.J.E. AND OTHER COMMUNITY WORK.

FATHER FIELD's trip abroad this summer (his return to Boston was mentioned last week) was altogether a delightful one; and while he feels rested and ready for the fall work among the largely scattered flock to which the staff of priests of the Church of St. John the Evangelist ministers, he still had a busy time while in England. Besides attending the opening of the London House community, extended notice of which was given in one of the London Letters to THE LIVING CHURCH, Father Field also visited Malvern, Bedford, Hastings, and various religious communities. Everywhere he went, Father Field says he was impressed with the tremendous growth of the religious life among both men and women. Communities, and flourishing ones, too, are springing up all over England, and it is one of the encouraging signs of the times that so large a number

of persons are seeking the contemplative life. He met the Bishops of London, of Gibraltar, and of Argyle and the Isles, and he states that at the mother house at Oxford, where much of his time was naturally spent, there have been a number of American priests this summer, who have been glad to take advantage of a few days of that quiet and seclusion which the place offers.

Services in the main body of the Church of St. John the Evangelist will be resumed on the Thirteenth Sunday after Trinity, after having been closed for several months while being thoroughly cleaned and re-painted. Later in the season a beautiful rood screen will be installed. It will stretch from gallery to gallery, separating the chancel from the main body of the church, and will be the gift of a prominent male parishioner. It will be of oak, and carved statues, four feet high, which will surmount it, are being made by the "Sons of Christ" at Oberammergau, Germany. Later on it is intended to add a few more statues as memorials to deceased members of the parish. Just before Advent the staff of clergy will be augmented by the arrival of the Rev. Fr. Turner, S.S.J.E., from the mother house. In the meantime, the Rev. William A. McClenthen, who came here from Philadelphia some months ago, will go to Oxford to begin his novitiate in the Order.

BISHOP COADJUTOR FOR MICHIGAN.

THE STANDING COMMITTEE of the Diocese of Michigan have given notice that they have received from the Bishop a request that a Coadjutor shall be elected at the Convention of the Diocese, which meets in St. John's Church, Detroit, on Wednesday, November 15th.

The Bishop of Michigan, the Rt. Rev. Thomas F. Davies, D.D., has been in feeble health for a long period past, though reported to be much improved at the present time. He has been spending the summer on Mackinac Island. The Bishop was born in Fairfield, Conn., in 1831. He was graduated from Yale College in 1853, in the class with the Hon. Andrew D. White, President Gilman of Johns Hopkins University, and Associate Judge Shiras of the Supreme Court. He was for 21 years rector of St. Peter's Church, Philadelphia, coming to the Bishopric of Michigan in 1889.

CHURCH WORK IN TONGA.

A REPORT from Bishop Willis, now engaged in missionary work on behalf of the Church of England on the Island of Tonga in the Pacific Ocean, tells of the progress of the Church in that far distant field during the year 1904. The Bishop has a native student as a candidate for holy orders and five native lay readers, while there is also a day school for native children at Nukualofa, where the Bishop resides. During 1904 the Bishop baptized nine natives and confirmed five candidates in Tonga and thirty-three in Fiji.

The Bishop reports that difficulties attending his work have so far been surmounted that the Tongan government is prepared to give land to the Anglican Church, and the offer of a good site for a church in Nukualofa has been made him by the Minister of Lands. This is a decided change of attitude on the part of the government, which was formerly hostile to the Church. This is due to the fact that the British government has been obliged to interfere in the affairs of the native kingdom at Tonga, in order to save the latter from complete disruption and bankruptcy, and through a High Commissioner is exercising an advisory relation with the native king and his government.

The first Annual Council of the Anglican Church in Tonga was held in Nukualofa from

May 24th to June 1st, 1904. In Fiji the Bishop consecrated a new concrete church under the Rev. W. Floyd at Levuka. This, with the Church of the Holy Trinity at Suva, is the extent of Anglican representation in Fiji, and the Bishop confirmed in both churches.

EPISCOPAL JURISDICTION IN SOUTH DAKOTA.

BISHOP HARE has issued the following letter:

"SIOUX FALLS, S. D., Sept. 4, 1905.
"To the Clergy and Laity of the Missionary District of South Dakota:

"MY DEAR BRETHREN:

"Articles have appeared in the newspapers to the effect that it is my intention to withdraw from the Indian missionary work in South Dakota. This is erroneous, and the occasion seems to have come when I should make public the division of work between the Assistant Bishop and myself which I have from the first had in mind.

"The letter which follows describes it. This letter was carried by me to the meeting of the House of Bishops, held June 8th, last, for the purpose of electing an Assistant Bishop for South Dakota. It was not actually presented, however, because it occurred to me that the House of Bishops might wish to take into its own hands the assignment of work therein proposed. The House of Bishops adjourned, however, without touching this question, and the matter being thus left in my hands, I sent a copy of this letter to the Assistant Bishop-elect for his information within a few days after his election, and it seems but proper that it should be made known to you, now that the Standing Committees have given their consents to the election and the chosen brother himself has accepted it and the Presiding Bishop has taken order for his consecration:

"I think it may be proper that I state beforehand the rights and duties which I will assign to my Assistant when duly consecrated.

"First, the Assistant Bishop will have the right to occupy one of the episcopal seats in the Cathedral Church and also the right to reside there in my absence.

"Second, I will assign to him for a period during the first year of his incumbency the sole right and duty of visitation as Bishop of a certain portion of the Missionary District of South Dakota.

"Third, later I will resume the charge of this certain portion and assign to him the charge of that part of the Missionary District of South Dakota not included in the first assignment.

"These, or like, assignments will be continued by alternation in succeeding periods. In this way the Assistant Bishop will become acquainted with the whole field and be prepared to take eventually entire charge. I shall, however, consider myself at liberty to call upon the Assistant Bishop, if my health require it, for aid in that part of the field which I assign to myself.

"I shall reserve to myself at all times the sole episcopal charge of Minnehaha County, being the county in which the See city is situated, and I may elect to reserve, also, the counties lying north and south of Minnehaha County, namely: Moody, Lincoln, Union, Clay, Yankton, and Turner.

"In thus laying out the work, I do it subject to the fact that the Assistant Missionary Bishop will, like myself and every other Missionary Bishop, be subject to change of assignment by the House of Bishops, whether by being continued in the field to which he is at first designated, or by change to another field. No one who is not happy in the thought that the highest executive authority in the Church on earth has the prerogative of putting a missionary where it thinks the

occasion demands, should accept a missionary episcopate.

"In making provision for the proper dignity of the Assistant Bishop, I do not forget that the office of the Bishop as the center of unity must be recognized and made apparent, and, to this end, I shall expect that the Assistant Bishop will report to me all his official acts for entry in the episcopal register, and, while a complete authority over a certain field of work will always be delegated to the Assistant Bishop, this delegation of authority will always be made subject to the rights secured to the clergy by the Canons of the Church.' Your faithful Bishop,

"WILLIAM H. HARE."

INDIAN CONVOCATION IN SOUTH DAKOTA.

THE OLD Yankton Indian Reservation stretches some sixty miles along the Missouri River, beginning at a point about 45 miles above the city of Yankton. The Yanktons were found some years ago to have advanced enough to make it wise to divide up their reservation and give them land in severalty. The Indians had the right of choice, and after the allottees had been settled upon their farms, the unallotted land was thrown open to white settlers, so that the old reservation is now occupied by a mingled population of Indians and whites, and, to a limited degree, the white and Indian children attend the same district schools.

The Yankton Christian Indians asked that they might be the hosts this year of the great annual Indian Convocation, and Bishop Hare accordingly called Convocation to meet at the upper end of the old Reserve, at a point about four miles above, and on the other side of the Missouri river from the site of old Fort Randall. He was the more ready to do so, because it was among the Yankton Indians that he first made his home on his arrival in Dakota Territory, thirty-two years and more ago, and it was among the Yanktons that he put up the first boarding school erected for the Dakota Indians; which became famous among the Indians, not only because it was the first effort in the boarding school line, but because the school was what they had never seen before in their country, a building several stories high and built of stone. Indians would travel in those days hundreds of miles to see the *Inyan Tipi* (stone house) of which wondering travellers had told them.

This Yankton Indian country, as being the appointed place of assembling of the annual convocation, has been the focal point for thousands of Indian eyes for a month or two past.

As long as two weeks ago, writes an eyewitness, some of the Dakotas had started from their homes on distant reservations and, still on their way, we could see the long lines of wagons coming over the hills; for Indians of about a dozen different tribes were assembling Sissetons, Wahpetons, Santees, Yanktons, Lower Brules, Yanktonnais, Blackfeet, Sans Arcs, Onchapas, Minneconjoux, Two Kettles, Upper Brules, and Ogalalas—and every now and then we could, through the dust, catch glimpses of white banners borne aloft, banners bearing the sign dear to all Christian hearts—the sign of the Cross and the motto "Conquer by this (sign)."

Long before we reached the appointed place we could see, like numberless white specks, the tents of the Dakotas, gathered for the great meeting that was soon to convene. Arrived there, what a busy scene! While the men take care of the ponies, the women busy themselves in unloading the wagons and putting up the tents, and in a short time a large circle is formed by the tents, and the banners are planted in the midst of the several camps. So it must have appeared as the Jews gathered yearly at Jerusalem.

By nightfall full five hundred tents were in place, containing on an average five per-

sons to a tent, and quietness settled over the camp; even the dogs forgot to bark.

It was an impressive scene when convocation opened. The delegation from each of the ten departments of the mission field was headed by one of their number bearing their banner, and, as places were assigned them, the banners were hung up in the booth near them. Following them was a procession of forty Indian catechists in black cassocks, and after them, white and Indian clergy and the Bishop in their vestments. There was perfect order everywhere.

Bishop Hare has confirmed over 7,000 of these Indians. The offerings of the women amounted in 1902 to \$5,980; in 1903 to \$7,433; in 1904 to \$8,075. Everyone is anxious to find what the amount will be this year.

Think you not that the angels rejoiced as they looked upon this scene? Only a few short years ago a great darkness was upon this people. Only a few had come to the light. The dance house was the great gathering place and night was made hideous by the sounds of their wild revelings. On the hill-tops were high scaffolds where they laid the bodies of their dead or placed them among the branches of high trees. And while in many places dance houses still exist, all over the land of the Dakotas we see churches and chapels, while near them are the enclosures, where the silent sleepers were laid to rest in the hope of a glorious resurrection.

BROTHERS OF NAZARETH.

ST. PAUL'S SCHOOL, conducted by the Brothers of Nazareth at the Priory Farm, Verbank, N. Y., is to be opened this year as an inexpensive Church school for boys at a cost of from \$150 to \$200 per year for each pupil. It is hoped that the school may be self-supporting even at this rate and constitute a first-class, but low-priced school for boys. There had formerly been the hope of developing this work as an Industrial Training school for boys too old for the orphanage, but yet who were thrust upon the world, but this plan has proven impracticable for lack of funds.

SEASIDE CHURCHES IN NEW JERSEY

BISHOP SCARBOROUGH has just finished his summer visitation of the sea shore churches of New Jersey, finding progress everywhere. At several points there is special progress to be mentioned.

The Church of the Advent, Cape May, which was some time suspended, is now in a most happy and flourishing condition, under the care of the Rev. F. T. H. Finn, who took charge as lay reader but is now in deacon's orders. St. John's at Cape May is open for only three months, and the Advent has been made an all-the-year-through parish, ministering to the needs of the resident population and not merely for the summer people.

Wildwood, farther up the coast than Cape May, on what is known as the five mile beach, has suddenly sprung into prominence and has become a good-sized summer city by the sea. The Rev. Edgar Cope, of St. Simeon's, Philadelphia, began services a few years ago, and his zeal led to the erection of a church building known as St. Simeon's-by-the-Sea. It is still unfinished in the interior, and at a recent meeting of the congregation it was determined to complete the church and also to fit it up for winter services by the introduction of steam heat and electric light. The Rev. Samuel Ward, curate at Christ Church, Germantown, Philadelphia, has been appointed priest in charge, and a parish is in process of organization which will be self-supporting from the start.

Another sea shore parish where improvements are looked for is St. James', at Long Branch, where a strong effort is making, with good prospect of success, toward building a

stone church to take the place of the present wooden structure, which is in a bad state of repair. The Rev. Elliot White is building up the spiritual as well as the material house, and the parish is in good condition. Long Branch, once one of the best known and most popular summer places in the United States, has in recent years gone sadly down hill, but a movement is now in progress towards its complete regeneration, and with the increase of summer population that will inevitably result, St. James' should do an increasingly important work. While the town has gone down hill, the Church in these years has more than held its own.

It is reported from Spring Lake that Holy Trinity Church there has a new \$3,000 organ, and several valuable memories. Dr. Joseph M. Reeves is sole trustee of this church, and has been for a number of years. Under his care the church has greatly prospered. There have been large summer congregations.

Mrs. Margaret Oglesby, whose home all the year through is at Sea Girt, has been mainly instrumental in building the Church of St. Uriel the Archangel, at that place. Others have helped, but hers was the principal work. The church is in charge of the Associate Mission, and is entirely self-supporting. The past summer has been a prosperous one. The church is near the state camp, and many of the officers and soldiers have found their way there for Sunday worship.

The Bishop has given every Sunday from early in June to middle September to this sea shore work, and these items are but typical of progress and prosperity noted everywhere. The entire Jersey coast is now dotted with towns and churches from Cap May to Sandy Hook, and not only are there summer homes but a large and increasing permanent population, to whom these churches minister.

JAPAN CHURCH PROPERTY SAFE.

A DISPATCH from the Church Missions House states that no information has been received relating to damage to Church property during the Tokyo riots, which is accepted as an indication that none of our own Church property has been damaged. Cablegrams to the secular papers reported that ten Christian churches and a mission house had been burned, but it is not stated what are the missions that have suffered.

[For news from CANADA, ALASKA, and ALBANY, see page 662.]

CENTRAL PENNSYLVANIA.

[Continued from Page 662.]

Memorial Church at Palmerton was laid on September 7th, at 4 P. M. The act was performed by the Rev. A. B. Putnam, rector of St. Mark's, Mauch Chunk, of which parish Palmerton is a mission. He was assisted in the services (which followed the order now customary on such occasions) by Archdeacon Thompson of Birdsboro and Rev. A. A. Bresee, senior curate of St. Mark's and minister in charge at Palmerton. The address was delivered by the Rev. S. de Lancey Townsend, D.D., rector of All Angels', New York City, of which parish the donor of the church (Mr. Palmer, president of the N. J. Zinc Co.) is a vestryman. The speaker took for his subject, "Fellowship, the Essential of Religion, Embodied in the Christian Church and Sacraments and receiving a suitable House for its Manifestation." At the close of the address he made a touching reference to the gracious personality of the Christian woman (the wife of the donor), in memory of whose life of Christian activity this church would stand as a lasting memorial. The structure, which will be of native stone and costing about \$25,000, is splendidly placed in a prominent position on the company's reservation, and when finished will give the work of the Church at this point a great impetus.

THE ACTING CHAPLAIN of Lehigh University (Rev. S. V. Mitman, Ph.D.), who also is curate of the Pro-Cathedral, South Bethlehem, is preparing a course of lectures on "The Poetry of the New Testament," which will be delivered by him in various parishes of the Diocese. Dr. Mitman made a great name for himself last winter by the course which he then delivered on "The Prophets of the Old Testament," proving himself a capable Hebrew scholar, able to popularize and make interesting a difficult topic.

CHICAGO.

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

Mission to be held at St. Barnabas'—Diocesan Notes—Reredos at Highland Park.

PREPARATIONS are being made for a mission to be held at St. Barnabas' Church (E. J. Randall, priest in charge), from Sunday, October 8th, to Sunday, October 22nd, inclusive, by the Rev. Walter S. Howard, of St. Thoams' Church, Plymouth, Indiana.

THE LAYMEN'S FORWARD MOVEMENT of this district will meet in Chicago, October 29th to 31st, and much interest in Church extension will be roused during this short campaign. In pursuance of the arrangements which obtained in Milwaukee in the spring, the pulpits of the various churches in the city will be occupied on Sunday, the 29th, by Bishops and well-known priests, who will preach on the general subject of Missions. Efforts will be made to secure addresses from the foremost laymen of the Middle West at the conferences, and a brilliant programme is expected.

A FREE SCHOLARSHIP, "In Memoriam," has been offered at Waterman Hall, Sycamore, "to a worthy and aspiring girl," for two years. It is stipulated that the applicant be prepared to enter the third year course. Applications are to be made to Dr. Fleetwood.

IMPROVEMENTS which have been made at the Champlin Home for Boys this summer include a new and more suitable chapel. The Rev. J. M. Chattin has appealed for gifts of hymnals, cassocks, cottas, and stalls for the choir, and it is hoped his appeal will meet with prompt response.

THE REV. H. C. STONE has resigned the rectorship of St. John's Church, Irving Park, Chicago. The Rev. J. R. Shaffer has also resigned from the mission of St. John the Evangelist, Chicago, and has been appointed to St. Ann's, Morrison.

IT IS ANNOUNCED that Bishop Nichols of California will preach at the Epiphany on Convention Sunday, September 24th, at the morning service, and Dean Hart in the evening. At Christ Church, Bishop Codman (Maine) will preach in the morning and Bishop A. L. Williams (Nebraska) in the evening.

AN IMPORTANT pre-convention meeting of Chicago Brotherhood men and boys was held last week in Mandel Hall at the Chicago University. Supper was served in Hutchinson Hall and an opportunity was afforded for the inspection of the buildings where the convention will be held. After an organ recital by Mr. F. Mackay of the Church of the Redeemer, the evening programme was carried out. Addresses on the duties of the men and boys during the convention were made by Messrs. Houghteling, Barber, Cram, and Springer.

THE TWENTY-FIRST semi-annual meeting of the Chicago branch of the Woman's Auxiliary will be held at the Church of the Epiphany, Chicago, at 10:30 A. M., on Monday, October 2nd, and not at St. Mark's Church.

TRINITY CHURCH, Highland Park, has been enriched by a very beautiful reredos erected by Mr. and Mrs. Robert B. Gregory as a memorial to their daughter, Grace Elizabeth,

who died a year ago in consequence of a fall from her horse.

The reredos, which was designed by Mr. E. A. Mayo, the architect of the church, was executed by Oberammergau carvers in the employ of the Manitowoc Seating Works and is said to be one of the most beautiful examples of wood carving ever produced in this coun-

year of his age. Mr. Day was a warden of Christ Church (the Rev. George Brinley Morgan, D.D., rector), and one of the leading laymen of Connecticut. For many years he rendered most valuable service as one of the auditors of the Diocese.

THE PARISH of St. Luke's, Darien (village of Noroton), has just completed a half cen-

ment stone with a handsome tower 55 feet high, and will have seating capacity for 275 with accommodation for a choir of 36. There will be also a large Sunday School room, choir, vestry, and sacristy. The cost will be in the neighborhood of \$8,000, and the edifice is to be ready for use in three months.

EASTON.

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

Vacancy Filled.

THE BISHOP has appointed Mr. William Reddie, a trustee of Trinity Cathedral, to succeed the late Mr. Charles B. Flowers.

IOWA.

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

Anniversary at Sac City.

THE FIFTH ANNIVERSARY of the priest in charge, the Rev. Newell F. Douglas, was observed in Holy Trinity Church, Sac City, on September 3d. On this occasion a beautiful memorial altar was dedicated. It is the gift of Mrs. Elizabeth B. Brown, in memory of her husband, Dr. Caleb Brown, a former parishioner. The special service of the day was a choral Eucharist.

KANSAS.

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

Anniversary at Iola.

THE FOURTH ANNIVERSARY of the consecration of St. Timothy's Church, Iola (Rev. L. G. Morony, rector), was observed September 3d. At the Holy Communion the rector was assisted by the Rev. John Bennett of Kansas City, Mo. The sermon was preached by the rector from the text: "Now thanks be unto God which always causeth us to triumph in Christ." A large congregation greeted the Rev. John Bennett and Prof. Fred E. Stimpson in the evening, when they told of the days of small things in Iola, when they were connected with the work. The large vested choir provided excellent music for both services.

KENTUCKY.

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

Lay Work.

AT A RECENT meeting of the Local Council B. S. A., the Bishop made an earnest talk to the men upon the privilege and responsibility of Brotherhood work, and spoke of the approaching convention in Chicago, at which it is probable a number of Louisville will be present. The Bishop has called a meeting of men to arrange for a conference of Church workers, to be held in Louisville in the latter part of October, in relation to which he says:

"The practical objects to be attained are these, namely: to bring all parish workers together in a definite coöperation, to utilize all our forces in systematic combination. To arouse interest in our Sunday Schools and endeavor to build up the efficiency of our schools in every possible way. To adopt some systematic way of raising our missionary apportionment and guard it against uncertainty and anxiety. To organize the laymen of our city not only for more effective work in their own parishes but also in such a manner as to place their ability and willingness more fully at the disposal of the Church in her pressing needs."

LEXINGTON.

LEWIS W. BURTON, D.D., Bishop.

New Dean and Archdeacon—Diocesan Notes.

THE VESTRY of Christ Church, Lexington, has just called to the rectorship of the parish the Rev. William Theodotus Capers, rector of Trinity Church, Asheville, N. C., a son of Bishop Capers. Christ Church has been vacant since the resignation of Dean Lee to accept Christ Church, Los Angeles, Calif., last April. It is sincerely hoped that Mr.



TRINITY CHURCH, HIGHLAND PARK, ILL.

try. The central panel, three and a half by ten feet in size, representing "a vision of angels," was painted on canvas by Mr. Frederick Bartlett, the well known artist, and is in the Italian Fifteenth Century style. It is remarkable both for its beauty of figure and composition and the richness and harmony of its color. The original Caen stone altar remains in place and the effect of the whole is very rich and beautiful.

The reredos was blessed by the rector, the Rev. P. C. Wolcott, on the festival of the Transfiguration, in the presence of a large congregation.

CONNECTICUT.

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

Improvements at Bristol—Death of Wilbur F. Day—Anniversary at Darien.

AT TRINITY CHURCH, Bristol, in the Hartford Archdeaconry, a new organ will soon be installed. The announcement is made by the rector, the Rev. William H. Morrison, but the name of the generous donor is withheld. The old organ has been in use for more than half a century. At the same time improvements will be made in the interior of the church. It is hoped to have all complete by the first Sunday in October. That will be the ninth anniversary of the present rectorship, under which the parish has greatly prospered. The cure includes St. John's Chapel, Forestville.

ANOTHER LAYMAN, who will be sorely missed, has been called to his rest. Mr. Wilbur F. Day died at his home in New Haven, on Saturday, September 2nd, after an operation for appendicitis. He was in the 68th

tury of existence. An anniversary service was held on the Eleventh Sunday after Trinity, and was well attended, in spite of the severe storm. An historical sermon was delivered by the rector, the Rev. Louis French.

Previous to the organization of the Church in Darien, the people attended St. John's, Stamford. The first rector of St. Luke's was the Rev. W. H. C. Robertson. Under his administration the present beautiful church was erected. Mr. Robertson was succeeded by the Rev. George D. Johnson. The church building was consecrated during his rectorate. Soon after, the present rector entered upon his labors. Nearly forty years ago, the rectory was purchased, and, with repairs and improvements, has been in use ever since. Twenty-five years ago, the chapel was erected, and, not long after, there was placed in the tower a fine chime of bells. These were a gift from Mr. Benjamin Fitch, the donor of the Fitch Soldiers' Home, at Noroton. The rectorship of the Rev. Louis French has continued for forty-two years. A most happy relation of priest and people, "quiet and peaceable," and abounding in "every good word and work." Here has been proclaimed and taught the Catholic faith "from the first days until now."

DALLAS.

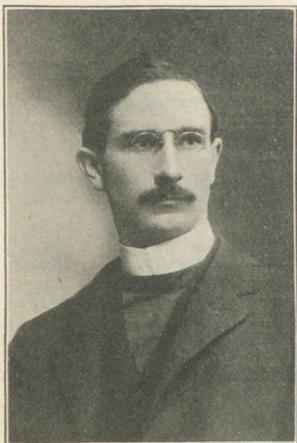
A. C. GARRETT, D.D., LL.D., Bishop.

New Church for Terrell.

THE CONTRACT for the erection of the new Church of the Good Shepherd, Terrell (Rev. H. W. Robinson, rector), was let on September 6th. The building will be of concrete

Capers will accept this important parish, the rector of which is also Dean of the Cathedral.

THE REV. W. M. WASHINGTON, Ph.D., who has recently been appointed Archdeacon for



REV. W. M. WASHINGTON, PH.D.,
ARCHDEACON FOR MOUNTAIN WORK.

mountain mission work, is residing at 9 W. 5th St., Newport, Ky.; although his duties will require his absence from home much of the time.

THE REV. ALEX. PATTERSON, the "apostle" of Lee County, has been spending his vacation taking the duty at Trinity Church, Covington, during the absence of the rector, the Rev. Fred'k A. McMillen, for August and part of September. Some of the work at St. John's, Covington, has also fallen to his lot, that parish being vacant since the appointment of the Rev. A. R. Price to Mount Sterling, Ky. The young rector of St. Paul's, Newport, the adjoining city, is absent on sick leave, being threatened with a nervous breakdown. Injuries and strains on the football arena last winter, as well as in other violent games since then have overtaken his strength. The encouragement of the young men of his parish and neighborhood has been a worthy ambition; but the parish pays dearly for it in the temporary loss of its beloved rector.

One of his parishioners, Mr. Coffin, has died during his absence, and been buried by the Rev. Alex. Patterson, the Bishop being absent also at the time. The latter would otherwise have shown his sincere affection for his departed friend by officiating at his funeral. Mr. Coffin was 93 years of age, and wonderfully preserved in body and mind. He was held in the warmest affection both in the parish and the Diocese at large; and it was the Bishop's great happiness every time he went to Newport, to pay his respects to this worthy old Churchman.

The Rev. Joseph E. Tucker of this Diocese has been taking charge of the Church of Our Merciful Saviour, Louisville, for five months, and now returns to Nashville, Tenn., to continue his studies with the intention of being a medical missionary.

The Rev. H. E. Spears of Trinity, Danville, has been supplying Trinity Church, Owensboro, in the Diocese of Kentucky, during his vacation, after a brief visit to Sewanee, of which university he is one of the trustees.

The Rev. T. W. Cooke meets with good success in his parish of Bellevue and Dayton St. John. He declined to abandon his work there to become Archdeacon of mountain mission work. This latter has been accepted by the Rev. W. M. Washington, Ph.D.

A lay reader, Mr. W. P. Reaney, has been placed by the Bishop in charge of the parish of Holy Trinity, Georgetown, which has been without a rector since January 1st. The parish has been much depleted by removals and deaths. Happily in its days of pros-

perity it secured a beautiful church and a fine, convenient rectory, and it is to be hoped that a new congregation will be formed to fill the church by the careful Church teaching of the student lay reader. The Sunday School has been started again by him with every prospect of great success. Mr. W. T. Handy continues to act as lay reader in the parish of the Advent, Cynthiana, of which he is a lay representative in the Council. There has been no rector since January 1st.

The Bishop has appointed as Principal of St. John's Academy, Corbin, the Rev. Harvey K. Coleman, late of Mexico, Missouri.

BISHOP BURTON spent his vacation at Kelley's Island, Lake Erie, near Sandusky and Toledo. He conducted divine service three times while there. One service was held under the beautiful trees on the lawn of the hotel. The services were much appreciated. There is an Orthodox Greek church on the island for the Hungarians working in the quarry. The services, which are only occasional, are conducted by a Greek priest who comes across the bay.

The Rev. A. C. Hensley, rector of St. John's, Versailles, has remained at home all summer, occupying the beautiful Seminary building, Margaret Hall, and spending much of his time in improving the lovely grounds of the Seminary. He has also given several visitors the opportunity of taking their vacation there, in a calm and pleasant manner apart from the rush and tumble of seaside and mountain resorts, having their board with his family. It is hoped that he will make the same arrangement another summer and let it be more generally known.

The Rev. R. Emmet Abraham began his work at Middlesboro, the early part of July, having received priest's orders on June 1st. He is succeeding well, and opening up again the various missions in that neighborhood.

LONG ISLAND.

FREDERICK BURGESS, D.D., Bishop.

New Rector at Calvary -- Improvements at Oyster Bay.

THE REV. JOHN WILLIAMS, for the past nine years senior assistant at the Church of the Heavenly Rest, New York, began on Sunday his work as rector of Calvary Church, Bushwick, Brooklyn. The Rev. Mr. Williams



REV. JOHN WILLIAMS,
RECTOR OF CALVARY CHURCH, BROOKLYN.

succeeds there the Rev. Dr. Cornelius L. Twing, who died last year. The church is that formerly had by St. Barnabas' parish, now out of existence. The congregation of Calvary parish moved uptown from the Williamsburg section, two years ago, and the work in the new location has been remarkably successful. The neighborhood is a residence one and is likely to remain so for many years to come. In his first sermon as rector, the Rev. Mr. Williams referred in terms of eulogy to the late rector and his effort for

the upbuilding of the parish. He mentioned the unanimity now pervading it, and described his hopes for an extensive social work in the future. A rectory of the two-story "Brooklyn brownstone" type has been purchased on Quincy St. near the church, and was occupied by the rector and his family during the present week.

NEARLY \$1,000 has been subscribed toward the renovation and improvement of Christ Church, Oyster Bay, of which the Rev. H. H. Washburn is rector. During the summer residence of the President at Oyster Bay, the Executive and his family attend the services of Christ Church. Mr. Roosevelt is a member of the Reformed Church, Dutch branch, but while in Washington attends there a German Reformed church, there being none of the Dutch branch in that city. In addition to the sum already contributed, other funds are needed. A choir room will be erected, and a new main entrance with port cochere. Pews are to be placed in the old choir room, thus increasing the size of the auditorium. In the new choir room provision will be made for a rector's robing room. Christ Church is visited on summer Sundays by throngs of visitors, who come, it is to be feared, with far less interest in the service than in the President.

MASSACHUSETTS.

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

Boston Notes--Diocesan Notes.

DR. VAN ALLEN, rector of the Advent, Boston, has spent the summer travelling through Italy, Switzerland, Germany, France, Belgium, Holland, and England. He sails on the 30th by steamship *Bohemia* from Liverpool for Boston, expecting to reach the latter city October 9th. He is quite restored to health.

MR. SAMUEL FREUDER, a reformed Jew and a candidate for holy orders, has been in Boston for several weeks, addressing congregations in several of our churches. Among other parishes, Mr. Freuder has spoken at St. Stephen's Church and at St. John's Church, Roxbury, and on both occasions he emphasized the need of more vigorous work among the Jews, who, he says, do not take kindly to Christianity for two reasons: first, because there is not a Christian nation save the United States, which has not persecuted the Jew at some time of its existence; and also because but a small percentage of the Hebrews ever have read the New Testament and therefore do not know that most of the prophecies of the Old Testament already have been fulfilled. Mr. Freuder is a student at the Philadelphia Divinity School and will be ordained sometime in October by the Bishop of the Diocese. He will devote his time when in orders to work among his own people.

MR. JOSEPH W. GREENE, who died recently at Eashampton, Mass., in his 58th year, was for many years a resident of Boston, where he was organist of Trinity Church for some time. Before his marriage, he resided at Marblehead, where he enjoyed quite a reputation as a teacher of music.

THE PROPERTY used as a Mothers' Rest by the Episcopal City Mission, located at Revere Beach, is in danger, perhaps, of having to be given up, for the raising of the boulevard some six feet at that point will necessitate the raising to a similar height of the building on land owned by the Mission. As the structure is forty years old, it is a question whether it really will pay to go to so much expense. The Mission would not be averse to doing this provided it did not cost too much, but it is not disposed to lay out much money. The season's work at this Mothers' Rest began early in June and the summer has proved both enjoyable and beneficial to a large number of tired mothers and children, many of whom would not have any summer outing

were it not for Superintendent Frederick B. Allen and his able corps of helpers.

ARRIVING on the steamship *Saxonia*, which reached Boston on the 7th from England, were Archdeacon Samuel G. Babcock of this Diocese, the Rev. Charles J. Ketchum of Middleboro, and Mr. J. Frank Gammell, who is prominently identified with the work of the Diocesan House.

IT IS RUMORED that Bishop Lawrence is about to give up his Cambridge home, which he has been wont to occupy every spring and fall after closing and before returning to his Boston home in Commonwealth Ave. His Cambridge home is one of those beautiful, old-fashioned mansions in Brattle street beside the grounds of the Episcopal Theological School.

It is said that his reason for leaving there (in which event the property will be sold) is that he intends to take advantage of the provision made in the will of Miss Sophia Walker, who, when she made such a generous bequest for a Cathedral, also provisionally stipulated that the Bishop should take up his residence on her property which adjoins the Charles River in Waltham.

MICHIGAN.

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

Detroit Notes.

ON THE FIRST Sunday of September, the newly appointed rector of St. John's Church, Detroit, the Rev. W. F. Faber, D.D., conducted his first services. He has entered actively upon his round of parochial duties. It had been hoped that the Bishop of Nebraska, a former rector of the parish, might be present at this event, but he was unable to reach the city. Dr. Faber's immediate predecessor was the present Bishop of Kentucky.

On the same day the Rev. W. O. Waters preached at St. Andrew's, of which church he was formerly rector. Mr. Waters is now rector of Grace Church, Chicago, the rector of St. Andrew's being the Rev. John Mockridge.

ST. PETER'S CHURCH, Detroit (the Rev. Charles L. Arnold, rector), will be consecrated on Sunday, October 8th, which is a week after the 14th anniversary of the beginning of the present rectorship. The week intervening between the anniversary and the consecration will be filled with a series of services; speakers at which will include the Bishop of Ohio, the Bishop of Indianapolis, the Rev. Dr. Cyrus Townsend Brady, and others. St. Peter's Church has been entirely rebuilt, so that not a vestige of the old church remains in view. The outside has been faced with cement blocks, and the interior changed from a flat ceiling to a gable arch with dark oak finish.

MICHIGAN CITY.

JOHN HAZEN WHITE, D.D., Bishop.

The Bishop's Summer Work—Improvements at Howe School—Hammond.

THE SUMMER has been an active one for the Bishop, who kept up the services both at the Cathedral and, in part, at La Porte, where St. Paul's rectorship is now vacant. At the end of August the Bishop preached before the students of the Culver Naval School, and was accompanied by the Cathedral choir, which held its annual encampment at the academy. The Bishop baptized two sons of army officers on the campus at the flag staff, and many scores of people were present at the open-air service under the trees, beside the large student body. The Bishop will be in residence for the next two months with his family on the beautiful shores of Lake Maxencuckee, at Culver, near the academy.

The Bishop's son, the Rev. Russell White, ordained to the diaconate on Trinity Sunday last, has been put in charge of the modest but beautiful new church at Delphi, in the south-

western corner of the Diocese. It is possible the Bishop and his family may make this point their home for the winter, that missions of the Church may be opened up in this part of the Diocese.

DURING the summer and early fall, a complete renovation of all the buildings at Howe School, Lima, has taken place at an expense of \$5,000. The new plumbing throughout the school is now completed, and the material equipment is in all respects far superior to that of most schools. The Church at large may well be proud of the high rank in scholarship, and Christian manliness which the school has attained. It will be crowded to its limits of about 200 pupils this fall.

THE REMOVAL of the Hammond Packing plant from Hammond withdrew \$400 from the annual income and thirty from memberships of St. Paul's Church. The Rev. C. A. Smith stood nobly at his post and has already more than recovered all lost ground. Gethsemane Church, Marion, has rapidly grown to numerical and financial strength since the undivided labors of the Rev. George Torrence have been given this field. Every parish in the Diocese where rectors have remained long enough to reap the fruits of the Church's methods is prosperous to-day. Logansport, under the care of the Rev. Walter Lockton, has just completed the stone tower of its substantial and dignified church edifice. Valparaiso, where the Rev. L. W. Applegate has labored for four years, has seen a notable work accomplished. A fine corner lot, centrally located, a good church edifice seating 250 or more, and a good rectory, all have been secured in this city of 6,000 people, and where over 3,000 annually attend the Normal School. There are only about 40 communicants, but their indebtedness is only \$1,500, and they receive no aid in the support of their work. The record is the same at South Bend, where the Rev. F. M. Banfil has reduced an indebtedness of \$26,000 when he became rector in 1899 to \$15,000, and thus saved a beautiful property to the Church.

MILWAUKEE.

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

Missionary Loan Exhibit Arranged.

AT THE Junior Auxiliary Bazaar, to be held at St. Paul's parish house, Milwaukee,

September 20th, there will be a Loan Exhibit of articles of interest pertaining to the early missions of the Church in Wisconsin. Will those who are willing to make such loans, kindly send them to or communicate immediately with Miss Kemper, 244 Farwell Ave., Milwaukee?

MINNESOTA.

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

Vacancy Filled—Rushford.

THE BISHOP of the Diocese has filled the vacancy in the Standing Committee caused by the death of the late Dr. Andrews by the appointment of the Rev. C. L. Slattery, Dean of the Cathedral at Faribault.

THE REV. SYDNEY SMITH, on account of increasing years, has resigned the rectorship at Rushford. The parish has procured a new and commodious rectory and the funds for a parish house have been generously donated by Mrs. Stevens, a member of the parish.

NEW JERSEY.

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

Improvements in Many Churches.

EXTENSIVE IMPROVEMENTS are reported in several New Jersey parishes. Notable are those at All Saints' and at Trinity, in the see city of Trenton. All Saints' is taking a step toward the completion of the original design. When the beautiful stone church was erected, one side of it was enclosed in wood, and the question was often asked why this had been done. That question is now answered by the erection of a substantial stone building connecting here with the church, and to be used for a Sunday School room, rector's study, guild rooms, etc. The beautiful site of All Saints' was a gift from the heirs of the Cadwalader estate, when Cadwalader Park was opened as a residential section of Trenton. Mr. John Cadwalader, a New York lawyer, has been lending a generous and helping hand in the present improvements. Eventually it is aimed to make of the present church a chapel, and to complete the group of buildings by the erection of an imposing church building on the corner of the main street of the city.

At Trinity Church a new porch has been added, the full width of the west front, and

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the walls have been pierced for three separate entrances. This work is the gift of Mr. Henry C. Kelsey, who recently freed the parish from debt by a gift of \$10,000 in memory of his wife. The interior of the building has also been richly decorated. New windows have been put in, displacing some of the old ones, which were not memorials, and a very complete chapel for the week-day services has been made out of a part of the parish building. The opening of the renewed church will take place early in October, and when finished all the work will be paid for.

The question of enlargement has for a good while been a difficult one for the vestry and people of Trinity Church, Princeton. Both the town and the university have grown rapidly, and the present church, perfect in its proportions, was not equal to the demands of the parish. The adjoining property has now been secured by the corporation, a plot 180 feet front and extending through from street to street. This will give ample room for lengthening the nave of the church and adding aisles on either side if necessary, so giving ample accommodation for the large congregation. The Rev. A. B. Baker, D.D., who has served the parish for a generation, will have the satisfaction of seeing the completion of the most beautiful group of buildings to be found anywhere in the Diocese.

Mention has already been made of the enlargement of St. Bernard's Church, Bernardsville. At Peapack, one of the Bernardsville mission chapels, there is now a beautiful stone Gothic building, used partly as a public hall and library, but eventually to be consecrated as a church for the entire surrounding neighborhood. The men of large means who have built their summer homes in the beautiful Somerset hills, have been most generous in supporting the church and its institutions here, and the Rev. T. A. Conover and his assistants have done wonders in the upbuilding of the church.

Christ Church, Waterford, long disused, has been thoroughly repaired, and is now open for divine service every Sunday. The Rev. Paul F. Hoffman, who is rector of the parish at Hammon, eight miles distant, has voluntarily added Waterford to his parochial cure, and whatever the weather, is to be found there every Sunday afternoon for Sunday School and vespers. The people have caught his spirit, and the result is a growing and interested congregation.

St. Stephen's, Riverside, since it became an independent parish, has also developed wonderful strength. The interior of the church has been improved and beautified, and the parish building is now being enlarged. The church was built by Mrs. Rodman of Beverly as a memorial to her brother and sister, George and Mary Kirkhouse, and the same generous hand has made the parish house a memorial of the late pastor and missionary of the congregation, the Rev. Peter Wilson Stryker, who was killed on the railroad last year while trying to save his sister's life. If self-denying zeal and devotion ever deserved to be commemorated, surely the life work of Mr. Stryker is worthy of this honor. The Rev. James H. Fielding is proving himself a worthy successor of such a predecessor.

PENNSYLVANIA.

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

Dr. Grammer Accepts—Death of John P. Rhoades—B. S. A. Notes—Philadelphia Notes.

THE REV. CARL E. GRAMMER, D.D., rector of Christ Church, Norfolk, Va., and rector-elect of St. Stephen's Church, Philadelphia, spent a few days in Philadelphia recently as the guest of St. Stephen's vestry at the Bellevue-Stratford Hotel. He has since signified his acceptance of the call, and will enter upon his new work October 1st.

AN APPLICATION for a charter for the Congregation of the Companions of the Holy Saviour, a society of priests and candidates for Holy Orders bound together by common rules of prayer and study, has been filed in the Prothonotary's office in Philadelphia by William D. Neilson, Esq., a vestryman of St. Elisabeth's Church. The Rev. William McGarvey, D.D., is the Superior of the Order and rector of St. Elisabeth's Church, with which the Companions of the Holy Saviour are connected.

THE REV. HERMAN L. DUHRING, D.D., superintendent of the City Mission, and the Rev. H. K. B. Ogle, priest in charge of the Chapel of the Prince of Peace, Philadelphia, have both returned from an extended trip to Europe. A reception was tendered to Mr. Ogle on Thursday evening, September 7th, by members of his congregation.

THE SOUL of John P. Rhoads, 80 years of age, and for many years associated with the Church of the Covenant, Philadelphia, entered into rest on Wednesday, September 6th. Mr. Rhoads was the general manager of the Pennsylvania Bible Society and founded the first library for the blind and also the first Italian mission in Philadelphia. The office for the dead was held in Grace Church, Mount Airy, on Saturday, September 9th, and the interment was in Ivy Hill Cemetery.

A PRE-CONVENTION meeting of the Philadelphia Local Assembly B. S. A. was held in the Church House, on Thursday evening, September 7th, when about one hundred were present. An address suggesting the helpfulness of conventions of the Brotherhood of St. Andrew was made by Courtenay Barber of the Church of the Redeemer, Chicago.

THE MEETINGS of the Clerical Brotherhood of the Diocese will be resumed on Monday mornings, at 11:30, in the chapel of the Church House, beginning with September 18.

HONEST PHYSICIAN

WORKS WITH HIMSELF FIRST.

It is a mistake to assume that physicians are always skeptical as to the curative properties of anything else than drugs.

Indeed, the best doctors are those who seek to heal with as little use of drugs as possible and by the use of correct food and drink. A physician writes from California to tell how he made a well man of himself with Nature's remedy:

"Before I came from Europe, where I was born," he says, "it was my custom to take coffee with milk (café au lait) with my morning meal, a small cup (café noir) after my dinner, and two or three additional small cups at my club during the evening.

"In time nervous symptoms developed, with pains in the cardiac region, and accompanied by great depression of spirits, despondence—in brief, 'the blues!' I at first tried medicines, but got no relief and at last realized that all my troubles were caused by coffee. I thereupon quit its use forthwith, substituting English Breakfast Tea.

"The tea seemed to help me at first, but in time the old distressing symptoms returned, and I quit it also, and tried to use milk for my table beverage. This I was compelled however to abandon speedily for while it relieved the nervousness somewhat, it brought on constipation. Then by a happy inspiration I was led to try the Postum Food Coffee. This was some months ago and I still use it. I am no longer nervous, nor do I suffer from the pains about the heart, while my 'blues' have left me and life is bright to me once more. I know that leaving off coffee and using Postum healed me, and I make it a rule to advise my patients to use it." Name given by Postum Co., Battle Creek, Mich.

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PITTSBURGH.

CORTLANDT WHITEHEAD, D.D., Bishop.

Notes—Laymen's Missionary League.

THE WORK at Christ Church, Punxsutawney, has progressed so favorably during the last year that the mission is to have a resident clergyman, who will devote all his time to the upbuilding of the parish. The Rev. W. N. Hawkins of Pulaski, N. Y., has been made priest in charge, and began work in his new field on September 1st.

THE BISHOP of the Diocese sailed for home on the steamship "Philadelphia," from Cherbourg, on Saturday, September 9th, and expects to resume his active labors on the 20th inst.

HOLY CROSS CHURCH, North East, has been renovated during the summer; the floors have been painted and grained, and new carpets provided for the aisles. The pews have been done over, and a new organ provided.

THE CORNER STONE of the new St. Andrew's Church, Pittsburgh, was laid on Wednesday afternoon, August 16th. In the absence from the Diocese of the Bishop, the rector of the parish, the Rev. Dr. Coster, President of the Standing Committee, officiated, assisted by the Rev. William Thompson. Other clergymen present were the Rev. L. F. Cole, Archdeacon of the Diocese; the Rev. H. A. Flint, Archdeacon of Pittsburgh; and the Rev. Joseph Eames of Knoxville. The church is located at the corner of Euclid avenue and Hampton street, and will be a handsome structure of stone, in connection with which there are also to be a parish house and rectory.

THE LAYMEN'S MISSIONARY LEAGUE held a purely social meeting, the first in its history, on Wednesday evening, September 6th. It took the form of a dinner and smoker, at 6:30, at St. Peter's parish house. There were about thirty members present. After the dinner, three papers were read: "The Extempore Address by the Evangelist versus the Printed Sermon," by Mr. J. F. Mackenzie; "The Personality of the Reader a Determining Factor in the Work," by Mr. T. J. Bigham; and "The Responsibilities of the Volunteer Worker," by the chaplain of the League, the Rev. H. A. Flint. Discussion of the subjects followed the reading of the papers. The meeting was so enjoyable and successful that it was decided to have a second one early in the winter.

The work of the League was never more prosperous than at the present time, there being eleven places where services are being supplied by the clergymen and lay evangelists and readers connected with the organization, who number in all 34. New church buildings are nearly ready for opening in Allegheny, Ambridge, and McKee's Rocks; while at Clairton \$1,000 has been added to the building fund during the year, and two fine lots have been set aside for the use of the congregation, which, it is hoped, will be transferred to the mission without cost; and at West Liberty a well situated property, valued at something like \$5,000, has been offered for Church purposes on condition that a chapel to cost half that amount be erected within a year.

VERMONT.

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

The Bishop Returns—Death of Charles Dewey—Gift for East Georgia.

THE BISHOP has returned from his vacation in the state of Maine in good health, and has resumed his visitation of the Diocese.

THE RECENT death of the Hon. Charles Dewey of Montpelier, is a severe loss both to the parish and the Diocese. He was a constant member of the diocesan convention for many years, also of the vestry of Christ Church,

of which he was senior warden. He will be much missed in Church and State. An efficient officer, a genial Christian gentleman, for a long time President of the National Life Insurance Co., his memory will long remain to be loved and honored.

A NEW BELL was dedicated on Sunday, September 3d, for the tower of Emmanuel Church, East Georgia. Bishop Hall furnished the service for the dedication, which was well attended by friends from abroad, as well as those near by. The bell is a fine one—the only one this mission church has ever had—And the gift of the Hon. John H. Converse of Philadelphia, in memory of his mother, who was a devoted friend of Miss Sarah A. Hyde, the founder of this mission, and builder of the church. This auspicious event marks a step onward in the history of this small, yet enterprising mission.

WASHINGTON.

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

City Notes.

THE REV. DR. F. H. BIGELOW, who has for some years held an official position in the Weather Bureau, went with a government party to the mountains of Spain for the purpose of observing the eclipse of August 30th. Reports from him are to the effect that the skies were clear and the party very successful in their observations. Dr. Bigelow assists at St. John's Church.

WESTERN MICHIGAN.

GEO. D. GILLESPIE, D.D., Bishop.

Improvements in Churches—Gifts at Harbor Springs.

TWO OF THE MISSION churches have been undergoing repairs this summer, St. Mark's, Paw Paw, and Nativity, Mancelona.

At the latter place the woman's guild has

"THERE'S A REASON"

THAT'S ALL RIGHT, BUT WHAT IS IT?

A lady teacher in South Dakota says:

"I was compelled to give up teaching for nearly four years because of what the physicians called 'nervous dyspepsia.' Nor was I of any use in the household economy. I was in many respects a wreck.

"I had numerous physicians, one after another, and took many different kinds of medicine, but they did me no good.

"Finally, five years ago, I began to use Grape-Nuts food. I grew stronger in a very short time on the new diet, and was soon able to resume and am still teaching. I no longer use drugs of any kind, my dyspepsia has disappeared and I am a hearty woman—thanks to Grape-Nuts." Name given by Postum Co., Battle Creek, Mich. There's a reason. Brain work and worry take strength from the stomach and bowels. They become too weak to handle the fried meat, eggs, bacon, coffee, and white bread, so, partly digested they decay and cause all sorts of trouble which will become chronic if continued. Then the nerves and brain grow weary for they are deprived of the rebuilding elements the food must furnish to replace the soft gray filling of nerve centers and brain which is partly used up each day.

Now comes the mission of Grape-Nuts to supply the "Reason." Made in a peculiar and scientific way of the selected parts of Wheat and Barley this famous food contains natural phosphate of potash with albumen which combines with water in the body and makes that gray matter quickly and surely. Then when nerves and brain feel the power of new made and properly made cells, the strength returns to stomach as well as other parts. "There's a reason." Anyone can prove it.

See the little book, "The Road to Well-vill" in each pkg.

FOOT COMFORT

Obtained from Baths with Cuticura Soap and Anointings with Cuticura, the Great Skin Cure.

Soak the feet on retiring in a strong, hot, creamy lather of Cuticura Soap. Dry, and anoint freely with Cuticura Ointment, the great Skin Cure. Bandage lightly in old, soft cotton or linen. For itching, burning, and scaly eczema, rashes, inflammation, and chafing of the feet or hands, for redness, roughness, cracks and fissures, with brittle, shapeless nails, and for tired, aching muscles and joints, this treatment is simply wonderful, frequently curing in a single night.

FACTS ABOUT CANCER.

A new booklet published at considerable expense by L. T. Leach, M.D., of Indianapolis, Ind., tells the cause of Cancer and instructs in the care of the patient. Tells what to do in case of bleeding, pain, odor, etc., and is a valuable guide in the management of any case. It advises the best method of treatment, and the reasons why. In short, it is a book that you will value for its information. It will be sent by mail, prepaid, on receipt of ten cents, stamps or coin.

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been revived and the mission reorganized. The Rev. C. T. Stout, of Traverse City, has held week-day services during the summer. A new organ has been purchased.

THE CHOIR of St. Luke's Church, Kalamazoo, enjoyed a week's outing at Klinger Lake during August. The choir of Good Shepherd Church, Grand Rapids, spent their vacation at Highland Park, near Grand Haven, with the Rev. Mr. Gray and Archdeacon Dodshon.

THE WIDOW of the late Dr. Locke has placed in St. John's Church, Harbor Springs, a Bishop's chair in memory of her husband, a litany desk in memory of her son-in-law, and a hymn tablet in memory of her son. The gifts were offered by Bishop Tuttle on the Feast of the Transfiguration.

IN EPIPHANY CHURCH, South Haven, this summer, the officiants included the Rev. Dr. Egar of Rome, N. Y., his son-in-law, the Rev. Dr. Wilkinson of Champaign, Ill., and his grandson, Mr. Laurence Wilkinson, all on different Sundays.

WESTERN NEW YORK.

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

Gift to Church Home.

A VERY PLEASANT surprise was given the Church Home, Buffalo, on the afternoon of Labor Day, when one of the largest and most handsome garden floats in the Labor Day parade drew up at the gate and began unloading its contents. Every kind of fruit and vegetable on the market was included in this big harvest-home gift to the orphans of the Church Charity Foundation. The van represented Market Local Association No. 636, of which Mr. E. J. Glenn is president.

THE NINTH COMMANDMENT.

How far is it right or well for us to speak of our neighbors at all? Surely, if it be true that "out of the abundance of the heart the mouth speaketh," a kindly interest in our neighbors must infallibly lead to conversation about them. Even the most superior men cannot live entirely on facts and ideas. They have a friendly human side—something to bring them into contact with the every-day world. As to women, take away their "personal talk," and what do you leave them—the majority of them, of course?

Surely we come back to the old rule: Do as you would be done by. You would not mind having your character discussed, or even your looks, dress, and manner. You would mind two people gloating over some humiliating blunder you had made, or drawing unfair conclusions about some apparently stingy action, which was really inevitable. You would mind (more than anything else) the thought that nobody cared to talk about you at all. You would not like people to take advantage of you and dwell on your utterances in a moment of excitement, and, above all, to repeat things said in such moments to the person of whom they were said. What we really need is Christian truth, with its clear and unprejudiced, and, I may add, its glorifying vision, and Christian love, with its warm and kindly and rapidly communicated glow.—*Elizabeth Wordsworth.*

"THE TONGUE CAN NO MAN TAME."

You cannot arrest a calumnious tongue, you cannot arrest the calumny itself; you may refute a slanderer, you may trace home a slander to its source, you may expose the author of it, you may by that exposure give a lesson so severe as to make the repetition of the offence appear impossible; but the fatal habit is incorrigible; to-morrow the tongue is at work again.

Neither can you stop the consequences of a slander; you may publicly prove its false-

hood, you may sift every atom, explain and annihilate it, and yet, years after you had thought that all had been disposed of forever, the mention of a name wakes up associations in the mind of some one who heard the calumny, but never heard or attended to the refutation, or who has only a vague and confused recollection of the whole, and he asks the question doubtfully, "But were there not some suspicious circumstances connected with him?"

It is like the Greek fire used in ancient warfare, which burnt unquenched beneath the water, or like the weeds which, when you have extirpated them in one place, are sprouting forth vigorously in another spot, at the distance of many hundred yards; or to use the metaphor of St. James himself, it is like the wheel which catches fire as it goes, and burns with a fiercer conflagration as its own speed increases; "it sets on fire the whole course of nature" (literally, the wheel of nature).—*F. W. Robertson.*

WHEN YOU FEEL ill and indisposed, and when in this condition your prayer is cold, heavy, filled with despondency, and even despair, do not be disheartened or despairing, for the Lord knows your sick and painful condition. Struggle against your infirmity, pray as much as you have strength to, and the Lord will not despise the infirmity of your flesh and spirit.—*Father John.*

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