

The Living Church

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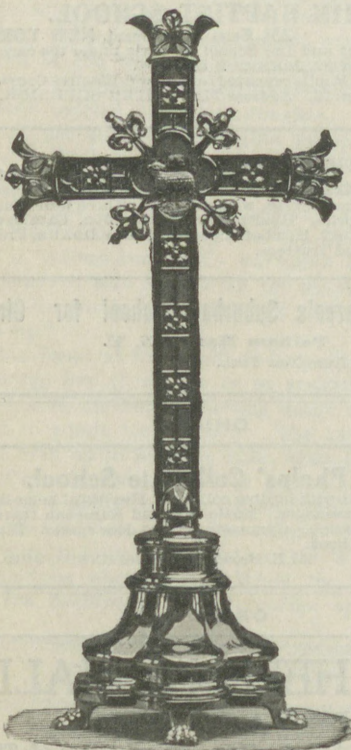
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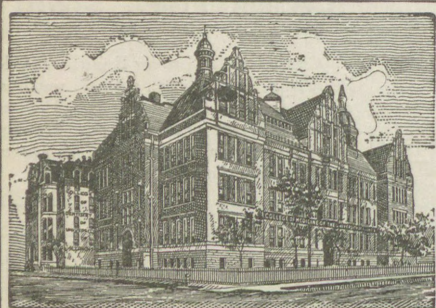
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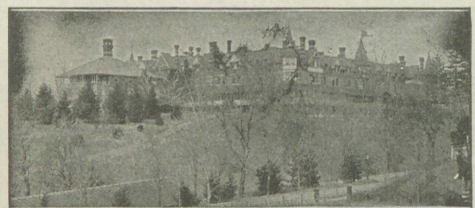
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Music

Editor, G. EDWARD STUBBS, Mus. Doc., Organist
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The countless arguments for and against the "Gregorian" and the "Anglican" systems, and for and against "congregational" and "artistic" singing will apparently never cease. One great reason of this is the tendency of people to become narrow minded by following a certain "cult" blindly and devotedly. Thus we have physicians who easily discover symptoms which point to their favorite hobby, and surgeons who can hardly refrain from "operating" in their characteristic way. There is an immense amount of truth in the saying, "a specialist magnifies his specialty." The tendency can invade any field of thought and activity. The only remedy is broad-mindedness, and this should be cultivated assiduously by all who too easily find themselves running in a groove.

There are clergymen who are so carried away by their enthusiasm for the ancient "modes" that they can see no ecclesiastical beauty in any other kind of music. The distinctive feature of the Gregorian system is the fact that the leading note is seldom used in an ascending passage. In modern music it is used all the time, and we are so accustomed to it that its absence is quite enough to remind us of antiquity. Whether antiquity and sacredness are so very closely allied depends a good deal on the power of the imagination.

A writer of note has very well said, "It may be doubted whether a musical system can properly be called sacred or secular. It is the use to which it is put that makes the difference. So it is with language. The same language was used by St. Paul and by Aristophanes; the same by Thomas à Kempis and by Horace. So we find, as might have been expected, the characteristic tonality of Plain-song is not peculiar to the sacred music of the middle ages, but is also found in the secular. Sacred and secular music were both written in the old modes, just as surely as Brahms' 'Requiem' and Sullivan's 'Mikado' are both written in modern tonality. Plain-song is not correctly described as specially sacred or Catholic when compared with modern music. It is grand and dignified, but if we use it at all we should use it correctly. It is not correct to harmonize it; its structure is inconsistent with harmonic accompaniment; it was written on the assumption that there would never be such a thing as harmony."

This seems at first sight to be pretty bold reasoning, but if we are to be strictly consistent with ancient Plain-song usage we are bound to admit its accuracy. The harmony in use even up to the year 1200, when Franco of Cologne busied himself in getting rid of consecutive fifths and octaves, was such crude stuff that modern ears can scarcely believe that human beings ever listened to it without nervous prostration. When we reflect that the Ambrosian and Gregorian systems

ante-dated Franco of Cologne by something like six hundred years, we see that the farther back we get to the "pure" thing, the more unthinkable it becomes, musically speaking.

To be faithful to tradition, then, we should use the ancient ecclesiastical music as it was then used, unaccompanied, in ponderous unison, and with either no harmony at all, or with fifths, octaves, and thirds introduced indiscriminately.

It is literally true that this ancient ecclesiastical music was written on the assumption that there would never be such a thing as harmony.

The best way to deal with this Gregorian

problem, and with all other problems, is to avoid extremes. While the old modes are unfitted for modern ears, there is nevertheless a rugged grandeur to certain of the ancient tones which stands out all the more conspicuously when contrasted with our modern anthems, service music, chants, etc. In other words let us use "Gregorians" when we can do so judiciously, without going mad over them, and without forcing them down the throats of people *ad nauseam*.

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[Continued on Page 764.]

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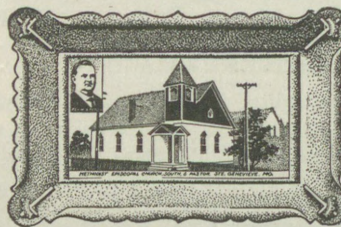
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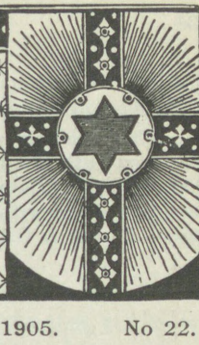
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The Living Church



VOL. XXXIII. MILWAUKEE, NEW YORK, AND CHICAGO.—SEPTEMBER 30, 1905. No 22.

Editorials and Comments

The Living Church

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

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

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PRINCIPAL CONTENTS.

MUSIC. G. Edward Stubbs, Mus.Doc.	731
EDITORIALS AND COMMENTS	733
Introductions—A Michaelmas Thought—The Brotherhood Con- vention—The Milwaukee Episcopal Election.	
ENGLISH CHURCH NEWS. London Letter. John G. Hall	736
BISHOP POTTER WILL TAKE A LONG VACATION. New York Letter	737
BROTHERHOOD NATIONAL CONVENTION. [Illustrated]	738
BISHOP COADJUTOR ELECTED IN MILWAUKEE. [Illustrated]	748
CONVENTION OF THE DIOCESE OF NEW YORK	750
MISSIONARY APPROPRIATIONS MET. Board of Missions	750
HELPS ON THE SUNDAY SCHOOL LESSONS. Rev. E. E. Lofstrom	751
CORRESPONDENCE:	751
A Correction (Rev. W. F. Brand, D.D.)—Church Doctrine in its Relation to Church Property and Church Funds (Rev. Henry Barker).	
LITERARY	752
THE FAMILY FIRESIDE	753
PERSONAL MENTION, ETC.	755
THE CHURCH AT WORK [Illustrated]	756
New Professor at Nashotah—New Church at Shreveport, La.— Programme for Denver Missionary Conference—Dean Chosen for Western Theological Seminary—Bishop Niles' Anniversary —Rector-elect of St. Andrew's, Peoria, Ill.—New Sailors' Haven at Boston—Omaha Church Damaged by Storm and Michigan Church by Fire—Death of Rev. Dr. H. R. Lockwood, of Rev. Edwin L. Tanner, and of Rev. O. E. Ostenson— Chapel at Methuen, Mass., Consecrated.	

The Latest.

LEXINGTON, Ky., Sept. 26.—The Rev. W. T. Capers has accepted his appointment as Dean of the Cathedral in Lexington and will be installed November 1st.

CHURCHMANSHIP.

Make me just low enough, dear Lord,
For true humility;
Broad in my love for fellow-man;
High, high, to reach to Thee!

CHARLOTTE CHITTENDEN.

FOR THE FIFTEENTH SUNDAY AFTER TRINITY.

THE wonderful parable of the Good Samaritan is an epitome, a faithful and complete outline, of the Gospel. We behold humanity in the wayfarer who went down from Jerusalem to Jericho and fell among thieves. We behold Christ in the Good Samaritan who came where this wounded man was, bound up his wounds, and brought him to an inn. The inn is the Church, in which it is the will of God that wounded humanity shall be cared for, nursed, watched over, brought back again to life and health.

To the keeper of the inn two pence were given, with an added injunction as to spending more, should occasion require it. The Good Samaritan was determined to have the man well, however long it took, and however much it cost. We read between the lines: Take care of this man unweariedly; bring all resources into play; think not to cease effort when the two pence are exhausted; if occasion requires it, spend more, spend to the utmost.

The injunction as to spending more has a bearing, by no means fanciful, upon the work of the Church and the administration of parishes.

The building of a house of worship, the maintenance of divine service, the preaching of the word, the administration of the sacraments: these are the two pence, which stand for established and customary ministrations. These come first, of course. It must not enter into our thought even to fly to new expedients, so long as the two pence are not used to their utmost advantage.

Suppose, however, the two pence are faithfully used—the church built, the services maintained, the sacraments regularly administered—and apparently little or no impression is made upon the wounded humanity near at hand, to whom the heart of Christ goes out with yearning tenderness.

Under such circumstances the parable not only permits, but actually enjoins, a drawing vigorously upon other resources, which the Divine Master may have had in mind when He said, "Whatsoever thou spendest more, when I come again, I will repay thee."

The Church lives in her likeness to her Lord. He did not set up His standard, and expect men to find Him, with no effort on His part to seek them. In the tender language of St. Luke, He "went about doing good." And yet, how much there is of sheer indolence among the baptized: the spirit that cares not for the outcast, and can behold unmoved the perishing of multitudes.

We often wonder why the Church is not a greater power in our communities; why more wounded souls do not yield themselves to her healing influence. The door of the Father's House is open; the church-bell is rung; the worship, regularly maintained, is surely edifying. The two pence are vigorously used; and yet—and yet—

Well, are we spending more; are we mindful of our responsibility, if occasion requires it, to put forth unwearied personal effort on behalf of individual men?

For the Church of the Living God to expend the two pence of appointed and orderly ministrations and refuse to spend more—for the baptized in our parishes to worship contentedly in half-empty churches, with no thought, no plan, of going into the highways to win the perishing multitude—this surely is contrary to the expectation of the Divine Master, who entrusts His wounded children to His Church's care, not only with the two pence which are ordinarily sufficient, but also with the added

words of solicitous entreaty, "Whatsoever thou spendest more, when I come again, I will repay thee." B.

[This reading, which pertains more directly to the gospel for the Thirteenth Sunday after Trinity, is printed here for the reason that the appropriate reading for the Fifteenth Sunday was by accident transposed with this, and was printed in the issue of September 16th.—EDITOR L. C.]

AD CLERUM.

"Terribile atque lamentabile hinc nobis datur documentum, ut sciamus causam esse apud Dei iudicium, quoties in aliqua tribulatione, seu publica, seu privata non cito exaudimur clamantes ad Dominum. Scire nanque debemus, sanctos angelos inter Deum et Dei servos administratores esse, nosque in conspectu eorum psallere et orare, semperque illos paratos esse ad offerendas Deo orationes Ecclesiae."—*Rup., de Vic. Verb. Dei, cap. 8.*

Ipsi pervigilant tanquam rationem reddituri, pro animabus vestris, Si pro se, fratres, unusquisque vix poterit in die iudicii rationem reddere, quid de sacerdotibus futurum est, a quibus sunt omnium animae requirendae?"—*S. Aug. serm. 15.*

"Etsi reddenda est ratio de his, quae quisque gessit in corpore suo, heu quid fiet de his, quae quisque gessit in Corpore Christi, quod est Ecclesia?"—*S. Bern., serm. ad Cler. in Conc. Rhem.*

A MICHAELMAS THOUGHT.

WHAT a relief it is to turn from the shortcomings of those who, in spite of them, honestly seek to do God's will on earth, to the contemplation of those angels who always render their perfect "service in heaven." There is service perfected. Intelligence is quickened by angelic knowledge, but, more than that, angelic wills are quickened by the divine Will.

On earth, and in the Church here below, there is, indeed, the will to serve; but that will is curiously mixed with the will to work in our own way. We would serve; but we do not serve in the angelic spirit of self-surrender.

Service in the Church is not attended by that quietness with which the angels serve. Churchmen clash continually with Churchmen. The will to serve does not give the knowledge of how to serve best. And thus so much of our service in the Church seems to minister rather to division than to harmony. Churchmen pull against each other. The necessity to choose between two courses or two policies seldom results in general agreement as to which is the better of the two.

If only the cumulative will of the Church to serve God might ever be directed unitedly into one channel, what an effective force for righteousness it would be!

Strange, how God trusts men! When He might force their action, He does not. He has planted His conscience in the human breast; but the conscience is lulled to sleep or to "prophecy smooth things." He incorporates the soul into His own Personality; but the human waywardness still leads away from Him. He gives the incomprehensible gift of the Holy Spirit; but that gift also remains dormant unless the will to "stir up the Spirit" is given.

What is all this but saying that God respects the dignity of man? He has constituted the human mind and the human will that they might give intelligent and voluntary service; and the dignity of that, His creation, the Creator Himself respects! Man is finite, bound by infirmities, choosing oft amiss; but yet the God of heaven and earth deliberately elects to receive that halting, contradictory, sometimes acrimonious service, rather than to coerce it even into the wisest channels.

Out of the imperfections of this human service grows the beautiful charm of the life that is finally hid with Christ in God. But that life comes only after long-continued strife.

Above the clashes that weary us in the Church on earth, the angelic order is performing its united, harmonious service. Somehow the perfect service of angels and the imperfect service of men do blend together in a "wonderful order." Together they do God's will. The one supplies the defect in the other. At length, whether it be the work of angels or the work of men, God's will is done, on earth as it is in heaven. Even the discords of the Church below are fitted into that larger harmony which can only be reached where angels and men are united in the same service.

And as those angels, in their place in the perfect order, perform perfect service in heaven; so, do we rightly pray, may they

succor and defend us on earth, who yet serve in the midst of distractions.

For indeed, though man is made a little lower than the angels, yet, in the person of the Son of Man, gathering all imperfect humanity into Himself, is He crowned with glory and worship.

THE BROTHERHOOD CONVENTION.

THE annually recurring antidote to pessimism in the Church is to be found in the successive conventions of the Brotherhood of St. Andrew. We doubt whether any other factor in Church life in this country does so much good. If the Brotherhood does nothing else than bring a thousand laymen each year to these conventions and there give them the spiritual impetus which they invariably receive, the Brotherhood is eminently worth while.

There is a danger growing out of last week's Chicago convention; which is, that the impossibility of duplicating the favorable conditions under which the convention met, may make other cities hesitate in extending an invitation to the convention for future years. The thousand and more men who were gathered from every part of the country for this convention, lived in common, ate in common, prayed in common, talked in common, and, in common, were raised to higher spiritual planes than they had reached before. It was in no sense a monastic life, as some of the papers tried foolishly to assert; but it was a spiritual retreat, thoroughly adapted in its form to twentieth century, flesh-and-blood laymen, and it bore its result upon all of them.

There was a pronounced absence of froth and of emotionalism. With some notable exceptions, there was even an absence of eloquence. Mental pyrotechnics never once appeared. There was solid, earnest, direct talk on practical subjects. Such themes as prayer and service were not confined to stated addresses in formal meetings. Men talked about them informally yet earnestly, as they would have talked about a serious impending election or about any other theme of great importance. Bankers, renowned in the financial circles of the world, sat far into the night discussing among themselves how bond issues involving millions of dollars could be squared with the ideals of the Kingdom of God. Men in civic life consulted over the perplexing questions relating to honest service in municipal, state, and national administration. Men learned from each other what prayer means and can mean. They saw its effect upon the men about them. They heard the cause that had produced the effect, and they must have drawn their conclusions in quite as matter of fact a way as men discuss the same relations in natural phenomena.

And though it seemed not to have occurred to the men themselves, the hard-headed outsider saw in them the vindication of Brotherhood methods. He did not ask for intellectual proofs of the efficacy of prayer; he was not concerned to learn the statistics concerning the number of men who had been brought by Brotherhood methods into touch with the Church. He saw what sort of men the Brotherhood had produced in its workers; and that was tangible evidence enough of its success. He saw what prayer would do for the man who prays. He saw what service would do for the man who serves. And he knew that the beautiful character that has been built up by twenty-one years of faithfulness to the Brotherhood idea was the all-unconscious and wholly indirect result of unselfish work for others. Other societies in the Church have had for their aim the entirely laudable object of self-improvement in the spiritual life. They are not bad; but somehow better results seem to have been reached upon the men themselves by this method of working for others than by the more direct methods. Men have been giving out of their life steadily for others; and somehow they have, at the end of it, a fuller spiritual life than they began with. They have prayed for others; and somehow they have received a riper spirituality for themselves. They have brought other men into touch with Christ through His Church; and their own hold upon Christ and their own appreciation of what they have in His Church, are intensified far beyond what they dreamed of when they began.

The Brotherhood has passed through phases that were perilous. It has surmounted them all. There was a danger that it would be emotional; it is practical. There was a danger that it would be unchurchly; it has proved a power for Churchmanship. There was a danger that it would die after its first enthusiasm had been spent; it has lived and developed a greater strength than it ever had before. There was a danger that it

would produce weak men; it has produced men strong and virile. There was a danger that it would over-emphasize the material side of religious effort; it has built up a deep spirituality. There was a danger that it would create a gulf between clergy and laity; it has rather united them. There was a danger that it would work for the Brotherhood rather than for the Church, and so repeat the colossal mistake of the Methodists who left the Church they had been organized to serve; it has built up a staunch, loyal Churchmanship among laymen.

And so the Brotherhood has passed its experimental stage and is now a power in the life of the Church. It continues in most excellent hands. The blessing of God has rested upon it because the Brotherhood has deserved that blessing.

Churchmen may well feel grateful for the continued vitality and virility which characterises the Brotherhood of St. Andrew.

PERHAPS no department of THE LIVING CHURCH requires such minute care as the Answers to Correspondents. The impersonality of an editorial suggestion appeals to a great number. The editor is always glad to be of assistance in this manner wherever it may be possible.

But there are questions to which no ready answer suggests itself. One such, just at hand, is as follows:

"Might it not be possible for the editors to suggest some means whereby an underpaid missionary with his salary several months overdue, could collect the sum absolutely necessary to keep body and soul together?"

The pathos contained within this question is enough to draw tears. Do the laity realize what it means when the meagre stipends promised to their clergy are not promptly paid? It means serious anxiety for the priest and the priest's family. It means going, sometimes, without the necessaries of life. It means, always, going without those small comforts which mean as much to the missionary and his wife and his children as they do to other people. It means the impairment of the pastoral work of the priest, who cannot be at his best when anxiety, sometimes approaching despair, vitiates his honest attempts to throw his whole soul into his work. It means God's blight upon a parish, that, neglectful of the requirements of common honesty, can hardly be, in His sight, better than that old-time Asian Church of which the Holy Ghost wrote: "I will spue thee out of My mouth." It means debts unpaid in the community. And those debts mean scandal in the Church; the disgust of irreligious people with clergymen and churches that preach high morals and leave their bills unpaid. They mean a handicap to the work of that clergyman and that church such as a whole generation of faithful service cannot overcome. Thus far-reaching is the influence for evil, of the carelessness which is generally the cause of this neglect.

Akin to this subject is that of the payment of floating, unsecured debts incurred on behalf of a parish or of any of its organizations. A church can only be a force for righteousness if it scrupulously sets the example of honorable dealing. Unpaid bills will counteract the most eloquent sermon in favor of honesty that was ever delivered. When business men hesitate to accord credit to church societies, something is very seriously wrong. A church that does not pay for its Prayer Books, a Sunday School that leaves unpaid its bills for papers, text books, or the picnic omnibus, a guild that owes for ice cream consumed months before, are blights upon any kind of religious work that can ever be attempted in the same community. These bills are more potent for injury to a church than would be the most eloquent preaching of atheism. Heresy is child's play compared with them, as a damper upon the spiritual life. Yet there are churches, not a few, that neglect and sometimes even repudiate their just obligations without the smallest degree of shame. Yes, there are even priests of the Church who prostitute their office by acquiescing in such repudiation, and so, in fact, serve the devil where they have sworn to serve the living God.

Honesty—intellectual and financial, individual and corporate—is the very cornerstone of successful Church work.

AN unanimous and very cordial welcome awaits the Very Rev. Dean Matthews, should he accept the call of the Diocese of Milwaukee to become its Bishop Coadjutor. That election was the very happy result of a condition that for a time afforded cause for anxiety. There were differences of opinion expressed by the votes on successive ballots as to the precise person who might best be charged with the duties pertaining to the

high office. It was not a difference, however, that caused division on old-time party lines. The conclusion, in the election of Dean Matthews, was a cause of real and not merely apparent satisfaction to all concerned.

We shall sincerely hope that the Bishop-elect may find himself able to accept his election.

IN connection with the Milwaukee episcopal election, the daily papers had difficulty in comprehending what was transpiring and failed utterly to understand the nature of the contest—which was, for the most part, a good natured one between the personal partisans of two eminent priests within the Diocese, both well known to be staunch Catholic Churchmen, and both thoroughly respected by every one. Each had his partisans; and those Churchmen who were able to stand between them, hoping and praying rather for the election of a Catholic Bishop who might be enabled, by the grace of God, to assist still further in promoting the unity and good feeling which have happily been growing within the Diocese in recent years, than for the election of either candidate, had perhaps the most difficult role of any. The *Journal* exultingly declared on Wednesday evening, before any election had been accomplished, that the vote was a "rebuke to THE LIVING CHURCH." As THE LIVING CHURCH had studiously avoided the expression of any opinion that could be construed as favoring one rather than another, and its editor was not a member of the Council and not even present during the balloting, it is difficult to see how it was "rebuked." Happily, we should have been able to welcome with genuine enthusiasm the election of either Dr. Webb or Dr. Robinson; but the invariable policy of THE LIVING CHURCH is and always has been to take no part in distinctly diocesan matters. THE LIVING CHURCH sustains no different relation to the Diocese of Milwaukee than to those of Maine and California. And equally unjust references to other parties were similarly printed in the daily papers, all arising from the vivid imagination of reporters. It may not be amiss at this point to say that no comments on ecclesiastical matters that appear from time to time in the Milwaukee papers are ever given out or inspired from THE LIVING CHURCH office or other departments of The Young Churchman Company, except where these are printed as avowed interviews; and no single exception to this rule was made at any time before, during, or since the recent episcopal election.

Happily, the election of Mr. Matthews was a victory for everybody and a defeat for none. He will enter upon his work with no handicap resulting from opposition to his election. The slight friction that may have been engendered from the previous contest will quickly pass away and be forgotten. There were no severe wounds and there are neither partisan alignments nor personal hostilities as a consequence of the election. It is from every standpoint earnestly to be hoped that the presbyter chosen may accept his election.

ANSWERS TO CORRESPONDENTS.

E. D.—The age qualification in the election of a Bishop is omitted from the present canons because it is now provided for in the constitution—Art. II.

P. A. S.—(1) The address of *The Lamp* is Graymoor, Garrison P. O., N. Y.—(2) Probably Trinity Church.

GETHSEMANE.

"If it be possible, let this cup pass"—
 Across the ages comes the pleading cry.
 We see Thee with Thy face in dust, alas!
 O Christ divine, O human Christ, most nigh
 Thy weary people when Thy heart's deep sigh
 Rose to Thy Father's Paradise on high:
 "Let this cup pass."

II.

My cup is bitter, Christ—"but as Thou wilt."
 Above Death's darkness shines a star's pure ray.
 Though Pain's sharp sword be buried to the hilt,
 Sweet balm Thou hast as well as strength to slay.
 Help me to rise as Thou on Easter Day,
 Since broken spirit, contrite heart, now say:
 "But as Thou wilt."

MARY LIVINGSTON BURDICK.

WHATE'ER betide this sinful world
 The innocent are safe in God—
 An earnest and devoted Friend.
 Tread thou the path where He hath trod.
 CAROLINE BAYARD.

ENGLISH CHURCH NEWS

A Variety of Information

THE BISHOP OF CHESTER ON DISPUTES CONCERNING VESTMENTS

The Living Church News Bureau
London, September 12, 1905

THE consecration of the Chapel of St. Nicholas at Carisbrooke Castle, Isle of Wight, which has been restored as a memorial to King Charles the Martyr, has now been definitely fixed for Tuesday, October 3d. The Bishop of Winchester, who is the Diocesan, will officiate. The Royal House of England will be represented on the occasion by Princess Henry of Battenberg, Governor of the island, and some of her children.

The Rev. Herbert Pentin (vicar of Milton Abbey, Dorset), as Warden of the International Society of the Apocrypha and editor of its quarterly publication entitled *Deutero-Canonica*, writes to me to point out that the Society has not as yet taken root in the United States save among "University teachers"; and, after all, it is "the people" whom we have to move. In conclusion, he says: "Scholars all over the world are agreed as to the value of the Apocrypha, but *hoi polloi* are ignorant as to its worth—either from a spiritual, ecclesiastical, or literary point of view." But it may be that this Society is rather handicapped in its important work by the word which has been chosen for its distinctive name. "Apocrypha" is more than probably associated in the minds of the generality of people, not with writings possessing to a certain extent canonical authority, but with such as are wholly of a spurious character. Even though it would not have been so handy a name, why not have called it The International Society of the Deutero Canonical Scriptures?

The *Daily News* (whose attitude toward the Church is that of Protestant Dissent), under the heading of "A notable preacher at St. Paul's," in its column on "The Churches," contains the following item: "In the published list of the preachers at St. Paul's Cathedral for the current month the most interesting name is that of the Rev. Henry Ross, vicar of St. Michael's, Shoreditch. Although quite a youthful cleric and a newcomer to the Diocese, Mr. Ross—who is popularly known as 'the young Stanton' [Rev. A. H. Stanton, of St. Alban's, Holborn]—has already made his mark as one of the best Anglican preachers in London. It may be remembered that he came from Brighton to find at St. Michael's the church wrecked and the congregation scattered to the four winds through the action of the Bishop of London. Unlike some pulpit orators, Mr. Ross is not above doing the disheartening drudgery of prosaic parish 'spade work,' and as a result the recently emptied church has been refilled with one of the largest and most enthusiastic Anglican congregations in the East End."

The Cowley St. John *Evangelist* (S.S.J.E.) for September states that Father Field sailed for Boston on August 26th; Father Bull was to leave for Capetown last Saturday; Father Nicholson to leave for Bombay on October 15th; while Father Hollings is leaving for Poona (India) on September 27th.

The *Church Times* states that a telling series of photographs has recently been placed in St. Saviour's Cathedral, Southwark:

"It shows the three great altar screens of Winchester, St. Alban's, and Southwark, ascribed to Bishop Fox. Winchester and St. Alban's are beautiful in their restored completeness. But the centre niches of St. Saviour's screen remain empty. It is, as Dr. Thompson says in his *History of the Cathedral*, 'like a picture frame without the picture—a scene of magnificent emptiness!'"

There is one other reredos in England of the same type and about the same period as these three, and which, like that of Southwark, still remains in a mutilated condition. It is at Christ Church, near Bournemouth (Hampshire), where has been wonderfully preserved the magnificent old Priory church belonging to the Order of Augustinian Canons Regular, now the parish church.

A conference of clerical electors of the united Diocese of Aberdeen and Orkney, called by the Dean, was held week before last for preliminary consultation in connection with the forthcoming election to the See of Aberdeen and Orkney, in the room of the deceased Dr. Douglas. No official report of the proceedings was issued, but the names of several well-known clergymen were brought forward and considered. In the end it was decided to submit the names to a joint meeting of clerical and lay electors, to be held at Aberdeen very shortly. The names were the Rev. James Myers Danson, D.D., rector of St. Andrew's, Aberdeen; the Dean of Edinburgh (the Very Rev. J. S.

Wilson); the Rev. Dr. Walpole, rector of Lambeth (London); Canon Mitchell-Innes, Glasgow; the Rev. Anthony Mitchell, Principal of the Theological College, Edinburgh; and the Rev. James Wiseman, D.D., Bucksburn. Said informal meeting of the electors, clerical and lay, of the united Diocese, was held at Aberdeen last Thursday. The *Scotsman* (Edinburgh) states that the proceedings were in private. The following official report of the proceedings was supplied to the press: "After deliberation on several names, which were submitted, two votes were taken. The second resulted as follows: Rev. Dr. Danson, Aberdeen, 11 clerical, 12 lay; Bishop Mylne, late of Bombay, 11 clerical, 4 lay; Dean Wilson, Edinburgh, 8 clerical, 3 lay. A final decision on these names was left to a formal meeting of the electors to be held on 20th inst."

The *Guardian* states that the Bishopric of Adelaide has been informally offered to the Bishop of Perth, but declined by him. The Adelaide nominators have now delegated the appointment to the following English prelates: The Archbishop of Canterbury, the Bishop of London, and the Bishops of Bath and Wells and Rochester, both of whom formerly occupied the See of Adelaide.

Bishop Corfe, late of Corea, is returning home this month. The following notice has been sent to the press:

"The proprietors of *Hymns Ancient and Modern* will issue shortly a pamphlet which they have prepared, dealing with some of the criticisms upon the new edition published in November 1904, and explaining the reasons which led them to make changes which have been widely discussed. It will explain also in what way the proprietors propose to meet the wishes of those who are dissatisfied; while they maintain the new book without serious change on the ground that the welcome that it has received from the press and the general public shows that their revision upon the whole is acceptable."

The proprietors hope, it is added, to announce the date of publication this week.

Messrs. Macmillan's autumn list of publications will include a *Memoir of Archbishop Temple*, by Seven Friends, who deal with different periods of his life. The Archdeacon of Exeter, who is the editor, contributes the section on the Exeter period.

The Bishop of Chester (Dr. Jayne) has addressed to the Archbishop of Canterbury a letter on "Liturgical Vestments." He begins by saying:

"I have your Grace's permission to address you upon the subject of liturgical vestments, the responsibility for what is said remaining, of course, entirely my own. By some the question will be thought too trivial, by others, too intractable, to justify expenditure upon it of time and effort. It may be asked, moreover, why meddle with the matter just now when it is under consideration by a Royal Commission, whose report is likely to be presented at no distant date? To this objection I reply that the effect of the Commissioners' recommendations, whatever they may be, will largely depend upon the mood in which they find the main body of Church people, and therefore an attempt to prepare the ground of public opinion for receiving in an unprejudiced and coöperative spirit the seed of wise counsel may be of some service." After stating that the subject is, in his opinion, in its own nature, of quite minor importance, and that the story of repressive legislation, of prosecutions, of the coercive policy and its failure need not be told again, he goes on to say that "in weary reaction from that long and unprofitable turmoil we have lapsed into a somewhat anarchical plight." The reasoning on which the decisions of the Judicial Committee of the Privy Council rest has "failed to convince"; while the objections which have been urged against the constitution of the Court of Final Appeal (so-called) are thought "to have been justified by the Report of the Ecclesiastical Courts Commission (1883)." Therefore, according to the Bishop, the idea of reverting to the policy of prosecution for non-compliance with Privy Council law is entertained "only by extreme Anti-Vestiarians." After submitting that the interval between now and the presentation of the anticipated report of the Royal Commission may as well be employed by Churchmen of all "schools" in seriously considering what is likely to happen "if we prefer to remain in a state of 'do nothing perplexity,' and whether any better course is open to us?" he proceeds to express his conviction that there is such a course, remarking, *en passant*, that, if he errs, he errs in good company:

"In stating my view I shall avail myself largely of what others have written, and, at the outset, a memorial presented to Archbishop Tait by Dean Church, and others, in 1877 (Tait's *Life*, ii., 239), will supply the central idea—'Believing, as we do,' say the memorialists, 'in the presence in the Church of her Divine Head, we are convinced that what is required is not the mere interpretation, however skilful, of existing law, but the living voice of the Church clearly laying down what the law shall be in the future.' Events since 1877 have surely lent support to this opinion. It may now be maintained with added weight of experience that our real need is a new rubric (or group of rubrics) which shall express the living mind of the Church, constitutionally ascertained and unambiguously set forth. The preparation

of such a rubric would naturally be undertaken by the Convocations and Lay Houses, who, for committee work, would command the services of specially qualified clergymen and laymen representing every school of thought. Assuming that their labors reach a sufficient harmonious conclusion, the business would be ripe for consideration by Parliament, and would, no doubt, be there dealt with in a spirit corresponding to the temper exhibited by the synods of the Church. Does the procedure I am supposing ask too much for, or of, the Church? Is it too sanguine in its reliance upon the fair-mindedness of the House of Commons? I am confident that your Grace will forbid us to despair of the State, ecclesiastical or civil."

One good result, he thinks, that may be looked for from a candid inquiry into this whole subject is that the connection between certain vestments and certain doctrines will be exhibited in the light of history, and we shall be enabled to judge how far that connection is radical or superficial. He proceeds:

"On the whole, it seems obvious that in a National Church, reasonable room should be provided for different tastes and temperaments, for those two classes of mind, which may be variously described as Platonist and Aristotelian, imaginative and historical, Catholic and Puritan, æsthetic and unæsthetic. These we shall probably have always with us, and neither should be permitted to oppress the other. A maximum and a minimum in matters Vestiarian and in other respects might well be allowed, and the methods employed to procure observance of the conditions thus laid down should, as far as possible, be parental rather than coercive."

But it should, he submits, be clearly understood and steadily maintained that the *maximum* is "quantitative," not necessarily "qualitative." In conclusion, he says: "To ask your Grace to express any opinion about it would, under present circumstances, be quite unreasonable. But I venture to hope that when you come to read this letter you may be of opinion (if I may detach these words from their famous context) 'that it is not so clear a case that there is nothing in it.'"

Now, are we supposed to infer from the Bishop of Chester having obtained permission from the Primate to address to him this letter that the plan therein set forth of dealing with the Vestiarian question is the one that is going to be, or is likely to be, recommended by the Royal Commission? As to the plan itself, we are already familiar with it, *mutatis mutandis*, in the Bishop of Chester's way of dealing with the Athanasian Creed question—having the Church adopt "local option." Surely Churchmen will be wise to pause a *long* time before taking up with the Bishop's proposal of throwing the Ornaments Rubric into the melting pot. If the Church were now to *prescribe* both a *maximum* and *minimum* standard in matters vestiarian—the "advertisements" of 1566 possessed no Church authority—she would, I apprehend, be taking distinctly lower ground than she has all along occupied; while such a policy, instead of healing her divisions, would probably only tend to accentuate them.

J. G. HALL.

SIN THE TRANSGRESSION OF THE LAW.

"Sin is the transgression of the law"—this is an account of sin that a child can understand. We are born under a Law which has an absolute authority over conduct. It determines how we ought to regulate our *personal life*; and we transgress it when, for example, we are guilty of drunkenness, or of gluttony, or of indolence, or of any other sensual sins. It determines our *duty to others*, and we transgress it when we deceive other men, or treat them unjustly, harshly, or ungenerously; or when we disregard any of the obligations which arise out of the structure of human society—the mutual obligations, for example, of husbands and wives, parents and children, brothers and sisters, masters and servants, rulers and subjects. It determines our *duty to God*, and we transgress it when we fail to reverence Him, to trust Him, to love Him, or to obey Him. All the demands of this Law—those which relate directly to the ordering of our personal life, or to our conduct to other men, as well as those which define the duties which we owe to God Himself—are sustained by God's authority. The Law is God's Law; and, as the old version reads: "Sin is the transgression of the law."—R. W. Dale.

LIVING and victorious faith is that whereby Christ dwelleth in our hearts. But Christ will not dwell in our hearts, if we fill our hearts with things which He hates. Yet is there no victory, nor real faith, when the world holds a struggle with us, sometimes overcoming us, sometimes overcome? In some things victory should be complete at once. Sins of infirmity there may be; sins against light there should not be. To do wilfully and knowingly what God hates, destroys faith, and hope, and love. But so that thou art fighting against thy besetting sin, if thou art conquering thyself, thou art still Christ's soldier, even though in thought, word, or deed, thou be, from time to time, in lesser things surprised. This, then, is matter of faith, that if we will, we can, by the grace of God, prevail over every temptation.—Edward B. Pusey.

BISHOP POTTER WILL TAKE A LONG VACATION

His Deferred Trip Abroad will Now Begin

DR. CLENDENIN MUST TAKE A REST

Prospects at General Theological Seminary

REV. JOHN SWORD RESIGNS

The Living Church News Bureau
New York, September 25, 1905

IT was announced last week that soon after the diocesan convention, Bishop Potter will go abroad with Mrs. Potter for what will probably be a rather long stay. About a year ago the Bishop talked of such a trip, but deferred his going till spring. In the spring the plan was given up, but there is no doubt that it will now be carried out. The Bishop has made no definite plans, either as to just where he is going or as to how long he will be away from the Diocese. He says he is in good health and is going away because he feels that he wants a change. When the work of the Diocese was divided at the time of the election of Coadjutor Bishop Greer, Bishop Potter took as the part over which he would have personal supervision, the districts outside of New York City. Just what arrangements he will make for the episcopal supervision of the parishes of these districts during his absence has not been announced. It is expected, however, that the Bishop will make some announcement in the matter at the Convention, which meets in the Synod Hall of the Cathedral on Wednesday and Thursday of this week.

It has been known for some time that the Rev. Dr. Frank M. Clendenin, rector of St. Peter's Church, Westchester, was not in good health, but his friends were nevertheless surprised when the announcement was made a few days ago that his physician had insisted upon his taking a long rest, and that by action of the St. Peter's vestry he has been granted an indefinite leave in order that he may seek a restoration of health. Dr. Clendenin, it is said, protested against leaving his parish and only the ultimatum of his physician secured his consent. The Westchester rector's trouble is said to be a general break-down from overwork, and a touch of tuberculosis. His condition is not alarming and it is believed that a long rest under favorable conditions will restore him to normal condition. The Rev. Dr. Clendenin has been rector of St. Peter's Church for eighteen years, and has been a dominant factor in the social and political life of the Westchester neighborhood, both before and since its annexation to New York City. Mrs. Clendenin, to whom he was married in 1891, is the youngest daughter of the late Horace Greeley.

Regular work at the General Seminary began on Monday of this week and indications are that the entering class will number about fifty, which is about the average entering number for several past years. An addition to the teaching force has been made in the person of the Rev. Canon Blodgett, who comes from the Albany Cathedral as instructor in Dogmatic Theology, to assist Professors Roper and Beckwith. Students were arriving all during last week, when examinations were held. Matriculation will take place on the eve of All Saints'. In addition to the entering class there are reported four new men in the middle class, one in the senior, and eight students who will take advanced courses. Three of the latter were members of last year's senior class. The only building change of importance which has taken place during the summer at the seminary has been the enlargement of the sacristy in the Chapel of the Good Shepherd. This room has been too small for robing when a number of clergymen were present, and it will now be found to be much more comfortable.

There is approaching completion a new frame church and rectory for St. George's Church, Williamsbridge, which is an Archdeaconry mission. The crypt of the church was built several years ago and has been used for services. The Rev. F. N. Strader was placed in charge of St. George's last year, going from the rectorate of St. Paul's Church in the Bronx. The Archdeacon, the Rev. Dr. George F. Nelson, secured \$12,000 to be devoted to St. George's and the sum has been used for the new buildings. It is hoped that the church may be completed by the middle of November. The church has an excellent site on high ground at the head of an avenue and the neighborhood is rapidly growing. It is likely that the church will before long be brought into union with the Diocese.

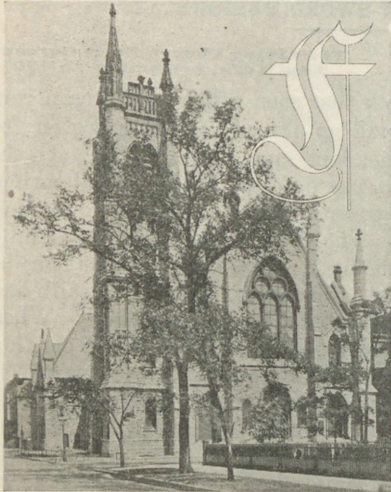
The Rev. John Sword announces that he is to retire from the vicariate of Holy Cross Church on the first of October. He

[Continued on Page 749.]

Brotherhood National Convention

CELEBRATES IN CHICAGO ITS COMING OF AGE

CHICAGO, September 21.



ST. JAMES' CHURCH, CHICAGO.

FROM the four winds gathered the crowds who came to Chicago to participate in the spiritual and intellectual benefits to be derived from the four days' retreat during the Brotherhood Convention. Under circumstances which render it unique among other gatherings of the organization, the Twentieth Annual Convention of the Brotherhood of St. Andrew opened in Chicago on Wednesday, September 20th. This Convention marked the 22nd anni-

versary of the organization of the Society by James L. Houghteling in St. James' parish, Chicago, November 30th, 1883, and was the second annual Convention held by the Brotherhood in the city of its birth.

The unique, and perhaps the most conspicuous feature of the Convention, was the community life, made possible by holding the sessions and living all together in one place. The University of Chicago, through President Harper, had placed at the disposal of the Brotherhood the buildings known as the Tower group (of which illustrations are shown), and certainly no buildings could be better adapted for the purpose. Mandel Hall, where the Convention sessions and large meetings were held, is a splendid piece of architecture, admirably suited for the purpose with its great pipe organ, a fitting accompaniment for the hearty singing.

The Reynolds Club served for the sectional conferences, and the University dining hall, Hutchinson Commons, was the Convention refectory. Here excellent meals were served at less than reasonable rates for all attending the Convention.

All day Wednesday, and even before, delegates came into the city from North, South, East, and West, and received from the local committees a real Brotherhood and Chicago welcome. The dormitories of the University had been put in perfect condition for the visitors, and all were comfortably quartered there, or in the nearby Fraternity Houses and University rooming houses.

Chicago chapters and local authorities of the Brotherhood have been hard at work on the details of the Convention for some time, and the smooth and successful manner in which all details were carried out, speaks volumes for their earnest and faithful efforts. Special credit is due to Mr. John H. Smale, the efficient secretary of the Local Council, who has done an immense amount of work all summer.

Before reporting the actual details of the Convention it may not be out of place to set before those who were not fortunate enough to be present in Chicago, some idea of the surroundings and location of the buildings in which the Convention met. The University of Chicago is located about eight miles south of the business center of Chicago, in a section known as South Park, easily reached by elevated, trolley, and steam roads. The property is on the north side of the Midway, a beautiful stretch of parkway, connecting Washington Park on the west and delightful Jackson Park (the site of the Columbian Exposition), which skirts the shores of Lake Michigan, on the east. These fine parks and the college campus afforded opportunity for pleasant walks in leisure moments. With three of our churches within easy walking distance, St. Paul's, Redeemer, and Christ Church, no more complete equipment for a Church convention could be imagined.

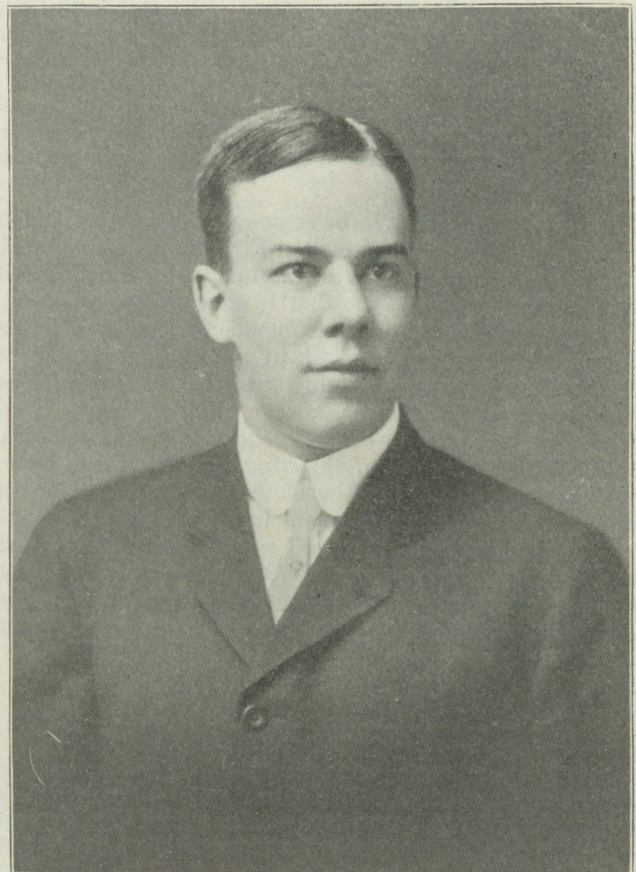
While delegates from all chapters are duly elected and sent to the Convention, all Churchmen or women are invited to attend the meetings and services of Brotherhood Conventions, and surely Chicago Church people responded heartily to this invitation.

WEDNESDAY.

THE COLLEGE CONFERENCE.

An enthusiastic conference of Church College Students, beginning at 2 P. M. and lasting two and one-half hours, crowded one of the smaller rooms in Mandel Hall. Those present were nearly all college men. The meeting was opened by Mr. Robert H. Gardiner, President of the Brotherhood, in a short address in which he emphasized the power of personal work. Speaking to the students he said: "The greatest gift which God has bestowed upon you is your personality. Your greatest achievement will be in impressing your personality upon the world."

Mr. JAMES L. HOUGHTELING, JR., Chairman of the Conference, spoke on "What a Church Society should do in College." Mr. Houghteling showed the importance of bringing Churchmen in Colleges together and keeping them in mind that they are Churchmen. He spoke of the value of keeping the call to the Ministry before the minds of students, and urged that faithfulness in attendance on



JAMES L. HOUGHTELING, JR.

corporate communion could not be too greatly emphasized. He thought every Church society in a college should organize a Chapter of the Brotherhood of St. Andrew.

The REV. HARVEY OFFICER spoke of the work of the Church Society in Princeton. He thought it should be the aim of the Brotherhood through its College Committee to bring the work in all the colleges under one head.

Mr. WM. R. LORD of Harvard thought that a Church College Society should have a complete organization with a cabinet and committees, that the business should be transacted by the cabinet, and the regular meetings have a religious tone. He felt that the Church College Societies should avail themselves of the help of the Brotherhood and that two or three columns in *St. Andrew's Cross* should be devoted to college work.

Mr. EDWARDS, of the University of Chicago, spoke on the subject of "The College Chapter: What it can do and how to do it." He described the plan by which the University Chapter brought students into contact with eminent Bishops and clergymen through luncheons and other social gatherings and had thus been able to get the students to attend neighboring parish churches where the said clergy were invited to preach.

The same subject was treated by several other speakers and there ensued an animated informal discussion of the topic under consideration. The very deep interest taken by the Brotherhood and Church collegians in Church work was manifested throughout this whole

discussion, as was also the earnest desire on their part to determine the best means of prosecuting the work. One point brought out during the conference merits special attention, that is, the crying need that information be furnished to the clergy and religious workers in collegiate towns of communicants and Church students about to be enrolled. It would seem from the evidence that parish priests and parents universally neglected to furnish such information. The rector of one of the nearby parish churches stated that in two years he had received the name of only one student enrolling at the University.

The official program commenced on Wednesday evening at 8 p. m. with a Quiet Hour conducted in the Church of the Redeemer, by the Rev. John H. Houghton, rector of St. Mark's Church, Denver, who gave most spiritual and helpful meditations and led the devotions of a large congregation.

THURSDAY.

The early hours of Thursday were devoted to the welcoming of delegates and assigning them to quarters. Something over seven hundred men were registered during the day.

At nine o'clock the Conference of Church College Students again

to receive him and use him for Himself. The Bishop made a strong impression and the service was one of great help and inspiration.

PRELIMINARY MEETING OF JUNIOR DELEGATES.

At noon the Junior delegates were brought together and addressed by Mr. HUBERT CARLTON, General Secretary of the Brotherhood, who discussed the best method of getting good out of the Convention. In answer to the question, "Why have I come to the Convention?" he said: "You have come here to pray together with a great many men and boys from all over the country." He urged the boys to go to the service of Corporate Communion, whether communicants or not, and to make it an occasion of special prayer:

THE MEETING IN MANDEL HALL.

At 2:30 p. m. a meeting for permanent organization of the Convention took place in Mandel Hall. Mr. Mahlen M. Kline of Philadelphia was elected chairman. After the usual routine of business, Professor FRANCIS WIALEN SHEPHERDSON of the University of Chicago delivered an address of welcome on behalf of the University, and was followed by BISHOP ANDERSON, who extended the welcome of the clergy and laity of the Diocese of Chicago.



TOWER GROUP OF BUILDINGS, UNIVERSITY OF CHICAGO [USED FOR THE CONVENTION OF THE BROTHERHOOD OF ST. ANDREW.]

convened and considered the matter of Bible Study Classes. The addresses were made by the REV. HARVEY OFFICER of Princeton University and Mr. JOHN R. MOTT of the International Y. M. C. A. Both men emphasized the necessity of trained leaders in Bible study and urged the necessity of training men for this important work. Mr. GRAHAM TAYLOR, JR., of Chicago Commons, spoke at some length of Settlement work in cities, emphasizing the tremendous problems which confront us in the great cities and the failure to realize the human values in our immigration.

THE OPENING SERVICE.

The opening service of the Convention began at 11 a. m. in Mandel Hall, the Rt. Rev. C. P. Anderson, D.D., Bishop of Chicago, officiating. The address of the morning was made by the Rt. Rev. ROBERT CODMAN, D.D., Bishop of Maine. The Bishop had no text, but spoke freely and drew a picture of the Church, of the Ages and of every clime, by her priesthood gathering millions of souls into the Body of Christ through the door of Holy Baptism and feeding them with the food of the Body and Blood of Christ. He said that we in the American Church are presenting the same picture, a picture not only Catholic, but Scriptural. All the way down through the ages it was the same picture of the priest at the altar and of human souls feeding on the one Body, and every one who has partaken of it is a member of that Body, bound together in one family; not the gathering together of those who merely profess a common belief, but a vital union. He urged that all try to realize when coming to the Holy Eucharist that we are giving ourselves to God. We are making a complete sacrifice of ourselves and God will point out the work. Every Brotherhood man should come to the Holy Eucharist with a prayer for another man in his heart, asking God to pardon his sins,

After touching upon the growth of the Brotherhood in twenty-two years, the Bishop said:

"We are glad the Brotherhood is only twenty-two years old instead of a hundred. If it were a hundred years old, you would probably be visiting the tomb of your founder. As it is, he has no tomb to visit; but if you want to see his monument, look about you."

The Convention manifested great enthusiasm and insisted upon a speech from Mr. Houghteling.

In response MR. HOUGHTELING said that no company of laymen had a greater opportunity than the Brotherhood of St. Andrew, and he pleaded for more earnest prayer and zealous work than ever before. At this point the meeting was closed by the reading of the reports of the council and various committees.

THE COUNCIL REPORT.

Some interesting facts brought out in the Council report are as follows: The statistics of growth in the Senior department show that in the last year fifty-one new Chapters have been chartered, twenty-seven probationary Chapters formed, and fifty dormant Chapters revived. In the Junior department sixty-nine new Chapters have been chartered and thirty-six probationary Chapters formed. The total receipts in the Brotherhood office show an increase of about \$2,000 over last year. The present condition of the Brotherhood shows 1,351 Chapters in force in the Senior department and 636 Chapters in the Junior department. The work of all the travelling secretaries has been most successful and has received everywhere the hearty encouragement and coöperation of Bishops and clergy, and the continued growth of the Junior department is most encouraging. A notable feature of the year's work has been the development in

several cities, particularly New Orleans, where eight full chapters have been established where there were none before.

The report says in part:

"The reorganization of the National Office made necessary after the Philadelphia Convention by the removal from Pittsburgh to Boston, has afforded abundant opportunity for the greatest care and the most painstaking study in simplyfying and perfecting the business of the Brotherhood, with the determination that after the routine work of the Brotherhood was so arranged as to run like a machine, efforts in addition to any attempted in the past, could be developed for extending the Brotherhood throughout the Church.

"The past year has been a year of better organization than ever throughout the Brotherhood. There has been but little attempt to introduce new methods of work, but a gradual solidifying process has been going on throughout the Chapters and Assemblies and there is more thoroughness in our work. Never before has the Brotherhood been so thoroughly and widely visited and practically assisted, especially by a great extension of the work of Travelling Secretaries, which past experience shows to be much the best way in which to place Chapters on a firm foundation.

"The work of all the Travelling Secretaries has received everywhere the most hearty encouragement and coöperation from the Bishops and clergy and we feel that a solid foundation for enduring growth has been laid throughout the country.

time to let Brotherhood men know how they can assist in a practical way.

"We have arranged for the sake of efficiency that the work of the College Travelling Men's and Sailors' Committees be taken into the National Office."

"Our Aims" are stated as follows:

"I. A working Chapter in every parish, in every mission, and, wherever possible, in every college and in every school."

"II. A Junior Chapter as a necessary complement to every Senior Chapter."

"III. Every Brotherhood man and boy a reader of 'St. Andrew's Cross.'"

"IV. Every Brotherhood man a subscriber to the 'Forward Movement Fund.'"

"V. More Fellowship in the Brotherhood."

"The Brotherhood's Needs" are thus stated:

"I. A deepening of the devotional life.

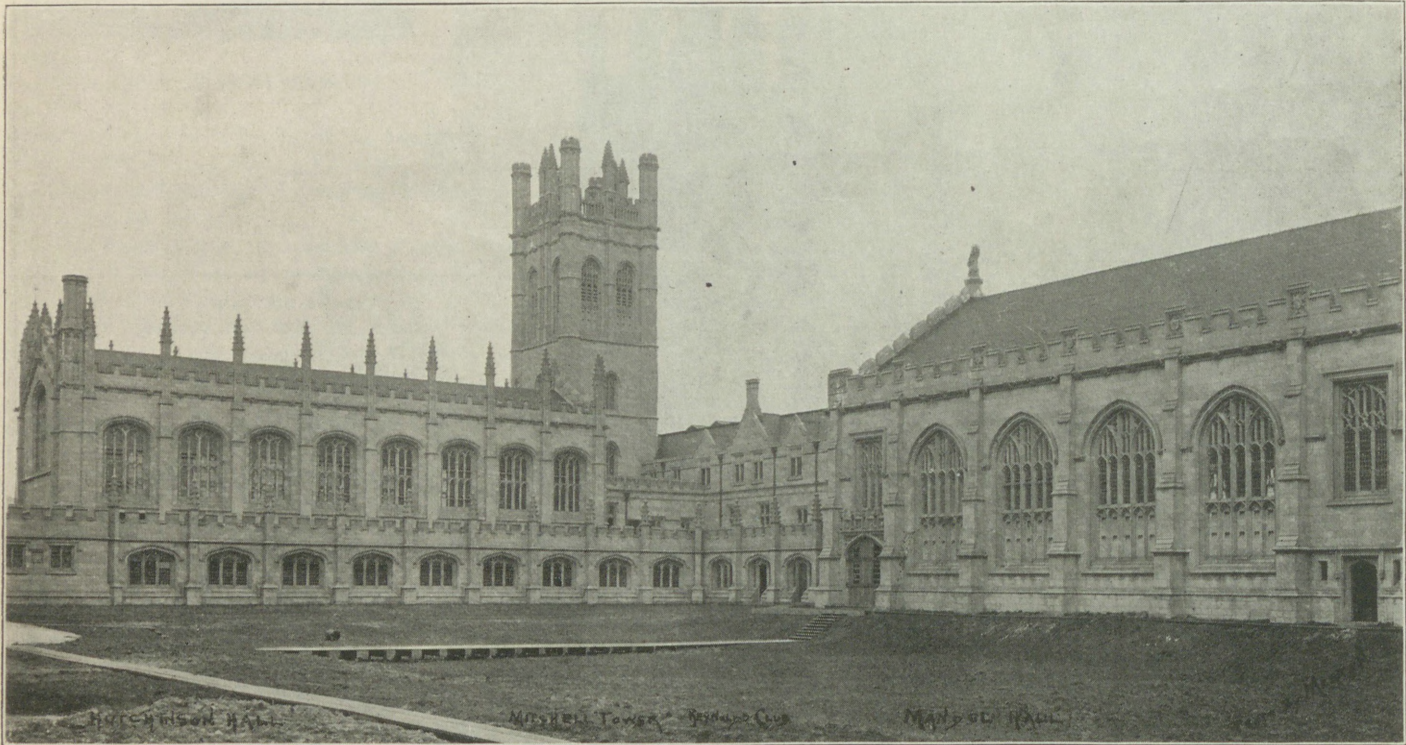
"II. More sincere efforts to reach the indifferent and ungodly.

"III. To develop individual talent.

"IV. To insist on greater definiteness in all work for the Master.

"V. More initiative on the part of Chapters.

"VI. Still Greater Confidence in the Practicability of the Brotherhood Everywhere."



TOWER GROUP OF BUILDING, UNIVERSITY OF CHICAGO. INSIDE VIEW, THE CLOSE.

"In addition to the regular and continuous visitation of the Travelling Secretaries, devoting their whole time to this work, the President has been enabled to visit and meet personally in worship, in consultation and advice, a very considerable portion of the active membership of the Brotherhood in the East. The General Secretary has also visited during the year almost all the larger cities, Local Assemblies, and State Conventions, east of the Mississippi, both north and south. Some 150,000 miles have been travelled during the year on the Brotherhood's work by these different representatives.

"The continued growth of the Junior Department during the last year and the real work accomplished for the Church by the Juniors everywhere, as well as the splendid recruits they are constantly sending into the Senior Department, has completely justified the trust put in our Brotherhood boys. They have been doing their part well in working, organizing, and also in contributing. It is also a matter for special mention that Brotherhood men have aided, encouraged, and coöperated with the Juniors most helpfully during the year.

"A compilation of our records shows us that there are to-day 104 dormant Chapters in the Senior Department and 29 dormant Chapters in the Junior Department which have expressed a desire to come back to the active organization. As it has been our policy to assist before all else our weaker Chapters (276 of which have been revived in less than four years), we shall do all possible to bring these Chapters back into the active organization.

"Not enough attention is paid by the Brotherhood to our College work, which also includes Brotherhood work in boys' schools. This work is of the greatest importance to the spread of the Kingdom and is of unlimited possibilities. We ask for a more active interest and more help from all members of the Brotherhood. As the work develops the College Committee hopes to be able from time to

GENERAL CONFERENCE.

The general conference at 4 P. M. was presided over by Mr. John W. Wood and the general topic for discussion was "A Good Chapter." It was treated under nine heads, as follows: "Its Rector," "Its Members," "Its Officers," "Its Business Methods," "Its Devotion," "Its Meetings," "Its Work," "Its Junior Chapter," and "Its Bible Class." These topics were treated by various speakers according to the programme, who were limited to eight minutes each. Each man was an expert on his particular assignment and the papers were very concise and full of helpful and practical information.

Mr. HOUGHTELING's suggestions on the method of conducting its Chapter meeting were particularly pithy and should be productive of good results.

Mr. COURTENAY BARBER's paper on the Junior work was also particularly good and will undoubtedly help to increase the formation of Junior Chapters.

After the afternoon conference the Convention adjourned for dinner; and it should be said that great satisfaction has been expressed by the men over the meals served at Hutchinson Commons and the opportunity for social intercourse, which this large gathering together at meals affords.

THE PUBLIC MEETING IN MANDEL HALL.

At eight o'clock there assembled in Mandel Hall an audience that completely filled the Auditorium, there being many visitors present, including ladies in the galleries.

BISHOP MORRISON of Iowa presided. The topic for discussion was "The Spread of Christ's Kingdom among Men." After a few words of introduction by Bishop Morrison, Mr. John R. Mott, Secretary of the International Y. M. C. A., spoke on the sub-topic "Nearer

to Christ." Mr. MOTT consumed the greater part of an hour in his talk and was listened to with great attention, which the speech well deserved. He said that to get near to Christ we must know Him and we must know Him through constant study. We must learn the secret of drawing nearer to Christ and staying there. We must know Him by associating with men who live close to Christ. We must know Him as a reality and not as a memory of one who lived two thousand years ago. We must know Him in a more real way than we know our dearest friends. We must persist in our study of Him and in obeying His teachings. We must surrender ourselves completely to Christ in our daily life. Christ is either Lord of all or not Lord at all, and we must have a desire to live a right life. We must practise habits of self-examination and constantly confess our sins. With increasing holiness comes sensitiveness to sin. Sin is a veil which hides Christ from us. "Christ is trying to get at you," said Mr. Mott. "Try to get to Him, for ye are as holy as ye truly will to be holy."

Dr. WM. C. STURGIS of Colorado Springs was the second speaker of the evening, whose topic was "Through His Church." Dr. Sturgis emphasized the rule of the Brotherhood of St. Andrew to bring men nearer to Christ and His Church. He asked the question: "What does the Church stand for and what is our relation to the Church?" He then went on to describe the Church of God in all ages, showing the continuity of the Church of the old and the new dispensations. He emphasized the Church as an Organism, not an Organization, and enumerated the various external marks of the old Jewish Church, which made it distinct from a human organization. He then showed how these similar marks emphasized the Catholic Church and showed it to be the same Church of God as the Church of the old dispensation, and how its enemies and friends found it in these times as well as in the olden times. Dr. Sturgis then spoke of the purpose for the existence of the Church as the only revelation of God to man, of its mission to gather in all nations. He spoke of the sacrament of Baptism, by which we enter the Church, the necessity for entering the Church in this way. He warned his hearers that they must beware lest they be too proud in their heritage and make the Church an end and not a means. Righteousness was the end for which the Church existed as a means. The Church is what we are individually, and we must be most active in our work lest the Church as a Body suffer. Men must be brought to Christ through His Church. It was the obvious way. First he must be made a member of the Church through Baptism. Then he must receive the Holy Ghost in power through Confirmation; and thirdly must be brought to the Holy Communion. Dr. Sturgis closed his speech in saying: "It is not so much a question of being near Christ as being *one with* Christ, a member of His Body."

FRIDAY MORNING.

The programme for Friday contemplated attendance at Holy Communion at the three neighboring churches, St. Paul's, the Redeemer, and Christ Church, and many availed themselves of the opportunity to attend.

The principal meeting of the morning was the business session held in Mandel Hall at 10:30. Before going into executive session an address on Work Among Sailors was made by Mr. STANTON H. KING, Superintendent of the Sailors' Home at Charleston, Mass., who brought out many interesting points in connection with this important work.

A telegram announced the sad news of the death of the son of Mr. H. D. W. English, former president of the Brotherhood. A prayer for the persons under affliction was read and a message of sympathy sent from the Convention to the bereaved family.

After the Convention had gone into executive session, the Council report, and also several committee reports, were discussed, following which came the election of the National Council for the ensuing year, resulting as follows:

NATIONAL COUNCIL FOR 1905-6.

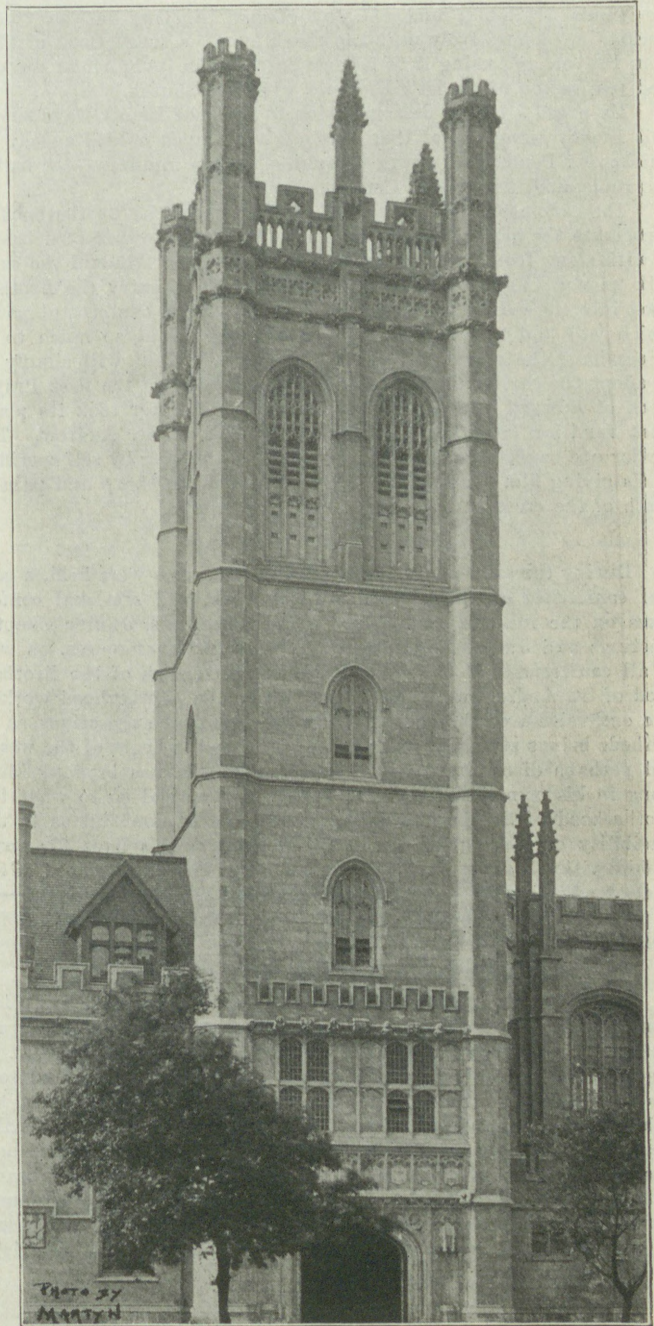
Robert H. Gardiner, Christ Church, Gardiner, Me., President; G. Harry Davis, St. Peter's, Germantown, Pa., First Vice-President; Edmund Billings, Good Shepherd, Boston, Mass., Second Vice-President; C. C. Payson, Our Saviour, Longwood, Mass., Treasurer; James L. Houghteling, St. James', Chicago, Ill.; John E. Baird, Nativity, Philadelphia, Pa.; Hector Baxter, St. Mark's, Minneapolis, Minn.; William C. Sturgis, Grace, Colorado Springs, Colo.; J. C. Loomis, St. Andrew's, Louisville, Ky.; Samuel S. Nash, Calvary, Tarboro, N. C.; John W. Wood, St. George's, New York, N. Y.; H. C. Turnbull, Jr., St. John's, Waverly, Baltimore, Md.; Frank J. Weber, St. John's, Detroit, Mich.; Eugene C. Denton, Christ Church, Rochester, N. Y.; Francis H. Holmes, St. Mark's, West Orange, N. J.; H. D. W. English, Calvary, Pittsburgh, Pa.; H. R. Braden, St. Mark's, Berkeley, Cal.; Cecil Clay, St. Andrew's, Washington, D. C.; W. A. Gallup, St. John's, North Adams, Mass.; Henry T. Fidler, Grace, Providence, R. I.; E. C. Browne, Christ Church, St. Joseph, Mo.; Mahlon N. Kline, Church of the Saviour, Philadelphia, Pa.; Courtenay Barber, Redeemer, Chicago, Ill.; E. C. Day, St. Peter's, Helena, Mont.; C. E. Sammond, St. Paul's, Milwaukee, Wis.; Frank V. Whiting, Trinity Cathedral, Cleveland, O.; G. Ward Kemp, St. Mark's, Seattle, Wash.; Robt. S. Hart, Mt. Calvary, Baltimore, Md.; Bert T. Amos, Trinity, Washington, D. C.; A. M. Hadden, St. Thomas', New York, N. Y.; S. H. Riker, Trinity, Lansingburgh, N. Y.; A. A. Talmage, St.

Paul's Pro-Cathedral, Los Angeles, Cal.; Levi Joy, Grace, Memphis, Tenn.; J. G. Bragaw, Jr., St. Peter's, Washington, N. C.; F. W. Rollins, St. Paul's, Concord, N. H.; T. K. Robinson, Christ Church, Vicksburg, Miss.; C. M. Lovsted, St. Andrew's Cathedral, Honolulu, Hawaii; A. L. Fellows, St. George's, Bismark, S. D.; Lawrence E. Sands, St. Luke's, Wheeling, W. Va.; Henry C. Riely, Grace, Richmond, Va.; Jas. H. Falkoner, St. Matthew's, New York City; B. S. Finney, Christ Church, Savannah, Ga.; John M. Locke, Grace, Orange, N. J.; H. S. Dixon, Christ Church, New Orleans, La.; W. B. Dale, Grace, Brooklyn, N. Y.; Heusted T. Young, Ascension, St. Louis, Mo.

MESSAGE FROM THE CANADIAN COUNCIL.

Mr. N. F. DAVIDSON, of Toronto, was introduced to the Convention and read a message of greeting from the Canadian Council. He also made a short and interesting address.

At the request of Mr. Houghteling the Convention invited all persons present belonging to any race other than the white to occupy



MITCHELL TOWER, UNIVERSITY OF CHICAGO.

seats on the platform and so form an appropriate backing to the Bishop of California while delivering his address—"The Mother Church of the English-speaking People and Her Mission to All the World." The substance of BISHOP NICHOLS' address was as follows:

ADDRESS OF BISHOP NICHOLS.

After referring to the vastness of the topic and his hope to treat it with a few simple suggestions, under the two heads, into which it naturally resolves itself, the speaker dealt first with the "linguistic dimension" of the Mother Church of the tongue, showing that it followed as a characteristic inherited from the Mother Church of promise, which in its tongues of fire and speech to every nation under heaven, showed its Pentecostal power, as a Mother Church of all tongues.

Then proceeding to the second part of the topic, he suggested a

renewed Pentecostal power in the mission of the Mother Church to all the world: (a) in fostering human rights as, in the old Jamestown church in 1619, she fostered the casting of the first American ballot; (b) in opening more and more the truth of the English Bible to the consciousness of twentieth century civilization; and (c) in propagating worship on the lines of the Book of Common Prayer, and especially in training and unifying Christendom to the prominence of the co-working of the Holy Spirit, as at Pentecost, in effecting the realization of Christ's invisible presence with His Church.

The restoration of the Invocation of the Holy Spirit in the Consecration Prayer of the American Holy Communion Office was pointed out as the most Catholic gain in it, considered both theologically and liturgically.

In concluding, he urged upon the Brotherhood of St. Andrew the opportunity of each one, in his sphere, to help in the fulfilment of this world-wide mission: I., By always attending to civic duties, especially to the ballot, in which in most cases, curiously enough, the very ballot mark is a St. Andrew's cross; II., by having personal possession of a well-thumbed and fingered kind of Bible among all the kinds available; and III., by *always* carrying in the "pistol pocket," so suggestively near the "back bone," a small Book of Common Prayer, and using it to become deepened in its spirit of worship and realization of Christ's Presence with the Church.

He urged a hearty determination to have the Ember Days kept—this Friday being one of them—as one very much needed agency for quickening Pentecostal power through a worthy ministry—the ballot, the Bible, and the Book of Common Prayer.

The conclusion was an appeal to the men of the Brotherhood to consecrate the mother tongue to his high uses, to beware of debasing it with slang from the flood of dialect literature: "Should the eagle talk 'pigeon English'?"—and a further appeal to carry the Brotherhood into its second score of Conventions, with a Pentecostal power which will add to the watchword which has meant so much to it, "Vocation," the other watchword, "Sacrifice." That will simply be to adopt the earlier Collect for St. Andrew's day in the first Prayer Book of Edward VI., as well as the one which later took its place. That familiar later one emphasizes the *call* of St. Andrew. The earlier one emphasizes his life and death, witnessing by self-sacrifice, God's giving him "such grace that he counted the sharp and painful death of the cross an high honor and great glory."

CONFERENCES.

During the afternoon hours various conferences were held, a general conference on Chapter methods of work, and sectional conferences on the following subjects: Junior Chapters, Junior Chapter Meetings and Junior Assembly Officers. These conferences, as well as all conferences, at the great National Convention of the Brotherhood of St. Andrew were full of interest to the Brotherhood worker. The enthusiasm of the speakers and the practical suggestions as to methods brings strength, courage, and hope to the heart of the weary and perhaps discouraged Brotherhood man, who has been plodding along in his own little way. If anyone is skeptical as to what the Brotherhood of St. Andrew is doing or if he be doubtful as to the possibility of making his life influence other men's lives for good, let him visit the next National Convention of the Brotherhood of St. Andrew and he will see and learn something which is beyond power of printers' ink to convey. He must see it, hear it, and feel it for himself.

THE PREPARATION FOR CORPORATE COMMUNION.

Beautiful St. Paul's Church, Kenwood, was crowded Friday evening with a reverent congregation of men and boys for the preparation for Corporate Communion. The Rev. Father F. H. SILL of the Order of the Holy Cross conducted the service, and his address was very spiritual throughout. To see so many men gathered together for a solemn service of preparation with their minds upon the one object is a sight long to be remembered and an inspiration and encouragement to all who have the Master's Kingdom at heart. Father Sill was particularly searching in his words, and a profound impression was created when he bade each man address to himself the question asked by the disciples before that first great Eucharist: "Master, is it I?"

SATURDAY.

THE CORPORATE COMMUNION.

Something over 800 men and boys attended the Corporate Communion in St. Paul's Church, Madison Avenue and 50th Street, at 7 A. M. BISHOP ANDERSON was celebrant, BISHOP WILLIAMS (Nebraska), Gospeller, and the Very Rev. DEAN SLATTERY, Epistoler. The Rev. WALTER T. SUMNER, the Bishop's chaplain, was server and the Rev. HERMAN PAGE, rector of the parish, assisted with the chalice. It was the quiet climax of the Convention. There was no noise, no distraction. There was reverence among all. There was throughout, the sense of devotion and of awe. Then the men returned quietly to their quarters, a mile distant, where they had their breakfast.

BUSINESS SESSION.

The Convention assembled for unfinished business at 10:15 A. M. in Mandel Hall. After routine matters had been disposed of, the Rev. GRANVILLE ALLISON of Grace Church, Memphis, Tenn., offered a resolution that the Convention be held in Memphis in 1906. He said no

Brotherhood Convention had ever been held in the South, and he extended a hearty invitation on behalf of the Bishop of Tennessee and the Brotherhood men of Memphis. The resolution was seconded by Mr. LEVI JOY of Memphis, and also by the Rev. Dr. GUERRY, chaplain of the University of the South. Mr. CHARLES W. HINTON, of Vicksburg, also spoke in behalf of Memphis.

The resolution was referred to the National Council with the recommendation of the Convention that it be adopted.

THE FORWARD MOVEMENT.

The missionary meeting of the Convention was scheduled for 11 A. M. and was one of the most successful of its kind ever held by the Brotherhood. In earnestness of purpose and enthusiasm of a substantial sort it was one rarely equalled anywhere.

The offering taken at this time amounted to over \$11,000, or as much as was received during all of the previous year—a magnificent showing.

Mr. JAS. L. HOUGHTELING presided. Several addresses were delivered by the Brotherhood Travelling Secretaries and others. The aim of the movement was described as "a working Chapter in every parish, in every mission, and, where possible, in every college and in every school," and its scope, "The winning of every unchurched man in the United States."

It was shown that the work of the Travelling Secretaries in all parts of the field was producing good results as evinced by the increased number of chapters. A striking example of this was the city of Memphis, which now has a Local Assembly and invites the Convention of 1906, while two years ago it was thought that Memphis presented no foothold for the Brotherhood. The need of more Travelling Secretaries was brought out. One Secretary covers all of the United States west of the Mississippi river.

One speaker showed the possibility of small beginnings. He said if there were only one Christian in the world and he spent a year in converting one man and those two each converted one man the next year, and so on, it would take about thirty-three years, or the time our Blessed Lord was on earth, to convert the world.

One feature of this session was the engaging of the whole body in silent prayer. The Convention was asked to bring its united prayer power to bear on the work, and then, as the whole body silently knelt, the names of portions of and persons in the mission field were mentioned with a short lapse of time after each.

Immediately after this session the Convention listened to an address by Mr. SAMUEL F. JONES, Superintendent of the Church Rescue Mission, Boston, on "The Gospel, the Power of God unto Salvation." Mr. Jones said in part:

The power of the Gospel of Jesus Christ is limitless. "He is able also to save them to the uttermost that come unto God by Him." He had ministered to the needs of almost half a million men and in all that time he had never found a man in whom he could not see some trace of the image of Jesus Christ. There is no Church so well fitted to reach out and take hold of the outcast as ours. Mr. Jones illustrated the power of the Gospel by a variety of anecdotes drawn from his own experience and work among outcasts. He lays stress on the helpfulness of the sacraments as aids in rescue work, saying the Holy Communion is the chief means in the reformation of fallen men and women.

JUNIOR CONFERENCE.

The general conference of the Junior Department, during the afternoon hours, was on the subject, "The Brotherhood Boy." It was treated by four Juniors under the following heads: "His Devotions," "His Routine Work," "His Special Opportunities," "His Chapter." Here were hundreds of interested lads, many of them from distant parts of the country, listening to earnest and thoughtful words spoken by other lads from among their own ranks. They spoke plainly to each other on religious subjects and listened attentively to the remarks of their seniors. Who can measure the possibilities of that gathering? Among them are the future Brotherhood men, the future priests and missionaries of the Church.

PILGRIMAGE TO ST. JAMES' CHURCH.

What was spoken of in one of the Chicago dailies of Saturday morning as the most picturesque feature of the Convention, and which was promised by the same paper as a march attended by much pomp, occurred at 4 P. M. What the many people who had gathered along the way to see this unique procession saw, was not a fantastic display, as they had been led to suppose, but a large party of gentlemen who were visiting the birth-place of their organization and who were making the trip in an orderly and business-like manner.

Having arrived at the church, the delegates listened to an address by the rector, the Rev. JAMES S. STONE, D. D., who, on behalf of St. James' parish and Chapter No. 1, bade them welcome. Dr. STONE took occasion to speak of the great work being done by the Brotherhood, and likened its growth to a mighty current which by the Spirit of God had widened and deepened as a great river grows. He also spoke of the growth of St. James' parish, from its foundation in 1834, on down to the present time, and gave some interesting facts in connection with the Chicago fire of 1871.

HISTORICAL ADDRESS.

Mr. JAMES L. HOUGHTELING, whom it seems unnecessary to describe as the founder of the Brotherhood, gave an interesting and

entertaining address, in which he recounted the story, familiar to every Brotherhood man, of how the Brotherhood came into existence. He told of how a poor drunken outcast, who had fallen into the hands of the then rector of St. James', Dr. Vibbert, had been placed in his hands and given over by the rector to him and his associates to see what could be done with and for him. They were unable to reform this man wholly, but they learned from his lips before his death of a society which he had once belonged to in New York, called the Society of Andrew and Philip, and whose purpose was to follow the example of Andrew and Philip and bring their brothers and their friends to Christ. And so these young men, who had already begun to feel that public worship was not altogether for the comfort and convenience of pew owners, but also for the conversion of souls, covenanted together with God to pray daily for the spread of Christ's Kingdom among men, and to make an earnest effort each week to bring at least one man within the hearing of the Gospel.

Mr. Houghteling concluded by showing the growth of the Society—first the St. James' Chapter, its work and results—then how the second and third Chapters were formed—the first Convention of 25 to 30 members—and finished by speaking of present statistics, which show that the Society has so spread that to-day the sun never sets on the Brotherhood of St. Andrew.

At the conclusion of the afternoon meeting the 1,200 delegates and visitors were shown the room in which the first Chapter was formed—the birthplace of the organization—and also the present meeting place, especially designed for the purpose in the new parish house. All men were then entertained at supper most hospitably.

SERVICE IN ST. JAMES' CHURCH.

At 8 P. M. Saturday evening old St. James' was crowded to the doors for the shortened Evensong and two addresses. The service was choral throughout and was beautifully rendered. The full choir was in attendance, and, headed by crucifer, made a procession around the church, followed by the parish and visiting clergy and by the Bishops of Kentucky, Western Massachusetts, Maine, Minnesota, California, and Chicago. The office was sung by the Bishops of Kentucky and Maine.

BISHOP EDSALL had the first address of the evening, his topic being "The Past—Behind." Considering the past is less inspiring and energizing than confronting present or future plans or problems, said the Bishop, but no man can look back to the beginning of the Brotherhood and contemplate its continuity and work, and not be lifted up to a point of enthusiasm and gratitude, and exclaim, "What hath God wrought!"

He was familiar with the early days, for he had been a parishioner of St. James' when he was a Chicago lawyer, and was a lay reader of the parish when Houghteling was a Bible teacher there.

Conditions in the early '80s made the Brotherhood necessary, and nowhere was the necessity more apparent than in Chicago.

Here there was a constant influx of strangers—new residents. Coldness and inhospitality marked the Church. Exclusiveness characterized all large parishes of the city. Young men were wavering. Houghteling saw the need and made a concrete effort. Chicago was the place, the need was met—the movement spread.

In conclusion, the Bishop considered the causes for the Brotherhood success, and felt that (1) the Rule of Prayer had led to an appreciation of intercessory prayer; (2) the Rule of Service had broken down reserve and had led to a brotherly feeling in religion and prayer; (3) the principle of putting a man to work as the best way of getting him interested, had done much to arouse an aggressive spirit not only in Brotherhood but in general Church work. He felt that the movement had put new blood in missionary work, as was evidenced by the Church Clubs and the Men's Forward Movements.

PRESIDENT GARDINER'S ADDRESS.

"The Work—Ahead" was Mr. GARDINER'S topic, and he began by speaking of a year of happiness as President, and renewed his pledge to give his best efforts to his second year in the office. He asked for the prayers of the men that he might be given wisdom, grace, and strength in the fulfilment of his duties. Mr. Gardiner spoke of the great possibilities which were before the Brotherhood, and paid a high tribute to the ability and devotion of the Travelling Secretaries—their business methods and thorough canvas of the field. He appealed for increased facilities to handle new work, which he outlined in detail, and urged the Chapters to be prompt in the payment of their dues. There is no end to the work—the Kingdom of God must spread.

At the end of his address, President Gardiner asked both seniors and juniors to repeat after him their respective vows, and the service was brought to an end with benediction, pronounced by BISHOP ANDERSON.

SUNDAY.

Sunday began with the usual early celebrations at the several churches. It cannot be said that they were largely attended by men from the Convention, but there were extenuating circumstances. Physical exhaustion had begun to set in, after so constant a round of services and meetings. The men had returned to the University buildings late Saturday night, after the conclusion of the two hours' service of the evening at St. James' Church, twelve miles distant from the Convention headquarters. Moreover, the men had faithfully made their corporate communion on Saturday morning. The

most savage critic—and there are always some savages among critics—could hardly fail to be lenient with the men who allowed themselves to sleep until time to be in readiness for an eight o'clock breakfast, followed by a very busy Sunday.

THE ANNIVERSARY SERVICE.

The day's services began practically, therefore, with the Anniversary Service at 9:30, held in St. Paul's Church. The church was filled with Brotherhood men. A short office was said, and the Charge to the Brotherhood was delivered by the Bishop of Kentucky—the Rt. Rev. C. E. Woodcock, D.D. It is doubtful whether any preceding Convention has listened to a charge so eloquent and yet so practical, so full of epigrams, so replete in meaty sentences, so perfectly delivered, so effective among the men.

BISHOP WOODCOCK'S "CHARGE."

BISHOP WOODCOCK joined the two texts: "Whatsoever doth make manifest is light" (Eph. v. 13) and "Why could not we cast them out?" (Matt. xix. 17). Light is given, he said, to repel evil. A still higher purpose is to reveal. Failure, as God views it, is such only in relation to a man's possibilities. He fails when he leaves undone what he was fitted to do. God's work is accomplished by the light of God and the work of man. One may see the way and receive strength to do it. Infidels are made by hypocrites in the Church, who hear and say but do not do. More evil is wrought by weak men than by bad men. Men frequently are wicked because they are weak. Light is given for guidance and for judgment. As the child of God, each of us has a just claim upon all the strength and the power of God. The greatest thing next to God is to be a man. It implies work with all the plenitude of the grace which God supplied for men. How dare we, then, go about—"idolaters that we are"—without using that grace? "Greed, graft, and grossness," exclaimed the Bishop; "these be thy gods, O Israel!" You will know just so much of God as you reproduce in yourself.

II. Light is given that we may make contrasts. We may distinguish right from wrong. As Joseph Roux so well said: "Evil often conquers but never triumphs." A man who cannot make contrasts has no responsibility. The deaf cannot distinguish between the roar of Niagara and a perfect solitude; the blind between the most beautiful picture and the most commonplace dreariness; the man with no soul between the grossest evil and the purity of his mother. Light is given that one may know, see, choose, differentiate. You are now going forth from this Convention, better or worse, stronger or weaker. If weak, you will add to the evil that there is to be combatted. Emotion is not character. If there are limitations to your work beyond those which God has set, they are the limitations which you have accepted for yourself. God will measure your deeds by your opportunities. You go home now to do. When holding your Conventions, you are not a Church within a Church. The Church can get along without the Brotherhood, but the Brotherhood not without the Church.

III. Light is given for illumination. It is for a revelation to us in the spiritual life. Man can be what God asks him to be. If we have failed, it is because of rushing unprepared into work. We need prayer. Prayer is not a substitute for work; it is a preparation for work. Prayer is not dragging God down; it is lifting men up. Work without prayer is presumption; prayer without work is sacrilege. Prayer is not all; it is always a preparation for one move higher. Prayer, then work, is the Christian sequence. The soul comes into union with the soul of Christ. Its highest step is eating the body and blood of Christ and so living upon and in Him. The sacrifice of Jesus Christ is the central fact of Christianity; the forgiveness of sins its central doctrine. God and men are brought together in the sacrament. The Holy Eucharist is the extension of the cross. Without it you can never succeed. You have failed unless Christ is reproduced in your life and work.

IV. Light is given for interpretation. God effects a revelation in us. The club-man asks why the life he is living is not as good as the life of the Church-man. It is because the Church-man is living on the plane of the club-man. Men would not ask the question if we were true to our religion. Live up to the life of God within you. A canary lost the power to sing by reason of the repeated hanging of its cage where it heard only the sparrows' twitter. So, constant living on the club-man's plane, changes the song of the higher life into a mere twitter! twitter! The call is to stand for something. Reputation is not character. The call to-day is for the man strong enough to live the truth which he sees, in business, in politics, in the Church. Manhood to-day counts as never before. Repeating with telling effect Kipling's "God give us men!" the Bishop declared that the man who answers to this need is the Church-man.

V. Light is given for illustration. God effects a revelation through us. We share in a responsible ministry. We are inspired and therefore we are responsible. If you are not at work in the front of the Church's army, then *push* from the back. He is a poor Christian who has no wounds to show. God puts His stigmata on him who deserves it. Men will take knowledge that you have been with Jesus if you illustrate Him in your life. You are fitted for your own work. God never made you superior for just the work He has given you to do. There can be no failure in that work—unless it is yours. "Not failure, but low aim, is crime," said Emerson. The man who works on the road feeling that he deserves a throne is not fit for the road. You have only a parody upon religion

if you are doing nothing. You have something to cast out of yourself, and that is the kind that cometh out only with prayer and fasting. The next greatest work to the creation of a soul is to help one. If some are finally unsaved whom you might have saved, the recollection of it will turn your own heaven into a hell. Religion is what you can do for God and for man.

SUNDAY AFTERNOON.

BOYS' MEETING.

At three o'clock the Juniors gathered in large numbers in Christ Church to listen to addresses by Bishop Weller and J. Frank Shelby, but both these gentlemen unfortunately were delayed. Their places were satisfactorily filled, however, by the Rev. FATHER SILL of the Order of the Holy Cross, and Father Blaisdell of St. Louis. The meeting closed in time for all present to get to the Men's meeting in Mandel Hall at four o'clock. Here again the large hall was completely filled with the men and boys of the Brotherhood and visiting ladies in the gallery. The vested choirs of Grace, Trinity, and the Redeemer, under the direction of Choirmaster Cassidy, of Trinity Church, filled the stage. The subject for discussion was "The Factors of Efficient Manhood." President Gardiner presided and introduced as the first speaker, PROFESSOR NATHANIEL BUTLER of the University of Chicago, who had the sub-topic "Education." Professor Butler spoke very pleasantly of the visit of the Brotherhood men to the University of Chicago and said that the value of the Convention lay in the magnifying of the name and power of Jesus Christ as the Son of God. Proceeding with his subject, he said this was an era of young men, but youth was not the only qualification desired. They must be trained, efficient men. The world wants 100 per cent. of value in each man, therefore his advice to young men was to prepare themselves by education and to become masters of themselves. He paid a high tribute to self-made men, but said that we should not be deceived; that those who had succeeded as self-made men were unusual men, who had made the most of their opportunities; that it took time to make an efficient man; he could not always be home-made. Education, he said, is a preparation for complete living, but there were varying ideas as to what complete living consisted of. A man must be unselfish in his living. He must prepare himself for social efficiency. A man should first be a specialist in his particular line of work. He should be alert, active, and strong, and moreover he should appreciate the value of team work, that is, social work, and he must be honest and reliable in all his actions. Education gives a man these four qualities, but education will not bring about the millennium. The intellect without the heart will not save the world from crime and iniquity. Education makes a man efficient when it is complete and education must embrace the training of the body to give a man self-control. He spoke of the value of the social side of college life and said that it resulted in social power. Speaking of the intellectual side, he said: "It is not what the graduate knows that makes him of value, but what he is able to learn." The intellectual side gives a man power to overcome difficulties. It gives him culture to appreciate the finer things of life and it builds up character. He concluded by speaking of the spiritual training and said that the student gained much from association with teachers who were God-fearing men and women who lived up to the example of Jesus Christ, and said that education was not education in the truest sense unless it was religious. Education is more than an ideal of efficient manhood—it is a means.

The next speaker was the Hon. GIFFORD PINCHOT, head of the Division of Forestry, Washington, D. C., whose topic was "Public Spirit." Mr. Pinchot began by stating that never was the need for public spirit more important than at the present time, that it was more important now than if we were on the verge of war, because there were vital questions to be settled. There was now a cry against corruption in high places. Public sensitiveness had been aroused. The mind of the nation was focused on decency and honesty. Important questions must be settled in the near future, such as Forestry, Irrigation, Trusts and Immigration. These when settled would stay settled for some time to come. What was needed was intelligent, trained men in a public spirited way; there was a demand for young men, young men of vigor, but they were useless unless they showed public spirit and patriotism in action. He said public spirit is Christianity in application to common good; no man was beyond service to his country. He said the greatest power for the uplifting of the nations is our own country and the result depends upon the quality of public spirit. There was a time when it was not considered respectable to be in politics, but he felt the time was coming when it would not be respectable to be out of politics. He urged men to think more of their country and to serve God in every activity of public life.

FATHER HUNTINGTON closed this most interesting afternoon by a masterful address on "The Christian Ideal." He said the Christian ideal assumed goodness, righteousness, and truth, but we must appreciate that all good gifts come from God. He spoke of the personality of Jesus Christ, in which all these attributes were embodied; that we were safe in following Him as an ideal because He is God. Men often deify heroes and in following them have often come to disaster; there was no danger in following Christ because He is very God. The Christian ideal in loyalty to Christ and being a servant of

Christ makes sin horrible and treachery to our Leader and Guide. We must go out and fight the world as efficient men and in a public-spirited way, but we can only do it in following our Lord loyally and as His servant.

The final gathering was on Sunday night at Mandel Hall. The floor was crowded with Brotherhood men and the balcony with ladies and other visitors. Mr. Houghteling presided. The subject discussed was "The Christian Man." Mr. JOHN R. MOTT treated of "His Strength." It was a simple plea for personal service of Jesus Christ, who alone is able to save. Mr. FRANKLIN S. EDMONDS received an ovation. He is one of the leaders in the present civic reform movement in Philadelphia, and was delayed by those civic duties in reaching the convention. His phase of the general subject was "His Opportunity." He aroused great enthusiasm in explaining the movement for righteousness which has caused such a revolution in Philadelphia politics, and said it was a Churchman and a Brotherhood man that started the movement.

THE CLOSING WORDS.

Before the final closing, as has been customary in Brotherhood conventions, there was an "after meeting" at which the final farewells were said. The members stood as the diptychs of the dead were read, after which the hymn "For all Thy saints" was sung and the Bishop of Chicago offered an appropriate collect. Last words, frequently touching and always earnest, were said by Mr. N. F. Davidson of Toronto, formerly President of the Brotherhood in Canada; Mr. H. V. Donaldson, the first Brotherhood secretary; Mr. W. R. Stirling, the second member to be enrolled; Mr. Hubert Carleton, the indefatigable secretary; and the Bishop of Chicago. With the singing of the *Gloria in Excelsis* the convention then adjourned.

THE SUNDAY SCHOOL A SCHOOL.

AT the Sunday School conference recently held at Richfield Springs, the Rev. Charles Scadding, chairman of the Sunday School Commission of the Diocese of Chicago, drew a careful distinction between the theories of the Sunday School as intrinsically an "evangelical agency," and as an "educational institution." He said:

"The Sunday School is not to take the place of the Church. It must not be regarded as 'the children's Church.' The Church is a Divine institution; the Sunday School is a human expedient. Godparents are still to be exhorted to bring children to hear sermons. While therefore the Sunday School must not take the place of the Church, it must represent the Church in her educational functions, if it is to be of any dignity and its work of any real value. The commissions in many dioceses are now standing for a fully, subject-graded scheme in which the child and not the adult determines the requirements of the course and sequence of studies.

"The success of this grading of the scholars depends on a like gradation in matter; that is, upon the adaptation of the material of the lessons to the age and capacity of the pupils, instead of insisting upon the same material for pupils of all ages. Nothing but the graded idea—the adaptation of material to the psychological necessities of the pupil—is worthy of serious consideration if we are to regard our Sunday Schools as educational institutions in any sense.

"In the Diocese of Chicago a carefully graded system has been recommended by the Bishop and the Commission and is being used with gratifying results in many parishes. This schedule of studies will be used until such time as the Joint Commission elected by the General Convention shall put forth a better one. Let us bring to bear upon the Sunday School sound pedagogical principles, and the best educational knowledge of modern times, and really handle it as a school, so shall we recreate this branch of Church work and lift it to a dignity it now forfeits.

"But the Church school will not only consider the child at study, but will give attention to the child at worship. The briefest sort of opening and closing service will suffice, but school prayers are not worship. The Church holds truth not alone in word of dogma but in form and symbol. There is no service in the Church that possesses such a solemn and touching power over the hearts of children as a celebration of a children's Eucharist. This service ought to be more generally used, for beyond question it is a mighty power in the religious education and spiritual growth of the child. For the spiritual uplift of the child nothing can take the place of the Church's worship."

IS IT SUPPOSABLE that God has permitted personal intercourse between man and man to be such a potent instrument in the building up of character, and yet has made all intercourse with Himself impossible? If the spirit of man can, through the power of influence and sympathy, bless and uplift the spirit of his fellow-man, much more, a thousandfold more, shall God, who, be it remembered, is a Spirit also, aid by intercourse and influence the creature spirit whom He permits to call himself His child.—William Reed Huntington.

BROTHERHOOD CONVENTION NOTES.

HERE was one dark shadow over the convention. The statement that Mr. H. D. W. English, formerly President of the Council, was only recently convalescent from typhoid fever was followed by the reading of a telegram that had just been received, telling of the death of his son from that cause, occurring during the convention. Mr. English is too greatly beloved by Brotherhood men for this announcement to fail to make a deep, profound impression. It was a touching moment when, on Sunday morning, after his sermon, Bishop Woodcock proceeded to the altar and offered the prayer for those in affliction. And never were the petitions offered with more genuine fervor.

ONE HATES to say it, but we are simply ashamed of the Chicago daily papers. Remembering the excellent service in reporting the sessions given by the press of other cities, one wonders whether the Chicago papers are willing to be the objects of the contempt and ridicule of a thousand intelligent men. Perhaps the height of absurdity was reached in the *Tribune's* Saturday morning report, which commenced as follows:

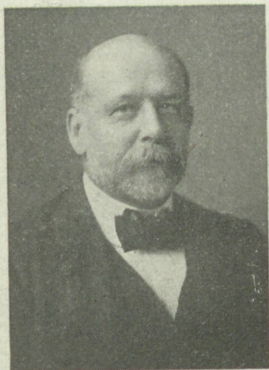
"Like pilgrims of old, wending their way to Canterbury, Episcopal Bishops, dignitaries, and laymen, clad in full canonicals, will march and ride by train this afternoon from the 'tower' group of buildings at the University of Chicago to St. James' Church, Cass and Huron Streets, in a pilgrimage to celebrate the founding of the order of the Brotherhood of St. Andrew.

"Pomp and ceremony will attend the procession, the crowning event of the four days' 'retreat' of the 1,000 delegates to the twentieth annual convention of the noted religious order. Ten bishops in ecclesiastical robes will guide the pilgrims on their way. Rectors and curates, representing parishes from Maine to California, wearing cassock and gowns, will come next in line, and the laymen will follow in order.

"PARADE IN STREETS TO CHURCH.

"From their 'monastic cells' in the dormitories of the University the pilgrims will march east in Fifty-seventh street to the Illinois Central station, where they will take a special train to Randolph street. Upon arrival at the terminal they will march west to Michigan avenue and thence north to St. James' Church."

Of course there was no such "procession." Of course the "ten bishops in ecclesiastical robes" and the "rectors and curates" "wearing cassock and gowns"—they must have been warm!—indulged in no fantastic "parade in streets to church."



M. N. KLINE,
President of the Convention.



HUBERT CARLETON,
Secretary of the Brotherhood.

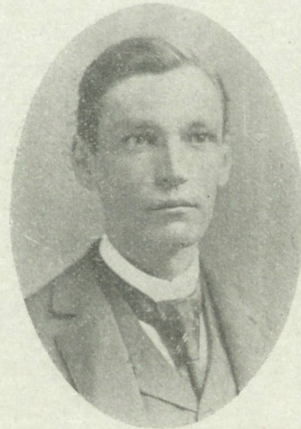
The "monastic cells" from which they emerged were the dormitories which benefactors have provided for the University students. That *Tribune* reporter seems unable, apparently, to distinguish between that twenty-mule borax team that has solemnly paraded the streets of Western cities of late, and the House of Bishops of the P. E. Church. He needs to be shifted to the weekly-short-story department of the *Tribune*, or to the theosophy section, where, perchance, he might shine as the reincarnation of Ananias.

Seriously, what are the daily papers for, anyhow?

ONE PLEASING feature was the number of "Juniors"—boys of from twelve to eighteen—in attendance. They were as interested as their elders, and as faithful in attendance. One afternoon a football game was in progress in a near-by field and the shouts of players and spectators mingled with the spiritual admonitions given within the building; but not a Junior flinched. Does any one doubt they were in earnest?

AND THE SENIORS had their distractions as well. An afternoon session had broken up, and delegates in knots were scattered about the campus in serious conversation. An object

above attracted attention. The mystics, already on a high pitch of spiritual exaltation, wondered whether an angel were about to appear. The object came lower. It touched the campus; and out of the parachute of a collapsed balloon stepped

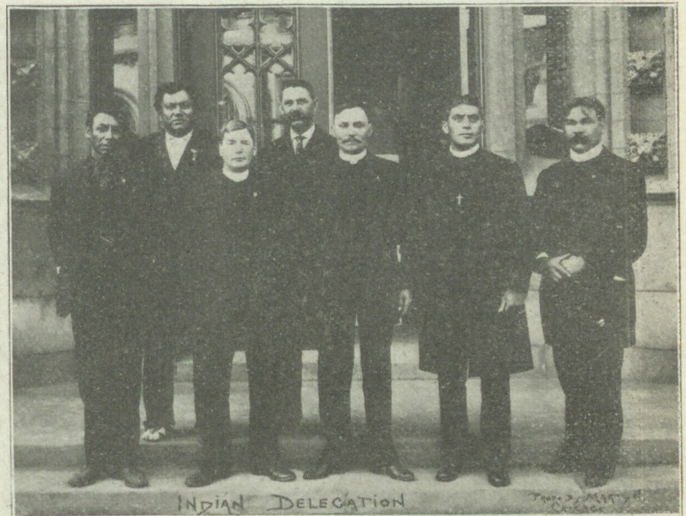


JOHN W. WOOD.



PROF. W. C. STURGIS.

a young woman startlingly garbed in pink tights. The balloon had ascended from a neighboring park and in its descent had simply collided with the Brotherhood. The aeronaut—is there a feminine gender in which to express her?—calmly moved toward a waiting automobile where she assumed a cloak and finally disappeared from gaze. And somehow the retreatants were impelled to think of Saint Anthony, while they reproached themselves for the inappropriateness of the thought. Mr.



DELEGATION OF INDIANS.
BROTHERHOOD OF ST. ANDREW CONVENTION.

[From left to right: John C. Tuttle, Santee Agency, Neb.; Matthew Arnold, U. S. Indian Judge, Lake Andes, S. D.; Rev. Edw. Ashley (white), Rural Dean for Indian work, Cheyenne Agency, S. D.; Alfred C. Smith, Avon, S. D.; Rev. Wm. Holmes, Santee Agency, Neb.; Rev. G. H. W. St. Clair, Birch Coulie, Minn.; Rev. Jos. Goodteacher, Loretta, S. D.]

Scadding, with those lantern slides that will be to him what the X is to St. Andrew when his figure adorns a stained-glass window in some future cathedral, stood near by; but whether he embraced the opportunity to add to his collection of illustrations for that monumental lecture on the Church in America, is not told.

Thus strenuous is it to live the religious life in Chicago, even for a half week!

WE SPEAK of the crosses of daily life, and forget that our very language is a witness against us, how meekly we ought to bear them, in the blessed steps of our holy Lord; how in "every cross and care," we ought not to acquiesce simply, but to take them cheerfully—not cheerfully only, but joyfully; yea, if they should even deserve the name of "tribulation," to "joy in tribulation" also, as seeing in them our Father's hand, our Saviour's cross.—E. B. Pusey.

TO LIVE in the Spirit is the right condition of man, his normal condition; and to live in the Spirit is to live with God—hearing Him, and knowing Him, and loving Him, and delighting to do His will.—Thomas Erskine.



20th Annual Convention
Brotherhood of St. Andrew.

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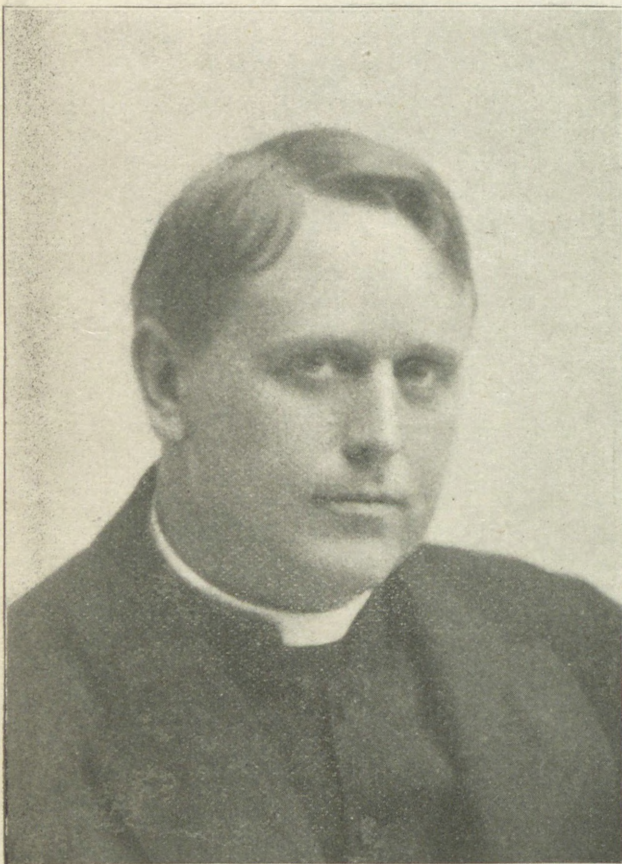
GROUP OF MEMBERS, SENIOR AND JUNIOR, OF THE BROTHERHOOD OF ST. ANDREW NATIONAL CONVENTION AT CHICAGO.

BISHOP COADJUTOR ELECTED IN MILWAUKEE.

THE result of the election of a Bishop Coadjutor in the Diocese of Milwaukee, which took place on Wednesday last week, was the choice of the Very Rev. Paul Matthews, Dean of St. Paul's Cathedral, Cincinnati. Mr. Matthews was elected on the second day of the session, which had been given up wholly to the matter of the election, and on the 16th ballot, which was taken about 10 P. M. He received 42 out of 48 clerical votes, and of the laity, 30 out of 36 parishes represented. The election was subsequently made unanimous.

Under the canons of the Diocese, no nomination or discussion of candidates is allowed in open council, and a special order taken on the preceding evening provided that an informal ballot should be taken after the report of the committee on ways and means had been disposed of, and the formal balloting should follow in due course until an election was reached or other order taken. When, therefore, there was opportunity desired for discussion, the Council resolved itself into committee of the whole, or either of the orders, clerical or lay, obtained permission to retire for consultation, which latter was several times accorded.

The committee which had been charged with inquiries into



VERY REV. PAUL MATTHEWS,
Bishop Coadjutor-elect of Milwaukee.

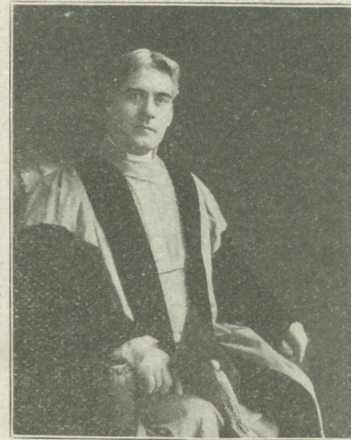
ways and means for the support of a Bishop Coadjutor consisted of the Rev. A. H. Barrington, Judge Winslow, and Mr. L. H. Morehouse. Their report, presented on Wednesday morning, stated that the committee had conferred with the Bishop, and now recommended that the salary of the Bishop Coadjutor should be fixed at \$2,500, the Bishop promising to relinquish \$1,500 of his salary and personally guaranteeing the other \$1,000. There was question as to the propriety of accepting so liberal an offer from the Bishop, but a resolution thanking him for his generosity and accepting the suggested arrangement was passed. An informal ballot followed, which, with the several formal ballots, is related in detail in the table on next page.

On the first formal ballot, and on every succeeding ballot until the last, the Rev. W. W. Webb, D.D., president of Nashotah House, received the votes of a majority of the clergy, and the Rev. H. D. Robinson, D.D., warden of Racine College Grammar School, a majority of the lay votes. There was throughout the balloting, therefore, a deadlock between the two orders that was to be accounted for largely on personal rather than on partisan grounds. Dr. Webb, as the executive of a theological seminary, had naturally come into contact with the clergy more largely than with the laity, while Dr. Robinson, the worthy successor of De Koven at Racine, was more intimately known by

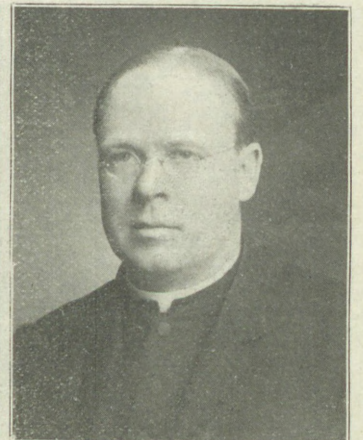
the laity who throughout gave him a majority on each ballot. In the foregoing table the variation in number of lay votes cast on the informal, as compared with the formal ballots, is to be accounted for by the fact that lay deputies voted individually on the informal ballot, while each parish or mission cast one vote as a unit on the formal ballot. Thus the 99 votes in the lay order cast on the informal ballot represented that number of deputies, while the 47 lay votes recorded on the first formal ballot represented that number of parochial units.

After the announcement of the result of the informal ballot, the lay deputies retired for conference and the Council took its recess for luncheon. It was after the latter that formal balloting commenced. A motion made by Mr. Wadhams after the 4th ballot to permit the laity to meet a second time in conference was lost. After the 8th ballot, adjournment till 7 P. M. was effected by a vote of 78 to 44.

It had been hoped that in the interim between the afternoon adjournment and the opening of the evening session there might be some measure of agreement reached as between the candidates, but the hope proved fruitless, and, except that the attendance was somewhat less when the evening session began, there was little change in the result of the ballots. The clergy retired for conference after the 11th ballot, but again without effecting any material difference in the result, as shown upon the resumption of balloting. Both orders retired for joint conference somewhat later in the evening, but no disposition was manifested by either order to recede from its position by accepting the candidate offered by the other. It was then that the suggestion was made that both candidates be abandoned and Dean



REV. H. D. ROBINSON, D.D.



REV. W. W. WEBB, D.D.

Matthews be accepted. This step proved successful, and when the conference was ended and the open session resumed, the 16th ballot was taken, resulting in the election of Dean Matthews by the large majority above recorded. On motion of the Rev. Dr. Webb this election was made unanimous, and the Doxology was sung. The Bishop, who, by reason of his ill health, had been absent during the day's session, being notified of the result, appeared, though it was past ten in the evening, and gave it his hearty concurrence.

BISHOP NICHOLSON PLEASED.

"I have come here to say that I fully and heartily approve of your choice," he said, in part: "You have my heartiest cooperation in this action. I know Dean Matthews personally and once had the pleasure of meeting his illustrious father, the late Stanley Matthews, when he was on the Supreme Bench at Washington. His youngest son, Paul, fully bears out his high repute. It never occurred to me that there was a chance of his coming here or of our considering him for the office, but one never knows how one is to be guided.

"I cooperate in your choice. I would have been glad if Dr. Webb, my dear personal friend, had been the one chosen. I would have been grateful if you had chosen Dr. Robinson, also my dear personal friend. But it seems this was not to be, and another, not expected, has been chosen. He will meet in me a glad hand to the end.

"Your choice is a man of singular purity of character, of goodly appearance, a man of brains and high family, and I congratulate you and thank you."

The testimonials of the Bishop-elect were then signed in open council, as required by canon. A committee consisting of the Rev. C. L. Mallory, Rev. Wm. Austin Smith, and Judge Winslow, was appointed to communicate personally with the

Bishop-elect in order to notify him of his election. Judge Winslow being unable to serve, his place was filled by Mr. W. J. Turner. The committee visited Cincinnati in pursuance of their duty early this week.

OTHER WORK OF THE COUNCIL.

Other work attempted during the session was only routine. An attempt was made to solve a perplexing problem in relation to real estate held by the Bishop as trustee, primarily for the Diocese and secondarily for Nashotah House, by the appointment of a committee to confer with the Nashotah authorities in regard to the difficulty, in the hope that arrangements might be effected whereby a change in the present status might be made. A proposition for the creation of a mutual fire insurance company for the Diocese, that has been hanging fire for some years, was finally laid on the table. Resolutions expressing sympathy for the Bishop in his illness, drawn up by a committee appointed for the purpose and presented by the chairman, the Rev. F. H. Stubbs, were unanimously passed. The appointment of a committee on a uniform course of study for Sunday Schools was authorized.

DIOCESAN ELECTIONS.

The Standing Committee chosen consists of the Rev. W. W. Webb, D.D., Rev. Wm. Austin Smith, Rev. H. D. Robinson,

Crandall, who had removed from the Diocese. The sessions were held at the Cathedral guild hall, Archdeacon Stubbs giving the address of welcome on behalf of the Bishop. The treasurer's report showed that a total of \$3,392 was realized from mission box contributions during the year, and the amount was used for foreign and domestic missions. The report of Mrs. G. C. Murphy, as president, covered quite exhaustively the work of the past year, showing large increase in every aspect of that work. Missionary addresses were delivered and much enthusiasm created.

COMMITTEE VISITS THE BISHOP-ELECT.

THE committee charged with the presentation of the formal notification visited Mr. Matthews in Cincinnati early this week. The Rev. Wm. Austin Smith spent Sunday with him, the Rev. C. L. Mallory and Mr. W. J. Turner arriving on Monday. They were entertained at the rectory, and Mr. Smith attended the Sunday services at the Cathedral. Returning to Milwaukee on Tuesday, Mr. Smith said:

"We were most favorably impressed with our Bishop Coadjutor-elect. He was simple, courtly, dignified. In every respect we were pleased with him. He has a saving sense of humor and strong common sense. We presented to him the conditions which exist in the Diocese, and we were satisfied with his ability to cope with them. We recognize that he is a High Churchman, and we are equally con-

CANDIDATES	INFORMAL.		1st.		2nd.		3rd.		4th.		5th.		6th.		7th.		8th.		9th.		10th.		11th.		12th.		13th.		14th.		15th.		16th.			
	CLERICAL.	LAY.	CLERICAL.	LAY.	CLERICAL.	LAY.	CLERICAL.	LAY.	CLERICAL.	LAY.	CLERICAL.	LAY.	CLERICAL.	LAY.	CLERICAL.	LAY.	CLERICAL.	LAY.	CLERICAL.	LAY.	CLERICAL.	LAY.	CLERICAL.	LAY.	CLERICAL.	LAY.	CLERICAL.	LAY.	CLERICAL.	LAY.	CLERICAL.	LAY.				
Rev. W. W. Webb, D.D.	17	20	28	10	31	11	37	14	38	16	39	19	39	20	38	18	38	17	32	12	30	13	30	10	30	10	40	10	36	13	33	11	6	4		
Rev. H. D. Robinson, D.D.	14	42	17	29	18	28	17	31	16	29	14	27	14	26	11	25	11	25	10	24	13	25	12	25	13	23	4	24	9	22	9	22	2	2		
Rt. Rev. P. T. Rowe, D.D.	8	18	6	5	5	4																														
Rev. E. A. Larrabee	6	3	1																																	
Rev. C. L. Mallory	2	5	1	1																																
Rev. F. E. J. Lloyd, D.D.	2	3																																		
Rev. Fr. Huntington	1																																			
Rev. G. F. Burroughs	1	1																																		
Rev. Paul Matthews	1				1		1						1		1		1				3	3	4	4	3	6	4	1	5	4	3	42	30			
Rev. James S. Stone	1		1																		1	1	2	2	2	2										
Rev. C. L. Barnes	1	1	1	1			1		1																											
Rev. G. M. Christian, D.D.	1																1																			
Rev. A. C. Jones		2	1																																	
Rev. Beverly Warner, D.D.		1																																		
Rev. S. T. Smythe, D.D.		1																																		
Rev. James Slidell		1			1																															
Rev. Fredk Edwards		1																																		
Rev. C. W. Coit																			1																	
Rev. G. McC. Fiske, D.D.																																				
□ Divided				1		1																														
Total	55	99	55	47	55	46	55	46	55	46	55	46	55	46	55	46	55	46	55	46	55	46	55	46	55	46	55	46	55	46	55	46	55	46	55	46
☑ Necessary to a choice			28	24	28	24	28	24	28	24	28	24	28	24	28	24	28	24	28	24	28	24	28	24	28	24	28	24	28	24	28	24	28	24	28	24

D.D., and Rev. George S. Sinclair; Messrs. George E. Copeland, F. H. Putney, E. P. Brockway, and E. A. Wadhams. In the Trustees of Funds and Property the Rev. Frederick Edwards succeeds the Rev. T. C. Eglin, who has removed from the Diocese. The Bishop reappointed the present Archdeacons and Deans of Convocation. As Chancellor of the Diocese, he appointed the Hon. J. B. Winslow, Associate Justice of the Supreme Court, who, however, declined the honor, and the Bishop later appointed the Hon. L. W. Halsey, Circuit Judge in Milwaukee. Of the Sunday School Association the Rev. Frederick Edwards becomes president and Mr. W. G. Bullock secretary. The committee to confer with the Nashotah authorities in regard to property, as already mentioned, consists of the Rev. A. H. Barrington, Rev. George S. Sinclair, and Messrs. George E. Copeland, W. J. Turner, and F. H. Putney.

THE BISHOP-ELECT.

The Very Rev. Paul Matthews, Bishop Coadjutor-elect, was born in Cincinnati, Ohio, about 38 years ago. He is the son of the late Stanley Matthews, sometime Associate Justice of the Supreme Court of the United States. He was graduated at Princeton with the degree of B.A. and at the General Theological Seminary. He was ordained deacon in 1890 by the present Bishop of Southern Ohio, and was advanced to the priesthood a year later by the Bishop of Nebraska. His diaconate was spent as assistant at the Church of the Advent, Cincinnati, and after his ordination to the priesthood he entered into the work of the Associate Mission in Omaha, Neb., which was engaged in missionary work in many outlying points in and beyond the city. From 1896 till 1904 he was rector of St. Luke's Church, Cincinnati, and last year was appointed by Bishop Vincent to be Dean of St. Paul's Cathedral in the same city. Mr. Matthews is well known as a Catholic Churchman of sympathies so broad as to endear him to those whose Churchmanship is of other hues. He spoke in favor of the change of name of the Church at the Church Congress of 1903 held in Pittsburgh. He served in the last two General Conventions as a deputy from Southern Ohio.

WOMAN'S AUXILIARY.

The Auxiliary reelected the former officers, substituting Mrs. P. L. Smith for treasurer of the United Offering in place of Mrs.

vinced that he will be able to deal with other Churchmen in a broad, sympathetic spirit. We are convinced that the Diocese made no mistake."

BISHOP POTTER WILL TAKE A LONG VACATION

[Continued from Page 738.]

has been vicar for six years, and so rapid have come population changes in the east side down-town section where the church is located, that in that time he has seen the character of the congregation almost entirely change. To a representative of THE LIVING CHURCH the Rev. Mr. Sword said:

"I have no plans for the future that are in the least more than tentative. Wherever I may go it will certainly be to a charge where I may rest for a few months. The work here is for a younger man to carry. It needs a more vigorous energy than I can give to it. When I told the trustees so, they told me to do less work. But I could not remain true to the work and do this. So I have determined to leave.

"So largely has the German population disappeared from this neighborhood that we are facing the necessity of carrying on an effort to reach the hordes that take their places, in a way very markedly different from that originally intended. In many ways our work among the Germans is almost entirely extinct. It has been decided to continue the work on this site for at least another decade, and the task of devising new and vast plans to meet present exigencies and future needs is more than I care to undertake."

Into the neighborhood of Holy Cross Church are coming hundreds and thousands of people of Slavic extraction, including many Jews. These people are an exceedingly difficult class with which to do religious work and as the Rev. Mr. Sword intimates, the problem is one that will be hard to deal with. The thirtieth anniversary of the founding of the mission and the twentieth anniversary of the dedication of the church were celebrated in the octave beginning Wednesday, September 13th. On the Feast of the Holy Cross there were a number of services, and on the Sunday following, the evening preacher was the Rev. William Everett Johnson, rector of the Church of the Redeemer.

CONVENTION OF THE DIOCESE OF NEW YORK.

NEW YORK, September 27, 1905.

THE Convention was opened on Wednesday morning in the crypt of the Cathedral of St. John the Divine. At the opening service the Bishop read a charge to the Convention on the subject of Sunday observance. In part the address was as follows:

Bishop Potter referred to the fact that the diocesan is required by canon to deliver a charge to the Convention as often as every three years, and then based his charge of this year upon Sunday observance. He treated it with special reference to such observance's effect upon public morals, and pure religion. "From the bottom to the top," said he, "nature has proclaimed the law of periodic rest in tones which cannot be mistaken. Whether it be a car wheel, or a human brain, something of absolute and supreme authority must give it pause. There is no people on earth that so sorely need to recognize this fact as we fevered and over-driven Americans. Our restlessness that makes it so hard for us to live where we were born, and to work in the way our fathers worked, these and many other things produce a result at once menacing and melancholy. In foreign lands, whenever Sunday is profaned, it is because of the reaction from conditions of monotony; in America because they are over exacting.

"It is very easy for my Puritan brother, whose conception of Sunday is at once precise and sharp, to insist upon recovering the Sunday of our New England forefathers, and to that end to demand that legislation shall so safeguard one day in the week that it shall neither be profaned by traffic nor disfigured by pleasure. But we are not a homogeneous people. Thirty years ago I said in a sermon that foreigners who do not like our Sunday traditions may go where they do not irk them; that we have inherited them and intend to maintain them. Of the seventy-five thousand children born on Manhattan Island last year, not more than one-fifth were of American parentage. Almost sixteen thousand were of Hebrew parentage, and represent a race and a religion which do not hold to observing Sunday at all. If the American is to rescue his rest day he must recognize elements in the situation that are new.

"Man wants rest from labor, he wants recreation, and he wants intellectual stimulus, but most of all he wants God. And the human tragedy of it all is that for the most part men try to live without Him. We have had lately an example of the facility with which moral standards in business may be obscured. We have been shown how the very foundations of our measurement of conduct may be eaten away, unless we constantly restore them from the Source of all standards. There is a tremendous potentiality of the Lord's Day. Possessed of the treasure of such a day, we should strive to live worthily of it. Sometimes with over complacency, we Churchmen are wont to remind ourselves of our immeasurable superiority to other Christians about us. We are indeed the children of the Reformation, but most of us are also inheritors of the Catholic faith and order. We are guardians of Scriptural creeds and of a reverent worship. A great inheritance involves great responsibilities. If we are members of a divine society, what is such a society doing with that modern communism, tinted if not tainted, with the laxities and corruptions of that essential paganism of standards and ideals which, from the four quarters of the earth, our New York has assembled? Nowhere on the globe is there so magnificent opportunity for the Church of God to reach the hearts of men as that which is offered to our Church on this continent to-day. We are embarrassed by no secular allegiance or alliance."

Concluding, the Bishop made three suggestions. They were:

1. "Take care that Sunday is unlike any other day. In many ages such attempt has been disfigured by rules, the mechanical note of which was equally dreary and grotesque. Go with me some Sunday morning to the railroad station and see the people who are going into the country to spend the day. Many are bound for some country house, filled with people who are communicants of our Church. Will they attend Church? Hardly. I entreat you to redeem your home. Let it be understood in your house that the Lord's Day implies the Lord's House, and that you expect your guests to accompany you thither.

2. "This brings us naturally to the Church door. The preacher you know to be dull? Yes, my intellectual descendant of a non-conforming ancestry, it may easily be that you have been nurtured in an atmosphere that makes a sermon the supreme witness for the Christian religion. But you are a sinner needing forgiveness. Suppose you kneel down and ask for it. This the Church and her services help you to do, be the preacher never so dull.

3. "Remember that you have a soul. Almost all the aggressive forces of our modern life conspire to make you forget it. The fierce competitions of the street, the office and the shop tempt most of us to believe that if we can satisfy these we shall have done the task which is alike imperative to our peace and our prosperity. But we are mistaken.

"I have depicted in this charge two situations wholly dissimilar. There are multitudes of people in this Diocese and this republic to whom we owe one duty, because of our common humanity. May God give us courage and wisdom to discharge it. But high above this duty there rises another and a holier—our duty to our fellow disciples. For these and for ourselves we must safeguard the Lord's Day."

MISSIONARY APPROPRIATIONS MET

And Small Amount Paid Toward Deficit

SEPTEMBER MEETING OF BOARD OF MISSIONS

THE members of the Board of Missions received at their meeting on the 19th inst. the gratifying information from the Treasurer that the contributions for the fiscal year ended August 31st, together with other available receipts, had met all the appropriations for the year and left a small balance, so that the amount of the deficiency was hardly as large as that of last year at the same time. This intelligence was received by the Board with great joy, and it was ordered that this portion of the Treasurer's report should be published to the Church in leaflet form. This will be done so soon as the figures can be verified for the purpose; contributions applying on the old year having been received up to the evening before.

The deficiency spoken of has been temporarily covered by the reserve deposits set aside a number of years ago by the Board of Managers from legacies and other sources to meet payments during the early months of the year, when the contributions are few, and to be returned before the close of the fiscal year when possible, together with one gift for the like purpose made last year, so that the Society as such owes no man anything. It is of the first importance, however, that these reserve deposits should be restored at the earliest practicable moment. The Treasurer also gave the information that the rentals of the Church Missions House, in addition to providing ample, free quarters for the Society, had paid off all arrearages of past years caused by the cost of finishing, and alterations for tenants, etc., etc., and had produced a surplus the past year of \$3,000 and which, as was the original intention when subscriptions were secured for the building, was applied to the reduction of Central Expenses.

The following resolution was adopted:

"Resolved, That this Board heartily thanks its Treasurer, Mr. George C. Thomas, for his efficient work whereby in a large measure the Society has been able during the fiscal year just closed to meet its appropriations out of its receipts and show a balance in its treasury."

Mr. Thomas furthermore reported that he had become the Treasurer of the American Church Missionary Society.

REPORTS FROM THE FIELD.

A budget of interesting letters was at hand from the Bishop of Alaska. The Bishop's house has been in course of erection during the summer; the Bishop himself from necessity working upon it with his own hands, as the Board learned from other sources. He had acquired property at Eagle, where a whole congregation with its pastor is seeking admission to the Church. Archdeacon Stuck reported the necessity for great activity in keeping up with the demands by reason of new railroads being cut through and new settlements made. The epidemic of diphtheria in and around Anvik was reported to have been conquered. Services have been held at Seward in a tent loaned by the railroad company, and the erection of a church is now planned.

The Board congratulated Bishop Restarick upon his success in acquiring the Armstrong property in Honolulu for the use of the Church, and expressed its appreciation of the personal endeavor he had made to secure the necessary funds without asking the Board to make any appropriation. The mission school for girls in Honolulu, known as St. Andrew's Priory, is to be enlarged. The Chinese missionary in the same city has come to this country to present the necessities for work among his fellow-countrymen, and the Board commended that work to the public, as also the work among the 8,000 or more Korean immigrants in the Hawaiian Islands.

There were encouraging reports from China, one telling of great progress at Soochow, and another that by the sudden appreciation of land in Wuhu, where a foreign concession has been set off adjoining the Society's property, real estate has become exceedingly valuable. The missionaries have been able to sell off the dirt for grading purposes from one of our knolls for about \$5,000 gold; leaving the property more valuable than it was before. This money will be used with the approval of the Board of Missions for completing the buildings at the station, etc., and for acquiring land and building a residence for the Missionary at Shasi. There were favorable reports from several points in Liberia.

THE APPORTIONMENT CONTINUED.

The Apportionment upon the several Dioceses and Missionary Districts for the fiscal year 1905-6 was made upon the basis adopted last year, namely, the average gross receipts of the Dioceses for the preceding five years.

Besides this, the Board looks for \$100,000 from the Woman's Auxiliary to apply upon appropriations and \$125,000 from the Sunday School Auxiliary.

AN APPLICANT for admission to a divinity school filled out an application blank in which were two questions: "What previous religious instruction have you had, if any?" "Who gave you that religious instruction?" To the first question he answered, "None"; and to the second, "The rector."—AGNES CAMERON, in *The Century*.

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 SIEGE OF SAMARIA.

FOR THE SIXTEENTH SUNDAY AFTER TRINITY.

Catechism: Tenth Commandment. Text: Rom. viii. 31.
Scripture: II. Kings vii. 1-16.

THE story of this siege begins at the 24th verse of the preceding chapter. We there learn that Benhadad was the king of Syria who had thus laid siege to the city of Israel's king. We also learn some interesting details of the sufferings occasioned by the blockade. So long had it continued that not only were people glad to pay a large price for “unclean” food which they would never have touched under ordinary circumstances, but now for the first time on record, was fulfilled the awful penalty for apostasy by which mothers were fain to eat their own children. The people who were familiar with the law may have recognized in this the punishment promised them should they depart from serving the Lord (Lev. xxvi. 29, Deut. xxviii. 53). It was again visited upon them when Nebuchadnezzar besieged Jerusalem (Lam. iv. 10), and, for the third time, during the final siege of the city under Titus.

The part of the story assigned as the lesson comes, it will be observed, as an answer to a challenge from King Jehoram. When he heard the revolting story of the hapless mother who had eaten her own child, he was in despair. He tore off his outer garment, and the people saw that he wore sack-cloth next his skin. This, it must be understood from the context, was not a mark of humble and true repentance. Had it been so, he would hardly have been ready to pass the sentence of death upon the prophet of the Lord, and to declare that he had made up his mind to desert the Lord because he was convinced that there was no longer any hope of making peace with Him. He was wearing the sack-cloth next his skin and covered by his outer garment, not because of a modest and humble spirit, but because he was unwilling to come out openly and do penance as he ought to have done as the king of the erring people. He was trying to appease the Lord God by his secret submission, while outwardly, perhaps, persisting in his waywardness. The apostasy had been open. A true and open submission might have stayed the punishment long before. But his insolent message to the prophet of the Lord showed that he had no mind really to repent.

But the chosen people of God as represented by this part of the kingdom had suffered to the last extremity the penalty of their sin. The time had come for an exhibition of mercy and relief which should bear witness to the power of Jehovah to save His people. Accordingly, the declaration from the king that he had made up his mind to desert the Lord, and to slay His prophet, was met by the promise that the siege should be brought to an end before the next night. Elisha declared that food should be so plentiful that fine flour and barley would be at discount. So extraordinary and impossible did the fulfilment of the prophecy seem that the man who attended the king openly declared his unbelief. He said that it would only be possible if God should pour down the grain directly from heaven by “sluices.” The punishment promised him for his open unbelief at such a time was fulfilled in due course the next day (vv. 17-20).

The story of the lepers is interesting mainly because it makes the story definite and concrete. It is true to life and could hardly have been invented. The cause of the strange deliverance can only be attributed to Divine agency, whether it was a real sound that was heard, or whether the Syrian army were simply made to think that they heard the noise. There are other points which make this narrative an example from which the genuineness and credibility of the Bible record may be established. In the first place, it was asserted for some time by the early higher critics, that the “Hittites” here mentioned had never existed, because they were unknown to secular history. Outside of the Bible there had been no record of such a people. The monuments have since been read, and they make it clear that the “unheard of” Hittites were in reality a great people. The monuments of the 19th Egyptian dynasty (about 1300 B. C.) mention them as among the Syrian enemies of

Egypt. They appear to have been the most powerful people in northern Syria, and to have been especially powerful in chariots. And again, the mention of “the kings of the Egyptians” (v. 6), here is a remarkable expression. Egypt was usually under a single ruler. There were periods, however, when there were several kings in different parts of Egypt, and other times when the leading prince associated other members of the royal line with him in his administration. This is the period of the 22nd dynasty, and the number of names which belong to it is declared to bear out the idea that there must have been more than one king at a time to make it possible for there to have been so many during the time the dynasty lasted.

The main lesson taught by the story is, that the promises of God are sure. They cannot fail, however impossible they may seem to those who judge only by outward signs and depend only upon human agencies. The prophecy of Elisha was given in a strange form. It was exactly fulfilled. The promises He has made to us will just as surely be kept. When He makes promises to us in the sacraments, we have but to fulfil the conditions and we may be sure that the promised result will follow (see P. B., p. 247). We should also learn to depend upon His care for us at all times. The king and people despaired of God's helping them at the very time He was preparing to succor them. No matter how dark the future may look, we may be sure that He will take care of us if we trust Him. He may not send material prosperity, but He will make that which comes to us, work out to our soul's health.

There are three men who stand out in contrast. The king is a half-hearted believer. He did not come out openly for the Lord. He knew in his heart that the thing was from the Lord, but he would not openly confess it. His obstinacy no doubt delayed the time when the Lord could help the land. Make illustrations of your own which will show how much easier it is to be a whole-hearted Christian than to be half way between the world and the Church. It is the man who tries to win both the world and the Church who wins neither. There is no lot so unhappy and hopeless as that of the hypocrite.

The king's captain was an open unbeliever. He did not believe the word of the prophet, and did not hesitate to declare it. His unbelief could not make the promise of God to fail, however. The promised thing came to pass in spite of his confident assertion that it was utterly impossible. The skeptic and unbeliever may take the position of this man in regard to the revelation which we have had from God, but their denial does not affect the truth. It is like the critics' former denial of the existence of the “Hittites.” Because the Bible was the only witness, they would not believe. Their denial was met by evidence written in stones.

Elisha stands out in contrast to the other two men because of his faith. He did not know *how* his word was to be fulfilled. It must have looked as difficult to him as to the others. But he knew that the One who had given him the word, was able to do things which might seem to be impossible. He so trusted God that he gave the message under very trying conditions, trusting his Lord to fulfil His own promises. That is the attitude which is asked of us if we would claim His promises to bless us and our friends.

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.

A CORRECTION.

To the Editor of *The Living Church*:

IN general it is better to let a “printer's error” pass without notice; but in an article of mine in your issue of September 16th there is a blunder so gross that I must protest against its being attributed to me. The Vulgate version of Pilate's question, “What is truth?”—*Quid est veritas?*—was intended to be followed by the beautiful anagram, *Est vir qui adest!*—“It is the man who stands before you.” But instead may be read, *Est vir quem adest*—not an anagram; that might be endured; but the Latin! Was this a perversity of type or an emendation?

With regret,

September 16th.

W. F. BRAND.

CHURCH DOCTRINE IN ITS RELATION TO CHURCH PROPERTY AND CHURCH FUNDS.

To the Editor of *The Living Church*:

I AM moved to write to you as to important questions in relation to Church property and Church funds, as affected by the particular faith and doctrine held and taught by any particular Church.

Considerable comment and criticism has been indulged in, in this country, on the recent English decision in the case of the two rival Scotch Churches, the "Free," and the "Wee," as they are popularly called.

On this side of the sea, this decision is generally regarded as based on two facts:

(1) That the Scotch Church was what is known as an "Established Church."

(2) The eccentricity of the English Law.

I venture to say that this is not true under either head, and that apart altogether from these two points, the decision must have been the same; and to say further, that under similar circumstances the decision would be the same in this country. A long series of cases in the American Courts have decided that where real estate or pecuniary funds have been devoted by gift, grant, or sale, or otherwise dedicated in due form, to the support of any special religious doctrine or belief, the Court will protect the trust to which the property has been devoted, will enquire into the religious faith of the parties claiming its use or control, and will see that the property shall not be diverted from that trust. I may refer to the following:

Peace vs. First Christian Church of M'c. Gregor, 48 S. W. Reporter, 534.

Robertson vs. Bullions, 11, N. Y. Reports 243.

McGinnis vs. Watson, 41 Pa. Reports 9.

Watson vs. Jones, 13 Wallace U. S. Reports 679.

These cases were decided in order as above, in:

The Court of Civil Appeals of Texas, on appeal from the District Court.

The Court of Appeals, New York, on appeal from the Supreme Court.

The Supreme Court of Pennsylvania (Western District) on appeal from the Common Pleas.

The Supreme Court of the U. S. on appeal from the Circuit Court of the U. S. for the District of Kentucky.

This is sufficient for my present purpose, but the first of the cases cited so clearly and aptly applies and illustrates the above principle, that I will refer to it more in detail. The head note of the case is:

"Property dedicated to the support of a particular church becomes a trust for the support of the particular doctrine taught by that church at the time of the dedication, and the members of the church, however small the minority, who adhere to such doctrine, are entitled to the property as against those who depart therefrom."

This is an exact statement of the principle on which the Scotch Church case was decided, but it is the decision of an American Court given nearly seven years before the decision of the English House of Lords.

In the American case now under consideration, the Church divided into two sections, each claiming the church property. The plaintiffs held to the fundamental doctrines of the Church, while the defendants had departed therefrom. The plaintiffs were in the minority. The defendants locked up the building, taking possession of it, and excluding plaintiffs therefrom, who brought their action. One of the conclusions of law arrived at by the trial court, and adopted and affirmed by the appeal court, is stated as follows:

"It is a rule of law that when property has become dedicated to the support of some specific form of religious doctrine, it becomes a trust, and the courts will hear evidence, and determine what that doctrine is, regardless of its ecclesiastical, sectarian, or denominational bearing, in order to ascertain the trust, and not permit it to be diverted to other and different doctrinal uses; and it is the duty of the court to decide in favor of those, whether a majority or minority of the congregation, who are adhering to the doctrines professed by the congregation and form of worship in practice at the time the trust became fixed."

The decision of the trial court was given in the following terms:

"The doctrines and practices of the defendants who are in possession of the church property are at a wide variance from, and largely subversive of, the fundamental doctrines and practices of such church at the time the property in dispute was dedicated to its support; and the trust imposed by such dedication has been, and is

being, diverted from the purposes intended by the founders of such trust; and the plaintiff corporation is composed of those members of said church who adhere to the specific form of religious doctrine, in principle and practice, to the support of which said property was dedicated, and is entitled to recover the possession thereof, and It is so Ordered."

This decision was confirmed in the Court of Appeal, Key, J. saying:

"The trial court's conclusions of law recited above, upon the controlling questions in the case, are so entirely satisfactory, and so clearly and tersely stated, that we adopt them; we do not agree with the appellants upon any of the grounds assigned for a reversal of the judgment, and IT will therefore stand."

The case of *Watson vs. Jones* will well repay careful study, and is a mine of information on this subject.

As a matter of fact, the Church in Scotland as to which the English case arose, was not the established Presbyterian Church, but one of the "free" Churches of Scotland. The decision proceeded on broad grounds of common sense and common honesty and true principle.

In the American Courts the same principles are followed, and under similar circumstances, the same decision is arrived at. English and American law are on this subject in entire and absolute agreement, so far as appears above.

I have now stated in general and broad terms, my conclusion as to the way in which both American and English law deal with Church property and Church funds dedicated to the support and advancement of some particular faith, or religious truth, or doctrine.

Its accuracy, its result, and whither it leads, I leave for the present, for discussion in your columns, simply adding that through your courtesy, I may return to the subject, if need shall arise.

Yours truly,

HENRY BARKER.

Literary

A Modern Mystic's Way. New York: E. P. Dutton & Co. Price, \$1.25.

An anonymous little volume, much of it written in the style of the so-called "New Thought" literature, which may be read again and again and no sense made of it. The writer, evidently going his way independently, has stumbled upon the great, central truth of the Church, that is, the Presence of God, the Holy Spirit in the world. This is the whole secret of *A Modern Mystic's Way*. The "Way" is very vague and unsatisfactory compared with the "Way" set forth in the Church, in its Sacraments, the Christian Year, and all services. The writer tries to show what the words, "*Christus venit semper*" have come to mean to him, and the great truth has completely changed his life. It may be the book will help others, but to a Churchman it offers nothing helpful or new. CHESTER WOOD.

Masters of Old Age. The Value of Longevity Illustrated by Practical Examples. By Colonel Nicholas Smith, author of "Stories of Great National Songs," "Our Nation's Flag," etc. Milwaukee: The Young Churchman Co. Price, \$1.25. Postage 10 cts.

The object of this book is, according to the Preface, to "suggest in a practical way how aging persons can best maintain a spirit of cheerfulness and hopefulness, and prolong useful lives."

The author, who has nearly reached three score and ten years of life, has himself grown young while endeavoring to show the principles which should guide those who have borne the burdens of middle life, and are approaching the peace and quiet of old age.

He gives many examples of those who have "stayed in harness" in spite of advancing years; and shows how a man need be no older than he chooses to be, and that "the manner in which men and women grow old is largely a matter of education, of purpose, of will-power."

The book shows how to live "the simple life" which makes old age as comfortable and happy as youth or early manhood. Old age is not a "melancholy necessity;" man may live so that the richest part of his life shall be its evening.

Masters of Old Age appeals most strongly to those practical men and women who, no longer young, wish to know what constitutes for them right living and thinking.

The beautiful, clear type of the book is a delight to the eye; and we are sure that those who peruse its pages will find in them the secret of making old age "a beatitude."

The Family Fireside

ST. MICHAEL AND ALL ANGELS.

May all the holy angels sing
High anthems to their Lord and King,
And let us join with them to raise
Sweet melodies of holy praise.

They, first of God's creation made,
Beheld the earth's foundations laid,
And raised their voice with one accord
To magnify creation's Lord.

They to the saints who lived of yore
Jehovah's joyful tidings bore,
And now in silent love they go
To guard His children here below.

In those celestial orders nine
The glorious Michael first doth shine,
He conquered Satan in the fight
And put the fallen ones to flight.

Ere our Redeemer came to earth
An angel first announced His birth,
And angels sang His praises here
When in our flesh He did appear.

With messages of joy they came
His resurrection to proclaim;
When He ascended up on high
With loving tidings they drew nigh.

Lord, grant Thine angels may defend
Thy servants to their journey's end,
And lead them daily nearer Thee
Till they at last Thy face shall see.

And then with Thine angelic host,
O Father, Son, and Holy Ghost,
May we, Thy ransomed children, raise
For evermore, the song of praise.

WILLIAM EDGAR ENMAN.

ANGELS.

BY WARREN RANDOLPH YEAKEL.

It is a little remarkable," to quote the opening words of the "Introductory to *The Scarlet Letter*" concerning the Custom House, to note the number of times throughout his writings in which Nathaniel Hawthorne refers to angels.

"It is a little remarkable," also, to note the strange way in which William Blake has woven the angelic into his poems and to find this line:

"With angels in the hawthorn bower."

Of course, no one would dare to assume that Blake meant to refer to Hawthorne, but it is nevertheless accurate, for quite rare is the writer who has allowed his story-telling to produce this fugue-like movement concerning "ministering spirits" as has the author of *The Scarlet Letter*.

"It is a little remarkable," also, to note this peculiar proclivity exhibited early in Hawthorne's life. In a letter, dated on the Eve of St. Michael and All Angels' day, 1819, in his sixteenth year, Hawthorne wrote to his sister, after having left home for school:

"DEAR SISTER:—I do not know what to do with myself here. I shall never be contented here, I am sure. I now go to a five-dollar school—I have been to a ten-dollar one. 'O Lucifer, son of the morning, how art thou fallen!'"

This is an irreverent use of Holy Scriptures as found in Isaiah xiv. 12: "How art thou fallen from heaven, O Lucifer, son of the morning!" and it is needless to inquire whether Hawthorne accepted the patristic or the Protestant rendering of this passage. It is enough to prove our case to note the weird way in which, in later writings, Hawthorne, reverently and irreverently, refers to angels. His mind seems to have been in a melancholy muddle and its only illumination an ethereal will-o'-the-wisp.

It is interesting, then, to read and mark each passage, especially in *The Scarlet Letter*, concerning "the exterminating angel," or "like the speech of an angel," or "the insidious whispers of the bad angel," or "such half-fledged angel of judgment," or "whose voice the angels might else have listened to," or "a mockery at which angels blushed and wept," or "but yet a

guardian spirit," or "it might be spiritual, and imparted to him by angelic ministrations," or "it was as if an angel, in his passage to the skies, had shaken his bright wings over the people for an instant—at once a shadow and a splendor—and had shed down a shower of golden truths upon them."

It is to be regretted that Hawthorne seems to have had no acquaintance with the Catholic Church as apart from Rome. Such a soul might have found satisfaction in that Church which, against tremendous odds, was trying to hold a proper ecclesiastical equipoise between that which was Papal and that which was Puritanical. To this Church came that other American writer—Washington Irving—who was cotemporary with Nathaniel Hawthorne. No one ought to have prayed more earnestly, perhaps, than the author of *The Scarlet Letter*: "O everlasting God, who hast ordained and constituted the services of Angels and men in a wonderful order; Mercifully grant that, as Thy holy angels always do Thee service in heaven, so, by Thy appointment, they may succor and defend us on earth; through Jesus Christ our Lord. Amen."

Philadelphia, September 19, 1905.

THE VOICE OF GOD.

The Lord thundered from heaven, and the Most High uttered His Voice.—II. Sam. xxii. 14.

And thine ear shall hear a Word behind thee saying, This is the way; walk ye in it, when ye turn to the right hand and when ye turn to the left . . . the Lord shall cause His glorious Voice to be heard.—Isaiah xxx. 21-30.

WHEN a very little child I remember asking my mother: "What is thunder?"

"My child, it is the Voice of God," was her truthful answer.

Through years of varied joys and sorrows, the Voice-within, or an angel whisper, has many times been clearly heard giving direct guidance.

Then, too, when the thunder peals reverberating through distant cloud-caves and arches, or near, with terrifying roar breaks close upon the ear, the thought, "It is the Voice of God," holds one silent to interpret it. And though sometimes strange as "the handwriting upon the wall," its translation will become clear to the "hearkening heart."

Recently, the speech was so direct and beneficial that even those who might at other times smile as if listening to superstition, may in this instance acknowledge the truth.

Our home is on the bank of one of the many beautiful tide-water Bayous of the Texas Coast Country. City residences are located among the picturesque groves of moss-draped oaks and fragrant pines. The country road is half a mile away, and the different homes are approached by private driveways across the prairie—one may be an uneven "trail," another a well-drained turnpike, but all far apart out of sight and nearly out of sound of one's neighbors. The main road runs east and west, till near the town it turns a right angle and leads north across the Bayou bridge to the hamlet of Parkeville.

The Bayou, narrow and deep above, wide and shallow below, high it may be with gulf winds, or low with the northers, with gentle ebb and flow meanders with many a crook and turn, "by many a field and fallow," southeastward to the peaceful bay.

Paddling and rowing are the delight of young and old on moonlight nights or in cool weather; but unless the roads are very bad, driving or horseback is usually preferred for getting one's mail or going to the depot. Those living near the bridge may walk, climbing the fence stiles, but there are no "cross cuts" for horse or team through many pastures and orchards.

One afternoon when we were going to the postoffice, which is three miles by road, our trip was to include a call at The Oaks, a home on the Bayou near the bridge, yet, like our own, half a mile from the road. The errand was an important one, and an earlier start was made to allow time for the extra mile.

As we left home, scattered clouds softened the glare of the open sky on a treeless road. Though prepared for it, rain was not feared, for such gulf clouds on trade-wind-wings flit kindly over us for days and weeks together. Such a drive alone reminds one of being out at sea. The sordid and the practical of the day is for a time inundated there; here, too, it "vanishes," for the time, "into thin air."

Poetry and mystery surround and absorb one. Life and the Everlasting blend in the greenness stretched to the horizon line. Above us the great blue dome of Love and Truth. One breathes in the higher plane, thankful to be an atom in the limitless universe.

Then the clouds! Ruskin reproves the many who are blind

to their varying lessons in beauty. Some feathered or in flocks may tell us of fair weather for a time or forecast the rain a few days hence. Some show to us dwellers of the lowlands the beauties of snow-capped mountains. Some give us well-built "air castles" and suggest to a thoughtful philosopher how to raise "foundations" under them.

Nearing The Oaks, we saw our clouds were lowering, and for a moment hesitated with an inward wish to pass by and return home quickly. Then came the thought of the important message—the great disappointment if it were not delivered—and with a must-be-done feeling, the big gate was opened and the horse led in.

Just as the gate was being closed, a crash of thunder rolled out from the west. "The Voice of God," said the inward monitor. Does it mean "Go on?" or "Pass by?" Listen!

All about the west and north, over the Bayou forests, grim clouds and darker were shifting, and in the varying wind currents a heavy rain cloud might break in half an hour or not till sundown. With haste the message could be delivered, but the returning to get in and out at muddy gateways with wind perhaps too strong for an umbrella—the unwilling thought flashed and was banished.

Duty knows no fear. Drive on! But again the thunder pealed clear, nearer and longer. Surely it must be a warning to pass by! Puzzled, yet decided, the gate was re-opened, the horse turned and led out. Five minutes later, at the last turn nearing the bridge, the meaning of the thunder was made clear, for we met the very person from The Oaks whom we were going to see, and learned that if we had gone to the house we should have found it closed, not even a servant at home.

The message was delivered, the postoffice quickly reached, and then our fleet-footed pony, as if conscious of the pursuing clouds which, with the wind, had circled behind us (and it seemed by the "ministering spirits" were held back), hastened faster and faster home; then the flooding rain fell, while my heart was thrilled and filled with thanksgivings and with gratitude for my blessed mother's teaching, not to fear, but to listen to "the Voice of God." D. D.

SOME SALARIED GIRLS I HAVE KNOWN.

HELEN.

SHE was undoubtedly a crank, yet, after all, cranks are useful if properly applied. It is the application which is so often lamentably missing and the omission is the one reason which creates the impression that cranks are not needed. The great thing, therefore, if you find yourself a crank, is to look about for the place in which you were made to fit; and this girl found it, applied herself, and now her motive-power is productive of a nice little salary, a useful supplement to her limited income.

Helen was one of those girls who always remembered dates. They were instinctive with her. She knew intuitively and always knew them aright. She could tell, off-hand, in what year the blizzard occurred, and which college crew won the race in 1901—or in any other year! She was a mine of local and historical information, and knew when the city charter had been granted, and when electric lights were first used, or any other modern invention. All these facts fell from her mind without effort—they were a part of herself. She could give them to you with less fatigue than it would require to bestow a lock of her hair, if reasonably needed. We occasionally laughed at her, but we constantly respected her. She became a useful member of our Out-of-Door Club, for she was always the one person who knew the time-table of trains by heart, and was our best judge of possible distances within comparative hours.

Chronologically, therefore, she was an expert, but she had even a still deeper gift—the knowledge of relationships.

Our little village was in itself a veritable family tree, with numerous branches and ramifications, all upspringing from a few original roots. These interlaced confusions of cousin-ship were too much for most of us. We couldn't tell whether Miss Susan White was the first or the eighth cousin of the Browns. We only knew that they were "connected." But Helen, with unerring accuracy, could not only name the mathematical degree, but its actual occasion.

"Why, yes; she is Dr. Brown's second cousin," she would say, convincingly. "Don't you remember hearing that their grandfathers were brothers?"

We didn't remember, and, more than that, Miss Susan herself and Dr. Brown himself, didn't remember! But somehow Helen knew.

In the light of all this wisdom it was not surprising that

when the first genealogical wave swept over our town, everyone who could or could not—or would or would not, join the Daughters of the Revolution or the Colonial Dames, swept down with astonishing celerity, to call upon Helen. Her door-bell nearly snapped from the strain. People literally sat in rows in her little parlor, many of them ostensibly mere callers, but in reality, all propounders of family questions.

It became a spicy joke to hear those who could say to those who could not—"Helen says that my line of descent through Captain Jones is absolutely established!" or—"Helen says that my mother's great-grandfather was one of the original patentees of our town!"

They held their heads higher, these little people, because Helen had said so, and poor Helen, in time, found herself compassed about with awkward perplexities. There must be a way out of this tangle! She found it ere long the royal road was *Money!*

She commenced to charge a slight fee for all genealogical answers, and she gave forth not only her own inherent knowledge, but gained much more by research and inquiry. Finally she consented to serve as local secretary for the larger of the two societies, and for this service she received a moderate salary, which was supplemented by the individual fees of the would-be members, who as applicants desired their papers properly prepared. That beginning of her work was made three years ago. To-day she has all the work that she can do, and is making a good income.

"One order leads to another, and each grows easier to fulfil, because I have a growing fund of information," she said. "I keep ample notes, read all that I can along genealogical lines, and hope in the future to write a local history of our old village. But that will be another story, and will add another income, I hope," she added, smiling.

"Do you have no trouble with your clients?" I asked.

"Very little," she answered. "And I find the work interesting. It is like a game of chess, only all the players want to be the Kings and Queens! There would be never a pawn, if they could help it. I sometimes feel in despair over trying to work the 'nouveau riche' within the magic circle, but chances for eligibility multiply with each generation, and there is often an unsuspected loophole through which they can crawl. The research means work, of course—hard work at times. I call myself, in fun, 'the booster up the family tree'; but almost every one upon whom I use my strength, manages to find a lodging upon some ancestral branch or another, and I have made many pleasant friends, and also much money by my labors."

THE INDIGNANT WIFE.

A TRUE STORY.

AFTER winning the rewards of commerce, Mr. B. sought the honors of the borough. Mr. B. was as willing to hire teams and pay campaign expenses as the other candidate, but in speech Mr. B. was faulty. His verbs and nouns did not always agree, he was not infallible on the tenses, and his double negatives fell as the leaves fall in the days of autumn.

One evening, Mr. B. ventured on a public speech, and the grammatical blunders were many. The local paper, which favored the other candidate, said that it was a libel on Lindley Murray.

This was hard, for B. was, his worst enemies could not deny it, a good-natured fellow, not at all given to slander. B. was hurt at being accused of libel, and his wife was even more deeply wounded. From one end of the borough to the other, she carried her tale.

"That editor said that my husband libeled Lindley Murray. He never said a word about Lindley Murray. He never heard of Mr. Murray."

This was quite true. B., his wife, his father, his mother, his sisters, and his cousins and his aunts had never heard of Lindley Murray.

WHILE there is left in you a trace of ill-temper, or of vanity, of pride, or of selfishness; while there is left in you a single sin, or germ of sin, you must not rest from the battle. God does not require from you to be sinless when you come before Him, but He does require you to be unceasing in your perseverance. He does not require that you shall never have fallen; but He does require unwearying efforts. He does not require you to win, but He does require you to fight.—*Frederick Temple.*

Church Kalendar.



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

CALENDAR OF COMING EVENTS.

- 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 Rev. MILTON A. BARBER, for the past five years rector of St. Mark's Church, San Marcos, Texas, has accepted the rectorship of St. Athanasius' Church, Burlington, N. C., and expects to enter upon his new charge October 15th.

THE Rev. R. M. W. BLACK, rector of St. Bartholomew's Church, Brooklyn, has returned from a vacation spent in England. His address has been changed to 1147 Dean Street, Brooklyn, N. Y.

THE address of the Rev. J. E. BRODHEAD is changed from Jermyn, Pa., to 121 North 4th St., Martin's Ferry, Ohio.

THE Rev. FRANCIS ALAN BROWN of Washington, Ga., has accepted a call to the rectorship of Christ Church, Savannah. Address after October 7th: 211 York St. E., Savannah, Ga.

THE Rev. WILLIAM O. CONE of Ascension Church, Pueblo, Colo., will remove about November 1st to Barrytown, N. Y., to take charge of St. John's Church.

THE address of the Rev. CHARLES DOUGLAS is 931 Park Ave., New York City.

THE address of the Rev. S. T. GRAHAM is changed from Mount Vernon, N. Y., to 470 West 166th St., New York City.

THE address of the Rev. FRANK OWEN JONES is changed from St. Stephen's Rectory, Newport, Oregon, to Seabury Divinity School, Faribault, Minn.

THE Rev. A. L. LONGLEY, rector of Trinity Church, Asbury Park, N. J., has declined the rectorship of the Church of the Holy Cross, North Plainfield.

THE Rev. GEORGE ALEXANDER MCGUIRE has declined the proposition made by the Bishop of Arkansas that he become General Missionary for the colored work in that Diocese.

THE Rev. CHARLES HAMILTON MCKNIGHT, formerly assistant to the late Rev. Stephen H. Synnot, D.D., of St. John's parish, Ithaca, is now assistant at Trinity Church, Elmira, N. Y., and should be addressed accordingly.

THE new address of the Rev. CHARLES W. NAUMANN is 613 N. Wayne St., Piqua, Ohio, where he is rector of St. James' Church.

THE Rev. H. A. R. RAMSAY, rector of St. Paul's Church, Virginia City, has accepted a call to the rectorship of St. Peter's Church, Carson City, Nevada.

THE Rev. R. W. RHAMES, General Missionary of Tennessee, has returned to Jackson from Sewanee, and should be addressed at 463 Main St., Jackson, Tenn.

THE Rev. WILLIAM RICHMOND has resigned the rectorship of All Saints' Church, Orange, N. J., to take effect September 30th.

THE Rev. DR. C. ELLIS STEVENS has been elected for the tenth time Commander of the Order of Foreign Wars for the State of Pennsylvania, and Chaplain General of the National Society.

THE Rev. C. A. THOMAS has returned from his vacation and resumed his work in Hungars Parish, Diocese of Southern Virginia. Address: Eastville, Va.

THE Rev. GEORGE S. VEST of Christianburg, Va., has declined a call to St. John's Church, Birmingham, Ala.

ORDINATIONS.

DEACONS.

PITTSBURGH.—At Calvary Church, Pittsburgh, on Sunday, September 24th, the Bishop of the Diocese admitted to the Diaconate Mr. JOSEPH SPEERS. The candidate was presented by the Rev. J. H. McIlvaine, D.D., rector of the church, who also preached the sermon. Other clergymen present were the Rev. L. F. Cole, Archdeacon of the Diocese, and the Rev. Messrs. D. L. Ferris and J. L. Taylor.

DEGREES CONFERRED.

ST. FRANCIS XAVIER UNIVERSITY of Nova Scotia.—LL.D. upon the Rev. Frank DuMoulin, rector of St. Peter's Church, Chicago.

WESTERN THEOLOGICAL SEMINARY.—D.D. upon the Rev. JOHN HENRY HOPKINS, rector of the Church of the Epiphany, Chicago.

DIED.

VALENTINE.—At the home of her sister, Miss Emily Natt, Bellefonte, Pa., on Monday, September 4th, 1905, Mrs. ELIZA UFFINGTON VALENTINE, widow of the late Abram Valentine, in her 68th year. A true and saintly disciple of her Master, a faithful communicant of St. John's parish, Bellefonte, and niece of its first rector; sometime member of the Church of the Ascension, Atlantic City.

"Grant her eternal rest, O Lord, and let light perpetual shine upon her."

WILLS.—Entered into Life Eternal, September 9th, 1905, in Chicago, Ill., formerly of Austin, Ill., Mrs. HELEN A. WILLS.
"Asleep in Jesus,
Blessed sleep!"

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

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

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

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

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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.

WE NEED more CHURCHES to supply and we NEED more CLERGYMEN Candidates for our NUMEROUS VACANCIES.

Wanted—A Priest for Mission near New York. \$600 and House. Good Churchmanship. Also Assistant for large Southern church. \$600 and Furnished Rooms. Unmarried man. SEVERAL OTHER VACANCIES, \$500 to \$1,200. Apply CLERICAL REGISTRY, 136 Fifth Avenue, New York.

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THE RECTOR of GETHSEMANE CHURCH, Minneapolis, is anxious to find a home in a Church family for a little girl, three years old. The child is sound in body and has an attractive personality. He invites correspondence on the subject.

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

FOR SALE—A good second-hand Pipe Organ, at a bargain. Address: Rev. B. S. MCKENZIE, Macon, Mo.

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

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

LANDSCAPE ARCHITECT.

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

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.

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

INFORMATION AND PURCHASING BUREAU.

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

PUBLICATION FOR SALE.

THE REV. DR. LLOYD, of Uniontown, Pa., would like to dispose of the good-will, contracts, etc., of the *American Church Clergy and Parish Directory*. No obligations. An excellent opportunity for enterprising man, cleric or laic. Terms on application.

BOOKS RECEIVED.

THE MACMILLAN CO. New York. (Through Messrs. A. C. McClurg & Co.)

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

Knock at a Venture. By Eden Phillpotts, author of *The Secret Woman*, etc., etc. Price, \$1.50.

Village Sermons. Second Series. By the late F. J. A. Hort, D.D., D.C.L., LL.D., Sometime Hulsean Professor and Lady Margaret's Reader in Divinity in the University of Cambridge. Price, \$1.25.

The Hebrew Prophet. By Loring W. Batten, Ph.D., S.T.D., rector of St. Mary's Church,

New York, sometime Professor of the Old Testament Languages and Literature in the Philadelphia Divinity School. Price, \$1.50.

PAUL ELDER & CO. San Francisco.

Matrimonial Primer. By V. B. Ames. With Pictorial Matrimonial Mathematics and Decorations by Gordon Ross. Bound in fabric or gingham, poster label, price 75 cts. net; flexible suede with crushed title panel, boxed, price \$1.50 net.

PAMPHLETS.

EDWIN S. GOEHAM. New York.

Why am I a Churchman? Two Lectures with Appendix. By Andrew Gray, D.D., author of *The Church of England and Henry VIII.*, etc.

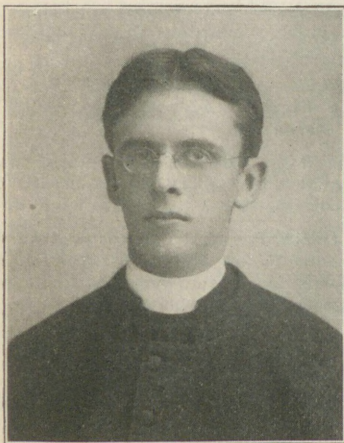
The Church at Work

NEW CHURCH AT SHREVEPORT, LA.

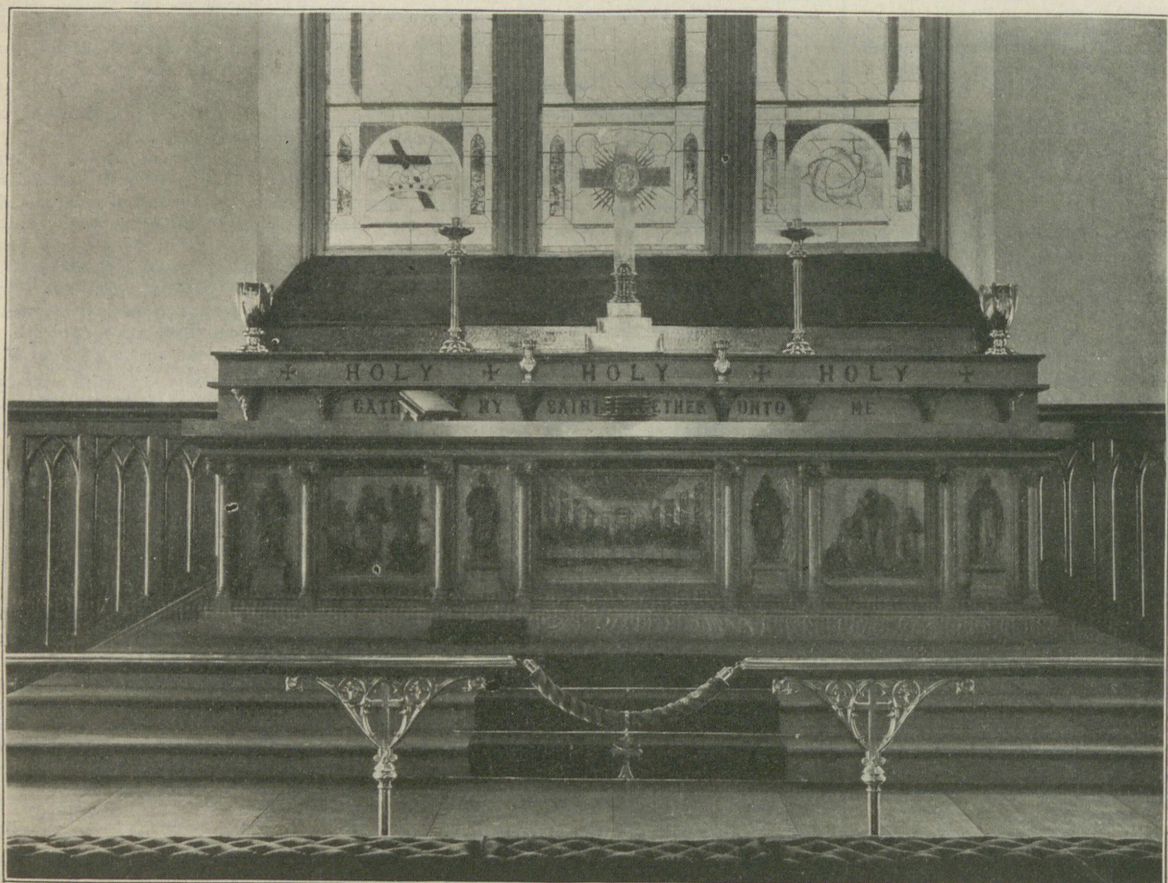
A HANDSOME new church building has recently been erected for St. Mark's parish, Shreveport, La. It is built of brick, and is an exceptionally massive structure, the walls of the nave being 27 inches thick, those of the tower 42 inches thick. The nave will comfortably seat 700 people. The tower is 18 feet square inside and 80 feet high. In the rear of the tower is the chapel, in which have been placed the altar and its ornaments, the pews, and the sanctuary window from the old church, thus connecting the old building with the new. There is a spacious chancel with furnishings and ornaments of the best grade. The handsome and elaborately carved altar, altar cross, and pulpit are gifts of the Sunday School. The carving in the end panels of the altar respectively represent the sacrifice of Isaac and Melchizedek bringing bread and wine to Abraham, and the centre panel is taken from Da Vinci's "Last Supper." In all there are twenty-three carved figures on the altar. The cross is a memorial

to the late H. M. Furman, who at the time of his death in 1901 was superintendent of the Sunday School. The vases and one of the candlesticks were given in memory of Theodora Hunt, the deceased daughter of Dr. and Mrs. Randall Hunt. The other candlestick is in memory of the late Alexander Polemann. The windows are glazed in first quality of opalescent glass throughout and are very handsome. There are also vestry, library, and choir, guild, and Sunday School rooms, all completely furnished. These are not visible from the front. The ground, the rectory, and the church represent an expenditure of about \$53,000. The indebtedness is a loan of \$15,000. The organ used in the old church was removed for temporary use in the new building. The rector has specifications for a large three-manual organ, with detached keyboard, which he hopes the vestry will soon see its way clear to order.

The lots on which the new edifice stands were purchased in June 1900 at a cost of \$8,500, and are now said to be worth almost

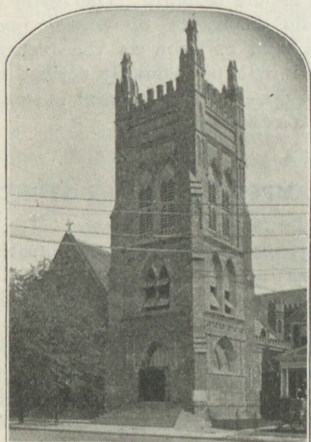


REV. B. S. EASTON, PH.D.,
New Professor at Nashotah House.



ALTAR OF ST. MARK'S CHURCH, SHREVEPORT, LA.

double their cost. On a portion of the ground a commodious and beautiful rectory was built in 1902. In November 1902, plans were accepted for a church building, and in February 1904, ground was broken for the foundation. The church is a memorial to the late Rev.



ST. MARK'S CHURCH, SHREVEPORT, LA.

Dr. Dalzell, who departed this life in February 1899. Dr. Dalzell was rector from 1866 to his death. He was succeeded in the spring of 1899 by the present rector, the Rev. Jos. H. Spearing.

DENVER MISSIONARY CONFERENCE.

THE FOLLOWING is the provisional programme of the Third Annual Conference of the Sixth Missionary Department, to be held at Denver:

Tuesday Evening, October 17th.

8:00 P.M.—Graduation of Nurses of St. Luke's Hospital at the Chapter House.

Wednesday, October 18th—St. Luke's Day.

(Woman's Auxiliary Day.)

10:00 A.M.—Chapter House, Opening Service and Sermon, THE RT. REV. JAMES D. MORRISON, D.D., Bishop of Duluth, preacher; followed by Business Meeting.

Thursday, October 19th.

10:00 A.M.—Opening Service of the Conference, THE RT. REV. W. H. HARE, Bishop of South Dakota, preacher.

12:00 NOON—Greeting to the Delegates by the Rt. Rev. the Bishop of Colorado.

2:00 P.M.—Conference: "The Church's Mission in the Twentieth Century."

- 1) Within the United States.
- 2) In Lands Abroad.

8:00 P.M.—Reception, Wolfe Hall.

Friday, October 20th.

7:30 A.M.—Holy Communion.

10:00 A.M.—Conference: "The Adequate Support of Missions."

- 1) How to Develop a Spirit of Prayer for Missions.
- 2) How to Get Missionary Information to the People.
- 3) The Strategic Importance of the Large Parish to the Success of the Apportionment Plan.

2:00 P.M.—Conference: "The Missionary Administration and What the Church Can Do to Further Its Plans."

- 1) The Apportionment Plan.
- 2) How Apportionments are Made.
- 3) Methods for Raising the Apportionment.
- 4) The Laymen's Forward Movement.
- 5) The Missionary Thank-Offering of 1907.

8:00 P.M.—Mass Meeting, Chapter House: "What the Church is Doing in the Domestic Missionary Fields and what Further Should be Done to Meet the Present Needs."

- 1) On behalf of the white people.
- 2) On behalf of the Negroes.
- 3) On behalf of the Indians.
- 4) On behalf of Porto Rico, Hawaii, and the Philippines.

Saturday, October 21st.

10:00 A.M.—Business Session.

11:00 A.M.—Conference.

- 1) How to interest young men and boys in Missions.
- 2) Objections to Missions.
- 3) The logical inference from the Great Commission.
- 4) The Authority of the Church.

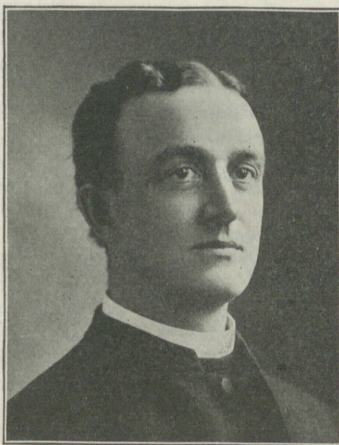
Sunday, October 22nd.

3:30 P.M.—Mass Meeting: "The Church in the United States."

- 1) Her Heritage.
- 2) Her Faith.
- 3) Why should the American people belong to the Church?

DEAN CHOSEN FOR WESTERN THEOLOGICAL SEMINARY.

AT THE MEETING of the Trustees of the Western Theological Seminary, held on Wednesday, September 20th, the Rev. Dr. William Converse DeWitt was elected Dean.



REV. WM. C. DE WITT, D.D.,
DEAN-ELECT OF THE WESTERN
THEOLOGICAL SEMINARY.

Dr. DeWitt has been since 1889 the rector of St. Andrew's Church, Chicago, and during his rectorship the affairs of the parish have been administered most successfully. He was educated at Racine College and received his theological training at the General Theological Seminary and at the Western Theological Seminary. He was ordained deacon in 1886 and priest in 1887 by Bishop McLaren. Previous to his rectorship at St. Andrew's he was in charge of Zion Church (now Grace Church), Freeport, Ill. Dr. DeWitt received the degree of M.A. from Racine in 1886 and that of D.D. from the Western Theological Seminary in 1905.

In addition to his work as Dean, Dr. DeWitt will have the chairs of Apologetics and Evidences. Dr. F. P. Davenport of Memphis was elected to the chairs of Canon Law and Ecclesiastical History, Dr. F. J. Hall, Professor of Dogmatic Theology, and Dr. Toffteen, Professor of Hebrew and Old Testament. Dr. W. R. Harper, President of the University of Chicago, is reported to have said that Dr. Toffteen is the finest Semitic scholar in America.

BISHOP NILES' ANNIVERSARY.

THURSDAY, St. Matthew's day, was the 35th anniversary of the consecration of the Bishop of New Hampshire. The Bishop has recently returned from two months' rest in Canada, much improved in health, and is now busy with his engagements among the summer congregations.

LARGE AMOUNT FOR MEN'S THANK-OFFERING.

IT IS REPORTED that in the Diocese of Pittsburgh an army of from 9,000 to 10,000 men and boys has been enrolled as having promised to contribute to the thank-offering

of 1907. The committee in charge of the work recently held a session at which reports to this effect were presented. These men are from 113 out of the 132 parishes within the Diocese.

UNIQUE FUNCTION AT MARE ISLAND.

ELABORATE EXERCISES were held in St. Peter's Chapel at Mare Island, Cal., on the afternoon of September 11th, the occasion being the unveiling of four memorial tablets, erected to the memory of Paul Jones, Decatur, Lawrence, and McDonough. The tablet to the memory of Paul Jones is manufactured entirely of bronze, taken from the old ship *Hartford*. The other three tablets are of polished wood, and though of less elaborate design, are very beautiful.

Those taking part in the religious exercises included Rear Admiral McCalla, Commander E. B. Underwood, Commander Gleaves, Capt. Franklin J. Drake, Chaplain McAlister, Rev. Fred W. Clampett, and Rev. Mardon D. Wilson. The officers from the Russian ship *Lena* were in attendance in full regalia, while the venerable priest from that ship occupied a seat in the chancel.

Chaplain McAlister, who received the tablets in the name of the Government, has been largely instrumental in securing many valuable memorials for the beautiful little chapel of the navy yard.

CALLED TO ST. ANDREW'S CHURCH, PEORIA.

ST. ANDREW'S CHURCH, Peoria, Ill., in the Diocese of Quincy, has called to its rectorship the Rev. A. W. Gustin, a Canadian priest. Mr. Gustin received his earlier education at Stanstead Wesleyan College, Quebec, afterwards graduating with the degree of B.A. at McGill University, Montreal, where he gained



REV. W. A. GUSTIN.

first rank honors in Mental and Moral Philosophy. During his residence at McGill he felt drawn to the Church, and went to Bishop's College, Lennoxville, where he gained his B.A. and M.A., after which he returned to McGill and took the M.A. degree there also. He was baptized, confirmed, and ordained to the diaconate and to the priesthood by the Bishop of Quebec. He has always taken an active part in the Catholic work of the Canadian Church, having been curate in two Catholic parishes and rector of St. Mark's, Port Hope, Ont.

TRINITY CHURCH, STRATFORD-ON-AVON, TO BE REPRODUCED.

IF A SUITABLE LOT can be purchased, and if the necessary money can be raised, Roland Park, a suburb of Baltimore, will be distinguished in the future by the only counterpart in the world of Trinity Church at Stratford-on-Avon, in England, where Shakespeare was baptized and married, where he worshipped and was buried.

This is the plan of the Rev. F. Ward

Denys, rector of St. Mary's Church on Roland Avenue, a short distance south of Roland Park. Nothing definite has yet been done toward building the church, but the rector thinks that the project will soon be under way.

The cost will be considerable. If the Stratford church is faithfully copied there will have to be fifty stained glass windows, costing somewhere near \$4,000 each. The idea at first is to put in windows of plain glass, and as parishioners die their relatives may contribute memorial windows, the plain glass being removed to make way for each new colored glass window. If it is found that the entire cost of the church cannot be raised, only a portion will be built, with prospects of an addition later on. The need of a church at Roland Park is keenly felt, as the distance from St. Mary's, the nearest church, is most too great to walk. While building a church in this elegant residential section, it may as well be a little out of the ordinary run of churches. People anxious to see the place where Shakespeare worshipped could then come to Baltimore and see the perfect reproduction if they were not able to go abroad. The plans of the English structure have been given to the rector by Mr. J. L. Holtum, an architect of Stratford-on-Avon.

FOUNDATION DAY OF THE CHURCH OF THE TRANSFIGURATION.

ON SUNDAY, October 1st, the Church of the Transfiguration, New York City, will observe its solemn festival of Foundation Day, and in the morning at half after ten, the rector, the Rev. George C. Houghton, D.D., will unveil a life-size bust in bronze of the venerable founder of the parish, Dr. George Hendric Houghton. The bust was modelled by A. Weinert, the sculptor, who has modelled so many prominent men, and it was cast in the foundry of John Williams.

A special sermon will be delivered on Foundation Day by the Very Rev. Dean Robbins of the General Theological Seminary, then the large vested choir of men and boys will render Martin's Eucharistic service, the bronze bust will be unveiled and Sullivan's *Te Deum* will be sung. At four o'clock in the afternoon, during choral Evensong, the choir will render Trimmell's anthem, "I have surely built Thee an House," and Rossini's "Lord, vouchsafe Thy loving-kindness," and there will be a solemn procession of the reverend clergy, acolytes, and choir.

NEW SAILORS' HAVEN AT BOSTON.

THE NEW BUILDING for the Sailors' Haven in Water Street, Charlestown, which has been in course of erection for the past six months, has so far been completed that a public inspection has been arranged for October 9th. The new building represents an outlay of some \$45,000, which has not altogether been contributed by Churchmen and Churchwomen, for it has many friends outside the communion, as the work of this excellent charity is widely recognized among all creeds. No man has worked harder to see his cherished hope realized than Stanton H. King, the superintendent of the Haven, and all this summer he has been giving his personal attention to the progress of the work. The building is close to the transatlantic liners' docks and the Charlestown Navy Yard. In raising the money for the new home, Superintendent Stanton has had the greatest possible assistance from Miss Marion Lawrence, daughter of the good Bishop of the Massachusetts Diocese. Then, besides, there is a large committee of prominent men and women who have had a close interest in the development of the work. It is of interest that for the formal opening on the date mentioned, Rear Admiral Snow, U. S. N., commandant of the navy yard, has offered the services of the Marine Band.

The new Haven is a brick building, three

stories high, with a gallery floor, which makes it practically four stories. The trimmings are freestone and over the entrance in Water Street is a large carved design done in freestone and representing a lighthouse about eight feet high. Around the lighthouse are conventionalized dolphins. The lighthouse will be illuminated by electricity at night and will serve as a beacon. The only other ornaments are a carved anchor over the doorway and stars cut in the corner stones on the front of the building. The lower floors are such as pertain to ordinary club rooms and theatre. On the upper floor is a large reading and writing room, called the Commodore Perkins Room, in honor of the late Commodore Perkins of the United States Navy, father of Mrs. Larz Anderson, who, as a prominent Churchwoman, has been a large contributor to the building fund. This room will be used for reading and writing by all classes of seamen of the navy and merchant marine, except officers. Superintendent King's office also will be on this floor, as well as the officers' room, a set of baths and toilets and the chapel. The officers' quarters will be known as the William H. Lincoln Room, and will contain a fine new English billiard table, the gift of William Appleton. The chapel has been named the John Allen Memorial Chapel, in honor of the first superintendent of the Haven, who began his duties fourteen years ago next month. Seats will be provided for one hundred people.

As special gifts to the Sailors' Haven, Mrs. Elizabeth Andrew Mason, a granddaughter of Massachusetts' war governor, has donated money to buy a fine mast, with the necessary yards and sails, to be set up at the front of the stage and to be used by the sailors in singing their "shanty" songs at the weekly entertainments. Hon. Joshua B. Holden also has given in memory of his late daughter, Mary, who was an enthusiastic worker at the Haven, a drinking fountain, which will be installed in the centre of the game room. Captain Asa Walker, U. S. N., commanding the receiving ship *Wabash*, is having made for the Haven a house flag, which will be displayed from the staff on top of the building. From the yard on this staff there will be flown, while they are in port, the flags of the different steamship lines, as an invitation to seamen to visit the Haven.

When the Haven is in full running order there will be meetings on Thursday and Sunday evenings. This season a new policy will be adopted of inviting Protestant denominations to participate in the mid-week service. As heretofore, the Sunday meetings strictly will be in charge of clergymen of the Church.

Superintendent King, by the bye, has been in Chicago, attending the annual convention of the Brotherhood of St. Andrew.

ALL SAINTS' CHURCH, OMAHA, BADLY DAMAGED.

ALL SAINTS' CHURCH, Omaha (the Rev. T. J. Mackay, rector), was badly damaged by the severe storm of Friday, September 15th. The building, which is a large frame structure, had been removed to another part of the lot to make room for the memorial parish house, the gift of Mr. and Mrs. G. W. Wattles, and was still on the timbers. The terrific force of the wind drove it several feet off the timbers and so wrenched it that it split apart in several places. A large opening was made just back of the organ loft and the falling roof crushed the pipes and let in the rain so that this fine instrument was ruined almost beyond repair. As it will cost several thousand dollars to repair the present structure, it is more than likely that the vestry will act upon the rector's suggestion and build a new church in keeping with the recently built \$12,000 pressed brick rectory, and the Wattles Memorial parish house, which is to be a handsome building, costing about \$20,000. All Saints' is the wealthiest

parish in the Diocese and is in a growing residence section of the city, within a stone's throw of two of the handsomest and costliest denominational churches in Omaha, and there has been a growing conviction upon the part of the people of All Saints', inspired by their rector, that a new church of some permanent material should be built. The vestry carried a tornado insurance of \$5,000 upon the property, and as soon as the insurance is adjusted it will be definitely decided what is best to be done. The sentiment is strongly in favor of a new building.

NEW HAMPSHIRE CORNER STONE LAID.

ON THURSDAY, September 14th, Holy Cross day, the Bishop of New Hampshire laid the corner stone of St. Andrew's Church, Lake Lomapac, New London, N. H. He was assisted in the service by the Rev. T. H. Sill of St. Chrysostom's chapel, New York City, and by his son, the Rev. J. B. Sill, of Albany, N. Y. This is a summer mission which the vicar of St. Chrysostom's established some years ago, and the proposed church is the result of his untiring labors during his vacation weeks each summer.

MICHIGAN CHURCH DAMAGED BY FIRE.

ON THE night of September 20th, All Saints' Church, Pontiac, Mich., was damaged by fire to an extent of between \$7,000 and \$10,000. The fire was started either in the chancel or in front of the organ. The organ was practically destroyed. It is thought to be the work of an incendiary, as on the Friday before fire did about \$1,000 damage to the same building. Just before the first fire broke out, the choir had held a rehearsal. The church was insured for \$6,000. The rector, the Rev. P. Gavan Duffy, had sent in his resignation of the parish to the vestry and had been absent from the city a week.

DEATH OF TWO PRIESTS OF CENTRAL NEW YORK.

THE REV. HENRY ROSWELL LOCKWOOD, D.D., for thirty-two years rector of St. Paul's Church, Syracuse, died at his home in that city, Wednesday morning, September 20th. He had spent the summer at Beaver River, and was one of the best known clergymen in the Diocese. He was born April 8, 1843, and his father was one of the first missionaries sent to China by our Church. The son graduated from Hobart College in 1864. In 1876 he received the degree of S.T.D. from his *Alma Mater*, and he served as one of its trustees from that time until his death.

The funeral, which was held on Friday afternoon, September 22nd, from St. Paul's Church, was largely attended by clergy and laity. The Rev. A. A. Jaynes, assistant minister of the parish, assisted by the Rev. Dr. Stewardson, the Rev. Edward H. Coley, and the Rev. J. R. Harding.

THE SAME DIOCESE has been called upon to mourn the loss of the Rev. Edwin L. Tanner, rector of St. Ann's Church, Afton, and St. Luke's Church, Harpersville, Central New York, whose death occurred on Friday, September 22nd, 1905, at the home of his son, the Rev. Wilson E. Tanner, in Bainbridge, N. Y. The funeral was held on Monday, September 25th.

DEATH OF REV. O. E. OSTENSON.

IN THE DEATH of the Rev. Olin E. Ostenson the Missionary District of Salt Lake has sustained a severe loss, which will be peculiarly felt in the Western Colorado portion of the jurisdiction. Nearly all the ministerial work of the deceased priest was performed in the State of Colorado, and for twenty-six years few if any of the missionary

clergy were more widely known or more beloved.

Mr. Ostenson was graduated B.A. from the University of Wisconsin in 1874, and B.D. from Nashotah Seminary in 1878. He was ordained deacon by Bishop Brown of Fond du Lac in 1878, and served as missionary at Menominee, but soon removed to Colorado, where in 1880 he was ordained priest by the late Bishop John F. Spalding. After serving at several points in eastern Colorado he became rector of Emmanuel parish, Denver, and was afterward rector of St. Stephen's, Longmont. His work in western Colorado began under Bishop Barker, and for many years his life was the arduous one of a general missionary in a new country. He was appointed Archdeacon by Bishop Leonard. Among the principal points served were Meeker and Durango, Colo., both of which had churches heavily burdened with debt, which Archdeacon Ostenson was successful in raising. He also built the nave of a handsome white brick Gothic church at Vernal, Utah, and left it free from debt. His last charge was the rectorship of St. Mark's, Durango, where he remained until last winter when he was advised to go to Arizona on account of failing health. Only recently encouraging reports had been received, so that the news of his death came as a shock to his many friends.

Archdeacon Ostenson was a loveable man, remarkable for his gentleness of disposition, combined with great patience and perseverance. He had an unusual gift for overcoming opposition and hostility, often converting enemies of the Church into warm friends. He possessed the faculty of interesting people in the Church in places where it was practically unknown, and in the work of building churches and raising debts he ever displayed marked ability.

ALABAMA.

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

Huntsville Rector Married—Personal—Mission Held.

THE RECTOR at Huntsville, the Rev. W. N. Claybrook, was married to Miss Belle Burrill Fariss by Bishop Beckwith on the afternoon of September 6th. The bride is a daughter of Mr. Wm. H. Fariss. Mr. and Mrs. Claybrook departed on the evening train for Virginia and Washington.

THE REV. E. J. BAIRD, whose field of work for the past several months has been Baldwin County, with headquarters at Atmore, but who has been recuperating from an attack of typhoid fever, has recently accepted a call to the parish at Sheffield, with charge of the mission at Tusculumbia. Letter dimissory has recently been accepted by the Bishop of Alabama, transferring Mr. Baird from the Missionary District of Spokane.

A MOST successful mission has recently been held at Guntersville, the missionary being the Bishop of the Diocese, assisted by the Dean of the Huntsville Convocation, the Rev. H. W. Jones of New Decatur. The mission began on Monday, September 11th, and continued through the following Sunday, with services and meetings three times a day. At first nothing more than the Lord's Prayer was attempted, said in concert, with such explanation of the Church's teaching, based upon the Catechism, as the missionary thought wise and best, but by the end of the week the people entered with hearty cooperation into the entire service. On the Sunday at the close of the mission the Methodist church was closed by request of the board of stewards, and the Methodist minister and his congregation attended service both in the morning and the evening. The service of the Church was held in this place many years ago, by Bishop Wilmer—but the field is altogether a new one. The mission has been the talk of the town, on street corners and in stores, and

homes—and no word of adverse criticism was heard from any source, only a cordial welcome, and an eager acceptance of the Church's teachings. There were too Confirmations and an adult Baptism, the result of a visit to the town the week previous by the Dean. Alabama is full of just such towns—towns of from one to four thousand people, where the Church is totally unknown, and where it is greatly desired that missionaries should be sent. It is for this purpose, as well as to furnish regular ministrations to the many places already occupied, but poorly equipped, that the Bishop is so eagerly desirous of raising an endowment of \$100,000, the interest of which may be used for this and kindred purposes.

ALBANY.

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

Summer Work at Lake Placid—A Correction—Organ Dedication.

THE SUMMER WORK at Lake Placid in the Adirondacks (the Rev. W. M. Sidener, priest-in-charge), has been very interesting this season. Sunday and week-day services have been conducted in St. Eustace-by-the-Lakes, and a total of 3,744 have attended the services. On pleasant Sundays the church has been so crowded that people have been turned away, and on rainy Sundays the attendance has been remarkable. The offerings have ranged from \$60 to \$150 a Sunday, with many private gifts, \$700 has been paid on a \$1,000 debt, and provision has been made for the continued support of a visiting nurse and a lay assistant in the parish house. All the treasures are in good condition for the long winter months, when extensive work is done among the village people in connection with St. Hubert's-at-Newman and the parish house.

IN ANNOUNCING the resignation of Rev. John F. Nichols from the rectorship of Christ Church, Hudson, our correspondent attributed his withdrawal to ill health. We are assured that our informant was mistaken, and that Mr. Nichols was never in better health. The vestry recently requested a conference with Mr. Nichols with reference to the withdrawal of his resignation; but he reiterated his former statement that his decision was irrevocable. He expects to visit the Holy Land before resuming parish work.

RISE almost out of its ashes, Trinity Church, Albany, now stands in a greater access of beauty and glory, a tribute to the energy of its rector and his people and a monument to the help of loving friends.

The climax of its regeneration was witnessed last evening in the installation of its new organ. The process of rebuilding, redecorating, and refurbishing the church building had gone steadily on ever since the fire that nearly consumed it, but it remained for Samuel A. Baldwin, the organist of last evening, to bring to the congregation the realization that their church can now take its stand in all beauty of equipment and service with the wealthier churches of the city. The organ which was introduced to the public last evening by Mr. Baldwin, who is organist of the Church of the Holy Trinity of Brooklyn, represents the large and personal gifts of Andrew Carnegie and George Foster Peabody, the indefatigable labor of three of Trinity Church societies and the smaller gifts of a neighboring church and of Albany citizens. The cost of the organ was \$3,350, the sum raised, \$3,360.54.

CALIFORNIA.

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

Cornerstone of Orphanage

THE CORNER-STONE of the new Armitage Orphanage in San Mateo was laid on the afternoon of September 14th by Charles Tem-

pleton Crocker on behalf of himself and his two sisters. Miss Jennie Crocker and Mrs. Burton Harrison, in the presence of a large assemblage of friends of the Institution. The exercises began with a review of the orphans numbering nearly two hundred, who marched in a body to the new building, followed by the vested choir of the Church of St. Matthew, a number of clergy and the Bishop of the Diocese. Addresses were made by the Bishop, the Rev. Mr. Gallwey, and Mr. H. T. Scott.

The stone is of solid granite, bearing the inscription: "This building was presented to the Armitage Orphanage in memory of Charles F. Crocker and his wife Jennie Easton Crocker, by their children. MDCMV."

CENTRAL NEW YORK.

CHAS. T. OLMSTED, D.D., Bishop.

Improvements at Waterloo.

ON SUNDAY, September 3d, St. Paul's Church, Waterloo, N. Y., was opened for divine service after having been closed for repairs for ten weeks, services meanwhile being held in the parish school house. Plain steel had been placed in the two lower rows of ceiling panels on either side. The whole interior has been redecorated in soft tints of green, old ivory, and gold, with very appropriate original mosaic designs throughout. A red oak floor has been laid in the nave and covered in the aisles with Wilton runners. The vestry and choir rooms were thoroughly refurnished and provided with rugs, and brasses relacquered, and new lights placed upon the pillars of the nave. A very beautiful memorial window of two panels for the right of the nave near the choir room door, was in place, the gift of the Rev. Leonard J. Christler, curate of St. Peter's Church, Auburn, N. Y. The window is the work of R. Geissler of New York, and represents St. Cecilia and St. Agnes—the former panel bearing the inscription, "In memory of Effie May Christler, born May 23, 1881"; and the latter, "In memory of George Washington Christler, born August 23, 1875. Died February 18, 1876."

St. Paul's Church was built forty-two years ago, and great care was taken to make it both beautiful and Churchly. This is the first time it has been thoroughly redecorated since it was first done at completion. It is now one of the most beautiful churches in the Diocese and its location is ideal.

CHICAGO.

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

Deanery at Lake Forest—Brotherhood Services at Redeemer—Oak Park.

THE FALL MEETING of the Northeastern Deanery was held at the Church of the Holy Spirit, Lake Forest (Rev. A. G. Richards, rector), on Tuesday, September 19th. Two excellent papers were read on the "Revival of Religious Communities in the Anglican Church," by the Rev. Chas. E. Bowles and the Rev. C. E. Deuel, respectively.

AT THE Church of the Redeemer, Chicago, which is located near the buildings used for the Brotherhood Convention, there were three celebrations of the Holy Eucharist in addition to the regular daily Matins and Eucharist, on Thursday, September 21st. The first celebration at 6 A. M. was taken by Fr. Sill, O.H.C.; the second, at 6:30, by the Rev. S. P. Delaney; and at 7:20, the hour for the regular parish service, the Rt. Rev. Robt. Codman, Bishop of Maine, was celebrant, and there was present a large body of Brotherhood men. Fr. Huntington, O.H.C., celebrated at 8 o'clock. Each day during the Brotherhood Convention there were extra celebrations at this church, largely attended by the delegates.

IT IS EXPECTED that the new Grace Church, Oak Park, will be completed and ready for the first service early in December.

DELAWARE.

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

Annual Lawn Fete—Personals.

THE ANNUAL lawn fete for the benefit of the Day Nursery and Babies' Hospital was given by the board of managers of the institutions at Bishopstead, Wilmington, on Wednesday and Thursday evenings, September 20th and 21st. The net proceeds will reach the sum of \$600. These institutions are diocesan, and Church people attend this annual benefit from the remotest part of the Diocese.

THE ORTHODOX GREEK priest to communicants of that rite in Philadelphia has extended his work to Wilmington. By invitation he will use the altar of St. Michael's Church, Wilmington (the Rev. C. M. Murray, rector), for celebrating Mass and communicating his people, of whom there are a considerable number in the metropolis of Delaware.

THE WILMINGTON clergy are home from their vacations, among whom the Rev. W. B. Beach and the Rev. F. M. Munson of New Castle are recovered from severe illnesses. The Rev. Hubert W. Wells and family have been at Islesford, Maine; the Rev. Kensey J. Hammond has sojourned at Cape May, N. J.; the Rev. F. M. Kirkus spent a month near Harpers Ferry, Md., and the Rev. F. A. Heisley took temporary duty at Grace Church, Buffalo, N. Y., and sojourned outside the city with friends who were formerly parishioners of his at Mason City, Iowa.

BISHOP COLEMAN gave his fourth lecture on "Oriental Sights and Sounds," at the parish house of Old Swedes' Church, Wilmington, for the benefit of the Sunday School library of that church, Friday evening, September 22nd.

EAST CAROLINA.

ROBERT STRANGE, D.D., Bishop.

Personal and Other Notes.

BISHOP STRANGE is spending his vacation at Lawrenceville, Va., his family being with him.

THE OLD episcopal residence has been torn down and work will soon begin on the new white brick structure.

MR. MARK LEVY, the well-known Hebrew-Christian evangelist, has become a member of St. James' parish, Wilmington, and is working through the South, under the direction of the Bishop of East Carolina.

A REST HOME on the beach was opened by the rector of St. James' this summer, where convalescent poor and nurses from the hospital were given rest and recreation. This will probably become a permanent phase of the work of St. James' parish.

THE CONVOCATION of Wilmington will meet in Kinston the latter part of October.

THREE notable addresses were given in Wilmington on Sunday and Monday, the 17th and 18th, by the Rev. Wataru Sakakibara. Mr. Sakakibara was the eldest son of a Shinto priest. He graduated from the theological department at Sewanee this summer, and is now in New York, studying at the General Theological Seminary and Columbia University.

INDIANAPOLIS.

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

City Notes—The Bishop's Anniversary.

THE WORK on the south side of Indianapolis is to be taken up immediately by the Rev. G. G. Burbank, who has accomplished much at St. George's mission during the past year. By the new arrangement Mr. Burbank will

have charge of Holy Innocents' (lately vacated by the Rev. H. S. Musson), Trinity mission, and St. George's. The plan is to make one parish out of Holy Innocents' and Trinity, as soon as the property of the former can be satisfactorily sold. Mr. Burbank is much beloved by the people, and the outlook for his success is bright.

WORK at the Pro-Cathedral is progressing in very encouraging fashion. In three years the enrolled membership has increased fifty per cent. and the communicant membership is now about 200. It is thought that no parish in the Diocese has matched this growth, which is largely owing to the steady increase of the population in this choice part of the city.

A BUILDING SITE for a new church in that section of Indianapolis north of Fall Creek, has been purchased at the point where Talbot Avenue and Pennsylvania Street join above Thirtieth Street. This lot is 180x240 feet, large enough to admit of the erection of a rectory as well as a church. There is as yet no mission started in that part of the city where the lot lies, but the Bishop is anxious to locate one there as soon as arrangements can be made. Meanwhile the lot is desirable and seems a good investment. It will be a fine neighborhood in the near future.

THE SIXTH anniversary of the consecration of Bishop Francis was celebrated on St. Matthew's day by a festival service at the Pro-Cathedral. As the corporate communion of the city branches of the Woman's Auxiliary, the service brought together the leading workers from the various parishes, besides others not so closely identified with missions. The Bishop spoke on the inspiration needed for a great cause.

In the evening a conference of the men of the Church in Indianapolis was held in St. Paul's parish house. There was a large attendance. Beside the opening speech of the Bishop on The Religious Condition of the City, addresses were made by Mr. Attila Cox, Jr., a lawyer from Louisville, on "Personal Responsibility," and by Mr. E. C. McAllister of Boston, Field Secretary of the B. S. A., who spoke on "How to Meet this Responsibility." Mr. McAllister's purpose was to revive the Brotherhood in the city, or failing that, to put enthusiasm for the Kingdom into laymen's hearts. In this latter object he was successful, and determined steps were taken toward the organization of a Church Club. As this will undoubtedly succeed, this anniversary of our beloved Bishop will mark an epoch in our diocesan history.

On Friday, September 22nd, the Sunday School Commission of the Diocese met with the Bishop and city clergy and arranged a programme for some rousing services and conferences in the interest of Sunday School work, to be held on Sunday, October 1st. Bishop Osborne is to be the prominent speaker.

MAINE.

ROBT. CODMAN, D.D., Bishop.

Archdeaconry at Biddeford

AT THE fifth meeting of the Archdeaconry of the Kennebec, held in Christ Church, Biddeford, Me., on Tuesday, September 12th, two excellent papers were read upon Church Music, one by the Rev. Cuthbert Fowler of Sanford, and the other by Mr. Breakler, organist of St. Luke's Cathedral, Portland. Both papers were instructive and practical, and at last a common ground of agreement was reached by the majority present, after a general discussion which might be summed up as follows: If choirs in missions and small parishes would only be guided by good taste and sound judgment in the selection of their music, and not attempt chants and anthems quite beyond their musical ability

and the comprehension of an ordinary congregation, some good might be accomplished in the way of musical reform. At an evening service Dean Vernon of St. Luke's Cathedral, Portland, gave an instructive address upon The Moral and Spiritual Value of the Incarnation in its relation to the Church and Her Members. After service, the clergy visited the rectory in Saco, and were entertained by Mrs. Sloggett, and refreshed after the labors of the day.

MASSACHUSETTS.

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

Church Consecrated—Dr. Mann's Return—Home for Girls—Change of Clergy—Bishop Weller in Boston.

ALL SAINTS' CHAPEL at Methuen, which has been in process of erection for the past year, was consecrated on Thursday, September 21st, by Bishop Lawrence and a number of the clergy, including Archdeacon Samuel G. Babcock, the Rev. Gilbert V. Russell, the rector; Archdeacon Harry P. Seymour of the Kennebec district of Maine; the Rev. Charles L. Hutchins of Concord, and the Rev. Arthur W. Moulton of Grace Church, Lawrence, a neighboring city. The music by a vested choir of men and boys which was augmented by several voices from the leading choirs of Boston, was in charge of Professor Ernest Douglas.

The new chapel is the gift of Mr. Edward F. Searles, whose generosity to the town of Methuen has scarcely known any bounds since he took up his residence there a number of years ago; and in building and equipping this chapel he probably has taken more personal pleasure than in any enterprise undertaken by him in a long time. When the instrument of donation was read the property was handed over to the wardens and trustees without any financial encumbrance whatever. The edifice stands about one hundred feet back from the street, Broadway, toward which a beautiful stretch of lawn extends. The building stands north and south and is of stucco work and pebble and batter finish. A Gothic roof caps the edifice, and on the southeast corner there is a bell tower. The interior finish of the main auditorium is of dark oak. The windows are of plain Cathedral glass in soft tints. The altar, also of dark oak, was designed by Architect Henry Vaughn, whose work is found in many of our churches throughout the country. A beautiful rood screen exquisitely carved, separates the chancel from the main body of the church and the walls of the chancel are tinted in soft reds. The pulpit is on the right and the lectern on the left, the latter being a special gift, imported from Germany. In the basement is a large Sunday School room, also the steam heating plant. The edifice throughout is lighted by electricity. The Rev. Mr. Russell, the rector, has been in Methuen two years, having previously been at Brooklyn, N. Y.

THE REV. DR. ALEXANDER MANN, the new rector of Trinity, has returned to Boston for the winter and, beginning on Sunday, September 24th, began to occupy his pulpit permanently. Dr. Mann will not make any special departure from the former policy for the present, but will make innovations or institute changes as conditions warrant. The Rev. Dr. Joseph N. Blanchard, who has served the parish faithfully and well during Dr. Donald's illness and since his death, has severed his connection with it, having agreed to remain as minister in charge only until October 1st. At the present time he is away on a vacation of several weeks. For the present Dr. Mann and the Rev. Edward Travers, the curate, will conduct the work of the parish alone. Later one or two additional assistant priests may be added to the staff.

THE REV. GEORGE FRANCIS WELD, rector of the Church of St. John the Evangelist at Higham, is recovering from the effects of an operation upon his throat and soon will be able to resume his priestly ministrations. The Rev. Mr. Weld and Mrs. Weld have been spending the summer at Dublin, N. H.

THE NEW Church of the Epiphany at Winchester is rapidly nearing completion and the first full service probably will be on Sunday, October 8th, when the rector, the Rev. John W. Suter, will preach. The edifice is one of the prettiest examples of Gothic architecture to be found anywhere about Boston.

THE NEW Home for girls, under the auspices of St. Stephen's Church, Boston, was opened for the reception of guests a few days ago. It is primarily intended for working girls receiving small wages. There was a brief service conducted by the Rev. Ellis Bishop. During the summer the house has been repainted and refurbished and now presents an attractive, homelike appearance. The sitting room is furnished with mission and rattan furniture, and on the painted floor is a pretty rug. On the same floor is a dining room and a sewing room, both papered in attractive style. On the floors above are the sleeping rooms and the house accommodates twelve guests. Miss Margaret M. Sill is in charge of the home, which is conducted on a non-sectarian basis.

THE REV. EDWARD TILLOTSON, one of the best known of the younger clergy of the Diocese, and who has been at St. Paul's Church, Boston, for more than two years, has accepted a call to the Church of the Holy Name, Swampscott, and will enter upon his new duties the second Sunday in October. The Rev. Mr. Tillotson was born at Farmington, Conn., in 1875. He is a graduate of Yale, class of '97, and of Berkeley Divinity School, class of 1900. Ordained to the diaconate about the same time by Bishop Brewster, Mr. Tillotson went abroad for several months and on returning to this country assumed the duties of assistant rector to the Rev. O. Applegate at St. George's Church, Newburgh, N. Y. Elevated to the priesthood also by Bishop Brewster, Mr. Tillotson was invited to come to St. Paul's Church under the late Rev. Dr. Lindsay, where he has since been. Mr. Tillotson is accounted a good preacher, and at St. Paul's he has done much to bring the various clubs and organizations of the parish up to a high state of efficiency.

THE NEW RECTOR of St. Luke's, Chelsea, who has been in charge of the parish since the Rev. Charles S. Hutchinson left to accept the call to St. Clement's, Philadelphia, was formally instituted last Sunday—the Fourteenth after Trinity. At 7:30 A. M. the office of the Holy Eucharist was celebrated, and at the following service at ten o'clock the rector was inducted into his new office by Archdeacon Samuel G. Babcock, acting for the Bishop. At 10:30 came the solemn celebration with a sermon by the Rev. Fr. Field, S.S.J.E., Sunday School was at 3 o'clock, and at 3:50 came vespers for the young people. In the evening the new rector preached on the difference between the Christian and the Jewish priesthood. The day was a notable one in the history of the parish and a very busy one for the new rector.

THE RT. REV. REGINALD HEBER WELLER, D.D., Bishop Coadjutor of the Diocese of Fond du Lac, was in Boston, recently, coming here especially to take part in the opening service at the Church of St. John the Evangelist, where services were resumed in the main edifice after having been closed all summer while repairs were in progress. Bishop Weller came here from Holy Cross House, where he had been conducting a retreat.

MICHIGAN.

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

NO PLACE having been selected by the last Convention for the next session, the Bishop has accepted the invitation of the rector of Christ Church, Detroit, the Rev. Dr. Maxon, that the Convention be held at Christ Church. The Convention meets November 15th.

MILWAUKEE.

I. L. NICHOLSON, D.D., Bishop.
Junior Auxiliary.

THE ANNUAL MEETING of the Junior Auxiliary in the Diocese of Milwaukee was held in St. Paul's parish house on Wednesday, September 20th, with a good attendance of members, officers, and visitors, despite the fact that the diocesan Council was in session at the Cathedral, engaged in the election of a Bishop Coadjutor.

The meeting was opened in the usual manner with a missionary hymn, the Junior Auxiliary collects, and the Creed. The address of welcome by the President, Miss Knight, followed, and then the business of the day was taken up. It was decided to raise the apportionment to the Board of Missions from \$175 to \$200. Last year considerably more than this sum was given, both for regular pledges and "specials."

The Juniors themselves took a more active part in the voting than heretofore, and on being asked to signify what branch of missionary work they would like to undertake in addition to that of last year, the vote was nearly evenly divided between foreign and domestic missions, the decision being for the latter, with a preference for white rather than colored work. The committee appointed by Bishop Nicholson at the annual meeting two years ago, for the purpose of compiling a missionary catechism for use among Junior branches, presented their work completed, neatly bound in paper, through the generosity of a member of St. John's parish. Now ready for distribution, and accepted by the Juniors, it is hoped that it will be given a trial by all diocesan branches. The system of question and answer is based upon the Sulpician Method, so successfully used elsewhere.

The meeting then adjourned to the Sunday School rooms of St. Paul's, where an interesting exhibit had been arranged by the Junior branches of the city parishes. Booths representing the countries where the Church is at work were ranged about the walls. China, Japan, Africa, Alaska, Mexico, Cuba, Porto Rico, and the Philippines were shown in their products and handiwork. Japanese maidens, in fascinating attire, served tea; the Esquimaux, charmingly true to life, offered frozen dainties from a native hut surrounded by reindeer. The North American Indian, with a gorgeous display of baskets, boxes, and curios, "roamed the plains," brilliant in skins and blankets. Nor were diocesan missions forgotten. A platform was devoted to relics of the early days when Wisconsin was only a territory and the Diocese but recently set off. Conspicuous among these was a beautifully carved chair, brought from Spain by the first rector of St. John's and presented by him to that church; also a Bible owned by the first rector of St. Paul's, from which the lessons were read at services held in the court house before the Church had erected an edifice in Milwaukee.

The Babies' Branch showed a miniature hospital bed with patient attended by a nurse in characteristic costumes, while there was a supply of books, pamphlets, and leaflets from the Church Missions House, from which literature was given away and subscriptions taken. Thus the educational side was shown, and the spiritual with prayer its life, without which all work undertaken in this cause is of little avail.

MINNESOTA.

S. C. EDSALL, D.D., Bishop.
Bishop Van Buren in the Diocese.

THE BISHOP of Porto Rico is in the Diocese and has addressed enthusiastic congregations at Owatonna, Wilmar, Wabasha, Winona, Faribault, and the larger parishes in Minneapolis and St. Paul. On Sunday he was the speaker at a missionary rally of all the Sunday Schools of Minneapolis, in the Pro-Cathedral. Minnesota Sunday Schools feel a proprietary right in Bishop Van Buren, as they have the honor of providing his salary for the present year.

A MEETING of the Laymen's Forward Movement was held in Christ Church guild house, St. Paul, Friday night. Most of the parishes of the two cities were represented, and arrangements made for bringing the work before the men of the several parishes.

NEBRASKA.

GEO. WORTHINGTON, D.D., LL.D., Bishop.
ARTHUR L. WILLIAMS, D.D., Bp. Coadj.

Personals.

BISHOP WILLIAMS, who has been spending a few weeks of well earned rest at his summer cottage on St. Joseph's Island, returned to the Diocese the latter part of the month.

THE REV. BURT C. CHANDLER is temporarily supplying St. Andrew's, Walnut Hill, Omaha, which has become vacant by the resignation of the Rev. Frederick S. Graves, who has become an assistant at St. Mary the Virgin's, New York.

THE REV. GEORGE F. POTTER, who for the past three years has been in charge of St. Paul's Mission, Omaha, and for a part of the time added to this the care of St. Mark's, Florence, and the mission at Elkhorn, resigned September 1st.

THE REV. R. R. DIGGS, formerly of Independence, Mo., the general diocesan missionary, whose district is that north of the Platte River, is at present taking care of St. Paul's mission, Omaha, and St. Mark's, Florence.

DEAN BEECHER, who has been enjoying a trip abroad through the generosity of a former parishioner, returned to Omaha on St. Matthew's day and has entered vigorously upon his work. During his absence, Chaplain Silver of Fort Crook took the services at Trinity Cathedral.

NEW HAMPSHIRE.

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

A COMMITTEE appointed to secure funds to build a summer chapel at Bretton Woods has already secured \$1,200.

LAST WEEK the Bishop laid the cornerstone of a summer chapel at New London, where the Rev. T. H. Sill, vicar of St. Chrysostom's New York, has for many years spent his summers working freely among the people.

OREGON.

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

Opening of St. Helen's Hall—Personal

ST. HELEN'S HALL, the diocesan school for girls, has just commenced its second year under the guidance of the Sisters of St. John Baptist. The first day 100 pupils were enrolled, and before Christmas there may be double that number. The school did splendid work last year, and promises to do better this.

THE REV. E. T. SIMPSON has been called to Corvallis and has already taken charge of the parish of the Good Samaritan.

PENNSYLVANIA.

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

Philadelphia Notes.

THERE IS being placed in the Church of the Good Shepherd (the Rev. John Alexander Goodfellow, rector) as perfect a heating plant as can be procured. It will cost over \$1,200. On the Thirteenth Sunday after Trinity, at this church the eighteenth anniversary of the connection of Mr. Frank Heaton Longshore as organist and choirmaster was observed. The choir of the Church of the Good Shepherd is among the largest volunteer vested choirs of men and boys in Philadelphia, and the parish has often been praised because of the heartiness of the singing of the congregation.

ON SUNDAY, September 17th, the soul of Mrs. Gertrude Gouverneur Biddle, widow of Colonel James C. Biddle, entered into rest. Mrs. Biddle devoted much of her time to works of mercy. She was a communicant of the Church of the Holy Trinity, Philadelphia, in which church the office for the dead was rendered on Wednesday morning, September 20th.

A STONE STRUCTURE will be built to conform in architecture with St. Paul's Church, Cheltenham (the Rev. J. Thompson Cole, rector), to be called the Jay Cooke Memorial Hall. A secular hall had been used for many years as the meeting place for the Bible class taught by Jay Cooke, the financier, and this new hall will be occupied by this class which is at present taught by the rector. The funds to defray the cost of this building will be given by the relatives of Mr. Cooke.

A DAUGHTER of the famous General George Gordon Meade, Miss Margaret Butler Meade, departed this life on Friday, September 15th, at Chelsea, N. J. While on her way to attend a choir rehearsal at the chapel of All Saints', Chelsea, Miss Meade fell in the street and died soon after. The office for the dead was rendered at St. James' Church, Philadelphia, on Monday, September 18th. The body was buried beside that of her father's in Laurel Hill Cemetery.

THE REV. NATHANIEL S. THOMAS, rector of the Church of the Holy Apostles, Philadelphia; the Rev. C. Rowland Hill, rector of St. Matthias' Church, Philadelphia; the Rev. Edgar Cope, rector of St. Simeon's Church, Philadelphia, have returned after an extended trip abroad.

PITTSBURGH.

CORTLANDT WHITEHEAD, D.D., Bishop.

B. S. A. Meeting—Improvements at St. Luke's, Georgetown, and at Trinity, Washington—Illness of a Priest.

A PRE-CONVENTION meeting of the Pittsburgh Assembly of the Brotherhood of St. Andrew took place on Saturday afternoon and evening, September 16th. In the afternoon a meeting was held at St. Barnabas' Home, Carrick, and supper was served in the open air. A short trolley ride brought the members to the Church of the Incarnation, Knoxville, where a service was held at 8 p. m. with an address by the Rev. Laurens McLure, D.D., of Oakmont. A Post-Convention meeting for the Senior and Junior Assemblies has been announced for Thursday evening, September 28th, at St. Stephen's Church, Wilkesburg, when Mr. Hubert Carleton, General Secretary, has promised to make an address. President Gardiner, Office Secretary Criswell, and Travelling Secretary Randall have been invited also to make addresses.

EMMANUEL CHURCH, Emporium, is to have a new three-thousand-dollar organ, which the builders have promised to have installed for Christmas.

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EXTENSIVE ALTERATIONS and improvements have been made during the summer at St. Luke's Church, Georgetown. A new ceiling and floor of yellow pine have been supplied, the old windows have been changed to Gothic style, and three of them have been filled with stained glass, one as a memorial and two as thank offerings. The chancel has been enlarged, a sacristy added, and a brass communion rail has been given as a memorial. It is hoped the church will be ready for a benediction service in October.

TRINITY CHURCH, Washington has undergone a complete overhauling during the summer at a cost of over \$700. A new slate roof has been provided, new lights furnished, the walks about the church have been relaid with cement, and the interior of the building frescoed, adding much to the dignity and beauty of the Church, which is now in first-class condition.

ST. PETER'S CHURCH, Pittsburgh, has changed the time of holding its evening service to 4:30 in the afternoon, when there is choral Evensong, with sermon.

THE REV. COLEMAN E. BYRAM, Ph.D., rector of St. James' Memorial Church, East End, Pittsburgh, is seriously ill at his home, suffering from facial paralysis. It is said that Dr. Byram has been told by his physicians that he must give up clerical work for the present.

SOUTHERN OHIO.

BOYD VINCENT, D.D., Bishop.

Parish House for Springfield.

PLANS are being prepared for a parish house for Christ Church, Springfield, to be given as a memorial to the late Governor Asa S. Bushnell by his widow. Gov. Bushnell was for many years a vestryman of Christ Church and took a deep interest in all its work. The house will be built in the rear of the church, and will be amply provided for all sorts of parish work.

SOUTH CAROLINA.

ELLISON CAPERS, D.D., Bishop.

Tablet at Camden—Improvements at Winnsboro.

IN GRACE CHURCH, Camden (the Rev. W. B. Gordon, rector), a tablet has recently been placed in memory of Mr. E. S. Vaux, a devoted member of the parish now in Paradise. It is an Ionic cross of marble on a pyramidal base, and the arms of the cross bear the words: "Serve the Lord with gladness." On the base is engraved: "Edgar Stoney Vaux, 1869-1904. Erected by the Sunday School of Grace Church in loving memory of their late Superintendent."

ST. JOHN'S CHURCH, Winnsboro, has recently been furnished with a new carpet and electric lights. The windows have also been renewed and covered with an imitation of stained glass. Services are held here twice a month by the Rev. H. O. Judd, and on the remaining Sundays by a lay reader, Prof. L. T. Baker, principal of the public schools.

TENNESSEE.

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

Convocation at Johnson City.

THE CONVOCATION of Knoxville, met at Johnson City for its regular meeting, and was delightfully entertained by the Rev. S. R. McAlpin and parishioners.

The meetings were divided into four classes: (a) Devotional meetings every morning at 7 A. M., consisting of a celebration of Holy Communion and meditation, all the meditations being given by the Rev. F. W. Goodman of St. Paul's, Chattanooga; (b) Business meetings, at which reports from missions and parishes were received and discussed, and presided over by the acting Dean,

Rev. W. C. Robertson; (c) Open conferences of Brotherhood of St. Andrew and Woman's Auxiliary; (d) Missionary meeting, led by the Rev. F. W. Goodman and ably followed by the Rev. W. C. Robertson, who spoke enthusiastically on the Men's Missionary League of the Convocation of Knoxville.

During the Convocation there was a great open-air service, at which the laying of the corner stone took place by the Rev. Dr. Ringgold, assisted by the clergy and members and friends of St. John's. The occasion was an inspiring one and marks the beginning of a new era of aggressive work in this part of the state, and distinguished this meeting of the Convocation as one of the most helpful and encouraging of meetings. At sundown a reception was given by Captain and Mrs. Harris at their beautiful home, where the members of the church received the felicitations of the visiting clergy and delegates and friends on the memorable occasion of the laying of the stone, and on the spiritual outlook for the people of Johnson City.

VERMONT.

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

Quiet Day at St Paul's, Burlington.

A "QUIET DAY" was observed in the chapel of St. Paul's parish (the Rev. Dr. G. Y. Bliss, rector), on Wednesday, September 20th. Including a funeral service held that day in place of one of the duly appointed services, there were five in all, beginning with the early Eucharist, and ending in the evening. The rector's instructions and meditations were founded on the events of the Saviour's very busy day, entering into His ministry, as recorded by St. Mark i. 16-35. The three special lessons drawn therefrom, and for personal application to each one in his Christian vocation, were these: The Lord's preparation for, and beginning of, His ministry; His speedy and thorough performance of the manifold labors of each day; and at its close, the succeeding rest when work was done—this rest was simply divine communion, or prayer to God. The instructions were timely, appropriate, and thankfully received.

This first Quiet Day held in the parish, was successful in spite of the pouring rain, as was evident from the interested attendance, which kept increasing to the very close.

WASHINGTON.

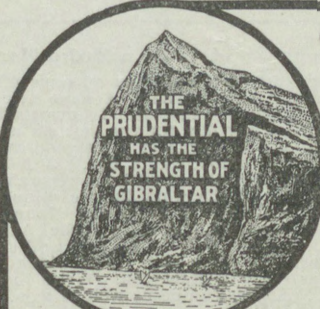
H. Y. SATTERLEE, D.D., LL.D., Bishop.

Personal—Christ Church, Rockville, Reopened—Gift to the Cathedral.


SEVERAL of the clergy of this Diocese who have spent the summer in England, have returned during the past few weeks. The Rev. G. C. Bratenahl and his wife reached St. Alban's rectory on Saturday afternoon, September 16th, when the Cathedral close in its quiet beauty seemed to join in the warm welcome of the parish. The Rev. Drs. Devries and McKim are also at home again, and from all are heard most interesting accounts of things seen and enjoyed during the summer. Dr. McKim has told, among others, of a delightful Sunday when he preached at Canterbury Cathedral, and all had the pleasure of meeting the Archbishop, and recalling the memories of a year ago.

CHRIST CHURCH, Rockville (the Rev. Thomas J. Packard, D.D., rector), was recently re-opened, after being much improved. The chancel has been enlarged and newly furnished, and the whole church handsomely frescoed and carpeted. The work will be completed in the future by a memorial altar and windows promised by a member of the parish. In this renovated church the September meeting of the local assembly of the Brotherhood of St. Andrew was held, and was attended by a large number of Brotherhood men, who went out on a special car to Rockville, and, before the meeting, were hospitably entertained at supper by the parish. At the service an address of welcome was given by the Rev. Dr. Packard, and Dr. E. M. Schaeffer of St. Paul's chapter, Washington, made the special address of the evening, on "The Brotherhood and the American Boy." The first steps for another mission in the extreme southeastern section of Washington have been taken by the establishment of a Sunday School by the Rev. Arthur S. Johns, rector of Washington parish. It is located at 15th and G Streets, S. E., and has been in successful operation for three months. Several active Brotherhood men will sustain the rector in this new movement for Church extension.

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

Excursion to Niagara Falls.

ON THURSDAY, September 7th, the Rev. Philip W. Mosher, rector of St. Peter's Church, Niagara Falls, N. Y., with his choir attended, by invitation, a Harvest Festival service in St. James' Church, Thorold, in the neighboring Canadian Diocese of Niagara (Rev. F. C. Piper, rector). The Rev. Mr. Mosher preached the sermon. The church was beautifully decorated with flowers, fruits, grain, and vegetables. Dean Houston, Rural Dean Kerr, Canon Grible, and the Rev. Messrs. Bevan and Perry, with the rector, took part in the service, the musical portions of which were beautifully rendered by the combined choirs of Thorold and Niagara Falls.

CANADA.

News of the Dioceses.

Diocese of Montreal.

MORE THAN ONE of the city churches in Montreal had the pleasure of hearing some of the delegates to the General Synod on their way home. In the Church of St. James the Apostle, Sunday, September 17th, the Rev. Canon Farthing, Prolocutor to the Synod, preached both morning and evening. In the morning he took for his subject the modern Pharisee in social, ecclesiastical, and commercial life, taking for his text St. Matt. v. 20: "For I say unto you, that except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no wise enter into the kingdom of heaven." The Bishop of Huron, the Rt. Rev. David Williams, preached at St. George's Church in the morning and at Christ Church Cathedral in the evening.—AN INTERESTING meeting was held in the chapter house of Christ Church Cathedral, Montreal, September 21st, of men connected with St. Andrew's Brotherhood. Mr. J. A. Catto of Toronto, President of the Brotherhood in Canada, was present. Arrangements are going forward for the convention meeting in Ottawa in October.

Diocese of Nova Scotia.

MUCH sympathy was felt for Bishop Worrell who, on September 21st was suddenly called to Kingston, owing to the illness of his son. Typhoid fever was feared from the symptoms. The serious illness of the Rev. Canon Brock, D.D., has caused anxiety.

Diocese of Huron.

THE PRINCIPAL of Huron College, the Rev. C. C. Waller, and his family, arrived in Canada, after a summer's vacation in England, September 22nd. The college term opens the first week in October. Arrangements are being made by which the choir of St. James' Church, Brantford, shall be a vested one, shortly.

MUSIC.

[Continued from Page 731.]

vice of Holy Communion. The effect was solemn, deeply religious, and was intensified by contrast with the music that had preceded it. If the whole service, or a large part of it, had been Gregorian, this effect would have been almost entirely lost. The danger of riding a hobby to death was very forcibly illustrated in the case of a prominent New York organist and choirmaster who held one of the best positions in the city about thirty years ago. The Gregorian fever had taken full possession of him, and he middle-aged things to such an extent that the congregation of his church applied for relief to the parochial authorities. He was courteously informed that the Anglican style was in demand, and that

he could take a whole year to purge his musical regime of plain-song. So strong was his fondness for his pet system that he could not, or would not alter it. After the year had run its course he was requested to give up his position, which he was obliged to relinquish, although he had had every opportunity of "reforming." It would seem that the Gregorian infatuation, once thoroughly caught, is capable of turning one's head.

In regard to congregational singing we find that clergymen are often over-enthusiastic about it, and carry their arguments beyond reasonable bounds. There is plenty of room for artistic choir work and singing by the people as well. Here again we should avoid "riding a hobby" to death. Just as it is unwise to deprive congregations of the opportunity of singing hymns, and simple music in which they can join, so is it the height of folly to try to abolish artistic singing by trained choirs.

There are a great number of persons who are well enough educated (musically) to be seriously disturbed by too much crude and untuneful singing of the so-called "hearty" type. The better the choir, the more distressing is the attempt of congregations to take part where they should be silent. This does not refer to the simpler parts of the service—although in the case of Magdalen College Chapel, Oxford, the authorities were obliged to place notices in the pews requesting the people to refrain from singing in the Litany and other unaccompanied parts of the service. It was found that the congregation would not confine themselves to what they could do well, but were prone to extend their singing to nearly everything within reach. The result was so disastrous that the college officials had to take definite action toward stopping the nuisance. It should be remembered, however, that Magdalen choir is one of the most famous in England, and as the choristers are not separated from the people by any space (the people sitting almost next to them) an intermingling of bad and good is very apt to take place.

BEGGAR that I am, I am even poor in thanks.—*Shakespeare* ("Hamlet").

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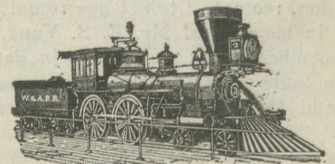
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