

The Living Church

VOL. XXXIII.

MILWAUKEE, WIS.—SEPTEMBER 23, 1905.

No. 21

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The Church at Work

CANADA.

News of the Dioceses.

Diocese of Toronto.

THE DIOCESAN BOARD of the Woman's Auxiliary have had much to do, preparing for the triennial meeting of the Woman's Auxiliary with representatives from all Canadian branches, to be held in Toronto from the 21st to the 26th of September. With delegates coming from the Atlantic to the Pacific and the Dioceses between, this should be an important gathering. A reception for members and delegates is to be given in St. James' school house by the St. James' Woman's Auxiliary on Thursday evening, September 21st. The programme of the business to come before the Triennial meeting is very long. The thankoffering is to be devoted to missions in northwestern Canada. This fund has been contributed during the past three years.

Diocese of Fredericton.

GREAT IMPROVEMENTS have been carried out in St. George's Church, Bairdsville, one of which was the removal of the two high pulpits and the construction of a chancel with altar, prayer desk, and lectern. St. George's is one of the oldest churches in the Diocese.—BISHOP KINGDON held an ordination in the beautiful Cathedral, Fredericton, August 27th, when Mr. W. O. Raymond, son of the Rev. W. O. Raymond, of St. John, was ordained to the diaconate.—DR. HANNAH, Principal of King's College, Windsor, was expected home early in September.

Diocese of Nova Scotia.

DURING the ten months which have elapsed since his coming to the Diocese, Bishop Worrell has visited every parish.—THE TOTAL amount raised by the congregation of St. Luke's Cathedral, Halifax, during the

thirteen years' rectorate of Canon Crawford, has been about \$140,000. About \$11,000 has been spent on the church.

Diocese of Montreal.

AT A MEETING of the Woman's Auxiliary in Montreal, September 11th, the programme for the Triennial meeting in Toronto was discussed. The committee on resolutions was requested to prepare a message of congratulation to the Primate, Archbishop Bond, on the attainment of his ninetieth year. A very large number of appeals were read from missions in need of aid, which are to be laid before the Triennial.

Diocese of Ottawa.

THE MISSIONARY deputations began the autumn meetings September 3d, and would not be finished till the 25th. The Rev. Cooper Robinson, for some years missionary in Japan, was to hold twenty-one meetings in the deanery of Carleton. Each rural dean has the responsibility for all arrangements in his own deanery.

WESTERN NEW YORK.

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

Rochester Notes—Parish House for Buffalo.

THE REV. EDWARD M. PARROTT, the efficient rector of Trinity Church, Rochester, for the past seven years, acting under the advice of his physicians, has resigned his parish and goes at once with his family to the Adirondacks. On Thursday, September 7th, the clergy of the city gave a farewell luncheon in his honor at the Genesee Valley Club and presented him with a purse of over \$400. On the Tuesday evening following, his parish gave him a reception which was largely attended by members of all the parishes.

THE ARCHDEACON of Rochester, the Rev. Wm. L. Davis, has revived the parish at Bergen and put the church building in good

repair. Under his direction a new church is being completed at Himrods, and two lots, free of debt, have been secured for Church purposes in the thriving town of Despatch.

AT A SPECIAL MEETING of the Missionary Board, Archdeaconry of Rochester, held at Christ Church, September 7th, the Rev. Edward M. Parrott having offered his resignation as Secretary, the Rev. Andrew J. Graham was elected to fill the vacancy and the Rev. Pierre M. Cushing was chosen to fill Mr. Graham's place as an elected member of the Board.

THE REV. MURRAY BARTLETT, who spent his vacation at Niagara-on-the-Lake; the Rev. Dr. Converse, who summered in the Adirondacks; the Rev. Francis S. Lippitt and the Rev. F. J. K. Alexander, who spent their vacation in Eastern states, have all returned and resumed their work. The Rev. L. C. Washburn, D.D., who has been abroad for fifteen months, has taken passage and expects to sail for home October 14th. The Rev. John C. Ward, rector of Grace Church, Buffalo, who is convalescing after an operation for appendicitis, at Waterloo, N. Y., expects to be able to resume his duties October 1st.

ST. MARK'S PARISH, Buffalo (Rev. N. W. Stanton, rector), is rebuilding its parish house, putting up a structure 66 x 24 feet, which will contain an assembly room downstairs to be used for Sunday School work, and having in the upper story a kitchen, dining room, and cloak room.

THE CHURCH at Hamburg has been completely renovated during the summer. A vacancy still exists in the rectorship owing to the removal of the Rev. H. G. Buisch to Middleport.

THE WOMAN'S AUXILIARY of the Diocese will celebrate its twenty-fifth anniversary in St. Luke's Church, Rochester, September 27th to 28th.

[FOR OTHER ITEMS SEE PAGE 720.]

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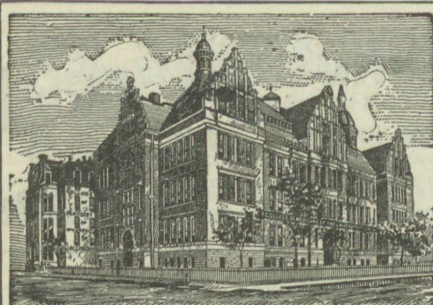
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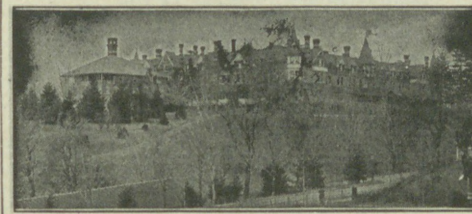
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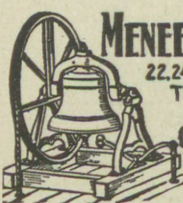


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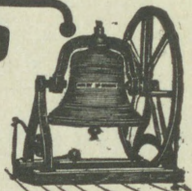
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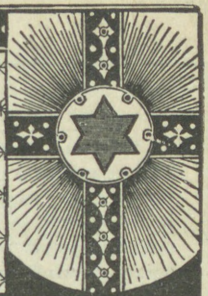
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Editorials and Comments

The Living Church

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

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THE MORE you accept daily crosses as daily bread, in peace and simplicity, the less they will injure your frail, delicate health; but forebodings and frettings would soon kill you.—*François de la Mothe Fénelon.*

FOR THE FOURTEENTH SUNDAY AFTER TRINITY.

WHEN St. Paul wrote to his Galatian converts: "If ye be led of the Spirit, ye are not under the law," he gave his answer to the question: To what extent can it be maintained that for the Christian the Ten Commandments set forth "the whole duty of man?" A problem of permanent importance; for, although many men still fall below the literal requirements of the Decalogue, others, it must be acknowledged, sadly curtail their efforts in the field of righteousness, out of an indolent conviction that upon Sinai was spoken God's final word as to human conduct.

At first thought it staggers us to hear St. Paul say, "If ye be led of the Spirit, ye are not under the law." Not under the law: how can this be true of anyone; least of all, of the Christian? It is not true of the Christian, as implying that he is released from such degree of moral obedience as was exacted of God's ancient people. The Ten Commandments are not abrogated for the Christian. This we may regard as settled by the words of our Lord in the Sermon on the Mount; where He insists that there is murder in hatred and adultery in impure desire; where, as covering the whole matter, He declares once and for all that He has come, not to destroy but to fulfil, to fill out, to fill full, the law.

What, then, does St. Paul mean by the words, "Not under the law?" Plainly this: that the Christian is summoned to something infinitely beyond a mere literal compliance with a law which says "Thou shalt not." Led of the Spirit, he is above the law, not under it. He is expected to have mastered the law, with its merely negative requirement, and to have passed joyfully on to the love, the devotion, the sacrifice, the service, of a life that is "hid with Christ in God." "Under the law" can no more be said to express the vocation, the whole obligation, of the Christian, than the whole obligation of a mother can be thought to consist in her refraining from acts of violence toward her offspring.

The Church, however, has wisely ordained that her children shall not be taught to say, "Thou shalt love the Lord thy God with all thy heart, and thy neighbour as thyself," until they have first learned the Ten Commandments. Her emphasis is removed from the Decalogue, only when the man to whom she speaks has learned to keep the Decalogue.

We may well ask—here is the gist of St. Paul's message—is it enough for the Christian, dowered with the fulness of divine grace, merely to refrain from open violation of the literal requirement of the Ten Commandments? Assuredly not. He may to his shame remain forever "under the law," steadfastly refusing to be "led of the Spirit"; just as a child might permanently remain in the First Reader, thinking himself worthy to be praised for diligence rather than chided for indolence.

Who learns the alphabet for its own sake? It is of value only when made use of in the strife for further knowledge. How inadequate a description of the Christ it would be to say that He killed not; He committed no adultery, neither did He steal.

The law is a "schoolmaster to bring us unto Christ." "Christ is the end" (the *terminus ad quem*) "of the law for righteousness to everyone that believeth." Therefore "if ye be led of the Spirit, ye are not under the law"; ye are not released from it; but ye have mastered it; ye have passed beyond it. Let the same mind be in you, "which was also in Christ Jesus."

B.

AD CLERUM.

"Puritas in cordis in duobus consistit; in quaerenda gloria Dei, et utilitate proximi, ut in omnibus videlicet actis suis vel dictis nihil suum quaerat Episcopus, sed tantum aut Dei honorem, aut salutem proximorum, aut utrumque. Hoc enim agens implebit non solum Pontificis officium, sed et etymologiam nominis pontem utique seipsum faciens inter Deum et proximum. Pertingit pons iste usque ad Deum ea fiducia qua non suam, sed illius gloriam quaerit. Pertingit usque ad proximum illa pietate, qua et ipse non sibi prodesse desiderat. . . . Fidelis Pontifex, qui bona quaelibet per manus suas transeuntia, sive divina beneficia ad homines, sive hominum vota ad Deum, columbino intuens oculo, nihil sibi retentat ex omnibus."—*S. Bern., ep. 42, ad Henr.*

WELCOME to the Brotherhood of St. Andrew, at the opening of its Twentieth annual Convention, now in session in the city of Chicago!

The Brotherhood and THE LIVING CHURCH are alike products of Chicago Churchmanship; and though both of them have long since broken the local limits of the city of their birth, and acquired national standing, national thoughts, and national breadth of vision, both, we believe, retain an affection for the city that witnessed their respective births.

The climax of the twenty-one years of the history of the Brotherhood will be reached when, on Saturday afternoon, the Convention makes its pilgrimage to St. James' Church. There, in a small and very ordinary room, that Sunday School class, gathered by James L. Houghteling, held its commonplace meetings, that were destined to be known around the entire globe, wherever the gospel is preached by the Church of the Anglo-Saxon race.

It shows the force of Chicago's civic motto, "I WILL," when applied to the work of the Church. Never did problems press upon her requiring wise solution more truly than in the present day. Their right solution awaits the I WILL of the laity. To break down narrow parochialism; to enlarge the ecclesiastical vision of the layman beyond the four walls of his parish church; to give him that larger point of view that works from the whole Church down to the parish rather than from the parish up to the Church; to include all the work of the Church, in the mission field, at home and abroad, within the scope of his sympathy; to be finally content with nothing less than the reunion of Christendom—these have been, these are, and, in ever increasing measure these will be, the by-products of the Brotherhood of St. Andrew.

And they are the by-products of a very simple commodity—the praying and working Churchman. Prayer and service will accomplish these ends. It is a very small matter to bring one young man within the hearing of the gospel of Jesus Christ; but it is one of those small things which the God of heaven and earth uses with which to accomplish His ends. The prayer and the service are the barley loaves and the small fishes which, insignificant in themselves, feed a multitude. How the Lord God loves to utilize small things!

The Brotherhood is now of age. It is celebrating its twenty-first birthday. There are streaks of silver among the locks of those young men whose eyes were opened to see a wonderful vision twenty-one years ago.

Whatever the Brotherhood has done for others, it has opened up an undreamed-of vista to them. And therein is the reward of work in the Church for others. For every man approached, for every soul led nearer to Christ, for every prayer uttered and every act of service performed in the fulfilment of the Brotherhood promise, the worker has for himself the reflection of the smile of the Son of God. It has illuminated his mind and his soul. It has made spiritual things more real, the Church more holy, God nearer, heaven more beautiful. Prayer and service bring their reward with them.

There are many who share in the glory that rightly belongs this week to the Brotherhood of St. Andrew; but the figure of JAMES L. HOUGHTELING rises above them all, as one recalls the earlier and the later days of Brotherhood work. The triumph of the Brotherhood is his triumph; the ovation which the Brotherhood receives from the Church is inseparable from that which goes personally to him. The Brotherhood is the product of Mr. Houghteling's thought; and never will its debt and the Church's debt to him, be forgotten. We speak now in behalf

of the whole Church when we present her congratulations to the Founder of the Brotherhood of St. Andrew.

God grant yet many years of honest work in prayer and service to the Brotherhood of St. Andrew!

THE PROBLEM OF CHURCH HOSPITALITY.

I WENT to that church for months, and nobody called on me or welcomed me!"

How often such complaints are heard!

They bring up the whole question of hospitality in connection with the Church. What is, and what is not, the right attitude to show to strangers in the House of God?

THE CHURCH is God's house. It is open to all His children. This truth is, indeed, obscured where pews are rented, since human vested rights have then been set up against the natural rights of all God's children in their Father's house. Even in those instances, however, some section of the church is generally, if not invariably, set apart for strangers, and strangers are welcomed to services, so that the principle holds good in spite of the vicious practice obscuring it. If there be any churches in this country in which no place is regularly made for strangers—we doubt whether there is one such instance—they ought to be esteemed simply as private chapels or oratories, and not as churches. These, if there be any, may be dropped from our mind in such a consideration as this.

The church, then, is the Father's house, in which His children are *entitled* to a place. Consequently, the popular idea that special assurances of welcome to the stranger are necessarily due, is erroneous. The stranger may claim his place in public worship by right. This, indeed, is not a legal, but only a spiritual right; but though it could not be enforced in law, it is a valid spiritual claim notwithstanding.

Moreover, it is very easy to overdo the natural expression of welcome at the entrance of a stranger. A sensitive person does not care to be treated as a prodigal son, just returned to his Father's house, when he enters an unaccustomed church. There are many who, when travelling, shun those churches in which the stranger is "personally conducted" through the service by well-meaning but officious persons. A formidable looking reception committee of well-dressed men about the church door, frequently conversing with each other in an undertone, is far more likely to repel the strange young man who may possibly enter, than to put him at ease. A devout person, entering a strange church, would far rather be left alone to his devotions than to be "nagged." The social bump has not been strongly developed in every one.

But while all this is true, it is equally true that not every stranger entering the church door is so thoroughly educated up to the right point of view, and so desirous of attending solely to his personal devotions, as to make some expression of hospitality unfitting. A great many people—not the most devout, but yet good people—may be attracted and may also be easily repelled from a church according to the attitude of regular worshippers. They are wanted in the church; they may be helped, and they may become helpers. It is important that they should be attracted and not repelled.

THERE ARE TWO worthy motives which may lead to participation in public worship: one is to *give*; the other is to *get*.

The first of these is the higher motive. One who acts upon it, goes to church to pay his worship to Almighty God. This one appreciates the Holy Communion as the highest act of worship. He rejoices in the threefold offering which, in an ascending scale, is the heart of the Communion service. The first is the offering of the "alms and oblations." The second is the offering of "ourselves, our souls and bodies." The third is the offering of the sacrifice of Jesus Christ. These three combine into one act of complete worship, in which all that we have and all that we are, are offered up a living sacrifice to God, not as though it were a thing of value in itself, but wholly in union with that great sacrifice of the Son of God. Alms as representing our possessions; self as representing our personality incorporated into membership in the person of Christ—these receive their value only as a part of the living sacrifice of Himself which, by sacramental union, becomes the sacrifice of His members as well. Herein is the highest motive for attendance at divine service and particularly at The Divine Service. To one capable of viewing church going from this highest point of view, the attitude toward him of his fellow worshippers is not a consideration of primary importance. He is there to *give*

and not to *get*. He only looks about him in order to discover whether he can be of assistance to others in the congregation—as frequently, because of his own higher point of view—he can be. To such an one, the interposition of formal welcome from others is largely an intrusion.

But a greater number of Christians, living, indeed, upon a lower spiritual plane, are in church for what they can *get*. To them, at their best, the Holy Eucharist centers about the “benefits” which they may receive thereby. Few of this class, indeed, are able to appreciate those “benefits,” and so the Holy Communion is not their central act of worship. To these, preaching plays a large part. They do not enter largely into ceremonial worship, because they do not perceive that they “get” much from outward acts of devotion. It is easy to be too hard upon these people. They are not bad; the mere fact that they come at all to church shows that they have some religious instinct. They are simply a product of our abnormal religious conditions. The Church service centers, for them, about themselves, rather than about God. The best of them demand that they be helped. Too many of them are content to demand only that they be amused.

It is people of this class who make the complaint with which this consideration began. It is these people who are most susceptible to expressions of hospitality. And it is perfectly proper that such expressions be given them. They are very much helped by the smile or the bow of welcome. The usher's polite assistance in finding a pew for them is appreciated. They are pleased with the little attentions which distinguish a warm-hearted from a cold-hearted congregation. If they are men, they are the raw material which the hospitality committee of the Brotherhood of St. Andrew may well use in its process of spiritual development. If they are women, an invitation to the appropriate guild, or, particularly in smaller congregations, the social call from other Churchwomen, will frequently help them. They must first be shown that the church can help them, even if it be only in enlarging their social life, before they can be taught that higher than being helped, is the will to help others; holier than getting, is giving.

It is here that the so-called institutional church finds its proper sphere. The more the church-goer can be offered, the more likely is he to be brought into touch with the church. The institutional church is on the lowest plane of Church activity, but it is frequently the means adopted by men who are themselves upon the highest plane, because these perceive the necessity to draw people *as they are*, without waiting for them to become that which they are not and which, while outside the sphere of religious influence, they never will become. To condemn the institutional church, therefore, because it draws a hundred into the billiard room and only one to the early Communion is wholly illogical; because its mission is on a humbler scale in the spiritual life than that of the church which can draw men to the sacraments. The institutional church only becomes an object for criticism when it is content with the success of the billiard room—itsself a large gain in a social settlement where that frequently means reclaiming one from the saloons or worse—instead of seeking still a higher success than that.

But while the “institutional church” is adapted generally only to the more crowded portions of our larger cities, the expression of hospitality in the smile of welcome, the politeness of the usher, the invitation to participate in parish activities, and the social call during the week, has a very real part in attracting strangers and in retaining them at churches in general. A tactful person, and particularly one who lives, for himself or herself, upon the higher plane of giving rather than of getting, will be able to extend these courtesies tactfully. And to some extent they would be fitting, even upon the highest plane of spirituality, for it is right and fitting that the spirit of hospitality should be shown in the church to one another, under all circumstances.

Like social graces in general, this grace of hospitality in churches may easily be overdone. It should never be intrusive, nor noisy, nor frivolous. It is only useful when it springs from the heart and is accompanied by reverence.

And we have generally observed that those who complain at a lack of hospitality are those who are seeking solely to *get* and are oblivious of the duty to *give*. They are frequently people who seek to use the church and its services simply as a stepping stone into “society”; and there is not the remotest reason why either the church or “society” should humor them in this attempt.

But a cold, inhospitable congregation will effectually drive

away people who might otherwise be attracted to the service of Almighty God. However strong such a parish may be at any time, it is certainly approaching the time when it will freeze to death.

PERHAPS the hardest act of his life was the certification by the Bishop of Milwaukee of the “permanent disability” on his part that makes necessary the election of a Bishop Coadjutor. That disability does undoubtedly arise, as the Bishop said in his address, from “overwork.”

The American Church requires too much of her Bishops. In the Diocese of Milwaukee, 127 parishes and missions are reported, extending over an area of nearly 27,000 square miles. The mere annual visitation of these places, in which, practically, the summer months cannot be utilized, of necessity leaves but few days for other work; yet practically this is the least of the duties which devolve upon the Bishop. A mere confirming automaton is nobody's ideal of a Diocesan. A Bishop must be the initiative force and the propelling power of all diocesan activity that is not purely local. He must represent the Church and the community on public occasions. He must have the educational interests of the Church—which in Wisconsin are of large extent—in his mind and in his heart. Moreover, he must be an active force in the Church at large, and must perform many duties of an extra-diocesan character. All this and more Bishop Nicholson has done and been for fourteen years with all the vigor of a strong personality. The result of it is shown in the Diocese; but it is also shown upon the Bishop, upon whom nature has now taken its revenge.

Much of this might have been saved if the law of the Church permitted one or two Suffragan Bishops to be added to the episcopal administration of the Diocese. These Suffragans, like working Archdeacons, could seek out and prepare many candidates for Confirmation; and then, unlike the Archdeacons, they could confirm them and not tax the time and the strength of the Diocesan with the endless pressure of merely routine work, and wear out his body and his mind by dint of constant travelling. Our diocesan Bishops could, under such a system, find time for large measures and for scholarly writing where now their time is frittered away with the endless round of routine tasks. We compel our general managers to be section hands as well, and then wonder that so many Bishops disappoint the great expectations that had been lodged in them. We waste flesh and blood. The cure is not in division of a Diocese, where the expense of administration of two Dioceses would, as in this case, be too great a burden; for it must be remembered that most of the 127 parishes and missions constitute liabilities instead of assets to the Diocese.

Many without as well as within the Diocese will join in the loving sympathy which we extend to Bishop Nicholson in this hour of his necessity. We earnestly pray that the Holy Spirit will so guide and govern those who are charged with the duty of choosing a helper and successor to the beloved Bishop, that the true interests of the Church within the Diocese and beyond may be served and protected!

ALL readers of THE LIVING CHURCH will learn with profound sympathy of the death of the wife of the Rev. George Washington of Paris, European correspondent of this periodical. Mr. and Mrs. Washington were travelling in Italy, and had visited Assisi, from whence Mr. Washington's last and very interesting letter was sent, when Mrs. Washington was seized with a sudden attack of dysentery, from which blood poisoning set in. She passed away at Fiesole on Tuesday, August 29th. It is not strange that we must add that Mr. Washington was seriously prostrated by the awful blow, and the absence of the customary European Letter since that from Assisi will readily be forgiven.

Sincerely do we offer our prayers, both for refreshment and light for the soul of her whose earthly life was thus suddenly concluded, and also for comfort and strength to the bereaved husband. May God bind them ever closer to each other, as in their different ways they draw closer to Him, in whom they have union such as death cannot break.

A CORRESPONDENT points out that in our review of *Ceremonies of the Mass*, where we observed that Dr. McGarvey and Fr. Burnett disagree as to the use of the Creed at requiem celebrations, we had overlooked Dr. McGarvey's plain direction in his chapter “Of Low Mass for the Dead” (i. 149):

"The Creed is omitted"; which agrees entirely with Fr. Burnett's direction, and must, no doubt, be construed as an interpretation of the passage (i. 79) which we cited. Also that in a footnote on another page, Dr. McGarvey had laid down the principle: "The Prayer Book evidently contemplates the saying of Mattins (which is made up of the ancient offices of Mattins and Lauds), before the Mass" (i. 57). Our correspondent suggests that the subsequent directions of both collaborators may probably be assumed to pre-suppose this practice to have been carried out.

We gladly note the correction, in so far as these facts modify our own criticism. We may add simply that the explicit direction that the Creed shall be omitted, without allusion to the sole condition under which the Prayer Book allows of such omission, and with no reference to a footnote that appears in an entirely different section of the book, and in connection with an entirely different subject, can hardly fail to be interpreted as an absolute, rather than a conditional and distinctly exceptional, requirement. It is not enough to say that the Prayer Book "contemplates" the use of Mattins before the Eucharist. The Creed must actually have been recited "immediately before in Morning Prayer"—which allows for no considerable lapse of time between the two services—or its omission at the Eucharist is unlawful. To declare without qualification, "The creed is omitted," is certainly to break Dr. McGarvey's own principle as to the paramount obligation of the Prayer Book rubrics. We regret that in formerly expressing this opinion, we should have made the error corrected above.

ANSWERS TO CORRESPONDENTS.

PRAYER BOOK.—(1) The "Prayer to be used at the Meetings of Convention" was set forth by the General Convention of 1799. Its authorship is unknown. Portions of the latter part appear to be drawn from the homily for Whitsunday in the Book of Homilies.—(2) The authorship of the Homilies is unknown.—(3) There is no similar prayer in the English P. B.—(4) The portion of the Homily which appears to have been adapted for use in this prayer reads as follows: "The Lord of heaven and earth defend us from their (the popes') tyranny and pride, that they never enter into his vineyard again, to the disturbance of his silly poor flock; but that they may be utterly confounded and put to flight in all parts of the world; and he of his great mercy so work in all men's hearts, by the mighty power of the Holy Ghost, that the comfortable Gospel of his Son Christ may be truly preached, truly received, and truly followed in all places, to the beating down of sin, death, the pope, the devil, and all the kingdom of antichrist; that like scattered and dispersed sheep, being at length gathered into one fold, we may in the end rest altogether in the bosom of Abraham, Isaac, and Jacob, there to be partakers of eternal and everlasting life, through the merits and death of Jesus Christ our Saviour. Amen."—(5) The historical notes on the Occasional Prayers and Thanksgivings in McGarvey's *Liturgiae Americanae* (from which the foregoing is taken) are excellent.

LE CURÉ.—(1) The whole question of the ceremonial law of the American Church is difficult, but in general it is based on that of the Church of England. As to the differences between the Dearmer and the McGarvey uses, it should be remembered that the first is written for use in England and only the second for use in America. Beyond that, there are many statements relating to the old English use in the former that are at least disputable, so that one cannot assume that the one volume gives the English and the other the Latin use. In both, the supremacy of the rubrical and other law of the present day is assumed.—(2) A Dean of Convocation is practically the same as the English Rural Dean. We doubt the expediency of applying the title Very Reverend to him, the office being in this country merely a temporary appointment for a short term.—(3) Cardinal Newman did not abandon the Church of England by reason of doubts as to the validity of Anglican Orders. He appears to have felt (not without some reason) that he was driven out by the short-sighted and hasty action of Church authorities.—(4) The customary place for the elevation of the Host is after the words, "This is My Body."—(5) A red lamp immediately before the tabernacle of an altar should be burning only when the reserved sacrament is in the tabernacle. Other sanctuary lamps may be kept lighted at all times.—(6) A life of *Charles Lowder* is published by Kegan Paul, London.

W. S. M.—Perhaps the best tract on the first subject is Barbour's *Beginnings of the Historic Episcopate* (25 cts.); on the second, Gray's *Church of England and Henry VIII.* (20 cts.).

EARNEST SUBSCRIBER.—By "self-mortification, issuing in spiritual emancipation," we mean that resistance of the evil impulses of "the natural man" which accelerates and sets free within us the life of the Spirit. Read Romans viii. 13.

ANGLICAN CATHOLIC.—The congregation should not join audibly in the General Thanksgiving. Not only is there neither direction nor liturgical custom for them to do so, but the style of printing the prayer, in which the lines are not separately capitalized, shows that it is not intended to be used in that way. Compare the capitalization, etc., with that of the General Confession and Lord's Prayer, in which the people join audibly.

A LOW STANDARD of prayer means a low standard of character and a low standard of service. Those alone labor effectively among men who impetuously fling themselves upward towards God.—*Charles H. Brent.*

ENGLISH NEWS IN MANY FORMS

Various Happenings in the Church Across the Sea

BISHOP OF WESTERN NEW YORK IN HEREFORDSHIRE

Death of Rev. Francis Procter, of Prayer Book Fame

OPEN CHURCHES DESECRATED

The Living Church News Bureau }
London, September 5, 1905 }

IT was stated in an issue of the *Westminster Gazette* last week, on the authority of the *Record*, that the Bishop of Exeter proposed to take legal proceedings against two of his beneficed clergy—"not for any doctrinal or ritual irregularity in particular, but on the general principle of disobedience to lawful authority in refusing to obey his distinct orders after visiting their churches at his recent Visitation." The peculiar wording of this statement made one to suspect at once that it was far from being official. And the *Guardian* is in position to say that the statement was altogether premature.

The Church of St. Crantock, North Cornwall, the closing of which (except at hours of service) for the infraction by certain female visitors of the Apostolic and Catholic custom of wearing a head covering was noticed in this correspondence a fortnight ago, has now been re-opened as freely as before. The vicar had closed the church solely as a protest, and that protest has now been made. Preaching at St. Crantock's on Sunday week, and taking his text from I. Tim. ii. 7-9, the vicar dealt again with the profane practice which he had so publicly rebuked. The teaching of St. Paul on the subject, he said, had the authority of God and His Church:

"Of course, the inward state of the soul is of more importance than any outward mark, yet the question of women being covered or uncovered is in no way merely one of decorous apparel or the reverse, but of deep spiritual import. The man's head was to be uncovered in prayer, contrary to the custom of the Jewish Synagogue, because that which spoke of Christ in His Headship should be displayed. The woman's head, on the other hand, is to be covered, since the head of the woman is man. On this great principle the Holy Church of Christ founded her apostolic rule of reverence, and she has kept it now over 2,000 years. How can we even think of modesty and shamefacedness or of sobriety in connection with those women calling themselves Christians who would now, for nothing better than a vulgar craze, set it aside?"

Messrs. Skeffington announce that they are publishing the original sermon preached by the vicar on this subject at a cheap rate for distribution. The profits, if any, will go to the Church of St. Crantock.

The Bishop of Western New York, who is spending his holidays in England, addressed a missionary meeting at Bryn-gwyn, Herefordshire, the residence of Sir James Rankin, M.P., and Lady Rankin last Wednesday afternoon. The *Times*, in its "Ecclesiastical Intelligence," reports him as follows:

"He said that it was a privilege to stand there as an American among English people. The tie that bound the two countries together was growing stronger and stronger every year. Americans, especially Churchmen, loved England, and were learning a great deal from her in the matter of ecclesiastical government and ecclesiastical order. Americans also thought they could teach the English something. With reference to the Society for the Propagation of the Gospel, he said they had a similar organization in America, which was doing good work in foreign lands, but America was greatly indebted to the English society, for the American Episcopal Church was established as a result of the seed sown by that Society 200 years ago. The American Church had grown enormously, and now possessed 99 Bishops, 5,000 clergymen, and between 60 and 70 Dioceses."

The Bishop of Hereford also addressed the meeting.

Sir Alfred Thomas, chairman of the Welsh Parliamentary party, has just made an announcement on the political situation to come, i.e., in the event of a Radical Government after the next General Election, which is at least quite consistent with the interest which he represents. Of course, Welsh Disestablishment bulks large in his ratiocination; he thinks it will be the duty of the Welsh members to see that the next Radical Government takes up that question as a Government measure in the first session of the new Parliament. He is not prepared to support any Administration which does not make the disestablishment and disendowment of the Church in Wales "an essential part of its legislative programme." So we know now what to expect from a Radical Government, which is sure to carry out the behests of Welsh Protestant Dissent.

The obituary notice in the newspapers last week of the Rev. Francis Procter, the nonagenarian vicar of Witton, Norfolk—

"Procter on the Prayer Book"—must have come, I suspect, to very many Church people as a considerable surprise. For it is so long ago since his noted *History of the Book of Common Prayer, with a Rationale of its Offices*, first made its appearance—it was in 1855—that no doubt many of us were under the same impression in regard to him as Queen Caroline, wife of King George II., was concerning Bishop Butler, when he was living in comparative seclusion in the north of England as the parish priest of Stanhope. It is related that Archbishop Secker, when rector of St. James', Piccadilly, and chaplain to the King, mentioned his friend, the Rev. Joseph Butler, to the Queen, who said that she thought he "had been dead." The late liturgiologist-clergyman was of the age of ninety-three. He graduated second class in the Classical Tripos, in 1835, from St. Catherine's College, Cambridge, and was ordained deacon in the year Queen Victoria ascended the throne. After serving a number of assistant curacies, he became Fellow and assistant tutor of his college; he was appointed to the cure of souls at Witton in 1846. His valuable work on the Prayer Book has run through twenty editions and reprints; the later impressions contained an account of the American Prayer Book. It has since served (with the willing coöperation of its author) as the basis of *A New History of the Book of Common Prayer, with a Rationale of its Offices*, 1901, by the Rev. W. H. Frere, Superior of the Community of the Resurrection, Mirfield; reprinted with corrections in 1902. In this new form of the work by Francis Procter, and certainly one possessing throughout permanent value, while (as the learned reviser states in the Preface) the general outline and plan has been retained, the greater part has been rewritten. *R. I. P.*

The Bishop of Birmingham makes several important and interesting announcements in the current number of the Diocesan Magazine. He states that he has appointed Mr. J. S. Dugdale, K.C., to be Chancellor of the Diocese—i.e., Vicar General in Spirituals and Official Principal of the Consistory Court—with the usual powers:

"I have, however, specifically excluded the power to grant licenses where a previous marriage of either party has been dissolved by a decree of divorce, and this has been intimated to all the surrogates. I have also reserved the power of myself sitting in the Consistory Court, either solely or together with the Chancellor, as has been already the custom in some Dioceses."

It is further announced by the Bishop that he has appointed the Rev. the Hon. Reginald Adderley to be missionary for the Birmingham Diocese. This priest, who is a brother of Father Adderley, the new vicar of Saltby (Birmingham), was until recently vicar of St. Augustine's, South Hackney (London).

During the past fortnight the *Times* newspaper has opened its columns to a correspondence on more than an ordinarily useful ecclesiastical topic—that of "Closed Churches," with particular reference to the prevalence of this evil in the eastern counties of Norfolk and Suffolk, which ever since "Oliver's time" have remained largely Puritanized. While the subject has been very rightly discussed by some of the correspondents, principally from a religious point of view, by others it has been approached from a purely secular standpoint; but however treated, the general trend of opinion has been distinctly in favor of open churches. It appears, however, that the practice of keeping God's Holy House open daily—which now obtains in about one-third of the parishes in England and Wales—has been in some places shockingly abused by other kinds of irreverent visitors than hatless women. "Rural Dean" writes:

"I have known a case where the church organ was played upon with dance music and couples were found dancing in the chancel. I have also known of a case where a man with a cigar in his mouth was found in the pulpit, preaching a mock sermon." The real culprits, as he goes on to point out with much force, are some of the diocesan Chancellors, "who hinder the restoration of the ancient screens of the churches, and if they permit them, require no lock thereon, so the chancel and organ are at the mercy of these 'road hogs' who are as much a pest to the village church as the motor cars are to many of the villagers."

God's worshippers, however, and others who know at least how to deport themselves decently in His House, ought not to suffer for the behavior of the irreverent or profane. Surely ways and means can be devised whereby the churches can be protected from sacrilege and material injury without their having to be closed.

The *Standard* states that there has just been restored to St. Michael's Church at Brent Knoll, Somerset, a Communion chalice which was won as a prize at some sports at Cardiff in

[Continued on Page 703.]

NEW YORK LETTER

Preparations for Inter-Church Conference on Federation

DR. RAINSFORD WILL REMAIN ABROAD UNTIL NEXT SPRING

Various City Notes

DEATH OF REV. PETER MACFARLANE

The Living Church News Bureau
New York, September 18, 1905

A MEETING of the Executive Committee having in charge details of arrangements for the Inter-Church Conference on Federation was held on Thursday of last week to hear written reports from the sub-committees on Programme, Finance, Hospitality, Reception, Meetings, Publication, Pulpit Supply, and Press. It was evident from these reports that affairs are in excellent shape for the Conference, which opens in Carnegie Hall on November 15th. At the meeting of the Executive Committee there was present, for the first time, Mr. Stephen Baker, who has accepted appointment as chairman of the Finance Committee. Mr. Baker is junior warden of St. James' Church and one of the prominent laymen of the city. Other Churchmen on the committee include the Rev. Drs. Reese F. Alsop, Ernest M. Stires, and Henry Mottet. The programme of the Conference was announced to be almost ready for full publication and copies will be issued in a few days. It provides for fourteen sessions of the Conference at Carnegie Hall, besides auxiliary meetings, and a reception to the delegates on the closing night of the gathering. About five hundred delegates will be present, officially appointed by the national gatherings of over twenty religious bodies. The Church is to be represented by a committee from the Commission on Church Unity.

DR. RAINSFORD WILL REMAIN ABROAD TILL NEXT SPRING.

Greatly to the disappointment of his friends and parishioners the Rev. Dr. William S. Rainsford, rector of St. George's Church, will not be able to return to his parish this year. Such at least is the statement made by a member of his vestry. Dr. Rainsford is in much better health than when he went away a number of months ago, but he is yet troubled with attacks of insomnia, so that it would be inadvisable for him to resume the manifold duties of his great parish until there is greater improvement in his physical condition. A long rest is considered to be the best remedy for his difficulty so that it is not now deemed likely that he will return to New York before the spring of next year. The St. George's vestry expect that the rector will be in the pulpit next Easter.

The prolonged absence of Dr. Rainsford has affected the plans of Epiphany Chapel of the City Mission Society, formerly the Pro-Cathedral. A number of structural alterations to this property have been decided upon to provide larger accommodations, but it appears that the title to the property is held by the St. George's vestry, dating from long years ago. St. George's vestry stands ready to transfer the property to the City Mission Society, but the presence of the rector of the parish is necessary to meet the legal requirements, so that nothing can be done until his return. Many problems are to be met at Epiphany Chapel, where the Rev. W. W. Gillis is priest in charge. Many of these are occasioned by the change in the neighborhood population. The work of the chapel in the past has largely been among Germans, that race preponderating in the vicinity. In recent years the Germans have been crowded out by Poles, both Jew and Roman Catholic, and to meet the new population conditions the whole work has had to be re-organized. As stated by the vicar, the work which has to be done is a philanthropic one with a religious tone—what might be termed a religious settlement. Holy Cross parish (the Rev. John Sword, rector), is affected by these same population changes, as are many other centers of religious work on the lower east side of the city.

CITY NOTES.

St. Mary's Church, Mott Haven, reopened on Sunday of last week after having been closed for several weeks for repairs. The church has been painted outside and within, the pew cushions have been re-covered, and in every particular the church structure has been made clean and fresh. A new altar rail of brass and oak has been placed in memory of a late member of the parish, Mrs. Elizabeth Kate Ludus, and the organ is being thoroughly overhauled. St. Mary's parish has been prospering in recent months and all these improvements have been accom-

plished without outside aid. The Rev. Franklin S. Moore is rector.

The Church of the Ascension is a beneficiary under the will of the late Miss Grace Cecile Holmes, who died in this city about a month ago. The amount to be received by the parish is \$6,000, and among other bequests is one of \$1,000 to St. John's Guild. Miss Holmes had been for upward of twenty-five years a teacher in one of the down-town public schools. For some years she had lived almost as a recluse in a house on Barrow Street, formerly a part of the old Greenwich village, which had been her home for nearly forty years and from which she had seen her grandfather, father, mother, sister, and brother carried to the grave. As a teacher she ranked very high, being a mathematician, a linguist, a botanist, and a close student of English literature.

DEATH OF REV. PETER MACFARLANE.

The Rev. Peter Macfarlane, after a long illness in St. Luke's Hospital, died there on Monday of last week. The funeral was held on Wednesday at the Church of St. Edward the Martyr, where the Rev. Mr. Macfarlane had been an honorary curate. The burial office was read by the rector, the Rev. E. Wallace Neil, and the Rev. R. M. Berkeley, rector of Zion Church, Dobbs Ferry. At the requiem Eucharist, the former was celebrant, the Rev. H. H. P. Roche, rector of Transfiguration Church, Philadelphia, was deacon, and the Rev. R. Alan Russell, rector of Christ Church, Lynbrook, Long Island, sub-deacon. Interment was had in the churchyard of Christ Church, Shrewsbury, New Jersey. At the New York services there were present a number of the local clergy, besides large numbers of people who were business and Church friends of the deceased.

Mr. Macfarlane was well known, not only in New York but beyond, as president of the Church Publishing Co., which has published a considerable number of tracts and other useful publications for Church work. He was ordained deacon in 1873 and priest in 1874 by Bishop Wilmer of Louisiana, and served his diaconate in that Diocese. After that he was rector at Mayville, N. Y., until 1882; assistant at St. Mark's, Grand Rapids, Mich., until 1885, rector at Vincennes, Ind., till 1887; and at Dayton, Ohio, until 1890. It was in the latter year that he came to New York and embarked in the Church publishing business. Of late, as stated above, he has assisted when practicable in services at the Church of St. Edward the Martyr.

MILWAUKEE DIOCESAN COUNCIL

Bishop Asks for Election of a Coadjutor

THE Council which is to elect a Bishop Coadjutor assembled for the opening celebration of the Holy Communion on Tuesday morning of the present week, a larger number than usual being present by reason of the importance of the pending session. Holy Communion was celebrated in the Cathedral by the Rev. William Walter Webb, D.D., President of Nashotah House and President of the Standing Committee, and the sermon was preached by the Rev. W. J. Cordick, rector of St. Alban's Church, Superior.

Meeting in the Cathedral guild hall for organization immediately after the service, the Rev. C. B. B. Wright, Ph.D., was re-elected secretary, and on his nomination the Rev. George F. Burroughs was again appointed assistant secretary. The Bishop was able to preside, though his voice was weak. He said that he hoped to be able to preside at times during the sessions, but would call the Rev. C. L. Mallory to the chair occasionally when necessary to rest his voice. Routine work was followed by adjournment for lunch. The afternoon was devoted largely to the presentation of routine reports.

THE BISHOP'S ADDRESS.

The Bishop's address was read at the evening session by the secretary, and in part was as follows:

"My dear Brethren:

"Fourteen years have passed since you called me to this administration in the Diocese of Milwaukee. I came as an unknown quantity to you all, and from a distant Eastern city. Few of you knew me, and but two or three had ever met me. These fourteen years have quite passed the episcopate of Bishop Knight and that of Bishop Armitage, and have equalled that of Bishop Welles. By only two years is this administration less than was that of Bishop Kemper, who, while thirty-five years in our Western episcopate, served only sixteen years as the Diocesan of Wisconsin. These fourteen years of my sojourn with you have not been without their great sorrows and many shortcomings, but also have they seen manifold blessings to us all. For these many blessings, let us be devoutly thankful to Almighty God.

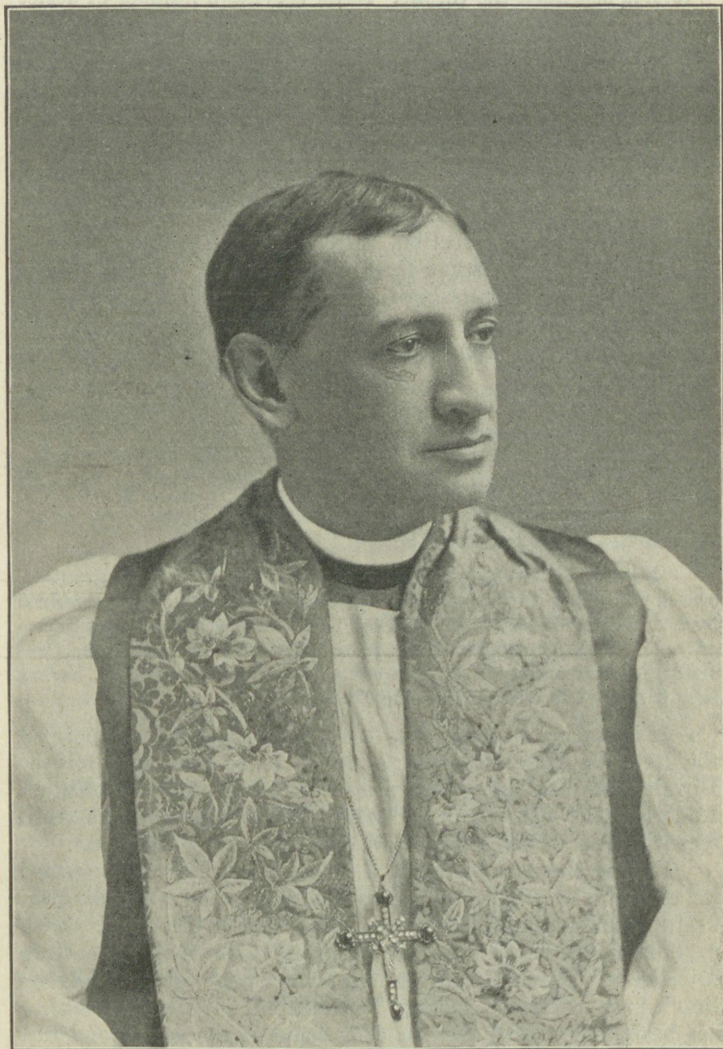
"I make this retrospect because this closing of my fourteen years

as your Bishop is about to see quite a change in our relations. My health has so materially broken in the past year, and that from overwork, that I am compelled to ask you to choose for me a Coadjutor. In May last a severe stroke came upon me in the region of the heart, while performing some of my official duties at Nashotah chapel. From this the recovery has been slow, but it has not been complete, and is not likely ever to be complete. Urged on by medical advice, I felt compelled, under the Constitutions of the Diocese, to send the following communication to the Standing Committee of the Diocese, and asked them to take official action under its request:

"MILWAUKEE, Wis., August 24th, 1905.

"To the Standing Committee, Diocese of Milwaukee:

"GENTLEMEN:—I regret the grave necessity which compels me to ask for the election of a Bishop Coadjutor for this Diocese, at the coming annual Council, and request your official coöperation in the matter under the Constitutions of this Diocese. The reasons which



RT. REV. ISAAC LEA NICHOLSON, D.D.,
Bishop of Milwaukee.

compel this action are those of a continued and apparently permanent physical disability. I enclose the certificates of my two physicians which endorse this action, and strongly urge it from a professional standpoint. Kindly make this letter of mine, and these certificates, a part of your official record.

Very sincerely, your friend,

ISAAC LEA NICHOLSON,
Bishop of Milwaukee.

"The Standing Committee very considerably and quickly took the necessary action, and notices were sent to all the clergy and the wardens in the Diocese, that a Bishop Coadjutor must be elected at this present Council. I now cause to be read before this Council my written consent to the election of a Bishop Coadjutor of the Diocese of Milwaukee. And, in giving this consent, I hereby assign to the Bishop Coadjutor, when duly ordained and consecrated, all episcopal duties within the two Convocations, that of Madison and that of La Crosse, as now constituted in our present Diocese, reserving to myself only the administration of episcopal duties within the Convocation of Milwaukee. I also place the official residence of the Bishop Coadjutor in the city of Madison, so soon as that can be conveniently arranged, and his residence there to continue until by mutual consent of the Bishop and Bishop Coadjutor, and likewise with the consent of the Standing Committee of the Diocese, this place of residence shall be changed. And I likewise reserve the right to assign to the Bishop Coadjutor any episcopal duties within the Convocation of Milwaukee which I may find myself unable to perform.

"My object, dear brethren, in naming the important city of Madison as the place of residence for the Bishop Coadjutor, is in the sincere hope that a new Diocese shall be evolved out of these two Convocations of Madison and La Crosse, and that within five or ten years. This Diocese, as now constituted, is far too large for one Bishop properly to care for. It is asking too much of any man to assume charge of its vast jurisdiction. I look forward with pleasure to the time when there shall be a Diocese of Madison, running up as far as Superior, with a Bishop living in our capital city, and placing himself fairly abreast of the tremendous opportunities for good in that great University centre. If there is any one place above another in the State of Wisconsin where a Bishop should live, and where his influence should be felt, it seems to me Madison is that place. And with its great advantages as a railroad centre also, it presents unique opportunities for a Bishop to reach quickly any part of his jurisdiction. This, then, is my first and strongest hope in assigning, as definitely as I do in this paper, the city of Madison as the seat and home of the new Bishop. This but follows the precedent set in this Diocese by its first diocesan, Bishop Kemper, when he, then living in Delafield, secured an assistant in Bishop Armitage, he assigned Milwaukee as the home of the Bishop Assistant.

"You will therefore proceed on the morrow, no doubt, to the election of the Coadjutor, which I now formally ask for. Let him be a man of firm judgment, of good sense, in the best of bodily health, and a man whom you feel you can thoroughly trust. Let him be a man (and I here quote the words of the late Bishop of London, Dr. Mandell Creighton) 'with his head firmly screwed to his shoulders'; a man strong in his own convictions, and yet, one who knows how to be truly generous and just toward an opponent. I would even prefer to have you elect a man whom we all fairly well know, so that we run no risks. But of course in this particular you are not bound. May Almighty God guide your deliberations on the morrow, and may peace and friendship reign throughout this body! Let no unkind word be uttered and no partisan expression pass your lips. To me, the election of a Coadjutor comes closer than it does to any one of you. The clergy of the Diocese, as a rule, will see but little of him in his one or two visitations during the year. The laity, most of them, will see even less. With the Bishop, however, he becomes a matter of daily intercourse, personal and official; hence, while your interest in this issue is very properly keen and strong, my own interests are necessarily stronger, more constant and abiding. It is much like giving an old man a new wife. And hence I beg you to bear deeply in mind to give me only such a partner in the administration of this large Diocese as will be always congenial, always affectionate, and always sympathetic. When I think of this coming Coadjutor soon to be elected, and when I think, too, of my own physical infirmities, likely to increase as the years go on, those striking words of inspiration come upon me and I think with forceful application: 'He must increase, but I must decrease' (St. John iii. 30). May God's abundant blessing and guidance rest upon us all!"

The Bishop then referred to a number of those departed within the year, recalling first of all, the "striking figure of dear Bishop McLaren of Chicago—unquestionably the foremost prelate in our American Episcopate in these latter days." He recalled that Bishop McLaren was his own consecrator, and added: "When I first came here as your Bishop he was to me almost a daily guide, and I felt in all these past years that he was an inspiration in piety, in self-sacrifice, in unworldliness, and in humble devotion to duty. He was a rare man, and the like of him you will seldom see." Others commemorated were priests and laymen of the Diocese, except for the Rev. Dr. George C. Carter of Albany, N. Y., formerly president of Nashotah, and the Rev. Richard F. Sweet, D.D., a trustee of the same institution.

The Bishop said the confirmations were less than usual, as the result only of his own acute illness, which had prevented completion of the round of visitations, and thus there were a considerable number who had been unable to receive the rite. He acknowledged the "valued assistance" that had been rendered in this work by Bishop Weller, Coadjutor of Fond du Lac. Of the year's work within the Diocese, he mentioned the meetings in the interest of the Laymen's Forward Movement, as well as parochial missions held at Kenosha, Racine, and La Crosse; a quiet day for women at the Cathedral; retreats at Nashotah and Kemper Hall, etc. Taking the Diocese in detail, he reported improvements and special contributions in many places, with a number of bequests. The larger improvements include a new stone church at Ellsworth, chiefly the gift of the warden of the parish, Mr. Mark N. Sanderson; a brick rectory for Holy Innocents', Racine; the decoration of St. Paul's, Milwaukee; the reduction of the debt on Christ Church, La Crosse; two windows in memory of Dr. De Koven in the Nashotah chapel; and the newly acquired church of St. Stephen's, Milwaukee. The various improvements chronicled amount in all to about \$45,000 added to the material fabric of the Diocese, in addition to endowments by bequest. The year's ordinations include 10 to the diaconate and 8 to the priesthood, including those by the Bishop of Fond du Lac on last Sunday. The Episcopal Residence Fund had made such progress that the debt at the present time is reduced to \$6,000, with definite promises of \$500 more. This is all that remains to be met of an outlay of about \$24,000 only a few years ago. The Diocesan Endowment Fund likewise is slowly increasing, and in three years' time the ten years cycle of the first subscribers to the endowment under the insurance plan will be

ended, and the principal amount for those subscribers will be paid into the fund. A deficit of about \$400 in the Diocesan Mission Fund was reported. The Bishop was "glad to report a happy increase in the gifts to this fund from some of our larger city parishes; but we regret to report that some others, of equal ability, have fallen below their former standard." Of the missionaries supported from this fund, the Bishop mentioned that in no instance does the income of the missionary from all sources exceed \$700 a year, and the few who receive this much have no rectory. "Most of them are married men, and the average income amongst the twenty-nine on our list is \$520 a year. We have a few unmarried men who do not get more than \$300 a year, including the help we give them from our Missionary Fund. I do wish the good people of our Diocese (for I know they are not mean or ungenerous) would understand their responsibility in this matter, and count it a privilege to give to this Diocesan Missionary Fund when the quarterly payments are asked. I think our weakness in this line of duty arises chiefly from ignorance, and this ignorance produces indifference, to a somewhat appalling degree. Our total receipts for this fund are about \$3,500 a year. It should be at least \$5,000 a year. We get no aid at all from the General Board in New York, having voluntarily relinquished that ten years ago. The money we do get from our own resources is carefully handled and wisely administered. None of it goes to waste. Not a penny of it is spent in matters of Church ceremonial or the details of worship. It all goes—every penny of it—for bread and butter, for household expenses, for clothing, for the education of children, and for the common run of family expenses."

The Bishop spoke of the good work done through the diocesan paper, *The Church Times*, which is not only a good paper and popular, but also pays a profit of about \$250 a year into the missionary treasury. On the same subject he said: "But a diocesan paper, coming only monthly and appealing to the Diocese, is always somewhat narrow in its range while correspondingly cheap also in its expense."

"Every devoted Churchman should take a weekly Church paper, one of a general kind, and giving you the news of the Church at large and the doings of Christian people the world over. Here in Milwaukee we feel very proud of THE LIVING CHURCH. In my judgment it is the very best, the most truly conservative, the most generous in its tone, the freest from all ultra-partisanship, of any of our weekly publications in the American Church, and as such I heartily commend it to you. *The Churchman*, too, of New York, and the *Southern Churchman*, of Virginia, are thoroughly good papers, healthful in tone and reliable in their character. . . . It often shames me in my 'journeyings off' around the Diocese to see how few of our people are subscribers to these general Church papers. Hence I often do not feel surprised when I discover how little the people really know of the current events of the day in those things which pertain to the Kingdom of God."

It was expected that the election of a Bishop Coadjutor would be taken up on Wednesday morning.

ENGLISH NEWS IN MANY FORMS.

[Continued from Page 701.]

1882 by Mr. George A. Parfitt, market manager to the Newport Corporation:

"Upon examination by Prebendary Gilbert Smith, vicar of Brent Knoll, the chalice was found to bear the inscription: 'This Communion plate was purchased with the sum of 20*l.*, being (? a legacy) for that purpose by the late incumbent, William Clements, M.A.' On the other side was: 'A. D. 1800, St. Michael's, South Brent, (? Somer) set, Charles (? John) son, vicar.' Writing to Mr. Parfitt, the vicar stated that he thought the inscription had been purposely erased before the cup came into his hands. He had an impression that the Communion service had been stolen; as a matter of fact, it was sold to a firm of silversmiths at Frome. It was discovered that a flagon which originally formed part of the service had been presented to a Frome solicitor by his fellow-townsmen, and had the same inscription as the chalice, in the same illegible state, as it had been filled up with silver solder by the silversmith to whom it was sold. Both the flagon and the chalice have now been returned to the church."

Dr. Chase of Cambridge has been formally elected Bishop of Ely.

Canon Scott Holland, who has recently undergone an operation, is progressing favorably towards recovery.

J. G. HALL.

Canadian General Synod.

GENERAL SYNOD NOTES.

QUEBEC, September 11.

THE interesting feature of yesterday (Sunday) was the fact of its being the ninetieth anniversary of the Primate's birth. It was marked by the presentation of addresses, but more especially by his preaching the sermon at the morning service in the Cathedral. His voice was as strong and sonorous as ever and every word was heard even in the remotest corners of the building. The last days of the aged prelate are being brightened and blessed by his kindly dealings with those who may be called Catholics in the Diocese, and by a disposition to encourage all those who are striving to establish God's Church in this great Dominion.

In the afternoon a visit was paid to the famous, we may say now, the notorious shrine of St. Anne de Beaupre. We expected to see thousands of faithful pilgrims from all parts of America, pressing towards the sacred relics of the mother of the Blessed Virgin, and there find grace for the soul, if not relief for the body; but we found only holiday excursionists, both Catholics and Protestants, here only to satisfy their curiosity. We expected to be edified if not inspired by a solemn function in a stately church, but we saw only a busy market for the sale of cheap, and, from an art point of view, nasty articles of devotion. Not a single pleasant picture could be seen and not a decent crucifix could be found.

The most prominent object on entering the church was not the altar of the Most High God, but the gaudy image of the good St. Anne with the Virgin in her arms. One might have expected at least the witness of the Incarnation in the forms of the Blessed Virgin and Child. As the few pious pilgrims and the many lookers pressed towards the relics, hardly visible in a small glass case, a noisy organist in the organ loft was indulging in chromatic scales and secular fantasies. The reputation of the shrine may be extensive, but we were told by a devout Roman Catholic, that she had made the pilgrimage for many years and had never seen a genuine miracle or even partial recovery. We went to the shrine, ready to make allowances in favor of popular devotion; we returned from it with sorrow and apprehension for the future of the Roman Catholic Church in Canada.

THE CANON ON MARRIAGE AND DIVORCE.

The vote on the canon passed on Saturday, September 9th, forbidding the clergy to marry divorced persons under any circumstances, which was passed unanimously by the House of Bishops, and was confirmed in the Lower House, stood as follows: Clergy, ayes 53; nays 8. Lay, ayes 29; nays 20. Among the 8 clergy who voted in the negative were Canon Cody of Toronto and the Rev. Dr. Symonds of Montreal, the others being for the most part missionaries from the far Northwest. Of the laity, the deputies from the important Dioceses of Montreal and Quebec voted with the affirmative, while Toronto voted in the negative. The advance that has been made in the last three years is shown by comparison of the vote just mentioned with that of the former Synod, which stood as follows: Clergy, ayes 30; nays 8. Lay, ayes 9; nays 15.

LAST WEEK OF THE SYNOD.

QUEBEC, September 16.

THE last week of the Synod was, as is usual with bodies of like nature, attended with nervous hurry lest things of importance be overlooked, and many important matters were of necessity left over for the action of the next Synod. Among these were the important matters relating to a Canadian appendix to the Book of Common Prayer; the extension of the diaconate by provision for a larger view of the subject; the legal provision for unction of the sick; and some other matters.

The most important matter determined upon was that a Hymnal for the Church in Canada should be drawn up and authorized. This undoubtedly marks a step in providing for uniformity in Canadian churches. No doubt it is true, as was said with a dry humor by a speaker, however, that this action stood in the way of the legalization at the same Synod of an appendix to the Book of Common Prayer, since as "they had given birth to a new hymn book, they hardly had strength also to give birth to a new Prayer Book" at the same session.

The proceedings of the week in detail follow.

MONDAY, SEPTEMBER 11.

The special features of this day's session were the discussion of the question of the compilation and publication of a distinctively Canadian hymnal for the use of the Church in Canada, and the presentation of an address of congratulation from the General Synod to the venerable Primate of All Canada, Archbishop Bond of Montreal.

The discussion on the hymnal occupied part of the morning and was resumed in the afternoon, but when the hour for adjournment arrived, action on the matter was deferred. An amendment which was supposed to be agreeable to the majority of the Synod, having been unexpectedly defeated, a point of order was raised, so that the vote on the main motion was not taken before the Synod adjourned.

After routine in the morning, ARCHDEACON PENTREATH, Diocese of New Westminster, inquired whether there had been any change in the rule of the Synod requiring clergymen attending its sittings to appear in their surplices. THE PROLOCUTOR replied in the negative.

Reports were submitted from committees upon the suggestions to establish a general Pension fund for the whole Church, and an



THE CATHEDRAL, QUEBEC.

ecclesiastical Fire Insurance fund. The committees reported favorably upon both propositions.

The matter of the means to be taken for the admission of the representatives of a new Diocese to the General Synod, was referred on motion of Chancellor Worrell, to a committee.

The case of the new Diocese of Caledonia having been cited, it was stated that Bishop DuVernet, prior to his consecration, had declared his assent to the rules, canons, etc., of the General Synod of the Dominion. In the course of the morning a message was received from the House of Bishops, announcing that the Bishop of Caledonia (which latter was hitherto an independent Diocese) had taken his seat in the Upper House.

THE REV. DR. LANGTRY, of Toronto, gave notice that he would move, seconded by Judge McDonald, two resolutions; one placing on record the desire of this Synod for a system of religious education in the public schools; and the other seeking to prevent the holding of any professorship in a Theological College of the Church, by one who accepts or teaches what is known as the Higher Criticism.

Several messages from the Upper House were then concurred in. One was that concerning candidates for Holy Orders, and one had for its object the right of direct appeal from a decision of a Diocesan Synod to the General Synod, instead of having to go first to the Provincial Synod. The amendment to the canon was passed at the last Synod, and there was some discussion as to whether it required to be concurred in now, but it was decided that it did.

On motion of Mr. Matthew Wilson, K.C., the Hon. Judge Blodgett, Chief Justice of Rhode Island, was invited to a seat on the platform.

THE HYMNAL.

The motion on the new Hymnal was then taken up. It was moved by Mr. J. E. JONES, of Toronto, seconded by Archdeacon Fortin, of Winnipeg. Of the eight clauses contained in the notice of motion only two were discussed. (1) That it is in the best interests of the Church of England in Canada, that there be only one hymnal in common use in the public services of the Church, and (2) That the General Synod do authorize and direct the compilation and publication of such hymnal. The provisions of the six latter clauses relate to the procedure of the Synod in the event of the two first being passed in the Lower House and the Upper House concurring.

In moving the adoption of the motion, Mr. JONES stated that out of 90 clergymen with whom he had communicated, only two objected to the necessity of the proposed hymnal. He quoted the case of the city of St. John, where in Anglican churches there were no less than six different hymnals in use, as an instance that some change was desirable. Memorials from the Dioceses of Niagara, Ottawa, Ontario, Fredericton, and Kootenay, had been sent in to the Synod with the same object in view as that covered by his motion. In Mr. Jones' own Diocese of Toronto, there was complete unanimity on the subject. There was of course no thought of coercion in asking that a canon be passed. Churches would still be free to use whatever book they wished, but the proposed hymnal would have the sanction of the Canadian Church. Discussing the probable nature of such a hymnal, Mr. Jones said that it ought to be suitable, not to one class, but to all, and it must not be made the stamping ground for religious disputations. On the financial aspect of the publication, information had been received from the firm of Henry Frowde, Oxford Press, and from the Church Book Company, Canada. The former stated that he would bear all the initial expense in the work of compilation, advancing \$1,000 for the purchase of copyright and \$4,000 for expenses, both these amounts to be paid back out of the 10 per cent. royalty on the cost price of the hymnal. The Church Company offered to bear all initial expenses and not to deduct these charges from a 10 per cent. royalty. The expense for copyrighted hymns would not be great, as the copyright of nearly all the best hymns in *Hymns Ancient and Modern* had expired. As to the financial advantage which the Synod would receive from the royalties, it was instanced that the Presbyterian Church had received over \$25,000 in seven years on the publication of its hymnal. "There is a desire for a Canadian hymnal," Mr. Jones concluded, "and while it will be English to the core, it will also be Canadian, and the combination will be a good one." Archdeacon Fortin, seconder of Mr. Jones' motion, spoke of the unfitness of English hymnals to Canadian congregations. For one thing, the music was keyed too high.

An amendment was offered by the Rev. J. SIMPSON of Charlottetown, that the new edition of *Church Hymns*, lately issued by the S. P. C. K., with additional missionary hymns, Canadian hymns, and hymns for children, be adopted as the official hymnal of the Church of England in Canada. The S. P. C. K. authorities were willing to issue such a book and sell it at half the retail price at which it sells in England. This would allow a profit of from 25 to 35 per cent. to the Synod on all sales. JUDGE SAVARY seconded the amendment, saying the S. P. C. K. book was the best of the many hymnals he had seen. Mr. CHARLES JENKINS supported the amendment because the idea of the cost of a special book for the Canadian Church was still too vague to assure him that the plan could be carried out successfully.

Mr. J. L. JENNISON, of New Glasgow, saw no reason for alarm in the proposal. The new book would have to be referred to the Synod at its next meeting before it could be published, and no contract could be entered into till the consent of the Synod had been obtained.

DR. LANGTRY, of Toronto, said that in all the hymnals he had seen, it was evident that there was a need for more hymns for the seasons of Epiphany, Advent, and Lent. If previous efforts could be improved, why should the Synod shrink from the proposition which had the unanimous support of so many Dioceses?

Speeches in favor of the motion were also made by the Rev. J. Armitage, of Halifax, the Rev. A. G. Dicker of St. John, and the Rev. Dyson Hague of London.

ADDRESS TO ARCHBISHOP BOND.

At this point in the afternoon's session the Upper House joined the Lower that the address of congratulation to the Primate, Archbishop Bond, on his 90th birthday, might be presented.

The members of both houses remained standing while the address was read by the METROPOLITAN OF RUPERT'S LAND, Archbishop Matheson, who referred to the general rejoicing from the Atlantic to the Pacific on the Primate's completing his four-score years and ten. It had been granted to few in any ecclesiastical body in the world to

preside with such dignity and such vigor over an assembly such as the General Synod of Canada, at the advanced age of 90 years. It was the prayer of both Houses that God might spare him for many years, to preside not only over his own Diocese, but over the whole Church in Canada.

THE PRIMATE in his reply was much moved. He spoke of the day, 65 years ago, when, as a young man, he, with two others, was ordained in the Cathedral, Quebec, by the late Bishop Mountain. After a few words on the awful responsibility of the clergy, the Primate said: "Lord, have mercy upon us; Lord, have mercy upon me"; and turning to Prolocutor Farthing, said: "Pray for me." A prayer was offered that the Archbishop might long be spared to his people; the Bishops departed, and the Lower House resumed its business.

THE HYMNAL AGAIN.

The rest of the afternoon session was taken up with discussing the second clause of the motion of Mr. J. E. Jones, regarding the hymnal. CHANCELLOR MARTIN, of Niagara, moved that there should be prefixed to the second clause, "provided the same can be undertaken without rendering the Synod liable for the initial cost." After a long discussion the amendment was lost, and the hour of adjournment arrived.

THE MISSIONARY SOCIETY.

The evening session was occupied with the adjourned meeting of the Missionary Society. In discussing the apportionments for 1906, three hours were spent. The assent of the House was finally given to the scale adopted by the Board of Management. The apportionments for 1904-1905 called for \$98,748 in the cause of Domestic and Foreign Missions. This amount has been increased for 1906 to \$109,100. The increase demanded from the Western Dioceses is 20 per cent. and from the Eastern Dioceses 5 per cent.

The total will be divided as follows: Canadian missions, \$66,000; foreign missions, \$33,000; and expenses and contingencies, \$10,000. The Dioceses on which the largest apportionments were made are: Toronto, \$24,675; Huron, \$16,800; and Montreal, \$14,175. The tone of the delegates was generally optimistic. Two of the objectors to the increase were Dr. L. H. Davidson, of Montreal, and Chancellor Martin, of Niagara. Both thought that the Board of Management was making a serious mistake in increasing the demands upon the Dioceses, but finally expressed willingness to endeavor to raise the amount in accordance with the views of the House.

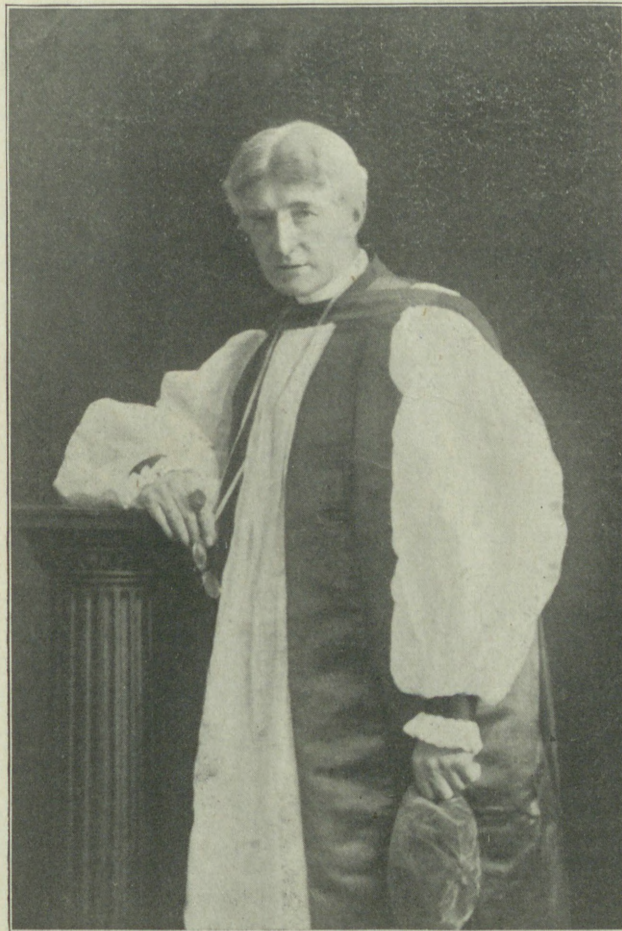
TUESDAY, SEPTEMBER 12.

THE HYMNAL AUTHORIZED.

The discussion on the Hymnal was brought to a close at the morning session by the carrying of an amended clause 2, of the resolution of Mr. J. E. Jones, of Toronto, the effect of which is that, provided the publishing firm to which the contract will be granted, guarantee all initial expenses, the General Synod authorizes and directs the compilation and publication of a hymnal for the Church in Canada. The remaining six clauses were carried with slight changes in the wording. They provide that a Joint Committee of the two Houses, to be known as the General Committee, appoint a Compilation Committee, the members of the latter not to be restricted to members of the Synod. Such of the diocesan committees as are authorized to deal with the matter will have drafts of the proposed hymnal submitted to them. After the final draft has been approved by the General Committee, it will be submitted to the General Synod, at its next session for approval and authorization. Royalties arising from the contract with the publishing firm will be vested in the Synod. An amendment that a draft of the proposed hymnal should be sent to every member of the Synod at least one month before the meeting of Synod was carried. The whole resolution was then carried unanimously, the Synod standing while the Doxology was sung.

CANADIAN APPENDIX TO THE PRAYER BOOK.

At the afternoon session, after some messages from the House of Bishops had been received, and some concurred in, the consideration of the report of the committee on the proposed appendix to the Book of Common Prayer, presented by Archdeacon Pentreath,



RT. REV. JAMES CARMICHAEL, D.D., D.C.L.,
BISHOP COADJUTOR OF MONTREAL.
[Formerly Prolocutor of the Lower House,
Canadian General Synod.]

was taken up. The suggested appendix submitted to the House, was a printed form of 60 pages. It contained a service for Transfiguration Day, additions to the service for the Burial of the Dead and to the Marriage service, services for Rogation days, and the Harvest season, with forms of prayer for missions, family worship, and special occasions.

In moving the adoption of the report, ARCHDEACON PENTREATH spoke of the difficulties the committee had met with. There was little doubt of the feeling throughout the country that the Prayer Book needed enrichment. New times demanded new methods. The danger to be feared in approaching the problem would be that Churchmen would be too conservative rather than too radical. He urged the House to consider the printed form with reference to the services therein suggested, rather than with reference to the wording. It would be time enough at the next session of the Synod when the appendix had had a trial, to suggest alterations in the wording.

An amendment to the motion was at once made by Mr. CHARLES JENKINS, of Petrolia, to the effect that the Synod refer the appendix back to the committee and that the results of their work be submitted to each member of the Synod two months before the next meeting.

In the course of the debate, which was resumed at the evening session, the proposed appendix to the Prayer Book came in for a good deal of severe criticism. The Rev. DYSON HAGUE, Protestant stalwart, said it was unworthy of the dignity of the Prayer Book, was bound to arouse antagonism on matters of doctrine, and, finally, did not touch the real issue. DEAN PAGET, of Calgary, characterized the proposed appendix as "a volume of second-hand trash." CHANCELLOR WORRELL, at the evening session, said that while he did not approve of the idea of an appendix, he did not think the form before them deserved the severe criticism it had received. While he desired no tampering with the text of the Prayer Book he thought that certain modifications might be made in its present form to adapt it to the use of Canadians. CANON RICHARDSON said that nothing had preserved the unity of the Church of England but the Book of Common Prayer. DEAN PARTRIDGE, of Fredericton, spoke in defense of the work of the committee. At its head had been the Bishop of Fredericton, who had long been an acknowledged authority on all matters of liturgy. DR. DAVIDSON, of Montreal, was opposed to any changes in the Book of Common Prayer, or to any shortening of the services at any time. He, too, deprecated the criticism of the appendix. CANON WELCH offered an amendment to the amendment, seconded by Chancellor Martin, to the effect that the first committee of both Houses on the appendix, be re-appointed and the report sent back to them for further revision and modification of services.

The Rev. DR. SCOTT, of St. Matthew's Church, Quebec, thought the debate of the afternoon and evening had been the most valuable since the beginning of the Synod. The most wonderful feature of the Prayer Book was its stability. It had been shown that it was impossible to draw up anything which would satisfy everybody. They had given birth to a new hymn book at this Synod and he did not think they had strength to give birth also to a new Prayer Book. They were not yet in a position to unsettle the wonderful stability of the Prayer Book.

Canon Welch's amendment to the amendment having been defeated, Mr. Jenkins' amendment to refer the appendix back to the committee was adopted by a vote of 62 to 24.

The afternoon session adjourned at half-past four to attend a reception held at Spencer Wood, in honor of the Synod, by Sir Louis and Lady Jetti.

WEDNESDAY, SEPTEMBER 13.

PRAYER BOOK APPENDIX IS DEFERRED.

A message was received from the Upper House at the morning session, stating that the Upper House could not concur in the resolu-

tion passed by the Lower House that the appendix to the Book of Common Prayer be referred back to the committee for further consideration, and further that it was the opinion of the Upper House that the whole question ought to be deferred for the present. DR. DAVIDSON moved in amendment to the resolution of concurrence in this message, that a committee of conference be appointed to discuss the matter with the Upper House before any final action was taken. At the afternoon session a message was received from the Upper House stating that after taking into consideration the statements made by the deputation from the Lower House, the Upper House was still of the opinion that the consideration of an appendix to the Prayer Book ought to be deferred. At the evening session a motion of concurrence in the message of the Upper House relative to the appendix was moved by Chancellor Worrell, with the regrets that the Bishops were of opinion that consideration of the matter should be deferred for the present.

EXTENSION OF THE DIACONATE.

The report of the committee on the Diaconate was presented by Mr. CHARLES JENKINS. The report included the recommendation of a canon whose adoption by the Lower House was asked on the report being read. The canon would give more prominence to the order of deacons by creating a second grade. The first grade would be restricted, as at present, to those members of the order who proposed going into the higher orders of the Church; the second to such as would continue permanently in the order of deacons. For the latter it would not be necessary that they should surrender their secular calling, and they would be exempted from certain demands of examination asked of candidates of the first grade. They would work gratuitously under the direction of the clergy in the Diocese. In laying the report before the House, Mr. Jenkins explained the functions of the deacon in the primitive Church, basing thereon his plea for the establishment of an order of the second grade. The two qualities of equality and freedom were needed in the spiritual work of the Church, and there ought to be provision made for such of the laity as wished to take part in this work.

In seconding Mr. Jenkins' motion, the Rev. PROF. CLARK, of Toronto, referred to the fact that the very work suggested for the permanent deacon was now being done by the lay reader, but the lay reader lacks the authority to make his work effective. The discussion was resumed at the afternoon session by Prof.

Clark and others. At length an amendment was moved by CANON CRAWFORD, that the canon be laid aside for the present, to be taken up as the first order of business at the next meeting of Synod; the reason given being that the matter is to be taken up at the approaching Lambeth Conference, so that by the next meeting of Synod, the decision from Lambeth on the question would aid them in taking action. DR. DAVIDSON seconded the amendment, as he did not think it expedient to vote on the canon with so many delegates already away.

An amendment to the amendment that the canon be discussed clause by clause was carried by a vote of 51 to 48, and discussion then centered on the preamble to the canon, namely, that it was advisable that the order of deacon be restored to its ancient efficiency. After a lengthy discussion the motion asking for the adoption of the preamble was lost by a vote of 35 for and 50 against. The canon was therefore disposed of for the present session.

LIBERAL GIFT FROM GEORGE C. THOMAS.

A message was received at the afternoon session stating that a cheque for the Missionary Society had been received from Mr. George C. Thomas, one of the members of the delegation from the Church in the United States, and Treasurer of the Missionary Society there. This generous gift of \$500 was gratefully acknowledged by both Houses.

DELEGATION TO AMERICAN GENERAL CONVENTION.

The fraternal delegation to the Convention of the Protestant



RT. REV. CHAS. HAMILTON, D.D., D.C.L.,
LORD BISHOP OF OTTAWA.

Episcopal Church in the United States was announced to be as follows: Clerical, the Rev. Prolocutor Farthing; alternatives, the Very Rev. the Dean of Quebec, the Rev. Canon Welch; Lay, Mr. J. L. Jennison; alternatives, R. S. Lake, M.P., Hon. A. J. Matheson, M.P.

CHRISTIAN REUNION.

A discussion took place at the evening session with regard to Christian Reunion. The report sent down on the subject from the House of Bishops was adopted without opposition.

RECIPROCITY IN BENEFICIARY FUNDS.

A motion of concurrence at the evening session in the message of the Upper House relative to reciprocity in beneficiary funds of the various Dioceses was passed unanimously. The motion was moved by the Prolocutor, Canon Farthing, who vacated the chair to do so. He explained that the object of this reciprocity was to permit a clergyman in good standing in his own Diocese to secure an equal standing in any Diocese to which he might move. If his name had stood for ten years on the beneficiary fund of his own Diocese, he would obtain the same standing in the second Diocese. This reciprocity was now in force between the Dioceses of Huron and Niagara and had worked admirably.

WORK OF CHURCH COLLEGES.

The report of the committee on the work of the colleges of the Church of England in Canada was adopted after slight modifications in the recommendations. Each Diocese is to set apart a Sunday to be known as Educational Sunday, for the purpose of a service specially for the colleges, that the needs of the college be placed more prominently before the public, and that an effort be made to unify the work of the colleges.

PRINCIPAL REXFORD, of the Montreal Diocesan College, said that the main requisite of the Church was not money but men. Money might be subscribed quickly, but the problem the Canadian Church would soon have to face, was where to find men for its work. After the adoption of the amended report, the house adjourned.

THURSDAY, SEPTEMBER 14.

The greater part of all three sessions on Thursday was taken up by hurrying through matters of importance, as the Lower House was thinning out so rapidly. It was apparent that the House would be too small if the sessions were continued later than Friday, although early in the week it was thought that the business would hardly be concluded by Saturday night. In view of the prorogation on Friday, several motions likely to call for lengthy debates were withdrawn in order to expedite business. The REV. F. G. SCOTT was willing to allow his motion for the anointing of the sick to stand over until next session. CANON WELCH withdrew his motion on the observance of the 22nd of October, the day after the hundredth anniversary of the battle of Trafalgar, by special services in the Anglican churches. Mr. F. E. HODGIN'S motion asking for shortened forms of Morning and Evening Prayer, was withdrawn, as was CHANCELLOR WORRELL'S recommending a distinctively national name for the Church in Canada. The motion of CANON WELCH, asking for a change in the constitution, whereby the two Houses should sit together, was referred to the committee on amendment to the constitution.

DELEGATION OF BISHOPS TO GENERAL CONVENTIONS.

A message was received from the Upper House at the morning session stating that Bishop Mills, of Ontario, and Bishop Reeves, of Mackenzie River, had been appointed to the delegation to attend the next conference of the Episcopal Church in the United States. The delegation is thus completed, Canon Farthing and Mr. J. L. Jennison having been named by the Lower House.

THE NEXT SYNOD.

At the morning session the Lower House concurred in a message from the Upper House that the Synod hold its next meeting in Ottawa. The Western delegates asked that the Synod would favorably consider the claims of Vancouver for the session six years hence. The House concurred with the Upper House in the message that the report on the Colonial Clergy Act be adopted and that the present committee be continued.

REPORT ON TEMPERANCE.

Canon Farthing moved the adoption of the report on Temperance, over which there was some discussion. An amendment to the motion was moved at the afternoon session to the effect that as shortness of time prevented a full discussion of the subject, the report be referred back to the committee and the committee continued.

SUNDAY SCHOOL WORK.

PRINCIPAL REXFORD moved the adoption of the report on Sunday School work. He spoke of the differences in the conditions in Canada and in England, as religious instruction in the public schools in England rendered the work of the Sunday School of less importance than in Canada. It was now for the Synod in Canada to consider whether it was desirable to recognize the importance of the work. Memorials had been presented to the Synod that a field secretary be appointed to supervise the Sunday School work of the Dominion, and these memorials had been heartily endorsed by the committee. Discussion on the report was concluded with speeches by the Rev. J. Armitage and the Rev. E. Bedford Jones, favoring the recommendations of the committee.

TIME FOR PROROGATION.

A message from the Upper House, during the afternoon, stated that the business would permit of proroguing at six o'clock. A motion of concurrence was strongly opposed by the Rev. Dr. Langtry, Chancellor Conybeare, and Mr. C. R. Coldwell. This haste in concluding business, they held, was not in accordance with the dignity of the Synod. CHANCELLOR WORRELL favored concurrence. The House was so reduced in numbers that it would be unwise to pass a decision in any matter of importance. An amendment was carried that the Houses would be ready to prorogue at noon on the following day.

MISCELLANEOUS MATTERS.

The motion that Mr. Gisborn, of Ottawa, be appointed registrar of the Synod was carried unanimously.

A message from the Upper House stated that Chancellor Worrell, Dr. Davidson, Mr. Matthew Wilson, and Dr. Walkem had been appointed lay assessors to the supreme court of appeal.

Reports of committees on vital statistics and Lord's Day Observance were adopted.

At the evening session a resolution of concurrence was passed in a message from the Upper House relative to the thankoffering to be taken up in all the churches of the Anglican Communion on the occasion of the Lambeth conference in 1908. The message had been sent down in the course of the afternoon with the recommendation that the offering be designated to the S. P. C. K. A resolution was then sent back to the Upper House, asking that each Diocese be allowed to designate the fund to which the thankoffering should be given. In this form, on returning to the Lower House, the message was concurred in.

A motion that a list of the clergy, parishes, and missions be published annually was defeated, as also one that steps should be taken to seek the appointment of Thanksgiving Day on a Sunday.

A motion by the REV. F. G. SCOTT that a standing committee of the House be appointed to watch all federal and provincial legislation in the Dominion, which was calculated to further or retard the moral progress of the people, was carried.

The remaining three hours of the evening session were passed in discussing the nomination committee.

FRIDAY, SEPTEMBER 15.

The fourth session of the General Synod came to a close on Friday, the Primate, Archbishop Bond, declaring the Synod prorogued shortly after one o'clock. The Synod has occupied just the same time in its deliberations as it did in Montreal three years ago, nine days in all.

When the final business of the morning had been disposed of, the Primate, preceded by his chaplain, the Rev. Dr. G. A. Abbott-Smith, and followed by the members of the Upper House, entered the court room where the sessions of the Lower House were held. Archbishop Bond congratulated the Prolocutor, CANON FARTHING, on the conclusion of the work of the House, and gave a short address, in which he spoke of the loss the Synod had sustained since the last meeting, of many faithful and zealous members who have gone to their eternal rest, special mention being made of the late Primate, Archbishop Machray. THE ARCHBISHOP said that he thought it had been again shown that the General Synod would be a blessing not only to the Dominion but to the Church at large. It was worthy of remark that only three Bishops of the whole number had been prevented from attending this session of the Synod. With a few words of thankfulness to God, the Archbishop declared the Synod prorogued. The singing of the doxology and the benediction concluded the proceedings.

A resolution of thanks was passed to the Prolocutor and various officers of the House, and it was also resolved that the House express its sympathy with Bishop Sweatman, of Toronto, in his long illness.

NOTES OF THE GENERAL SYNOD.

QUEBEC, September 16.

A VERY happy feature of the Synod was the generous treatment its members received from the French and Roman citizens of the city and province. The magnificent chambers of the Court House were offered by the Minister of Justice, and the Judges of the Superior Court, and the High Sheriff, to the two houses for their deliberation and other official duties. The Governor of the Province, Sir L. Jetti, a French Roman Catholic, threw open his official residence for a garden party to the Bishops and delegates and sumptuously entertained them in the lovely grounds of Spencer Woods. The various local railways vied with each other to show the beauties of the surrounding country, and their officials, nearly all French-Canadians, showed the same respect as they would have shown to their own priests. The tradition of the past still remains in this old city, for years ago the Roman Bishop received his Anglican brother with open arms, and a church was placed at his disposal by the French authorities for the services of the Anglican Church. There may be doubts whether the General Synod which will meet in Ottawa in 1908 will receive the same cordial reception from our separated brethren.

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 CURE OF NAAMAN.

FOR THE FIFTEENTH SUNDAY AFTER TRINITY.

Catechism: Ninth Commandment. Text: I. St. John i. 7; Commence: "The Blood," etc. Scripture: II. Kings v. 1-14.

THE first thing to be done in the teaching of this lesson is, to have the complete story placed before the class. There are four different scenes or pictures to be made clear: There is, first, the story which has the little black-haired girl, who was a slave in a strange land, as the heroine. The word of witness spoken by the girl resulted in the sending of a royal train from Syria to Samaria. The second picture places before us the consternation at the court of Jehoram, king of Israel, at the startling message brought to him. In the third, we see the proud Syrian general in his surprising interview with the prophet of the Lord. In the fourth, the naked and humble man is made clean because he obeys the directions given him by the man of God.

The dramatic story is crowded with lessons. They centre around the fact that leprosy is, in the Bible story, ever a type of sin. A man with leprosy represents a man afflicted with sin. Of course Naaman, or the actors in the drama of his recovery have no consciousness of this; but the undertone of the story tells us something of the way men are to be saved from sin.

Naaman was a great man in a foreign country. He did not belong to the chosen people and Church of God. In Syria his disease did not make him an outcast as it would have done in Israel. But the disease was just as loathsome. There was no help for him in Syria. Great man that he was, with the resources of a great empire at his command, he could not be freed from his affliction. Sin may not seem to put a man at much disadvantage in the world as distinguished from the Church. But it is as loathsome there as where its curse is recognized. And the man himself knows that he is unclean, and in sore need of relief. But there is no way which the world provides to make him free from sin. He must come to the Church of God, even as Naaman was required to make the long journey to Israel.

The girl who had been carried away into a strange land as a slave, is a winning example of faithfulness. The outward circumstances of her life did not change her heart. A helpless captive, she yet did her duty in that state of life unto which it had pleased God to call her. And, slave that she was, she had a more perfect knowledge of the power of the healing at the command of the prophet of the Lord than had the king of Israel. She gave witness, in a quiet, unobtrusive way, and her master was blessed, and the Lord God of Israel glorified, as a result. It shows how important it is to be faithful, just where we are. The word of the girl set in motion the highest forces in two great kingdoms. Yet she had no thought of bringing about such far-reaching results. Had she waited, however, for an opportunity which she might recognize as an opportunity for helping on God's work in the world, she would never have been able to do what she did. It was not a planned-out thing with her. She was faithful and true in her own humble way, and the results came from God. We may not always be able to see the results of faithfulness, but there is no child in His kingdom whom the Master will not use if he will be faithful. The girl should teach us to do well our work when no one but God can know about it, for the little Hebrew girl had no thought that Elisha and the king of Israel would ever know of what she had done.

The royal message to Samaria, the rich presents sent to buy the much desired relief, the dismay and helplessness of Jehoram, all set before us the inability of the most powerful influences and forces in the world to save men from sin. A royal position cannot command innocence. A prince can be kept from sin, or freed from sin, with no more ease than can Tom, Dick, or Harry. He must obtain relief in the same way that every other boy secures it. The presents and the attitude of Israel's king shows us how valuable a thing it is to be freed from this loathsome thing we call sin. If there was not this simple

way for relief provided, kings would gladly yield up their best treasures to purchase such relief. The king of Israel confessed that as far as he himself and his resources were concerned, he could not command the thing sought. So, the second picture in the story should make us value the gifts of grace and salvation which come to us through the Church of the living God.

The strange reception of the great man from Syria which was accorded him by the prophet, sets before us clearly the uselessness of worldly dignity in spiritual matters. Naaman was a man of such commanding position that Israel's king was honored to receive him. The prophet of the Lord did not deign to go to the door, but sent his message by a servant. It was not that he meant to be rude, or that he asked that his dignity as representing the King of kings be recognized. It was done to make Naaman realize that the thing he now asked for was not to be obtained, or commanded, because of his proud position. There is no respect of persons with God, and this man could only receive cleansing *as a man*, and not as the head of the Syrian army. He must have been impressed with the fact that he was received as "only a man," who stood without the door with a request. In the Church of God, there is but one way for all. The same service is used for rites and ceremonies and sacraments, whether the recipient be from one station of life or another:

"Our mother, the Church, has never a son
To honor before the rest;
But she singeth the same for mighty kings
And the veriest babe at her breast."

Perhaps the real point of the story comes from the working of the cure upon the afflicted man. When he had been told how the cleansing might be effected, he was not at first willing to obey the simple directions given by the prophet of the Lord. He thought that if such a simple thing as washing in a stream might make him clean, there were better streams than the Jordan at home. Just so, men think that there are better streams for the recovery from sin than the twofold stream of water and blood which flowed from the side of the Saviour. Rather than make use of the cleansing sacraments, they would make themselves clean by the streams of morality and philosophy. Yet being moral or philosophical never yet gave a man the relief from his sins that he may have by the simple methods of the way provided by the Saviour.

But when Naaman followed the good advice of his servants and gave a fair trial to the method offered, he found the relief he sought. By the simple process of carrying out the directions given him by the prophet of the Lord, he was made clean and his flesh became like the flesh of a little child. The Syrian general furnishes a good, concrete illustration of the truth spoken by the Master when He said that a man must humble himself as a little child to be great in the Kingdom of God. Naaman dismissed his proud train of chariots and horses. He put off the gorgeous clothing of an Oriental courtier. Naked and bare, as a man and only a man, he went down seven times into the waters of the Jordan, and came up a new man. Then he was willing to be humble. He had found out for himself the power of the Lord and His prophet. He was eager to do honor to the God who was able to save after this manner.

The story of Naaman cannot but remind us of the words of the Master when the ruler in Israel came to Him by night: "Except a man be born of water, and of the Spirit, he cannot enter into the kingdom of God."

CHRIST THE STIMULUS OF MAN'S BEST ENDEAVORS.

If our Lord be thus the Pattern or Ideal Man, we men must love Him, not merely for what He has done for us, but because He is what He is—because He is fairer than the children of men while yet He is one of them. This love, I say, is no mystic reverie—no rare spiritual accomplishment; it is a moral necessity. For what is it that provokes human love? Always and everywhere, beauty, whether beauty of form or beauty of thought, or beauty of character. And as there is a coarse and a false beauty which commands the passion of degraded love, so should a true and pure beauty provoke the purest and strongest affection of a spiritual being. And therefore St. Paul says: "Grace be with all them that love our Lord Jesus Christ in sincerity." Therefore St. Paul says, too, "If any man love not the Lord Jesus Christ, let him be anathema." The love of the one perfect being is a true test or criterion of our actual state. We shall certainly love Him if we are looking upwards—if we are trying, however imperfectly, to improve, and have caught a sight of Him; and it is the first condition of our becoming better. With this consummate ideal of human perfection before our eyes, our whole nature will rise to a higher level with the upward movement of our hearts.—H. P. Liddon.



THE MOST REV. W. B. BOND, D.D., LL.D., ARCHBISHOP OF MONTREAL.

[Whose ninetieth birthday was the occasion of special commemoration in the Canadian General Synod at Quebec.]



James L. Houghteling

JAMES L. HOUGHTELING,
FOUNDER OF THE BROTHERHOOD OF ST. ANDREW.

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.

"HOLINESS" TEACHING AMONG METHODISTS.

To the Editor of *The Living Church*:

ABOUT two months ago, as some of your readers will recall, under the caption, "Baptism without Water," I published through your columns a part of a conversation recently had between a Methodist clergyman well reputed of, and myself. I did not publish the remaining parts for the reason, as I said, that they seemed to me at that time to "concern us only by indirection." Now, however, in view of certain circumstances that have since arisen, and which not a few of your readers will understand, I have concluded to offer them for whatever they may be worth, my notes being, as before, substantially verbatim, and not one word in them to which any modern follower of John Wesley harking to Mr. Wesley's treatise on "Christian Perfection" as "after the Bible" his "handbook of Theology," can take the slightest exception.

Question.—Then you do not regard the Sacraments as means of grace "generally necessary to salvation," as we affirm in our Catechism?

Answer.—No. Not in the least. I take rather the Quaker view.

Q.—How, then, do you know yourself to be the "holy" person you say you are?

A.—Simply because I have no desire to sin. That was taken away from me in answer to prayer after my conversion.

Q.—Then you did not become holy all at once?

A.—No. At my conversion I merely felt myself justified. I still had a desire to sin. But afterwards, by constant striving in prayer, this was taken away and I attained holiness.

Q.—How did you recognize this? By feeling?

A.—No. Not exactly this, but by the Spirit bearing witness with my spirit that it was true.

Q.—I am frank to say I do not catch your distinction. But suppose we admit it. In your present condition I suppose you would hardly feel the need of ever using such confessions as those contained in our Litany?

A.—Certainly not. If I am cleansed from all sin, it does not occur to me how I can remain a sinner and not a sinner at the same time.

Q.—But you certainly say "we" when you use the confession in your Communion office, which, as I have seen it, is word for word the same as ours. I should think you would have some qualms about this?

A.—No. We say it, using the term "we" as a figure of speech, meaning mankind in a general way, but not ourselves as individuals.

Q.—How are you able to get your people, many of whom, like ours, are unlearned and know only the common uses of words, to understand this so that they also can use the "we" of the confession freely, and at the same time keep a personal feeling of being honest with themselves?

A.—Well, I won't say we always are able to do this. It is on this account that a great many of us are demanding the expurgation of the confession from the office altogether. It will be done some day.

Q.—Do all Methodists hold and believe with you in this matter?

A.—No. Probably only the evangelical or holiness section among us. It is opposed by men of the school and type of Bishop Vincent. It is also opposed by the Methodist Church, South, practically as a body, and affords one of the strong reasons why the Northern and Southern Churches do not come together into one body.

Q.—But does not this mean a schism for you in your branch of the Methodist Church in the not far future, I may ask?

A.—Yes; at present it looks that way. But let it come; it will not harm the Church any.

Q.—By which you mean—?

A.—That when it comes to the final test, those among us who will be found disputing Holiness doctrines as taught by

the Bible and the great founder of Methodism, John Wesley, will be in number very few indeed, not enough to be missed.

Q.—You are speaking now for the West, I imagine; hardly for the East?

A.—No; for all parts except the South. There has been a great change in the East during the last few years. It has followed the West.

Q.—You have been very frank in telling me all these things. You are much further away from the doctrines and teachings of the Episcopal Church than I supposed. But before I repeat anything you have told me, I want you to assure me again of your permission as a Methodist preacher to baptize, using no water, if you choose to do so?

A.—It is just as I said. It is left entirely optional with the preachers. There is no law on the subject.

I submit the above without comment. A little later on, however, if it please you, Mr. Editor, I will submit an analysis of Mr. Wesley's treatise, showing beyond the possibility of a quibble even, that the positions as above taken by my Methodist friend are Methodism from the ground up, and, whether good or bad, were surely Mr. Wesley's own from the year 1725 to the year 1777.

W. H. KNOWLTON.

THE PRIEST'S POSITION IN THE VERSICLES AND THE COLLECTS AFTER THE CREED.

To the Editor of *The Living Church*:

WHAT does "all kneeling" in the rubric after the Creed mean? In the writer's judgment it refers only to the people. The priest should stand.

Two things must be remembered in judging this conclusion. First, the English practice, and second, the history of the rubrics. The English custom for the priest to stand is based on the ancient rubrical law.

The question is, did the Church in America intend to alter the ancient custom? If she did, we shall all loyally obey till such time as the more ancient, convenient, and suitable attitude is ordered by revised rubrics. But did she?

There are other cases in which the phrase "all kneeling" occurs, and in every case manifestly refers to the people only. In the rubric before the communion of the people, "all meekly kneeling" refers only to the people, not to the celebrant. In the *Gloria in Excelsis*, "said or sung all standing" refers only to the people; the priest is already standing. In the Baptismal Office, "then shall be said, all kneeling," refers to the people, who have been told to stand till this place; not to the priest. In the Penitential Office the rubric is: "The minister and the people kneeling." "All kneeling" would have meant only the people. The injunction of the 18th Canon of 1603: "All manner of persons reverently kneeling," does not refer to the officiating priest.

When there is any doubt about the position in prayer, says one wise writer, "Let the priest stand and the people kneel."

The use of similar language in other parts of the Prayer Book renders probable similar meaning, and behind the probability comes the ancient usage of the Church of England; a usage based on explicit rubrics.

After the Creed in the English Book comes the rubric almost as in the American Service, but this introduces the Salutation, the lesser Litany, and the Lord's Prayer. After the Lord's Prayer is the following rubric: "Then the priest standing up shall say." This justifies the assertion that it was apparently the intention that the priest should kneel as well as the people for the Litany and *Paternoster*. There is no further direction for the priest to change his posture; he is therefore to remain standing while saying the Collects and other Prayers. In the First Prayer Book of Edward VI. there is this further direction before the Collects: "The priest standing up and saying." This was omitted in 1552, as the rubric before the Versicles covered the ground, yet the fact that it did stand there shows what was the earlier usage.

The Versicles are the liturgical introduction to the Collects, and the attitude appropriate to the one is also to the other. Moreover, the Collect for the Day connects the daily Offices with the Liturgy, and the Collect is to be said there, standing always.

In the rubric before the Creed, the direction is very explicit: "Minister and people standing." The "all" in the next rubric refers to the people; there is no hint that the minister is to change his position. He represents the people before God in these Collects, and stands, therefore. He is performing a sacerdotal act.

Now it is manifest that in removing the Litany and *Pater-noster* it would have been proper to remove at the same time also the rubric governing them, and retain the rubric preceding the Versicles, which would have left no room for uncertainty. But inasmuch as the Salutation was retained and tacked directly on to the Versicles, the rubric appears to have been gathered up with it, and can now only be interpreted in the light of other similar rubrics and of ancient usage.

In introducing new usage, as when the Daily Offices began to be said in English, there would be a tendency for the people to follow the posture of the Officiant, and hence it became necessary to indicate when all the worshippers were to kneel.

The Prayer Book always keeps in view the distinction between priest and people, and when the directions are different for each, indicates the same. "All" never includes the priest with the people, but refers solely to the worshipping congregation. From the time of the compilation of the rite in English the priest has stood at the places in question, and good reason must be shown why we should depart from this ancient usage. To stand is more seemly, more harmonious with traditional custom; far easier and better for the voice. The old ways were based on common sense. They are not always improved by change. Iconoclasm is not another name for piety.

Scranton, Pa.

W. FRED. ALLEN.

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

To the Editor of *The Living Church*:

THANK you for your answer to my queries in *THE LIVING CHURCH* of September 16th.

Your interpretation of the word "advertise" leads to the conclusion that if the parish priest in the sternest and most absolute way "repels any" from the altar, privately, and not openly, he need not "give an account of the same to the Ordinary."

This startles me. I should like to ask if your interpretation carries you thus far. Yours truly,
Rosendale, N. Y., Sept. 15, 1905. HENRY BARKER.

[Reference to Canon 39 will show that refusal of the Sacraments apart from repelling "under the Rubrics" is explicitly recognized, and no requirement for the reference of the case to the Ordinary is made; but if the party refused appeals to the Bishop, the latter takes jurisdiction. This private exercise of discipline is far more usual than the "advertising" contemplated in the rubric, which latter seldom seems feasible in this country.—EDITOR L. C.]

EXCHANGE OF CHURCH PERIODICALS.

To the Editor of *The Living Church*:

SHOULD any of your readers desire to send their copy of *THE LIVING CHURCH* every week to one of my friends in England, they can receive in return a copy of *Church Times* every week. By this means the American Churchman acquires knowledge of the Church in England and the English Churchman becomes acquainted with the work of the Church in North America. Already a large number of your readers participate in these exchanges to their great pleasure. I shall be glad to effect introductions. Applicants should enclose 7 cents in stamps for postage expenses. Yours, etc.,

Anfield, Liverpool.

(Mr.) RASMUS R. MADSEN.

"CEREMONIES OF THE MASS."

To the Editor of *The Living Church*:

WHAT will be the advantage of building up an American use for the celebration of the Holy Mysteries? Something novel, when already a ceremonial use has gradually grown up by the experience and with the sanction of the ages—I mean the common use of the great Western Church to which we belong. With the peculiar rites and ceremonies of the East we have nothing to do. We know that there are variations in the Western use, such as the Ambrosian rite of the Diocese of Milan and the variations in the Cathedral use of Seville, the Dominican Mass, etc., but these are very exceptional, the general Western ceremonial being followed nearly everywhere throughout the Church of the West where God has placed us. The old uses of Sarum, Hereford, Bangor, and the rites of Durham, which were tolerated by the Apostolic See for centuries in England, are dead and buried more than three hundred years ago, although the ghost of Sarum arises occasionally to haunt us

with its very uncertain sound and misty vagueness, and appears for awhile in spots, only to return again to its grave. We have a beautiful, reverent, symbolic, ceremonial use, a living rite, already made and in constant use by the Church throughout the West—I might almost say throughout the world—and this ceremonial is used in the great majority of our Catholic parishes to-day, where belief in the Holy Sacrifice of the Mass has been restored. It fits our own American Liturgy perfectly, as if it was made for us, and as far as we make use of it, is as well suited to our liturgy as it is to the liturgy of St. Peter. It seems to me a remarkable fact that there is already such a uniformity of ritual ceremonial in our Catholic parishes during the celebration of the Mass, when we consider how little direction we get on the subject from General Convention or from the Bishops, and every parish is more or less a law unto itself, and the directions in the Prayer Book are only very general and somewhat meagre. And then, by using the living rite, we are furthering and accelerating the cause of Church Unity.

HENRY A. KITTEDGE.

To the Editor of *The Living Church*:

IN your notice of *The Ceremonies of the Mass*, by Dr. McGarvey and Fr. Burnett you say: "Even more objectionable is the permission which Fr. Burnett would grant, to omit the Creed altogether at a requiem celebration." It seems, therefore, to have escaped your mind, that the rubric after the Lesson in the Order for the Burial of the Dead, reads:

"Here may be sung a Hymn or an anthem, and at the discretion of the minister, the Creed, and such fitting prayers as are elsewhere provided in this Book may be added."

If, then, the celebration of the Holy Communion be the Prayers added, the minister has it wholly at his discretion whether he use the Creed or not.

There is rubrical authority therefore given the minister, to omit the Creed altogether, at the Burial of the Dead.

Jersey City, Sept. 14, 1905.

G. S. BENNITT.

[Nothing is said in the book reviewed to indicate that the requiem celebration referred to is one following the office for Burial of the Dead; but in any event we should not be prepared to admit that the Holy Communion could be celebrated lawfully apart from the rubrical directions contained within the order itself. The act of consecration and of receiving involves something else than "fitting prayers." If our correspondent's theory were correct, it would also be lawful to omit the prayer of consecration!—EDITOR L. C.]

AS VIEWED BY "THE CONGREGATIONALIST."

To the Editor of *The Living Church*:

I WAS interested to read in *The Congregationalist* of this week, under the head of "Pencilings," the following, from a writer who says:

"I am getting weary over the propensity which journalists have to make Roman Catholic and Protestant Episcopal Bishops and Archbishops a great deal more prominent and important than they really are . . ."

And so on to some length, ending:

"The trouble lies in the offices of the great newspapers, where an ever-increasing number of news and telegraph editors are either of the Anglican or Roman Episcopal (*sic!*) persuasion or are ignorant of ecclesiastical affairs and strike out blindly for interviews with men whose titles are loud sounding." (!)

This is the second time recently I have noted a not altogether good-natured concern in this estimable religious weekly, that such bodies as the Congregationalists, Methodists, and Baptists do not seem to have an opportunity to occupy the centre of the stage so far as the public press is concerned.

It is always interesting to see ourselves as others see us, but when "the others" do not have a like chance to be seen, there would seem to follow, in these latter days, a sense of wounded pride, aye, even of an envy, perhaps excusable. But what can this writer do about it? It is simply an historical fact that his ancestors deserted the Church and withdrew to a corner, leaving the Church in a position on the stage of this world which she has never ceased to occupy and never will.

Does it therefore seem uncharitable for a Churchman to assume, as against his Congregational brother, that it is less a matter of the personal religion or "persuasion" of the editorial staff of the public press, than it is a matter which concerns the Church as a world influence—an influence exerted even in this day and generation in such potency as to exclude from the same public consideration the doings of the hydra-headed Protestant

bodies about us, even though they be greater than the Church numerically in some provincial localities of these United States?

Respectfully,

St. Louis, September 16, 1905.

H. L. CHASE.

POSTURE DURING "GLORIA IN EXCELSIS."

To the Editor of *The Living Church*:

THE rubric before the *Gloria in Excelsis*, it seems to me, is perfectly clear as to the position of the worshippers at a celebration of the Holy Communion, whether it be "high" or "low." "Then shall be said or sung, *all standing*, Gloria in Excelsis"; etc. The congregation then is to stand whenever the *Gloria in Excelsis* is said or sung.

The reference to kneeling during the Epistle at a low celebration, and sitting at a high, will not serve as an argument in this case. The rubric there says: "And immediately after the Collect the minister shall read the Epistle," etc., which leaves the matter open, and the Catholic custom has naturally been retained since the Reformation. If, according to the argument set forth by a former correspondent, the people should always kneel during the reading of the Epistle, then they should stand to receive the Blessing. The rubric says nothing about kneeling. Then the priest (the Bishop, if he be present) shall let them depart with this Blessing." Sincerely yours,

St. Paul's Rectory,

WM. H. STONE.

Columbus, Wis., September 15, 1905.

RANDOM REVERIES.

"AUTUMN DAYS."

MY favorite month is October, when the leaves of the woods and hedges are resplendent in their gorgeous autumn hues of many colors; when the husbandman is rejoicing at seeing the fruits of his toil.

Some of my friends tell me they do not like the fall, for they consider it the melancholy season of the year. Instead of being glad that the harvest has been reaped and gathered, that the earth has brought forth her goodness, and the end is gloriously crowning the work of spring and summer, they are shiveringly anticipating the storms and cold of winter.

But I look on autumn as Dame Nature's Commencement time, when she richly rewards her faithful and industrious students with most sumptuously bound prizes. There is a restful feeling in the atmosphere, a smoky haze hovers over the horizon, and while the noise of the thresher is heard in the land, and the ploughman is busily engaged in turning straight furrows in the black loam, yet everything suggests the approaching winter vacation.

When October comes, I always wish to be near the woods: not "in the shadow of the pines," but of the oak, the maple, the hickory, the elm, and the basswood. Oh! it is a pleasure to walk then on an afternoon, through the woods. The thick carpet of crinkling leaves rustling as you tramp along, startles the crouching rabbit or the lively chipmunk. A squirrel suddenly will spring from an overhanging branch, and scurrying higher up out of harm's way, sits on its haunches, angrily hurling maledictions at your head for the fright you have unwittingly given it. A partridge rises and whirrs past, or a covey of quails hastily seek cover in the brush. The sun streams through the trees showing up their colors as though they were stained glass in some ancient church. The weather is mild, but there is a nip in the air which promises a frost at night; but this only adds more zest to the walk.

James Whitcomb Riley has written a homely little poem on an autumn morning, of which I am very fond. Its second verse reads:

"They's something kind o' harty-like about the atmosphere
When the heat of summer's over and the coolin' fall is here—
Of course we miss the flowers, and the blossoms on the trees,
And the mumble of the hummin'-birds and buzzin' of the bees;
But the air's so appetizin'; and the landscape through the haze
Of a crisp and sunny morning of the airy autumn days
Is a pictur' that no painter has the colorin' to mock—
When the frost is on the punkin and the fodder's in the shock."

The broad prairies in the fall, also present a wonderful panorama, their stretching fields of stubble thickly dotted with golden ricks of grain or bleaching stacks of hay whose perfume is wafted on the breeze. The corn is cut and in the shock, or else its ripened stalks are allowed to stand until the huskers straddle the rows and rapidly fill the wagon box with deftly shucked yellow, white, and red ears. Here and there, the green aftermath of oats or wheat has sprung up, mantling the recently turned soil. The frost rime glistens in the early morning, as the

sun rises, and flocks of wild fowl—geese, ducks, and prairie chickens—can be discerned quietly gleaning the stubble of its loose grain.

But let a stranger approach and immediately there is great commotion; the geese rising in solemn flight, uttering protesting cries, the ducks with quicker motion, while the prairie chickens at first with rapidly beating wings until sufficient momentum has been gained, and then floating through the air, seek fresh fields and pastures new. The whole landscape presents a picture of peaceful, pastoral contentment; of barns filled with plenty and of all manner of store; of no complaining of want or scarcity. As one looks over the expanse of fertile plain, checkered with sunlight and shadow and laden with the abundance of the fruits of the earth, it is evident that God made the country.

Man made the town, which, like all other manufactured things, demands his constant care and supervision. The "cabinéd, cribbed, confined" dweller in the city has my sincerest sympathy in the autumn. The strident and monotonous rush of the trolley, the piercing shriek of the steam whistle, the rumble of the vans, are poor substitutes for the soothing sound of the

"... husky, rusty rassel of the tassels of the corn,

And the raspin' of the tangled leaves, as golden as the morn";

the smoke, grime, and nauseous gases for the pure and balmy air redolent with the scents of ripened fruits and turning leaves; the restricted outlook on long rows of stiff, ungainly structures for the wide-spreading, varied expanse of wood and field, of hill and dale, of lake and stream. While the country in the autumn speaks to the toilers of an approaching welcome and well earned rest, the town is ordering its weary hordes to bend their aching backs afresh to the white man's burden.

I think I hear someone remark that my picture of the country is too ideal to be true to life; that the farmer toils unremittingly.

Certainly he labors all the year round from early morn until late at night, but I am speaking of what the season suggests, not what man makes of it.

However, the busiest farmer looks for less work and shorter hours in winter, when he can neither plough, nor sow, nor reap. Thus nature strives her best that he shall have a breathing spell, whether he takes it or not. But the town, like Pharaoh, keeps incessantly goading its tired workers, crying: "Ye are idle, ye are idle. Go therefore now, and work. Ye shall not minish ought from your daily task."

Poets have often sung the praises of the spring and the summertime. But should the muse ever lend me her lyre and tuneful voice, I will chant an ode to the glowing autumn. "Fill high a bumper to the brim with the wine drawn from her purple grapes or amber-colored cider newly pressed from her juiciest apples. *Elevate pocula!* Let the toast pass and drink to our wreath-crowned Queen of the year!"

I have never yet been able to spend October just where and how I wish. Sometime I shall take the month for a vacation and seek out a house in the woods on the shore of a lake I wot of. There, free from care, I can tramp at will, taking in to the full the beauty of the foliage, the balm of the air, and the hundred sights which an observer may discover if he keep a sharp lookout. Or else, embarking in a boat, and equipped with rod and line, I would leisurely row to some good fishing point and lure the gamy black bass, the voracious pickerel, or the speckled croppy. Nor would I despise the rainbow-hued sun-fish, which so blithely grabs the bait and darts off with it, pulling at the line with the vigor of a muscalonge. As I am no Nimrod, the wild fowl need not be alarmed at my approach. I seldom shoulder a gun, and when I do, the chances are still in favor of the birds. Let others stalk the fields with shotgun or rifle; I have no sporting ambition beyond being a humble disciple of Isaac Walton.

When the sun begins to set and the air grows sharp, one turns homeward, cheered by the prospect of a hot supper especially prepared for a full-fledged appetite. Then, after the inner man has been refreshed and restored, one can warm one's self at the cheerful blaze of a wood fire on an open hearth, watching the flames chasing each other up the chimney. And when the eyelids become heavy and with difficulty is stifed the frequent yawn, one retires to bed in the full assurance of a sound sleep as the fitting climax to a day well and healthily spent.

Unfortunately, I am afraid, I shall be obliged to wait a long time for this ideal vacation. But the thought of it each year,

"O, it sets my heart a-clickin' like the tickin' of a clock,

When the frost is on the punkin and the fodder's in the shock!"

OLD MORTALITY.

Literary

Historical.

The King in Exile. By Eva Scott. New York: E. P. Dutton & Co. Price, \$3.50 net.

This is a history of the wanderings of Charles II. from 1646 to 1654, the formative period of the character of this most debonair of all the Stuart kings. The time covered was full of incident, and the school of life that Charles attended was a hard, not to say cruel, one. In the first years of his banishment Charles found a ready welcome at the court of his cousin, Louis XIV., and, so long as he was Prince of Wales, he and his mother were friends. It was only when he became king and began to act upon his own judgment, that the unhappy differences arose between the queen-mother and himself, which gradually brought their respective courts into scandalous hostility.

The weakness of Charles' character was revealed, and became fixed, in inactivity. When called upon to act, especially in his unfortunate inroad into England in 1651, he showed himself, in every way, to be a man and a king. At the battle of Worcester he surprised all of his followers in the quality of gallantry, so much admired in the cavaliers. And no one could have manifested a braver and truer heart than Charles in his marvellous escape from that dreadful fray. Gratitude is not a common virtue, and it is said to be rare among kings; it is to Charles' credit that he ever remembered his faithful friends, and bestowed upon them in better days many honors and pensions.

There is one other bright thing in the history of Charles' life, as depicted by the authoress, and that is his unswerving attachment to Sir Edward Hyde, the most able of all his counsellors. The intrigues that sought to bring enmity between the king and Hyde were incessant and most malicious; yet Charles never wavered, and, even when a conversation was reported (which Hyde did not deny) wherein the Chancellor of the Exchequer blamed the king for his sloth and love of pleasure, Charles set the accusation aside, saying that he could well believe that Hyde had spoken the words that he was reported to have said, as he had often spoken worse to himself, and that "he did verily believe that he himself was at fault."

The dark blot on King Charles arises out of his pusillanimity in signing the treaty of Breda to secure the Scottish crown, and thus putting in jeopardy the life of the Marquis of Montrose, by color of which treaty the latter appeared to be a traitor to the State, and not unjustly put to death for his loyalty to the king. It is doubtful whether Charles was ever able to shake off the gloom which came upon his conscience through this sad affair. We can easily understand how he came to detest the Scots and the Presbyterian faction.

But we must not blame Charles more than is just. He was a young man, the subject of the intrigues of many factions, most of which set their own advancement before the welfare of the king, and, even among the loyal subjects of the crown, demoralization manifested itself constantly. As Hyde observed: "It is a very hard thing for people, who have nothing to do, to forbear doing something which they ought not to do." Nor was it wonderful that men's minds, natures, and understandings should be broken with such a current of ill success and calamities, and with so great incentives and wants. That some proved themselves to be superior to all misfortune is to the credit of our common humanity, and such were the two great Marquises of Ormondi and Montrose, types in their steadfast devotion and selfless loyalty to the noblest ideal of the Cavalier.

What Charles might have become, under more favorable conditions, it is hard to say. He was as much a Bourbon as a Stuart, and, if he manifested the graces of his grandfather, Henri IV., he was tainted no less by his vices; nor had the Stuarts ever been renowned for wisdom, but rather beloved for their charm.

WILLIAM PRALL.

History of the Reformation in Germany. Ranke. Translated by Sarah Austin. New edition edited by Robert A. Johnson. New York: E. P. Dutton & Co., 1905.

Leopold von Ranke may justly be considered the father of the modern scientific school of German historians. Though writing in the early part of the nineteenth century, his spirit is thoroughly modern and his works of highest authority on the periods which he covers. Von Ranke writes in the calm, judicial tone of a narrator, without prejudice or even feeling, and the reader is permitted to draw his own conclusions. He once replied to a divine who claimed him as a fellow worker on the Reformation: "You are, in the first place, a Christian; I am a historian. There is a great gulf between us."

His earlier work, *The History of the Popes*, called forth Macaulay's brilliant essay on the Roman Catholic Church. Feeling that he had not done full justice in the former work to some phases of the Protestant movement, Von Ranke produced the *History of the*

Reformation in Germany as its counterpart. Miss Austin's translation includes but three of the five volumes of the original work, covering the seventeen eventful years from 1517 to 1534. As there are nearly 800 large pages of rather small print, the treatment may be called exhaustive. Very little stress is laid, however, on theological questions. The book is a study of the constitutional history of Germany; the lingering traditions of the "Holy Roman Empire," its princes and diets and councils of regency. The epoch was one of social reorganization, in which religion played an important but by no means exclusive part. The Reformation in Germany was first a revolt of the temporal authorities against ultramontane interference in politics, and against spiritual princes who oppressed their subjects, broke their treaties, and fought in battle with their troops. Added to this was the revolt of learned men against the tyranny of scholasticism. The schoolmen had ambitiously made all science a branch of theology, and settled the laws of natural phenomena by the books of Moses or the Epistles of St. Paul. The new Greek learning brought scholasticism into disrepute, and its influence on the learned world was henceforth shattered, even in the realm of theology where it was justly entitled to great respect. Last but not least, there was the revolt of the common people against the real corruptions of the Church, the heavy drain of money which went to Rome, the scandal of indulgences, and the careless lives of the secular clergy. The Reformation in Germany was a political, intellectual, and religious declaration of independence on the part of all classes of society. It was one of the greatest movements of history, and one of the best things that ever happened to the Roman Catholic Church. It brought about the great reforming council of Trent, swept away abuses of doctrine and practice that had crept in unaware, exalted the true spiritual authority of the Church by denying its temporal power, gave the Church reforming popes, better priests, and, last but not least, that great order of Ignatius, whose untiring energies re-established the faith where heresy had made its greatest ravages, and carried the story of the cross and the obedience of Rome to heathen nations throughout the world. The Roman Church to-day is stronger, more efficient, and more spiritual than at any previous period of its history, as a result of those forces which were set in motion by the Reformation; and the time may yet come when some appreciative Pope will canonize St. Martin of Wittenberg, Priest and Doctor, who did more than any other man to reform the Church and advance the spiritual power and authority of the successors of St. Peter.

Russia and its Crisis. By Paul Milyoukov. Crane Lectures for 1903. University of Chicago Press, 1905. Price, \$3.00 net.

History is making fast in Russia in these days, and to those who would understand the significance and the trend of events, we commend this scholarly book, which the author declares to be no political pamphlet, but the "result of long years of study devoted to the explanation of the Russian present by the Russian past."

In the main it is a reprint of the lectures on "Russian Civilization," delivered during the summer of 1903 at the University of Chicago, with a chapter reproducing the contents of the lectures on the "Russian Crisis," delivered in Boston last December; there is little in the book referring to the developments of the past half year, and yet these events go far to justify the correctness of the author's predictions and to establish the soundness of his conclusions.

Professor Milyoukov writes from the point of view of an advanced liberal. There are, he declares, two Russias: the Russia of Leo Tolstoy, the "Intellectuals," and of the people, and official Russia, the Russia of Plehve. One the Russia of the future, the other an anachronism, rooted in the past and defended by a corrupt and powerful bureaucracy; "the one spells liberty, the other despotism."

The Churchman naturally turns to the chapter on "the Religious Tradition," in which the author declares that Russian Orthodoxy is no longer characteristic of the religious life of the nation, but is a decadent tradition without vitality in its head or members. The Church, according to this view, has become secularized and transformed into an institution of the State. It is only among the Old Believers and dissenters that the religious spirit of the people finds true expression, an expression which the authority of the State rigorously seeks to repress. One feels that lack of sympathy with the subject makes it difficult for the author to do justice to this aspect of the national life, and that his view of religion in Russia is insensibly colored by his prejudices, and yet his carefully worked out analysis of existing religious conditions cannot fail to carry weight.

"The Nationalistic Idea," "The Political Tradition," "The Liberal Idea," "The Socialistic Idea," "The Crisis and the Urgency of Reform," are the titles of other chapters. The picture the author draws of present conditions is a gloomy and depressing one, but on every page he displays an intimate acquaintance with his subject, an uncompromising attitude toward the autocratic regime, and a profound conviction of the ultimate triumph of the people's cause.

IT IS EASY to make great sacrifices when God does not ask them, but to give up our own will in each detail of life is something far harder. And this is what He *does* ask. To hold ourselves ever in readiness for His bidding—to count no token of it too slight—such is His call to each. Thus only shall we be ready for further service if He sees fit to lead us on to it.—H. Bowman.

The Family Fireside

ST. MATTHEW.

Praise to Thee, O Jesu,
 God of grace and love,
 Who for us descended
 From Thy throne above;
 And dost call Thy servants
 From the ways of sin
 That to heavenly mansions
 They may enter in.
 Hymns of adoration,
 Songs of ceaseless praise,
 Be to Thee, O Jesu,
 Through eternal days.

Now our thanks we offer
 On this festal day,
 For the one who entered
 On the narrow way;
 When Saint Matthew heard Thee
 Calling, "Follow Me,"
 He obeyed most gladly,
 Leaving all for Thee.
 Hymns of adoration, etc.

Earthly hopes and riches
 Then were laid aside,
 Thou to him becamest
 Teacher, Friend, and Guide;
 In the Holy City,
 Built by Thee alone,
 He remaineth ever
 A foundation stone.
 Hymns of adoration, etc.

Jesu, may we ever
 Gladly follow Thee,
 Leaving all behind us,
 Thine alone to be;
 May Thy call, dear Saviour,
 Move us to embrace
 Those celestial treasures,
 Precious fruits of grace.
 Hymns of adoration, etc.

WILLIAM EDGAR ENMAN.

THE BOY WHO COULD NOT WORK.

A TRUE STORY.

A HARD-WORKING man and woman had a son who lost several positions through indolence. The boy did not rise in time, or he worked slowly and awkwardly, or he soon wearied of his task. It did not seem possible for him to do as much as his companions. The father told me that his son had not, so far as he knew, any disease. He did not smoke any more than the bulk of his acquaintances. He was not intemperate or vicious. Why, then, was he always in need of the drag or the spur?

Months later the father told me that he had been watching the boy, and that he had found the secret of the weariness and tardiness. The silly fellow imagined that he was born to win fame and wealth in the ring. About two miles from his dwelling were training quarters, and the pugilists, tired of dumbbells and punching bags, wanted to put on the gloves with amateurs. Night after night the youth would encounter trained prize fighters. If his ribs were bruised he bore the pain, and smiled at some word of compliment. If he was knocked senseless he felt proud that the blow came from the hand of a professional boxer. The would-be champions were glad to have a convenient opponent, and encouraged him with flattering predictions of his future success. After several rounds with a man older, stronger, and more expert than himself, the boy would go home to dream of a studded belt and gate-money galore. In the morning he could barely rise from his bed. His stiff movements called down on him the ridicule of the more brisk, the foreman lost patience, and he was dismissed from several places because he could not do what other boys of his size and years did without complaint.

For weeks the boy who was foolish enough to do this was shrewd enough to conceal his athletic feats from his parents. When detected he grieved because his elders did not encourage him to develop his pugilistic skill. One consolation only was left—he was afraid of the police, and his father pointed out the danger of being caught in a raid. This gradually reconciled him to the loss of his happy evenings.

THE STAGE AND REALITY.

BY FREDERICK VON GROVE.

IT was one of those cold, raw nights, the kind that we are accustomed to in old New England; the snow falling silently, and carried hither and thither in flurries by the wind.

New York City was in the throes of a blizzard; yet the life of its inhabitants was regular and of ordinary occupation; society managed to find the usual routine of pleasure, while the other half suffered in the squalid blackness of "Poverty Row."

"The Two Orphans," with its all-star cast, was the chief attraction of the winter season. The New Amsterdam Theatre on this night hung out the signs, "Standing Room Only," while the thrilling play kept the close attention of the entire audience. Every sentiment of human sympathy was portrayed, the superb art of the actors moving alike men and women.

Those of you who have seen this drama well remember the scene, when the blind girl, urged on by the cruel woman, is forced to beg during a driving snowstorm outside a church, as her mother, rich, unbeknown, enters the sacred edifice. Many of you perhaps have shed tears at the plaintive song of this child, enduring the constant pinching and cuffing of her captor; with her ever-ready, "Sing, you devil, sing!" or else, "Pity for a poor blind girl!" If you have not wept, your conscience must be stifled in worldliness.

There were few dry eyes, this night of which I am writing; from the parquet to the gallery, one could not help but notice the frequency with which handkerchiefs were used.

In Box A, sat Mr. and Mrs. Harry Blackfield, prominent in the social life of the city. It was marked, despite the darkened house, that Mrs. Blackfield was deeply moved; her husband, however, appeared unconcerned. Mrs. Blackfield twitched nervously about on her chair, often wiping away a tear. The scene evidently affected her.

The curtain was rung down, the play was over. Mr. and Mrs. Blackfield left their box with much ado; then ensued the usual rustling of silk, and greetings of friends. Entering their cab they drove through the storm to their "mansion" on the avenue, where they alighted.

As Mrs. Blackfield gathered her skirts about her and walked up the steps, she paused at the vestibule, and turning to her husband in astonishment, she said:

"Look here, Harry! Our home is evidently a refuge for tramps!"

Cuddled in a corner of the vestibule, was a young girl asleep, poorly clad, with dishevelled hair. Mr. Blackfield looked at his wife, but said not a word.

"Harry, tell this girl to get about her business, or I shall telephone to police headquarters and have her removed! She is undoubtedly intoxicated!"

Mr. Blackfield bent over the girl, and with tenderness raised her head, and felt her brow; it was burning.

The girl, dazed, slowly opened her eyes, and with a look of anguish, said:

"Pardon me, I fell asleep. I have no home. I will go!"

Mrs. Blackfield looked at the girl disdainfully, exclaiming: "See that you do, and lively! This is not an almshouse, or retreat for drunkards!"

"For God's sake, madam, pity! I have no home! I am not drunk! I am starved and homeless! Pity, madam, pity!"

Mr. Blackfield slipped one hand into his trousers pocket, but before he had time to draw out the contents, Mrs. Blackfield haughtily spoke:

"Harry Blackfield, don't you dare give one cent to this reprobate! She is acting her part well, but it doesn't go! Come, dear, I am getting chilled to the bone!"

Turning to the shivering girl, who was now cowering before her, she muttered:

"Get you gone!"

The butler opened the door, and Mr. and Mrs. Blackfield entered. For a moment neither spoke; then Mr. Blackfield, gripping his wife's arm firmly, said:

"Marcia, it was only one-half hour ago that you cried to see a woman on the stage act the part of a beggar, but now that you have a character in reality, you spurn her, and turn your back and home upon her. Marcia, God forgive us for what we have done!"

"Harry," sobbed his wife, "I never knew until now what true charity means! Let her in!"

Mr. Blackfield rushed to the front door. Not finding the girl in the vestibule, he ran to the street corner.

The girl had gone!

THE WINTER WINDOW GARDEN.

BY LORA S. LA MANCE.

THERE is no other one thing in the range of household art that is so decorative, or so calculated to call forth pleasurable emotions as choice plants for room decoration. Whether one keeps house or boards, these live, growing things have much to do in giving the homelike atmosphere that the wise woman considers the acme of housewifely accomplishment. Attractive in themselves at all times, in the dead of winter when all nature is shrouded in snow, they become doubly beautiful by the contrast.

The woman is fortunate that has a greenhouse or bay window. She may have a veritable summer in winter, if she will. All of us cannot have these, but any of us, if our rooms are not freezing cold, may have a windowful of brightness if we will.

These autumn days remind us that what we intend doing in the way of window-gardening must be done quickly. Some wait until winter is really at hand, then purchase a few pots of plants in full bloom from the florist. Nine times out of ten this fails to prove satisfactory. Usually the winter temperature of the living-room is higher than that of the greenhouse, and there is much less light. House plants are always sensitive to a sudden change in their surroundings. Often these winter purchased plants drop every flower bud, and rarely indeed will new buds be produced until the plant has taken a considerable time to adjust itself to its new conditions.

The time to bring plants to the room in which it is desired to keep them through the winter, is in the fall when fires first become necessary for a part of each day. By this means there is no radical, sweeping change, and the plant by degrees becomes accustomed to the heated rooms of mid-winter.

If a beginner or over-busy housewife, do not clutter up your windows with three times the number of plants that you know how, or can find time, to care for; one good plant, well tended, is worth a half dozen sickly, more-dead-than-alive specimens. Use judgment as to what you bring to your windows. Do you like stately foliage better than flowers? Then palms and rubber plants are types of the class you need, although we might whisper that a single good specimen of any one of these will cost as much as a dozen ordinary blooming plants, while a small one will be of no decorative value at all. Do you wish flowers? If so, let alone the roses, calceolarias, carnations, heliotropes, and fuchsias, that need expert treatment to bring winter blossoms, and get instead of these some of the sure bloomers that are easy to grow.

Among the very best of these are abutilons, cyclamens, Chinese and obconica primroses, and geraniums. Of these, the geraniums need the sunniest shelf, and the primroses the shadiest. There are others almost as good as these, but those mentioned are classed as the leaders in the ever-blooming class. They blossom for months and months without intermission if the plants are healthy and of good size to start with. Beside these, a window can hardly be considered equipped for winter bloom without a few hyacinths and narcissus, which are not only among the most beautiful and fragrant of flowers, but are among the easiest grown as well.

LETTING NATURE HELP.

BY DOROTHY SHEPHERD.

THERE isn't much pleasure in wrestling against the too strong, and if a housekeeper is trying to do it—that is, if she is working in opposition to natural laws, rather than with them, let her speedily realize that she has undertaken an unequal struggle. Ask nature to be your daily friend and never your foe, for with her wise aid will come many a release from care and a diminishment from labor.

Here are a few simple, everyday suggestions:

First. Never sleep facing the light. The curtains of your eyelids, delicate and adequate as they are, can not entirely shield your eyes, when the first slanting rays of the morning creep into your bed-chamber. The summer sun will call you too early, and even the winter sun, too harshly, if allowed to give you the first summons for a new day. Tired eyes will result, unless a gradual light welcomes them back to service.

Second. A light breakfast is proved to be best. Do not burden your digestion with heavy food, until the system is thoroughly aroused to action, and the physical structure has become tired enough to require substantial aid. Fruit, a cereal with cream, and a cup of coffee is enough for the first repast,

especially for that of a brain-worker. But a person who spends much physical strength may perhaps need more—an egg, or a small chop will be sufficient. We are all apt to eat too much in this blessed land of plenty!

Third. Order is heaven's first law—let it be the first law also of the home. A place for everything and everything in its place, is an easy axiom, but it may wisely have an additional phrase—don't have too many things! Crowded rooms and crowded wardrobes, and crowded closets require too much care and thought. They crowd life. So diminish your stock, wisely but firmly, if you find your home overburdened. For there are only twenty-four hours of the day, and all the waking hours should not be spent in material things. Simplify life all you can—then there will be time for reading, for friends, and for "God's great out-of-doors."

Fourth. Keep the windows open as wide as possible to admit freely the life-giving breezes. And more than that, carry outside "the four walls" all the work which you can accomplish as well, nay better, in the garden or on the shaded piazza. A quiet doorstep or kitchen porch is a safe retreat from cooking odors, and the necessary artificial heat. Prepare the vegetables, pick over the berries, and mend the stockings out in the great world.

Fifth. Put up a line and let your woolen clothes blow upon it once or twice a month. Unsuspected dust will float out in the strong flapping processes of the breeze, and unmoved spots will evaporate. The sun and the wind are great cleansers!

Sixth. Wear comfortable low shoes or sandals, except when in the street. Your feet are very patient servants—use them well and with consideration, and they will reward you. They need a daily bath, an occasional "manicure," and now and then, a treatment of vaseline or oil to soften the hard places, which must develop under their constant burden of service.

And finally, if you would be a happy housekeeper, have your smiles constant, your frowns few. The mornings should be busy, the afternoons hospitable, the evenings merry for your household and your friends.

As a last word, may I add that the financial income, whatever it may be, should inexorably determine the expenditures. Plan it with care, and let the money touch in at least an occasional way, all the phases of your nature, food and sleep, the "where-with-all" for clothing, the price of a needed good book for mental refreshment, the alms to the poor, the gifts to your dear friends—they all have their proper place in the calendar of your accounts. Therefore, as a wise steward, apportion the pennies or the pounds, and make them go as far as they will.

THE RUSH OF COMMERCE.

A TRUE STORY.

YEARS of industry had enabled a mechanic to save some money, and he was on the lookout for an investment. Some one advised him to look at a small shop in a side street which could be bought at a reasonable figure if cash were paid. The mechanic and his wife went to look at the property, liked the appearance of it, and yet wavered. It would be best to take another peep at the premises, and they stated that they would drop in that evening.

As soon as they came they were convinced that the purchase would be a good one. From seven to ten buyers streamed in, this one asking for a pound of tea, the next for some sausage, somebody for butter, somebody else for eggs. The trade was so brisk that the waverers became fixed in their desire to buy, and the transaction was speedily recorded.

Never again, however, did the little shop in the side street do as much business in two evenings as it had done on that eventful night. The former owners, wishing to get rid of their goods and move to another locality, had scoured the neighborhood, requesting all who knew them to come and buy that night. As a political parade is swelled by adroit management, so can the custom of a store be made to appear larger than it really is. By this ruse the mechanic and his wife were duped into making an undesirable purchase.

The methods of "Frenzied Finance" are sometimes practised on a small scale.

TAKE, O LORD, and receive all my liberty, my memory, my understanding, and my will, all that I have and possess. Thou hast given it to me; to Thee, O Lord, I restore it; all is Thine, dispose of it according to Thy will. Give me Thy love and Thy grace, for this is enough for me.—*Ignatius Loyola.*

Church Calendar.



- 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.

CALENDAR OF COMING EVENTS.

- Sept. 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. E. J. BAIRD is changed from Atmore to Sheffield, Ala., he having charge of the work in Sheffield and Tusculumbia.

THE address of the Rev. JOHN BENNETT is changed from Kansas City, Kansas, to 718 Tracy Ave., Kansas City, Missouri. Mr. Bennett continues his clerical labors in the Diocese of Kansas although his residence is changed.

ARCHDEACON CRAWFORD, after spending a few weeks in Colorado Springs, has returned to his work in Kansas.

THE Rev. D. L. FERGUSON has accepted an appointment as priest-in-charge of the Church of Our Merciful Saviour, Louisville, Ky., and will enter upon his duties October first.

THE Rev. T. GETZ HILL has become the assistant at Emmanuel Church, Cumberland, Maryland, and his address is 7 North Lee St., Cumberland, Md.

THE Rev. H. C. MAZYCK, who has been assistant at St. Helena's Church, Beaufort, has been appointed by Bishop Capers to the charge of St. John's Church, John's Island, S. C.

THE Rev. JOHN OLIPHANT has obtained a year's leave of absence from St. Edmund's Church, Milwaukee, which he will spend in work at the Church of St. Edward the Martyr, New York. Address: 14 East 109th St., New York City.

THE Rev. HENRY J. PURDUE has resigned the rectorship of St. Paul's Church, Beloit, Wis.

THE address of the Rev. D. A. SANFORD is changed to Fay, Oklahoma.

THE Rev. G. F. J. SHERWOOD, curate at St. James' Church, Buffalo, N. Y., has been called to the rectorship of St. Jude's in the same city, in succession to the Rev. C. M. Kimball, and enters upon his duties the first Sunday in October.

THE Rev. PHILIP S. SMITH, curate at St. James', Philadelphia, has been offered the rectorship of All Saints', Shenandoah, Pa.

THE address of the Rev. Dr. C. H. W. STOCKING will be changed on October 1st from Vincennes, Ind., to Bridgeport, Pa.

THE Rev. H. N. THOMAS has resigned the rectorship of the Church of the Epiphany, Laurens, and St. Luke's, Newberry, S. C., and accepted a call to assist at the Church of St. Michael and All Angels, Washington, D. C.

THE Rev. EDWARD TILLOTSON, curate at St. Paul's Church, Boston, has under consideration a call to the Church of the Holy Name, Swampscott, Mass.

THE Rev. DOANE UPJOHN, assistant at St. Paul's Church, Oshkosh, Wis., has resigned to become rector of St. John's Church, Shawano, Wis.

THE Rev. T. TRACY WALSH, rector of the Church of the Redeemer, Orangeburg, S. C., has been appointed to the office of General Missionary of the Diocese of South Carolina. Mr.

Walsh will assume the duties of this office on November 1st.

THE Rev. ARTHUR E. WHATHAM, of Georgetown, Del., has accepted the charge of St. Peter's Church, Louisville, together with Trinity Church.

ORDINATIONS.

DEACONS.

IOWA.—On Friday, September 15th, in St. Mary's Chapel of St. Katharine's School, Davenport, the Bishop of the Diocese, the Rt. Rev. Dr. T. N. Morrison, acting for the Bishop of Washington, ordained to the diaconate Mr. JOHN HOMER DEIS. The Rev. G. DeWitt Dowling, rector of Trinity Church, Davenport, presented the candidate and the Rev. William Webster Fleetwood, rector of the Church of the Transfiguration, Chicago, read the Litaney. Mr. Deis is a graduate of the General Theological Seminary, class of 1905. He has been assigned to the charge of St. Luke's, Cedar Falls, Iowa.

SOUTH CAROLINA.—On August 22nd, by the Bishop of South Carolina, in St. Mary's Church, Columbia, SAMUEL GRICE (colored). The Bishop was assisted by the Rev. Messrs. H. O. Judd, J. S. Quarles, G. E. Howells, and B. B. Tyler.

DEACONS AND PRIESTS.

MILWAUKEE.—By the Bishop of Fond du Lac, acting for the Bishop of Milwaukee, at All Saints' Cathedral, Milwaukee, on September 17th, SILAS COOK WALTON and LINN WARREN McMILLIN to the diaconate, and the Rev. CHARLES ALBERT CAPWELL and MYRON GEORGE ARGUS to the priesthood. Particulars are given on another page.

DIED.

MACFARLANE.—In New York City on September 11th, the Rev. PETER MACFARLANE.

Solemn Requiem Mass was sung at the Church of St. Edward-the-Martyr, on September 13th. R. I. P.

MEMORIAL.

REBECCA W. HIBBARD.

We cannot note the entering into Life of such a woman without a few words of her beautiful nature, her pure heart, and the tender charity that thinketh no evil—to show us for a little while what one can be—for truly “of such is the kingdom of Heaven.”

What was the secret of her power?

She led a life in perfect consistency with her religion and its teachings. Since her coming to Plainfield, N. J., Mrs. Hibbard has been a most devoted member and active worker of Grace Church, where her piety and earnestness have been a bright example.

Her entire unselfishness and her thoughtfulness of others were hourly manifested in her daily life. Her great love for family and friends endeared her to a large circle. Of her it may be truly said:

“She doeth little kindnesses

Which most leave undone or despise,

For nought which sets one heart at ease,

And giveth happiness or peace,

Is low-esteemed in her eyes.”—J. R. Lowell.

“Father, in Thy gracious keeping,

Leave we now Thy servant sleeping.”

C. D. B.

RETREATS.

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

CLASSIFIED NOTICES AND ADVERTISEMENTS.

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

WANTED.

POSITIONS WANTED.

ORGANIST AND CHOIR LEADER desires change; South or West preferred. Five years' training under Prof. Sterling, Cincinnati

College of Music. Address: Miss H., THE LIVING CHURCH, Milwaukee.

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

ORGANIST AND CHOIR DIRECTOR desires change. References. Apply: A. L. D., care LIVING CHURCH, Milwaukee.

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CHURCHES seeking Rectors, Assistants, and others for Parish, Supply, and Mission work, can have their wants readily supplied by writing the JOHN E. WEBSTER Co.

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HOME OFFERED.

A CHURCHWOMAN, trained nurse, having pleasant home in country, would take one or two persons needing rest and care, or invalid with nurse. References exchanged. Address: F., care LIVING CHURCH, Milwaukee.

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 entrusted to a Board of Missions appointed by the General Convention.

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

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

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

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

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

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

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

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

A. S. LLOYD,

General Secretary.

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BOOKS RECEIVED.

E. P. DUTTON & CO. New York.
The Cities of Umbria. By Edward Hutton. With 20 Illustrations in Color by A. Pisa, and 12 other Illustrations. Price, \$2.00 net.

GEORGE W. JACOBS & CO. Philadelphia.
Libro Delle Preghiere Comui e Dell' Amministrazione dei Sacramenti e di altri Riti e Cerimonie. Secondo L'Uso Della Chiesa Protestante Episcopale degli Stati Uniti d'America. Con il Salterio o Salmi di Davide. Printed for Bishop White Prayer Book Society, Philadelphia.

THE PASTORAL PUBLISHING UNION. Oak Park, Ill.

His Life In the Words of the Four Gospels. An Interwoven Narrative. Prepared by Pastors of Oak Park, Ill. Paper covers, single copies, 14 cents, postpaid; 50 copies, prepaid, \$5.00. 100 copies, prepaid, \$9.50. Cloth, 25 cts. net, postage 5 cts. Flexible leather, 50 cts. net, postage, 5 cts.

THOMAS WHITTAKER. New York.
Religion and Politics. By Algernon Sidney Crapsey. Price, \$1.25 net.

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Prayer Book Series Sunday School Lessons. *Theme of the Sunday Morning Service Advent to Whitsunday.* Cloth. Price, 25 cents.

OXFORD UNIVERSITY PRESS. New York.

Collected Sonnets of Lloyd Mifflin. Revised by the Author. Henry Frowde, London. 1905. 400 pages, 7x9, with Photogravure Portrait. Price, \$2.60 net; postpaid, \$2.80.

PAMPHLETS.

Spiritual Power through Physical Phenomena and Impact. By the Rev. F. Washburn. New York: Edwin S. Gorham, Church Missions House. 1903.

The Nippur Library. John P. Peters. From the Journal of the American Oriental Society. Vol. xxvi. 1905, pp. 145-164.

The Opportunity of Congregationalism. An Address Delivered Before Various Congregational Assemblies in 1904 and 1905 by Washington Gladden, D.D. The Pilgrim Press,

The Church at Work

ATLANTA MISSIONARY CONFERENCE.

THE PROGRAMME for the Conference of the Fourth Missionary Department, to be held in Atlanta, Ga., November 7-9, takes for its general theme, "The Church and World-Wide Evangelization." In detail it is as follows:

TUESDAY EVENING, Nov. 7, 1905.

8:00 P.M. Wesleyan Tabernacle (the Bishop of Georgia presiding).

Introductory Address: The Bishop of Georgia.

GENERAL SUBJECT: The Church's Mission in the Twentieth Century.

- (1) Within the United States: Rev. C. M. Niles, D.D., Columbia, S. C.
- (2) In Lands Abroad: Rev. A. S. Lloyd, D.D., General Secretary of the Board of Missions, New York.

WEDNESDAY, Nov. 8, 1905.

7:30 A.M. Celebration of the Holy Communion, at St. Philip's Pro-Cathedral (by the Bishop of Georgia, assisted by the Bishops of Florida and Mississippi).

10:00 A.M. Y. M. C. A. Hall, meeting for delegates only.

- (1) Brief Opening Service. (2) Organization. (3) Election of permanent Chairman and Secretary. (4) Appointment of Business Committee.

10:30 A.M. GENERAL SUBJECT: The Adequate Support of the Church's Missions.

- (1) How to Develop a Spirit of Prayer for Missions: The Rt. Rev. Bishop of South Carolina.

- (2) How to Get Missionary Information to the People: Rev. A. S. Lloyd, D.D., General Secretary of Board of Missions, New York.

- (3) The Strategic Importance of the Large Parish to the Success of the Apportionment Plan: Rev. Chas. H. Strong, D.D., Savannah, Ga. General Discussion by volunteers.

3:30 P.M. Y. M. C. A. Hall. Meeting open to all who desire to come.

GENERAL SUBJECT: What the Church is Doing in the Domestic Mission Field, and what further should be done to meet present needs.

- (1) On Behalf of the White People: Rev. W. C. Whittaker, Jackson, Miss.
- (2) On Behalf of the Negroes: Rev. E. N. Joyner, General Missionary District of Asheville, Tryon, N. C.
- (3) On Behalf of the Indians: The Bishop of Southern Florida.
- (4) On Behalf of Porto Rico, the Hawaiian Islands, and the Philippine Islands: Rev. J. L. Scully, Columbus, Ga.

5:00 P.M. Report of Business Committee.

8:00 P.M. Informal reception to the Delegates.

THURSDAY, Nov. 9, 1905.

7:30 A.M. Celebration of the Holy Communion at the Pro-Cathedral.

10:00 A.M. Y. M. C. A. Hall. Meeting for delegates only.

GENERAL SUBJECT: The Missionary Administration, and what the Church in the Fourth Department can do to further its plans.

As much time as is necessary will be given to the subject. Dr. Lloyd will be prepared to give any information or explanation desired with reference to such topics as:

- (1) How appropriations are made.
 - (2) How the apportionment is made.
 - (3) Method for raising the apportionment.
 - (4) The Laymen's Forward Movement.
 - (5) The Missionary Thank Offering, and kindred topics.
- Mr. George Gordon King, a member of the Board of Missions, will also speak at this meeting on the Work and Needs of the Board of Missions.

3:30 P.M. Y. M. C. A. Hall. Meeting open to all who desire to come.

GENERAL SUBJECT: What the Church is Doing in Missions Abroad.

- (1) In Africa: Rev. L. A. Spencer, Orlando, Fla.
- (2) In China: Rev. A. M. Sherman, Wuchang, China.
- (3) In Japan: The Bishop of Florida.
- (4) In Cuba, Mexico, Brazil, Haiti: The Bishop of Cuba.

8:00 P.M. Wesleyan Tabernacle. Mass Meeting. Open to all.

GENERAL SUBJECT: The Church's Mission in the Twentieth Century.

- (1) Why the Church must Go Forward: Rev. A. S. Lloyd, D.D., General Secretary Board of Missions, New York.
- (2) Christ Our Living Leader: The Bishop of Mississippi. Farewell address and Benediction.

SUNDAY DESECRATION IN PROVIDENCE.

THE LABOR DAY parade in Providence was postponed until the following Sunday by reason of rain on the day itself. The wholesale desecration of the day in the parade led to the publication of a letter of protest from the Rev. Henry Bassett, rector of the Church of the Epiphany, addressed to Thomas F. Kearney, chief marshal, in the course of which he said:

"I am thankful that I belong to a branch

of the Catholic Church which regards the whole of Sunday as sacred, and not simply a half-hour or so on Sunday morning. This view is also shared by the great majority of the religious public, and the customs and practices growing out of this view have been the uninterrupted inheritance of this country from the time of its first settlement. For you and your fellow-workmen to seek to overthrow this inheritance is a serious and awful responsibility to take upon yourselves. If you and your fellow-unionists have no conscience yourselves in this matter, it might be expected, that, as gentlemen, you would at least have some respect for the consciences of your fellow citizens. Instead of this you utterly disregard their feelings and religious sensibilities and seem determined to force, so far as you can, upon this community, the 'Continental Sunday,' so-called, with all its unhappy results and baneful influences. In doing this you may or may not care that you are alienating from the cause which you represent large numbers of your fellow-men whose sympathies are with the laboring people and who desire to be their friends.

"Your contention that labor has no other day on which to make a demonstration is not valid. By the sacrifice of a half-day's pay for the cause for which you profess such devotion an afternoon could have been secured or a torchlight procession might be held any week-day night. But no! No sacrifice is acceptable. Nothing will suffice except to invade and destroy the religious Sunday. Be assured of this, however, that with the sacredness of Sunday gone, it will eventually cease to be a day of rest, as it has in great measure already become, and will result in an additional day of labor for nearly all.

"I notice, too, that if the published reports are correct, the abandonment of sports last Sunday, for which you seemed to claim credit as being a concession to public sentiment, was not voluntary on your part, but was the result of a prohibition by the town council of East Providence. Honor to whom honor is due.

"The shock which the religious public has sustained by the action of your organizations and resultant loss of respect for and confidence in labor organizations can only be repaired and confidence restored by a frank disavowal of any further intention to invade and break down the precious sanctions of religion's holy day. The time may come

when the cause of labor will need all the friends it can secure, and when it may not despise the friendship of even the advocates of a well-kept and religious Sunday.

"I am, truly yours,
"HENRY BASSETT."

CATHOLIC CLUB OF SAN FRANCISCO.

THE CATHOLIC CLUB of San Francisco held its second annual meeting in the Club's rooms at the Occidental Hotel. The election of officers resulted in the following Board of Directors: Edward Mills Adams, President; Joseph R. Daly, Vice-President; B. A. Forsterer, Secretary-Treasurer; Samuel Wilder Pease and James F. Lomas. The meeting was presided over by Edward Mills Adams, the president of the Club, and concluded with a lecture by the Rev. Edgar F. Gee of St. John's, Oakland, on the subject of "The Doctrine of the Incarnation." This address, remarkable for its exquisite clearness in presenting a most difficult subject, was listened to with great interest by the large audience, consisting both of laymen and clergymen, among the latter being the Rev. Messrs. Charles N. Lathrop, Walter B. Clark, and W. R. Hodgkin.

The Club is preparing a course of lectures for the coming winter. Cards of admission may be obtained from B. A. Forsterer, the secretary, at room 228 Rialto Building.

PROGRESS IN CUBA.

THE REV. M. F. MORENO, who is in charge of the work at Bolondron, has just returned from an interesting trip to the middle part of the island. Going towards Sagua la Grande, he stopped first at Colon, where he found a man in a dying condition who had been at one time of great assistance in the work in and about Bolondron. After a long talk with him about the progress of the work in which he has been so greatly interested, Mr. Moreno used the office for the Visitation of the Sick, and then administered the Blessed Sacrament to him. Mr. Moreno writes that this man has a great fear lest the Romanists shall claim that at the last he had turned to that Church for his consolation. At best, he can live but a short time, but his faith is strong, and his love for the Church unwavering; and Mr. Moreno writes that his passage into the realms of the blessed will give him another name to associate with those of many other friends in Paradise, in the memorial: "We also bless Thy Holy Name for all Thy servants departed this life in Thy faith and fear; beseeching Thee to give us grace so to follow their good examples, that with them we may be partakers of Thy heavenly kingdom."

At noon, the next day, Mr. Moreno was in Sagua la Grande, where the Rev. Mr. Sturges has been for some time. He found the family of Mr. Sturges all sick, so that it was impossible for him to have services on that Sunday. Sagua is a nice clean little city, but the religious condition of the people is far from what it ought to be. Our services have not been well attended, owing to the small number of English speaking people there, and for that and other reasons it has been thought best for Mr. Sturges to change his base of operations from Sagua to Camaguey. The Baptists have a Spanish service in Sagua, but with little success.

On Tuesday Mr. Moreno was in Santa Clara, where he found that the Methodists and the Baptists are working, and report success. The Methodist minister was very kind to Mr. Moreno, and urged him to have the work of the church here in Sagua put on a good foundation as soon as possible.

The next day Mr. Moreno went on to visit four little cities of about 4,000 population each: Placetas, Camajuani, Remedios, and Caibarien. Apparently the only non-Roman work in these places, is that of the Presby-

terians, but among the people there is a desire that some other religious body should take duty there, and they seem to think that the church is the one best fitted for this work, and are more than willing to give it their interest and coöperation. In Remedios Mr. Moreno met a gentleman who urged him to start our work there at once; at Caibarien, the headquarters of the Presbyterian mission, the American Consul showed Mr. Moreno great courtesy, and introduced him to the ladies who conduct the Presbyterian mission. They seem to have met with a fair amount of success, but there is no doubt that the Church is what the people want in Cuba, and will welcome, rather than any form of dissent.

These four little cities are close together, and there is a better chance for work in them, and with a greater prospect of success than in many other places.

METHODIST VESTED CHOIRS.

IN A RECENT ARTICLE in the *Choir Journal* it is said that there are now fully 100 surpliced choirs in Methodist churches, and as many as 20 new ones were to have been introduced on September 1st, as known to the writer of the article alone. "Vestments worn are not confined to the familiar cassock and cotta; there are all sorts of varieties of vestment, some even robing in sombre black. This diversity of vestment is disappearing, however, and I look to see all wear the black undergarment and the small and short over-one. There are some Methodist churches whose conservatism will never admit vested choristers, and there are country churches where they cannot be afforded, but city churches are introducing them rapidly, and are changing the plans of their chancels so as to admit of better musical effect and appearance. The innovation has come to stay, and to grow."

The writer predicts that vested ministers must logically follow in the near future, and that a few of these "only wait the lead of some more bold than the rest to adopt permanently the cassock and surplices worn by Anglican ministers. Vested choristers now march in processional and ministers come in side doors in citizen dress. The effect is not good. If the chorister is vested in uniform the minister must be, else the processional must be abolished."

CHURCH RECEIVES PRIZE.

THE DIRECTOR of the United States Commission at the International Exposition at Liege, Belgium, has formally notified the Rev. William C. Richardson, rector of St. James' Church, Philadelphia, that the Grand Prix, the highest award, has been given that parish for its exhibit of the varied work of the typical Institutional Church.

PRAYER AUTHORIZED IN MICHIGAN.

THE BISHOP OF MICHIGAN has authorized the following prayer to be used in the congregations of the Diocese preparatory to the election of a Bishop Coadjutor in November:

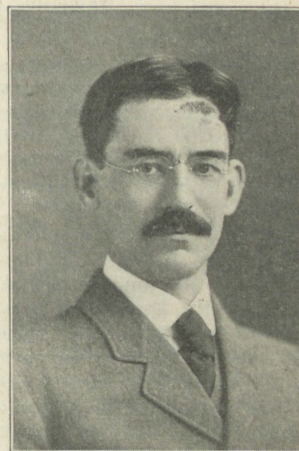
"Almighty God, who knowest the hearts of all men, we beseech Thee at this time so to guide and govern the hearts of Thy servants the clergy and lay deputies of the Convention of this Diocese, that they may faithfully and wisely make choice of a fit person to fill the office of Bishop Coadjutor, who shall faithfully serve before Thee, to the glory of Thy great Name and the benefit of Thy holy Church, through Jesus Christ our Lord."

RECTOR-ELECT OF ST. STEPHEN'S, PHILADELPHIA.

THE REV. DR. CARL E. GRAMMER, of Christ Church, Norfolk, Va., has accepted the call to St. Stephen's Church, Philadelphia, and

will enter upon his service on the first Sunday of October.

Carl Eckhardt Grammer is the son of the Rev. Julius E. Grammer, D.D., and Elizabeth Sparrow, the daughter of the Rev. William



REV. CARL E. GRAMMER, D.D.
RECTOR-ELECT OF ST. STEPHEN'S CHURCH,
PHILADELPHIA.

Sparrow, D.D., for so many years the Dean of the Theological Seminary in Virginia. After taking his B.A. at the Johns Hopkins University and a course at the law school of the University of Maryland, he entered the Theological Seminary of Virginia. On his graduation in 1884 he had a charge at Hancock, Maryland, and in Cincinnati. In 1887 he became the professor of Church History and Canon Law at the Virginia Seminary and continued in this chair till he accepted a call to his present charge, Christ Church, Norfolk, in 1898. The degree of Doctor of Sacred Theology was conferred on him by Trinity College, Connecticut, in 1894, and he has been a deputy to three General Conventions.

ANNIVERSARY OF ST. PAUL'S, HALIFAX.

TO MANY PERSONS who have visited Halifax, N. S., and attended service at old St. Paul's it is of interest that the original frame of the edifice was brought from Boston in 1750, the latter city then being a part of the British dominions. The frame consists of pine and oak and is quite as well preserved as are many of the timbers found in ancient buildings. The first Church of England service was held in Halifax in 1749, and St. Paul's was opened for service in the following year. It was the first Church of England edifice built in what is now the Dominion of Canada.

The church has just celebrated its 155th anniversary and at the morning service on September 3d Bishop Worrell was the preacher, while the Rev. Dyson Hague of Montreal occupied the pulpit in the evening, he having been rector of St. Paul's from 1890 to 1897. Since its opening the parish has had but eight rectors. The present incumbent is the Rev. W. J. Armitage, formerly of St. Catherine's, Ontario. For a period of 92 years St. Paul's was the garrison church of the army and navy stationed in Halifax, and it is of historic interest that the names of some of the greatest military and naval heroes in the annals of the British empire, and some of the most famous regiments are associated with the church. It was for a long time the Cathedral church of the Diocese.

LARAMIE CONVOCATION.

AS STATED last week, the Laramie Convocation began its session with Sunday services on September 10th, at St. Mark's Church, Cheyenne, Wyoming. A synopsis of the Bishop's address, given at the high celebration, was given last week.

At a largely attended missionary service, Sunday evening, brief addresses were made

by twelve or more missionaries from the field—the location of each speaker's stations being indicated by colored discs on a large map before the congregation. Business sessions were held Monday and Tuesday—the afternoon of Monday being given over, as usual, to the consideration of Woman's Work, under the direction of the officers of the Woman's Auxiliary. The members of Convocation and many others in attendance were favored by an organ recital Monday evening in St. Mark's Church by Dean Bode of Laramie, after which a stimulating conference, under the Bishop's leadership, was held on the subject, "Fishers of Men."

The Convocation voted to continue the publication of the *Laramie Churchman* for the ensuing year and, on nomination of the Rev. L. A. Arthur, Dean Bode was chosen editor. Active discussion ensued on the proposition to hold the Convocation some year under canvas, in the form of a general camp at some central point, with ample tent accommodation for all who might attend and with attractive features in the form of lectures and other entertainments and the conveniences for all field sports, the camp to continue at least ten days. A committee was appointed with power to arrange for such a gathering, or to report to the Convocation of next year, which, in default of the plan for a camp being realized in 1906, will meet in Hastings, Neb.

An active discussion was held on the subject of the Administration of our Criminal Law. This subject was finally referred to a committee consisting of the Rev. Louis A. Arthur, the Rev. P. B. Peabody, and Judge Richard H. Scott. The committee reported the following series of resolutions, which were formally approved and adopted by the Convocation:

Resolved, That the members of this Convocation desire to record their profound belief, that the foundations of a Christian State are imperilled, whenever our criminal procedure is interfered with and execution of formal sentence deferred by either the mere technicalities of legal process, or an untimely and maudlin sympathy with the convict.

Resolved, That the members of this Convocation, made up as it is of parts of the States of Nebraska and Wyoming, desire to represent most respectfully to the chief executives of these great commonwealths, our firm conviction that, in the solemn exercise of the functions of their high offices, such executives can in nothing more assuredly advance the welfare of all the people, than by standing firmly for the inexorable and impersonal execution of our laws.

Resolved, That the clergy of this District be requested to preach upon this topic at an early day to each congregation in their charge.

Resolved, That copies of these resolutions be duly transmitted to the Governors of Nebraska and Wyoming.

Resolved, That the public press within the limits of this Convocation, so far as it may be disposed to take cognizance of these resolutions, be invited by us, in the discussion of any future specific exercise of the pardoning power, to devote at least as much space to considering the effect of such executive clemency, on the community at large, as on the welfare and personal interests of the convicted criminal."

CONFERENCE IN BEHALF OF CHURCH SCHOOLS.

THE OPENING EXERCISES of the annual conference of Church Schools of New England, New York, and the Middle States, began at St. Mark's School, Southboro, Mass., on Thursday, September 14th. There was a large attendance. The Rev. William Greenough Thayer, headmaster of St. Mark's, was chairman. It was decided not to form a permanent organization at present. Papers

were read by the Rev. Sherrard Billings of Groton School and by William B. Olmstead of the Pomfret School. At the afternoon session there were department meetings in general charge of M. A. Abbott of Groton School. The department of mathematics was presided over by William T. Brown of the Cheshire School; Latin, Charles S. Knox of St. Paul's School; Greek, William M. Barbour; modern languages, Stephen T. Cabot, St. George's School; English, Walter S. Hinchman, Groton School; history, Arthur C. Curtis, Salisbury School; science, A. T. Palmer, Pomfret School.

ST. PAUL'S CHURCH, BOSTON.

AFTER efficiently serving the parish of St. Paul's, Boston, for more than a year, Bishop Thomas A. Jaggard, formerly of Southern Ohio, has definitely decided to accept the call extended to him some time ago to become permanent rector. Bishop Jaggard began to occupy the pulpit of St. Paul's a few months after the death of the Rev. John S. Lindsay, its late rector, and his powerful discourses have served to draw many persons to the Church. To assist Bishop Jaggard in the capacity of associate priest will be the Rev. Sherrard Billings, master of Groton School, who has accepted the call extended to him a few weeks ago. Mr. Billings was born at Quincy, Mass., in 1859 and prepared for Harvard at Adams Academy. He was graduated from that University in the famous class of '80, in which also was graduated President Roosevelt. He studied for orders at the Episcopal Theological School at Cambridge and was graduated in 1884. In October of the same year he became master of Groton School, of which the Rev. Endicott Peabody is headmaster. He has been at that school ever since, though he has had frequent opportunity to become rector of parishes. He also is assistant to Dr. Peabody at St. John's Church, which is a part of the school. In 1887 Mr. Billings received the degree of A.M. from Trinity College. It is understood that Mr. Billings is not resigning his post at the school for the present; but that as this is his sabbatical year, he will spend it at St. Paul's Church. Then at the end of his time he will resign the mastership, provided parish ministrations is to his liking. If not, he still has the opportunity of returning to his former work.

Meantime the interior of St. Paul's is undergoing considerable improvement, as already told in this department. All the old windows have been replaced by new ones of Cathedral rippled glass and the ceiling and walls are being re-tinted. The changes will not be completed before the latter part of October, so that the church will not resume its services until that time.

A MILWAUKEE ORDINATION.

SPECIAL INTEREST attaches to the ordination held at All Saints' Cathedral, Milwaukee, last Sunday, as stated in the usual column, by reason of the fact that the senior of the deacons ordered to the priesthood, the Rev. Charles A. Capwell, ordained to the permanent diaconate by Bishop McLaren in 1888, and in the foremost ranks of business men in insurance work, has now abandoned his secular work, pursued his studies for the priesthood though in middle life, and has taken the higher degree which represents large pecuniary sacrifice but a higher opportunity to minister to the souls of men. Mr. Capwell has ministered as deacon in the Dioceses of Chicago, California, and Milwaukee, as his secular duties demanded residence, and now becomes rector of Holy Innocents' Church, Racine, Wis., of which he has had charge during the past year.

The Ordination service was characterized by the solemn ceremonial, combined with simplicity, which has for many years been the

diocesan use of Milwaukee. The absence of the Bishop of the Diocese cast a shadow over the day's services. He had been hoping to be present, and, for the first time since his illness, to occupy the episcopal throne although without taking part in the service; but his physician absolutely forbade that at the last moment. The Bishop of Fond du Lac acted in his stead, and was attended by the Rev. Lawrence S. R. Rose as his chaplain. The service combined the ordination of deacons and priests, two being ordained to each order. After the ordination to the priesthood, not only was the stole changed to the appropriate form in which it is worn by priests, but the candidates were vested with the chasuble, and the eucharistic vessels were tradited to them according to the ceremonial that has obtained in this Diocese and in many others for a long term of years.

The candidates for deacons' orders were presented by the Rev. Henry D. Robinson, D.D., warden of Racine College Grammar School, at which latter one of the candidates, Mr. McMillin, is an instructor. The deacons to be priested were presented by Canon Wright of the Cathedral, who also acted as master of ceremonies. The two priests mentioned, with the Rev. George W. Bowne who preached the sermon, assisted in the laying on of hands. In his sermon Mr. Bowne charged the candidates to bear in mind always that in preaching the gospel they were to remember that they spoke as trustees and exponents for the Church which had commissioned them, and not in their own name. It was not, he declared with emphasis, sufficient to refrain from denying the faith held by the Church. The duty incumbent upon the priest is to affirm the faith, and nothing less could with honor be his attitude. Speaking directly to the candidates in his final charge, he observed that they would leave the church new men; not by reason of change of their physical configuration or of the accidents of life, but as charged with a new power from the Holy Spirit to act in the sacerdotal ministry of the Church.

The two candidates ordered to the diaconate were Messrs. Silas Cook Walton and Linn Warren McMillin. Those advanced to the priesthood were the Rev. Charles Albert Capwell, as already mentioned, and the Rev. Myron George Argus.

Mr. McMillin continues in his former capacity as teacher at Racine College Grammar School and Mr. Walton is missionary at Barron and adjacent points.

BISHOP NICHOLSON'S CONDITION.

THE CONDITION of the Bishop of Milwaukee continues to improve slowly. He was able last week to celebrate in his private oratory for the first time since the beginning of his illness in May. He was unable to be present at the ordination taken for him by the Bishop of Fond du Lac at the Cathedral on Sunday morning, as he had hoped to be, but is still hoping to preside at some portion of the sessions of the diocesan Council during the present week.

CORNERSTONE AT LINCOLN, ILLINOIS.

A NOTABLE EVIDENCE of progress made in the Church at Lincoln, Ill., in the Diocese of Springfield, was the laying of the cornerstone of the new Trinity Church on the afternoon of last Sunday. Bishop Osborne officiated at the function. In the copper box of the cornerstone were placed a Bible, a Prayer Book, copies of THE LIVING CHURCH, *St. Andrew's Cross*, *Spirit of Missions*, a Church Calendar, *Diocese of Springfield*, *Young Churchman*; also a crucifix, silver coin, sketch of the parish and pictures of the Hon. S. A. Foley and Mrs. Hamah Foley, to whose generosity and long continued support this parish owes, under God, its existence.

The procession, headed by the crucifer,

thurifer, and acolyte arrived at the church, where seats had been provided for the course. The Bishop, vested in cope and mitre, proceeded at once to the service. After the stone was placed the Bishop delivered an address, using for a basis the text, "Other foundation can no man lay than that laid, which is Christ Jesus." It was a thoughtful

Mr. Church, testified to the respect and affection in which his memory is cherished. The Bishop of the Diocese made a memorial address on "The Priest"; the Rev. W. A. Brewer on "The Educator"; and the Rev. Dr. Wyllys Hall, a relative of Mr. Church, on "The Man." Irving Institute was founded in 1880 by Mr. Church, and in spite of many discouragements



TRINITY CHURCH, LINCOLN, ILL. [IN COURSE OF ERECTION.]

discourse, reminding his hearers that "the Church is not composed of brick and stone, but of men, women, and children. These are the parts which go to make up the 'lively building.' As those who were in the first parish movement gave of their time, of their money, of their best thought and labor to build up Trinity parish, so we need to-day a congregation that will spare no effort, and think no sacrifice too great to advance the welfare of this parish."

The inscription on the face of the stone is:
1871
TRINITY CHURCH.
SEPTEMBER 17, 1905.

On the side are the words "Non Nobis Domine." The building is to be of blue Bedford stone in the foundation, and of dark red rock-faced pressed brick above, with stone trimmings. The first story of the tower is to be of stone as well as the entrance. The roof will be of red tile. The inside will be finished in golden oak, the ceiling panelled with wood, and over the trusses supporting the roof, open arches. The building will cost approximately \$17,000, and the finishing \$8,000. A separate boiler house will be built on the alley, furnishing steam heat for church and rectory. The rector is superintendent, furnishing all materials.

Trinity parish was organized July 3, 1871. In a short time a building site was donated by Judge Foley. A church edifice was at once erected, which has served until the present time, when this step in advance is made necessary by reason of the excellent work in building up the spiritualities of the parish on the part of the present rector, the Rev. Wm. N. Wyckoff.

CALIFORNIA.
WM. F. NICHOLS, D.D., Bishop.
Irving Institute.

THE CELEBRATION of Founder's Day of Irving Institute, a Church school for girls in San Francisco, was held on September 7th in memory of the Rev. Edward Bentley Church. The large attendance of the "old girls," together with the presence of many friends of

ments in the intervening years, now stands in the foremost ranks of educational institutions on the Pacific Coast.

ALABAMA.

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

Sketch of Dr. Banister.

THE REV. J. M. BANISTER, D.D., who has lately retired from active work, becoming rector emeritus of the Church of the Nativity,

GET POWER

THE SUPPLY COMES FROM FOOD.

If we get power from food, why not strive to get all the power we can? That is only possible by use of skilfully selected food that exactly fits the requirements of the body.

Poor fuel makes a poor fire and a poor fire is not a good steam producer.

"From not knowing how to select the right food to fit my needs, I suffered grievously for a long time from stomach troubles," writes a lady from a little town in Missouri.

"It seemed as if I would never be able to find out the sort of food that was best for me. Hardly anything that I could eat would stay on my stomach. Every attempt gave me heart-burn and filled my stomach with gas. I got thinner and thinner until I literally became a living skeleton and in time was compelled to keep to my bed.

"A few months ago I was persuaded to try Grape-Nuts food, and it had such good effect from the very beginning that I have kept up its use ever since. I was surprised at the ease with which I digested it. It proved to be just what I needed. All my unpleasant symptoms, the heart-burn, the inflated feeling which gave me so much pain disappeared. My weight gradually increased from 98 to 116 pounds, my figure rounded out, my strength came back, and I am now able to do my housework and enjoy it. The Grape-Nuts food did it." Name given by Postum Co., Battle Creek, Mich.

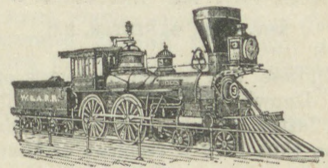
A ten days' trial will show anyone some facts about food.

"There's a reason."

Feed Babies

properly and they will be healthy and strong. The proper way to feed a baby, next to mother's milk, is by the use of Borden's Eagle Brand Condensed Milk. It offers the maximum of digestibility, thus avoiding the troublesome diarrhoeas and colics of infancy.

NORMAL RATES have been restored by all lines between Buffalo, New York, Boston, and other Eastern points, and the Nickel Plate Road is still prepared to furnish strictly first-class service between Chicago and the East, in their three daily through trains to New York and Boston, at rates as low as obtain by any other line. Meals served as you like, in the dining car, either a la carte, Club, or Table d'Hote, but in no case will a meal cost more than One Dollar. Our rates will be of interest to you, and information cheerfully given by calling at No. 111 Adams Street, addressing JOHN Y. CALAHAN, General Agent, No. 113 Adams St., Room 298, Chicago, or phoning Central 2057. No. 33.



"GENERAL" FOR 25 CENTS

The Nashville, Chattanooga & St. Louis Railway is distributing a very beautiful lithograph, 18x25 inches, of the famous engine "General" which is now on exhibition in the Union Depot, Chattanooga, Tenn. The picture is ready for framing and will be mailed to any address for twenty-five cents. The "General" was captured by the Andrews' Raiders at Big Shanty (now Kennesaw), Georgia, on the Western & Atlantic Railroad, April 12th, 1862, and was recaptured by Conductor W. A. Fuller, Anthony Murphy and others, near Ringgold, Ga., after an exciting chase of about ninety miles. It was one of the most thrilling exploits of the Civil War. The object of the raid was to burn the bridges on the Western & Atlantic Railroad and cut off the Confederate Army from its base of supplies. A booklet, "The Story of the General," sent free upon application.

W. L. DANLEY, G. P. A.
Nashville, Chattanooga & St. Louis R'y
Nashville, Tennessee

NEW CAR LINE TO SOUTHERN CALIFORNIA

Pullman tourist sleeping cars through to Los Angeles without change daily from Chicago, beginning September 15th, via the Chicago, Union Pacific and North-Western Line and the newly opened Salt Lake Route. Great reduction in time schedules via this route. Colonist one way tickets on sale daily from Chicago, beginning September 15th, only \$33.00 to Los Angeles. Correspondingly low rates from other points. Double berth in tourist sleeping cars, \$7.00. For tickets, sleeping car reservation, and full particulars, apply to your nearest ticket agent, or to S. A. HUTCHINSON, Mgr., 212 Clark St., Chicago.

After 30 Years.

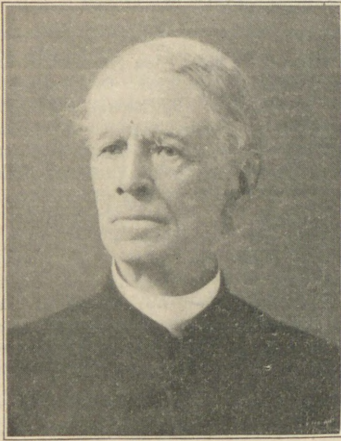
Send for our *New Message* issued after 30 years. Our splendid system has developed out of this vast experience. Our first mortgages upon homes in Eastern Kansas will net you six per cent and there is no better security on earth. Responsible agents wanted. Write to-day for the *New Message*.

PERKINS & COMPANY, Lawrence, Kansas.

INTEREST For 33 years we have sold Iowa and Minnesota Farm Mortgages and not one piece of property owned by foreclosure of mortgage. List of mortgages mailed upon request.

ELLSWORTH & JONES,
Iowa Falls, Iowa. John Hancock Bldg, Boston.
Chamber of Commerce Bldg, Chicago.

Huntsville, of which latter he has been rector since 1862, completes one of the longest rectorships in this country. He was ordained deacon in 1846 by Bishop Meade of Virginia, and priest in 1847 by Bishop Johns of the



REV. J. M. BANISTER, D.D.

same Diocese, and served as rector of Bath parish, Dunwiddie County, Va., until 1850. In the latter year he removed to Alabama, and has thus been a resident of that State and Diocese for more than a half century. He was rector at Demopolis until 1853, and from thence till 1862 rector at Greensboro, taking his work at Huntsville in the latter year. He has been a deputy to General Convention from Alabama from 1850 till 1885 with the exception of three Conventions. He has also served in many other capacities in the Diocese, until failing health compelled the restriction of his duties.

CENTRAL PENNSYLVANIA.

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

Diocesan Notes.

DURING a recent visit to Stroudsburg (Rev. H. S. Hastings, rector), the General Missionary paid off the small remainder of debt upon the new church, which was only opened a year ago. It will be consecrated by Bishop Talbot this fall.

A TEN DAYS' mission is announced as a part of the winter's work at St. Mark's, Dunmore (Rev. Sidney Winter, rector), to be preached November 11-21 by the Rev. Reginald S. Radcliffe of Slatington.

THE ELEVENTH Sunday after Trinity marked the twentieth anniversary in his present charge of one of our worthiest and most respected clergymen, the Rev. R. H. Kline, rector of Grace Church, Allentown. In the face of appalling odds, Mr. Kline has built up a relatively strong parish and made himself very much beloved in the community.

"IN THE SERVICE of the Church, above the call of preferment is to be heard the call of duty. Our pastor has shown himself to be a true Churchman in his decision to stand by us." This graceful tribute, made by one of the active workers in the parish, refers to the declination by the Rev. W. deF. Johnson, vicar of Calvary, Wilkes Barre, of a flattering call to a very strong parish in a neighboring Diocese.

THREE young men from this Diocese are in this year's entering class at the General Theological Seminary.

THE BISHOP OF GEORGIA has recently been visiting in this Diocese, and on the 17th inst. occupied his old pulpit at the Pro-Cathedral, South Bethlehem, to the great delight of his former parishioners.

ANNOUNCEMENT is made that the fall session of the Archdeaconry of Reading will meet early in October at Birdsboro, at which time it is hoped to dedicate the new memorial altar and reredos to be placed in St. Michael's.

BUFFALO LITHIA WATER

What the Medical Profession thinks of it as a Remedy in Bright's Disease, Albuminuria, Calculi, Gout, Rheumatism, and all Uric Acid Troubles. "The Most Valuable Mineral Water in Use."

Dr. Graeme M. Hammond, of New York, Professor of Diseases of the Mind and Nervous System in the New York Post-Graduate Medical School and Hospital: "In all cases of BRIGHT'S DISEASE I have found BUFFALO LITHIA WATER service in increasing the quantity of urine and in ELIMINATING the ALBUMEN. In GOUT and RHEUMATISM it is highly beneficial. I have long regarded BUFFALO LITHIA WATER as the most valuable mineral water in use."

Dr. William Doughty, former Professor of Materia Medica and Therapeutics, Medical College of Georgia, Augusta: "BUFFALO LITHIA WATER is the only reliable treatment known to me for the permanent relief of gravel, and the antecedent conditions that determine it."

Dr. J. T. LeBlanchard, Professor Montreal Clinic, S.M., S.N., V. U.: "I have used BUFFALO LITHIA WATER in most obstinate cases of Chronic Inflammation of the Bladder, in Stone of the Bladder, in Uric Acid Gravel, with the most efficacious results."

Dr. P. B. Barringer, Chairman of Faculty and Professor of Physiology, University of Virginia: "After an experience of more than twenty years, I have no hesitancy in stating that for prompt results I have found nothing to compare with BUFFALO LITHIA WATER in preventing Uric Acid deposits in the body."

BUFFALO LITHIA WATER is for sale by Grocers and Druggists generally.

Testimonials which defy all imputation or questions sent to any address.

PROPRIETOR BUFFALO LITHIA SPRINGS, VIRGINIA.

Pacific Coast Excursions

TO the man who seeks a climate that is mild and a region of widely varied resources, the Pacific Coast offers great opportunities.

California, Oregon, and Washington, splendid in their climatic and health-building conditions, offer the opportunity of a life-time for building up a new home.

Strictly first-class round-trip tickets are on sale daily from all points. Rate, from Chicago to San Francisco and Los Angeles, Oct. 17th to 24th, \$67.50. To Portland and Puget Sound, daily during September, \$56.50.

One-way Colonist tickets are on sale daily, Sept. 15th to Oct. 31st, at the rate of \$73.00 from Chicago, with correspondingly low rates from all points. Daily and

Personally Conducted Excursions

on which a double berth in a Pullman tourist sleeping car from Chicago costs only \$1.00. All agents sell tickets via the Chicago, Union Pacific and North-Western Line.

If you want to know how to reach this land where the climate is mild and where labor is never oppressed by stress of weather, how much it costs to go and what you can do when you get there, send 4 cents for books, maps, time tables and full information.

W. B. KNISKERN, Passenger Traffic Manager, CHICAGO, ILL.



RECENT ADVICES from the Bishop show him in the best of health and busily at work upon some important literary work. He will return to the Diocese about October 5th.

CHICAGO.

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

Dr. Little Returns—Fall Work—City Notes.

THE REV. DR. A. W. LITTLE, of St. Mark's Church, Evanston, has returned to his parish greatly benefited by his summer on the Atlantic coast. St. Mark's is still in the hands of workmen, the elaborate alterations in the choir and sanctuary not being completed as soon as expected. It will be some weeks before regular services can be resumed in the church.

THE FALL WORK has begun in earnest at the Church of the Redeemer. The new stop has been installed in the organ, and the choir augmented by several new soloists of importance. The musical program for the month now appears as a feature of the monthly parish paper, and it is announced that on the third choral of each month there will be an extra choral celebration of the Holy Eucharist at 9 A. M., when special music will be rendered. A large Boys' Guild is in contemplation at the Redeemer.

IT IS HOPED that the new Hibbard Memorial Chapel at Grace Church, Chicago, will soon be ready for occupancy, but no definite date has been fixed as yet, as the work has not progressed as rapidly as was expected.

A postponement of the consecration of Christ Church, Winnetka, may also be necessary, owing to unforeseen delays.

ON THE evening of the Thirteenth Sunday after Trinity, the Rev. John Henry Hopkins, rector of the Church of the Epiphany, Chicago, formally admitted to membership the charter members of Epiphany Chapter, Daughters of the King, which was organized provisionally last June. The chapter is Number 843.

COLORADO.

CHARLES S. OLMSTED, D.D., Bishop.

Rectory for Alamosa.

A RECTORY is in course of building for the church at Alamosa.

CONNECTICUT.

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

Improvements at Milton—Chester—Greek Church Dedicated at New Britain—Notes.

TRINITY CHURCH, Milton, has been recently decorated and repaired by the Ladies' Guild of the parish. The improvements made in the venerable edifice, erected in 1802, are very great. Trinity parish is joined with St. Paul's, Bantam, under the rectorship of the Rev. John O. Ferris.

ST. LUKE'S MISSION, Chester, in the Arch-deaconry of Middlesex, was served for four years by the Rev. James Watson Lord as lay reader, from the Berkeley Divinity School. On a recent visit to Chester, he was tendered a reception, and in recognition of his work, and as a token of esteem, presented with a gold watch by the people of the mission.

THE CHURCH of the Holy Trinity at New Britain, was dedicated on September 4th. This is a Greek Catholic Church. The parish is not wholly free from debt, but it is hoped to accomplish it at no distant day.

AN "OLD HOME WEEK" has been held in the town of Huntington. On the Eighth Sunday after Trinity, the service at St. Paul's Church was given the special character. It was conducted by the rector, the Rev. Haynes L. Everest, who also made an address. An historical address was delivered by the Hon. Daniel Nash Morgan, of Bridgeport, formerly Treasurer of the United States, whose summer home is in the village.

A DEPARTMENT of civil engineering was established at Trinity College in 1903. This has now assumed such proportions as to call for the appointment of a new professor—Professor Charles E. Rogers. He goes to Trinity from the Clarkson Memorial School of Technology at Potsdam, N. Y. He was graduated with high honors from the Rensselaer Polytechnic Institute, in 1896.

INDIANAPOLIS.

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

Chimes at Madison.

CHIMES that have lately been placed in the belfry of Christ Church, Madison, were blessed by the Bishop on the 12th inst., the sermon being preached by the Rev. W. H. Bamford. The bells were presented to the church by the late Arthur Orr of Chicago, and his widow attended the services.

IOWA.

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

Iowa Falls—Episcopate Fund.

A LOT for the congregation of St. Matthew's Church, Iowa Falls, has been purchased and payment made to the extent of \$1,475. The new deacon-in-charge, the Rev. W. W. Williams, is actively at work, and it is hoped a church building may be erected within a year.

THE TRUSTEES of the Iowa Episcopate Fund at the last meeting of that important body elected Mr. J. K. Deming, a prominent layman and banker of Dubuque, as Treasurer; Mr. James L. Bever, of Cedar Rapids, after a long and faithful service in that office having declined reelection. The other officers selected were Mr. J. J. Richardson, president, and the Hon. Joe R. Lane, Secretary.

KENTUCKY.

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

Parish Building at Paducah.

GRACE PARISH, Paducah (the Rev. D. C. Wright, rector), has just finished a very complete parish building, which will be dedicated by Bishop Woodcock on October 15th, the Seventeenth Sunday after Trinity.

The building is of brick, containing on the

AT THE PARSONAGE

COFFEE RUNS RIOT NO LONGER.

"Wife and I had a serious time of it while we were coffee drinkers.

"She had gastritis, headaches, belching and would have periods of sickness while I secured a daily headache that became chronic.

"We naturally sought relief by drugs and without avail, for it is now plain enough that no drug will cure the diseases another drug, coffee, sets up particularly, so long as the drug which causes the trouble is continued.

"Finally we thought we would try leaving off coffee and using Postum. I noticed that my headaches disappeared like magic and my old "trembly" nervousness left. One day wife said, 'Do you know my gastritis has gone?'

"One can hardly realize what Postum has done for us.

"Then we began to talk to others. Wife's father and mother were both coffee drinkers and sufferers. Their headaches left entirely a short time after they changed the old coffee for Postum. I began to enquire among my parishioners and found, to my astonishment, that numbers of them use Postum in place of coffee. Many of the ministers who have visited our parsonage have become enthusiastic champions of Postum." Name given by Postum Co., Battle Creek, Mich.

There's a reason.

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

MOTHER'S SLEEPLESS NIGHTS.

Little Daughter Suffered with Eczema for Two Years Until Cured by Cuticura.

"My little girl had been suffering for two years from eczema, and during that time I could not get a night's sleep, as her ailment was very severe. I had tried so many remedies, deriving no benefit, I had given up all hope. But as a last resort I was persuaded to try Cuticura, and one box of the Ointment and two bottles of the Resolvent, together with the Soap, effected a permanent cure."—Mrs. I. B. Jones, Addington, Ind. T. [Adv.]

WHEN PLANNING a business or pleasure trip from Chicago to Buffalo, New York, Boston, or any Eastern point, you should investigate the satisfactory service afforded by any of the three Express Trains operated by the Nickel Plate Road. Colored porters are in charge of coaches, whose duties are to look after the comfort of passengers while en route. Special attention shown ladies and children, as well as elderly people, travelling alone. No excess fare charged on any train on the Nickel Plate Road. American Club Meals, from 35 cents to \$1.00, served in Nickel Plate dining cars. One trial will result to your satisfaction. All trains leave from La Salle Street Station—only Depot in Chicago on the Elevated Railroad Loop. Call on or address JOHN Y. CALAHAN, General Agent, 113 Adams St., Room 298, Chicago. No. 34

The Popular Line

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

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CHICAGO & ALTON RAILWAY
"THE ONLY WAY"



THE CHICAGO & ALTON runs the largest passenger engines in the world
They keep the trains on time
Between Chicago, St. Louis, Kansas City and Peoria
Geo. J. CHARLTON, General Passenger Agent CHICAGO, ILL.

first floor a Sunday School room, which will seat over two hundred persons, an infant class room, and a choir room. On the second floor is a room for the Woman's Auxiliary, and a kitchen. The building adjoins the church, so that the choir enters the church at the east end of the north aisle. The organ, which formerly occupied this position, has been transferred to the south side of the chancel.

Grace Church fronts on Broadway, and the lot extends through to Kentucky Avenue, on which the rectory fronts. The fences between the church and rectory yards have been removed, so that church, parish building, and rectory stand in a beautiful, roomy, grass-covered lot, bordered on one side by the park, in which stands the handsome Carnegie Library, rendering the property of Grace Church the most beautiful, as it is the most complete, of any in the Diocese.

LEXINGTON.

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

Clergyman Married—Schools Opened.

THE REV. FREDERICK A. MACMILLEN, rector of Trinity Church, Covington, was married on Saturday, September 9th, in the city of New York, to Miss Isabella Carmencita, sister of Mr. Benjamin L. Tomes, of that city.

ON WEDNESDAY, September 13th, the Ashland Seminary, Versailles, re-opened after the summer vacation. Bishop Burton, who is the rector of the school, was present at the opening ceremonies, and was assisted by the Rev. Alex. C. Hensley, the chaplain, and the Rev. Robert C. Caswall of Lexington. There is a good increase in the number of boarding pupils this term, as well as in that of day scholars. The excellence of the education imparted during the past school year under the experienced lady principal, Miss Ellen C. Hogeboom, and the refined and highly educated staff of assistants, is earning for the school a great reputation in Kentucky and the adjoining states.

ST. JOHN'S ACADEMY, Corbin, has just reopened after the summer vacation, with a good attendance of boys and girls. The Rev. W. M. Washington, Ph.D., the late principal, having been appointed Archdeacon for mountain mission and educational work, a new principal has been selected by the Bishop, viz., the Rev. Harvey K. Coleman, recently of Mexico, Mo. The faculty now consists of Mr. Coleman, Miss Emma J. Morrell, Miss Harriet L. Ogden, and Miss Iva Gertrude Lester, with Deaconess Laura R. Callaway as matron.

At the suggestion of Archdeacon Washington, a public meeting was held at Corbin in the interest of the Academy, on Thursday evening, September 14th. The general object of the meeting was to clear off any misapprehensions which might exist as to the purpose of the foundation of the Academy, and to show its great importance to the people of Corbin and the vicinity. The speakers were the Bishop, the Principal, Archdeacon Washington, and Archdeacon Caswall. Their intention was to show that the school was not a money-making device, but was founded and maintained for the good of the community. The school has opened with 76 pupils in attendance. An industrial department is provided, in which twelve or fifteen of the elder girls learn cooking and needlework, while boys are taught printing. St. John's Church is now being erected upon a portion of the five acres belonging to the academy. It is a brick-veneer building, the bricks being manufactured by a new process out of sand and cement by Mr. Frank H. Dudley, a liberal-hearted Churchman and a leading man in the affairs of the Diocese. Help is much needed in the erection and completion of the edifice, particulars concerning which may be obtained from the Bishop or from Archdeacon Washington, 9 West 5th St., Newport, Ky.

LONG ISLAND.

FREDERICK BURGESS, D.D., Bishop.

Church Charity Foundation.

GREAT EFFORT is making by the officers and friends of the Church Charity Foundation to secure during the current month, subscriptions toward the debt fund of the institution which will place it, on October 1st, entirely out of debt for the first time in many years. The debt of the Foundation stands at \$71,000, but it will be recalled that an offer was made some months ago to pay \$40,000 of this amount provided the institution was able to raise the balance by October 1st of this year. Success in this effort is almost in sight, for there had been pledged, up to September 1st, \$23,672.19 of the \$31,000 needed to secure the \$40,000. During the summer, subscriptions have been neither large nor numerous, but there is every hope that the remaining \$7,327.81 will be secured before the end of September. It is realized that there is no time to be lost, and, as expressed by the treasurer, failure to secure this seven odd thousand dollars this month will mean that the Foundation will lose the entire \$63,672 which has been pledged, as all subscriptions were contingent upon the raising of the entire \$71,000 by October 1st. If success is attained, it will mean that the expense of the institution will be reduced by about \$3,000 a year, the amount which now has to go for interest.

MASSACHUSETTS.

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

Death of Mrs. Fogg—Notes—Bequest for Malden.

MRS. MARY GRISWOLD FOGG, daughter of the late Rev. Joseph H. Clinch, D.D., who at one time was secretary of the Diocese, died at her home in South Boston, September 8th, and at the funeral, which was held several days later, the Rev. Ernest N. Bullock, rector of St. Matthew's Church, of which Dr. Clinch once was rector, officiated. Mrs. Fogg had been very prominent in the affairs of the Church. She also aided her husband in making his wonderfully fine collection of autographs, which was known far and wide. With her help, Dr. Fogg commenced to collect a complete set of the signers of the Constitution, beginning this in 1875 and finishing it in 1881. Later he collected a second set, lacking only the name of Lynch. One of his most important works, in which Mrs. Fogg also ably assisted him, was the compiling of a catalogue of the great collection of the late Professor E. H. Leffingwell of New Haven, Conn., who had spent a lifetime in assembling it. The trustees of the estate two generations later than Professor Leffingwell's time were about to sell the collection for \$7,000 to a collector; but through the pleadings of Dr. Fogg and his wife, who well knew its value, they were persuaded to put the collection up at public auction, when it brought the sum of \$53,000. So great was Mrs. Fogg's authority in these matters that whenever prominent buyers from afar visited Boston to attend sales, they always found time to pay her a social visit and to discuss their favorite topic of conversation.

THE REV. RUFUS S. CHASE, lately of Easthampton, Mass., has entered upon his duties in his new parish, Emmanuel Church, Wakefield, succeeding the Rev. Charles S. Learoyd, who resigned in the spring. As a young man, Mr. Chase was engaged in mercantile life, but on the advice of Dr. Phillips Brooks he entered upon a course of study for the priesthood, going to the Episcopal Theological School on the completion of his college course at Harvard. Mr. Chase's first parish was in central Oregon; then he went to Olympia, that state, and came to Easthampton in 1898.

WORK soon will be commenced on a new stone church at Hyannisport, Cape Cod, which has been made possible through the generosity

of Mrs. Augusta Stone Whittemore, a summer resident, who has given a lot of land overlooking Vineyard Sound and known as Sunset Hill. A portion of the money to build the edifice has been raised through generous donations of other of the temporary residents and by entertainments which have been given this summer.

ST. PAUL'S CHURCH, Malden, has come into possession of \$50,000 through the will of Mrs. Mary O. Atwood of Everett, who died lately, and who during her active, beautiful life, was constantly interested in the work of the Church. To the Rev. Frederick Edwards, formerly rector of St. Paul's, but now of Milwaukee, Mrs. Atwood left \$2,000, to be used in improving his summer camp at Bonney River, N. S. The gift to St. Paul's is to be used toward the erection of a new edifice which the society has long had in mind.

MICHIGAN.

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

Illness of Rev. P. G. Duffy.

THE MANY FRIENDS of the Rev. P. Gavan Duffy, rector of All Saints' Church, Pontiac, will hear with regret of the serious breakdown in health to which he has recently been subjected, and which his physicians fear may necessitate a rest of some months from parochial cares. He had but recently completed the beautiful memorial altar to his predecessor in Pontiac.

MINNESOTA.

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

Dean Appointed—General Mission for Minneapolis—Gilbert Hall Blessed—Austin.

THE BISHOP has appointed the Rev. C. H. Plummer, rector of St. Mark's, Lake City, as Dean of the St. Paul Convocation *vice* the late Dr. Andrews.

AT A MEETING of the clergy of Minneapolis held recently, it was decided to unite the parishes in the holding of a mission in the city from November 5th to the 12th, inclusive. The denominations are to have evangelistic meetings at that time and invited the city clergy to unite with them. A reply was sent from the clergy that on account of difference of polity and methods it would be hard for the parishes to accept such invitation, but wishing them God-speed in their work; and that the parishes would be glad to conduct a sympathetic mission along their own methods should it meet with their approval. A very cordial response was received, stating that should the Church conduct a sympathetic mission it would receive their approval and prayers.

The missioner nominated and invited through the Bishop is the Rev. Percy Webber, and the clergy last week unanimously agreed to endorse the Bishop's action.

GILBERT HALL, Faribault, in the Cathedral Close, was blessed by Bishop Edsall on Saturday, September 16th, being Founder's day at the Cathedral. The Founders' day service consisted of a celebration of the Holy Communion and a sermon by the Bishop of Porto Rico. At the service of the blessing of Gilbert Hall which followed the Cathedral service, short addresses were made by Dr. Poole, the Rev. C. Edgar Haupt, and the Bishop of the Diocese.

The Hall is to be used chiefly for work among children. Dean Slattery is building up the Cathedral parish both materially and spiritually. He hopes some day to have a school for the education and training of boys for the Cathedral choir.

NEW LIFE is being infused into the parish of Christ Church, Austin (Rev. J. Scott Budlong, rector). The church building and rectory are sadly in need of repairs, and at a recent meeting of the vestry with the Bishop

[Continued on Page 728.]

Report to the People

"Where are you coming on?" a prominent man inquires about the movement for Industrial Peace.

It is not exactly an easy job to stop strikes, to get steady work in the factories, or to prevent interference with electric and railway transportation, but a practical working plan has been discovered and is now being applied in town after town.

Yes it works, and works in a sturdy, dependable, and result-producing way.

The actual operation is worth more than a hay wagon full of theories. Step by step the conditions were met and the problems solved. The labor unions assumed the form of trusts for the sale of labor. They seek better conditions for workmen but are generally managed by men for personal money-getting and these men hold their power by forcing up wages as high as the public will stand. That in a way is right enough, but the methods are oppressive.

They use persuasion, threats, intimidation, assaults, violence, and various means to force workmen to join the trust, for large membership means power and large incomes to the manipulators. Then when these trusts became powerful enough the common people were treated to a most extraordinary display of oppression and tyranny.

Industries have been stopped, causing loss of literally hundreds of millions of dollars to owners, workpeople, and the community. Property has been burned, blown up, and wrecked in other ways. Tens of thousands of American citizens have been assaulted and hundreds have been murdered by these labor trusts in their bloodthirsty efforts to force all the rest of humanity to implicitly obey their "orders."

These outrages have been from 10 to 100 times the volume of the overt acts toward the Negro, that brought on the Civil War. We spent money enough to almost bankrupt the nation and the precious lives of fathers, brothers, sons, and husbands enough to people it in that struggle to avenge the wrongs and insure the liberty of the black man. But the white slave of the labor trust—what about him? What about the losses, abuse, tyranny, assaults, and murders? What about the thousands of decent white men and women, tied hand and foot, unable to work, move, or act, except by contribution to and with consent of the trust? Human liberty and constitutional rights of an American citizen are denied them. It got so bad people were afraid to openly protest against the tyrannies because of the "black hand" style of far-reaching acts that made life a misery or wiped out the individual altogether.

Then it dawned on some of us that the people—the 780 out of every 800—were not members of the labor trust but really had to bear the oppression of the minority and be ruled by them. There are only about 20 union members in every 800 citizens. But the compact organization of the few made it possible for the labor trust, in many cases, to force their tyranny on the unorganized majority. The next natural thought was: *Organize the people for their own protection.*

That was an inspired thought.

So to put it into practical operation a big convention in Chicago two years ago formed the Citizens' Industrial Association of Amer-

ica. It progressed slowly, for, however badly hurt, people do not quickly understand practical reforms. But one after another towns organized Associations for protection and found they got it. In July, this year, the National Association headquarters was moved to New York, and the work has been growing rapidly. Many more organizers are needed that the operations be rapidly extended. But any town or city can set up a good practical Association by some one man who has the interest of his town at heart, calling a few property owners together. Elect temporary officers, send to the National Association for constitution, by-laws, and detailed instructions, then have a larger meeting and permanently organize. Select a good working official who can interest others and build up the Association. The cost is practically nothing if the active man will give his time, although it has been found best to pay a salaried man who will do things. Every merchant becomes interested because he prospers best when the factories are going. Every clerk, doctor, lawyer, manufacturer, teamster, and independent workman likewise. Even the thrifty, law-abiding union men will help in enforcing industrial peace and maintaining the law if they can be assured freedom from union punishment, and the Citizens' Association can in a practical way insure that. How do we prevent strikes?

Each local Citizens' Association is thoroughly in earnest in demanding that no strikes occur, but all differences be placed before the local "Industrial Jury," made up of equal numbers of workmen and employers. The findings are made public and thus the voice of the people is expressed, carrying with it public opinion, that greatest of all powers in this country.

Does it work?

You should see the results. Do the working people want steady work and steady wages? Do the merchants, clerks, lawyers, and teamsters, as well as other citizens? Do the manufacturers appreciate steady peace? Do the railroad owners care to have each town on the line humming along day by day and the railroad employees living in satisfied peace? Is it worth while for people in a community to enjoy a steady flow of prosperity in place of the badly broken condition of industrial warfare now and then fixed on many communities? To produce effective work the National Association must have financial means to carry the clerical force and employ a small army of competent organizers in the field. Some prominent men, keen to detect the practical workings, have contributed liberally. Manufacturers can afford to contribute from \$100.00 to \$10,000.00 each. "A strike is as bad as a fire," and this is simply a very easy and certain form of strike insurance. Merchants can well afford to expend \$5.00 to \$25.00 a year towards the work. Philanthropic people with a motive for helping their fellows can invest their "public good" funds in no more practical way and the working man and common citizen of small means who feels a desire to do his little share towards a great national movement for industrial peace, can send \$1.00, fifty cents of which makes him a member at large of the National Citizens' Industrial Association and the other 50c pays for the "Square Deal," the monthly magazine devoted to the work. The "Square Deal" tells in plain words what a

square deal is and applies that principle to everything it prints. Each month the current questions of the day are treated and commented on, analyzed and clarified so that the "Common Man" may get facts! facts!! facts!!!

The rank mental poison spread among workmen and the public generally by the yellow journal and the violent labor papers, seems to rot the mind of the steady reader until it has about as much capacity to think sanely as a worn-out rubber shoe. Anarchy and lawbreaking is being taught by these riot-breeding papers to such an extent that any thoughtful man would be startled to know the facts. The condition of unrest, is cultivated by the yellow and labor papers, constantly teaching the wage earner to hate every man who owns a house or has saved a dollar. The outbursts of rioting and violent talk against police protection, the civil courts, and all officers and laws that exist for the protection of the common people, shows plainly the tendency towards Socialism and Anarchy which will grow like weeds in an uncared-for garden. Men who have regard for the sacred mantle of liberty fought for, won, and handed down to us, are patriots enough to stand together and save this fair America from the chaos hinted at by the lawbreakers. But they cannot give force to their views acting as individuals. Organization must meet present organization with superior force. When the citizens are organized they do the work and insure industrial peace. It is the business of the National Citizens' Association to organize local Associations in every community. Experience has taught the way and the results show how practical the methods are. Are you a patriot? Do you believe in steady industry? Do you want the common people to have the organization and power to rule notwithstanding the "orders" and manipulations of the labor trust or any other trust? Do you believe in maintaining the law and insuring industrial peace? If so, be you merchant, workman, clerk, lawyer, teamster, or railroad president, join the Citizens' Industrial Association. It costs you 50 cents to be a member at large and 50 cents for the monthly publication, the "Square Deal," which keeps you alive as to facts. Send \$1.00 bill in envelope, it's safe, almost without fail. If you have any doubt, send money order. Do your little share, and if your further interests are worth insuring, send in addition a properly computed sum for the work. If you are big enough mentally to build a big business, you have mental calibre sufficient to tell you what to do.

Will the money be honestly handled? The Association put the writer at the wheel to steer the ship, and I am "most always around" and do not hesitate to give my personal guarantee, that when the finance committee make the semi-annual inspection, we will, like Uncle Abe Lincoln, when he kept post-office up at Salem, have properly receipted bills and the balance of the money to a cent, "in the sock." I receive no salary or other compensation and expect none. Now then, the practical working machinery for industrial peace is placed before you. Some good men are furnishing fuel to run it moderately. By liberal support it can be made a national power for general peace.

C. W. Post, *President,*
St. James' Building, New York.

MINNESOTA.

[Continued from Page 726.]

and rector, they manfully determined to shoulder a debt of about \$2,500 for the much-needed work. That most generous Church-woman of the Diocese, Mrs. H. T. Welles of the Pro-Cathedral parish, learning, through the Bishop, of what the Austin parish was doing, gave the Bishop \$1,000 as a donation towards the work.

NEW YORK.

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

Memorial at Marlborough.

THE VESTRY of Christ Church, Marlborough (Rev. Harold Morse, rector), have placed in the church a memorial tablet with the following inscription:

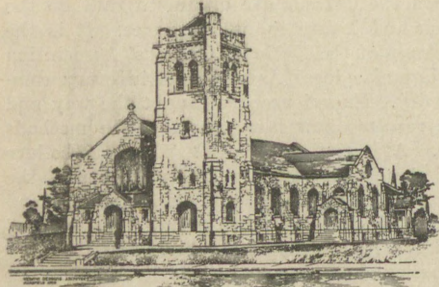
IN AFFECTIONATE REMEMBRANCE OF
WILLIAM F. BUCKLEY,
A FRIEND AND BENEFACTOR OF CHRIST
CHURCH, THIS MEMORIAL IS PLACED
HERE BY THE VESTRY
A. D. 1905.

The work, beautiful in design and execution, is by Maitland Armstrong & Co. Mr. Wm. F. Buckley bequeathed the sum of \$24,000 as an endowment fund for the parish of Christ Church.

OHIO.

WM. A. LEONARD, D.D., Bishop.
Cornerstone at Mansfield.

AT GRACE CHURCH, Mansfield (Rev. J. J. Dimon, rector), the corner-stone of the fine new church now being erected was laid on the afternoon of the Eleventh Sunday after Trinity. The Bishop was unable to be present, but had authorized the Rev. A. A. Abbott, Archdeacon of Ohio, to officiate. The service was held upon the first floor of the



GRACE CHURCH, MANSFIELD, OHIO.

church, which was in position. Robing in the basement, the choir and clergy ascended the stairway leading to the first floor of the tower, where the impressive service was held. A large number of people had assembled upon the church floor, where several hundred chairs had been placed and a much larger number were gathered upon the sidewalks and pavement of the two streets at the junction of which the new church is located. The day was perfect, a light breeze blowing from the west, and the fine situation made it an occasion of deep impressiveness. The Rev. H. W. Jones, D.D., the Dean of Bexley Hall, was the speaker, and his address was a fine direct setting forth of strong ideals.

The new church will be one of the handsomest structures in the city, and will deserve to rank high among the many fine churches that have been built recently in the Diocese of Ohio. The material is gray limestone with Bedford stone trimmings. The style is the Perpendicular Gothic. The finished structure will provide for a congregation of 450, a Sunday School of 300, and a chapel accommodating 65 persons. The cost will be about \$32,000.

OREGON.

B. W. MORRIS, D.D., Bishop.

THE REV. O. F. JONES, of Newport, leaves immediately for "Seabury," Faribault, to continue his studies. The Rev. John Warren of

Heppler, will go to Newport until November, when he will return to Heppler.

PENNSYLVANIA.

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

Philadelphia Notes.

ANOTHER ADDITION to the recently enlarged parish house of Old St. John's Church, Brown below Third Street, Philadelphia, is being seriously considered to accommodate the increasing Sunday Schools and other institutional activities, which have reached a stage of growth unprecedented in the past forty years of its long history. This parish has for four years carried on an active work among the Germans in its crowded neighborhood and to it the increases are largely due.

EPIPHANY CHAPEL of St. Luke-Epiphany parish (the Rev. David McConnell Steele, rector) is still without a vicar. Many men have been interviewed and many letters written in the quest for a priest of ability who will study the problem and give assurance of permanence in the pursuit of the splendid institutional work which should be done at so well appointed a chapel. For several Sundays in September the rector will preach at the chapel in the morning.

OLD ST. PAUL'S CHURCH, now in the care of the City Mission, was never more becomingly decorated in the opinion of many who love the old parish. It was because of loving memories of by-gone days that funds were given to beautify the exterior of the venerable building. What are called the colonial colors were used—buff and white and gold. The whole effect is very pleasing. Daily services are held at noon, conducted by the staff of priests connected with the City Mission, except on Friday, when the service is under the auspices of the Brotherhood of St. Andrew. On Friday last the address was made by the Superintendent, the Rev. Herman L. Duhring, D.D., who gave a very helpful address concerning his travels abroad and drawing many unique lessons therefrom.

THE MUCH-NEEDED parish house for St. Clement's Church (the Rev. C. S. Hutchinson, rector), for which \$50,000 has been given anonymously, will not be begun until after Easter, 1906. Plans are being perfected for a splendid structure. Five clergymen are on the staff of St. Clement's at present.

ST. MATTHIAS' CHURCH (the Rev. C. Rowland Hill, rector), was reopened on the Thirteenth Sunday after Trinity, after having been closed for over two months. The interior both of the church and the parish house has been repainted and the church re-carpeted.

[FOR ITEMS OF WESTERN NEW YORK AND OF CANADA, SEE PAGE 694.]

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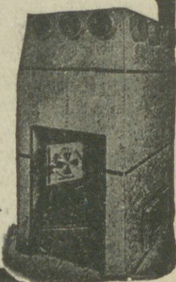
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