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## Editorials and Comments.

### The Living Church

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### WORDS AND THINGS IN THEIR RELATION TO CATHOLICITY.

A VERY luminous correspondence has, during the past few weeks, passed through our columns, over the advisability of the popular use of certain words which, in their aggregate, have been described—not very accurately in our judgment—as "Catholic Terminology." The opinions expressed have shown a wide variance of belief and practice, while yet there has, happily, been no effort on either side to force the conclusion that there are involved in the issue, any really vital principles. Both parties have seen that what is essential is Catholic doctrine; not the exact words to be employed in the expression of that doctrine. In the belief that we may possibly be able to harmonize the conflicting opinions, and prevent unnecessary division among Churchmen, we shall try to present our own thoughts upon the subject.

There is just one primary test of the sufficiency of language; and that test is, what mental impression would be conveyed to the hearer by the use of any word or sentence? One may use the word *beefsteak* to a Hottentot, without calling up the mental image in the mind of the hearer that is present in the mind of the speaker. Consequently, that term is wholly inadequate to express the thing intended, if one is speaking to a Hottentot. Yet it is an exact description when used among English-speaking people. From this rude and homely example, we may draw the general conclusion, that *The Adequacy of Language is Relative, and not Absolute*; it depends upon the community of ideas and understanding between speaker and hearer.

There is a world of true philosophy in the adage, "A rose by any other name would smell as sweet." Still, if two parties to a conversation are in exact agreement as to what is meant by the term *rose*, there cannot be the same necessity for finding another name to describe the thing, that there would be if they were in less intimate agreement concerning the word.

Now the reason that the Anglican Communion has not as yet crystalized her belief into an absolute uniformity of expression, is primarily because of the fact that she translated her formularies into English at a time when the English language was only just assuming an independent form in the family of languages. The English of Chaucer was not only not the English of to-day, but it was also not the English of the middle sixteenth century. It must be remembered that the first three Prayer Books in English all antedated even the birth of Shakespeare. The question of the form which old and familiar Latin ecclesiastical words and phrases would take in English, was at the time an open and mooted question. But this was due, far less to the variations in doctrine which undoubtedly prevailed among English Churchmen between the years 1549 and 1559, than to the transition stage of the language itself in those days. Men did not agree upon the exact equivalent in the new and somewhat barbarous English tongue, for the thoughts that they had formerly expressed in Latin. When they used different terms, it did not at all imply that they intended to specify different things.

It would be wholly unreasonable to insist that twentieth century ecclesiastical language must be irrevocably fixed by the English of the transition period in which the Book of Common

Prayer took on substantially its present form. Language is itself constantly changing, and the dictionary must be supplanted by a later one almost annually, or one is unable to verify exactly the sense in which the word of yesterday is used to-day. And if this is the case to-day, how much more largely is it to be predicated of the day when English Literature was hardly born, and when the art of printing was yet in its rudest stages!

THESE CONSIDERATIONS have a far more intimate bearing on the subject of ecclesiastical language, than is commonly understood. Men point triumphantly to the language of, for instance, the Articles of Religion, as though every word therein appearing was a final utterance in comparative etymology, which fixed for all time the relation of words to the English language; whereas actual experience has shown that words themselves so largely change their commonly understood meanings, as to make some of those sixteenth century declarations quite misleading to-day. Yet every effort appears to have been made by those wise theologians who drew up those articles, to avoid that danger. In one instance (Art. IX.), so impossible was it to express exactly in their contemporary English that which, in classical language, was familiar to them, that they used a Greek expression, following it with several suggested English equivalents.\* In other instances they went to further lengths of definition to show the sense in which they were using words whose exact significance was contested at the time. They made every effort neither to affirm nor to deny the adequacy of such contested words. Thus, taking the very words which have been discussed in this connection in our own columns, they were particular not to condemn words, while yet condemning certain doctrines that might, or might not, be understood by those words. They declared:

"Transubstantiation (or the change of the substance of Bread and Wine) in the Supper of the Lord, cannot be proved by Holy Writ; but is repugnant to the plain words of Scripture, overthroweth the nature of a Sacrament, and hath given occasion to many superstitions" (Art. XXVIII).

Note the carefulness with which the exact sense in which they were using the term *Transubstantiation* was defined. They quite recognized that the term was also currently used in several other senses; and that the term did not suggest the same exact doctrine to all who were accustomed to use it. Hence, they condemned, not the word, but a particular use of it. Incidentally we may add that the word has largely dropped out of the Anglican vocabulary; but at the time that Article was framed, it was not at all certain that it would be dropped, and there is nothing in the Article itself to require its disuse to describe the Anglican teaching as to the Holy Eucharist. We hasten to add, notwithstanding, that its popular use in that connection would frequently be misleading.

Similarly with the term *Purgatory*, which has been cited by most of our correspondents in this discussion. Article XXII, in which alone the word is used, is careful not to condemn either the word itself, or the doctrine that may thereby be intended, but merely to observe that—

"The *Romish Doctrine concerning Purgatory*," etc., "is a fond thing, vainly invented," etc. (Art. XXII).

The term *Purgatory* was another of those contested words. It appeared, in the sixteenth century, uncertain whether or not it would survive in Anglican theology. Under the guise of that term, an exceedingly materialistic doctrine had become current. Dante, more than two centuries earlier, had, by the *Inferno* of his *Divina Commedia*, popularized that gross teaching. The latter had swept from Italy over the Western world, and had found lodgment in much of the literature of the day. This gross materialism, and the traffic in pardons, indulgences, and paid masses for the dead to which it gave rise, was one of the most extreme of the abuses which the English Reformation attempted to cure. Indeed, in our judgment, it was the worst of all the philosophic vagaries that passed in mediæval days as theology. Yet, observe the caution with which the abuse was condemned. Not *Purgatory*, but "The *Romish Doctrine concerning Purgatory*," is condemned; the doctrine, that is to say, that was currently understood in that day by the adjective used to qualify the noun. But how far they were from intending to condemn the word itself, is shown by the fact that the

Prayer Book then, as now, used the verb "to purge" in exactly the sense in which the word appears as a noun in the term *Purgatory*. Thus, in the commendatory prayer for the soul "at the point of departure" from this earth, we pray:

"that whatsoever defilements it may have contracted in the midst of this miserable and naughty world, through the lusts of the flesh, or the wiles of Satan, being *purged* and done away, it may be presented pure and without spot before thee," etc.

Hence, so far from intending to condemn that which is rightly implied by the term *Purgatory*—that is to say, a place of spiritual purging or cleansing of the soul in the Intermediate State—the Prayer Book positively asserts it; but yet condemns that parody upon that ancient teaching, which, well-known in that day, as unhappily, it still is, she described as "the *Romish Doctrine*."\*

And a like refusal either to condemn or to approve mooted terms characterised others that were disputed at the time our formularies were rendered into English. Where real principle was involved, as in the acceptance of such words as "Priest," "Catholic," "Absolution," and the like, the words were retained. But where words appeared to give offence by reason of popular misunderstandings of them, while yet the words appeared unnecessary, they were quietly dropped. The term *Mass* was used in the Book of 1549, but dropped at the revision of 1552, while yet being retained as a suffix in the compound word *Christmas*. If one is in doubt whether the term *Mass* is rightly applied to our Eucharistic office, let him turn to such an undoubted authority as the *Century Dictionary*. He will there find the first definition to be: "The celebration of the Lord's Supper or eucharist." He will also find two examples given of the proper use of the term, and he may be surprised to find that *both these are from Anglican sources*. It is the Anglican, and not the Roman Communion that is appealed to by the Dictionary to interpret the term. The first of these quotations made by the *Century Dictionary* is from that well-known standard work, Proctor's *Hist. Book of Com. Prayer*, p. 305:

"That Office which was called the *Mass* by the mediæval and the Latin Church, but which we now call the Lord's Supper and the Holy Communion."

The second quotation is the title of the Eucharistic Office in the Book of Common Prayer of 1549:

"The Supper of the Lord, and the Holy Communion, commonly called the *Mass*."

THUS IT WILL appear to any unprejudiced investigator, that the Anglican Communion is far from repudiating these contested words. But the question still remains, is it wise for us to use them habitually in ordinary intercourse?

Unlike some of our correspondents, we cannot give an answer to that question that is everywhere the same. We should reply that it would depend wholly upon what would be understood by those to whom we are speaking.

There are parishes in our own communion where the Catholic environment is so pronounced, that people no more misunderstand or misuse the expressions *Mass*, *Purgatory*, and the like, than they misunderstand or misuse other words in the English language that are commonly misunderstood. There are plenty of such words, aside from those in theology.

But in our own Communion at large, it cannot be said that such an environment is general. There are many devout souls, growing steadily in the capacity for spiritual apprehension, who would be seriously unsettled by the frequent use of these unfamiliar terms. There are others, less far advanced spiritually, who would simply misunderstand and fail to comprehend what was meant by them. Still others would be thrown into a hot temper by them. One has an inalienable right to enter

\* Let us enforce this distinction by an analogy. A Republican platform might well declare that in the election of a Republican Congress and President on the issues which grew out of the Wilson Tariff act, the people had condemned the "Democratic Doctrine concerning Protection." That phrase would be exact and would convey a distinct impression as to what had been condemned. If, then, a campaign speaker should quote that language without the word "Democratic," declaring that the platform condemned the "Doctrine concerning Protection," or condemned "Protection," he would give to the phrase exactly the opposite to its real meaning. The people had, by their votes, condemned a certain practice of Protection, embodied in specific legislation. They had *not* condemned all Protection. Yet we have seen this Article XXII, quoted, even with the use of quotation marks, with the omission of the term *Romish*, to maintain that "the doctrine of *Purgatory*" is condemned by that Article. It is clear that such is not the case, and if one should *intentionally* omit that vital qualification to the term condemned, and yet cite the clause as a quotation from the Article or the Prayer Book, he would make himself liable to very ugly charges.

\* "Whereby the lust of the flesh, called in Greek, φρόνημα σαρκός, (which some do expound the wisdom, some sensuality, some the affection, some the desire, of the flesh)," etc.

an enclosure in which a wild bull is grazing, bearing a red flag. But is it the part of wisdom to do so?

These considerations give to us the rule to which we adhere in THE LIVING CHURCH. If these mooted terms are challenged, if inquiry is made concerning them, we quietly show how thoroughly defensible they are. But for ourselves, speaking to readers in general, we have no difficulty in finding other words that sufficiently express our mind. When the whole Anglican Communion is permeated with the atmosphere of Catholicity, their language will show it naturally.

Our endeavor is to assist in creating the atmosphere. We need the help of all Churchmen and particularly of those who appreciate the Catholic atmosphere, in doing that. We have no desire to force language that to some of them would be strange and difficult.

Yet we have no criticism to make of those who do otherwise. Where there is a Catholic environment, they are perfectly understood. Happily, there are such places.

But Catholicity is something larger than the use of misunderstood words. What is involved in their use is not Catholicity, but common sense.

THE power exerted by the very fact of a large body of laymen gathered from all parts of the land, is itself no small commendation of the Brotherhood of St. Andrew for holding its annual conventions. There is a common opinion that men have outgrown the Christian religion. Men, too often, sneer at things religious, and openly or secretly deride their observance. But this is not the act of *men*, not of MAN. The best of manhood to-day, as in all ages since the power of the Gospel first made itself felt, is given in the service of the Man of men, who is the Son of God.

Thus the effect of the Brotherhood convention is itself very pronounced upon a community and beyond, by reason of the prestige which both its size and its intellectual quality give to it. But beyond that, the spiritual impetus given to the lives of men, young and old, by the well prepared spiritual meats which there are abundantly served, will redound to their own lasting good, and will react upon their home chapters where they have the power to reproduce it.

It is a superficial and very one-sided view of the Brotherhood of St. Andrew which sees in it only an organization of men who try to seat strangers, and sometimes attend a Bible class. It is a power in the life of the laity of the Church, and it should be nourished and extended, whether its local work seems useful or not, for the power exerted through its annual conventions.

Let anyone who may doubt the value of the organization, sit with the members through the evening preparation for the corporate communion, or kneel with the hundreds—perhaps thousands—of men gathered at an early hour, for the communion itself, and he cannot go away unconvinced. The spiritual power thus exerted can hardly be over-estimated.

It is certain that from all parts of the Brotherhood, gratitude and thanks are given for the eminently successful convention just held at Boston.

WE HAVE already mentioned in THE LIVING CHURCH the self-denial shown by Bishop Willis, formerly of Honolulu in taking up work in the Tonga Islands, a portion of the Friendly group in the South Pacific, going thither at his present advanced age as a voluntary missionary, rather than through any commission from any organized society. Such instances in which a Bishop has, after resigning his jurisdiction, continued to serve the Church as a simple missionary, have several times been shown in the Anglican Communion, our own Bishop C. M. Williams, in Japan, being another example.

It will be remembered that when Bishop Willis first left Honolulu for the distant Tonga Islands, we explained his mission in the news columns, stating that he went thither at the invitation of the native chiefs and in the hope of building up an Anglican Communion there, where the only form of Christianity hitherto introduced was through Congregational missionaries, whose converts had been subject subsequently to serious divisions among themselves. In a letter from Bishop Willis recently received by the Bishop of Milwaukee, he spoke very hopefully of the prospect in those islands, and added:

"With one or two helpers of the right missionary spirit, a large number of the islanders will soon be gathered into the Church. Those who are coming into it are tremendously in earnest, and I hope that the Church here will become self-supporting from the beginning."

A missionary Church "self-supporting from the beginning," would indeed be such a sight as perhaps has not been seen by the Christian world in five hundred years last past, though, strange to say, it was quite a common experience in the earlier days of Christian history.

Should there be any of the clergy who might believe that they could successfully aid the Bishop in this work, which is able to rely on no missionary society for its sustenance, and must carry its own source of supplies with it, they may perhaps wish to address the Right Rev. Alfred Willis, D.D., at Nukualofa, Tonga, Friendly Islands.

THAT John Kensit should have been so seriously injured as to have died from the result of his injuries, is a matter of the deepest regret and even of shame.

He was one who utterly disregarded the law, which he openly flouted and defied, in the manner of his attempt to propagate his peculiar religious views. These, opposed to the principles of the Church of England, were ventilated in such a way as to be both blasphemous and violently irritative to the people, and he so inflamed the mob as to have met with this sad result.

But while we deeply regret that this result should have ensued, or that violence should have been offered to his person, it must be remembered that he was himself responsible for an agitation that was carried on in defiance of law. He appealed to the mob, and by the mob he has met his death. Sedition was his instrument and he reaped what he sowed. He dies as the result of his own criminal folly. He is in no sense a martyr to the Protestant or to any other cause, except that of anarchy, but simply one who, having incited a brawl, is injured and dies as a result of his injuries. This is sad to say, but truth requires that it be not left unsaid.

But in spite of this fact, every Catholic Churchman will pray that God in His mercy may forgive the sins which have been so conspicuous in the life of this unhappy agitator, and will bring him finally to eternal rest. No one is qualified to say how far or how little those sins were against Divine light, and we do not at all pass judgment upon him.

THE draft of the new Missionary Canon, suggested by the Committee of Fifteen to which the matter was referred at the last General Convention (sitting as Board of Missions) and printed on another page, is one which, in our judgment, is vastly superior both to our present canon and also to that discussed at San Francisco. Provision is here made for a working body representative of all the Dioceses, to meet annually in legislative session, expanding in General Convention year into the larger membership of the whole Convention, and appointed then to meet a week earlier than the Convention itself. The Executive Committee, sitting during the intervals between the annual meetings of the Board of Missions, continue the present plan of a Board of Managers, though with membership reduced from 45 to 15.

The plan is admirable on the whole, but still is but a makeshift as compared with a working Provincial System, which should include Provincial missionary organizations for gathering and disbursing supplies, and a general missionary organization, comprising delegates from the Provinces, to take the central control, and appropriate at its discretion to the Provinces. Thus would the work be done far more economically and thoroughly than by this proposed system, and thus only will the missionary problem be wholly solved.

But short of this ideal plan, the suggested canon is admirable. There are, however, two details which to us seem to require further amendment; the one very important, the other of lesser moment.

The first is, that the apportionment system be not incorporated into the Constitution of the Missionary Society as mandatory. The system is on trial, and by all means let it be tried until the Church is substantially agreed as to its merits. But let the Board of Missions be vested with sufficient authority to change it at their pleasure, without requiring the ponderous machinery of securing canonical amendment from General Convention. Such a detail does not at best belong in a Constitution. It is a plan of action, which ought to be sufficiently flexible to admit of change at the annual meetings should such be deemed necessary. We earnestly entreat that this element of finality by constitutional enactment be not given to the plan. Let it be, as it now is, a matter for trial, to be retained if found satisfactory, but susceptible of amendment if not. Let the con-

stitution of the Missionary Society be more flexible. This could be secured by adding to Article IV. a proviso "(if they shall deem such apportionment expedient)."

The other suggestion, much less important, and which we make only in the form of a query, is whether the reduced size of the Executive Committee from 45 to 15 is wise? A quorum of 15 is a pretty small body, and a majority of that quorum a very small knot of men. Would not a committee of thirty—ten of each order—better serve the desired end?

At any rate, we congratulate the committee of fifteen on bringing in the most sensible and workable solution of the missionary problem of any, short of the Provincial System, that has been suggested.

#### LONDON LETTERS.

LONDON, Sept. 30 (St. Jerome P.C.D.), 1902.

HERE happens to reside in England a gentleman whose hobby appears to be to write privately to the Bishops for their opinion on this, that, and other things, and then send their letters in reply to the *Times*, and, perhaps, some other newspapers, for publication. This "pertinacious gentleman who delights in putting hard questions to Bishops and publishing the results" (*Guardian*) is Mr. W. G. Finch of Orchardcroft, Battle, Sussex. Not so very long ago it was the Bishop of Ely who was interrogated on the feasibility of working a given number of contiguous parishes from a common centre by a staff of celibate priests; and then came the Bishop of Winchester's turn to be put on the rack as to the propriety of accepting subscriptions to churches from brewers. Just now Mr. Finch has been indulging in his favorite pastime again, the usual period of interval between his entertaining performances being about a month or six weeks. Having reminded the Archbishop of Canterbury that he had expressed his approval of the work done by Count Campello in connection with the "Italian Reformed Church Movement," Mr. Finch asked his Grace whether he regarded with "a similar approval" the attempt made by the Rev. Mr. O' Halloran of Ealing, to "inaugurate a Church in England free from the autocratic domination of the Roman Curia?" and suggesting that if practical sympathy and encouragement were accorded the aggrieved priests of the Italian mission the Papal propaganda in this country would "meet with a severe and permanent check." The following (published by Mr. Finch) was the reply:

"Old Palace, Canterbury, September 19. My Dear Sir:—Encouraging the formation of independent Roman Catholic bodies outside the Roman Church is not, in my judgment, the right way of resisting the claims of that Church. Yours Faithfully [signed] F. CANTAUER."

Are we then to understand that his Grace the Primate does not approve of any movement among Papalized Catholics on "Old Catholic" lines?

A stone pulpit has been presented to St. Andrew's Church, Lambeth, by an artisan—a communicant member of the congregation—as a thank-offering for blessings received, the donor not desiring his name to be made public. The pulpit, which is Gothic in style and hexagonal in form, is made of Caen stone, enriched with marble panels and columns, and without its accessories, cost the sum of £30. Upon hearing of the gift, The Bishop of Rochester wrote to the vicar, "It is a gift of the best and worthiest kind, and is an encouragement to us all."

The King and Queen have arranged to attend St. Paul's on Sunday morning, Oct. 26th—the day after the Royal Progress through the City—for a special thanksgiving service. The full details, says Canon Scott Holland, will not be settled until the Chapter meeting early next month. A throne will be placed for their majesties on the north side of the presbytery.

With the sanction of the King, the organ, lectern, and prayer desk from Queen Victoria's private chapel at Osborne, also the sacred vessels used there for the celebration of the Holy Eucharist, will be transferred to the Church of St. Nicholas-in-the-Castle, Carisbrooke, when it is restored.

The new altar book, *The English Liturgy*, the joint production of the Rev. Percy Dearmer, the Rev. W. H. Frere, and Canon Taylor, will be published by Messrs. Rivington before the end of the year. The long delay in bringing out this very important work (for it was begun three years ago) has been due to the "printing," and also to the necessity of changing the type originally chosen. The Plainsong music for the Epistles and Gospels has been specially prepared, under the direction of the Rev. Mr. Frere and the Rev. G. H. Palmer. Extra editions for Scotland and the United States will be published, containing the Scottish and American Liturgies. The most important

feature of the Altar Book (says the *Guardian*) "will be the Collects, Epistles, and Gospels for all the black letter days and for the Rogation and Ember days, as well as for special occasions, such as weddings, funerals, days of intercession, etc. Many of these are already authorized in certain Dioceses (including those of the Irish and American Prayer Books) and many are new." They have been prepared under the general sanction of the Bishop of Rochester, who is contributing a preface to the book.

The Executive Committee of the Liverpool Cathedral General Committee have issued the very interesting report of Mr. G. F. Bodley, R.A., and Mr. Norman Shaw, R.A., advisory architects, on the designs submitted in the preliminary competition for the proposed Liverpool Cathedral. The report, which has been adopted by the Committee, begins by stating that there can be no question of the great importance of "ensuring a fine design" for the proposed Cathedral at such a place as Liverpool, one of the largest and most important of our cities; and it is also obvious that the new Cathedral must be "a stately, a dignified, and a beautiful building," be "suitable for the services of the English Church," and "capable of holding large congregations." What seems to be necessary "is a design having a distinctive character of its own, and one not without originality. A design with a striking unity of effect and idea." They were surprised to find so few designs of a Renaissance or a classical manner, and those, they were bound to say, "not commanding or remarkable." The main body of the designs were Gothic, which seemed to point to that as the style from which they should feel practically compelled to select. And, indeed, "that manner is accepted by most as generally the suitable one, except under special circumstances, for Church building"; whilst in making a selection there seemed no doubt but that "our own English phase of the style should be adhered to." Many of the designs show plans of Cathedrals with numerous choir chapels—an arrangement, no doubt, "of much beauty"—but many such chapels "would not seem to be appropriate for the uses of the English Church." Whatever style is adopted there should be "that nobility of expression, and that refinement of feeling, that is so characteristic of all the best architecture of the great times." Out of the whole number of portfolios sent in, 103, the advisory architects (who were instructed not to select more than six) have selected five that they consider "show their designers to be capable men," and in addition eight were considered worthy honorable mention. These five, they suggest, should be asked to prepare complete designs for the Cathedral, in accordance with the conditions to be laid down by the committee. "This seems a small number to name out of such a long list of competitors, but, on the other hand, it may lead to greater effort being made to conceive, and delineate, a fine design, and with greater hope on the part of the designer of success, and, for the world, of an ultimate and satisfactory result." The five architects selected to take part in the final competition, each receiving an *honorarium* of 300 guineas, are: Messrs. Austin & Paley, Lancaster, Lancashire, who head the list; C. A. Nicholson, G. Gilbert Scott, Malcolm Stark, and W. G. Tappes; all of London. A sum of £154,114 has now been promised towards the fund for erecting the Cathedral.

By the by, design No. 2, which (according to the Liverpool correspondent of the *Church Times*, in a recent issue) had attracted "very considerable attention" amongst representatives of the press who were invited to the Walker Art Gallery to view the designs, and which probably, "when we read the assessor's opinion, we shall hear of," does not seem to have likewise impressed the advisory experts, for it was not even included among those considered worthy of honorable mention.

In connection with the correspondence in the *Daily News* between Lord Halifax and Mr. Clifford, referred to in last week's London Letter, his Lordship has now addressed the following letter to Prebendary Webb-Peploe:

"Hickleton, Doncaster, September 22. Dear Prebendary Webb-Peploe:—Dr. Clifford, in a recent letter addressed to the *Daily News*, on the Eucharistic question, quoted you as having made a statement about myself which I did not believe, and do not now believe, you ever made. I challenged him for his authority, and he has found the statement in question in a report of a speech of yours to some meeting of Wesleyan ministers, reported in the *Wesleyan Times* of three or four years ago. Probably you have been misrepresented—indeed, I feel the more sure that this must be the case from my remembrance of what passed between us when I came back from Rome in 1895. You will recollect the kindly interest you took, as every Christian man must, in any effort that might promote the reunion of Christendom, and in the friendly spirit at that time displayed by Leo XIII., and how in reference to the Pope's letter,

'Ad Anglos,' I made it quite clear to you that, if I was anxious England should acknowledge whatever were the legitimate claims of the Holy See, I was no less insistent on the duty of maintaining the inherent and independent authority of the Episcopate, and the rights of the Church of England. I do not think it was possible for you, after what passed between us, and your knowledge of my general attitude, to have said what is attributed to you, and I should be grateful, since Dr. Clifford has thought it worth while to quote your words for political purposes, if you would contradict the statement. It seems to me that you may endeavor to promote reunion with the Wesleyans, and I with the Roman Church without either of us exposing ourselves to the imputation of unfaithfulness to the Church of England. The charge of unfaithfulness would depend on the terms proposed, and it is precisely here that your words, as reported, do me an injustice.

"Believe me, yours very truly,

"HALIFAX."

In the course of his reply, Prebendary Webb-Peploe says:

"I am pained to learn that I am supposed to have misrepresented your views in regard to the subject of 'Reunion with Rome.' I well remember our correspondence in reference to a speech which I made at Bristol. I gave you my authority for the words which I had really used, viz., your own (revised) speech on 'Reunion' at the Leicester Church Congress in 1880. From the closing sentences of that speech, especially as originally uttered, I gathered, and so have many others, that you really wished to place the Church of England and its head, the Archbishop of Canterbury, under the leadership or fatherly power of the Church of Rome, with its head the Pope. This opinion I should still gather from your words as printed in the report, but while considering this the natural sense of your words, I have to the best of my knowledge, been very careful from the time of our correspondence in quoting your words to say always that you would wish to 're-establish filial relations between Canterbury and Rome,' these being the terms used in your revised speech, I believe. Unfortunately I speak too rapidly for the ordinary reporters, and when by special request of the Wesleyan ministers I addressed them, some three or four years ago, upon a Church subject on which they desired information, no authorized report was ever given of my speech, nor did I know that a report was in existence. I understood that the meeting was private. I cannot, therefore, be responsible for what some writer may have attributed to me, or for words which I have never seen. But as regards your oft-expressed desire for 'Reunion with Rome,' are we not driven to the logical conclusion that it means, or at least involves, the placing of the occupant of the chair of Augustine at the foot of the occupant of the chair of St. Peter or Gregory, when, after your own advances to Leo XIII., we were distinctly told that 'Reunion meant, or must involve, submission'? What is submission but placing one's self under the power or at the foot of another? I honestly feel, therefore, that from your continued public expressions of a desire for reunion with Rome, you are rightly and lawfully represented as proposing to place the English Church with its leaders at the foot of, or under, the Roman Catholic Pope."

A special service was held in Westminster Abbey on Friday afternoon last, at which the Dean (whose resignation took effect yesterday) officiated, for the dedication of the Rose window at the end of the south transept ("Poets' Corner") as a memorial to the late Duke of Westminster. Among those present were the Duchess of Westminster and other members of the Grosvenor family. The window, in its restored state, is the work of Messrs. Burlison and Gryllis, under the direction of Mr. G. F. Bodley, R.A., and cost about £2,300, the King being one of the subscribers to the fund. The whole composition consists of a great rose window, filled with figures representing the preparation of the world for Christianity, grouped round the half figure in the centre of our Lord Jesus Christ as the Light of the World; and twelve lancet lights below, with figures of some of the Greek and Latin Fathers, early British saints, and also St. Augustine of Canterbury. This restored rose window, the exact pattern of which was found by the late Sir Gilbert Scott, architect to the Abbey, in its original state on some of the tiles in the Chapter House, was wretchedly glazed some 80 years ago, but has now been filled with glass truly artistic both in color and drawing.

With reference to the Bishop of Milwaukee's pastoral against tobacco smoking amongst his clergy, the *Daily News* says that the Bishop "should have lived in the days of James I., for the Royal author of the famous 'Counterblast' would undoubtedly have made him Primate of All England."

Really it is not at all surprising—considering this world is under Divine moral government—that that wild boar out of the Protestant wood, J. Kensit, Sr., who has so often been the relentless perpetrator, either personally or through his agents, of brutal outrages of a practical kind, should at last himself become the victim, as he has, of a brutal outrage of a somewhat different kind. He addressed a Protestant meeting at Berken-

head last Thursday evening, and afterwards proceeded by train to a station of the Mersey Tunnel. As some rough youths round the station began to hoot at him, he was advised to go on to another station. Immediately on leaving the train there, he was struck on the left eye-lid by a heavy iron missile, which felled him to the ground. He was at once removed to the Royal Infirmary, Liverpool, severely wounded, the shock to his heavy, stocky frame causing internal bleeding. His conditions is regarded as somewhat serious. An arrest has been made of his supposed assailants.

J. G. HALL.

#### DEATH OF JOHN KENSIT.

The notorious John Kensit died at Liverpool Hospital on the morning of Oct. 8th, from injuries received as a result of an attack by a mob after one of his vigorous "anti-ritualistic" speeches. Two weeks ago he had attended an anti-ritualist meeting at Berkenhead, and his incendiary utterances on that occasion led to an attack in which he was seriously injured and was brought to the hospital as stated. His son, John Kensit, Jr., is in jail for complete disregard of the law in disturbing the peace at Divine service, but was taken by the police to visit his father on the day before the death of the latter.

#### EUROPEAN LETTER.

PARIS, Sept. 30, 1902.

##### FRANCE.

HERE is often a lull before the storm. This is probably the case in the matter of the "closing schools difficulty," which of late has occupied so much attention. But it is by no means indicative of the fact that public interest has at all flagged in the matter. When the Chamber meets, it may fairly be predicated will come the "tug of war." The representatives of the opposing factions each use their own weapons. The Government, as I understand, is very decided in the expression of its determination to keep up the dignity of its authority, and to enforce the rules that have been drawn up for the carrying out of its principles. It has the arm of the law on its side, but an unwilling arm often, as brought into play by police and soldiers. The acquittal (practically) of M. de Saint Remy the other day, and the probable similar issue of the case now pending,\* viz., that of Commandant Le Roy Ladurie, are evidence of the feeling in the Army.

In the meantime, under the shadow of guarding the public "convenience" intact, religious processions in some communes are forbidden and every opportunity is taken to show that the State intends to bring Catholicism, to the utmost of its powers, down to its lowest level.

The rentrée of the schools in some départements (as Indre et Loire) has been without incident. The Catholic party have had recourse to their own weapons, "Intercessions." In many churches continual prayer has been offered "that it may please God to direct the right, to turn the present ordeal into a future blessing, and make the persecution of the day the cause of more devout Catholic feeling and practice in the time to come."

M. de Saint Remy (the French Colonel who was acquitted) is said to be proposed as a candidate for the next election of the Senate, of which the members are reelected every five years. These members are chosen by conseillers d'arrondissements et conseillers généraux, called in France, "Election restreinte"—and not by public voice as in the case of Deputies. All this is sure indication of the public feeling.

According to the latest reports, schools containing 7,000 children have been affected by the laws touching "congregations." In the arrondissement of Marseilles, 29, of Arles, 9, of Aix, 18 establishments, all not open on Oct. 1. In all 56 schools.

##### ROME.

Autumn is the special time for pilgrimages. Those organized visits to the shrine of St. Peter succeed one another very regularly year by year. Some 12 or thirteen of such pilgrimages were announced for the month of September, and are taking place. Out of these no less than five are from France. The presence at Rome of the first group coincided rather happily with the ceremony of the renewing of the national vow of devotion "au Sacré Coeur de Jesus" at the Basilica Montmartre, on Sept. 5. The Cardinal Archbishop, celebrant on that day, at the conclusion of the Mass, after citing the names of those

\* Since above was written, the verdict on Commandant Le Roy Ladurie has been returned. In his case it has been "deprivation"; the reason being that he disobeyed the orders of a superior officer, whereas M. de Saint Remy merely declined to act on the instructions of the Civil Préfet.

of his colleagues sympathizing with the intention of the day, read the solemn declaration, which renewed the Vow in an especial manner. The crowd of communicants was so overwhelming that many were requested to make their communion at a later hour.

At Rome the French pilgrims had not forgotten the fact. They assembled at the Church of St. Joachim (especially addicted to "perpetual adoration" with the intention of foreign nations) and, in the presence of 100 of the faithful, renewed the Vow for themselves in sympathy with their brethren in Paris.

The Pope sent a letter of sympathy and congratulation to Cardinal Richard.

The Latin Church here fêted this month, on Sept. 14, the "Exaltation of the Cross," a commemoration which has paled somewhat before the other analogous festival, the "Invention" of the true Cross by St. Helena—and Constantine. Of this story most of us are cognizant. But I much doubt whether as many know the history of the "Capture of the Cross" by Chosroos I., King of Persia, and the victory by which Heraclius became possessor of the sacred relic. The two stories are confused; and the confusion goes back to a far off date. Even in a series of Engravings at the National Library, in Paris, this confusion is almost formally promulgated. Heraclius and Constantine are irremediably mixed up together. The Church offices, in dwelling on the one and the other—"the Invention" and "the Exaltation," clearly distinguish the two ideas.

There is a secret charm, perhaps, about this legend of the "Finding"; but there is an actual reality about the "Exaltation" of the Cross—the Cross which is to be the symbol of Christian triumph in all Christian nations—that has a far higher as well as a more practical claim for being marked and honored.

At a time when monastic establishments are passing through an ordeal in France, Italy, and Spain—and Freemasons and Extreme Socialists are in league to destroy all religious administrations and confraternities, which naturally form the bulwark between them and anarchy, it may not be uninteresting to your readers to hear somewhat of the work of the East in this particular, which may enable them to draw their own conclusions. The number of such establishments amounted in 1897 to 2,245 in Russia. Roughly they are divided into "Lavras," "Cathedral Institutions," "Three classes," others that fall under a category of no definite description, and others some "regularly inscribed."

We must bear in mind that there is an infinite difference between the monastic orders of the East and West. We have to put out of our thoughts all ideas of learning, preaching, and especially statesmanship. These developments according to Orthodoxy are infringements of the contemplative ascetic order. But there is more than this in it. They are part of the Church's work. In the West the sharpest thorn in the administration of the Papacy has been the independence of Monastic bodies. Even in such small example as we possess of these bodies of conventual life, the same spirit of independence of the Church has been from time to time exhibited. The East knows nothing of such lack-lustre allegiance. Lavras, monasteries, and all such similar establishments are more or less under the rule of the Holy Governing Synod. The system is under Church control.

And from this comes out a great feature of Oriental working, viz., the employment of those centres of teaching and attraction.

Every principal monastery—styled a "*Lavra*"—(as is the case in Russia at Kief, Troitza, St. Petersburg, and Pochaef, as is the case in Palestine at Jerusalem, at Mount Athos, at Mount Sinai) is placed in a position of eminence, that is like a Beacon Light to Orthodoxy. Its practical use is evident. The peasant is scattered in villages far and wide, apart from contact with the outer world. He has the offices of his village church, as routine, it is true. But some centralization is needed to fan the flame of religious patriotism. This is supplied by centres of pilgrimage. At these centres he finds his religion and the faith of himself and his fathers honored by gorgeous ritual, himself received as a guest and pilgrim, while performing a duty of love and veneration. His senses, as his heart, are engaged. He hears of the glory and steadfastness of his Church in its championship of Orthodoxy.

Nor does he regret for an instant the hundred and, in some cases, the thousand of miles he has traveled in order to pray at the altar of so glorious a shrine as Troitzka, or to have drunk of the water of the clear and, so asserted miraculous spring of Pochaef.

This recollection he carries back with him to his family; and the children bred up in the fascination (and a legitimate one) of the tradition of the race, repeat the same journey in later life and receive the same impression.

Can one be surprised at the thousands of pilgrims? And it is not difficult to appraise the influence that it brings to bear on the faith of the masses. The West has hardly turned this factor to its best account.

#### GERMANY.

A very imposing Congress of Catholic Germans has taken place at Manheim. The Rhine Landers are as loyal to the Catholic cause in the upper part of the country through which their river flows, as the dwellers in its lower stretches are antagonistic. The number of Congressists on this occasion was computed to have been not less than 25,000. Each year this gathering grows in significance: on this occasion the adhesion of Bishops from Alsace and Lorraine was hailed as a good omen. The matters discussed seem to have fallen under three heads:

1. The Roman Question, Missions, and Associations.
2. Social Question and Christian Charity.
3. Science, Schools, the Press, and Christian Art.

Next year the Congress will take place at Cologne. A special interest will attach to it, as the faithful will celebrate, with unusual pomp, the fiftieth anniversary of their "Ktholikentag."

After a long and persistent demand for the permission, the Russian Government has given leave to the German Catholic Colony to build for themselves a church of their own at St. Petersburg. There is much jubilation.

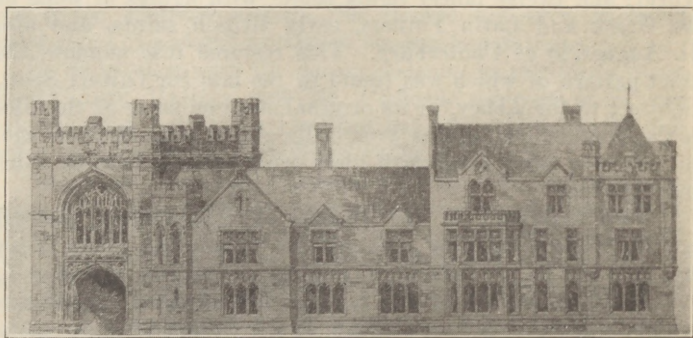
GEORGE WASHINGTON.

#### NEW YORK LETTER.

THE scarcity of coal is being more and more felt as the cold weather approaches, not only by families unable to pay the exorbitant price now asked for anthracite, but by churches whose officers are wondering whether it is going to be possible to maintain services through the winter. The situation is a very grave one, and special prayers are being said in all the churches.

In Trinity parish, New York, preparations are being completed for the celebration of the anniversaries of the rector, the Rev. Dr. Morgan Dix. The venerable rector was ordained fifty years ago on Sept. 19th last, and Nov. 10th will be the fortieth anniversary of his rectorate. His birthday occurs on the 1st of November, and it was therefore decided to observe the other anniversaries on that date. A Thanksgiving service will be held in St. Paul's chapel in the evening, and already the demand for invitations promises to exceed the seating capacity of the building. The place was chosen because it was at St. Paul's that Dr. Dix first became connected with Trinity parish, serving as assistant for several years before his election to the rectorate, but holding his connection with the chapel for nearly ten years after that event. Many details of the programme for the service are yet to be completed, but plans thus far outlined include addresses by Bishop Potter, the Rev. W. M. Geer, vicar of St. Paul's, and a representative of the Trinity vestry. The combined choirs of the parish will sing and the Philharmonic Society of New York will furnish orchestral music.

Plans for the Bishop's residence, to be erected on the Cathedral grounds, have been tentatively accepted and it is expected that the work of erection will soon commence. The exterior



PLANS FOR THE BISHOP'S RESIDENCE AND OFFICES.

elevation shown herewith has been practically decided upon, although only the Bishop's house, which is that part of the building at the right, to and including the bay windows, is to be now erected. Interior plans have not yet been finally decided upon.

The illustration shows the plan for the residence and offices, and the tower, underneath which is a driveway leading to the Cathedral close. Residences for the canons will be built on the other side of the tower, in similar design to the plan shown. It is the intention that the Cathedral library will be quartered in the upper story of the tower, and the two-story building connecting it and the Bishop's residence will be occupied by the Diocesan offices. The group of buildings will be erected on the southwest corner of the Cathedral grounds.

The Southern Archdeaconry of Long Island met at St. Jude's Church, Blythebourne, in the afternoon and evening of Oct. 7th. Reports showed all the missions to be in excellent condition, although St. John's, Parkville, reported that its site selected a number of years ago, was not a good one as regards the development of the village, and a new one was under consideration. St. John's, Fort Hamilton, reported improvements in the building; St. Matthias', at Sheepshead Bay, reported a new parish house and vested choir, and the Rev. C. M. Dunham reported for St. Jude's that the building was crowded at most services and that the Sunday School showed a marked increase in attendance. The treasurer's report showed a balance of \$561.04, and Archdeacon Kinsolving called attention to the fact that the Southern Archdeaconry makes a larger contribution to the general fund than any other of the four archdeaconries of the Diocese. Supper was served by the ladies of St. Jude's Church, and at eight o'clock evening prayer was said and addresses were made by the Rev. J. A. Vance of St. Michael's Brooklyn, and the Rev. Floyd Appleton.

The Brooklyn Clerical League met last week at the see house, Garden City, as the guests of Bishop Burgess. It chanced to be the Bishop's birthday, and the members present turned the social part of the meeting into a celebration of that event. After luncheon the formal meeting of the League was held and the Bishop announced his retirement from the presidency. New officers were elected as follows: President, the Rev. A. C. Bunn; Vice-President, the Rev. Dr. Robert Rogers; Secretary, the Rev. C. L. Twing; Treasurer, the Rev. C. F. Breed. A paper was read by the Rev. Dr. R. F. Alsop, his subject being, "Joseph: Tyrant or Statesman." It was freely discussed by nearly all present.

The crowded condition of the public schools of New York is occasioning much trouble, particularly in the down-town congested districts, where it is impossible to find accommodation for all the children of a school-going age, and much favorable comment has followed the offer of Grace Church, made to the Board of Education by the rector, the Rev. Dr. William R. Huntington, of a portion of the parish house on East Thirteenth Street, for school purposes. In his letter making the offer, Dr. Huntington said:

"MY DEAR SIR:—In view of the congested condition of the public schools of the city, to which his Honor the Mayor has recently called attention, the corporation of Grace Church will very gladly, if you so desire, place at the disposal of your board, for the current school year, such schoolrooms in its parish house on East Thirteenth Street as may be deemed adapted or adaptable to the existing need.

"The Church receives very valuable privileges and enjoys important exemptions at the hands of the civic authorities, and it, therefore, seems only fair that when need arises, as in the present instance, there should be at least an offer of reciprocity."

The offer has not been acted upon by the Board of Education, but officials say it will be accepted. Churches of other religious bodies, following the lead of Grace, have made similar offers to the Board within a few days.

St. Peter's Church, Westchester, is one of the oldest churches in the country, and has, therefore, many tablets and windows erected in memory of parishioners who lived, some of them, way back in the colonial times. None is more interesting, historically, than a bronze tablet which is about to be erected by the descendants of the Honeywell family, which settled in Westchester in 1693. The tablet bears the names of four heads of the family,

with their wives, each bearing the name Israel Honeywell. The first, who came from England in 1693, was by Royal Charter a member of the First Common Council; the second was Judge of the Court of Common Pleas; the third was a member of the first Legislature of New York; and the fourth was a Captain in the Colonial troops during the Revolutionary War. The tablet is erected by their descendants "of the seventh and eighth generations," and bears the quotation: "Lord, Thou hast been our refuge from one generation to another."

The City Mission Society has appointed the Rev. Eugene H. Benson priest in charge of St. Ambrose's chapel, in the lower part of New York. St. Ambrose's was formerly a parish, and years ago was in the centre of a fine residence section of the city. Changing conditions, however, brought a large foreign population into the district and the old residents were forced to seek homes elsewhere. The support of the church therefore declined, and some years ago it was taken up by the City Missions Society, which has ever since maintained it as a mission. Its work is largely among Italians and it affords an excellent opportunity for the study of institutional Church methods in the city, although its plant is by no means adequate to the importance of the work. It is reported here that Mr. Benson, who was formerly in charge of the mission of the Holy Saviour, at Santa Clara, California, takes up this work in the East at the request of the Bishop of California, in order that he may become acquainted with mission methods here, and with the intention of returning, ultimately, to the Pacific coast to put them into practice.

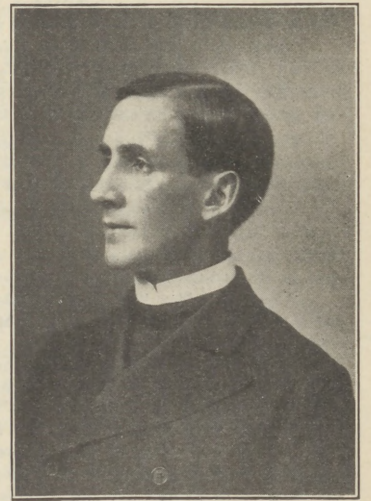
Considerable surprise has been caused in both his church and the community by the resignation of the Rev. George F. Breed as rector of St. John's Church, Brooklyn. Mr. Breed will give no reason for his action, and none of the members of his vestry will admit that they know of any reason. On the contrary, those who have been seen profess to be as much in the dark as the public, and know only that the resignation has been offered. One report has it that Mr. Breed is in poor health and wants to spend at least a year in rest abroad, but he himself would not confirm that statement. There is no question, say members of the congregation, that Mr. Breed has done a noble and a very successful work at St. John's. He has been rector about fifteen years, coming at a time when the affairs of the parish were in very poor condition. He succeeded in removing a floating debt of \$20,000 and in reducing what was then a \$40,000 mortgage. His parishioners all speak in the highest terms of his ability and kindness and are apparently at a loss to know what the parish is to do without him.

The Rev. R. M. W. Black, formerly in charge of Zion mission at Douglaston, has accepted the rectorate of St. Bartholomew's Church, Brooklyn, succeeding the Rev. T. B. Oliver, who recently resigned. Mr. Black is a young man who has been in orders about ten years, and is energetic and enthusiastic. St. Bartholomew's is in a favorable location and the parish is in good condition, so that it is expected that there will be marked advance under Mr. Black's leadership.

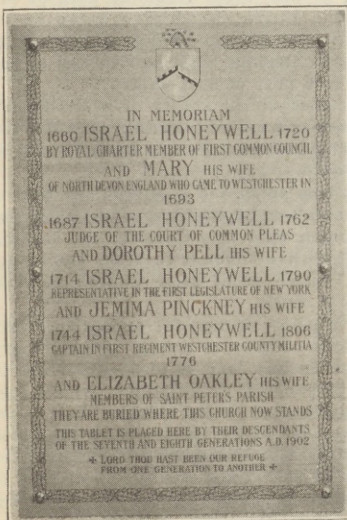
The new St. Ignatius' Church (the Rev. Arthur Ritchie, rector), is to have its opening service on the Twenty-first Sunday after Trinity. Pontifical mass will be said by the Bishop of Fond du Lac. The Rev. George M. Christian, D.D., rector of St. Mary the Virgin's, will preach the sermon. The last service in the crypt chapel was held last Sunday, when Father Ritchie made a financial statement, showing the cost of the new church to be \$160,000, with a debt of but \$19,000 remaining.

MODESTY is one of the sweetest and most desirable qualities one can possess, and yet too much modesty hinders advancement. When this quality is over-developed, it antagonizes aggressiveness, without which no great success can be attained.—*Success*.

SEEK to cultivate a buoyant, joyous sense of the crowded kindnesses of God in your daily life.—*Alexander Maclaren*.



REV. R. M. W. BLACK.



MEMORIAL TABLET IN ST. PETER'S, WESTCHESTER. (Made by the Gorham Company.)

## AMENDED DRAFT OF THE PROPOSED MISSIONARY CANON.

WITH PREFATORY STATEMENT BY THE BISHOP OF ALBANY, CHAIRMAN OF THE COMMITTEE.

ON THE second day of the Missionary Council in Philadelphia, next week, the proposed alterations of the Missionary Canon are to be discussed. Since the brief presentation of this matter in the General Convention, when consideration of the whole matter was postponed, the Committee of Fifteen have made some proposed changes in the canon as it was then presented. It seems wise and well before the discussion comes up to call the attention of the members of the Council at large to certain points in the proposed canon and certain facts connected with it. There is of course at first sight a sort of value in the suggestion that what we need is not a change in the canon but a change of heart, which is quite true. And in the other suggestion, that as things are working fairly well and better this year than ever, it may be unwise to make any serious change in the governing law. But after all, the canon has from time to time been changed, and as the work of the Church grows, new amendments ought to be expected and may wisely be adopted. The only purpose, of course, in the mind of the committee, and the only real object before the Missionary Council, will be to make the canon helpful to the work. The changes are not revolutionary; rather, I think, they may be called evolutionary, as they grow out of the experience of its working and the development of its work. The most important changes may be stated under these six points:

(1) Making the membership of the Board of Missions identical with that of the General Convention, with a reduced representation in the years in which the General Convention does not meet.

(2) Having the annual meeting of the Board of Missions the last Wednesday in September, which every third year would give one whole week to Missions before the assembling of the General Convention for legislative purposes.

(3) Making the Presiding Bishop of the Church, President of the Board of Missions.

(4) The Missionary Council will be changed into the Board of Missions itself, meeting annually with full powers and authority, and assembling every third year in connection with the General Convention.

(5) Reducing the Executive Committee from 45 to 15 members.

(6) The proposal to pay the expenses of the delegates to the Board of Missions has been eliminated.

### CANON 7 (PROPOSED).

*Of the Constitution of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America.*

§ 1. The Constitution of the said Society, which was incorporated by an Act of the Legislature of the State of New York, is hereby amended and established so as to read as follows:

*Constitution of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, as established in 1820 and since amended at various times.*

ARTICLE I. This Society shall be known as the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, and shall comprehend all persons who are members of this Church.

ARTICLE II. The general missionary work of this Church shall be under the control of a Board of Missions, which shall exercise all the corporate powers of said Society. The said Board shall consist of the Bishop or Bishops having jurisdiction in each Diocese and Missionary District, of an Executive Committee hereinafter described, and also of the members-elect for the time being of the House of Deputies of the General Convention. Provided, that when the Board of Missions shall meet at other times than immediately before the regular triennial session of the General Convention, it shall consist of the Bishops of the Church and of the Executive Committee as aforesaid, and of one clerical and one lay member of the deputation of each Diocese and Missionary District to the preceding General Convention, to be designated by the Convention or Convocation electing said deputation. The Convention or Convocation shall prescribe the method of filling vacancies in said clerical or lay representation.

In accordance with the provisions of the laws of the State under which this Society is incorporated, no person receiving a salary from the funds of the Society may vote upon any expenditure of money.

ARTICLE III. The Board of Missions shall meet on the last Wednesday in September of each year. A quorum shall consist of a majority of the Dioceses and Missionary Districts, whether represented by the Bishops or the clerical or the lay members thereof.

The President of the Board of Missions shall be the Presiding Bishop of the Church. In his absence or inability to serve, a Chairman shall be chosen by the Board at its annual meeting from the Bishops present.

The place of meeting in each year in which the General Convention holds its triennial session shall be the place appointed for the meeting of that body; the place of meeting in other years shall be determined by the Board of Missions at its annual meeting. The President shall have power

to call special meetings of the same, which special meetings shall be invested with all the power of the regular meetings of the Board.

ARTICLE IV. It shall be the duty of the Board of Missions at each annual meeting to decide upon the whole sum to be raised for the general missionary work of the Church for the ensuing year, and to apportion the amount to be raised in each Diocese and Missionary District. The method by which the apportionment shall be made shall be determined after consultation with the Bishop and the clerical and lay members of the Board from each Diocese and Missionary District. The Board shall establish and regulate such missions as are not under episcopal supervision.

Appropriations for Domestic and Foreign work shall also be made at each annual session of the Board of Missions, to the several Missionary Districts and organized Dioceses which, in the judgment of the Board, may be entitled to receive support from the Church at large.

Every Diocese and Missionary District shall report annually through its Bishop on or before the first of June in each year, to the President of the Board of Missions, a list of contributing parishes or mission stations in each Diocese or Missionary District, with the amounts which each has contributed for the mission work of the Church; and also the names of the non-contributing parishes.

ARTICLE V. The administrative details of the work of the Board shall be in charge of an Executive Committee consisting of the President of the Board of Missions, who shall be *ex-officio* Chairman of said Committee, and of five Bishops, five presbyters, and five laymen, to be elected at each annual meeting of the Board. They shall remain in office until their successors are chosen, and they shall have power to fill any vacancies that may occur in their number in the interim of the annual meetings of the Board.

All other Bishops of this Church, together with the General Secretary and the Treasurer of the Society, shall be *ex-officio* members of the Executive Committee, and shall have all the rights and privileges of elected members except the right to vote.

The Board of Missions shall at each annual meeting elect a General Secretary and a Treasurer, and all other necessary administrative officers of the Society.

In the interim of the annual meetings of the Board of Missions, the Executive Committee shall have full power to exercise the corporate functions of that Board. It shall also present to the Board of Missions on the first day of its annual session, a schedule of proposed appropriations to be made to each Missionary District and organized Diocese receiving aid therefrom. A full report of the proceedings of the Executive Committee shall be made to the Board of Missions at each annual meeting. The Board of Missions shall itself report to the General Convention on the third day of each triennial session thereof, a complete survey of the general missionary work of the Church.

ARTICLE VI. In all organized Dioceses and Missionary Districts having Bishops in the Domestic field, the Executive Committee is authorized to make the annual appropriations voted by the Board of Missions, and such appropriations shall be disbursed by the Bishops with the approval of the Standing Committee or Board of Missions of the Diocese or Missionary District; and whenever any of said Bishops may so elect, the Executive Committee shall act as above provided, instead of such Standing Committee, or said Diocesan Board of Missions.

*Provided*, that no part of such annual appropriations shall be expended for any other purpose than the support of Missionaries, or the supply of mission stations with services, without the concurrence of the Executive Committee; and an itemized account of the expenditure of all appropriations shall be made annually to the Chairman of the Executive Committee; and

*Provided*, that in the management of both Domestic and Foreign Missions the Bishops shall have as their Council of Advice the Executive Committee for the general schedule of expenditures; but for the details of the local work they may have as their Council of Advice the Standing Committees of their respective Jurisdictions.

In Missionary Districts, both Foreign and Domestic, the titles of all Church property and funds, not distinctly parochial, shall be reported to the Executive Committee; and copies of all deeds conveying or affecting such property or funds shall be forwarded to the Executive Committee by the Bishop of the Missionary District.

Every Missionary Bishop shall annually report to the Board of Missions all contributions received by him for his work, except such as shall have come to him through the Treasurer of the Society.

ARTICLE VII. The salary of a Missionary Bishop shall be fixed at or before the time of his election, to take effect from the date of his consecration, and shall not be diminished during his official relation to the Board of Missions without his consent: but all contributions by the Missionary Districts for the support of their Bishops shall be reported to the Board of Missions and accounted for as a part of such salary.

Whenever the Board shall be satisfied of the ability of a Missionary District to support its Bishop with a salary not less than that provided for at his consecration, the relation of such Missionary Bishop to the Board of Missions may be terminated by said Board.

ARTICLE VIII. No person shall be appointed a Missionary who is not at the time a Minister in regular standing of the Protestant Episcopal Church, or of some Church in communion with this Church; but nothing in this section shall preclude the Executive Committee from employing laymen or women, members of this Church or of some Church in communion with the same, to do missionary work.

The Board of Missions shall have power to appoint agents to represent the Society in different parts of the country to distribute missionary literature and to solicit funds for the Society, and is also authorized to promote the formation of auxiliary Missionary Associations, whose contributions, as well as those specially designated by individuals, shall be received and paid in accordance with the wish of the donors when expressed in writing. It may authorize the Executive Committee to arrange for public missionary meetings, to be held at such times and places as may be determined upon, to which all auxiliaries recognized by the Board of Missions may send representatives.

ARTICLE IX. Whenever there shall be a meeting of the Board of Missions, as provided for in Article IV. of this Canon, there shall be a roll call of the Bishops and of all clerical and lay representatives, and in all votes such call shall also be made whenever demanded by two Bishops or



by the clerical and lay representation of two Dioceses. A majority of all members of the Board present at any meeting shall be necessary to adopt any motion.

ARTICLE X. This Constitution may be altered or amended at any time by the General Convention of this Church.

§ ii. All Canons, and all action by or under the authority of the General Convention, so far as inconsistent with the provisions of this Canon and of such amended Constitution, are hereby repealed: *Provided, however,* that nothing herein shall in any manner impair or affect any corporate rights of the said Society, or any vested right whatever.

§ iii. This Canon shall take effect immediately, and until the first meeting of said Board of Missions the Board of Managers as existing on the first day of October, 1904, shall act as the Executive Committee herein provided for.

### SPECIAL COUNCIL OF THE DIOCESE OF ALABAMA.

THE special Council to elect a Bishop met in St. John's Church, Montgomery, on Wednesday, Oct. 8th, at 10 A. M. The attendance was unprecedented; nearly all the clergy in the Diocese being present and an unusually large number of the laymen.

At 10 o'clock A. M. the opening service began. The litany was said by Dr. Beard, the rector of the parish; the Rev. E. E. Cobbs was epistoler; the Rev. J. G. Murray, D.D., President of the Standing Committee, gosseller; and the Bishop of South Carolina was celebrant.

The business session began promptly at 11 A. M. with prayers by Bishop Capers. The President of the Standing Committee, read from the Canons, the authority to hold a special Council; after which the Secretary of the Standing Committee read the call of said Committee for a special Council. The Rev. Dr. Beard was elected President by acclamation, and the Council was declared organized. The roll of the clergy was called and 33 were found present. The Rev. J. A. Van Hoose, Rev. G. C. Tucker, and Rev. S. B. McGlohon, were appointed a committee on Credentials. During the retirement of this committee, the committee on the Memorial to Bishop Barnwell made their report. The report, omitting the record of his ministerial work, was presented by the Rev. Stewart McQueen, secretary, and was as follows:

"In estimating the life and influence of Bishop Barnwell, one is strongly impressed that his power for good, for service to God and man, consisted not so much in what he said, or even in what he did, as in what he was. In a word, his strength lay in his character. With him religion was not simply a theory. It was a life—a life to be lived and not to be wasted in dreamy speculation. His greatest charm was his simplicity. He was unaffected, natural, and sincere, which are qualities among the very highest and noblest it is possible for man to possess, qualities which belong only to one who is striving to illustrate in daily life and conduct the Divine truths of our Glorified and Risen Lord.

"Again, one of his most forceful and impressive characteristics was sympathy. That beautiful sentiment of the Latin Poet, Terence, *Homo sum, humani nil a me alienum puto*, was indeed with him a living, moving, active principle. He was human, therefore nothing that is human could he regard as alien to himself. He did not look upon humanity as being composed of individual units, isolated from one another, each for himself alone, but as one family of God, children of the same Father, and therefore brethren. Hence, he was ready to partake of the cup that is held to the lips of humanity, ready to help others bear their burdens. While he realized 'Every man shall bear his own burdens,' he did not forget also the injunction, 'Bear ye one another's burdens.' Therefore, he did what he could to brighten and uplift the lives of all with whom he came in contact.

"And he was sympathetic because he loved—loved his fellow man. This caused him to put the best possible construction upon the words and actions of others, and to raise up the pillar of hope in the breast of the despondent, and weary, and heavy laden. It taught him to throw the mantle of charity over the frailties and faults of weak human nature. It taught him to see in every man the image of God, however blurred and defaced and strained with sin. And so he lived his life, radiating love and sympathy from his warm and generous nature. He was indeed a most gracious personality, and he himself a noble type of strong and true Christian manhood.

"Resolved, That a copy of this memorial, signed by the committee, be sent to Mrs. Barnwell.

"Resolved, That a special page in the journal be set apart to the memory of the late Bishop, and a half-tone likeness of him be printed in the journal.

"JNO. G. MURRAY, *Chairman,*  
 "STEWART MCQUEEN, *Secretary,*  
 "MATTHEW BREWSTER,  
 "E. E. COBBS,  
 "THOS. J. CROSBY,  
 "J. H. FITTS,  
 "RUFUS N. RHODES,  
 "W. W. SCREWS."

This memorial was unanimously adopted by a rising vote.

A resolution was adopted, granting an annuity of \$500 per annum, for five years, to the widow of Bishop Barnwell, which was followed by the adoption of a resolution that the Diocese would pay the funeral expenses of the beloved and lamented Bishop.

The committee on Credentials returned and reported as present,

and entitled to seats and votes in the Council, 90 lay delegates, representing 37 parishes and missions.

It was ordered that the election of Bishop take place at 3 P. M. The Council then took a recess until that hour.

During the interim, the clergy had a meeting, but after two ballots without result they adjourned.

At the afternoon session, the chair read Article IV., Section 4, of the Constitution, and declared nominations in order, the clergy only in this instance voting, the laity to vote afterward upon the nomination made to them by the clergy; the vote to be taken in open Council. A motion made by the Rev. Mr. Clare, that no nominations be made, but the clergy cast their ballots as their names were called, was adopted. The first ballot resulted, Bishop J. S. Johnston, of Western Texas, 1; Rev. J. G. Murray, D.D., 10; Rev. W. A. Guerry, 2; Rev. W. T. Manning, D.D., 1; Rev. A. S. Lloyd, 1; Rev. C. M. Beckwith, D.D., 5; Rev. C. B. Wilmer, 4; Rev. John Kershaw, 3; Rev. F. F. Reese, 1; Rev. T. J. Beard, 1; Rev. S. McQueen, 1.

The motion forbidding nominations was reconsidered. The Rev. Dr. Beard placed in nomination the name of the Rev. J. G. Murray, D.D., of the Church of the Advent, Birmingham. The Rev. J. G. Glass nominated the Rev. C. M. Beckwith, D.D., of Galveston, Texas. The Rev. Dr. Bennett nominated the Rev. C. B. Wilmer, of Atlanta, Ga. The Rev. Dr. Bannister nominated the Rt. Rev. J. S. Johnston, Missionary Bishop of Western Texas. There being no other nominations, the ballot was resumed.

On the second ballot, the Rev. Mr. Murray received 11 votes, Bishop Johnston 3, Rev. Mr. Beckwith 13, Rev. Mr. Wilmer 3, Rev. Mr. Reese 1. No one having a majority, the third ballot was taken, and resulted:

Bishop Johnston 2, Rev. Dr. Murray 13, and Rev. Dr. Beckwith 17. Dr. Murray arose and thanked his friends for the votes they had given him, and asked them to now cast their votes for Dr. Beckwith, and make his election unanimous, which was done.

The nomination of Dr. Beckwith by the clergy was reported to the laity, and by a unanimous vote the laity confirmed the action of the clergy, and Dr. Beckwith was declared unanimously elected by both orders.

The Rev. J. G. Murray, D.D., Rev. J. G. Glass, Rev. S. McQueen, Mr. J. H. Fitts, Mr. J. F. Johnston, and Mr. R. H. Pearson were appointed a committee to notify Dr. Beckwith of his election.

The Council then adjourned until 12 noon, Thursday.

At 8 P. M., in St. John's Church, there was a beautiful memorial service in loving memory of Bishop Barnwell.

Bishop Capers, preceded by all the clergy of the Diocese and the vested choir of St. John's Church, passed into the church, and while the processional was sung proceeded down the side aisle, and then up the central aisle, making a very imposing and attractive picture.

The clergy, except those in the chancel, were seated in the front pews. Evening prayer was said by the Rev. Stewart McQueen, Rev. Dr. Murray, and Rev. E. E. Cobbs. Bishop Capers preached the memorial sermon, taking for his text Hebrews xiii. 7: "Remember them which have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of their conversation."

In his sermon, the Bishop paid an eloquent and beautiful tribute to the memory of his departed brother, spoke lovingly of his life and character, and in the most tender and feeling manner referred to the loss and sorrow of the Diocese. But the grand topic of his sermon, that he so richly explained and applied to the late Bishop of Alabama, was not the magnetism derived from a strong moral character, the influence of a true and perfect ministry; but the power was, Christ in the man.

He impressed upon his hearers the fact that this should be a great teaching to them. And for comfort and peace, in their heavy affliction, they were to look to their God, that He might bring ease to their hearts and strength to their lives.

A large congregation was present at the service, and all were deeply affected and helped.

The united offerings of the Diocese for the Barnwell Memorial Fund, brought by the clergy and laymen from the parishes and missions, and offered at this service, amounted to \$4,600.

At 12 M., Thursday, Oct. 9th, after the reading of the minutes, the Council adjourned.

OLIVER WENDELL HOLMES was one day seated near the refreshment table at an entertainment and observed a little girl looking with longing eyes at the good things. He said, kindly, "Are you hungry, little girl?"

"Yes, sir," was the reply.

"Then why don't you take a sandwich?"

"Because I haven't any fork."

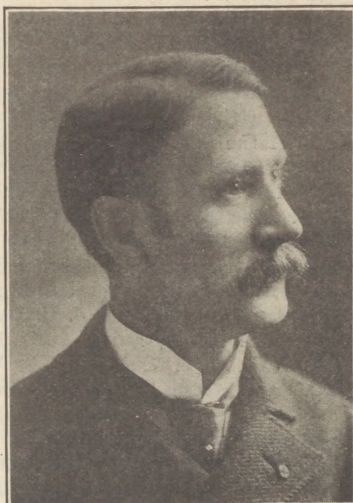
"Fingers were made before forks," said the doctor, smilingly.

The little girl looked up at him and replied, to his delight, "Not my fingers."—*Current Literature.*

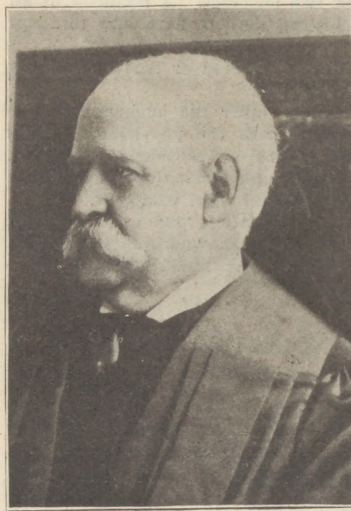
DO YOUR WHOLE DUTY; do it well. Let the result alone. The best that any of us can do is but a fragment. Our duty is to do our part well. We are responsible for that alone. The things we cannot do, some other one is waiting and preparing to do after the work has passed through our hands.—*The Standard.*



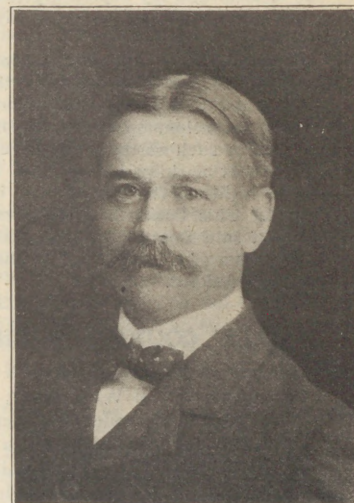
F. COURTNEY, D.D.,  
Bishop of Nova Scotia.



H. D. W. ENGLISH,  
Pres. of Council.



JOHN H. STINESS, LL.D.,  
Chief Justice of Rhode Island.



FRANCIS H. HOLMES,  
Newark.

## Brotherhood of St. Andrew

### National Convention at Boston

#### SEVENTEENTH ANNUAL CONVENTION, BOSTON.

A CHANGE IN THE STATEMENT OF THE RULE OF SERVICE—AN ADMIRABLE COUNCIL REPORT—SPLENDID ARRANGEMENTS BY LOCAL BROTHERHOOD MEN—THE MEETING NEXT YEAR.

**T**HE Brotherhood Convention, seventeenth in point of number to be held, met in Boston last week. Local arrangements were as perfect as even Boston could make them. There is no gainsaying the fact that these older communities, with their accumulated resources, can do with ease that which younger communities must either overstrain to do, or fail altogether. Symphony Hall, Emmanuel Church, Trinity Church, Sanders Theatre of Harvard University, the Boston Young Men's Christian Association—surely some measure of the credit due the Boston men is due to facilities which they found at their hand. Accompanying the perfect arrangements was a high spiritual tone, set by Bishop Lawrence when he welcomed the delegates to Boston, and maintained throughout, in spite of the fact that the programme, as rarely before, contained the names of few ordained men. No Convention of the Brotherhood ever met under more ideal surroundings, or in an atmosphere more heartily in sympathy with their aim. Puritan New England is proving admirable material for the growth of the Church Catholic.

Past reports of the Council have been criticized for lack of definiteness; for failure to record what had been accomplished during the year; for barrenness in that they mapped out no plan of campaign for the future. It has even been said, partly in consequence of the vagueness of these official reports, that the Brotherhood reported nothing accomplished because it had accomplished nothing, and mapped out no plan of campaign because it had nothing definite for the future. Such criticism, undeserved because too sweeping, had some excuse. This year there was a marked improvement. The report made at Boston does not say a great deal was done last year, for foundation work of rebuilding had to be laid. Foundations do not make as much show as superstructures. But it maps out something definite for the coming year, and given such men as are managing matters in Pittsburgh, the old criticism ought to cease for want of food. The report is admirable.

There is a feeling that the Brotherhood is over its crisis. It is pretty dead in the West, so it was said in Boston, but it is not dead in the East. A new courage has taken hold. Criticism has done it good. Weighed in the balance and its shortcomings taken note of by itself, it quitted Boston with the determination, voiced by Mr. Barlow of Newark, not to appeal to rectors for larger sympathy, but to perform work which should itself make the appeal. The Brotherhood is engaged upon serious work. Many a rector, having a list of names with which he has failed, gives the list to an inexperienced layman,

and expects him to succeed. As was said in Boston, most men are ready to give everything save personal service.

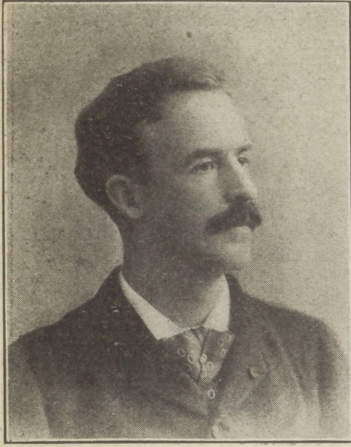
The change in the Rule of Service broadens and yet narrows the Brotherhood. It ought to retain in the organization the older men, and get into it others who will labor, as opportunity offers, to bring other men to Christ through His Church. Missions, hospital work, and other means for the spread of the kingdom, were commended by the Brotherhood this year, not that they are themselves Brotherhood work, but that they are avenues along which invitations to the services of the Church, and influence on the side of Christ's cause, may be given.

The Boston Convention was, considering the present size of the Brotherhood (possibly 8,000 members), a large one. No religious body ever possessed a more earnest body of men. They ought to do something worth while. There were men present who had been at Conventions since the eighties, and members of the Brotherhood since its foundation. And yet a glance over Emmanuel Church, or Trinity where Bishop Lawrence met the men on Sunday morning, or in Symphony Hall, showed a body of young men. There were very few grey heads. Washington in 1893 showed quite as many as Boston in 1902. Do the Juniors do all this? A feature of the Boston meeting was the prominence of the laymen. There were not many clergy either on platform or in chairs. It was a Convention of young laymen.

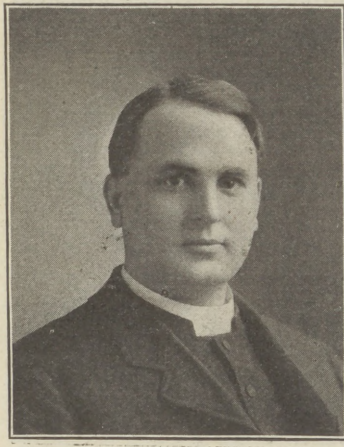
Referring again to the slight change in the wording of the rules, it may be said that on the floor of the Convention and leaders of the Brotherhood both on and off the Council disclaimed any thought of effecting by such change a larger scope of work or of influence. Brotherhood men do not, it was asserted, desire to appear as general workers, nor to assume any functions of control in parish or Diocese. They aim, as always, however at times they may have been misunderstood, to bring young men into the Church, and to labor under all constituted authority while so doing.

#### DR. TOMKINS AT THE QUIET HOURS.

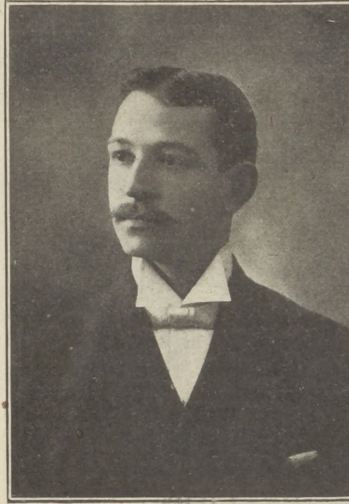
Ten years ago, when the Brotherhood met in Boston, there were fifty men at the Wednesday preparatory service, or quiet day. This year the number reached two hundred and ten. The hours were four until six, and the place the Church of the Messiah, located in the Back Bay, in a part of Boston where everything is new, and building operations are on every hand. Boston is an old city, but few cities are busier with new building projects than it is. The Rev. Dr. Floyd W. Tomkins of Holy Trinity, Philadelphia, led the quiet hours, but he asked the men to be natural, even if they were to meet God, and to talk with Him. He urged that they not count themselves listening to a man making a speech, but rather to forget themselves and their surroundings. The three points of his instruction were Confession, Forgiveness, and Consecration, and save for two interruptions while hymns were sung, the doors were closed tightly, in order to secure absolute quiet. If Christ were to come into that presence, and be seen with the physical eye, the thought that would



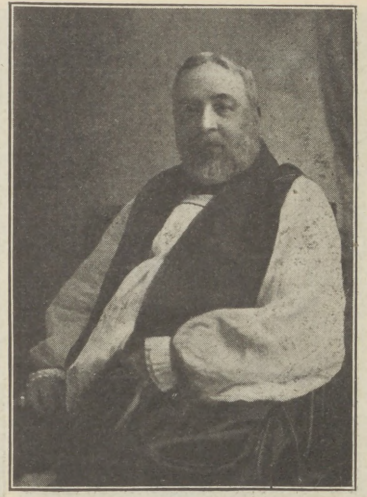
EDMUND BILLINGS,  
Boston.



C. P. ANDERSON, D.D.,  
Bishop Coadj. of Chicago.



GEORGE FOTTLER,  
Chairman Ways and Means Com.



THOS. U. DUDLEY, D.D.,  
Bishop of Kentucky.

come to all would be, "I am sinful." He mentioned Robinson's *The Spiritual Life of the Clergy*, and spoke of sin, saying it is not only a violation of law, but it is much more. It is a departure from an ideal. It is a violation of God's love. Christ did not die because He was crucified, but because He laid down His life. Literally He died of a broken heart. Confession is a realization of sin; a realization that of my own power I can never get rid of it; simply telling God the story. Kneeling, the men said the General Confession, and sang "Just as I am."

Forgiveness is not justification, so much as it is reconciliation. And that reconciliation is to a Person. Christ does not care much for the broken law. That may be mended at any time. In forgiveness, think of the Person, not of the law. Forgiveness implies suffering, even by Christ. It implies faith on our part. That may not be the theological definition, but it is taking God at His word. There is no sin more grievous than the sin of doubt. The sin of Judas was not the betrayal, but that he went and hanged himself. We must realize that forgiveness is absolute. It forgets as well as forgives. Therefore we have the assurance to try again, for what we do we know is going to turn out all right because the forgiveness of past misdeeds was perfect. Kneeling a second time, the men said the General Thanksgiving and sang "Jesus, Lover of my Soul."

Consecration means service. "Here am I; send me." The measure of love is a desire to do something. Love cannot be measured by us in any other way. Consecration comprehends everything, and that everything it comprehends everywhere. There is no difference between the secular and religious. Both are God's. It is a sin to think God's plans will not come out all right. It is impossible for a consecrated man to be despondent. Those men, some of them ministers, who are talking about the world growing worse, are themselves committing grievous sin. Joy is not merely an emotion. It is a holy act. Freedom belongs to the consecrated man; with others it is license. There is in the religious life, truly lived, no duty. It is not duty, but privilege. A reason why many young men do not succeed is that they do not work hard enough. Success is the result of absolute consecration. Sin is in the world, but it cannot destroy the holiness that is about it. Kneeling a third time, the men were led by Dr. Tomkins in several prayers, and finally sang "Nearer, my God, to Thee." The entire service was, as the leader had wished, natural, helpful, spiritual.

#### THE OPENING RELIGIOUS SERVICE.

Thursday morning, when the Convention proper opened, there was an unusually large proportion of the delegates already in the city. Emmanuel Church, located in Newbury Street, not far from the public gardens, plain of interior but rich in its furnishings, was nearly filled when the choir and procession entered a few moments after eleven. Morning Prayer was said, with a splendid rendering of Stainer's *Te Deum* in B flat. The welcome was extended by Bishop Lawrence, and in it he set the tone for the whole Convention. As Bishop Anderson said, in a response to it with which he prefaced his charge a few minutes later, it was just such a welcome as we would expect the Bishop of Massachusetts, welcoming Brotherhood men to such a Diocese, to extend. Bishop Lawrence said:

The people of this commonwealth have ever been a sincerely religious people, and they have always had a warm hospitality for all whom they think can help them to a higher and broader spiritual life. The commonwealth, later on called Massachusetts, was founded on a deep religious motive. Referring to the Puritans, and the history that has been made since they landed at Plymouth, the Bishop said there have been here three characteristic phases. There was the Puritan, who amid difficulties many, and conditions hard, laid foundations deep and well. On these foundations Cotton Mather builded, with others to help him, a religious structure that was in conception narrow, even if in carrying it out it was kindly. The man was in some senses a fanatic, and he influenced the spirit of his time into a hard and unattractive form.

There came, of course, a reaction. Its leader was Dr. Channing. The successor of his parish is half a block away. Dr. Channing brought sweet charity. He preached Christ to the hearts of a people who longed to hear of Him, and Boston is just now raising a monument to his memory. But in these changes there were heavy losses. There was much left out that forms part of the fundamentals of the historic faith. To this generation not long gone it was permitted to know a richer and fuller measure of the firmness of the Puritan, the charity of Channing, and the completeness of the Church. With Phillips Brooks as the leader there had come the larger religious life which the Church, when taught in her purity and completeness, can give.

This Convention comes to a state where one hundred years ago the Church was suspected. In some quarters there was hostility. Now there is no suspicion, no hostility. The reason is that the Church has been permitted to express herself. She has not gone out of her way to impose or to intrude. She has not been sectarian. She holds much in common with the Puritan. She has preached Christ and let the people discover what is Catholic, what is historic. It is no wonder that the Church, being what she is, grows steadily as she does among such a people. And there is one other characteristic of this state and city into which the Convention has come. There are here 15,000 students. They come from everywhere. They gain much, no doubt, but we gain also. It will be well if the Brotherhood men, being helped by their visit here, it may be, help not only us, as they will, but also these students. The youth of the Church are, he was glad to note, looking forward not backward. When they do so he felt sure they would soon begin to see and to bear the responsibility which the Church must bear if she would be what God would have her be to this great nation.

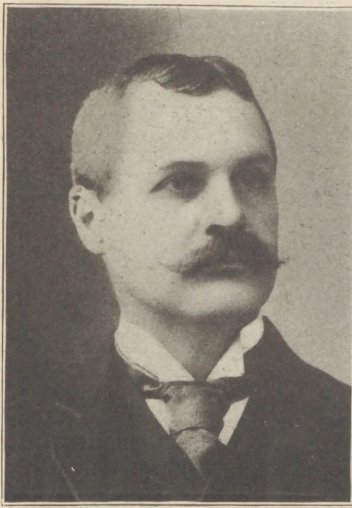
#### CHARGE OF CHICAGO'S COADJUTOR.

For his text, Bishop Anderson of Chicago delivered a charge upon the words found in the first three verses of the sixth chapter of St. Paul to the Hebrews. Speaking of the foundations he asked the Brotherhood to note the difference between a Church founded on a rock and one founded on human tastes. He hardly thought it needful to describe the foundations, and yet he might do so, for the Brotherhood has need to stick to foundations. He then spoke with marked frankness, some felt even bluntness, about the Brotherhood, what it had and what it had not accomplished. His voice was clear, he employed no notes, and the men listened eagerly. As a rule, looking over the Church, it seemed the Brotherhood has grown young. At any rate, there were fewer gray-haired men facing Bishop Anderson in Emmanuel Church, Boston, in 1902, than faced him in St. Paul's, Richmond, two years ago. Are the Juniors coming on and bringing about the change? Certainly it was a body of young men who faced the Bishop, and heard him on this occasion talk with much plainness about the organization.

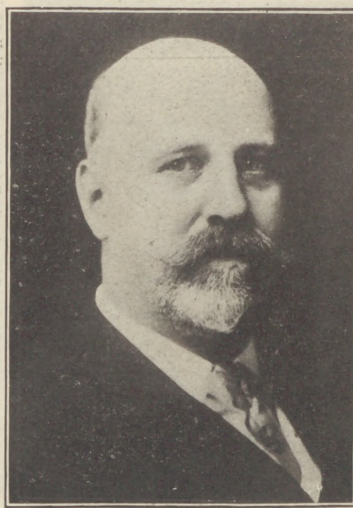
The foundation, referring to the text but speaking of the Christian life, has three groups of characteristics. 1. Repentance and faith; 2. Baptism and the laying on of hands; 3. Resurrection and the judgment. Repentance is not remorse. It is sorrow for the purposeless lives we lead, the deeds we leave undone. Faith is the fountain and mainspring of personal religion. The two form a sort of dual life, and they make possible a God-centered life. Baptism and the laying on of hands are the first step in the building of character, and resurrection and judgment are the beginning of glory. The Church has been accused of thinking so much about the next world that it neglected the concerns of this one. The pendulum has swung back, and now there seems to be so much thought about this world that the next is neglected. He thought the Brotherhood would do well to keep a part of its attention fixed on the future life.

#### SEE TO A GOOD START.

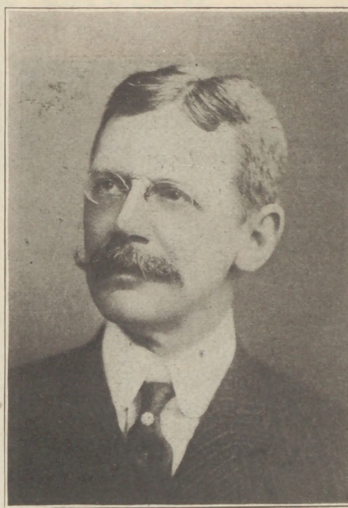
Coming to what he said was his text, he bade the Brotherhood to start right. That was the application of his in the words of St. Paul



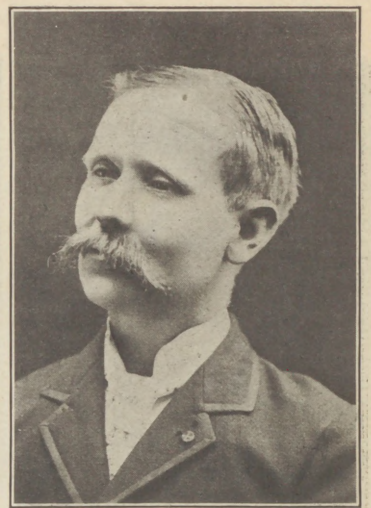
ROBT. H. GARDINER,  
Boston.



JAMES L. HOUGHTELING,  
Chicago.



EWING L. MILLER,  
Philadelphia.



JAMES B. PEARSON,  
Fitchburg, Mass.

to the Convention before him. A right start is, in one sense, to convert right into might for the kingdom of God. In another sense it is the Holy Catholic Church. Whatever the ideal, the work of the Brotherhood is to try to extend the kingdom of God. How shall we do it? There are two ways: 1. God's way; 2. Our way. We sometimes seem to try our way as if we thought the kingdom belonged to us, and that success depends rather upon our ingenuity than upon God's grace. The Church at the moment is confronted by conditions that threaten her very life. These conditions are the demands for combination; the fever for machinery. Some of us, in our endeavor to extend the kingdom try every means save Jesus Christ. Parochial organizations exist in numbers out of all proportion to personal piety. Some of us are so busy with organizations that we forget to say our prayers. A host of new things are clamored for, as if, forsooth, we had not enough new things already. There is a demand for a provincial system, a change of our name, a shaking up of the Board of Missions, a demand for money. Some say the Church needs a better business control. He asked not to be misunderstood. Business methods are needful. Money is needful. System is necessary to religion and religion to system.

The great need of the Church today is repentance, faith, baptism, the laying on of hands, the resurrection, the judgment. These are what made the Church grow in the past. There is not much mention of parochial machinery in the Acts of the Apostles. Early Christians were without money, without culture, without social prestige. All these were possessed by their opponents, who used them against them. Yet they won. They did not win by might but by power. Consider the time when the Church had power. During the Middle Ages the gulf between the Church and the world was bridged, and over that bridge paganism got back into the Church. That paganism is still in the Church, much of it. The Church lost a power it has never regained. The eighteenth century was the Dark Age of the Anglican Church. There had been repentance in the list of requirements. Now there was only respectability, and not overmuch of that. Confirmation was made a gala day, when almost everything was expected except the Holy Ghost. And all the while God performed the miracle of keeping the Church alive under such conditions.

What are the motives behind religious zeal of the nineteenth century? There have been sadder days than ours, but ours is bad enough. Fair play is not the watchword of our world of business. Seriousness does not rule. Commercialism has invaded the Church from porch to altar, from parish to General Convention. There is a neglect of family religion, and of attendance upon public worship. There is, of course, a bright side, and it is upon that side that the Brotherhood ought to look. The need of today is a deepening of the spiritual life. The gulf between the world and the Church ought to be made wider. To do this there is need of quality of the few, rather than the quantity of the many. One strong layman in a parish is worth a thousand who are lackadaisical. The Church is not for the clergy alone. Nobody ever said it was, but some act as if they thought everybody said and everybody believed it. The Brotherhood has done good service in the past in elevating the layman's idea of responsibility. Where the Brotherhood has succeeded at all it has kept to first principles. He wished it were possible to get actual statistics of Brotherhood achievement; just how many men it had brought into the Church. He charged the Brotherhood to have repentance for wretched accomplishment, and faith to get to work. Let the Convention not weep over a dead past. Have hope. See the needs of the world, and never doubt that the cloudy day will break.

THE CONVENTION ORGANIZED.

Symphony Hall takes the place of Boston's old Music Hall, and is owned by about four hundred of the musical people of the city. It is ideal for such purposes as the Brotherhood Convention. It seats twenty-five hundred and the Convention was unable to fill it, but hearing in it was perfect, and as for the singing, that was, as ever,

most inspiring. A grand organ led. President English called the Convention together at half past two, and referred to Bishop Brooks and his last sermon to the Brotherhood. Mr. Edmund Billings of Boston was made president of the Convention, and the vice-presidents were Jas. L. Houghteling of Chicago, Judge Stiness of Rhode Island and Judge Davis of Pennsylvania. The secretaries were Messrs. George H. Randall, Trinity, Pittsburg; F. O. Zessinger, St. Matthew's, Philadelphia, and H. W. Atkinson, Mt. Calvary, Baltimore. Greetings were received from Brotherhoods in England and in Canada, the latter presented by Mr. A. B. Wiswell, one of the vice-presidents of the Brotherhood in Canada.

The Convention being organized, the Council's report was presented. This included both Senior and Junior departments in one. Previous Council reports have been freely criticised from Convention floors as being indefinite, optimistic, and unbusinesslike. The report of this year is a model of what such a report ought to be. Practically every word is worth quoting. Directness, accuracy, helpfulness, characterize it. Here are the more salient features of it:

A HOPEFUL YEAR.

Let us tell you at the very opening of this our annual report that 1901-02 has been with the Brotherhood a very successful year and that the promise for the future is exceedingly bright. We congratulate the Brotherhood on having a membership which has been faithful, not only when all seemed prosperous but also in trouble and in stress. They have the satisfaction of seeing their efforts rewarded and of taking part in that Forward Movement which we are confident is coming quickly, to spread our work more thoroughly through every part of the American Church.

(Each year runs from October 1st to September 30th.)

	1900-01.	1901-02.
New Chapters chartered.....	21	37
Dormant Chapters revived.....	12	45
Total number of Active Chapters reporting.....	580	659
Dormant Chapters, but charters held pending re-organization.....	47	59
Actual members in Chapters reported active.....	6,790	7,152
Total Brotherhood Fund.....	\$6,119.99	\$7,081.00
Total receipts from <i>St. Andrew's Cross</i> .....	\$6,091.06	\$6,570.94
Total receipts in Brotherhood Office.....	\$16,907.39	\$18,479.08

JUNIOR DEPARTMENT.

New Chapters chartered.....	44	43
Dormant Chapters revived.....	2	15
Total number of reports to National Office.....	213	239
Dormant Chapters, but charters held pending re-organization.....	(not given)	25
Actual members in Chapters reported active.....	2,730	3,008
Chapters not reporting.....	185	57

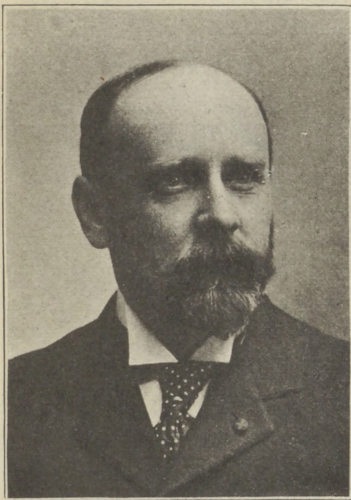
Our satisfactory financial position can be seen from an examination of the Brotherhood's accounts hereto attached.

The report of the Chapters since organization of the Brotherhood is:

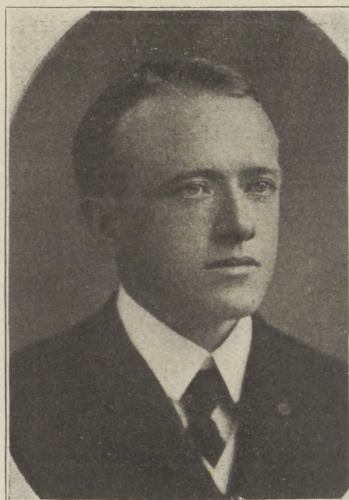
Total number of charters issued.....	1,714
Total number of charters cancelled.....	547
Charters in force.....	1,167

The following table shows the present condition of the 1,167 charters:

Number of active Chapters having made reports to the National Office this year.....	659
Number of inactive Chapters (from more than half of which we have heard this year).....	303
Dormant Chapters, but charters held pending re-organization.....	59
Chapters not yet reported.....	146
Total.....	1,167



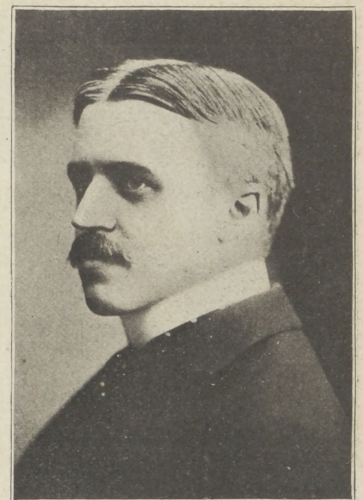
WM. BRADDON,  
Queens, L. I.



HUBERT CARLETON,  
Editor "St. Andrew's Cross."



JOHN R. MOTT,  
New York.



EUGENE C. DENTON,  
Rochester.

ACCOMPLISHED LAST YEAR.

At the beginning of this Brotherhood year, the Council saw that the only way to prepare properly for a forward movement was to correct, first of all, our weak points. With this in view, a determined campaign was begun to try to lay a good foundation for future work, and they feel a keen satisfaction that in so short a time they can report so much in this line accomplished.

In five different ways, at the beginning of the year, improvement was determined upon.

I. It was seen that before all else the Brotherhood must be freed from debt. Steps were at once taken to accomplish this object, and the Council are able to declare that, for the first time in a number of years, the Brotherhood is at this Convention entirely solvent. The support we have met with throughout the Brotherhood, in our desire to report the Brotherhood at this Convention as out of debt, has greatly encouraged us, and our financial outlook into the future is at present unhampered.

II. The next step was to find out as closely as possible the exact condition of every Chapter. This was a considerable task, as 442 Chapters had made no report to the Detroit Convention, leaving us considerably in the dark as to the actual condition of the Brotherhood. The Council is glad to report that during the year this number has been brought down from 442 to 146, and they have reason to believe that the charters of most of these should be cancelled, if more accurate statistics are to be presented in the future.

III. The next imperative need was that every Chapter in the Brotherhood, struggling to do its work in the face of difficulties, or in danger of going under, should be strengthened as much as possible and helped back to the active list. By careful work throughout the year we are able to report that 45 Chapters, dormant or dead at the beginning of the year, have once more been placed on the active list. Our records today show that there are fifty-nine more which have stated their intention to revive, and every day we are receiving more notices of such intentions.

IV. As *St. Andrew's Cross* had become yearly a considerable burden to the Brotherhood, strong efforts have been made to place it on a better basis, and your Council are glad to report that the total receipts during the year from *St. Andrew's Cross* increased from \$6,091.06 to \$6,570.94.

V. Many Chapters complained of isolation, and your Council determined to do all that could possibly be done to draw the Brotherhood men throughout the country more closely together, and bring them into closer personal touch with the National Office, by creating the post of Traveling Secretary, and sending Mr. Carleton, as far as his editorship of the *Cross* permitted, throughout the country, visiting the Bishops and Clergy, State Conventions, Local Assemblies, Brotherhood Chapters, and individual Brotherhood men. Mr. Carleton has traveled during the year some thirty thousand miles, and through his visits we have already been enabled to get in much closer touch with the Brotherhood throughout the greater part of the American Church.

IN THE IMMEDIATE FUTURE.

I. There are fifty-nine dormant Chapters which have expressed a desire to come back to the active ranks. These must immediately be given all the assistance possible.

II. There are 303 Chapters now on the inactive list and doing no Brotherhood work. The men in these parishes should be encouraged to get together and with God's help to take up the work for which they are responsible and which they are at present neglecting.

III. A Secretary should be appointed at once for the Junior Department. An overworked office has been unable to give to the Junior Department the attention which should have been paid to it during the past year. This is one reason why no more Chapters were chartered in the Junior Department this year than last, although on

the other hand many more have been revived and the reported membership has considerably increased.

IV. If the Brotherhood is to grow and be properly organized in the different parts of the country, District Secretaries must be put into the field as rapidly as possible. This matter is under consideration at the present time, and we trust this Convention will take the necessary steps to bring their appointment to a head.

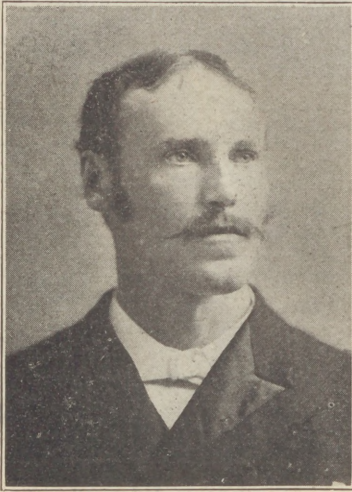
PRESENT CALLS TO THE BROTHERHOOD.

There are thousands of parishes in this country where work such as the Brotherhood does is needed, and is needed badly. Steps should be taken to help laymen in these parishes to start Chapters at once and to go after men at present unreached. A greater development, for instance, of Brotherhood work is urgently needed in the West. There is no form of Church activity able to cope so successfully with the conditions in the Western country as the Brotherhood of St. Andrew, and every attempt should be made to start Chapters throughout twenty Western States if our Church is to hold her own in the immediate future and to grow as she should.

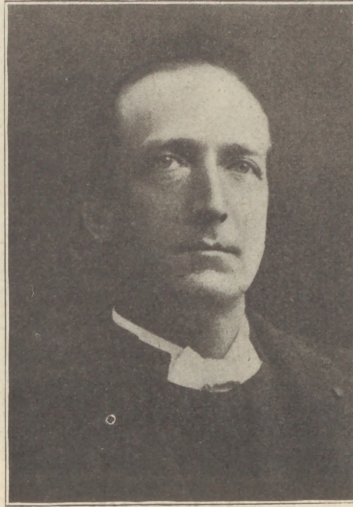
There is urgent need again that Brotherhood men everywhere should have their eyes opened to the wonderful possibilities there are in every locality to lead men to God by opening and taking charge of under proper authority, Lay Missions in the remoter districts of, every poorly manned parish. Brotherhood men in the Northern districts of New York City, in Brooklyn, in Virginia, and in many other parts of the country, have had wonderful success in this work during the last couple of years. There has been a considerable call from Bishops and Clergy throughout our Church for Brotherhood men to take up Lay Mission work. While the Brotherhood, as a national organization, cannot, of course, make itself responsible for work of this kind, there is, in our opinion, hardly any better Brotherhood work any individual Brotherhood man can do than to try week by week, by means of his personal influence, to bring other men within the hearing of the Gospel who might not otherwise be brought. Brotherhood men in all parts of the country are today working in Lay Missions. They are making a success of them. They are by them winning men to God, and they are through this work keeping their Brotherhood promises week by week. There are many places in this country today where Lay Missions could be started at once.

There is also urgent need in our Church for a much larger body of earnest and consecrated young laymen. The main reason there is such need is that there are but few, lamentably few, parishes in our land where any definite systematic and paying work is being done among the elder boys, the younger men of our Church. They are not seen in our Churches in any number; they are conspicuously absent from our Sunday schools; a very small proportion are being confirmed, and the great majority of those who are confirmed drift away soon after. With the exception of an earnest Clergyman or Layman here and there, there is almost nothing being done to remedy this the greatest weakness in our Church at the present day. We are sure we have touched the sorest spot in the American Church, and we wish here to give an urgent call to Brotherhood men to interest themselves in our big boys, and so to live for them in their several localities as to lead them nearer to Christ through His Church. Not only must they be brought to confirmation; they must be taught how to put their Baptismal vows in practical operation in daily life by being shown how to fight manfully for their Master and His Church, by bringing other boys within the influence of that Church. Not only must they be shown how to lead straight, pure lives themselves, but also how continually to help other fellows, especially their friends and companions, to live straight, pure lives also.

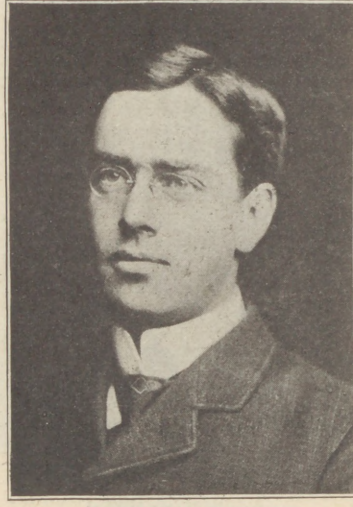
With all these calls before the Brotherhood, perhaps our most urgent duty is that not one iota of present work should be dropped. Bible classes should be carried on more earnestly and enthusiastically than ever. Some people seem to think the Brotherhood has lost faith in Bible classes. God forbid! It is still in most places the best kind



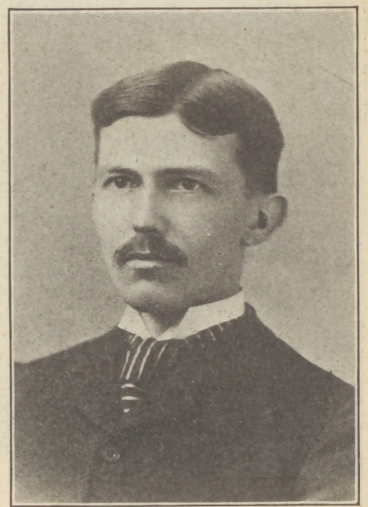
REV. W. S. RAINSFORD, D.D.,  
New York.



REV. F. W. TOMKINS, D.D.,  
Philadelphia.



F. J. WEBER,  
Detroit.



WM. W. CHIPCHASE,  
Baltimore.

of Brotherhood work possible. Visiting must be carried on with redoubled zeal and with a more business-like eagerness for definite results. The unfortunate in the hospital, the jail, the prison, the asylum, and the almshouse must be visited and brought within reach of the hearing of the Gospel, and as we have already said, more important than all, the growing boy must be won for God.

I. Before all else we urge every member in the Brotherhood of St. Andrew to ask himself once again plainly: Am I praying daily for the spread of Christ's Kingdom among men, and am I, so far as I am able, never permitting a week to pass without making at least one effort to bring someone, by means of my personal influence, nearer to Christ through His Church? Ask this question and base your resolution for the coming year's work on your honest answer thereto.

II. The Brotherhood needs today a reawakening on the spiritual side. A deepening of the devotional life of every member is incomparably our greatest need. The amount of spiritual longing in our midst is absolutely inconceivable. We should try to learn of spiritual longing and to tell how it can be satisfied, and spiritual longing can be satisfied only by spiritual men. Our Conventions, our Local Assemblies, and our Chapter meetings must be made more devotional. We urge on all members more frequent Corporate Communion, with more regular attendance thereat and participation therein. We urge, also, every Brotherhood man and boy to take advantage during this year of every means the Church affords, and they are many, which will enable him to know and love Jesus Christ, and thus fit him to live his life of Prayer and Service as his Brotherhood demands.

III. We urge again on all men who have ever been members of the Brotherhood to come back and take up once more, and this time to the fullest extent of their power, the work so urgently needed everywhere, the spread of Christ's Kingdom among men.

IV. We ask the co-operation of our Bishops and Clergy and all Brotherhood men in an aggressive campaign looking to the establishment of new Chapters of the Brotherhood in every Diocese in the land, especially in those where our Church is weak and conspicuously under-manned.

V. We appeal to Brotherhood men everywhere to plead with their Bishops and Clergy for a fuller recognition and for more sympathy, encouragement, training, and leadership. While we insist more strongly than ever that the Brotherhood man himself must do the work of getting in touch with and bringing other men nearer, still we recognize as never before, how unfitted and untrained we are for our high and holy work, and how easily we become discouraged. We feel then that we have a right to look continually for spiritual support, sympathy, encouragement, training, and leadership from those who have been put over us by our Fathers in God for this very purpose.

VI. As the years advance and the Brotherhood becomes more mature, we should continually be learning how to apply our principle of personal influence as our Rule of Service demands, in an ever widening field. We urge, therefore, that every Brotherhood man pray earnestly and think deeply, through what additional avenues Brotherhood work can be extended in his own parish. Insistence has already been made in this report on two such extensions, the work among the elder boys and the work in Lay Missions. There are many other kinds of work, almost undiscovered as yet by the ordinary Brotherhood man.

#### BROTHERHOOD IN JAPAN.

Before closing our report, we desire to welcome here to the ranks another National Brotherhood, and that the recently organized Brotherhood in Japan. With Brotherhood work in the Japanese Kingdom we have been closely connected. Professor Wood, our present representative there, has for several years done good and faithful work. He has traveled about Japan, organizing and visiting the scattered

Brotherhood men, and we rejoice with him and with them that they at last feel strong enough to form a National organization.

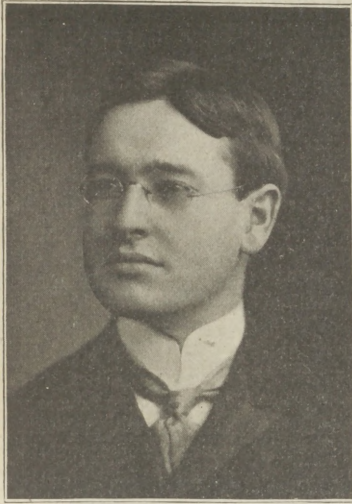
#### THE GROWTH OF THE BROTHERHOOD.

The afternoon conference had for its subject the growth of the Brotherhood, and the speakers were Frank J. Weber of Detroit, Hubert Carleton, the secretary, and Ewing L. Miller of Philadelphia. The first named gave several apt anecdotes. They told the stories he wanted to tell in ideal fashion, and they made his points. It was an excellent address and was loudly applauded. Mr. Miller reported on the Junior work, already covered in the Council's utterances. The speech of the afternoon was that of Mr. Carleton. He undertook to tell what the Brotherhood has accomplished. He spoke of criticisms of recent years, saying he was aware they were not given out of personal or other invidious hostility, but solely because it has seemed to those who made them either that the Brotherhood never had a mission or that it is not filling one. There has been, he argued, a misconception. It must be removed. Clergy and laity have been brought closer together by the Brotherhood, and rectors have been provided in many instances with bands of men and boys willing to go out and do personal service. Twenty years ago the Church was regarded as formal. The man in the street did not expect to get hospitable treatment if he entered an Episcopal Church. Now the Church stands at least as well as denominations in this respect, and for a part of that advance the Brotherhood is to be credited. The Brotherhood has had a part in reviving interest in missions, and it has furnished men to go to fields when other bodies have been appealed to in vain. He outlined the present movement by laymen in behalf of Church extension, and gave a list of twenty-one cities where they are at work. He spoke of the hospital work in New York, of the ship work in St. John and Toronto, and declared the Brotherhood to be the only lay organization in the Anglican Communion that is doing successful work. Few organizations in the Church live for fifteen years. The Brotherhood has lived that long, and more. He outlined things that hinder progress. Among them are vague notions of what the Brotherhood really is. Another is the blue man, clerical or lay. Still another hindrance is the excuse. He reminded his hearers that there are thousands of men who will give everything except personal work. They want the Rule of Service changed. The Brotherhood is at work trying to get men to give that which they least want to give. He wants Brotherhood men to have a loftier notion of the Church, her history and her mission. The half-hearted man accomplishes little for himself or for anybody else. Don't be half-hearted about the Church, and especially not to boys. He said boys have eyes like hawks for hypocrites. He painted a fine picture of the Church, her deeds—"the Church has crowded every century with her martyrs."

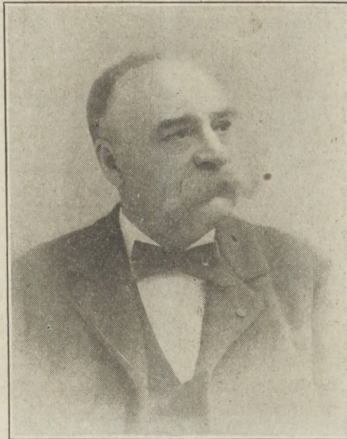
In the general discussion which followed, Mr. George C. Thomas, the treasurer of the Board of Missions, declared a not small part of the awakened interest in missions to be due to the Brotherhood.

#### THE PREPARATORY ADDRESS.

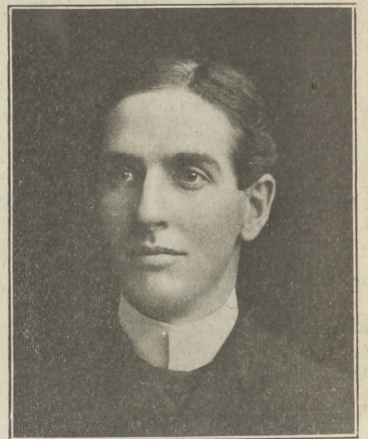
For the first time during the Convention the public of Boston came out in numbers on Thursday evening at Emmanuel Church, filling it completely. Perhaps it was because Bishop Courtney of Nova Scotia, who led the instructions and preparatory service for Holy Communion, was at one time a Boston rector. The usual features of such service were absent. There were no meditations, no queries, and little singing. Bishop Courtney spoke very slowly and very clearly. His address was above one hour in length, and was based upon the Will, the Word, and the Deed. Much emphasis was laid upon Conscience, its office, its responsibility. Speaking not at all in critical mood, however, it is to be said that his remarks were far too abstract, and his logic far too subtle, for the average layman to grasp, under such conditions. There should be, in advance of such preparatory service, some thought for the daily life led by the men



COURTENAY BARBER,  
Chicago.



G. HARRY DAVIS,  
Germantown, Pa.



REV. F. DU MOULIN.

to be addressed. Comparatively few of them are brain workers, and those who are, do not read the *Church Eclectic*. The Bishop said we live in an age of Christian prayerlessness, to a far too large extent at any rate, and that the sin of lost opportunity is one of the most common among us. His address was, however, devoid of quotable points, and little can be reported from it in justice to it as a whole. His topic was the words of St. Paul to the Christians at Corinth, "Let a man examine himself," etc.

#### THE CORPORATE CELEBRATION.

About one thousand men were at the same Church again at seven next morning, for the Corporate Celebration. The arrangements, as elsewhere during this Convention, were perfect. Planning to avoid confusion and to keep men in the same aisles going all in the same direction, there came a tramping of feet, which in itself was most impressive. Many remarked that they had heard the tramp of soldiers, but the familiar sound, coming from the swing of hundreds of young men tramping to God's altar—it was a sound worth coming to Boston to hear. Bishop Olmsted of Colorado was the celebrant, and he was assisted by the Rev. Dr. F. J. Bassett, Redeemer, Providence; the Rev. Simeon C. Hill, Grace, Mt. Airy, Philadelphia; the Rev. Herbert J. Cook, Conshohocken, Pa.; and the Rev. James F. Olmsted, St. Mary's, Burlington, N. J.

#### THE RULE OF SERVICE IS CHANGED.

Friday's daytime sessions were given up in the forenoon to a discussion of the Council report, and of the report of the Committee on a Change of the Brotherhood Rules, and in the afternoon to chapter interests. The forenoon meeting was held in Horticultural Hall, across the street from Symphony Hall. So many delegates had arrived by that time that the room was crowded, many standing. In the afternoon the Convention went across Massachusetts Avenue to splendid Symphony Hall, where the speakers on "How Can a Chapter Do Its Best Work?" were President Kiernan of the New York Local Assembly, James B. Pearson of Christ Church, Fitchburg, Mass., and President Braddon of the Long Island Local Assembly. Later in the same hall W. W. Chipchase of St. Michael and All Angels, Baltimore, spoke on "Chapter Meetings."

At the morning session the Rule of Service was changed, after a spirited debate. The morning was opened with the discussion of the Council Report. Men who criticized the report of last year declared that of this year to be admirable, and praised the quality of work the Pittsburgh men are doing. It was shown that the Brotherhood is freed from debt, without drawing on advance quotas, and President English said he knew of no ordinary business that received from its correspondents such a large measure of sympathy and approval as came to Pittsburgh concerning Brotherhood business matters.

The spirited debate came when the report on the Rule of Service was made. As adopted the Rules read:

The Rule of Prayer is to pray daily for the spread of Christ's Kingdom among men, especially young men, and for God's blessing upon the labors of the Brotherhood.

The Rule of Service is to make at least one earnest effort each week to lead some man nearer to Christ through His Church.

It was stated that English and Jamaica Brotherhoods have adopted the change, originally suggested by the Brotherhood in the United States, and that Canada will do so at its Convention soon to be held in Brantford. At first the tide seemed to carry the debate against a change. Major Bakewell of Pittsburgh, the Rev. Edgar Cope of Philadelphia, Mr. Helms of Baltimore, and several others spoke in favor of the old formula. Later in the debate a strong address, but brief, was made by the Rev. Dr. Floyd W. Tomkins of Philadelphia along the same line. Mr. Houghteling of Chicago, being called on, spoke for the Committee's report, but injured his own side by admitting that he had wavered in his opinion even since coming to Boston. He read a circular issued by St. James' Chapter in 1883,

and pointed out the definite character of the Rule as there formed, since it pledged the Brotherhood of that date to invite men to come to St. James' parish Church. He said he wrote the formula that has been employed for seventeen years and yet not he alone, but the Holy Spirit working through him.

The debate showed a reverence for things as they have been, and a declaration for definiteness on one side, and for older men on the other side. Leaders in the debate for a change were Messrs. Locke of Orange, Parker of Norwich, N. Y., Kemp of Seattle, Wash., and Carleton, the traveling secretary. It is probable that the clean-cut statements of the last named had more to do with the decision than any other address, but it was not the traveling secretary who urged the change, but the arguments Mr. Carleton, the Brotherhood man, put forth, that carried the Convention. Mr. Houghteling plead for men in the Brotherhood who are getting on in years, but who want to remain. They carry weight in their communities. Mr. Locke quoted the Bishop Coadjutor of Chicago as saying that the Brotherhood is practically dead in the West, and he related conversations with former Brotherhood leaders in the West to the same effect. The Rule must be so changed that the Brotherhood may hold its present men and get others. Mr. Parker reported having visited chapters in many Southern cities, and pleaded for a change. Mr. Carleton said the new formula makes the Rule wider where it needs to be wider, and narrows it where it has need to be narrowed.

It widens it where it lops off the particular way in which the man shall be brought to Christ, and it narrows it when it says he must be brought to Christ through His Church. He pointed out objections to the old formula and to the new, but thought the weight of judgment favored a change. The Convention thought so too, with emphasis, but a motion to make the decision unanimous failed by a few votes.

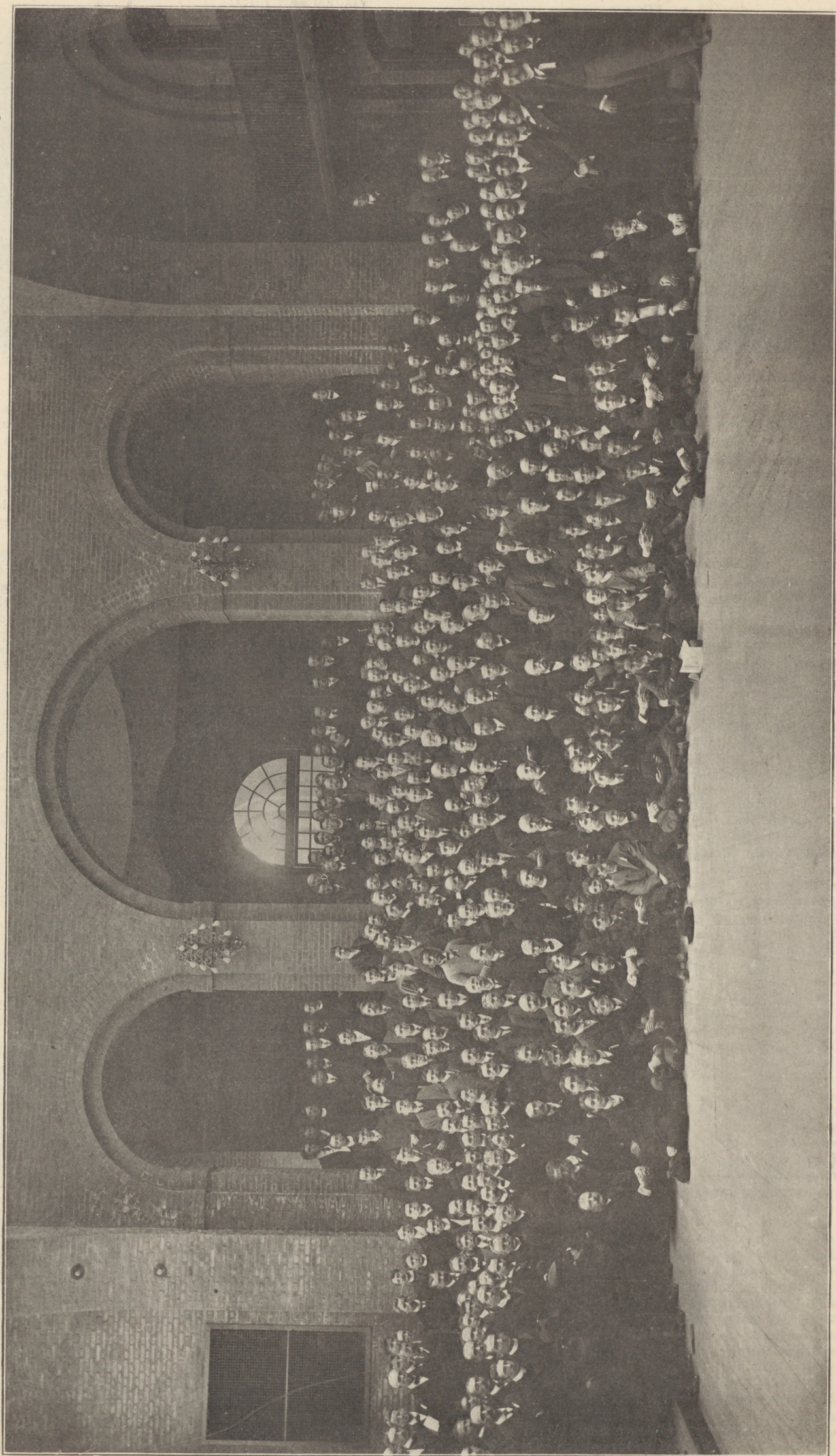
From the Committee on Rules Mr. Houghteling reported favorably and the Convention adopted a resolution setting forth that the Church is not sufficiently interested in missions, and sending greetings to the Missionary Council, soon to meet. The resolution named the introducer of it a committee to present it at Philadelphia. This mover was the Rev. B. W. R. Tayler of Los Angeles, and he was allowed a moment of time to say that he meant to cast no reflections upon the propaganda work the Board of Missions is doing, but rather that he wished Brotherhood men to go back to their parishes from this Convention, fired with zeal for Missions, and ready to convert the man who says he does not believe in Missions by taking him in hand and showing him that if the Church does not stand for Missions she does not stand for anything.

Greetings were presented from the Brotherhood in Jamaica, and President Tomkins of the Church Temperance Total Abstinence League asked Brotherhood sympathy and wished the Brotherhood success in its endeavors.

#### UNDER HARVARD'S SHADOW.

St. Paul's Society of Harvard is composed of young Churchmen in attendance upon the University. The Convention proper omitted its own session, on Friday evening, went in special cars to Cambridge, and attended a meeting in Sanders Theatre, held under the auspices of this Society. Sanders Theatre is a part of Harvard's Memorial of her sons who fell during the Civil War, and in it are held the University functions. It was filled to the top by Brotherhood men, by St. Paul's Society members, and by students. Upon the platform were Bishops Lawrence, Anderson, Mann, and Dudley of our Church, and Bishop Du Moulin of the Church of England in Canada. Council members of the Brotherhood supported President M. T. Lightner of the Society, who presided. The opening prayers were said by Bishop Lawrence, and the blessing given at the close by Bishop Dudley.

The speakers were two, viz., Mr. John R. Mott of the Student Volunteers, and the Rev. Dr. W. S. Rainsford of St. George's, New



GROUP OF DELEGATES TO THE BROTHERHOOD CONVENTION, BOSTON, 1902.



York. The topic was "Christian Manhood," and Mr. Mott had the sub-division of "Its Strength" and Dr. Rainsford "Its Opportunity." The address of Mr. Mott, while not as good as if he had been speaking of the topic nearest his heart, viz., the foreign field, was a careful but not new presentation of the subject of prayer. The strength of Christian manhood is in prayer. Instances of praying men, great in the world's annals, were given. Hindrances to prayer he put down as indolence, haste, formality: and helps, having a place and a time for prayer and Bible study, the reading of books, the study of the Prayer Book and of the Bible, and perhaps a prayer list. He told of having seen at Cambridge in England a large book on the table of the room where the prayer meetings are held daily in which were entered by any who wished, the special topics for which prayers were desired. He has talked with hundreds of students and feels sure that such as are troubled with doubts are in such state not because of downright study, but because of the want of any really careful investigation of the subject; any conclusive thinking.

Under the very shadow, as he said, of the oldest of American Universities, the Rev. Dr. Rainsford had all possible incentives of environment. If anything were lacking it was supplied by the inspiring sea of faces before him. Apparently from lack of preparation, he failed to give much upon the subject of Christian manhood's opportunities. Injustice may be done him, in so saying. Somewhat close attention secured one point. It was this: No university has ever dared declare that knowledge makes a man free. A man is free because he is good. And here stands Christ. Hesitating somewhat, and putting the phrase in several forms before putting it finally, he said young men need not believe everything everybody believed who wrote the Prayer Book or the Bible. He himself did not, but he did believe with all his heart that Christ the Son of God died to save sinners.

#### AN OVATION TO MR. CARLETON.

Saturday morning's session, held in the smaller Horticultural Hall, was full of enthusiasm. Symphony Hall is too big. The three thousand men needed to fill it are not here. Horticultural Hall, while large, is crowded, and was so at the Saturday session, when the Seniors met there, and again in the afternoon, when the Juniors and their friends, the latter including many ladies of Boston, met there. Speakers and topics at the afternoon Junior meeting, which was spirited, were Fred DeC. Ruth, Baltimore, on "Special Work for the Junior Department"; Edwin Weary, Chicago, on "What Chance Have I, a Junior, to Spread the Kingdom"; and Frank F. Savage, Hyde Park, Mass., on "Practical Methods in an Active Junior Chapter." Henry E. Edenborg, Christ Church, Hyde Park, made an excellent chairman, and all of the addresses were bright, practical, and well given.

The Seniors, at their morning session, heard with delight that Mr. Carleton is to remain Traveling Secretary for another year, and gave him an ovation. Responding, he repeated the disclaimer that the Brotherhood desires to do anything it has not always tried to do, but said there are many phases of work within old lines that men can take up. Some fields have not yet been touched, and almost all of them exist in every parish.

Bishop Du Moulin of Niagara was always a favorite in Brotherhood meetings, and he was received with hearty applause. Responding, he said a disadvantage of being a Diocesan was that he heard nobody speak save himself. He came to Boston to get inspiration. He did not fear, he said, for the Brotherhood's future. Every organization has its ups and downs, whether within or without the Church. The Brotherhood is yet to see, in his judgment, its largest and best work. He was delighted that the Rule of Service was changed in the wording. He heard the debates, he said, and the change meant nothing of larger presuming on the part of men. If anything, there was, if expressions meant anything, a determination to stick closer to old aims than ever. He spoke of the beauty of Boston, but said its greatest beauty was its moral and religious tone, which he was sure the men felt, as he had done, the moment they arrived within it. The Brotherhood should thank God and take courage.

#### TO DENVER NEXT YEAR.

Bishop Olmsted made a charming address of invitation to the Convention to come to Denver next year. He praised Colorado, praised Philadelphia, and praised the Brotherhood. The invitation was seconded from Philadelphia, New York, Virginia, Chicago, and several other sections, including the Pacific Coast, and the vote to go to Denver next year was unanimous, with cheers thrown in.

The new National Council consists of all present members re-elected, save Mr. Silas McBee, and Messrs. Edward W. Kiernan of New York and Edwin G. White of Milwaukee added. Mr. Kiernan is President of the New York Local Assembly. Regret was expressed at the resignation of Mr. McBee from the Council, and speaking because called for, he said his interest in and love for the Brotherhood has not lessened. Thanks were tendered the Boston men, especially to Mr. Robert G. Gardiner. Responding he said he had done nothing save set other men to work. Mr. Billings made an excellent chairman of the Convention. During the session the following resolutions were adopted with enthusiasm:

WHEREAS, The disagreement between operators and miners in the anthracite coal fields has produced a situation which in the language of the President of the United States has become intolerable, and which threatens still greater peril to public comfort and national welfare; therefore be it

*Resolved*, That this Convention of the Brotherhood records its gratitude for the patriotic endeavor of President Roosevelt to reconcile the conflicting interests and assures him of its moral support in his effort to secure justice. And since it is the imperative duty of Christian men always and everywhere "to claim for that law of God the right to rule social practice," be it further

*Resolved*, That this Convention urge the members of the Brotherhood in the United States to do everything in their power to promote truth and justice in all social and industrial relationships, to the end that the strife which now threatens the welfare of millions of our citizens and dishonors us as a nation may be forever ended, and that all men may recognize and be guided by the truth that "we are members one of another."

#### THE AFTERNOON OF SATURDAY.

Saturday afternoon's session was by far the best of any held up to that time. It was really the first time the spirit of former conventions was reached. Mr. Houghteling presided, and the public came in and filled the hall better than it had yet been filled. The topic was "The Present Opportunity." The Rev. Frank Du Moulin of St. Peter's, Chicago, spoke of that opportunity for the Church, and made by far the best address of the Convention to that time. Carefully thought out in advance, it was delivered in a charming style. He is much impressed with the importance of the present age; the most important, he thinks, since that age of the Incarnation. The next quarter of a century will see remarkable developments. The man and the dollar now will do the work of a thousand men, a thousand dollars, ten years, certainly twenty-five years hence. The development of the past quarter of a century has been along the two lines of concentration and personal emphasis. Egypt and China concentrated, but they left out the personal. The result was stagnation. Greece developed the personal, but forgot the corporate, and went to pieces. America is a Catholic land, for Catholic in religion is identical with Democracy in politics. In this Catholic land there is an Americanism which develops both concentration and the individual, and because of the demonstration of ability to do both of these, there exists the reason for the optimism within us. On one side to-day is capital, on the other side labor, for we are not yet without our problems clamoring for a solution. Here is the Church's opportunity. We want, not a State-supported Church, but a Church-supported State. The Church is the instrument. She has the Sacrament of Brotherhood in the Holy Communion, and the Sacrament of the Individual in Holy Baptism. She is the Church of concentration in her organization, and of the individual in her Protestantism. Her mission is world-wide, and it is the privilege of the Brotherhood to carry on, with others, that mission everywhere.

#### A FORWARD MOVEMENT.

President English in his address on the opportunity of the Brotherhood spoke of what he calls a Forward Movement. He pointed out that hardly a state has chapters in so many as one-fourth of its parishes, and said there is need for district secretaries to the number of four, a traveling secretary already provided, and a secretary for the boys. He entered upon a money-raising campaign, the Convention showing great enthusiasm. Cards were distributed, and they filled baskets in considerable numbers when they were collected and handed upon the platform. He announced a pledge from Mr. George C. Thomas of Philadelphia for \$1,000, another from a giver who desired to be nameless of \$1,200, and enough other gifts to bring the total to \$4,595. He stated that at least \$10,000 is needed, and said he proposed to raise the balance then and there. Interest arose, and "America" was sung, in compliment to Mr. Du Moulin's splendid address. Connecticut Brotherhood men announced \$400 towards the salary and expenses of the Traveling Secretary. The total sum raised was \$8,750, and will probably reach \$10,000. It has been decided to inaugurate advance work at once. The enrollment was given on Saturday afternoon at just a few above 1,000.

On Saturday night Symphony Hall was for the first time during the Convention filled to the top gallery, and a feature of the meeting was the inspiring singing. The speakers were Dr. Howard A. Kelly of Johns Hopkins University, on "Bible Study for Physicians," and the Rev. W. A. Guerry of the University of the South, on "The Bible and Education."

#### BY TELEGRAPH.

BOSTON, Mass., Oct. 12.—One of the most inspiring services ever forming part of any Brotherhood Convention was Bishop Lawrence's address at Trinity Church this morning. The church was crowded with men, in spite of the rain. The sermon related to problems of city duty, opportunity, power through prayer, and then services.

Symphony Hall was filled in the afternoon to the very top. Bishop Anderson spoke on Liberty. Christianity caught old civilizations as they were dying. The English nation born within and cradled by the English Church and Magna Charta, belonged to Church as well as State. Manliness he described as God's recognition of man's ability to use divine power and not abuse it.

Mr. Ernest H. Crosby, of New York, spoke on Equality. He said there was nothing said in the Lord's Prayer about getting us to heaven, but much about getting heaven here. He refuted the idea that there are some things which cannot be arbitrated, and thought St. Peter represented the Roman Period, St. Paul the Reformation, and St. John the Present or Period of Love, and pleaded that this love settle the coal strike.

Dean Hodges, of Cambridge, spoke on Fraternity, and said that the devil is the god of corrupt politics, and that Tammany killed sixty thousand persons by misrule in New York. Unless the coal strike was settled at once, one thousand persons would die in Boston before Christmas. The sin of the Christian Church is its divisions. We talk of coal operators and arbitration, yet Christianity does not arbitrate its divisions. There are some religious bodies, the members of which have forgotten why they exist, and they must go to histories to find out causes of splits. At a time when the Church has need to make itself felt in the industrial world, its divided voice counts for little. The Church has no right to criticize coal operators.

Emmanuel Church was again filled to-night. Bishop Dudley and Mr. Houghteling were the speakers.

The delegates registered 1,083, making it one of the largest Conventions the Brotherhood ever held.

At the Church of the Messiah, in the new part of the Back Bay district, representatives of the Boston Latin and many of the High Schools, and of the parishes, swelled the Junior Department meeting this afternoon, completely filling the edifice. The speakers were Mr. Courtney Barber of the Redeemer, Chicago, Mr. John W. Wood, St. George's, New York, and Mr. Hubert Carleton, the Traveling Secretary and editor of *St. Andrew's Cross*. The meeting was the largest the Junior Department has yet held.

Bishop Anderson was the preacher at the Advent this morning. Bishop Courtney of Nova Scotia preached at St. Paul's, and Bishop Olmsted of Colorado, at the Advent and at All Saints', Brookline. Other special preachers were Bishop Dudley of Kentucky and Bishop Du Moulin of Niagara. Bishop Mann of North Dakota, who was here during the week, preached for the Rev. Dr. Battershall, Albany, to-day. All of the churches were crowded.

## Helps on the Sunday School Lessons. JOINT DIOCESAN SERIES.

SUBJECT:—Old Testament History from the Creation to the Death of Moses.

By the Rev. ELMER E. LOFSTROM

### THE PRIESTS AND SACRIFICES—THE MINISTRY AND PUBLIC WORSHIP.

FOR THE TWENTY-SECOND SUNDAY AFTER TRINITY.

Catechism: XXII. and XXIII. Outward Part, Inward Grace.  
Text: Heb. v. 1. Scripture: Ex. xl. 12-16; Lev. i. 1-9.

THE Tabernacle in the centre of the camp was a continual witness to the presence of Jehovah with His people. The arrangement and furniture of the Tabernacle taught how He was to meet His people. This meeting or communion between Jehovah and His people, who had been bound so closely to Him by the great Covenant, was further symbolized and rendered actual by the appointment of priests, who, as representatives of the people, were to make the sacrifices and draw near to God. As representatives of Jehovah, they were also to make known His will to them.

The High Priest (Aaron), the Priests (his sons), and, later, the Levites (to serve or minister about the holy things and places), were all appointed or "chosen of God" to these offices (Lev. viii. and Num. xviii.). They were appointed by God as His chosen representatives, and to represent the people in place of the "first-born" and the heads of families as heretofore. As this was to descend, or be hereditary in one family, the first-born of other families had to be redeemed from that service by the payment of five shekels (Num. xviii. 16). It was part of the Covenant (Ex. xix. 6) that they all should be a "kingdom of priests," and as such they represented Jehovah to the rest of the world. But in the same relation that they as a nation stood between Jehovah and the rest of mankind, just so, but more intimately, did the priests stand between them and their God. In this way, as also by the very arrangement of the Tabernacle, with the Mercy Seat in the Holy of Holies, only to be entered once a year, was emphasized and taught, *the holiness of God and the difficulty of access to Him for sinful man*. That is the idea back of both priests and sacrifices.

The best way to teach this to children is to show how sin separates us from God in the first place. Just as the boy or girl who has been disobedient to father or mother is afraid or ashamed to meet them, or feels that something has come between them by reason of that disobedience, so that the free, hearty "Communion" between them is broken, so, as in the case of Adam and Eve, does sin interpose a barrier between us and God. The priests and sacrifices pointed out very clearly to the Children of Israel that though this barrier of sin existed and

was a real barrier, yet there was a way of God's own showing, by which they could draw near to God.

Before going on to the Sacrifices, it may be pointed out as the key to their understanding, that this Way—including Tabernacle, Priests, and Sacrifices—all pointed forward to Jesus Christ, who was the true Way between God and man. It takes them all together to typify Him, because He was so much greater than they that each could only show one side or one aspect of Him and His work. As the Tabernacle was the pledge of the Incarnation, that God would dwell among His people in the "Tabernacle" of human flesh, so was the priesthood the object-lesson which taught that through Him men could draw near and come into communion with God. He, as both God and man, was the true Way and Mediator between them. But as a Priest, He was more than the fulfilment of this type of priesthood; He was also the Priest forever after the order of Melchizedek. His office is eternal and of no natural order. He is both King and Priest. He, by "bringing forth" bread and wine, is the medium of heavenly blessings bestowed upon us.

To complete the symbolism, the Sacrifices must be studied. Only one, the Burnt Offering, is given in the Scripture lesson. It spoke of self-surrender and devotion to the will of God, and was, in a sense, a solemn renewal of the Covenant; but before it was offered, there was presented either the Sin or the Trespass offering to remove any barrier made by sin committed either ignorantly and unconsciously (by the former) or by a known sin (the latter). These taught the *need of forgiveness*.

When sin had been thus typically removed, there was offered the Burnt offering, in which the whole sacrifice was burned and typically ascended with the smoke so that it came to Jehovah as something which was pleasing to Him, "a sweet-smelling savor." As in the other offerings, when the giver presented it, he laid his hand upon the head of the lamb or other animal, which meant that he presented it as a substitute for himself. What was done to the lamb, was done, in a figure, to the offerer, who had thus identified himself with it. But in saying this, it must be noted that the death of the victim was incidental only to the pouring out of the blood, which was the *life* of the animal to the Hebrew mind. The Burnt offering is best described by the echo of it in the Communion Office: "here we offer and present unto Thee, ourselves, our souls and bodies, to be a reasonable, holy, and living sacrifice unto Thee."

Along with the Burnt Offering, and almost a part of it, was the Meat Offering, which is better called Meal Offering. It was a cake made of oil and flour and frankincense, which was broken and part of it was offered on the altar to God, and the rest eaten by the priests. It was a thank offering on the part of the giver; and though not all was burnt, all was consumed, so that nothing was left for the offerer. In the Burnt Offering he offered himself and in the Meal Offering he gave of his substance, a free-will offering to Jehovah, which was all accepted.

Last of all was the Peace Offering, which was "burnt upon the Burnt Offering," *i.e.*, offered always after it. In it, God, the priests, and the offerer, all had a share. It is typical of the perfect communion at last completed by all these offerings, so that man partakes of the same food that is pleasing and acceptable to God. The sacrifices, as types, were all fulfilled in Jesus Christ, the Lamb slain from the foundation of the world. Read Hebrews ix. On Calvary He was not only the Offerer and the Priest, He was also the Victim; all identical in Him. And when He had made that Offering, these sacrifices all ceased to be offered, because His sacrifice had actually done what they had only symbolized, had *put away sin forever*. It was a striking prophecy of that great event which followed the chosen people throughout their existence as a separate people in these sacrifices offered daily and continually, and then suddenly ceasing when the Antitype had fulfilled them all. Their place was taken by the *Memorial* of that same sacrifice, which is now being continually offered on Christian altars. Jukes in *The Law of the Offerings*, shows in a very interesting way, how the Lord's Supper is in itself all these different sacrifices.

Lev. i. describes the Burnt Offering.

Lev. ii. the Meat or Meal Offering.

Lev. iii. and vii. 11-21 and 29-34, the Peace Offering.

Lev. iv. and v. 1-13, the Sin Offering.

Lev. v. 14-19 and vi. 1-7, the Trespass Offering.

IT IS NO MAN'S BUSINESS whether he has genius or not; work he must, whatever he is, but quietly and steadily, and the natural results of such work will always be the things that God meant him to do and will be his best.—John Ruskin.

## 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.

### TERMINOLOGY.

To the Editor of *The Living Church*:

THE letter of the Rev. Frederick Heisley treats my recent letter with too much courtesy to permit of anything but the same degree of courtesy in return. Therefore I thank Father Heisley for calling my attention to what I failed to notice when writing the letter—namely, that the diction used might give rise to the supposition that I was claiming ecumenicity for the "Terms" as well as for the "Things" in question.

This I was far from intending. What I wished to do was, to show our authority for the use of the "things" themselves rather than the terminology which describes them.

I admit that the terms in question were not used ecumenically in the first six centuries, but, is not the same thing true of any others which I might have used? The terminology of the Greeks has ever differed from that of the Latins. On the other hand the terminology of the Anglican Communion has ever been substantially the same as that of the Latins.

Father Heisley says that the various parts of the working system which I pointed out, were not in the first six centuries identified by the names which I have given them. I have admitted this. But was the distinction real? Several of the Greek Fathers refer to the practice of the Invocation of Saints as

There is not much difference in terms here. In the West I do not find any special term applied to the practice. In the ancient Missal Litany we find the words, *Sanctorum Apostolorum et Martyrum memores sumus ut, orantibus eis pro nobis veniam mereamur*. This of course deals with the "thing" rather than the term, but as no express term is applied I feel safe in calling it an indirect Invocation of Saints.

Calling Confession by its Sacramental name, Penance, I do not find that either the Greek or Latin equivalent differed materially. While the Greek or the Latin *Poenitentia* may convey a little more than our English term Penance, is there enough difference to warrant any controversy? St. Ambrose is undoubtedly the highest authority for *missa*, but that is sufficiently high for most of us, and as for Purgatory, the *poena damni* of primitive times could hardly be better translated.

At any rate the terminology in question was the terminology of the Undivided Church as far as England was concerned, continued to be her terminology until long after the Reformation, and I see no good reason why our Anglican Communion should repudiate her own historic terminology and assume that of the Orthodox East because of a certain modern prejudice against it on the part of our sectarian friends.

For my part, while laboring in the slough of Agnosticism, I was first led to notice the Church by her use of these very terms, and after a certain amount of investigation, I discovered her to be just what I was seeking—the Catholic Church of the ages without Papal accretions.

Perhaps it is this fact that has led me to believe so implicitly that there is everything to gain and nothing to lose by our using unequivocally the historic terminology of the West.

Respectfully,

W. W. BARNES.

To the Editor of *The Living Church*:

AS TO whether or no I am "pledged to defend Confession, the Hail Mary, Purgatory, and the Mass," I shall concede to such statement when the Rev. W. B. Coleman can demonstrate that such teaching is in line with the following:

In II. Thes. ii. 15 we read: "So then, brethren, stand fast, and hold the traditions ye were taught, whether by word or by epistle of ours." And in II. Thes. iii. 6, it is written: "Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which they received of us." And in the Epistle of Jude, 3d verse, we find these words: "Beloved, while I was giving all diligence to write unto you of our common salvation, it was needful for me to write unto you that ye should earnestly contend for the faith once for all de-

livered to the saints." And, so again, in the Epistle to the Hebrews we find these words: "Looking unto Jesus the author and perfecter of our faith; who for the joy that was set before Him, endured the cross, despising shame, and hath sat down at the right hand of the Throne of God."

Then again, we have the law of St. Vincent of Lerins, "that those truths or customs only are obligatory which have been handed on in the Church everywhere, always, and by all."

As the Church in "The Preface" to "The Form and Manner of Making, Ordaining, and Consecrating Bishops, Priests, and Deacons" appeals to "Holy Scripture and ancient authors," so doubtless are we justified in so doing in reference to "Confession, the Hail Mary, Purgatory, and the Mass." And in Art. IV., of the Articles of Religion, we find this statement: "Holy Scripture containeth all things necessary to salvation; so that whatsoever is not read therein, nor may be proved thereby, is not required of any man, that it should be believed as an article of the Faith, or be thought requisite or necessary to salvation."

I consider no doctrine or custom as *truly* Catholic that does not conform to the principles above laid down.

Dexter, Mich., Oct. 13, 1902

H. A. STONEX.

### THE CLERGY AND CHURCH SCHOOLS.

To the Editor of *The Living Church*:

THERE are many vital questions which are agitating the mind of the Church to-day, questions affecting the welfare of the Church in this country. The dropping of our present burdensome, misleading name, Protestant Episcopal, and the taking of that name which is rightfully ours, American Catholic, is one. Another is the vexed question of marriage and divorce. But there is one question which is of equal importance and upon which few have written. I refer to the question of education. We have, it is true, many very excellent Church schools for the education of the young, but there are none where a man of moderate means may send his children. It is true that the public school system in this country is very good, but it sometimes happens that there are found those who would like to have their children receive that which the public schools do not give and which is given only in a boarding school. When we turn to the catalogues of our schools we find that they are all, without exception, designed for the children of the wealthy. The clergy of the Church who are married, and the great body of them are married men, do not receive sufficient stipends to enable them to send their children to Church schools. It is true that in the case of a priest of the Church a reduction is made, but with the reduction, how is a man whose whole income is \$500 or \$600 per year going to be able to take from \$200 to \$300 out of that to send a child to school? In the Roman Church there are Sisterhoods in charge of schools where men of moderate incomes may send their children. It is true that we have Sisters in the Church who conduct schools, but it is also true that their charges are as high as are any of the other schools. Now the question is, would it not be wise on the part of the Church to encourage the organization of Sisterhoods for the purpose of conducting schools? As the schools of the Sisters are now conducted, the Sisters do not do the teaching, as is the case in the Roman schools, but employ high-priced teachers. In a Roman school the work of the school is all done by the Sisters. I am moved to write this from the fact that a priest of the Church has just sent two of his daughters to a Roman Catholic Convent to be educated, after trying to get them into a Church school and failing. His salary is but \$700 per year. Instead of so much discussion as to the wearing of copes and mitres, of which I heartily approve, and the manner in which women singers are to be vested; or the proper terminology for certain doctrines and practices, would it not be better to discuss the question of the education of the young? The matter of clerical salaries of course depends on the ability of the congregations to pay, and when we have congregations who are unable to pay more than \$500 or \$600 per year it is the duty of the Church to minister to them, and when men are found who are willing to sacrifice themselves in order to minister to such congregations, there should be some means whereby they may be enabled to educate their children. It is not a question of a celibate priesthood, for the Church has settled that by giving to her priests the right to marry. There are few men in the Priesthood who, were they to turn their talents to some secular occupation, would be able to earn far more than they receive in the ministry. I am not complaining of our Church schools, for I recognize their excellence, but since the Roman Church is able to provide for the education of children, it does seem to me that the American Catholic Church ought not to be behind in this matter.

W. M. PURCE.

# Views of the Canadian Synod.



HOUSE OF BISHOPS.

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|--|---|
| 1. The Bishop of Keewatin (Lofthouse).                   | 10. The Bishop of Algoma (Thorneloe).                 |
| 2. The Bishop Coadjutor of Montreal (Carmichael).        | 11. The Bishop of Quebec (Dunn).                      |
| 3. The Bishop of Vermont (Hall).                         | 12. The Bishop of Ottawa (Hamilton).                  |
| 4. The Bishop of Ontario (Mills).                        | 13. The Bishop of Huron (Baldwin).                    |
| 5. Rev. Canon Baylis, Secretary of the House of Bishops. | 14. The Archbishop of Montreal (Bond).                |
| 6. The Bishop of Qu'Appelle (Grisdale).                  | 15. The Bishop of Athabasca (Young).                  |
| 7. The Bishop of Kentucky (Dudley).                      | 16. The Bishop of Saskatchewan and Calgary (Pinkham). |
| 8. The Bishop of Columbia (Perrin).                      | 17. The Bishop of Nova Scotia (Courtney).             |
| 9. The Bishop of Niagara (Du Moulin).                    |   |



THE LOWER HOUSE.

At the extreme right, front, is the Rev. L. N. Tucker, Secretary of the new Missionary Society; Seventh from him is Dean Matheson of Winnipeg, the Prolocutor. To his right is the Rev. Dr. Langtry of Toronto, Deputy Registrar. Behind the latter is Archdeacon Davidson of Frelighsburg, P. Q.

# Literary

*The English Church in the Fourteenth and Fifteenth Centuries.* By W. W. Capes, M.A. New York: The Macmillan Co. Price, \$2.00.

This is volume third of a series of histories of the English Church, edited by the Dean of Winchester and the Rev. William Hunt, M.A. Each volume is undertaken by some competent scholar, and in that way there is hope that the whole series may be published within a reasonable time. The editors have themselves prepared the first two volumes, which include that from the Foundation of the English Church to the Norman Conquest, by the Rev. William Hunt, and the one from the Conquest to the Close of the Thirteenth Century, by Dean Stephens.

This volume by Mr. Capes covers the reigns from Edward I. to Henry VII., just the time preceding the Reformation. The history is written in a modern spirit and style. The author does not favor us with his own opinions on the subjects discussed; but gives facts as found in contemporaneous documents and leaves us to draw our own conclusions.

The chapters on Wyclif are of special interest. The forerunner of the Reformation is shown to us in rather better light than is usual, and yet he is not by any means lauded by the writer.

The latter half of the book is of special value, as it gives full and interesting accounts of the various religious orders in England, and many particulars of ecclesiastical life in Cathedrals, parish churches, schools, and communities.

We commend this volume to all who are interested in the Church in the Middle Ages. We see in this period the beginning of revolt from the exactions of the Papacy, and the causes which made the Reformation in the next century such a complete separation from communion with the rest of the Catholic Church in Europe, while the doctrine and discipline remained practically unchanged. Few people realize that the English Reformation had little to do with religious belief and practice; but was caused in a great measure by Papal exactions in the matter of finance and law. We learn from this volume that the Reformation was really the outcome of serious dissatisfaction covering more than a century before the actual break with Rome.

This volume covers the ground specially required in the examination for the Church History prize at the General Theological Seminary.  
F. A. S.

*The English Church in the Sixteenth Century: from the Accession of Henry VIII. to the Death of Mary.* By James Gairdner, C.B., LL.D. New York: The Macmillan Co. Price, \$2.00.

This volume of the series under the editorship of the Dean of Winchester is one which deserves careful study. It covers that important period of the early days of the Reformation under Henry VIII. and Edward VI., and of the Roman domination under Philip and Mary.

The author is extremely judicious in his treatment of the period, and his view of the characters of Cranmer, Pole, Queen Mary, Bonner, Gardiner, and others, is singularly unbiased and fair-minded. He shows conclusively that the Reformation was largely political in its cause, and that the Catholic Faith was by no means thrown over by the Church of England when the Pope's authority was denied. Protestantism, as we now know it, was by no means allowed; but people who held such opinions were sent to the stake by King Henry VIII. as well as by Queen Mary.

The author shows that the popular title of "Bloody" Mary was undeserved. The Queen was naturally kind and gentle; but the laws were carried out, and heresy as well as treason was punishable by death.

This is one of the fairest and most unprejudiced histories of the time that have been published. It will do all Churchmen good to study it carefully.  
F. A. S.

*Urbs Beata, A Vision of the Perfect Life.* By Herbert Cushing Tolman, Ph.D., D.D., Professor of Greek Language and Literature, Vanderbilt University; with a Commentary by the Bishop of Milwaukee. Milwaukee: The Young Churchman Co. Price, 75 cts. net. Postage 7 cts.

It is an unqualified pleasure to commend this book, which comes, fresh and beautiful, from the press of The Young Churchman Company.

Dr. Tolman, a priest of the Church, is Professor of the Greek Language in Vanderbilt University, Nashville, Tenn, and has already given to the world many volumes of interest to students of the classics. In *Urbs Beata* we are given a striking series of "five-minute talks to college students at morning prayer. They represent one month at the University chapel."

To an unusual degree these addresses, or meditations, combine virility with quiet devoutness. They are heart to heart talks. In them is evidence of one sustained effort, a single aim: to help and lift to a lofty plain of spiritual thought and righteous living. Without being pedantic, they are enriched with many treasures, apt classical quotations, such as are likely to be found only by the

scholarly man who reads. The themes are developed on the line laid down in Revelation xxi.-xxii., and the great lessons of the Holy City are brought forth in orderly and striking sequence.

Bishop Nicholson furnishes an appreciative commendation; and Dr. Tolman's college addresses, which must have been valued by those who heard them, are now offered as a help to the larger number who will read them.  
E. W. W.

*The Glory and Joy of the Resurrection.* By James Paton, D.D. New York: American Tract Society. Price, \$1.00.

It is always a pleasure to read the devout writings of the clergy of the Scottish Kirk. They seem to be remarkably free from the taint of hyper-criticism which is so noticeable in most Protestant writings. The spirit of piety and faith stands out clear and pure in the midst of a doubting and questioning world.

This book of Dr. Paton's is a study of all the books of the New Testament with a view of finding out what position the doctrine of Our Lord's Resurrection holds in them. He shows plainly that it is the dominant theme of all the New Testament writers. Scholarship and devotion go hand in hand in this book, and it is most timely in this day of watered-down faith and "ethical" interpretations of Gospel truth.

MR. GORHAM announces that among other works, he will issue this fall the Bedell Lectures for 1902 by the Bishop of New York, under the head, *Man, Men, and the Master*. A new volume by Mr. Griffith-Jones, author of *The Ascent Through Christ*, will be entitled *The Master and His Method*, and will be concerned with the method rather than the substance of the teaching of our Lord. A sermon by the Rev. Dr. Morgan Dix, entitled *Divorce and Re-Marriage*, is published by request of the vestry. There will be a new and enlarged edition of the volume of William Matson, D.D., entitled *The Adversary; a Study in Satanology*. A new liturgical series, to be issued at the rate of four volumes a year by a Scottish house, and by Mr. Gorham for the American trade, will include the following volumes: (1) *Hierurgia Anglicana*, Documents and Extracts Illustrative of the Ceremonial of the English Church after the Reformation, vol. I. (2) *The First Prayer Book of King Edward VI.* (3) *Hierurgia Anglicana*, vol. II. (4) *A Miscellaneous Volume dealing with Ceremonial*. The Reinecker Lectures for 1902 by the Bishop of Texas, entitled *The Church's Burden*, will appear in November. Mr. Gorham will also issue an American edition of *The Bible Searching Almanac* for 1903.

*Christ Lore: Being the Legends, Traditions, Myths, Symbols, Customs, and Superstitions of the Christian Church.* By Fred'k Wm. Hackwood, F.R.S.L. Milwaukee: The Young Churchman Co. Price, \$2.50 net. Postage 16 cts.

Mr. Hackwood has succeeded in gathering together a very interesting collection of myths and traditions in this volume of *Christ Lore*. After a preface and a chapter on Christian symbolism, there follow twelve sections. The first gives quaint legends about the Blessed Virgin Mary. The next six sections refer to various periods in Our Lord's life and ministry, then follow chapters on the Pentecostal Times, Martyrs and Apostles, The Doctors of the Church and Traditions connected with the Church. Then we have a chapter on Hagiology and a concluding one on the English Calendar.

The illustrations are excellent, and the whole letter-press is handsome.

One can find in this book explanations of a great many curious customs and beliefs among the different Christian peoples; and it is certainly well worth while to own the book.

## Miscellaneous.

*Catch Words of Cheer.* By Sara A. Hubbard. Beautifully printed at the Merrymount Press. Chicago: A. C. McClurg & Co. 18mo, bound in bright red cloth, flexible. Price, 80 cts. net.

This is a very pretty little book of brief selections from various authors, grouped under every day in the year. It is the sort of thing one finds on the leaf Calendars which are issued at the beginning of the year. The general theme of the selections is cheerfulness.

*Mozart.* By Eustace J. Breakspeare. With Illustrations and Portraits. New York: E. P. Dutton & Co. Price, \$1.25.

This volume of the "Master Musicians Series," edited by Fredk. J. Crowest, is one of great interest and value. The story of the life of this great musician is absorbing. An artist almost from infancy, a composer of merit at the age of eight, and so prolific in his compositions that at his death at the age of thirty-five, he left 626 musical publications, including seven operas—who could fail to be interested in his life?

It is sad to read of the pecuniary difficulties which attended his whole life, and to know that there was never a time when he was free from financial pressure. The familiar story of his composing his immortal Requiem on his own deathbed is well told.

The analysis of Mozart's musical works is well done, and is not too technical for the ordinary reader. A complete catalogue of all his works is added to the Life. All musical people should be interested in this book, which is written in a very attractive style. The book, like the others in the series, is handsome and not expensive.

## Fiction.

*Love and the Soul Hunters.* By John Oliver Hobbes. Cloth, 345 pages. New York and London: Funk & Wagnalls Co. Price, \$1.50.

While Mrs. Cragie is a past master in dramatic writing, she possesses to a remarkable degree those qualities that make the fiction writer as well. Perhaps because of these qualities she is so successful in the novel.

In this last venture she has chosen a strong company to present the play, for she cannot escape from dramatic form even in the novel. That she has selected just the characters in Dr. Feshammer and Prince Paul for the "Two Men," and Clementine Gloucester for the "One Woman," shows the manager's skill as well as the author's. The study of character and temperament that unfolds to the observer in the boxes is one of great interest, as a close study of great acting always must be. The two men are splendid foils, the woman has keen perceptive powers and is not much enmeshed by false trails or misleading suggestions. While apparently beguiled, she shows herself wholly the fine woman when the test is applied.

The style is clear and the movement rapid and satisfactory.

*The Needle's Eye.* By Florence Morse Kingsley. Illustrated by William E. Mears. Cloth, 386 pages. New York and London: Funk & Wagnalls Co. Price, \$1.50.

Mrs. Kingsley needs little introduction to the readers of *Titus*, *Paul*, and lastly, *Miss Philura*. She has here published her most considerable novel. That it is a "novel with a purpose," all who know the gifted authoress will expect, nor be disappointed.

The motive of the present story is one just now an all pervading one, one that is uppermost in the greater works of fiction—that of the relation of wealth to the underworld. Mrs. Kingsley's peculiar style lends itself easily to the writing of such a story and her mental endowments make her equal to the task. She has treated the subject first hand and with fearlessness. The social questions, while not solved, are discussed in a convincing and possible argument. The book is worth while.

*The Loom of Life.* By Charles Frederic Goss. Indianapolis: The Bowen-Merrill Co. Price, \$1.50.

Mr. Goss has already a large audience created by his earlier book, *The Redemption of David Carson*. The new book will at once find favorable and eager readers who recognize and appreciate the author's intense earnestness. Nor will any be disappointed in the present novel, though all may not agree in the practicableness of the author's conclusions.

The author has selected extreme instances and types, exaggerated perhaps, but justifiable for the sake of the demonstration attempted. Such is beyond criticism, in the present instance at least.

Helen Braithwaite is a figure to be remembered. Her heredity, education, environment, her temperament, make her the easy victim. The reader consciously feels the impending evil in the person of Philip Gurney, and is helpless to push back the fates. Thus far, while not wholly conventional, the movement is mostly commonplace except as to the prominence of the characters. In Book II. the real motive appears, and from that point few will call the author's treatment of a great evil, commonplace or conventional. Few before Mr. Goss have suggested practical remedies. What society has done to the Woman, all know too well, and all are as heartily ashamed of their own attitude, as they are powerless to change the verdict. Of what society may offer the man the author delivers himself in such terrifying form that few who carefully read and consider the propositions which make up the contents of Books II.-III. will fail to approve. We advisedly say few, for there be some who will be alarmed lest the foundations of society be shaken; but if the foundations are based on such rotten material it were better that the whole building come toppling down and be rebuilt on wiser and more humane lines.

One may approve Helen Braithwaite's attempt to obtain justice and punish crime, but one must make at least mental reservations even here. When one attempts to sit in the seat of justice, one must be free from prejudice. The vindictive pursuit of an enemy for motives of revenge inevitably recoil on the head of the pursuer, however just seems the provocation. Such recoil almost overwhelmed the mind of Helen, and but for the intervention of that sane and normal love from the "friend indeed," the madhouse was the legitimate ending of her otherwise splendid womanhood.

Mr. Goss' splendid powers have been demonstrated afresh. This book alone is strong enough, big enough, important enough, enough suggestive and informing, to make a reputation for anyone. B.

You who bear the Christian mark and call yourselves members of the Christian society, you will be accepted by reason of your deeds and your faith. You will be measured—and the measuring line is accurate—by what you are.—Rev. Dr. Clampett.

PROVIDENCE has provided crosses for every one of us, some little Gethsemanes adapted to our capacities, that we may endure them voluntarily for the good of others, as Christ endured his larger one. Thus we may also bear the image of God.—A. N. Craft.

## Glengarry School Days

BY RALPH CONNOR.

Author of "Black Rock," "The Sky Pilot," etc.

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## CHAPTER V.

## THE NEW MASTER.

RIGHT in front of the school door and some little distance from it, in the midst of a little clump of maples, stood an old beech tree with a dead top, and half-way down where a limb had once been and had rotted off, a hole. Inside this hole two very respectable but thoroughly impudent red squirrels had made their nest. The hole led into the dead heart of the tree, which had been hollowed out with pains so as to make a roomy, cosy home, which the squirrels had lined with fur and moss, and which was well stored with beech-nuts from the tree, their winter's provisions.

Between the boys and the squirrels there existed an armed neutrality. It was understood among the boys that nothing worse than snowballs was to be used in their war with the squirrels, while with the squirrels it was a matter of honor that they should put reasonable limits to their profanity. But there were times when the relations became strained, and hence the holidays were no less welcome to the squirrels than to the boys.

To the squirrels this had been a day of unusual anxiety, for the school had taken up again after its two weeks' holidays, and the boys were a little more inquisitive than usual, and unfortunately, the snow happened to be good for packing. It had been a bad day for nerves, and Mr. Bushy, as the boys called him, found it impossible to keep his tail in one position for more than one second at a time. It was in vain that his more sedate and self-controlled partner in life remonstrated with him and urged a more philosophic mind.

"It's all very well for you, my dear," Mr. Bushy was saying, rather crossly, I am afraid, "to urge a philosophic mind, but if you had the responsibility of the family upon you—goodness gracious! Owls and weasels! What in all the woods is that!"

"Can't be the wolves," said Mrs. Bushy, placidly, "it's too early for them."

"Might have known," replied her husband, quite crossly; "of course it's those boys. I wonder why they let them out of school at all. Why can't they keep them in where it is warm? It always seems to me a very silly thing anyway, for them to keep rushing out of their hole in that stupid fashion. What they do in there I am sure I don't know. It isn't the least like a nest. I've seen inside of it. There isn't a thing to eat, nor a bit of hair or moss. They just go in and out again."

"Well, my dear," said his wife, soothingly, "you can hardly expect them to know as much as people with a wider outlook. We must remember they are only ground people."

"That's just it!" grumbled Mr. Bushy, "I only wish they would keep to themselves and on the ground where they belong, but they have the impudence to come lumbering up here into our tree."

"Oh, well," replied his partner, calmly, "you must acknowledge they do not disturb our nest."

"And a good thing for them, too," chattered Mr. Bushy fiercely, smoothing out his whiskers and showing his sharp front teeth, at which Mrs. Bushy smiled gently behind her tail. "But what are they doing now?" she inquired.

"Oh, they are going off into the woods," said Mr. Bushy, who had issued from his hole and was sitting up on a convenient crotch. "And I declare!" he said, in amazed tones, "they haven't thrown one snowball at me. Something must be badly wrong with them. Wonder what it is? This is quite unprecedented."

At this Mrs. Bushy ventured carefully out to observe the extraordinary phenomenon, for the boys were actually making their way to the gate, the smaller ones with much noisy shouting, but the big boys soberly enough engaged in earnest conversation. It was their first day of the new master, and such a day was quite "flabbergasted," as Don Cameron said, even the oldest of them. But of course Mr. and Mrs. Bushy knew nothing of this, and could only marvel.

"Murdie!" cried Hughie to Don's big brother, who with Bob Fraser, Randal MacDonald, and Thomas Finch was walking

slowly toward the gate, "you won't forget to ask your pa for an excuse if you happen to be late to-morrow, will you?"

Murdie paid no attention.

"You won't forget your excuse, Murdie," continued Hughie, poking him in the back.

Murdie suddenly turned, caught him by the neck and the seat of his trousers, and threw him head-first into a drift, from which he emerged wrathful and sputtering.

"Well, I hope you do," continued Hughie, "and then you'll catch it. And mind you," he went on, circling round to get in front of him, "if you want to ask big Bob there for his knife, mind you hold up your hand first."

Murdie only grinned at him.

The new master had begun the day by enunciating the regulations under which the school was to be administered. They made rather a formidable list, but two of them seemed to the boys to have gone beyond the limits of all that was outrageous and absurd. There was to be no speaking during school hours, and if a boy should desire to ask a question of his neighbor he was to hold up his hand and get permission from the master. But worse than all, and more absurd than all, was the regulation that all late comers and absentees were to bring written excuses from parents or guardians.

"Guardian," Thomas Finch had grunted, "what's that?"

"Your grandmother," whispered Don back.

It was not Don's reply that brought Thomas into disgrace the first day of the new master's rule, it was the vision of big Murdie Cameron walking up to the desk with an excuse for lateness, which he had obtained from Long John, his father. This vision breaking suddenly in upon the solemnity of Thomas Finch's mind, had sent him into a snort of laughter, not more to the surprise of the school than of himself. The gravity of the school had not been greatly helped by Thomas' sheepish answer to the master's indignant question:

"What did you do that for, sir?"

"I didn't; it did itself."

On the whole, the opening day had not been a success. As a matter of fact, it was almost too much to expect that it should be anything but a failure. There was a kind of settled if unspoken opinion among the children that no master could ever fill Archibald Munro's place in the school. Indeed, it was felt to be a kind of impertinence for any man to attempt such a thing. And further, there was a secret sentiment among the boys that loyalty to the old master's memory demanded an attitude of unsympathetic opposition to the one who came to take his place. It did not help the situation that the new master was unaware of this state of mind. He was buoyed up upon the sentiments of enthusiastic admiration and approval that he carried with him in the testimonials from his last board of trustees in the town, with which sentiments he fully agreed, and hence he greeted the pupils of the little backwoods school with an airy condescension that reduced the school to a condition of speechless and indignant astonishment. The school was prepared to tolerate the man who should presume to succeed their former master, if sufficiently humble, but certainly not to accept airy condescension from him.

"Does he think we're babies?" asked Don, indignantly.

"And did you see him trying to chop at recess?" (Ree'cis, Hughie called it). "He couldn't hit twice in the same place."

"And he asked me if that beech there was a mâple," said Bob Fraser, in deep disgust.

"Oh, shut up your gab!" said Ranald, suddenly. "Give the man a chance, anyway."

"Will you bring an excuse when you're absent, Ranald," asked Hughie.

"And where would I be getting it?" asked Ranald, grimly, and all the boys realized the absurdity of expecting a written excuse for Ranald's absence from his father. MacDonald Dubb was not a man to be bothered with such trifles.

"You might get it from your Aunt Kirsty, Ranald," said Don slyly. The boys shouted at the suggestion.

"And she could do it well enough if it would be necessary," said Ranald, facing square round on Don, and throwing up his head after his manner when battle was in the air, while the red blood showed in his dark cheek and his eyes lit up with a fierce gleam. Don read the danger signal.

"I'm not saying she couldn't," he hurried to say, apologetically, "but it would be funny, wouldn't it?"

"Well," said Ranald, relenting and smiling a little, "It would be keeping her busy at times."

"When deer are running, eh, Ranald?" said Murdie, good-

naturedly. "But Ranald's right, boys," he continued, "give the man a chance, say I."

"There's our bells!" cried Thomas Finch, as the deep, musical boom of the Finch's sleigh-bells came through the bush. "Come on Hughie, we'll get them at the cross." And followed by Hughie and the boys from the north, he set off for the north cross-roads, where they would meet the Finch's bob-sleighs coming empty from the sawmill, to the great surprise and unalloyed delight of Mr. and Mrs. Bushy, who from their crotch in the old beech had watched with some anxiety the boys' unusual conduct.

"There they are, Hughie," called Thomas, as the sleighs came out into the open at the cross-roads. "They'll wait for us. They know you're coming," he yelled encouragingly, for the big boys had left the smaller ones, a panting train far in the rear, and were piling themselves onto the Finch's sleighs, with never a "by your leave" to William John—formerly Billy Jack—Thomas' elder brother, who drove the Finch's team.

Thomas' home lay a mile north and another east from the Twentieth cross-roads, but the winter road by which they hauled saw-logs to the mill, cut right through the forest, the deep snow packed hard into a smooth track, covering roots and logs and mud holes, and making a perfect surface for the sleighs, however heavily loaded, except where here and there the pitch-holes or cohots came. These cohots, by the way, though they became, especially toward the spring, a serious annoyance to teamsters, only added another to the delights that a sleigh-ride held for the boys.

To Hughie, the ride this evening was blissful to an unspeakable degree. He was overflowing with new sensations. He was going to spend that night with Thomas, for one thing, and Thomas as his host was quite a new and different person from the Thomas of the school. The minister's wife, ever since the examination day, had taken a deeper interest in Thomas, and determined that something should be made out of the solemn, stolid, slow-moving boy. Partly for this reason she had yielded to Hughie's eager pleading, backing up the invitation brought by Thomas himself, and delivered in an agony of red-faced confusion, that Hughie should be allowed to go home with him for the night. Partly, too, because she was glad that Hughie should see something of the Finch's home, and especially of the dark-faced, dark-eyed little woman who so silently and unobtrusively but so efficiently administered her home, her family, and their affairs, and especially her husband without suspicion on his part that anything of the kind was being done.

In addition to the joy that Hughie had in Thomas in his new rôle as host, this winter road was full of wonder and delight, as were all roads and paths that wound right through the heart of the bush. The regular made-up roads, with the forest cut back beyond the ditches at the sides, were a great weariness to Hughie, except, indeed, in the spring-time, when these ditches were running full with sunlit water, over the mottled clay bottom and gravelly ripples. But the bush roads and paths, summer and winter, were filled with things of wonder and of beauty, and this particular winter road of the Finch's was the best of all to Hughie, for it was quite new to him, and besides it led right through the mysterious, big pine swamp and over the butternut ridge, beyond which lay the Finch's farm. Balsam trees, tamarac, spruce, and cedar made up the thick underbrush of the pine swamp, white birch, white ash, and black were thickly sprinkled through it, but high above these lesser trees towered the white pines, lifting their great tufted crests in lonely grandeur, seeming like kings among meaner men. Here and there the rabbit runways, packed into hard little paths, crossed the road and disappeared under the thick spruces and balsams; here and there, the sly, single track of the fox, or the deep hoof-mark of the deer, led off into unknown depths on either side. Hughie, sitting up on the bolster of the front bob beside Billy Jack, for even the big boys recognized his right, as Thomas' guest, to that coveted place, listened with eager face and wide-open eyes to Billy Jack's remarks upon the forest and its strange people.

One thing else added to Hughie's keen enjoyment of the ride. Billy Jack's bays were always in the finest of fettle, and pulled hard on the lines, and being rarely allowed the rapture of a gallop, when the swamp was passed and the road came to the more open butternut ridge, and Billy Jack shook the lines over their backs and let them out, their response was superb to witness, and brought Hughie some moments of ecstatic rapture. Along the hard-packed road that wound about among the big butternuts, the rangey bays sped at a flat gallop, bounding clear over the cohots, the booming of the bells and the rattling of the

chains furnishing an exhilarating accompaniment to the swift, swaying motion, while the children clung for dear life to the bob-sleighs and to each other. It was all Billy Jack could do to get the team down to a trot by the time they reached the clearing, for there the going was perilous, and besides, it was just as well that his father should not witness any signs on Billy Jack's part of the folly that he was inclined to attribute to the rising generation. So steadily enough the bays trotted up the lane and between the long lines of green cordwood on one side and a hay-stack on the other, into the yard, and swinging round the big straw-stack that faced the open shed, and was flanked on the right by the cow-stable and hog-pen, and on the left by the horse-stable, came to a full stop at their own stable door.

"Thomas, you take Hughie into the house to get warm till I unhitch," said Billy Jack, with the feeling that courtesy to the minister's son demanded this attention. But Hughie, rejecting this proposition with scorn, pushed Thomas aside and set himself to unhitch the S-hook on the outside trace of the nigh bay. It was one of Hughie's grievances, and a very sore point with him, that his father's people would insist on treating him in the privileged manner they thought proper to his father's son, and his chief ambition was to stand upon his own legs and to fare like other boys. So he scorned Billy Jack's suggestion, and while some of the children scurried about the stacks for a little romp before setting off for their homes, which some of them, for the sake of the ride, had left far behind, Hughie devoted himself to the unhitching of the team with Billy Jack. And so quick was he in his movements, and so fearless of the horses that he had his side unhitched and was struggling with the breast-strap before Billy Jack had finished with his horse.

"Man, you're a regular farmer," said Billy Jack, admiringly, "only you're too quick for the rest of us."

Hughie, still struggling with the breast-strap, found his heart swell with pride. To be a farmer was his present dream.

"But that's too heavy for you," continued Billy Jack. "Here, let down the tongue, first."

"Pshaw!" said Hughie, disgusted at his exhibition of ignorance, "I knew that tongue ought to come out first, but I forgot."

"Oh, well, it's just as good that way, but not quite so easy," said Billy Jack, with doubtful consistency.

It took Hughie but a few minutes after the tongue was let down to unfasten his end of the neck-yoke and the crosslines, and he was beginning at his hame-strap, always a difficult buckle, when Billy Jack called out:

"Hold on there! You're too quick for me. We'll make them carry their own harness into the stable. Don't believe in making a horse of myself." Billy Jack was something of a humorist.

The Finch homestead was a model of finished neatness. Order was its law. Outside, the stables, barns, stacks, the very wood-piles evidenced that law. Within, the house and its belongings and affairs were perfect in their harmonious arrangement. The whole establishment, without and within, gave token of the unremitting care of the organizing mind. For, from the dark to dark, while others might have their moments of rest and careless ease, "the little mother," as Billy Jack called her, was ever on guard, and all the machinery of house and farm moved smoothly and to purpose because of that unsleeping care. She was last to bed and first to stir, and Billy Jack declared that she used to put the cats to sleep at night, and waken up the roosters in the morning. And through it all her face remained serene, and her voice flowed in quiet tones. Billy Jack adored her with all the might of his big heart and body. Thomas, slow of motion as of expression, found in her the centre of his somewhat sluggish being. Jessac, the little dark-faced maiden of nine years, whose face was the very replica of her mother's, knew nothing in the world dearer, albeit in her daily little housewifely tasks she felt the gentle pressure of that steadfast mind and unyielding purpose. Her husband regarded her with a curious mingling of reverence and defiance. For Donald Finch was an obstinate man, with a man's love of authority, and a Scotchman's sense of his right to rule in his own house. But while he talked much about his authority and made a great show of absolutism with his family, he was secretly conscious that another will than his had really kept things moving about the farm; for he had long ago learned that his wife was always right, while he might often be wrong and that, withal her soft words and gentle ways, hers was a will like steel.

Besides the law of order, another law ruled in the Finch household—the law of work. The days were filled with work,

for each had their share to do and bore the sole responsibility for its being well done. If the cows failed in their milk, or the fat cattle were not up to the mark, the father felt the reproach as his; to Billy fell the care of the horses; Thomas took charge of the pigs, and the getting of wood and water for the house; little Jessac had her daily task of "sorting the rooms," and when the days were too stormy or the snow too deep for school, she had in addition her stent of knitting or of winding the yarn for the weaver. To the mother fell all the rest. At the cooking and the cleaning, and the making and the mending, all fine arts with her, she diligently toiled from long before dawn till after all the rest were abed. But besides these and other household duties there were, in their various seasons, the jam and jelly, the pumpkin and squash preserves, the butter-making and cheese-making, and more than all, the long, long work with the wool. Billy Jack used to say that the little mother followed that wool from the backs of the sheep to the backs of her family, and hated to let the weaver have his turn at it. What with the washing and the oiling of it, the carding and the spinning, the twisting and the winding, she never seemed to be done. And then when it came back from the weaver in great webs of fulled-cloth and flannel and winsey, there was all the cutting, shaping, and sewing before the family could get it on their backs. True, the tailor was called in to help, but though he declared he worked no place else as he worked at the Finch's, it was Billy Jack's openly expressed opinion that "he worked his jaw more than his needle, for at meal-times he gave the needle a rest."

But though Hughie, of course, knew nothing of this toiling and moiling, he was distinctly conscious of an air of tidiness and comfort and quiet, and was keenly alive to the fact that there was a splendid supper waiting him when he got in from the stables with the others, "hungry as a wild-cat," as Billy Jack expressed it. And that was a supper! Fried ribs of fresh pork and hashed potatoes, hot and brown, followed by buckwheat pancakes, hot and brown, with maple syrup. There was tea for the father and mother with their oat cakes, but for the children no such luxury, only the choice of buttermilk or sweet milk. Hughie, it is true, was offered tea, but he promptly declined, for though he loved it well enough, it was sufficient reason for him that Thomas had none. It took, however, all the grace out of his declining, that Mr. Finch remarked in gruff pleasantry, "What would a boy want with tea?" The supper was a very solemn meal. They were all too busy to talk, at least so Hughie felt, and as for himself, he was only afraid lest the others should "push back" before he had satisfied his terrible craving within him.

[To be Continued.]

#### THE OUTCAST.

"Abide with me; fast falls the eventide."  
The portals of the church stand open wide,  
And on the air the solemn tones float free,  
"Help of the helpless, oh, abide with me."

"I need Thy presence every passing hour."  
The poor sin-laden outcast's head sinks lower,  
And lips, unused to prayer, unconsciously  
Repeat the words, "Oh, Lord, abide with me."

"Swift to its close ebbs out life's little day."  
Nearer he draws. He cannot turn away,  
While, sweet and low, the deep-toned symphony  
Blends with the prayer, "Oh Lord, abide with me."

"I fear no foe, with Thee at hand to bless."  
He's kneeling now, in pain and weariness,  
Outside the door, but where his eyes can fall,  
Where hangs a Crucifix upon the wall.

"Hold Thou Thy Cross before my closing eyes."  
The white lips part, as if in glad surprise.  
Heaven's morning breaks, and shines upon him there,  
While just within, all kneel in silent prayer.

Springfield, Ohio.

L. C. BISHOP.

#### AS OVERHEARD.

"This book was given me by one of your descendants, auntie, now guess whom!" The giver was my uncle.

"It's a fine corpse you'll make, now, Miss. Indade, and there's not a toime when ye'll be looking better for dying than you do to-day."

"Ah, an' I hope your mother will soon be sporting around agen, the same as usual. Did ye all have the pleasure ye was expecting from your grandma's funeral? Indade, an' I'm sure it did ye all good."

M. J. S.



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## Church Kalendar.



- Oct. 3—Friday. Fast.
- " 5—Nineteenth Sunday after Trinity.
- " 10—Friday. Fast.
- " 12—Twentieth Sunday after Trinity.
- " 17—Friday. Fast.
- " 18—Saturday. St. Luke Evangelist.
- " 19—Twenty-first Sunday after Trinity.
- " 24—Friday. Fast.
- " 26—Twenty-second Sunday after Trinity.
- " 28—Tuesday. SS. Simon and Jude.
- " 31—Friday. Fast. Eve of All Saints.

## CALENDAR OF COMING EVENTS.

- Oct. 19—Day of Intercession for Missions and for S. S.
- " 21—Missionary Council, Philadelphia.
- " 23—House of Bishops, Philadelphia.
- Nov. 12—Dioc. Conv., Albany, Michigan, Michigan City.
- " 19—Dioc. Conv., New Hampshire.
- " 30—Advent Missionary Meetings, New York, begin.

## Personal Mention.

THE address of the Rev. GEORGE G. BALLARD has been changed to 179 Lexington Ave., Buffalo, N. Y.

THE Rev. GEORGE BELSEY is missionary in charge of Larned, Sterling, La Crosse, Lewis, and St. John, in the Diocese of Salina, with residence at Great Bend, Kansas.

THE Rev. NEWTON BLACK, who for ten years has been rector of Grace Church, Chicopee, Mass., has resigned.

THE Rev. ARNOLD BODE, rector of Trinity Memorial Church, Denver, Colo., has declined the call to Fort Worth, Texas.

THE address of the Rev. FRANK ERWIN BRANDT is Marshall, Lyon County, Minnesota.

THE Rev. CLEMENT BROWN, having entered upon his duties as priest in charge of the pro-Cathedral Church of the Ascension, may be addressed at 1440 M St. North, Washington, D. C.

THE Rev. THOMAS J. CROSBY, lately of St. Paul's Church, Selma, Ala., has been appointed rector of St. James' Church, Brooklyn, N. Y., where he has assumed charge.

THE Rev. S. R. DUVAL remains in Chillicothe, Ohio, having charge under Bishop Vincent of the missions of St. Andrew and St. Mark, and is not rector of St. Luke's Church, Idlewild, Memphis, as erroneously stated in last week's issue.

THE Rev. Dr. THOMAS DUNCAN, having resigned the rectorship of St. James' Church, Bedford, Pa., desires all communications to him to be directed to 1110 16th St., Washington, D. C.

THE Rev. F. S. EASTMAN of Globe, Arizona, has accepted Bishop Doane's appointment as missionary at Massena, N. Y.

THE Rev. DAVID CHARLES GARDNER, rector of

All Saints' Church, Palo Alto, Calif., has been appointed Assistant to the Rev. Dr. Heber Newton at Stanford University. Mr. Gardner will also give a course in Biblical Literature.

THE Rev. HERBERT J. GLOVER of St. Mary's, Amityville, L. I., in consequence of his serious illness, has resigned his charge, to take effect Oct. 20th. Mr. Glover will spend the winter in the South.

THE Rev. F. O. GRANNISS, President of the Standing Committee of the Diocese of Indianapolis, entered upon the rectorship of the pro-Cathedral Sept. 1st, and should be addressed at 1722 Talbot Ave., Indianapolis, Ind.

THE Rev. J. H. GRIFFITH, Jr., rector of St. Mary's Church, Kinston, Diocese of East Carolina, is now visiting some of the northern cities in the interest of missionary work in East Carolina as Bishop Watson's representative. Mr. Griffith is also the clerical delegate from East Carolina to the Missionary Council.

THE Rev. D. C. HINTON, having returned from abroad, his address is 60 Pinckney St., Boston, Mass.

THE Rev. F. A. JUNY, late of Savannah, Ga., is now at Ardmore, I. T.

THE address of the Rev. W. H. KNOWLTON is changed from Estherville, Iowa, to St. James, Minn.

THE BISHOP OF KYOTO has cabled his intention of attending the Missionary Council in Philadelphia.

THE Rev. PHILIP H. LINLEY of Hastings, Minn., has been called to St. John Baptist Church, Elkhorn, Wis.

THE Rev. EDWARD McGRADY has resigned the rectorship of Trinity Church, Abbeville, S. C., and accepted the position of assistant minister at St. Matthew's Cathedral, Dallas, Tex., where he entered upon his duties Oct. 1st.

THE Rev. T. DOWELL PHILLIPPS returned to his home, 1811 Aldine Ave., Lake View, Chicago, last week, after visiting in Holland, Belgium, and England, spending most of the four months abroad in London during the season of the Coronation scenes.

THE address of the Rev. GUTHRIE PITBLADO is 402 Euclid Ave., Toledo, Ohio.

THE Rev. T. S. RICHEY resigns St. Stephen's, Waterloo, Wis., and accepts New Lennox and Manhattan, Diocese of Chicago, Nov. 1st.

THE Rev. ROLAND COTTON SMITH of Northampton, Mass., has received a call to St. John's Church, Washington, D. C., of which the last rector was the Rev. Dr. Mackay-Smith, now Bishop Coadjutor of Pennsylvania.

THE Rev. EDWARD VICARS STEPHENSON, senior curate of St. Michael's Church, New York, has accepted the rectorship of Grace Church, Plainfield, N. J., succeeding the Rev. E. M. Rodman, who has been made rector emeritus. Mr. Stephenson will enter upon his duties All Saints' Day.

THE Rev. EBENEZER THOMPSON has accepted the rectorship of Trinity Church, Woburn, Mass., and entered upon its duties Oct. 1st.

THE Rev. B. T. TREGO of Hobart, N. Y., has been called to the rectorship of St. Mark's, Green Island, Iowa.

THE Rev. C. F. J. WRIGLEY has resigned St. Mary's-on-the-Hill, Buffalo, N. Y., and accepted a call to Grace Church, Brooklyn Heights, N. Y. Address, 53 Remsen St.

## ORDINATIONS.

### PRIESTS.

NEW HAMPSHIRE.—At Grace Church, Manchester, Sunday, Oct. 8th, the Rev. DONALD BROWN, deacon, was advanced to the Priesthood. Mr. Brown is rector of the Church of the Transfiguration, Deny. The sermon was preached by the Rev. E. M. Parker.

### DEACONS.

CENTRAL NEW YORK.—At Grace Church, Syracuse, Tuesday, Sept. 30th, by the Bishop of the Diocese, GEORGE CHALMERS RICHMOND, who has acted during the past year as the Bishop's Secretary. The candidate was presented by the Rev. Dr. Theodore Babcock, and the sermon was preached by the Rev. Dr. Egar. Mr. Richmond was a graduate of Yale and was formerly a Congregational minister.

## MARRIED.

SEAY-TILTON.—At St. Paul's Church, Washington, D. C., Wednesday morning, Oct. 8th, by the Rev. Alfred Harding, D.D., Captain SAMUEL SEAY, JR., 23d U. S. Infantry, to MARY E. TILTON, daughter of Col. Henry Remsen Tilton, U. S. A.

WILLIAMSON-PHILSON.—On Oct. 8th, 1902, at St. John's Church, Thibodaux, La., by the Rev. James Philson, LOUIE LANE PHILSON, daughter of the officiating priest, to ROLAND WILLIAMSON, son of the late Col. George Williamson and Mary Leigh Marshall.

## DIED.

BENTON.—Entered into rest, October 3d, 1902, at his residence, 823 Mississippi Ave., Memphis, Tenn., ORSMER H. BENTON. Funeral services were held in St. Mary's Cathedral, Sunday, October 5th.

"For all the saints, who from their labors rest,  
Who Thee by faith before the world confess'd,  
Thy Name, O Jesu, be forever blest.  
Alleluia."

HAWLEY.—Entered into rest, at her home in Kenosha, Wis., on Tuesday, Oct. 7th, Mrs. CORNELIA A. HAWLEY, wife of the late Nelson Hawley, in the eighty-eighth year of her age.

LITTLE.—At his home at Harrisonville, Missouri, in the sixty-sixth year of his age, Sept. 25, 1902, GEORGE DOTY LITTLE, eldest brother of the Revs. E. P. and A. W. Little, and son of the late Wm. H. Little of New York City.

## OFFICIAL.

### ACTORS' CHURCH ALLIANCE.

The twenty-ninth regular service of the New York Chapter of the Actors' Church Alliance will be held in St. Chrysostom's chapel, 39th St. and 7th Ave., on Sunday evening, Oct. 19, at 8 P. M. The sermon will be preached by the Rev. William M. Grosvenor, D.D., rector of the Church of the Incarnation. All interested are invited.

The October reception will be held at the same place, on Thursday afternoon, Oct. 24, from 2:30 to 5:30. Alliance members are privileged to invite two friends.

### MISSIONARY COUNCIL.

PHILADELPHIA, OCT. 21-23.

Reduction of fare on the certificate plan has been secured for all persons (whether members of the Council or not) purchasing tickets at 75 cents and upwards within the territory of the various passenger Associations east of the 100th meridian of longitude. When a ticket is bought, a certificate of that fact must be obtained from the ticket agent at the starting point, which will be valid for the purchase in Philadelphia of a return ticket, at one-third of the rate paid in coming, after it has been signed by the Secretary of the Council and *viséd* by the railroad agent at the place of meeting (for which the agent will collect a fee of twenty-five cents).

All certificates upon arrival at the place of meeting should be *at once* deposited with the Secretary, the Rev. Henry Anstice, D.D., for signature, and the necessary examination, record, and endorsement of the special railroad agent. Until 100 certificates are in hand the agent will not begin the work of endorsement. Persons coming from all points from which the fare is seventy-five cents or upwards are earnestly requested to *secure certificates* in order to facilitate and insure the collection of the required number in the Secretary's hands.

### BERKELEY ALUMNI.

Berkeley Alumni expecting to attend the Missionary Council in Philadelphia, Oct. 21-23, are invited by the Berkeley Alumni Society of Philadelphia to be present at a dinner to be given at "The Bellevue," Wednesday, Oct. 22nd, at 5:30 P. M. Dinner \$2.00 a cover.

A prompt reply is requested.

Address,

REV. GEORGE A. HUNT,  
Sec. B. A. S., of Phila.  
Radnor, Pa.

## RETREATS FOR CLERGY.

A Retreat for Priests will be given by the Rev. Father Huntington, Superior of the Order of the Holy Cross, at St. Elisabeth's Church, 16th and Mifflin Sts., Philadelphia, beginning the evening of Tuesday, Nov. 11th, and ending

on Friday morning, the 14th. Collection to defray expenses. Applications to be sent to Rev. WILLIAM, H. McCLELLAN, 1606 Mifflin St., Philadelphia.

### WANTED.

#### POSITIONS OFFERED.

**ORGANIST.**—Wanted at once—a young man (communicant) as organist and choirmaster for Cathedral choir, and piano teacher in St. Stephen's School for Boys. Salary \$450 per year with board and room during school year. Address, giving references, etc., DEAN PERINE, All Saints' Cathedral, Spokane, Wash.

#### POSITIONS WANTED.

**DUTY** sought for experienced Priest; temporary or permanent; able preacher; draws large congregations; salary secondary consideration. Address, DOCTOR, care THE LIVING CHURCH, Milwaukee.

### FOR SALE.

**CHURCH PIPE ORGAN** from All Saints' Church (Ashmont), Boston; two Manuals and Pedal, 19 Stops; made by Hook of Boston; extended Key Desk, especially adapted for a Chancel Organ. Address, ASHMONT, Box 1309, Boston, Mass.

### MISCELLANEOUS.

**COMMUNION WAFERS AND SHEETS.** Send for samples. Miss A. G. BLOOMER, 229 Railroad Ave., Mt. Vernon, N. Y.

**APPLES.**—Choice selected winter Apples of all the leading sorts and best keepers, carefully selected and put up for family use. Price, \$2.50 per barrel, or in lots of 5 barrels, \$2.00 per barrel delivered to freight depot. Early orders solicited. Remit by express or P. O. money order. Address, F. E. GILBERT, Erie, Pa.

### INFORMATION BUREAU.

As there are frequent inquiries addressed to THE LIVING CHURCH with respect to outside business matters, arrangements have been made whereby our Chicago office will gladly receive and answer any queries relative to the purchase or selection of goods of any character whatever, and will undertake such purchases when so desired. For such services there will be no charge to our subscribers. Address such communications: "INFORMATION BUREAU, THE LIVING CHURCH, 153 La Salle St., Chicago."

### NOTICE. THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY

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

The care of directing its operations is intrusted to a Board of Managers 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 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 offerings of its members.

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

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

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

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

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

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

A. S. LLOYD,  
General Secretary.

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

### BOOKS RECEIVED.

**EDWIN S. GORHAM.** New York.

*A Poppy Garden.* By Emily M. Morgan, author of *A Little White Shadow, Prior Rahere's Rose.* With illustrations by Ella Frances Hayden. Price, 50 cts. net.

*The Perennial Day Book,* of Promise and Comfort. Compiled by Marie Louise Burge. Price, \$1.00 net.

*In the Light of the King's Countenance.* By A. M. C. Dupree. Price, \$1.25 net.

**LITTLE, BROWN & CO.** Boston.

*Polly's Secret.* A Story of the Kennebec. By Harriet A. Nash. Price, \$1.20 net.

*Little Women.* By Louisa M. Alcott. Illustrated by Alice Barber Stephens.

*Prayers, Ancient and Modern.* Selected and arranged for Daily Reading by the editor of *Daily Strength for Daily Needs.*

*The Spiritual Outlook.* A Survey of the Religious Life of our Time as related to Progress. By Willard Chamberlain Selleck. Price, \$1.00 net.

*The Adventures of Torqua.* By Charles Fred'k Holder, author of *Along the Florida Reef, The Ivory King,* etc. Illustrated. Price, \$1.20 net.

**LONGMANS, GREEN & CO.** New York.

*The Anglican Episcopate,* and the American Colonies. By Arthur Lyon Cross, Ph.D., instructor in History in the University of Michigan, sometime assistant in American History in Harvard University.

*Priestly Blemishes,* or some secret hindrances to the realization of Priestly Ideals. By the Rev. W. C. E. Newbolt, M.A., Canon and Chancellor of St. Paul's Cathedral.

*A Christian Apologetic.* Edited by Arthur W. Robinson, B.D., Vicar of All Hallows, Barking-by-the-Tower.

*The Study of the Gospels.* Edited by Arthur W. Robinson, B.D., Vicar of All Hallows, Barking-by-the-Tower.

**THOMAS Y. CROWELL & CO.** New York.

*Mind Power and Privileges.* By Albert B. Olston. Price, \$1.50 net.

*The Poetry of Robert Browning.* By Stopford A. Brooke, M.A., author of *Tennyson, His Art and Relation to Modern Life.* Price, \$1.50 net.

**CHARLES SCRIBNER'S SONS.** New York.

*The Christian Point of View.* Three Addresses. By George William Knox, Arthur Cushman McGiffert, Francis Brown, Professor in Union Theological Seminary, New York. Price, 60 cts. net.

*Doctor Bryson.* A Novel. By Frank H. Spearman. Price, \$1.50.

*The Private Soldier Under Washington.* By Charles Knowles Bolton. Illustrated. Price, \$1.25 net.

### PAMPHLETS.

*Morning Prayers.* Prime. Compiled by Dr. W. T. Parker, Northampton, Mass. Price, 10 cts.

## The Church at Work

### ALABAMA.

C. M. BECKWITH, D.D., Bishop-elect.

#### Renovation of Trinity Church, Mobile.

TRINITY CHURCH, Mobile, has had the interior of the church building beautified and the walls re-decorated. The side and rear walls have been painted in a rich cream color. This gives a very soft and rich effect which is enhanced by the contrast afforded by the dark color of the oak wood work, which has also been re-varnished. The chancel wall has been stenciled in gold fleur-de-lis, and the chancel arch ornamented in gold stencil work. The windows in the body of the church have been likewise ornamented in gold stencil work. The entrances have been similarly treated and the side entrance under the belfry has stenciled paneling on the ceiling. The outside wood-work has been repainted, and a very handsome double door has been placed in the side entrance, the gift of a member of the congregation. The sacristy has been placed to the left of the main entrance and under the old choir loft. The vestryroom has also been re-papered and re-decorated.

### ALBANY.

WM. CROSWELL DOANE, D.D., LL.D., Bishop.

#### A Prayer Set Forth by the Bishop.

THE FOLLOWING PRAYER is authorized for use in the churches of the Diocese of Albany during the pending labor troubles:

"O God, at whose word man goeth forth to his work and to his labor until the evening, be merciful to all whose duties are difficult or burdensome and comfort them concerning their toil. Protect the fruits of sober and honest industry, and suffer not the hire of the laborer to be kept back by force or by fraud. Incline the hearts of employers and of those whom they employ to mutual forbearance, fairness, and good will; give wisdom and counsel to those who have authority; and bless the efforts of the peace-makers to allay the present strife; so that the threatened famine of fuel may be averted from our homes, our institutions and our industries, the passions of men be allayed, and peace and prosperity be restored to our land.

"Teach us, O Lord, our dependence in all things upon thy mercy, and give us thankful and trustful hearts through Jesus Christ our Lord. Amen."

### ASHEVILLE.

J. M. HORNER, D.D., Miss. Bp.

#### Mission at Waynesville.

ARCHDEACON WEBBER of Milwaukee conducted a ten days' mission early in October at Grace Church, Waynesville, after which he proceeded to Franklin and conducted a similar mission there.

### CALIFORNIA.

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

#### Burial of the Rev. Wm. Ingraham Kip.

BEFORE the altar of the Cathedral mission of the Good Samaritan, on Second St., which church he founded and built, on Saturday morning, Oct. 4th, lay the cofined remains of the Rev. William Ingraham Kip, while every pew, the gallery, the aisle space, and the entry were closely crowded with people who had come to pay the last tribute to the man whom they had loved. To many in that congregation, made up of men and women from every social level, and not alone white nor all Americans, had William Kip

been more than a friend, and his funeral was a simple, beautiful tribute to the life he lived.

At the head of the coffin stood a cross of roses and greens. The altar was decked with huge white chrysanthemums. The chancel was half hidden with wreaths and pieces composed of roses, carnations, lilies, and varied flowers, sent by friends from many quarters.

The burial took place in Cypress Lawn Cemetery, the body being laid in the Kip plot, and, by a dying request, at the foot of the grave of William Kip's grandfather, the late Bishop Kip. The pall-bearers were eight young men of the mission, named on the rector's deathbed. The honorary pall-bearers were the following clergymen: The Rev. Messrs. W. M. Bours, Chas. Hitchcock, W. A. Brewer, Edw. Morgan, G. M. Cutting, J. C. Robbins, Clifton Macon, and D. Chas. Gardner.

After the funeral a committee of clergy present was appointed to draw up suitable resolutions, and at the meeting of the San Francisco Clericus, on the Monday following, another committee was appointed for a similar purpose.

### CENTRAL PENNSYLVANIA.

ETHELBERT TALBOT, D.D., D.C.L., Bishop.

#### Services at Mount Joy—Programme for Triple Celebration at St. Luke's Church, Scranton—New Rectory.

A CHAPEL, to be known as St. Luke's, will open its doors and begin regular services at Mount Joy, one of the new towns in this Diocese, never touched before by our Church. The Rev. Dr. Foster of Marietta, will have this as his mission station. Forty or more persons from England settled here some years ago, and they were first-class citizens, and good, steady Churchmen. This kind of work is going on all over the Diocese.

THE PROGRAMME for the 50th anniversary of St. Luke's Church, Scranton, the 20th of the rector's marriage, and the 10th of his rectorate, will be quite extensive. Among the preachers will be the Bishop of the Diocese, and the Rev. Drs. Lloyd, Pendleton, and H. L. Jones. An historical paper will be read by Samuel Hines, senior warden. Rev. Dr. Israel, the present rector, is the seventh in succession since 1852.

A NICE stone and brick rectory is about to be given to Trinity Church, West Pittston, by Mrs. Irvine S. White, in memory of the late Ralph D. La Coe, her father.

A LARGE new window of stained glass has just been placed in position in St. Stephen's, Harrisburg, the subject being Hoffman's "The Adoration of the Magi." The donors are the Hon. B. F. Meyers and family. In the same church a \$6,000 organ is being put up.

### CHICAGO.

WM. E. McLAREN, D.D., D.C.L., Bishop.  
CHAS. P. ANDERSON, D.D., Bp. Coadj.

#### St. Luke's Training School.

THE COMMENCEMENT exercises of St. Luke's Training School were held in the chapel of the hospital on Wednesday evening, Oct. 1. Diplomas were conferred on a class numbering eighteen. Dr. Frank Allport, representing the medical board, made an address reviewing the work of the class. The Training School badges were presented to the members of the class by the Rev. George D. Wright, who also delivered the usual commencement address. Choosing as his subject Vocation, Preparation, and Service, he emphasized the importance of hospital work in general and in particular that of consecrated effort, careful preparation, under Church influence and service, on the part of the nurses, devoted to the needs of the soul as well as to those of the body.

A most enjoyable reception was held in the Training School after the exercises in the

chapel. This was attended by a large number of the friends of the hospital, as by those of the pupil nurses.

### COLORADO.

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

#### New Rector at Holy Trinity, Pueblo—The work at Loveland and Arvada—Increase of Rector's Salary at Epiphany Denver, and Calvary, Golden—Reception for Rev. Mr. Hobbs—Church Club—New Font at St. Andrew's, Manitou.

ACTING on the nomination of the Bishop the vestry of Holy Trinity, Pueblo, has called the Rev. John Thomas Foster, formerly of St. Martin's, South Omaha, to be the rector. Mr. Foster was born in Norfolk, Va., and graduated from the Virginia Theological Seminary in 1889, and was ordered deacon by Bishop Whittle in the same year; and was priested by Bishop Randolph in 1890. After serving as assistant minister at Danville, Va., he was called to Bellaire, O., where he was eminently successful and instrumental in building the handsome guild rooms and parish house. In Holy Trinity parish Mr. Foster will have the coöperation and loyal support of a strong and capable vestry, composed of prominent business men, who willingly give not only of their means, but much of their time, for the Church's sake. Pueblo has nearly doubled its population within the last two years and has now about 50,000 people. The institution of the new rector will take place at the Bishop's visitation in Advent. Mr. Foster entered upon his duties as rector of Holy Trinity on Oct. 5th.

THE NEW WORK organized by Archdeacon Bywater at Loveland is growing vigorously. A ladies' guild has been organized and in a few days the executive committee will be appointed. Loveland is springing into importance and its population rapidly increasing through the development of the sugar-beet industry. Thousands of acres in the vicinity have been planted with beets, and the yield this year has been enormous. An immense sugar-beet factory which employs hundreds of men has been erected here, and it adds materially to the wealth of the town; but we own nothing here and are worshipping in a hall loaned to us by the A. O. W. W.

AT ARVADA a suburb of Denver, eight miles out of the city, another very interesting mission has been organized. Arvada has a population of about 1,200 people and is connected with Denver by electric car line with a thirty-minute service. It is on the right of way of the new Moffat railroad which has been built through, and already extends a few miles beyond, the town of Arvada. The first service of the Church was held there a few Sundays ago by the Archdeacon, and on the last two Sundays the Rev. Canon Bode of Trinity Memorial, Denver, officiated. The average attendance is fifty-two. The Postmaster, Mr. Albert Barth, has kindly given the use of the Barth Hall for the services of the Church.

AT A PARISH meeting of Epiphany, Denver, recently, at which the Archdeacon presided (in the absence of the Rev. Percival Smythe, who is taking a much needed rest at Silver Cliffe), the vicar was voted an increase in his stipend, and enough money was raised to complete the interior of the building, with the exception of the seating.

CALVARY PARISH, Golden, has increased the salary of the minister in charge (the Rev. W. H. Eastham) by over two hundred dollars, and becomes self-supporting.

THE PARISH of Emmanuel, Denver, gave a brilliant and very largely attended reception last week to the Rev. Douglas I. Hobbs and Mrs. Hobbs. Mr. Hobbs comes to Denver from Johnstown, Pa. The reception was at-

tended by many of the Denver clergy, who felicitated the new rector and his wife upon coming to the West. Refreshments were served in the guild hall.

MANY of the clergy and a few of the prominent Churchmen among the laity are earnestly studying the matter of organizing a "Church Club of Colorado." Outlines of the plans and suggestions will be laid before the Bishop when he returns.

AT ST. ANDREW'S, Manitou (Rev. B. W. Bonell, rector), on Sunday last a handsome new white marble font was blessed at the early Eucharist. It is a memorial given to St. Andrew's by Mrs. E. E. Nichols, Sr., in memory of her grandson, Edward Nichols. The font is made of fine Vermont marble. An interesting feature is that Mrs. Nichols' father once owned the quarry whence the marble came. Since his decease it has passed into other hands, and the font was made by a cousin of Mrs. Nichols. It is a beautiful ornament, and its chief beauty consists in the purity of the marble and simplicity of the workmanship.

### CONNECTICUT.

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

#### Special Preachers at Trinity College—Semi-centennial of St. John's, New Haven.

THE FOLLOWING is the list of special preachers at Trinity College for the present collegiate year: Sunday (21st after Trinity), Oct. 19, the Rev. George McClellan Fiske, rector of St. Stephen's Church, Providence, R. I.; Nov. 9, the Rev. J. H. Houston Eccleston, rector of Emmanuel Church, Baltimore; Dec. 14, the Rt. Rev. Frederick Burgess, D.D., Bishop of Long Island; Jan. 18, 1903, the Rev. W. H. Vibbert, vicar of Trinity Chapel, New York; Jan. 25, the Rt. Rev. Chauncy B. Brewster, Bishop of Connecticut; Feb. 8, the Rt. Rev. Alexander H. Vinton, Bishop of Western Massachusetts; March 22, the Rev. Walton H. Battershall, rector of St. Peter's Church, Albany, N. Y.; April 26, the Rev. G. Brinley Morgan, rector of Christ Church, New Haven; May 31, the Rt. Rev. Boyd Vincent, Bishop Coadjutor of Southern Ohio.

THE SEMI-CENTENNIAL of St. John's parish, New Haven, was celebrated on Wednesday, Oct. 1. There was morning prayer and the Holy Communion, the celebrant being the Bishop of the Diocese. The sermon was preached by the Rev. Edwin S. Lines, D.D., rector of St. Paul's, New Haven, which is the mother of St. John's.

The sermon was of an historical character, dealing with the growth and development of the church in the City of Elms, especially this parish. A collation was held at the residence of the rector, the Rev. Stewart Means. In the afternoon, an address was delivered by the Bishop. He was followed by the Rev. John T. Huntington of Hartford, the first rector of St. John's. The next speaker was the Rev. Thos. H. Sill, vicar of St. Chrysostom's, New York. He is the son of the late Frederic Sill, the first missionary in that part of New Haven. An historical paper was read by Charles A. Lindsey, M.D. Addresses were also delivered by the present wardens, Messrs. Samuel E. Dibble and W. S. Wells.

A number of the clergy were in attendance and the occasion was one of much interest. In the evening an informal reception was held, which was largely attended.

Among the former rectors is the late Rev. Charles H. B. Tremaine, of precious memory, and the Rev. Richard Whittingham, now living in the Diocese of Maryland. With the new church building, St. John's parish enters upon the second half of its first century with a bright prospect for the future.

**DELAWARE.**

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

**Bishop Coleman's Return—Meeting of Clerical Brotherhood—Lawn Fete—Woman's Auxiliary.**

BISHOP COLEMAN returned on Tuesday, Oct. 7th, from his two weeks' tramp among the Virginia mountains. He was greatly benefited and rested by his trip, which was full of many novel experiences.

THE CLERICAL BROTHERHOOD held its first meeting since July at Bishopstead, Tuesday, Oct. 7, at 2 P. M. The topic under discussion was "The Missionary Apportionment." The feasibility of holding a Church Sunday School Institute was also discussed. The meeting was largely attended by the clergy from this Diocese as well as from the Diocese of Easton, Md.

THE LAWN FETE for St. Michael's Hospital for Babies was held at Bishopstead, Wednesday, Oct. 8th, afternoon and evening. The grounds of one of the most picturesque see residences in this part of the States were decorated and brilliantly illuminated with colored electric lights. The Bishop received all guests, among whom were some babies from the hospital, which is now filled to overflowing. The fete was successful financially and socially.

THE ANNUAL MEETING of the Woman's Auxiliary of the Diocese was held at St. John's Church, Wilmington (the Ven. George G. Hall, D.D., rector), on Thursday, Oct. 29th. There was a celebration of the Holy Eucharist at 10:30, the Bishop celebrant. The Rev. Dr. Worcester of St. Stephen's Church, Philadelphia, preached; the following clergymen were in robes: The Ven. George C. Hall, the Rev. Dr. Munson of New Castle, the Rev. Mr. Henry of Trinity Church, Wilmington, the Rev. Kensey J. Hammond of Immanuel, Wilmington, the Rev. Wm. Hamilton of Delaware City and the Rev. Wm. B. Read, curate of St. John's, and the Rev. Wm. Doane Manross of St. Michael's, with the Rev. Henry Jones of Oklahoma.

After the celebration, noonday prayer was said by Bishop Coleman, and addresses followed from the Rev. Henry Jones, who pointed out the great need of men for the work in the mid-West and urged those present to send their sons as well as their money; and from the Rev. Kensey J. Hammond, of the work of the Babies' Branch.

The Bishop followed, urging each rector to encourage the work of the Babies' Branch as much as possible.

At 1 o'clock luncheon was served in the parish house, after which there was a business meeting in the Sunday School room, at which reports were read and the election of officers held. Mrs. McIlvaine, daughter of the late Bishop Lee, who has been President for eight years, was obliged to resign. After much regret expressed by the Bishop and all present at her resignation, Mrs. Caleb Churchman was elected in her place. The following officers were elected: President, Mrs. Caleb Churchman; Vice-Presidents, New Castle Co., Miss Emily Rodney, New Castle; Kent Co., Mrs. M. K. Eldridge, Smyrna; Sussex Co., Mrs. Daniel Short, Laurel; Domestic Directress, Mrs. J. P. Saulsbury, Dover; Foreign Directress, Mrs. H. C. Curtiss, Newark; Treasurer, Mrs. W. C. Lodge, Claymont; Secretary, Miss Mary Lafferty, Wilmington; Treasurer United Offering, Mrs. A. G. Wilson, Wilmington; Correspondent C. P. C., Miss Anna D. Gibbs, Wilmington.

Junior Officers: President, Mrs. George C. Hall, Wilmington; Secretary and Treasurer, Miss Sarah Rodney, New Castle; President Babies' Branch, Mrs. Wilkie, Middletown.

The report of the Treasurer showed that the receipts for the year amounted to: money, \$902.61; boxes, \$1,034.43. The Junior report was: money and boxes, \$626.

United Offering for the year, \$406.70. The collection for the day, \$54.37.

There were 160 delegates present at the meeting, and the following pledges were made for the year 1902-03: Bishop Lee Scholarship, \$68; Domestic Missions, \$50; Hospital for Babies, \$60; For work in Alaska, \$56; for work in China, \$20; for work in Japan, \$50.

After Benediction from the Bishop, the meeting adjourned.

**INDIANAPOLIS.**

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

**Deaf Mute Service.**

ON SUNDAY, Oct. 5th, at 9 o'clock in the morning, the Rev. Austin W. Mann held the opening service of the State School for Deaf children, Indianapolis. The pupils had returned from vacation during the preceding week. At 10:30 o'clock the Holy Communion was celebrated at St. Alban's mission, in the chapel of Christ Church. At 7:30 P. M. a third service for the day was held at the Terre Haute mission. Before the service, Mr. Mann received a telegram from home which caused him to decide to return by the first train. The appointment for the Louisville mission was, therefore, postponed. Mrs. Mann had been seriously ill for several days, and was slightly better when the General Missionary began the trip.

**IOWA.**

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

**Improvements at Sac City—Resignation of the Rev. Geo. H. Cornell—Consecration of St. Thomas' Church, Algoma, and St. Paul's, Harlan—New Chapel for St. Katharine's School.**

TRINITY MISSION, Sac City, has completed improvements in the church building at a cost of about \$2,000. Two memorial windows have been presented by Mr. Sidney Smith of Cedar Rapids, whose father was formerly warden, and by Mr. Delmont Goldsmith in memory of his mother. A new chancel, vestry room and carpet, add materially to the building. The church was re-opened for divine service Sept. 21 by the Bishop, who congratulated the people and their priest, the Rev. N. F. Douglas, upon the evidence of growth and the revived interest in the work.

THE REV. GEORGE H. CORNELL, for 14 years rector of St. Thomas', Sioux City, has, owing to ill health, been compelled to relinquish the active work of the ministry and take a needed rest. He has resigned his charge. His people regret much the severance of the close ties which bind them to the rector, for his rectorship has been one of marked growth spiritually and materially. The vestry unanimously passed resolutions of regret at his departure, and expressed the sense of the entire congregation in deploring the necessity of it, and their sorrow at the breaking of what have been unusually close relations between priest and people. At a reception held in Dr. Cornell's honor, hundreds of people attended, including many citizens who are not parishioners. A purse, aggregating over \$600, was presented, and an address of farewell delivered by W. H. Beck, the oldest vestryman. Dr. Cornell will seek rest, and endeavor to regain his health. His many friends within the Diocese trust that when this comes to pass he may again be found at work in the Diocese whose councils he has so wisely aided and in whose enterprises for the good of the Church he has always taken a leading part.

ST. THOMAS' CHURCH, Algoma, was consecrated by the Bishop, Sept. 19. A number of the neighboring clergy were present with the priest in charge, Dr. W. T. Jackson of Emmetsburg. Confirmation was administered in the evening. The Church is a neat structure and is a credit to the Diocese.

BISHOP MORRISON has requested the

clergy to observe the days of intercession for Sunday Schools.

ON SEPT. 28, St. Paul's, Harlan, was consecrated by Bishop Morrison. The day was a happy one for the people and marked another step in what has been very rapid growth. Six years ago the Rev. R. L. Knox began regular services. Then there were only a few communicants and the outlook was far from promising. Yet within this short time many outsiders have come into the Church. A beautiful structure has been erected and paid for, and the work has made progress in all directions. The present building was built under the rectorship of the Rev. Geo. B. Hewetson. The Rev. Robert W. Hewitt is the present beloved rector.

THE CORNERSTONE of the new chapel for St. Katherine's School, Davenport, was laid Oct. 2 by the Bishop, in the presence of a number of the city clergy, students, teachers, and citizens. The plans call for an attractive and Churchly structure, much needed by this growing institution which has opened with a full complement of teachers and students.

**KANSAS.**

F. R. MILLSAUGH, D.D., Bishop.

**New Church at East Topeka**

THE BISHOP has contracted for an inexpensive but suitable mission church in East Topeka, for the shop people, who are coming in larger numbers to work in the new shops of the Railroad. When finished, the church will be free from debt. It will be placed under the care of the Rev. De Lou Burke and a candidate for orders. Mr. Burke has charge of two other missions of the city—Good Shepherd, and St. Simon's (colored), and all have given him a hearty welcome.

**LONG ISLAND.**

FREDERICK BURGESS, D.D., Bishop.

**New Windows for St. James', Elmhurst.**

THE SERIES of windows illustrating the life of Christ, projected by the Rev. Edward M. McGuffey for St. James' Church, Elmhurst, is rapidly approaching completion. Two additional windows of great beauty and effectiveness were erected on Oct. 3d by Mayer & Co. of Munich. One window portrays the Resurrection Morning, the angel announcing to the three Marys the Resurrection of the Lord. It bears the inscription: "In memory of John J. Moore, Sept. 29, 1806—June 14, 1879." This window is the gift of his daughters, Mrs. Oliver H. Perry of Elmhurst, and Mrs. S. M. Dickinson of Trenton, N. J. Mr. Moore was for many years warden and treasurer of St. James'. In 1662 his family settled in Newtown, now called Elmhurst, and built a colonial house in which, with growing additions, they have lived ever since. The second window portrays Christ as the Consoler. It contains a group of nine figures. It is the gift of Mrs. D. S. Moore of New York, and is in memory of Mr. John J. Moore's only son, and of his daughter who perished by fire in Seabright, N. J., in 1889. It bears the inscription: "In Memoriam, D. Sackett Moore, 30 Jan., 1838—9th May, 1898. Elizabeth Anna Moore Riker, 8th July, 1804—5th June, 1890."

**MAINE.**

ROBT. CODMAN, D.D., Bishop.

**New Organ at Trinity Church, Portland.**

A FINE pipe organ has been placed in position at Trinity Church, Portland. An addition was built at the rear of the chapel to accommodate the organ.

**MICHIGAN.**

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

**Harvest Home at Christ Church, Henrietta.**

AN INTERESTING "Harvest Home Festival" was held in Christ Church, Henrietta. (Rev. J. N. Chesnutt, rector), Sept. 21st.

The church was decorated with fruits and flowers and the offerings filled a booth erected for the occasion, with everything suitable for the rector's cellar.

**MINNESOTA.**

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

**Bishop Edsall on Marriage and Divorce.**

IN AN INTERVIEW in the Minneapolis Journal, Bishop Edsall endorses the views on Marriage and Divorce lately expressed by the Bishop of Iowa, which have been summarized in these columns. Bishop Edsall declares that he also, like the Bishop of Iowa, declines to perform marriages for any persons divorced for any cause whatever, and recommends his clergy to do the same. He says:

"The necessity for this ruling seems to me to be plain. A Bishop has no power of summoning and compelling the attendance of witnesses. Consequently any investigation and decision of his, not based upon a decree of a civil court, must be *ex parte*. He may be virtually deciding that the absent party, who has no opportunity of defense, has been guilty of adultery. At all events, that is the clear implication.

"Experience has convinced me that less injustice will be done by adhering to this rule, than by attempting to go behind the decree of the civil court. One may regret the apparent hardship in individual cases; but if people are so self-sacrificing as to refrain from alleging adultery in their divorce proceedings, they had better go a little further in their self-sacrifice, and give up all idea of marrying again."

**MISSOURI.**

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

**Organ at Poplar Bluff.**

THE NEW MISSION of Holy Cross, Poplar Bluff, in the southeastern part of the Diocese, has a record to its credit, hard to beat even in this go-ahead age. It is barely eighteen months since it was organized, with thirty-five communicants, and ten months since it secured a minister of its own. During that time it has met all current expenses promptly, and has purchased the finest site in town for a church, and is now about to let the contract for the erection of the building.

The plans have been drawn under the personal superintendence of the minister in charge, the Rev. H. W. Robinson, and are for an English Gothic structure of stone and brick, with massive square tower on the northwest corner.

The interior, with its well elevated altar, open-timbered roof, and Cathedral glass windows will present a very pleasing appearance. The seating capacity will be about two hundred, and the chancel will accommodate a vested choir of twenty men and boys.

**NEW JERSEY.**

JOHN SCARBOROUGH, D.D., Bishop.

**Improvements at Trinity Church, Rock Hill—Institution of Rector of St. John's, Somerville—Choir Festival—Bi-centennial Celebration of Trinity Church, Swedesboro.**

TRINITY CHURCH, Rocky Hill, is rejoicing over numerous improvements and renovations made during the last summer. The church, which is a mission of the New Brunswick Convocation, is served by the clergy at the Trenton Associate Mission and by members of St. Paul's Society, Princeton University. Through the generosity of one of the parishioners it has been re-carpeted, as a tribute to the memory of the late Wm. Bolmer, a former priest in charge. There have also been given a new altar, of oak, and an oak lectern and chancel furniture, as well as a memorial window, all of them gifts of Mrs. G. W. Phillips, in memory of her husband. The Church has been painted, and other improvements made, through the efforts of the parish-

ioners, and a parish library building, erected some years ago for the use of all the village people, has been completed and furnished.

ON SUNDAY, Sept. 21, the Bishop instituted the Rev. Charles Fiske as rector of St. John's Church, Somerville, preaching the sermon from Gal. vi. 6: "Let him that is taught in the Word communicate unto him that teacheth, in all good things." Mr. Fiske comes to Somerville from West Philadelphia, where he has been rector of the Church of the Transfiguration.

THE CHOIR of the Church of the Holy Cross, Plainfield, assisted by the choir of Holy Trinity, Harlem, are arranging for a musical festival during the octave of All Saints' Day. The oratorio "Elijah" will be given.

THE MEETING of the Convocation at Trinity Church, Swedesboro, was made notable

was in the port of Philadelphia, and was loaned to the rector through the courtesy of the Swedish vice-consul. There was also a handsome framed photograph of King Oscar of Sweden and Norway, loaned by the same gentleman, hanging in the vestibule.

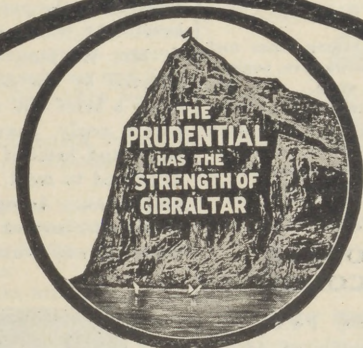
The second day opened fair and beautiful, and the Church people were early astir preparing for services and for the mid-day collation. At nine o'clock two of the visiting clergy said morning prayer. At 10:30 the visiting clergy, the rector, Dean, and Bishop, formed in procession and entered the main door of the church, while the choir and people sang a stirring processional hymn. The Bishop celebrated Holy Communion, assisted by the Dean. The Rev. J. F. Olmsted of Burlington was the preacher. The congregation was a large one, and very many received the Blessed Sacrament.



TRINITY CHURCH, SWEDESBORO, N. J.

by the celebration of the bi-centennial of Trinity Church, commonly called Old Swedes Church. Unfortunately the weather was very stormy, but still the attendance was large. At the service on the first day, the Bishop of the Diocese blessed a Bishop's chair installed in memory of two former rectors of the parish who became Bishops. Among the decorations were the American and Swedish flags, the latter being a very large one, belonging to a Swedish ship that

Directly after the services one of the most interesting events of the celebration took place. The Swedish vice-consul in Philadelphia, J. N. Wallem, Esq., and Mrs. Wallem, arrived on the train and were met at the station by his Honor Mayor McCullough, Messrs. I. H. Vanneman, G. B. Mitchell, and Dr. J. G. Halsey. Mr. DuBois furnished a carriage with a handsome pair of blacks, decorated in the American and Swedish flags, in which they were driven to the



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### THE ANGLICAN EPISCOPATE AND THE AMERICAN COLONIES

By ARTHUR LYON CROSS, Ph.D., Instructor in History, University of Michigan. Large 8vo, pp. ix-368, \$2.50 net.

In the study of this subject, the origin, nature, and actual workings of the Bishop of London's authority as colonial diocesan is considered first. After that, the earlier attempts to establish bishops resident in the colonies are examined, and an effort made to explain the motives actuating the authors of this movement. The next step is to describe the opposition which gradually manifested itself against the project. This brings the reader to the outbreak of the controversies between those who sought to secure, and those who strove to prevent, the settlement of resident bishops. After tracing at some length the details of this struggle, and endeavoring to estimate its significance, the author gives a short account of the steps which finally led to the establishment of a native American episcopate. The work closes with a general survey and summing up of the conclusions to be drawn from the whole discussion.

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church, at the entrance of which they were met by the rector, who escorted them in and presented them to Bishop Scarborough, who made a very happy little speech of welcome. The Rev. Dr. Sutton then read the following address to the vice-consul and presented him with a copy of it:

"SIR:—On behalf of the Wardens, Vestry, and Congregation of Trinity Church, and of the citizens of Swedesboro, I bid you welcome to our town and to this old Swedes Church. It is particularly gratifying to us that this bi-centennial celebration of the founding of the old Parish should be honored by the presence of the representative of King Oscar and the Government of Sweden and Norway, I assure you that we have not forgotten the assiduous care that former Kings and Queens of Sweden bestowed upon the Church in this country. Last Sunday morning our preacher took as his text, "Kings shall be thy nursing fathers and their Queens thy nursing mothers," and in doing so he told the story without need of further words. It would be almost an impertinence for me to do more than hint at a history you know so much better than I do. King Gustavus Adolphus had great plans. They were unfortunately nipped in the bud by his untimely death, but we remember how Queen Christina, with the coöperation of her great Chancellor, not only sent out loyal and brave governors, but—looking to the glory of God—faithful clergy; with Governor Printz came the Rev. Lawrence Charles Lockenius, or Lock, and we have Locks in our vestry and congregation to-day. Later, King Charles XI. took the deepest interest, sending over missionaries, providing means for their journey and personally talking with them for their future work, promising them his protection and bidding them kindly farewell. Religious books, too, he furnished most generously. King Charles XII., even in the darkest days, when far away from his beloved Sweden, waiting to strike another blow to his enemies, with all the cares that were pressing him down, did not forget the spiritual needs of his subjects in a far land. I say, Sir, we have not forgotten these things, and never can forget them. It is true that this is now a congregation of the American Catholic Church. When political conditions rendered it necessary the change was easy because the Church of Sweden and the American Church were sisters, being under the same apostolic government; but the parish is still proud of its Swedish origin.

"We hope, Sir, you may find it possible to convey to your gracious Sovereign our best wishes on this auspicious occasion. We honor him for his own virtues and as one in such a noble line of kings.

"And, Sir, if I may be allowed a word or two personal to yourself, I desire to express our gratification that you are the representative of his Majesty to-day, to thank you for your kindly courtesy to the parish, and to extend to you the hospitality of the parish and town."

Mr. Wallem, who was manifestly much affected by the cordial welcome he received, made a brief and most interesting and appropriate reply, thanking all on behalf of his King and himself and wife. Every one was delighted to meet such a cultured and affable gentleman. An opportunity was afforded our visitors to inspect the churchyard while some business was transacted by the Convocation,



REV. G. C. SUTTON, D.D.

and at 1 o'clock a procession was formed to the parish building, where lunch was served, as follows: The Bishop and the Vice-Consul, the rector and Mrs. Wallem, the Mayor and Mrs. Sutton, Dean Perkins, the Rev. Chas. W. Duane and the Rev. R. B. Shepherd, who lunched at the table presided over most graciously by Mr. I. H. Vanneman. The many other guests filled up the other tables, and merry talk and rattle of knives and forks proclaimed much enjoyment.

After lunch, a number of short speeches were made, the Bishop leading off very happily with thanks and congratulations and introducing the Vice-Consul, Mayor McCullough, Mr. Duane, Dean Perkins, and the rector, who all made short but appropriate speeches which were heartily applauded. Especial note should be made of the speech of his Honor the Mayor, in which he, in behalf of the borough Corporation, bade the Vice-Consul welcome to our town. The collation was one of the very best we have ever partaken of, beautifully served, and who shall tell of the grace and beauty of the young ladies who acted as waitresses!

The honored visitors adjourned to the rectory for a brief rest, after which they inspected the old records of the parish in the Swedish language, some of which the Vice-Consul translated, much to the interest of those present. Then they were driven around the town and neighborhood, accompanied by the Mayor, and just as they drove up Main Street one of the pleasantest things occurred, for all the school children, headed by their honored Principal, Miss Coles, and the teachers, were drawn up in front of their building, and with waving handkerchiefs gave most hearty cheers to Mr. and Mrs. Wallem, who were much touched by this tribute. On their return, Mrs. Sutton, on behalf of the ladies, presented Mrs. Wallem with a handsome bouquet, and the rector escorted his guests to the station. Even here a crowd had assembled and the Vice-Consul had to hold an impromptu reception and shake hands with many who were introduced to him.

The evening service of Tuesday was a worthy climax to the festivities. Sometimes things fall flat at the last, but in this case everything had been so carefully thought out and planned that there was a continual crescendo of interest from the beginning to the end, culminating in a great choral harmony of music and feeling on this last evening.

### OHIO.

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

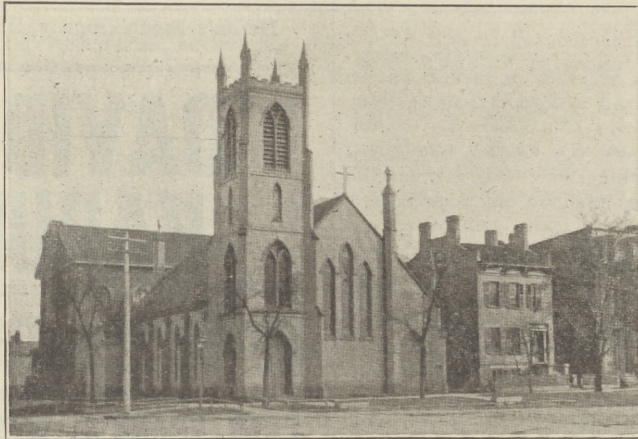
#### Accident to Rev. Dr. McDonald—Interesting Discovery—Opening of Bexley Hall—Cornerstone Laid—Harvest Festival at Sandusky.

BEXLEY HALL, the Theological School of Kenyon College, opened with evening prayer on Tuesday, Oct. 7th. The seminary has a larger enrollment than at any time for more than forty years.

ON THE AFTERNOON of Oct. 8th the Bishop of Ohio laid the cornerstone of the new library stack-room, for Kenyon College, the gift of the late James P. Stephens of Trenton, N. J., a member of the Class of 1859. The exercises partook somewhat of a memorial character, as the donor, one of Kenyon's most devoted alumni and most generous benefactors, had died very suddenly and unexpectedly on the very morning when ground was broken for the building which he had given and which he had confidently expected to see completed. The order of exercises was as follows: Hymn, "Ancient of Days," by the College choir; the *Gloria Patri* and the Creed; the Collect for All Saints' Day and the Lord's Prayer. President Peirce then read some extracts from Mr. Stephens' letters in regard to the library, the endowment of which he had increased by about \$18,000 within the last year and a half. President

Peirce also gave a brief biographical sketch of Mr. Stephens, enumerating his gifts to Kenyon College. Then followed the hymn, "For all Thy Saints who from their labors rest"; the Benediction, and laying of the cornerstone by the Bishop; a prayer, and the Benediction. The stack-room is an entirely fire-proof structure, connected with the present library building by a fire-proof corridor. It has a capacity of 54,000 volumes. The present library building, Hubbard Hall, will hereafter be used as a reading room and for the librarian's office.

A REMARKABLE discovery was made in tearing down the edifice of Grace Church, Cleveland, which has recently been done in connection with the new building. The cor-



OLD GRACE CHURCH, CLEVELAND.  
(Recently torn down.)

nerstone, which has rested in the edifice for 56 years past, was opened, and the discovery was made that in that cornerstone was a little pamphlet by Dr. Pusey, containing a sermon on the subject, "The Holy Eucharist a Comfort to the Penitent." Another pamphlet thus discovered was, "A Defence of Apostolic Succession" by the Rev. Lloyd Windsor, then rector-elect of Trinity Church, Cleveland. In order to realize the strangeness of finding those pamphlets in the cornerstone of an Ohio church, erected in 1846, it must be remembered that Ohio was at that time one of the most pronounced Evangelical Dioceses in this country, and its Bishop, Dr. McIlvaine, one of the most pronounced of the old and extreme form of Low Churchmen. "Puseyism" would have been as impossible in the Ohio of that day, under the eagle eye of Bishop McIlvaine, as it would have been in a Puritan meeting-house. This identical sermon was that which led to the suspension of Dr. Pusey from the University pulpit at Oxford, and the year in which the cornerstone was laid was the year in which Dr. Pusey reappeared in the University pulpit after the expiration of the three years' suspension. The present rector of Grace Church, the Rev. E. W. Worthington, in telling his congregation of this incident, observed:

"I know of no more interesting fact in connection with the history of any parish than this: That as early as 1846, when the Oxford Revival was passing through its stormiest days, the 'Tracts for the Times' had found their way across the sea to this, then remote and inaccessible village of Cleveland were so accepted and believed by some who had to do with the founding of our parish, that in the cornerstone of old Grace Church was placed by loving hands, Dr. Pusey's sermon on 'The Holy Eucharist a Comfort to the Penitent.'

"For us the lesson is plain. Has this parish been true to the principles of the Anglican Revival which manifestly was the hope of those who made ready for the laying of that cornerstone? In knowledge, in spiritual life, in maintenance of sacramental union with Christ has the bright hope of the past been realized and made good in the ever on-moving present? Have we been bold and fearless in defense of the Catholic Faith in all its fulness; or, to avoid unpleasantness, and to keep on easy terms with

the world about us, have we been weak Christians, colorless Churchmen?

"Because I believe that the Church can only conquer on the lines of her ancient Catholicity I call upon you in the new church soon to be our home, to be out and out, firm and fearless for the truth, as the fathers were who laid the foundation of our parochial life, and who the past week have, as it were, risen from the dead to inspire us to a bolder and a firmer faith."

Mr. Worthington believes that the explanation of the appearance of these marks of "Puseyism" in a cornerstone laid by Bishop McIlvaine, is this: The box was evidently prepared at the store of Handerson & Punderson. E. T. Punderson was junior warden of the parish; Lucius Handerson, his partner, a vestryman; their chief clerk was Edward

W. Palmer, not then a vestryman, but later (and for fifty years) vestryman and warden of Grace parish, and one of the foremost laymen of the Diocese of Ohio.

Mr. Varian, the rector, probably made ready the Bible, Prayer Book, Church Almanac, etc., which were separately wrapped, and delivered the package to Handerson, Punderson, and Palmer to seal. The package was a little too large for the tin box. These good Catholic laymen, to keep the Bible and

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Prayer Book from being shaken, wrapped the inner package round with tracts that were dear to them, the "Defence of Apostolic Succession" and Dr. Pusey's sermon, just as one might use a piece of an old battle-flag for such a purpose. On the sermon was written the name of E. T. Punderson.

Then, apparently, to take the whole responsibility upon themselves and to clear both Bishop McIlvaine and the Rev. Mr. Varian of responsibility, these bold prophets, laymen, put in the box a printed sheet advertising the Drug firm of Henderson & Punderson.

Altogether this is a truly interesting fragment of Ohio history.

THE REV. L. P. McDONALD, rector of St. Mark's Church, Toledo, is confined to his home with a leg in which the small bone is broken. While walking on the sidewalk, last Saturday, the break was caused in consequence of a blow from a skid made to rise suddenly in consequence of its other end being jerked down by a passing wagon. During the few Sundays before the Doctor's final recovery, his duties in St. Mark's and at St. Paul's, Maumee, are to be taken by the Rev. Dr. W. C. Hopkins.

A VERY HEARTY Harvest Home festival service was held at Calvary Church, Sandusky, on the evening of Wednesday, Oct. 8th. The rood screen was decorated with grain and fruit. The sermon was preached by the Rev. H. C. St. C. Hathaway, rector of St. Alban's Church, Cleveland. After the service a supper was given in honor of the vestry and visiting clergy by the rector, the Rev. T. E. Swan, at the rectory. A very happy time was had, addresses being made by many of the gentlemen present.

#### PENNSYLVANIA.

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

Item from *The Church Review*—Meeting of Clerical Brotherhood—Meeting of Clerical Union—St. Michael's, Germantown—Growth of the Epiphany—Death of Mr. Jas. Large—Memorial Service—Annual Meeting of Junior Brotherhood—Annual Meeting of St. Barnabas' Guild for Nurses—New Organ for the Chapel of St. Simeon's—Reopening of St. Jude's Church—Death of Rev. Dr. Cooper.

THE FOLLOWING is from the London *Church Review*:

The Rev. A. G. Mortimer, D.D., rector of St. Mark's, Philadelphia, who has been paying a short visit to his friends in England, sailed for New York on Wednesday. It is an open secret that the reverend gentleman's visit to Europe this year was undertaken with the object of securing still further costly ornaments for the chapel which has been added at St. Mark's, Philadelphia, in memory of Mrs. R. Wannamaker, of that city. How beautiful that chapel already is may be gathered from the following description of its principal features: The sanctuary floor is of mineral akin to malachite, but even more precious; the altar is of alabaster, and the reredos, which may be opened or closed, has a great number of richly gilded statues, similar, though of course, smaller than those at St. Alban's, Holborn, London. The windows were designed by Mr. Kempe and made in England; they describe various scenes in the life of the Blessed Virgin. The screen is of stone, a reproduction of one in Westminster Abbey. Everything about the chapel is costly and appropriate. Belonging to it are a number of chalices, one having a hundred diamonds and another even a greater number of pearls; a superb cope used in the chapel of Louis XIV., valued at £1,000; and many sets of Eucharistic vestments of the Roman type, all exquisitely worked. One of the most valuable treasures is the crucifix of beaten silver, made into a processional cross. It

is one of three in use in Italy in the year 1510. The chapel and its appurtenances are reported to have cost three times as much as St. Mark's Church itself.

AT THE WEEKLY meeting of the Clerical Brotherhood, Oct. 6, the Rt. Rev. Dr. Mackay-Smith, Bishop Coadjutor of the Diocese, addressed the meeting. This was his first meeting with the clergy, and an unusually large number was present. The Bishop, in an earnest address, thanked them for the warmth of their greeting, and in appealing to the clergy for their sympathy and coöperation, in furthering the work of the Church in the Diocese, stated that his one idea in coming was to devote his best efforts for the remainder of his life to that great work.

"I have not come among you," he said, "with any chosen policy. . . . After all, the best success is the success of the Gospel. I believe that the glory of the world will be the increasing spread of the doctrines of Jesus Christ. I believe in His Name the Church is going to capture the world. Sometimes we seem to be making slow progress, but the story of development shows our comparisons are those of the near-sighted. Only a century and a half ago the memorable Butler refused the Archbishopric of Canterbury because, he said, the 'Church of England was dying, and he did not wish to preside at its burial.' Statisticians prove the Church is steadily growing, and I believe it will recover from every blow."

After the Benediction, the clergy were invited to meet the Bishop personally. The attendance was thoroughly representative of the Church in the Diocese, in all its aspects.

ON MONDAY, Oct. 6, 1902, the winter meetings of the Philadelphia branch of the Clerical Union began, the usual luncheon preceding the business session, at the University Club. The Rev. Dr. Upjohn, President, presided; and after the business of the day had been despatched, the Rev. Wm. H. Brown, rector of St. James' Church, Bristol, read an interesting paper, entitled "A Study of the Historical Character of the Book of Jonah." The meeting was fairly well attended, and a helpful discussion followed the paper.

ST. MICHAEL'S PARISH, Germantown, of which the Rev. Arnold H. Hood is rector, celebrated their patronal festival after the manner of the custom in vogue for the erection of the church. The day is also the anniversary of the laying of the cornerstone. At the 10:30 service, which was the celebration of the Holy Communion, the Rev. Francis M. Taitt, rector of St. Paul's Church, Chester, preached the sermon, from Rev. xii. 10, 11, 12. At the evening service the preacher was the Rev. Leverett Bradley, associate rector of St. Luke and Epiphany, Philadelphia, whose text was from I. Sam. iii. 9: "Speak, Lord, for Thy servant heareth."

Appropriate floral decorations were in evidence, special attention being paid to the tablet erected to the memory of the late Rev. John K. Murphy, D.D., the former rector. Large congregations gathered to "keep the feast," of which excellent music was a particular feature.

A FEW YEARS AGO, under the guidance of the Ven. Cyrus T. Brady, then Archdeacon of the Diocese, a mission was planted at Carpenter, near McCallum St., in Germantown, which took the name of the Epiphany. The work grew to such extent as to make the erection of a new building necessary, which was accomplished about a year ago. Since the building was completed the congre-

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