

The Living Church

VOL. XXVII.

MILWAUKEE AND CHICAGO, OCTOBER 4, 1902.

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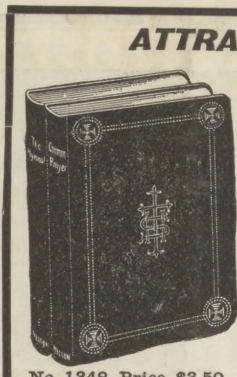
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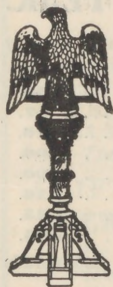
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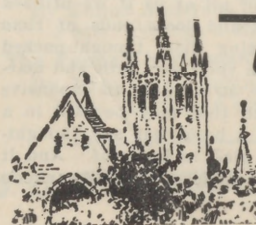
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THE FAILURE OF PROTESTANTISM.

WHEN, a quarter century ago, Dr. Ewer, the distinguished pioneer in the Catholic Revival, in New York, used the expression which appears at the top of this consideration, as the subject of a series of lectures, he aroused the utmost consternation and indignation. His old friends, in some cases, refused to recognize him when they passed him upon the street. He was commonly held to have isolated himself, not only from his fellow Churchmen, but from the whole religious world. It was only here and there that a man could be found of sufficient breadth even to consider the matter which Dr. Ewer had so admirably treated in those lectures. The thought was an innovation in the non-Roman world, and it was an innovation which upset the cherished principles and the dearest beliefs of the vast majority of those who listened to the addresses or who read them afterward in book form.

How largely we have all grown since those days, is shown, not only in the internal history of this Church, but as well in the history of the great world outside its limits. We err to suppose that it is only we in this Church who have outgrown the narrowness of Protestantism. We indeed possess the unique advantage that at our narrowest, Protestantism was but an accident in our history, while it was the very basis of the faith of the sects outside the Church. Never, at her worst, did any Church of the Anglican Communion ever admit the Roman charge that her structure was other than that of the historic Catholic Church of the ages. We may indeed have been, as we have said before, a Catholic Church with a Protestant people, but the Protestantism of the latter never purported, at least among educated people, to be a factor that had supplanted the organic Catholicity of the Church. It was a phase, very dear to our people, in which they recognized and showed their likeness to their sectarian friends about them, but which they never admitted to have put their historic Church on a level with the sects of recent history.

Well, the world moves. Men of breadth, such as Ewer and De Koven, saw afar off the vision of a non-Roman but Catholic people, who would stand upon a broader platform than that of Protestantism. There were Catholics in Europe who saw the same vision. It manifested itself in the Vatican Council, but was choked there by the narrowness of the Roman form of Protestantism, which is Ultramontaniam. Protestantism indeed seemed triumphant in 1870. Victorious, in its Roman phase, in securing the definition of Papal Infallibility; victorious in its non-Roman phase in its entire dominancy over every part of non-Roman Churchmanship; victorious in its dissenting phase in that it was admitted to be the bulwark upon which every Christian body that had separated itself from the Catholic Church was erected—Protestantism seemed to be enthroned as once, for a brief period, Arianism had been, and as afterward, for a longer period, the mediaeval Papalism had been, as the usurper of the faith of the ages, the prostitute of the Catholicity of the Church.

Only by recalling the entire domination of the spirit of Protestantism throughout the whole Christian world—Roman, non-Roman, and sectarian—can one appreciate what was the greatness of that vision which enabled its possessor to startle the Christian world in the seventies, by proclaiming aloud the Failure of Protestantism.

WE ARE LED to this consideration by reading in the *Literary Digest* (Sept. 6) the synopsis of a paper in the *Homiletic Review*, an avowedly Protestant magazine of the non-sectarian order (and a very excellent one), which is headed with the suggestive query, "Is Protestantism in America Disintegrating?" The author, the Rev. Robert Morris Raab of Buffalo, a minister of one of the Protestant denominations, whose environment is wholly apart from that of the Church, says distinctly: "The present policy of Protestantism in this country, if persisted in, must wreck it as a system." He declares the spiritual condition of the Protestant world to be most unsatisfactory.

"It is natural for us," continues the report of his language in the *Literary Digest*, "when we suffer embarrassment, to look for the cause outside of ourselves. The first thing we are tempted to do, in view of a moral failure, is to locate the cause of that failure outside of ourselves. This is precisely what Protestants are doing at this time. The adverse conditions now confronting Protestantism are traced to agencies outside of Protestantism. . . . The truth is, Protestantism is itself to blame for its own involved condition."

"The first great weakness in the temper of present-day Protestantism, declares Mr. Raab, lies in its growing willingness to forego dogmatism. 'All faiths,' he affirms, 'false as well as true, that have received wide currency among men, have been propagated through dogmatic teaching.' He continues:

"The ministry of to-day is largely made up of a body of weak apologists. It is truly pathetic to note the large number of cultivated men in the pulpit who really have no message for the people—that is, no distinctively religious message. And yet it would not be just to attach unqualified blame to these ministers; for you should always bear in mind that the influence of a church over its minister is highly directive of his work. Few men have either the disposition or the moral strength to ignore this influence, even when it is known to be compromising to their ministry. As a rule, the church can produce any type of ministry it wants; such has been the case from prophetic times. The Church's opposition to dogma has almost wrecked the ministry; for if there is one thing religionists of our time object to, it is hard thinking on religion. And dogma calls for just that thing. The moment a Church or a minister takes the attitude of apology, as the one appropriate to its message (or his message), that moment marks the beginning of defeat. The widespread contempt for religion is due, in large measure, to the temporizing, apologetic attitude of Protestantism."

We should ourselves, speaking from the outside, hardly have dared to use this vigorous language concerning the limitations of the Protestant ministry, but Mr. Raab, speaking as one of them, possesses a more intimate knowledge than our own. We should rather have said that the avowed negation of the Protestant organizations, rather than the individual shortcomings of the ministers or of churches, was the key to the subversion of dogma, which latter he wisely declares to lead to the disintegration of the system. Perhaps Mr. Raab's diagnosis has found only the local rather than the ultimate cause for the illness of which he complains. But here are some of the symptoms, or, to change the figure, some of the specifications in his indictment of Protestantism, which must command the attention of Protestants and of non-Protestants as well:

"Protestants are seeking to atone for a vanishing faith in the supernatural by relying on the material.' Formalism, 'the device of a dead faith,' is being called into requisition. 'Splendid church buildings, fine organs, cultivated voices, faultless sermons, make up for the lack of religion among multitudes of Protestants.' He adds:

"Is Protestantism losing faith in prayer? This is a delicate question. For my own part, I positively believe that Protestants are losing faith in the efficacy of prayer. This, of course, slants toward atheism. The man who deeply believes in God must believe in the efficacy of prayer, or suppose God bound. But there is a theory gaining considerable currency among Protestants, that prayer is not valuable for any favor it brings from God, but valuable only for the beneficent reflex influence it has on the soul. This, of course, is a practical surrender of the Bible doctrine of prayer, and evidences a loss of faith in the supernatural."

Here it must, indeed, be admitted that he has pointed out serious conditions in the Protestantism of his observation. And who can deny their truth? Does anyone suppose that the sect of Christian Scientists could have arisen to its present strength if Christians in general had not lost the reality of their trust in God through prayer? Christian Science, like many another temporary phase of religious thought through nineteen centuries of the history of Christianity, represents the exaggerated reaction from the failure of Christians to realize the Christian religion in practice. Protestants—and indeed, Churchmen, in their degree—had ceased to pray as the Wesleys, and Jonathan Edwards, and Madame Guyon, and St. Teresa, and John Knox, and Bishop Andrewes, and Thomas à Kempis, and St. Augustine, and the early Christians had prayed. They had ceased to view prayer as a real moral force, not indeed

absolute in its working, but as subject to the *placet* of Almighty God. The right view of prayer, makes the prayer correspond with an act of Congress or of Parliament, which represents the will of the body or of the individual which utters it, but which must first receive the assent of the Executive or of the Sovereign before it can become operative. Prayer viewed in this light, is seen to be possessed of objective reality, while yet not constituting that blind coercion which, in effect, is attributed to prayer by those who maintain that its direct result must invariably be to bring to pass that for which one prays. Prayer is not dictation to Almighty God. But will anyone maintain, after glancing over a typical Protestant congregation engaged in prayer, none of whom have taken the trouble even to get upon their knees, that they are really expecting their prayers to have a direct force? And are our own congregations, kneel though they may and commonly do, at least where Protestantism has not entirely overshadowed Churchmanship, so intense in their earnestness as to prove the reality of their faith in prayer? Christian Science is to-day the living proof of the Failure of Protestantism.

WE HAVE BEEN too prone to hold and to teach that our own Anglicanism is the cure for this growing inadequacy of Protestantism. But slowly it has by many been perceived, that as this American Church must forsake, and very largely already has forsaken, Protestantism, so she must also divest herself of what is intrinsically Anglican, and fall back only upon what is Catholic. It was well enough for us to preserve exclusively Anglican traditions so long as this Church felt herself to be an English exotic in a new land. Anglo-Americans, loyal to their new home, and patriotic to the last degree in the American cause, yet loved the English traditions of their Church, and sought, not strangely, to perpetuate and reproduce these in this new land, so far as local circumstances would permit. But the day the Church at large determined to consecrate a Missionary Bishop, to go out among the whole American people, that day pure Anglicanism received its death blow. Henceforth the Church must be more than Anglican, or the ministry of Kemper and of all his missionary followers must be a failure. She could not, with any hope either of being logical or of succeeding in her efforts, preach mere Anglicanism to Swedes, or Germans, or Belgians, or Italians; much less to red Indians, or Negroes, or Esquimaux, or, as time brought new conditions, to Russians, or Syrians, or Greeks, or Porto Ricans, or Cubans, or Filipinos, or Chinese, or Japanese, or Poles. To become Anglican could never appeal to these people. There could be no motive for them to become so. Anglican history was foreign to them, and they could find neither in their Bibles nor in any law of their political allegiance, any reason why they should limit their mode of worship to that which prevailed "by authority of parliament in the second year of King Edward the Sixth." Neither as Americans nor by reason of their birth does this Anglican model appeal to them. Slowly we have perceived, that we must not only renounce Protestantism, but Anglicanism as well, and must plant ourselves firmly upon the rock of CATHOLICITY.

And here we must commend most warmly a consideration of this subject, in which a like conclusion with ours is reached, which we find in the admirable diocesan paper of West Missouri, *Church Bells*, in an editorial leader entitled "Shall it be Anglican?" We regret that the limitations of space forbid reprinting it in its entirety, and if any should write to the publication office at Independence, Mo., for a copy, he would be amply repaid. Well does that article say:

"Now the Anglican Church is here, and it is a Church, Catholic and Apostolic; and with the blessings of Almighty God, with almost worlds of opposition, has grown from a very insignificant beginning to its present commanding position. Yet the most optimistic mind could scarcely consider the Anglican Church in America fully developed; but is more in a state of development, thus far. While it is Catholic, yet it is Anglican. Its distinctive characteristics are Anglican. That is—at present it is in a state of nationalized Catholicity. The expediency of this state of the Church is beginning to be questioned by many able-minded theologians, and not without just reason. . . .

"If this mighty republic were only an extension of the Anglo-Saxon race, there would be no question as to the expediency of the Church retaining her Anglican characteristics; but such is not the case; it is vastly to the contrary. We have said above that the Anglican Church was rapidly growing, while sectarianism was beginning to show marked symptoms of decay. But it must be remembered that the Roman branch of the Church Catholic, as well as the Anglican, is growing. A great many of our most intellectual and

devoted ecclesiastics are beginning to think that our branch of the Church can battle with the growing power of Roman usurpation in this country with much more facility, if it is unhampered by any national individuality. For it can readily be seen that the great Church of America, in a hundred years hence, is going to be Catholic. And this is what we should desire it to be—Catholic, not Anglican. If Rome is so greatly to be censured because she tries to make the world Roman, why are we to be justified in attempting to make this cosmopolitan citizenship of America Anglican? Then again, in a practical way, can we expect a German, Frenchman, Spaniard, or a member of the Slavonic family, to be particularly charmed with anything that is peculiarly Anglican?"

Excellent is the conclusion; and it shall be ours for this consideration, as well as that of our diocesan contemporary:

"If the Church in America a hundred years hence is to have any peculiar characteristics, they should be that it is more primitive and more purely Catholic than any of the other branches."

IS GOD taking us at our word when we have so often prayed "for the Unity of God's People"? It would indeed seem so.

The tenders of amity on the part of Poles, to which we have hitherto alluded, appear now to be duplicated, though less formally, on the part of the Greeks in this country. These have no Bishop of their own, though being in communion with the Russian Church, whose Bishop Tikhon is well known to us. They are under the spiritual care of an Archimandrite, or Abbot-General. A work at Sheboygan, Wis., in the Diocese of Fond du Lac, which has been taken under the care of our local priest, is mentioned in the department of The Church at Work, under the diocesan head. A similar work at La Crosse, in the Diocese of Milwaukee, was reported to the recent Council of the latter Diocese, and the particulars of it will shortly be reported in these columns.

There are in America about 50,000 Greeks located in colonies of about 300 each in different cities, all of whom, practically, belong to the Greek Church. The Archimandrite is willing to organize them as Uniat congregations under our American priests, if he is allowed to visit and celebrate for them at intervals. These are at present a people without churches or priests, and it is a great opportunity for us to test our Chicago-Lambeth principles. In ten years there would be about 5,000 or more American-born Greeks, who would find a permanent home with us. These people are self-supporting, and only require the use of a building, and some priestly consideration. They are unused to a Celebration without incense. Indeed, it will be remembered that the Greeks call a celebration without incense, "Romish," on the ground that it was a Roman innovation not to use incense at all celebrations of the Holy Eucharist. Some few customs of their native land must be retained. The Archimandrite has great affection for the American Church, and looks to it as a solution of the Greek problem here.

Let us hope that in this case, as well as in the Polish matter, it may not be said of the American Church that she "knew not the time of her visitation." We must pray that God will give grace and strength to this American Church to deal wisely with these problems that seem now to be arising from the very fulfilment of our prayers, "that there may be one Fold and one Shepherd." Never, it would seem, since the first disruption of Christendom, did a national Church have such responsibilities toward healing the distress, as are now showered upon us.

And never was the breadth of real Catholicity so needed in this Church, as right now.

WITH reference to the report of the Synod of the Mexican Church, printed in another column, it may perhaps be helpful to remind Churchmen there and here, that the objections to the Bishops-elect chosen by the Mexican Synod for consecration, were only a part of the reasons why their request was denied by this Church. American Churchmen, in large numbers, feel that the recognition of so small a number of clergymen and lay adherents, as an autonomous national Church, with, consequently, very small resources, would neither be wise on our part, nor helpful to them. Also, that when any Bishop may be consecrated for that work, it is wise that he should be one who would have jurisdiction over *all* the work of this communion in Mexico, including that among Americans and Englishmen as well as that among Mexicans. Both these are extremely important matters, and we feel convinced that until these conditions are met, the American Church will never consent to the recognition of the Mexican work on the basis requested by the Mexican Synod. To discuss the question as though the per-

sonnel of the Bishops-elect were the sole point at issue, is to take an exceedingly one-sided view of the matter, and to confound the local with the general question.

We are hoping that, the mind of the Church having been so fully expressed during the past few months, the informal discussion of the subject by our own Bishops at their Philadelphia session will enable them to find some common ground of action that will enable them to act with substantial unanimity, in case any new request should be submitted to them by the Mexican Synod. It is possible that a request, by that body, to our own Bishops, to themselves select some one presbyter of the American Church and consecrate him as Bishop for Mexico, might present a possible basis for such unanimous agreement, and the Mexican Church would thus be given all the advantage of a resident episcopate, while at the same time a like advantage would be extended to the American and English work in the republic. Certainly, few friends of the Mexican work could desire any action to be taken that would result again in an alienation of the sympathies of the American Church with the reform movement in that republic, as would certainly be the case if the recent Mexican request, twice refused, should be pressed again.

Be it remembered that in the case of the election of Dr. Kinsolving for Brazil, the House of Bishops declined to take order for his consecration on the sole nomination of the Brazilian Synod, but, after agreeing to consecrate a Bishop for that work, they proceeded to an election on their own part, as a result of which Dr. Kinsolving was chosen. It would therefore be quite in accordance with the precedent therein set, if our own Bishops were ultimately to elect a Bishop for the Mexican work, setting aside the Bishops-elect chosen by the Mexican Synod. Notwithstanding this precedent, however, it would simplify matters if the Mexican Synod would themselves invite our House of Bishops to take such action, thus making it possible for all work in Mexico to be combined under one episcopate, but with the assurance that should the work attain such proportions as is hoped, this Church would then consent to such further consecrations as would secure the ultimate autonomy of the Mexican Episcopal Church.

IT MAY not strike the reader as altogether original if we observe that the world moves. We remember to have heard a similar theory exploited before.

But sometimes the fact seems rather more germane to one's recollections than it does at others; and the past week was one of the former occasions.

Less than two years have elapsed since, in the course of our regular weekly chronicle of events in the Church, we had the opportunity of printing an illustration of several of our most estimable fathers in God, duly habited in copes, according to the detailed and exact provisions of Canon 24 of the Church of England, adopted in the year 1562. To our utmost astonishment, the effect of that picture on some of our usually dignified contemporaries was marvelous in the extreme. It can only be compared with the phenomena following the display of a red rag to a bull. One editor, with a precipitancy and a disregard alike of history and of common knowledge, hastened to advise his readers that these were "Roman Catholic vestments." It was interesting and somewhat amusing to observe how many of the writers for that esteemed journal fell into the singular error in fact, to which the long experience of the editor in canonical and historical researches would have seemed to make him immune. So far as we can recall, however, there has never yet been a correction offered editorially of the mis-statements, together with the personal epithets, which were made at that time, and which undoubtedly seemed to their writers, appropriate to the occasion.

What, then, is the measure of our astonishment, to observe in the issue of *The Church Standard* for last week, an excellent likeness of the venerable and Very Rev. Dean Bradley, who has just resigned his long-time position of dignity at the head of the chapter of Westminster Abbey, vested in one of those very "rags of popery" which produced so astounding an effect upon the editor of the same periodical, when he observed them two years ago as the vestments used by dignitaries of our own American Church! Yet though this astounding effrontery of the aged Dean in using the canonical vestments of the Church of England is thus paraded before the indignant gaze of American Churchmen, who must of course have assumed that at least the editor of *The Church Standard* believed such garments to be exclusively and only "Roman Catholic vestments," yet not a word of condemnation appears in the current issue with respect

to that same symbol of Romanism which was so vigorously assailed before.

Of course the fact that Dean Bradley is commonly reckoned a "Broad Churchman" may perhaps make it right for him to assume vestments that would be unfitted to those narrow-minded men called Catholics, who do not esteem the cut of vestments to be the chief distinguishing mark between the religion of those in communion with the See of Rome and those with whom that See is out of communion. Perhaps it is only another proof of our own innate narrowness of conception that we are unable to see why a vestment should be denominated "Roman Catholic" when it is used by real Catholics, and not when it is used by Broad Churchmen. Of course our esteemed contemporary must still think its former position to have been righteous, or some expression of regret for the observations submitted at that time would undoubtedly long before this have been made. We are therefore wholly at a loss to account for this new flaunting of "Roman Catholic vestments" on the person of the aged Dean Bradley, before the readers of *The Church Standard*.

It was the Bishop of Pittsburgh who, writing in the columns of *The Churchman* some months ago, called attention to "The Complete Vindication of Fond du Lac." All those who are gifted with any considerable sense of humor must have enjoyed the repeated steps in that "vindication" during the two years past.

And never was the value of sanity and of courtesy in newspaper criticisms more thoroughly vindicated, as well.

TWO of what may perhaps, by comparison, be termed minor matters, which came before the recent convention of the Diocese of New York, call for special note before the Church at large. One of these was the action looking toward the erection of a Synod House for the Diocese on the Cathedral property, to be used especially for such purposes as diocesan conventions, but, incidentally, to be available for General Conventions and other large gatherings of the Church at large. Dr. Huntington was certainly not alone in declaring that a devout mind must often be pained at seeing a consecrated church used for business purposes. It is little less than sacrilegious that our conventions should be held in churches. It is neither possible, nor would it accord with the necessities of legislation, to enforce that reverence of demeanor in General or Diocesan Conventions, which alone is fitting in the house of God. The Diocese of New York would not only serve her own purposes and fulfil her own urgent requirements if such a house should be provided, but would also win the gratitude of the Church at large, which would frequently be glad to use the privileges of the house, should they generously be placed at their disposal.

The other is the appointment of a committee to represent the Diocese at the approaching celebration that is personal to the venerable rector of Trinity Church, the Rev. Dr. Morgan Dix. That All Saints' Day of this year should be the 50th anniversary of his ordination, the 40th of his connection with Trinity Church, and the 75th of his birth, is one of those coincidences that bring the event in cumulative form to the attention of the public at large, who would have pleasure in joining in the celebration of any one of these events singly. Dr. Dix, as was so well said by Bishop Potter, belongs "not to Trinity alone, but to the whole Diocese, even to the whole Church." His long and distinguished service in what may in so many respects be termed the premier parish of the American Church, with his service as President of the House of Deputies in five General Conventions, and his preëminence in so many other respects in the general work of the Church, give to that anniversary altogether an extra-diocesan as truly as they give it an extra-parochial character.

We trust we may be permitted, on the part of the Church at large, to ask thus in advance, that the Church at large may, in some respect, even though it be only in spirit, be permitted to be represented at that triple anniversary.

THE following challenge, contained in a sermon by a Roman priest, the Rev. James T. O'Reilly, preached at the consecration of St. Mary's (R. C.) church, Lynn, Mass., is one which we beg respectfully to refer to those Churchmen who refuse to describe the Church of their allegiance as the AMERICAN CATHOLIC CHURCH IN THE UNITED STATES. The clipping is from the *Boston Herald* of September 2nd:

"The Church of Christ must be the Church of the Apostles.

There must be a succession of authority, and their successors in turn must have transmitted their charge to others. The Church, then, must be One, Holy, Catholic, and Apostolic. Where shall we find this organization to-day? Does any known deliberate body claim all these marks? Which one lays claim to these exclusive features or characteristics? The Roman Catholic Church alone amongst the multitude of Christian Churches can show her credentials in these four marks as the Church of Christ.

"The Roman Catholic Church of to-day challenges all her competitors in the field of religious thought to show their credentials for authority to teach."

Who, we beg leave to ask, are the real Romanizers in this Church?

THE author of the paper, "The Cathedrals of England," printed last week, asks us to say that the line: "Should, however, the landing place be Liverpool or Lincoln," etc., should read *London* in place of *Lincoln*. The error is one, of course, that would be apparent in reading, and we gladly note the correction.

AN INCIDENT IN THE COLORED WORK IN NORTH CAROLINA.

ONE incident of such rare occurrence took place in Warren County, that I must make mention of it. Among the most earnest and zealous Churchmen of the Diocese is William P. Russell, the founder of St. Luke's chapel, Warren County. All the members of the family are godly Christian men and women, and all loyal to the Church. Belle Russell, one of the daughters, a most industrious young woman, having aided her father, by working in the North for several years, in building a comfortable home, having given an organ to the mission and then saving about \$200, requested me to attend her marriage on the 4th of December last. Having an engagement in Detroit, Mich., about the time, I urged her to accept a substitute in the person of one of my clerical associates. This she refused, saying that the Archdeacon must serve her. I made her a faithful promise that I would, and put myself to great disadvantage and some expense to serve her.

On the second of December at 5 P. M., I was in Detroit, and, notwithstanding the railroad officials said the trip could not be made, it was made. Taking the cars for Washington, I reached Norline at 2:30 A. M., Wednesday, and, to remove all uncertainty, took a buggy and arrived at the house about 5 A. M. It was a very dark night. On knocking at the door, the mother responded and appeared to be so unusually sad and dejected, that I asked, "What is the matter?" but she simply said, "walk in." I did so, and found Belle's clothing had taken fire the evening before, after getting everything ready for the marriage, and she was fatally burned. She died at 3 P. M., the hour set for the marriage, and I attended a burial instead of a wedding!—*Archdeacon Pollard*.

SERIOUS AND LESS SERIOUS.

YES, honey, de question is, Is it better for me to remain a single widow, or to marry a husband and hev to support him?"

"I prefer a dark colored cat for the children, please; it don't show the soil as quickly."

"I always obey instructions, although they may be against my own monitions" [judgment].—*Old colored uncle*.

"My pen is poor, my ink is pail, My love for you can never fail." (Close of a servant's letter to her mistress—meant to be respectful.)

"Yellocution! And a proper name enough, for she did yell awful. Ah, how can quiet young ladies be paying out for such awful faces and screaming?" (Comment of Bridget on an explanation regarding the elocution practice of one of the daughters of a Berkeley Divinity School professor. She had fired a broom at the young lady, thinking her crazy. I restrained her from making any explanations, on that basis. She hoped the candles which she had left the young lady eating—first taking them for vials of poison, and then for daggers—might make her a little ill, and so quiet her. "Romeo and Juliet" and "Macbeth" were evidently unappreciated.)

One day, in looking from my window, I was horrified to see my servant's head, lying on our tool-shed. I hurried to her, to find her body hidden on the other side of the shed, as the chair on which she was standing was out of sight. She was waiting for "Beets"—short for Beatrice—the cat, to climb down on her head! I had patiently borne the same performance, enacted near the fence. The sight of a detached head was, however, too gruesome, so I abolished both cat-helps. M. J. S.

LONDON LETTER.

LONDON, September 16, 1902.

THE *Church Union Gazette* for September says, in reference to the Annunciation Ornaments Faculty Case, Brighton, that the E. C. U., "at a great cost of time and money, succeeded in establishing the Bishop's position as Judge in his own Court, and his right to exercise his judicial authority therein personally," a position likewise strongly urged in the Report of the Royal Commission on Ecclesiastical Courts. But the Bishop of Chichester "neither thanked the E. C. U. for the trouble they had undertaken to vindicate the authority of his office, nor offered to make any contribution towards the expense incurred;" but by throwing the whole case back into Chancellor Tristram's hands, "simply threw away a golden opportunity thus obtained for him of protecting a devout and united congregation of quite poor people from the attacks of a bogus and non-resident 'parishioner,' and at the same time of settling any question as to the Ornaments in a Church in his Diocese on canonical grounds and in canonical manner." The monthly journal of the E. C. U. then gives in full the searching criticism on the matter that appeared in the *Saturday Review* of August 16th. Here is an extract therefrom:

"The essential point is that here is a parish of poor persons who, but for the system adopted by the clergy of the Church of the Annunciation, would probably be living in heathenism. Obviously, if ever there was a case in which it was the bounden duty of a Bishop to exercise the Pastoral Office in person, and with gentleness and consideration, here it lay. Further, in any case the Bishop of Chichester owed it to his successors to vindicate his right to sit in his own Court, especially in view of the impudent attitude on the subject taken by Drs. Tristram and Dibdin, and so satisfactorily snubbed by the Court of Appeal. The relegation of the matter to the final decision of Dr. Tristram was a deplorable blunder."

The *Church in the West* (an old and well-established monthly chronicle of the Church in the Diocese of Exeter and Truro) draws attention to one of the difficulties "which many good men among the Wesleyans have brought upon themselves by sharing in the vain attempt to make Wesley's 'Society' into a 'Church' apart from the Church." The difficulty is this:—If a child by Holy Baptism is regenerated or born again into the kingdom of heaven, or Church, which our Lord set up in the world (which is Church doctrine and Bible truth), "why is he not then and there a member of the Wesleyan 'Church'? He does not become a member of the Wesleyan 'Church' until he receives a ticket and attends 'class.' The Wesleyan 'Church' is, therefore, something quite distinct from the Church—which knows no such distinctions of membership." It appears that at the last meeting of the Wesleyan Conference, a committee which had been appointed to consider the question, reported that they could recommend no definite action in regard to it. In other words, they as much as say that they are unable to clear themselves of the charge justly brought against them by Churchmen that their connectional position is essentially schismatical from the One Fold of Christ.

The copious output of opinion in the correspondence columns of the *Church Times* on the subject of "Clerical Attire," has not unnaturally drawn a contribution, and a weighty one, too, from the author of *The Parson's Handbook*. He says the only "clerical attire" the clergy are called upon to wear is "that ordered by Canon 74, viz., cassock, cap, and gown (with a silk scarf for graduates)—not a cassock only." Most people seem to think "that on the Continent the clergy have to wear cassock and gown, while in England they have not. This is quite untrue. The English clergy are just as much under the obligation to wear cassock and gown as the Italian. The only difference is that the Italian clergy are loyal to authority, while we, alas! are not." Is it not time that this fault be removed? Those of the clergy who have already done so, find that the cassock, cap, and gown "create no prejudice," because even the ignorant know that it is "a recognized habit." After all, "it is only a century since the English clergy (in the worst days of the Church) discarded the cassock and gown." So much for "clerical attire," when the clergy are "going to Church, or performing pastoral visitations, or teaching in the schools, or attending clerical gatherings." In "private houses, and in their studies," the Canon "very wisely admits 'any comely and scholar-like apparel,' and it leaves the clergy free for motives of convenience to wear what they will when 'in their journeys,' by qualifying the prescribed attire with the word 'usually.'" In this, he thinks the "clerical tailors" can be trusted, for it is not likely that they would "recommend blazers or check suits." The Rev. Percy Dearmer

then concludes by expressing a hope that said newspaper correspondence "will lead many of the clergy to give up the bad habit of keeping their cassocks in the vestry, and to wear, in their own parishes at least, the cassock, square cap, and gown."

Apropos of the almost successful attempt made in the recently convened Synod of the Canadian Church to change the official name of the Church, the Rev. T. Clarke Ward, lately of the Diocese of Qu'Apelle, N. W. T., Canada, and now in London, replies in the *Daily Chronicle* to its question, "Why should the English agricultural laborer when he emigrates to our Colonies object to be a member of the Church of England?" Surely, he says, for the best of reasons: "because he is no longer living in England, but in Canada, and therefore now belongs and must render obedience to the Church in Canada, as he did before to his lawful Catholic Bishop in England." "The Church of England in Canada" and "The Anglican Church in Canada" are alike "ridiculous misnomers"; the Christian community in Canada in question is "either the Catholic Church in Canada or no Church at all." The *Church Times* says it is to be regretted that the change-of-name proposal has been rejected by the Synod, but it thinks the change will come "as surely as the tide ebbs and flows."

M. Bourrier again protests in the *Times* newspaper against the statement made by the secretaries of the Anglo-Continental Society that he had accepted patronage from Socinian Protestants. The *Chrétien Français*, he says, "does not accept patronage from any one." Yet with the next stroke of his pen he admits that for the "philanthropic and eminently Christian cause" for which his journal pleads, he has "welcomed aid" from men of "all shades of religious belief, except the Anglo-Continental Society." As to his religious position, of which the secretaries wish a clearer understanding, he has explained it "a hundred times or over in the Press and on the platform"—even at length to the committee of their Society—and, therefore, he is not disposed to begin over again.

Amongst the recent quite numerous arrests in Liverpool, in connection with disorderly street meetings organized by the Kensit Protestant Crusade, the one that has naturally caused intense general satisfaction was that of the chief disturber in the person of J. Kensit, Jr. When brought before the stipendiary Magistrate, on a police information, he was charged, and convicted, with holding public meetings on the King's highway, at which speeches were delivered of such a character as to be likely to involve a breach of the peace. Upon his refusing to enter into recognizances in the sum of £200, with bail bonds of £100 each, to keep the peace and abstain from holding public meetings in the streets for 12 months, he was sent to gaol for 3 months. While the prisoner was being removed he shouted out to his sympathizers in the crowded court, "Keep up your hearts, Protestants!" Since the trial, a public meeting, presided over by J. Kensit, Sr., has been held at a hall in Liverpool, and a resolution was adopted condemning the sentence passed upon the younger Kensit and calling upon the Home Secretary to release him.

It is now stated in the newspaper Press that it has at last been resolved by the Ecclesiastical Commissioners to sell Hartlebury Castle (11 miles to the north of Worcester), of late centuries the official residence of the Bishops of Worcester, whilst associated with the See for upwards of 1,000 years; and to devote part of the proceeds to the endowment of the proposed See of Birmingham. It appears that the present Bishop of Worcester is too much of a Christian Socialist to reside in a Castle; though, to be sure, he has less income by £2,000 than his immediate predecessor, who draws a pension of £2,000 a year, or one-third of the income of the See. It is, however, very much to be hoped that Worcestershire Churchmen will not allow the Diocese to lose possession of such a magnificent old-world Episcopal residential estate as Hartlebury, which surely could be adapted to some useful Diocesan purposes.

The 179th Festival of the Three Choirs, of Gloucester, Hereford, and Worcester, was opened at Worcester on Sunday week with a service in the Cathedral. Owing to the indisposition of the Bishop of the Diocese, the sermon was preached by Canon Knox-Little. The programme of the Festival, which lasted until Friday, included performances (also in the Cathedral) of the following works, Mme. Albani being one of the soloists: Mendelssohn's *Elijah*, *Messiah*, and *Lobgesang*; Dr. Davies' oratorio, *The Temple*; Dr. Elgar's most beautiful and already very famous setting of *The Dream of Gerontius*; a sacred cantata, *Song of Deborah*, by Mr. Hugh Blair; one of the three sections of Dr. Horatio Parker's *S. Christopher*; an over-

ture, *Melpomene*, contributed by Mr. Chadwick to the single miscellaneous concert; and Dvorak's *Stabat Mater*. It is "a good sign" (says the *Times'* musical critic at the Festival) that while the younger English composers were so strongly represented, "the most important novelties from the outside should be by English-speaking composers"—meaning, of course, Dr. Parker and Mr. Chadwick, of the United States. Owing either to the Protestant squeamishness or less pardonable timidity of some members of the Worcester Cathedral Chapter, *The Dream of Gerontius* was not performed, it appears, exactly as Cardinal Newman's exquisite poem was set to music by Dr. Elgar. "It would have been better" (says the same *Times* correspondent), "in the existing state of things, to leave the oratorio out of the programme altogether, if the authorities could not summon up courage to give it as the composer wrote it." Hear! Hear!

J. G. HALL.

TWO EUROPEAN CONGRESSES

AND OTHER RELIGIOUS EVENTS OF THE CONTINENT.
FRANCE.

PARIS, Sept. 10, 1902.

THE matter of the French religious schools, and the Government's action in closing them, have become now so much the property of the world, and a question of justice, that the subject has passed out of the range of a correspondence on religious movements and Church interests.

Lately returned from Russia, I have heard a great deal of the manner in which the whole business is contemplated by a country supposed to be the most absolute and dictatorial in the world in religious permissions and restrictions.

Here is, in brief, what the *Novaa Vremia* has to say on the subject. It is headed "The Crime of M. Combes."

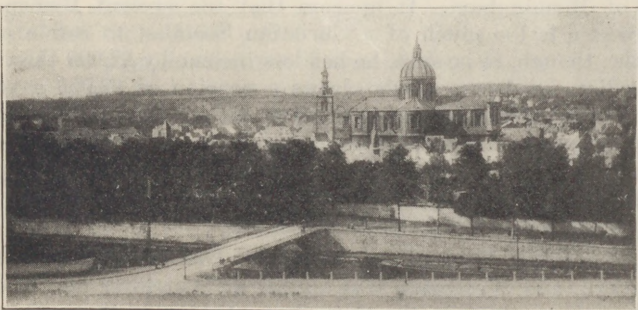
"We are accustomed to consider France as the 'avant poste' of human civilization, the 'foyer' of civic virtues. And yet in the twentieth century, in this Republican country, gendarmes attack by force the schools, close them, and drive away the teachers, because those teachers hold different views on religion from the actual Government. Regiments of infantry are hurled against inoffensive Sisters because their religious convictions do not accord with the atheistic proclivities of the Cabinet. The poor peasants of the country are obliged to have recourse to axes and hammers, stones and sticks, in their desperate efforts to defend themselves against the fire-arms of the soldiery while struggling for liberty of faith and liberty of religious education for their children."

This is, of course, rather hyperbolic, as no shot, so far as I know, has ever been fired by gendarmes or soldiers, but it shows the manner in which the action of the Government is regarded even by the ally of France herself.

BELGIUM.

As I hoped, I was able to be in Belgium and to visit Namur during the time of the Eucharistic Conference, which opened on Sept. 3d. It will be remembered that the Pope, in his last Encyclical, charged especially on the subject of the Blessed Eucharist. This fact added considerably to the interest attached to the subject taken as the matter for discussion by the Congress.

Pretty Namur, standing so coquettishly at the confluence



CATHEDRAL OF ST. AUBAIN, NAMUR.

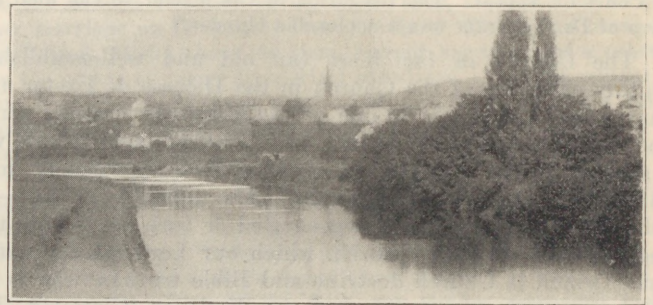
of the Sambre and Meuse, was, it must be confessed, not looking its best. Dark weather, frequent downpours of rain, and muddy streets, did not add to the glow of enthusiasm on the opening day. But the interest and the zeal of the people and congressists were not damped even by such uncongenial accidents. And when the sun did shine forth, the triumphal arches and the flag-bedizened streets looked gay and welcoming. The

first ceremony took place at 4 o'clock in the afternoon of last Wednesday (Sept. 3). The procession formed in the fine open space in front of the Cathedral of St. Aubain, and thence proceeded to the Convent of Soeurs de la Charité to meet the Archbishop of Malines, the appointed representative of the Pope. The legate thus accompanied next set forth to the Cathedral, where, being duly installed, he pronounced the Congress open, and invited the hearty coöperation of all, in order to secure a satisfactory result for their deliberations. Mons. Heylen then pronounced an allocution recalling the visit of Leo XIII. to Namur at the time he was Nuncio at Brussels. The speaker naturally based much of what he had to urge on the Encyclical of the Pope, and concluded his address by a note of welcome to the legate, Archbishop of Malines, and of congratulation to the Conference that they should be in the hands of so able a president.

At the "Salut" at 8 o'clock the Cathedral was filled to overflowing, the legate assisting pontifically. At the Benediction, such was the general remark, it was evident that a strong feeling of devotion ran through the whole assemblage of the faithful.

On the following day the serious work of the Congress began, preceded by a general assembly for the opening, at which the Archbishop of Malines delivered an eloquent oration on the subject matters to be discussed at their meetings.

In so short a notice as I am obliged, on account of space, to cause this to be, it is impossible to give any adequate and detailed report of the whole of the work undertaken, or the subjects treated. I can here only give a general idea of the *manner* of work, and the *spirit* that seems to have actuated what may well



FAUBOURG ST. SERVAIS, NAMUR.

be esteemed a model Congress on one of the holiest doctrines of the Church—the Blessed Sacrament.

To come for a moment to the present tense, the spiritual nature of the meeting is never for one instant lost sight of. The practical part is equally cared for. As, for example: The different practical points are all treated sectionally, but with *one* text—the Blessed Sacrament. The spiritual and elevating portions, in view of increased devotion for the masses, both clergy and laity, have equal time bestowed upon them, but always with the *one* text—the Blessed Sacrament. Hence all those present at such a gathering carry away with them a defined idea. Whether the individual have assimilated more or less of all that has been listened to (as for instance at Namur), he goes away with one driven-home thought—the veneration of the Blessed Sacrament. It is not for a correspondent to preach, or to make comparisons; but one cannot but be haunted by the reflection that in our American and Anglican gatherings for discussion, the subjects are much too diffuse, and the spirituality, the devotional aspect, left too much in the background. We replace this by "retreats" at other times. I venture to express a very confirmed opinion that, excellent as they are, they are more for a certain intention, and special requirements. But Congresses and Conferences have to be worked out with a particular reference to the spiritual benefit to be achieved, as well as with the object of practical utility that may result.

Here are some of the sectional subjects threshed out: Piety and the "Culte eucharistique"; Associations and Guilds; La Jeunesse, and how to handle it; Easter Duties towards the Eucharist; Participation of children in the Culte.

Every day is concluded by a "réunion sacerdotale" and "Salut," with a known preacher in the pulpit.

Then two marked features, intended to keep alive the spirit of devotion, have a particular prominence.

There is a "nocturnal adoration." In one of the churches (St. John the Baptist) this is carried out with a sermon at

midnight by the Archbishop of Namur, followed by a pontifical Mass.

Then, on the second day of the Congress, the Cathedral, in the afternoon, was specially addicted to a service for young children. Twenty-five hundred places were reserved for mites from three to six years old. The church was more than filled, multitudes tailing out into the Square, kneeling and following the "actes de grâce" that were taking place within.

And all this: meetings, services, processions, adorations, sermons, and conclusions, centered round the one text-idea of the gathering—the Blessed Sacrament.

To crown the work, the foundation stone was laid of a church to be built in the suburb of Bomel, near Namur, to be dedicated to the commemoration of the Eucharistic Congress at Namur and to bear the name of the Church of the Blessed Sacrament.

I enclose a photograph of the Cathedral of St. Aubain and one of a view of Namur, where the Congress was held.

SWITZERLAND.

It is the time of Congresses. At Friburg, in Switzerland, a gathering similar to that held at Namur, has taken place in honor of the Blessed Virgin. The town, duly decorated for the occasion, was honored by the presence of Mgr. Marini, Canon of St. Peter's of Rome, and Mgr. Simon, a Polish Archbishop. Germany, Spain, Austria, and England, were fully represented. One feature of this gathering seems to have been a paper or "étude" furnished by Mgr. Kyrillos VIII., Patriarch of Alexandria, which was read to the assembly by a Copt priest on behalf of his diocesan. The directors of the known periodical *La Voix de Marie*, especially Mgr. Guyot, were much en évidence.

Three resolutions were put and carried:

1. That the Holy Father would deign to consecrate the whole world to the Blessed Virgin under the title of: "Queen of the Universe."

2. That a fête bearing the name: "Festival of the Universal Royalty of Mary," be celebrated each year with a special office.

3. That the Holy Father be asked to add to the Litanies of the Blessed Virgin this invocation: "Mary, Queen of the Universe, pray for us."

The enthusiasm of the Congress may not be doubted. Whether such conclusions as the resolutions framed are likely to further the unity of Christendom, may be another question.

THE THIBETAN MS.

There recently appeared in London the first number of a new weekly journal, *Russia*, edited by M. Nicolas Notovitch. Its editorship may hardly be expected to promote the alleged end in view, viz., "Promotion of Good-will between England and Russia," if the following story be true:

It was a little more than ten years ago that M. Nicolas Notovitch published in Paris *La Vie Inconnue de Jésus Christ*, of which an English translation was afterwards published by Messrs. Hutchinson & Co., of Paternoster Row, under the title *The Unknown Life of Christ*. This book contained a new "Gospel," or "Life of Christ," which had been discovered by M. Notovitch in the large Buddhist monastery of Himis in Western Thibet. The Russian traveler described a thrilling journey up to the remote monastery, near to which he had the bad luck to break his leg. He was taken into the monastery, and while being nursed to partial recovery, obtained from the Chief Lama a copy of a Life of Christ, which he translated into French.

This new Gospel gave a full account of an alleged sojourn of Issa (the Buddhist name of Jesus) in India, and of his discussions with the Brahmins and learned Hindus of the day. It was important from the religious point of view, as it denied the working of miracles, and gave a definite denial of the Resurrection, which was stated to have been an ingenious fraud on the part of the Apostles. After copying out the discovered Gospel, M. Notovitch stated that he returned to Leh and received further treatment for his leg from the European doctor there.

The "discovery" created a great excitement in the religious world here, and in America wide acceptance was given to the story. But in the *Nineteenth Century* of October, 1894, a vigorous article by Professor Max Müller gave reasons for doubting the genuineness of the discovery, and boldly declared that M. Notovitch had been hoaxed by the Buddhist monks.

It seems that the whole truth of the finding and existence of the MS. (as a *bonâ fide script*) being seriously doubted, the

Chief Lama was approached, and made a solemn declaration that no sahib had been allowed to copy or translate any MS. of the monastery. Mr. Douglas of Merton College, Oxford, who was sent out to investigate, adds that the Lama assured him no European had ever been received at the monastery for a broken leg or any other breakage, and that during his term of office no European had ever remained for more than three days at Himis. Professor Max Müller came to a final conclusion on the whole matter, giving as his opinion that M. Notovitch had been hoaxed by the Buddhist monks. Later on, the Professor went a step further and declared that he believed, not that Notovitch had been hoaxed, but that he wished to hoax the world.

GEORGE WASHINGTON.

CONDITIONS OF THE CHURCH IN NEW YORK.

BY EUGENE CAMP.

BISHOP POTTER has signified his willingness to have assistance in performing the work of his great Diocese. Gratification is the expression on every hand. The local situation, created in part by the Bishop's act, has three phases, viz., the present temper of the Diocese, the material conditions, and what may be done.

Peace is unbroken. There have been storms. One came, bringing the name of the Rev. Dr. R. Heber Newton with it. Another came bringing that of Prof. Briggs with it. Perhaps they are what cleared the atmosphere. Certain it is that Bishop Potter could not have selected a more opportune time to inject the suggestion of a Coadjutor. A large part of the credit for present ideal conditions is due to the Bishop. Tactful and forceful, and commanding the highest respect of all, harmony of temper and unity of purpose obtain throughout the Diocese. The other part of the credit is due to leaders who recognize the fact that there can be no progress without peace, no conquering conditions without first conquering ourselves. Every cause, even the Church, must stand the weakness of its own leaders. Bishop and people in the Diocese of New York have reduced weaknesses of leadership and of administration to an ideal minimum.

Bishop Potter was consecrated in October 1883, now almost twenty years ago, and almost immediately the burden of the Diocesan office was transferred to him. During these two decades the Church in New York has made its greatest progress. No other religious body, the Roman Catholic excepted, and that in material progress only, has made the steady advance in numbers and influence. In consequence, and because the Diocesan grew also, the Bishop of New York, as a position in the city and in the nation, in religious, in industrial, in social, in educational affairs, has attained a new record of height. The Church is established down town as is nothing else of uplift tendency, the Roman communion not excepted. It is established in Bronx borough with a geographical completeness and a harmony with conditions of growth as in no other communion, not even the Roman one. And surmounting all, as it does the highest spot on Manhattan Island, is the Cathedral, even now, in its unfinished state, a tremendous uplift agency, and destined to do more for the Church in New York and the Nation than even Bishop Potter dared hope.

Some say the Bishop does not really care for a Coadjutor. I think he is willing to do precisely as the wisdom of the Diocese dictates, and has certainly taken the course of putting the responsibility for action upon the Diocese. At present the temper seems to be that the Diocese ought to be divided. That it can be by a readjustment of lines of Albany and other Dioceses is doubted. Heretofore the river counties of the New York Diocese have looked with alarm at the prospect of separation. Now they come forward bravely to say that, with a communicant list of nearly 20,000, ten parishes with membership exceeding five hundred each, nearly a score of parishes with incomes exceeding \$5,000 each, and a large number of earnest clergy and devoted and well-to-do laity, they can maintain a Diocese of Hudson, independent from the start, and that without demanding a large endowment from the old Diocese. River city leaders have no objection to a Coadjutor, but they say he will be swallowed up in the vortex of city work. They need an episcopal leader who is acquainted with their conditions, and who will be in their churches the year round. In the city, there is, of course, no objection to the river counties going by themselves, and everywhere it is said Bishop Potter has need for a Coadjutor anyhow. Manhattan, Bronx, and Richmond furnish,

with the Cathedral building task, enough labor for any two men, however able.

Names for new Diocesan or for Coadjutor are being discussed, but they are secondary. There is material in plenty. None are, perhaps, the equal of Bishop Potter, but it is being remembered that Bishop Potter has had twenty years of education. He has taken upon himself many burdens, and carried them well, that he need not have taken. But in so doing, he has made the Church of larger service, and the Church is in the world for use.

A farewell meeting in honor of the Rev. Dr. Charles T. Olmsted, formerly vicar of St. Agnes' Chapel, but consecrated Bishop Coadjutor of Central New York on October 2, was held in St. Agnes' Hall Thursday evening, the 25th of September. Dr. Olmsted was presented with the equivalent of \$922. Two hundred dollars of the amount was presented in cash and the remainder comprised several articles for the Bishop's use in his new office. The committee selected two sets of Bishop's robes, with a traveling case, a pectoral cross, an episcopal ring, a silk cassock, and a gold chain for the pectoral cross. The cross is of plain gold set with amethysts, and the ring is of gold set with a similar stone on which are engraved the arms of the Diocese of Central New York. The combined cost of the ring and the pectoral cross was \$400.

The Rev. R. M. Sherman, curate, read a letter from the Rev. Dr. Dix, the rector, announcing his inability to be present to make the presentation. Dr. Dix contracted a severe cold at the diocesan convention on Wednesday. The Rev. Mr. Sherman paid great tribute to Dr. Olmsted and to his qualities as vicar. He announced that the former vicar would preach in St. Agnes' Chapel on Sunday, for the last time preceding his consecration, and on that day there would be a service at St. Agnes' Chapel. Dean J. H. Van Amringe made the speech of presentation. He said the loss of St. Agnes' was the gain of the Church at large, but that the Diocese of Central New York was not so far away that it would be impossible for Dr. Olmsted to return at frequent intervals to his old work. He expressed the pride of the congregation in the ecclesiastical advancement of Dr. Olmsted, and thanks for his faithful work in the vicariate.

Dr. Olmsted responded, expressing his thanks for the gift. He exhibited the articles and explained the meaning of the pectoral cross, the Bishop's robes, and the episcopal ring. On the pectoral cross, he said, was carved the *Agnus Dei*, the symbol of St. Agnes, and which would serve as a constant reminder of the church and the people. Following the meeting in the chapel was a reception. It was stated that Bishop Worthington will have charge of St. Agnes' Chapel work for the present.

DIOCESAN CONVENTION—NEW YORK.

HOLY TRINITY CHURCH, which architecturally shows the Church at her best, was filled at the Convention opening on the morning of Sept. 24th. Holy Communion was the opening service, of course, Bishop Potter being the celebrant. He was assisted by Bishop Mackay-Smith of Pennsylvania, and Bishop Worthington of Nebraska, and there were also in the chancel the Archdeacons of Dutchess, Orange, and Westchester, the Rev. Thomas R. Harris, the Rev. Dr. E. Walpole Warren, and the Rev. J. V. Chalmers. The vested choir sang. The Bishops named, together with the Rev. Dr. Olmsted, Bishop Coadjutor-elect of Central New York, and Bishop Dudley of Kentucky, were later on presented to the Convention.

The feature of the morning session was Bishop Potter's charge, which was delivered in addition to the annual address printed last week. The charge was devoted wholly to the Temperance question, and its tone did not please those members of the Church Temperance Society who have all along differed with him. It was an able address, quite long, but was held to offer no radical suggestions, and to take no new stand. Luncheon was served in St. Christopher's House, through the generosity of the rector of the parish, the Rev. Dr. E. Walpole Warren. Parts of the charge follow:

THE BISHOP'S CHARGE—TEMPERANCE.

"The modern strain of bread-winning is not, at any rate with us, the easy task of earlier or later tropical existence. With our conditions, in other words, have arisen a whole family of perils, of which the men and women of St. Paul's time could have little or no knowledge. We resent, alas, most of us to whom I speak this morning, as an intolerable impertinence, a reference to these conditions, as though they were all of a nature for which we were in no wise responsible, and to which we could bring no amelioration; but, in fact, no one who is reaping the benefits of any single one of the enrichments of our twentieth century civilization has a right to do so without asking himself the question: What are modern cheapness and invention, and machinery, and all the multitude of inexpensive conveniences which make my life so different from the life of my

forefathers—what are these things costing—not the employer who produces them, nor the tradesman who sells them, but the mechanic who makes them? And how can I blame him whose task is so narrow, so confining and so monotonous, if, now and then, he 'evens up' as he says, and introduces a little variety into life by getting drunk?

"Well, we cannot blame him,' say a large body of sympathetic and serious-minded people; and so, rather, let us blame those who put temptation in his way and who furnish him with the means to drown, for a little, his reason in the lethe of drink. We have had, and still have, as I pointed out not long ago, a school of reformers, whose shibboleth is at this point a definite philosophy of responsibility which since then has found its echo in denunciations and in legislation equally impotent and futile. Mr. John B. Gough was the father of this school of reformers whose shibboleth is that the drunkard is the victim and not a transgressor; and who, in consistent forgetfulness of the apostolic maxim that 'every man shall bear his own burden,' have undertaken to create for us a new earth, if not a new heaven, by penalties which strike at the man who sells an intoxicant rather than at the man who buys and drinks it. Let us not seem to under-estimate the responsibility of him who, whether for pleasure or for profit, 'putteth a stumbling block or an occasion to fall in his brother's way.' That this is both real and grave, he only can doubt who has come to doubt all moral standards, or to believe that one can divorce any part of his life from those obligations to love and safeguard one's neighbor as one's self, which are fundamental to the mind of Christ.

"You do not need, men and brethren, to have me tell you that it is a widespread discontent which threatens our whole social structure. Wealth is unequally distributed, we are told, and the sophistries that are born of envy and hatred are hawked about the streets to influence in a land which refuses to enthronize any class above another, the passions of the less clever or thrifty or industrious against those who are more so. At such a moment, and under such conditions, our prohibitory laws, whether we put them in operation on one day only or on all days, are as stupid as they are ineffectual. Under a system of government which boasts that it knows no privileged classes, we cater to them at every corner, and the club, the hotel, the fashionable restaurant, furnishes for a dollar what the wearer of a fustian jacket with his five or ten cents cannot even venture to ask for. And yet this is a system which we defend in the name of our Puritan forefathers, and our primitive traditions.

"Well,' do I hear someone say, 'are we to understand from this that your judgment is that all law, in the matter of indulgence in intoxicants, should be abrogated, and that a great community such as this should be left on Sundays and week-days alike to unbridled indulgence?' No, I have never held to any such view as that, nor have argued for it. No sane man can be in any doubt about the enormous dangers to our modern life, of the drink habit. Toward the changed conditions of that modern life I have already glanced in passing; and no one of us can be wholly unaware of them. I have lived in this city nearly forty years, and I cannot pretend that, in any calling in which one is set to earn his bread, such a task is as easy as it was forty years ago. What we gain, or seem to gain, at one end, we lose, or seem to lose, at the other. To sum up the whole situation in a statement which can hardly be disputed, the individual seems to me increasingly to count for less.

"And if, seeking in vain for task and a wage, men and women strive, for a little, to dull the keen edge of their despair, and to drown by narcotics or intoxicants the horror of their helplessness, is our only resource such legal enactments as shall make their mischievous self-indulgence more furtive and more adroit?

"Our Republican or Democratic system of government has never been put to a severer test than that to which it has been subjected in this commonwealth, where a Legislature enriched by neither our best brains nor our widest experience has, with an audacity as smug as it was vociferous, made laws for the second city of the world, and insisted that it knew better what that city needed than the city could know itself! I protest, we are not a community of thugs or bummers! For myself, I should be perfectly willing to submit every Sunday law that we have—whatever traffic it regulates or represses, on whatever sacred day of the week—to a vote of the people of this town who have a right to vote, confident that every hallowed interest would be protected, and that the day of unbridled license, which so many so confidently predict, would never dawn.

"One kind of man goes to a saloon to get an intoxicant, and for no other reason. Another goes there for any one of half a dozen purposes—refreshment, amusement, companionship, information, physical easement, business appointment, or mere change; for which last, you, my brother, go next door, or to the club, and which all sensible people regard as wholly innocent. Now, then, the strength of the saloon keeper has been in keeping these different wants together. The wisdom of those who antagonize him will be in separating them.

"This the great public house movement in England has done. If you want gin, or rum, or whisky, or any intoxicant, you must go to a place where these are sold by corporate authority, and utterly without profit to the individual who sells them. If this individual can sell you instead, tea, milk, coffee, or some other harmless beverage (if there is any harmless beverage), he will share the profits of the sale, and at the end of the year, the village, or town, or city,

will share it still more largely; so that, already, there are towns in England that have been lighted with electricity, provided with a park, a music hall, or some other substantial form of recreation out of a traffic which steadily diminishes the sale of intoxicants and increasingly promotes the health and recreation of the people. This really great scheme is the first, I think, in modern times that, in recognizing a situation, has dealt with it in a really great way.

"And this brings me to the final word on this whole subject which I would leave with you. There is a marked tendency in much of the organization of our modern life to eliminate the individual or to reduce him, in the vast mechanism of our social fabric, to a mere cog in a wheel which revolves without much reference either to his predilections or his inheritance, and this, curiously enough, is called the higher civilization. What had Jesus to say to such a conception of human society? If its divinest conception is one that annihilates human freedom and absorbs the individual in some vast mechanism which minimizes personal responsibility, then we ought to find some trace of such a society in the New Testament—but we look for it there in vain. On the contrary, the thing of paramount interest about the four Gospels is that they are so largely the story of the way in which a Divine Life touched and influenced human personalities. It is in vain that we strive to harness Jesus Christ to our great modern movements by showing how He organized men, and articulated machinery and multiplied local associations. He did nothing of the sort; and if one says that He did not do it because He left it for His apostles and disciples to do when they went about planting and organizing churches, the answer is that in what these said and wrote, as with their Master, the prevailing note was not that of a mechanical organization but that of a spiritual truth, forever appealing to the personal conscience and the personal will! And to that, which was the prevailing characteristic of the first preaching of the Gospel, I believe we must to-day return in all our strivings for reform.

"The whole moral sense of the community is congested with theories of Temperance reform, which have in them every note of excellence but that of personal service—and that, if once we can be aroused to it, will be worth them all."

THE AFTERNOON.

Reports of diocesan activities filled the afternoon, from three o'clock on, the Bishop presiding. At the luncheon hour the fact that the Convention would be asked to elect a Coadjutor, stated last week in our report, leaked out, and so wide was the interest that delegates were not very attentive at times, and adjourned early, a few to attend a public meeting at Ascension Church at eight that evening, and practically all of them to go up to the Bishop's house in Washington Square at nine. A resolution was adopted that may do away with tedious roll calls, and the Canon was amended to enable the Bishop and Standing Committee to put forward, for reason, the date of Convention one or two weeks. If they take no action, the date remains fixed, as now. The new secretary of City Missions, the Rev. Robert B. Kimber, read in splendid voice the report of that work. The Society is just entering upon its greatest years. New York is undergoing changes in population, and in habits of living of that population. These changes give City Missions larger opportunities. The income of the Society was \$69,481 last year, but Mr. Kimber said that it is not enough. Fewer than one in four of the city parishes contribute to it. Thirty clergy, one deaconess, and four lay readers comprise the staff, and services are maintained in 34 places. The celebrations in public numbered 566 and in private 583; Baptisms 414; confirmations 118. The new Tombs prison has two chapels, one Roman, the other for the Church. The Messiah, in Ninety-fifth Street, leads the other missions in growth, and needs a parish house. Its baptisms last year numbered 140, and confirmations 70. The Sunday School has nearly one thousand members. He mentioned the new San Salvatore Church for Italians, and said smallpox patients at North Brother Island have now a chaplain and regular services, since the city appointed on the medical staff the Rev. G. R. Nicholas. Men on the elevated roads, at the trolley power houses, and elsewhere, were visited on Sundays, and personal work done. Mr. Kimber wondered why City Mission work in New York could not be for graduates of seminaries what hospital practice is to graduates of medical colleges.

The Rev. W. A. A. Gardner gave an encouraging report of the work among seamen, but said it was expanding to such an extent as to need funds. Only \$1,000 came from legacies last year. A very complete report in print was presented. Daily on an average 470 seamen visit the rooms.

Warden Cole of St. Stephen's spoke of the high grade of scholarship now attained at the college, saying the entrance examinations since the department of English was reorganized had resulted in a slight reduction in number of students entering, since only about one in five applicants was admitted. He wanted funds to put the college on a higher level of equipment.

Chairman, the Rev. Pascal Harrower, read the report of the Sunday School Commission. It was felt that after three years' trial the Commission must needs now show whether it was or was not worth while. The report demonstrated the usefulness, first by its influence elsewhere, second by its excellent local work, and third, by what it has accomplished for better pedagogical instruction in the theological seminaries. He described the courses of study, and the

working of the sales department which grew, through its own force, out of the exhibit. The training classes for teachers, very successful last year, are to be made even more so this year. Funds available for the Commission were only \$1,400. The Young Churchman Co. of Milwaukee has been constituted their official publishers, and will shortly bring out several courses of Lessons under the auspices of the Commission.

A motion was made looking to a change in the law compelling congregations to elect vestries, and vestries to send to General and all other Conventions, only communicants of the Church in good standing. This was defeated, but not wholly on its merits, since it was complicated in its wording, and it undertook for the Convention that for which it was not competent. Apart from this, however, the vote against it was decisive, especially on the part of the clergy.

NIGHT SESSION.

A stormy night kept the number attending the evening meeting at Ascension Church down to about one hundred. The night meetings during the Convention are, however, difficult to maintain. City Tenement House Commissioner De Forest told about his work in this city, saying that 2,400,000 people dwell in the 38,000 tenements here. The Rev. Dr. Josiah Strong, a Congregational minister, who for some years has been critical of religious endeavors and heads a League for Social Service, said the tendency of the Church is to fail to keep pace with the population. A quarter of a century ago there was in New York one place of religious worship to 2,300 people. Now there is one to 7,500. He did not say, however, as he might have done, that more people attend each place than formerly, and that while the population grew, 1890 to 1900 by 21.84 per cent., membership of all religious bodies grew, 1891 to 1901, 31.65 per cent. He declared, instead, that tenement districts are a tinder-box to social revolution, and the churches must supply conditions for better life. The Rev. Percy S. Grant pleaded for better work by the Church in its own neighborhood.

At nine Bishop Potter and Miss Potter received members of the Convention at the Bishop's house in Washington Square. About one-half the members of the Convention attended, including the Rev. Drs. Huntington, Dix, Grosvenor, Kirkby, and Nelson, and the Rev. Messrs. Quennell, Harrower, Carstensen, Chalmers, Geer, and Paddock.

SECOND DAY.

Morning prayer was said at the opening of the second day of the Convention by Bishop Potter, assisted by the Rev. Drs. Thomas R. Harris and E. Walpole Warren, and the Rev. J. V. Chalmers. The Rev. Dr. Van Kleeck said the prayers upon the reading by the Bishop of the list of those who have died during the Convention year. Following came the Bishop's address, printed in the report made last week.

MISSIONARY APPORTIONMENT.

By resolution offered by Mr. George McCulloch Miller of St. Thomas' parish, the principle of apportionment was approved, and a committee of seven, consisting of the Rev. Drs. W. S. Rainsford and W. H. Vibbert and the five Archdeacons, was named to consider and report upon the apportionments as made by the Board of Managers of Missions, and, their report being approved by the Bishop, the apportionments shall be forwarded to rectors and ministers in charge of cures, and be considered as authorizing the amounts. It is required that specification shall be made of foreign and domestic apportionments, and in reckoning parochial expenses, sums spent upon East Side work or similar missionary work shall be excluded.

A COADJUTOR, OR DIVISION OF THE DIOCESE.

Mr. Miller also presented a resolution upon the Bishop's reference to a Coadjutor, providing a committee of eight who, with the advice and consent of the Bishop and standing Committee, shall have power to call a special convention for the election of such Coadjutor. The resolution named the Rev. Messrs. J. Lewis Park, E. Walpole Warren, Philip A. H. Brown, and W. R. Thomas, and the Messrs. J. Pierpont Morgan, Henry Lewis Morris, Theodore K. Gibbs, and John D. Wing. It was adopted, and later in the day, upon motion of the Rev. Dr. Huntington, the present committee upon the re-adjustment of diocesan lines was continued, and six members from clerical and lay orders were added. It was also provided by resolution that a special convention, when held, might consider a division of the Diocese, and such other matters as are relevant.

FINANCIAL.

The report of the Episcopal Fund showed the present capital to be \$214,484, with an income of \$15,183 yearly. Of this sum, \$12,500 is paid to Bishop Potter as salary. Upon motion of Mr. Miller, of the committee, the salary of the Bishop was increased to \$15,000, and an additional assessment of one per cent. authorized to be levied on rectors' salaries to pay the same. There is \$65,000 in hand toward the erection of a Bishop's house, and plans have already been drawn for the same. Nearly a year ago, the trustees of the Cathedral agreed to transfer to the trustees of the Episcopal Fund a plot on the Cathedral close at Amsterdam Avenue and 110th street for the same.

Changes in organic laws were made to permit the Convention to sit as a Board of Missions on the first day of the session, to arrange for membership rolls without calling the names of delegates, and that

reports of organizations, where printed and distributed, need not be read to the Convention.

A SYNOD HOUSE.

The Rev. Dr. Huntington presented and had adopted a resolution suggesting to the Cathedral trustees the expediency of erecting, so soon as resources permit, of a Synod House, primarily for the use of the Church in the Diocese, but incidentally for meetings of the Church at large. Speaking upon it, Dr. Huntington pointed out the pain to the devout mind of seeing a church used for business purposes, and the value of a Synod House, so often seen abroad.

MISCELLANEOUS.

The Rev. J. E. Freeman of St. Andrew's, Yonkers, and Vice-President of Hollywood Inn of that city, had adopted a resolution, seconded by the Rev. Dr. Huntington, pledging the Church to an organized crusade against intemperance in all its aspects, and pledging clergy in all parishes, through pulpits and parochial agencies, to positive action looking to the abatement of the saloon evil. During the morning Archdeacon Van Kleeck asked the Bishop to appoint a committee to assist at the celebration of some noted anniversaries in the life of one of the well known presbyters of the Diocese. The Bishop explained that the presbyter is the Rev. Dr. Morgan Dix, and that on All Saints' Day he will celebrate the fiftieth anniversary of his ordination, the fortieth of his connection with Trinity parish, and the seventy-fifth of his birth. Bishop Potter said the Rev. Dr. Dix belongs, not to Trinity alone, but to the whole Diocese, even to the whole Church. A standing vote was given, and the committee named consists of the Rev. Dr. Huntington, the Rev. Pascal Harrower, the Rev. J. M. Chew, and the Messrs. George A. Crocker and John P. Faure.

MISSIONARY.

After luncheon of the second day the Convention commended and approved the Advent missionary meetings to be held in Manhattan and Brooklyn, to attend which the Rt. Rev. Dr. Arthur Thomas Lloyd, Suffragan Bishop of Thetford, Diocese of Norwich, comes over to attend. Sitting as a Board of Diocesan Missions, Archdeacon Thomas of Orange read to the Convention the reports of his own work, and of the Archdeacons of New York and Richmond. In Orange a parish house in memory of the late Mrs. Delafield is to be erected at High Falls, the mission at Montgomery has \$1,100 toward a chapel, with a lot secured, and at Piermont the trustees have conveyed to the Church, property worth \$5,000. A most successful year was had. Archdeacon Tiffany reported the loan by Trinity parish of \$30,000 with which splendid sites for St. David's and Advocate missions have been purchased, and funds remaining with which to purchase one more site. He praised the progress at High Bridge, and spoke in appreciation of the Lay Helpers' Association. The Rev. Dr. Johnson, for Richmond, said that all missions are prosperous. The Rev. Dr. Van Kleeck, for Westchester, rejoiced in two missions becoming self-supporting, and that All Saints', Harrison, will have a resident missionary and will build a rectory with \$5,000 now in hand. A new mission has been started at West Somers, and a lot given. In Dutchess, a gratifying year has been had, with one new mission, making now ten in all. The sum of \$9,900 was voted for work outside Manhattan and the Bronx. The Treasurer reported the income of the Board, all sources and for all purposes, \$110,000. Reports were made on the New York branch of the Woman's Auxiliary, and the hope expressed that there might be a central and larger meeting place. The United Offering to September 1st amounts to \$710. The General Seminary report mentioned the death of Dean Hoffman, and said New York has a large responsibility in that it must see the completion of the splendid buildings on the lines laid down. The Rev. Dr. Huntington called attention to the Holy Trinity foundation, the gift of Miss Serena Rhineland; and the Bishop left the chair to say that not in Europe, not in the whole world is there another such plant, so ideally located and adapted to Church needs. He expressed gratification that the rector of Grace Church had mentioned the foundation, and said nobody ever erected a grander monument to any cause.

MISCELLANEOUS.

The Rev. Dr. Harris gave notice of a change in the law of the state of New York. A few years ago a law was passed at the request of the five Dioceses in the state requiring the consent of Bishop and Standing Committee to the sale or mortgage of any parish property. Upon the appeal of one Diocese, a change was made, restricting the permission to church and rectory. But last winter the old form was restored, and now such consent is necessary before any parish can legally give title in a sale, or place encumbrance upon any real property held in its name. The closing prayers of the session were said by the Rev. Thomas H. Sill, and the Bishop gave his blessing.

The Standing Committee is: The Rev. Drs. Morgan Dix, Octavius Applegate, Thomas R. Harris, and William M. Grosvenor, and the Messrs. S. Nicholson Kane, George McCulloch Miller, Herman C. Van Post, and George Zabriskie. Federate Council: The Rev. Drs. Charles F. Canedy, L. T. Cole, W. M. Grosvenor, Henry Mottet, John P. Peters, William J. Seabury, G. R. Van de Water, and F. B. Van Kleeck, and the Messrs. Delano C. Calvin, Elihu Chauncey, Irving Grinnell, Douglas Merrit, George McCulloch Miller, Henry Lewis Morris, Winthrop Sargent, and Andrew C. Zabriskie.

REPORT ON CHURCH LITERATURE.

TO THE CONVENTION OF THE DIOCESE OF WESTERN MICHIGAN.

THE Committee on Church Literature beg leave to submit the following:

We are constantly hearing the complaint, which has become old and common now, "Our people do not take the interest in our Church papers and Church literature that they ought." Why is it that such a complaint is so incessantly before us? Is it because our people are not a reading people? Is it because they are not interested in the Church and her affairs? Is it because they cannot afford the price they are asked to pay for our Church publications? We are more inclined to think that the paucity of subscribers to Church publications indicates, not altogether a lack of interest in the contents, but a lack of knowledge as to how and where to procure those publications. Catalogues of Church Literature are sent frequently to the clergy from the publishing houses, but how few of these catalogues are sent to the homes of the laity. We make bold to say that the majority of our Church people have not the remotest idea of the vast amount of Church Literature written and published, and yet we know it is great in quantity, and much of it of superior quality. Make mention of those valuable weekly Church papers, *The Churchman*, *THE LIVING CHURCH*, *The Church Standard*, and that admirable monthly review of Missions, *The Spirit of Missions*, to hundreds of our people, and ask if they ever see them, and you will be met this way: "We do not know anything about those papers, we never see them for sale anywhere, and we do not know where to obtain them."

Go into any book store, and approach any news stand at the railway depots, and you are met by a lavish display of daily and weekly papers, monthly and quarterly magazines, and other literature of a secular character, but it is only in our largest cities, and only in a very few stores of those cities, that you will find an assortment of Church publications for sale.

In England Church literature is made more easy of access to the people, and they have greater opportunity of securing it. In every little town book store you will find a good selection of Church literature, and on the news stands at the railway station you can always find the Church's weekly and monthly publications for sale. We take it that it is the Church's duty to create, by every means in her power, an interest in, and a demand for, her literature, and to make it as easy of access as possible.

There are sources from which Church literature can be obtained for very little time spent, and at small expense. There is the "Church Periodical Club," which exists for the purpose of diffusing literature, we might use to greater advantage than we do. It sends reading matter to the missionary, both for individual use and for distribution among his people.

Do we wish to develop an interest in Missions? There is the Church Missions Publishing Co., of Hartford, Conn., that supplies much useful and interesting matter pertaining to Missions, for a very small cost. Also, we have a great quantity of matter published by our "Domestic and Foreign Missionary Society," in booklet and pamphlet form, which can be obtained for the asking.

Do we want to put into the hands of people readable and understandable instructions of the Church's Doctrine, History, and Worship? Look over the list of leaflets and booklets published by The Young Churchman Co., and you will find enough to satisfy the most fastidious minds.

In attempting to make any remedial suggestions, we cannot help but feel that, as with most parish affairs, so with this, the initiative rests with the clergyman. Your Committee would, therefore, respectfully offer the following practical suggestions by means of which some of this literature might be put into the hands of people. Try and enlist the aid of one or more of the guilds, which exist in every parish and mission, in this work, by setting aside a few dollars every year to purchase literature, such as the rector would wish, and ask some members of the guild to give time to distribute it.

Also, a small book-rack might be placed in the vestibule of the Church, and kept supplied with leaflets and pamphlets on the Church, and have the instruction above, PLEASE TAKE ONE.

We cannot estimate the good that must accrue to the Church were some such plans adopted and faithfully carried out.

All of which is respectfully submitted.

WM. JOHNSON,
J. H. DODSHON,
H. N. HARRISON,
CHARLES C. CARGILL,
E. C. LEAVENWORTH,

Committee.

MISSIONARY WORK IN THE TENNESSEE MOUNTAINS.

BY THE REV. W. S. CLAIBORNE.

WE ARE often asked the question, What is the Church doing for the Mountain people of the South, and especially in Tennessee?

In answering this question, we must confess she has done but little, but thank God she is trying in a feeble way to do something.

As you doubtless know, Sewanee is situated on the top of the Cumberland Mountains, 2,200 feet above sea-level.

Here, we are surrounded by the people so well pictured in the novels of Miss Elliott and Charles Egbert Craddock. But everywhere can be seen the influence of the Church, and often when asking children questions about Christ, you will get the Prayer Book answer. It may be the child is a member of some denomination, and he may be taught to hate the Church as the Evil One has always hated God's Church. We often hear bitter de-

"gospel." I explained to her who the King was; that it was the Great King. She jumped up, clapping her hands and thanking God, that Father B. had not deceived her. It was the happiest shouting I ever heard.

We find many such cases as this, but I will not stop to relate them.

Well, we have the parish of Sewanee and from that parish, nine missions are doing good work.

St. Agnes', Cowan, has a beautiful church and school building, with 20 communicants, none of whom can read or write. We also have a parish school with thirty-one enrolled, and an average attendance of twenty, which is most remarkable.

At Sherwood, we have just finished a nice church and hope some day to have a parochial school there, as this is the only way we can accomplish very much.

At Jump-Off we have two good mission stations with only one building. We use a private house for the other services. Here the Church has done wonderful work, and six candidates



MISSION SCENES NEAR SEWANEE, TENN.

OTEY MEMORIAL CHURCH, SEWANEE.

A MOUNTAIN HOME.

MISSION OF OUR SAVIOUR, JUMP-OFF (WITH THE BISHOP OF KANSAS IN THE DOOR.)

ST. AGNES' CHURCH, COWAN.

nunciations, and all sorts of things are brought against the Church.

For instance, five years ago when the writer was visiting some of his mission people whom he did not know, he found an old lady who had been taught and cared for by his predecessors, Father B. and Sister F.

The old lady, who was very simple and full of faith and love for God, was much disturbed, as one of her friends had told her that we would get her in the Church and then put a King over her! This worried her very much, as she could not believe Father B. and Sister F. would deceive her.

When I found her, she was in a dreadful condition, and her first words to me were:

"Can Father B. fool me?"

I, not knowing what she meant, said: "No, he won't deceive you."

She then told me the story:

"Mrs. R. says you uns is trying to get us in the Church to put a King over us."

I said: "That is true;" and I will never forget the look on that poor woman's face. I don't think she would have believed me, as she thought everything Father B. and Sister F. said was

were confirmed there last June. Here, too, we should have a parochial school, and some day we hope the way may be opened for us to have a teacher. This place is ten miles from Sewanee.

St. James', Lost Cove, is not quite so large as the other missions mentioned. This, like the mission in the Barrens, which is 15 miles from Sewanee, is doing fine work.

Calvary and St. Andrew's have accomplished a great deal this year, and the prospects are unusually good.

St. Paul's-in-the-Mountains is for colored people and is the only mission we have for the purpose; as you know, this race does not care for mountains. We have 100 children in the Sunday School, with 24 communicants. This is one of the most encouraging colored missions in the state.

We have also a training school for Mountain girls at St. Mary's-on-the-Mountain. Here, we take girls from the various missions and train them to be able to make Christian homes. They will be the missionaries in the future. This school is in charge of the Sisters of St. Mary, and every Christian should feel it a privilege to be able to help this noble work.

Our parish church takes in all the people of Sewanee and makes us all missionaries. We have built a comfortable parish house, which will be used for a night school and parish school.

This is one of the best opportunities we have to reach the people.

Now the question will naturally be asked, How can the rector of Sewanee keep all this work up?

He could not of himself, but for the self-sacrificing work of the theological students of the University of the South, who go out to these various missions every Sunday, forgetting everything but the Master's business. Pardon me for giving you a few statistics:

We baptized last year 115; presented for Confirmation 35; so you see our Heavenly Father's promise is being fulfilled, that He would be with His Church, and bless the feeble work of His children.

A number of articles have appeared in the Church papers, dwelling on the dark side of this work, and the character of the Mountain people. But let us, as Christians should, look as the Master did, and we shall see the spark of the Divine fire in each soul for which that Blessed Master gave His Life!

THE RISE AND GROWTH OF THE ORATORIO.

BY SUSAN ANDREWS RICE.

THE year 1600 was an eventful one in the history of the revival of learning, for these two great art forms came into existence, the opera and the oratorio.

At first there was little difference between them. Both were dramas, both employed much the same musical means in solo, chorus, and orchestra, and a sort of musical chant called recitative, that even to the present time, enters largely into the composition of opera and oratorio. Gradually, however, the oratorio ceased to be acted, excluded dancing, and admitted only serious and devout music.

About the end of the previous century St. Philip de Neri, a pious priest living in Rome, had a good deal of hymn singing before and after Mass to attract young people to church during Lent. In addition to this, he dramatized simple stories from the Bible, as the Good Samaritan, Job and His Friends, The Prodigal Son. As these were performed in a small room called the oratorio or oratory, people spoke of going to the oratorio, and that name has clung to this form of devotional music.

The first oratorio long enough to occupy an entire evening, was really a morality play written by an Italian lady, Laura Guidiccioni, and was set to music by the composer Emilio del Cavaliere. It was called *L'Anima e Corpo*, and consisted of recitative, chorus, and ritornello, or musical interlude.

From these crude forms evolved Carissimi's *Jephtha*, which can be examined, as it has been edited by Mr. Leslie, and is esteemed by competent critics as one of the finest efforts of musical genius.

These works had a distinct share in religious worship until the middle of the eighteenth century.

Another branch of oratorio music was the musical rendering of the scenes of Passion Week. This was done by Protestant congregations as well as Catholic. The great John Sebastian Bach wrote three settings, or versions, of the Passion, according to St. John, St. Luke, and St. Matthew. The last named is the finest and best known. The work is written in two parts, between which, in old times, the sermon was preached. The characters are Jesus, Peter, Pilate, Judas, the Apostles, and the *Turbæ*, or people. The whole work is written for double chorus, the two singing the harmony of the chorales, while the congregation sing the tune in unison. The narrative is interspersed with reflections addressed to Jesus, forming two choruses, the Daughter of Zion, and the Faithful, also sometimes given by single voices.

In the dialogue, wherever the words of Jesus occur, the accompaniment is furnished by a string quartette, which serves to distinguish them from the others, and invests them with a peculiar beauty and grace.

Tracing the growth of the oratorio chronologically, we come in 1685 to its greatest exponent, George Frederic Händel. In 1720 Händel went to England, where he wrote and produced his first English oratorio, *Esther*. There was at this time a rivalry between Händel and the Italian composer Buonocini, which gave rise to the much quoted lines attributed to Swift, really written by John Byron:

"Some say compared to Buonocini
That Mynheer Handel's but a ninny;
Others aver that he to Handel
Is scarcely fit to hold a candle.
Strange all this difference should be
'Twixt tweedle dum and tweedle dee."

Händel's masterpiece, *The Messiah*, was composed in twenty-three days. It is unnecessary to describe this well-

known work, whose beauty and grandeur never grows old. It is justly said of Händel that he was less an exponent of individual passion than the interpreter of the sufferings and aspirations of a nation, or, in a wider sense, of mankind. During the last few years of his life he was totally blind. He died on Good Friday and is buried in Westminster Abbey.

Joseph Haydn, an Austrian by birth, gave us *The Creation*, composing this immortal oratorio at the age of sixty-six. The libretto is a short epic drawn from the seventh book of Milton's *Paradise Lost*. It is simply a series of poetical pictures descriptive of the creation of the world, and contains nearly all the first chapter of Genesis.

Haydn was the first composer to literally describe objects by means of music, and in this oratorio the varied and vivid description of the creation of different animals is most unique. The deep roar of the lion is heard among the wind instruments, while the horse is accompanied by music that prances and neighs. A flutter of sounds describes the swarms of insects in the air, and from this we pass to a long, undulating thread of harmony representing the trail of the worm.

Haydn had a sunny religious temperament, and was, it is said, never sad but a few times in his life. His devoutness is shown in his words about this oratorio: "Never was I so pious as when composing *The Creation*. I knelt down every day and prayed God to strengthen me for the work."

Passing Beethoven's attempt at oratorio writing, the *Mount of Olives*, together with some works of minor composers, we reach Mendelssohn, the next great oratorio writer, who was born early in the last century. His great works are *St. Paul* and *Elijah*, both based on Scripture texts. In *St. Paul* occur many well known and beautiful airs. *Elijah*, however, is the greater of the two. It is very dramatic and could easily be placed on the stage as a sacred opera. The beautiful aria, "O Rest in the Lord," is in *Elijah*.

An English composer, Sterndale Bennett, has given us a short oratorio, *The Woman of Samaria*, full of feeling and reverence.

Michael Costa's *Eli* is noble and impressive, though by no means a work of genius.

Liszt and Rubinstein, Sir Arthur Sullivan, and other less well known composers have worked in this field. Among Americans, Horatio Parker's *Hora Novissima* and J. C. D. Parker's *Redemption Hymn*, though not strictly speaking oratorios, are worthy of mention as elevating and beautiful works.

Among modern musicians it is thought that Charles Gounod reached the highest place in the present-day school of oratorio writing. His oratorio called *The Redemption: a Trilogy*, has written on the opening page, "The work of my life." The oratorio consists of a lyrical setting of the three great facts on which depend the existence of the Christian Church. These are, first: The Passion and Death of our Saviour; second: His glorified life on earth from His Resurrection to His Ascension; third: the spread of Christianity in the world through the mission of the Apostles. These three parts of the present trilogy are preceded by a prologue on the Creation and Fall of our first parents, and the promise of a Redeemer. It is important to note that in this work we have a genuine Wagnerian *motif* which runs through the music of the oratorio whenever allusion is made to the Divine Atonement. The most effective number of the whole work is a soprano obligato solo accompanied by the full strength of orchestra and chorus in these words:

"From thy love as a Father,
O Lord, teach us to gather
That life will conquer death.
They who seek things eternal,
Shall rise to light supernal,
On wings of lowly faith."

That the trend of modern music is not in the direction of oratorio writing should make us diligent in the study and comprehension of these great works of departed genius.

THE REV. MORTON STONE of Taunton, Mass., prints this incident in his parish paper:

Some parishioners may perhaps recall the attendance at our services of two young actors, a couple of years ago, and the rector's interesting experience with them and the troupe with which they were connected. To those who remember the incident, there will come an added interest to know that both of the men have been ordained to the ministry of our Church. It is an uninformed prejudice that puts a sweeping condemnation over all those who choose the actor's profession. As fair a proportion of clean, Christian lives is to be found on the stage as off it.

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 COVENANT BROKEN.

FOR THE TWENTIETH SUNDAY AFTER TRINITY.

Catechism: XIX. and XX. Requirements. Infant Baptism. Text: Second Commandment and I. St. John v. 21. Scripture: Ex. xxxii. 1-20.

AS A starting point for this lesson, the teacher should bring out the main points of the Covenant or agreement made between Jehovah and His people. Show how God had made promises (Ex. xix. 4-6) contingent upon the obedience of the people to His Commandments. The people had promised, and the Covenant had been regularly sealed according to the method to which the people were accustomed (Ex. xxiv. 3-8), so that they understood clearly and fully what they had undertaken to do. In addition, the sign of God's Presence had been visible to them all this time; a presence so awful that at first they could not endure it, but begged Moses to go up and receive the further directions from the Lord. And he had gone. For six days he could not approach the Glory, but on the seventh he disappeared from their sight, and began receiving instructions as to how the Covenant people should serve their Lord.

Scarcely a month passed, when the people, though they could still see the cloud and the glory, turned from Jehovah and His leader, Moses. It is a pitiful story of the weakness of human flesh. Moses had been out of their sight so long that they "wot not what is become of him."

Note first of all, that *the solemn Covenant just made is broken*. It was nothing less. A new Covenant was made later, but the original Covenant was broken almost before it was well in force. For their own good, and that they may know God better and realize better what they have done, Jehovah can only reject them now. As at a later day Jesus changed His terms from "My Father's house" to "your house is left unto you desolate," so Jehovah says here to Moses: "Thy people, which thou broughtest up." It shows the completeness of the break. The breaking of the two tablets of stone shows the same thing. It was not done merely in anger, but deliberately "before their eyes" (Deut. ix. 17). They were no longer of any use, until they had been renewed.

In the meantime, the people were apostate; they had forfeited all right to be called His own People. And now, from the next step, we learn *the power and necessity of mediating prayer, and see a type of the Mediator between God and man*.

A casual reading here (v. 10) might seem to show Moses as more loving and merciful than God. Read carefully and see, however, that Jehovah does not say He will destroy them, but that He will destroy them if left alone. It teaches in a solemn manner the power of man with God. The free will of man has been taken into account in all of God's plan, and a place is there, too, we may not doubt, for the prayers of men. We can never know what calamities are being averted from the Church and nation by the prayers of intercession which rise day by day from the hearts of faithful men and women all over the world.

The action of Moses is striking in this case. He is absolutely forgetful of self. God would make of him a new "separate" people, but he thinks not of that, and his passionate appeal is heard. "No sooner has the immediate destruction been arrested," says Chadwick, "than he hastens to check the apostates, makes them exhibit the madness of their idolatry by drinking the water in which the dust of their pulverized god was strewn, and finding the sons of Levi faithful, sends them to the slaughter of 3,000 men. Yet this is he who said 'O Lord, why is Thy wrath hot against Thy people?' He himself felt it needful to cut deep, in mercy, and doubtless in wrath as well, for true affection is not limp and nerveless: it is like the ocean in its depth, and also in its tempests. And the stern action of the Levites appeared to him almost an omen; it was their consecration, the beginning of their priestly service."

It is something more than fancy which sees in Moses a type of Him who turned from the glory of His own "house" to intercede for and to save the sinful, fallen people of God.

There is a solemn lesson of warning to be learned from the part of Aaron in this unhappy incident. *It is impossible to*

compromise with evil. I think that is what Aaron tried to do. When the people came to him with their sinful request, he who was their temporary leader, and respected as such, shown by the very fact that they preferred the request to him; he, who was eloquent of tongue, could both have rebuked the people and persuaded them to await with patience the return of Moses; he did neither. He was not intentionally wicked, but he was weak; and the weakness of Aaron stands out in sharp contrast to the strength of Moses. He tried to make it a breach of the second rather than of the first commandment, and proclaimed a "feast unto Jehovah." But the flood-gate open, the tide could not be stemmed. "The people sat down to eat and to drink and rose up to play;" and that means, not innocent play, but an obscene orgy such as was common on heathen festivals among heathen people. His lame excuse and pitiful plea of helplessness—"there came out this calf"—sounds sadly weak beside the noble intercession of Moses.

Phillips Brooks has said: "There was no danger that came to the Christian Church, as there was no danger that came to the Christian man, that was not capable also of being considered a chance, an *opportunity* of larger work and of developed life." Aaron had the opportunity that day of saving both himself and people from a transgression which ended in the breaking of their sacred covenant. He failed, because he tried a half-way course. He tried to compromise with evil.

Trench in one of his poems, gives "the Story of Mahmoud, the idol breaker, the great Mohammedan conqueror of India." "Coming to the great idol, 15 feet high, at Somnat, he was about to destroy it, when the priests threw themselves before it and offered him an enormous ransom if he would spare their idol. After a moment's pause, Mahmoud declared that he would rather be known as the breaker than the seller of idols and struck the image with his mace. His example was followed. The image was broken, when, from its hollow interior, there poured forth such a quantity of diamonds and precious stones as more than repaid him for the ransom he had refused. So it is that whatever pleasures and delights the idols of our hearts may offer, if we spare them, we will find that in their destruction, in letting God rule supreme and rule alone in our hearts, are greater riches of joy and blessing."

Aaron may have thought to win the favor of the people by yielding to them; but he would have had both the favor of God and the true gratitude and honor of the people, if he had kept them from this sin.

An interesting point in connection with the grinding to powder of the calf of gold, has been pointed out in the *Sunday School Times*, by Du Bois. It is exceedingly difficult to pulverize pure gold, and it cannot now be done. But the admixture of a small portion of other metals, as lead and tin, renders it refractory and more or less brittle. Tin, which was commonly used by the ancients as an alloy, renders gold as pliable as glass. The calf was made of jewelry, which doubtless contained in the soldering and filling, enough alloy to make it thus brittle.

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.

WHO SHALL BE ADMITTED TO HOLY COMMUNION?

To the Editor of *The Living Church*:

WHEN the article in the 6th of Sept. issue came out, my impulse was to write and thank you for it, as altogether admirable and to the point. I did not do so, only because I did not wish to be thought so conceited as to imagine that my opinion was a matter of much importance. Since reading the letter of W. F. Allen, however, the case is different.

May I, then, place on record the expression of my conviction that all that was said in the article of Sept. 6th was soundly and correctly said, and in the truest Christian Spirit? Has it ever occurred to persons who hold otherwise, that in admitting to the Holy Communion any non-Catholics, under any circumstances, they are placing them, by that act, above, and in a superior position, to many of our own baptized people, who un-

fortunately have not received Confirmation, yet are leading Godly, righteous, and sober lives among us, but would not dream of presenting themselves at the Altar?

GEO. W. DUMBELL, Priest.
Goshen, New York, Feast of St. Matthew.

THE LATE REV. ROBT. T. WILSON.

To the Editor of *The Living Church*:

THE following is an extract from a letter of the late Rev. Robt. T. Wilson, whose death was recorded in last week's LIVING CHURCH.

"ST. MARK'S HOSPITAL, Salt Lake, Utah, 27th June, 1902.

"MY DEAR HEISLEY:

"Your note was an agreeable surprise, let me assure you. . . . Well, dear fellow, I have been on the mountain top and in the vale, and such is my condition now. In January, 1901, I took charge of St. James' mission, Lake City, Colo., feeling in excellent health. In August I was ordered deacon at St. Matthias', Manitou, Colo. I returned to the mountains, to work and study, and on New Year's Day, collapsed. I went to Montrose, to Denver, and finally over here, among the Mormons, with the hope that if I improve, on to California. I shall go in the fall.

"This time my illness has been very severe, pulling me down, physically, mentally, and spiritually; and how I miss the Eastern associations! You will be surprised when I tell you that a Mormon friend has shown me more kindness and tenderness than any of our own here. One night after nine o'clock, this Mormon came to see me, riding five miles. Not having seen me for a day or so, he feared I was in worse condition; and their little attentions are so nice.

"My hope and expectation is to get well, and as I have a year and a half to try and do so, shall make the most of it. I wish it were possible for me to be with you in Trenton this summer. How I loved that place, although only there a short time. And the dear Bishop still thinks of me. Hearing of my illness, I received a check for \$50.00 from him. Was that not kindness? I have to be on the clergy relief fund, and that allows only \$100 for a year, and as my own funds have been used, was glad to have Bishop Scarborough think of me. Let me hear from you again. Sincerely,

"ROBERT T. WILSON."

Beneath a dignified reserve, Mr. Wilson was a most lovable man. He came from the Presbyterians and sacrificed to come to us. I shall long remember the long walks and delightful conversations which we enjoyed together at Trenton in the summer of 1899, our strong and sympathetic agreement on all points of the Catholic religion, and our earnest desires to see the Church more and more Catholicized. His illness developed there, and I cannot describe my apprehensions when he told me of hemorrhages and night sweats. He found many kind friends in Trenton, one of whom, the Rev. Thomas A. Conover, sub-head of our Associate Mission, was largely instrumental in sending him to Colorado that autumn.

Surely in Mr. Wilson's death we read God's intention that he should live with Him forever, if he could not serve Him long on earth.

FRED'K A. HEISLEY.

Sept. 23, 1902.

THE CHURCH NAME AND CHURCH REUNION.

To the Editor of *The Living Church*:

CERTAIN remarks in your recent editorial concerning the acceptance of the "Quadrilateral" by the Polish Catholic Church, have awakened recollections which may moderate, in a small degree, your criticism of the movement towards Church reunion, as "beginning at the wrong end."

The Quadrilateral was issued, as we all know, in 1886; and the movement towards it was hardly well under way before the beginning of that year.

In 1884, during the session of the annual convention of one of our smaller Dioceses, a conversation at dinner turned upon the evils of a divided Christendom. Two of the clergy were sitting together after dinner, when one of them said:

"The Church ought to be doing something to help remedy this evil. All parts of the Church should assist in the movement. Why can't we, in our Convention, do, or say, something?"

His companion replied, that what could there be done could hardly have much effect, but also proposed, then and there, to try his hand at drafting a resolution. This he did, and, the resolution meeting with favor, it was presented to the Convention, and referred to a committee to report the next year.

Now I want to quote a few words from the report of this committee, the very first official document on the subject, so far

as I know, issuing from any part of the Church, between the days of the Muhlenburg Memorial and the year 1886, and ask you if you do not think that the Church did "begin," though the beginning may have been small and feeble, at the right end?

"In the judgment of your Committee, the first thing the Church has to offer, and, practically, it is no unimportance thing, is the absolute surrender of her own present corporate name. She will ask no other religious body to become a part of the 'Protestant Episcopal Church.'"

F. W. HILLIARD.

[We reply, this action of—was it the Diocese of Easton?—was admirable so far as it went. The point is, however, that the Quadrilateral was set forth officially at the very Convention which refused, by voting down the Name question, to fit this Church, at least to that extent, to invite other Christian bodies to return "to the principles of unity exemplified by the undivided Catholic Church during the first ages of its existence." She lost her unparalleled opportunity to show her own good faith, and unsectarian spirit. No doubt there were many in the Church who were ready to support such action, but it would, in our judgment, have made the position of this Church more nearly impregnable if she had waited till she could first rid herself of sectarianism before inviting others to do it.—EDITOR L. C.]

THE PROPOSED PAULIST ORDER.

To the Editor of *The Living Church*:

CRITICISM and suggestions are invited by the Rev. C. R. Birnbach with regard to his proposed order, "The Paulist Order of the Episcopal Church." Allow me, most respectfully, to offer mine.

I do not consider its name and work sufficiently scriptural to receive my support. Had St. Paul any connection with Churches, non-Episcopal? There were none. Then why have the terms inserted in the proposed style? By careful study, I do not find presbyters under St. Paul working after this fashion. Neither does he encourage such a mode for presbyters, by reading that passage, I. Cor. ix. 11.

I consider the need supplied by the Church's noble band of Lay Helpers, who at much self-sacrifice, from love to our dear Lord, give services, and build up congregations, many of which ultimately support a resident presbyter. There are many instances of this which may be cited; as Stevens Point, Wis., a flourishing and strong parish, which owes its present prosperity to a godly Lay Helper.

These Lay Helpers do need help from presbyters, by administration of the Blessed Sacrament and visitation of the families. This they cannot well do, so far as visitations are concerned during the week, being engaged in secular pursuits, neither can presbyters do so in a satisfactory manner who are in charge of large parishes. Would it not be more advisable to set apart one or more presbyters for this class of work, who have no parish? They could, in rotation, give these faithful ones the Blessed Sacrament, and visit the people. Illustrations sometimes help. In a large city, there are missions A, B, C, and D, cared for by these excellent bands of Lay Readers, so far as Sunday services are concerned. To assist, support, and strengthen their work, a presbyter visits for them and administers to the faithful the Blessed Sacrament. Likewise in the country.

I rather feel the institution of the proposed order would tend to weaken the support of even the presbyter, many of whom are but very niggardly supported, and clash with the wish of the great apostle to the Gentiles, who would, I think, frown down rather than endorse the order proposed. Rather give your Lay Readers definite missions for Sunday work, and back them up by the presbyter.

Most respectfully,

GEO. SHELTON.

STRENUOUS, as an appropriate adjective, may sometimes be applied to Bishops, even when they are off duty. The case of the Bishop of Missouri may be instanced. The *St. Louis Globe-Democrat* thus speaks of his vacation days in upper Michigan:

When Bishop Tuttle starts in stately cassock upon his country visitations next week he will present a figure decidedly different from that remembered by those of his St. Louis acquaintances who watched him take his summer's recreation at Wequetonsing. It was not uncommon there to see the Bishop, at early morning, swinging an ax lustily as he strode along the board walk, dressed in knee breeches and outing shirt, and walking vigorously toward some goal. The fact was that the Bishop's pleasantest holiday was when he was felling trees. When a newcomer arrived in Wequetonsing to build a cottage, the Bishop was wont to approach him, with profoundest entreaty, asking that to him might be accorded the privilege of cutting the trees that must be cut on the new-settled place. In several clearings he felled nearly all the trees. President Roosevelt, it will be seen, does not stand alone as a successor to Gladstone.

Glengarry School Days

BY RALPH CONNOR.

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

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CHAPTER III.

THE EXAMINATION.

THE two years of Archibald Munro's régime were the golden age of the school, and for a whole generation "The Section" regarded that period as the standard for comparison in the following years. Munro had a genius for making his pupils work. They threw themselves with enthusiasm into all they undertook—studies, debate nights, games, and in everything the master was the source of inspiration.

And now his last examination day had come, and the whole Section was stirred with enthusiasm for their master, and with grief at his departure.

The day before examination was spent in "cleaning the school." This semi-annual event, which always preceded the examination, was almost as enjoyable as the examination day itself, if indeed it was not more so. The school met in the morning for a final polish for the morrow's recitations. Then after a speech by the master the little ones were dismissed and allowed to go home, though they never by any chance took advantage of this permission. Then the master and the bigger boys and girls set to work to prepare the school for the great day. The boys were told off in sections, some to get dry cedar boughs from the swamp for the big fire outside, over which the iron sugar-kettle was swung to heat the scrubbing water; others off into the woods for balsam-trees for the evergreen decorations; others to draw water and wait upon the scrubbers.

It was a day of delightful excitement, but this year there was below the excitement a deep, warm feeling of love and sadness, as both teacher and pupils thought of to-morrow. There was an additional thrill to the excitement, that the master was to be presented with a gold watch and chain, and that this had been kept a dead secret from him.

What a day it was! With wild whoops the boys went off for the dry cedar and the evergreens, while the girls, looking very housewifely with skirts tucked back and sleeves rolled up, began to sweep and otherwise prepare the room for scrubbing.

The gathering of the evergreens was a delightful labor. High up in the balsam-trees the more daring boys would climb, and then, holding by the swaying top, would swing themselves far out from the trunk and come crashing through the limbs into the deep, soft snow, bringing half the tree with them. What larks they had! What chasing of rabbits along their beaten runways! What fierce and happy snow fights! And then, the triumph of their return, laden with their evergreen trophies, to find the big fire blazing under the great iron kettle and the water boiling, and the girls well on with the scrubbing.

Then, while the girls scrubbed first the benches and desks, and last of all, the floors, the boys washed the windows and put up the evergreen decorations. Every corner had its pillar of green, every window had its frame of green, the old black-board, the occasion of many a heartache to the unmathematical, was wreathed into loveliness; the maps, with their bewildering boundaries, rivers, and mountains, capes, bays, and islands, became for once worlds of beauty under the magic touch of the greenery. On the wall just over his desk, the master wrought out in evergreen an arching "Welcome," but later on, the big girls, with some shy blushing, boldly tacked up underneath an answering "Farewell." By the time the short afternoon had faded into the early evening, the school stood, to the eyes of all familiar with the common sordidness of its everyday dress, a picture of artistic loveliness. And after the master's little speech of thanks for their good work that afternoon, and for all their goodness to him, the boys and girls went their ways with that strangely unnameable heart-emptiness that brings an ache to the throat, but somehow makes happier for the ache.

The examination day was the great school event of the year. It was the social function of the Section as well. Toward this event all the school life moved, and its approach was attended by a deepening excitement, shared by children and parents alike, which made a kind of holiday feeling in the air.

The school opened an hour later than ordinarily, and the children came all in their Sunday clothes, the boys feeling stiff and uncomfortable, and regarding each other with looks half shy and half contemptuous, realizing that they were unnatural in each other's sight; the girls with hair in marvelous frizzes and shiny ringlets, with new ribbons, and white aprons over their home-made winsey dresses, carried their unwonted grandeur with an ease and delight that made the boys secretly envy but apparently despise them. The one unpardonable crime with all the boys in that country was that of being "proud." The boy convicted of "shoween off," was utterly condemned by his fellows. Hence, any delight in new clothes or in a finer appearance than usual was carefully avoided.

Ranald always hated new clothes. He felt them an intolerable burden. He did not mind his new homespun, home-made flannel check shirt of mixed red and white, but the heavy full-cloth suit made by his Aunt Kirsty felt like a suit of mail. He moved heavily in it and felt queer, and knew that he looked as he felt. The result was that he was in no genial mood, and was on the alert for any indication of levity at his expense.

Hughie, on the contrary, like the girls, delighted in new clothes. His new black suit, made down from one of his father's, with infinite planning and pains by his mother, and finished only at twelve o'clock the night before, gave him unmixed pleasure. And handsome he looked in it. All the little girls proclaimed that in their shy, admiring glances, while the big girls teased and petted and threatened to kiss him. Of course the boys all scorned him and his finery, and tried to "take him down," but Hughie was so unfeignedly pleased with himself, and moved so easily and naturally in his grand attire, and was so cheery and frank and happy, that no one thought of calling him "proud."

Soon after ten the sleighloads began to arrive. It was a mild winter day, when the snow packed well, and there fluttered down through the still air a few lazy flakes, large, soft, and feathery, like bits of the clouds floating white against the blue sky. The sleighs were driven up to the door with a great flourish and jingle of bells, and while the master welcomed the ladies, the fathers and big brothers drove the horses to the shelter of the thick-standing pines, and unhitching them, tied them to the sleigh-boxes, where, blanketed and fed, they remained for the day.

Within an hour the little schoolhouse was packed, the children crowded tight into the long desks, and the visitors on the benches along the walls and in the seats of the big boys and girls. On the platform were such of the trustees as could muster up the necessary courage—old Peter MacRae, who had been a dominie in the Old Country, the young minister and his wife, and the school-teacher from the "Sixteenth."

First came the wee tots, who, in wide-eyed, serious innocence, went through their letters and their "ox" and "cat" combinations and permutations with great gusto and distinction. Then they were dismissed to their seats by a series of mental arithmetic questions, sums of varying difficulty being propounded, until little white-haired, blue-eyed Johnnie Aird, with the single big curl on the top of his head was left alone.

"One and one, Johnnie?" said the master, smiling down at the rosy face.

"Three," promptly replied Johnnie, and retired to his seat amid the delighted applause of visitors and pupils, and followed by the proud, fond, albeit almost tearful, gaze of his mother. He was her baby, born long after her other babies had grown up into sturdy youth, and all the dearer for that.

Then up through the Readers, till the Fifth was reached, the examination progressed, each class being handed over to the charge of a visitor, who forthwith went upon examination as truly as did the class.

"Fifth class!" In due order the class marched up to the chalk line on the floor in front of the master's desk, and stood waiting.

The reading lesson was Fitz-Greene Halleck's *Marco Bozzaris*, a selection of considerable dramatic power, and calling for a somewhat spirited rendering. The master would not have chosen this lesson, but he had laid down the rule that there was to be no special drilling of the pupils for an exhibition, but that the school should be seen doing its every-day work; and in the reading, the lessons for the previous day were to be those of the examination day. By an evil fortune, the reading for the day was the dramatic *Marco Bozzaris*. The master shivered inwardly as he thought of the possibility of Thomas Finch, with his stolidly monotonous voice, being called up to read the thrilling lines recording the panic-stricken death-cry of the

Turk: "To arms! They come! The Greek! The Greek!" But Thomas, by careful plodding, had climbed to fourth place, and the danger lay in the third verse.

"Will you take this class, Mr. MacRae?" said the master, handing him the book. He knew that the dominie was not interested in the art of reading beyond the point of correct pronunciation, and hence he hoped the class might get off easily. The dominie took the book reluctantly. What he desired was the "arith-met-ic" class, and did not care to be "put off" with mere reading.

"Well, Ranald, let us hear you," he rather growled. Ranald went at his work with quiet confidence; he knew all the words.

"Page 187, Marco Bozzaris.

"At midnight in his guarded tent,
The Turk lay dreaming of the hour
When Greece, her knee in suppliance bent,
Should tremble at his power."

And so on steadily to the end of his verse.

"Next!"

The next was "Betsy Dan," the daughter of Dan Campbell, of "The Island." Now, Betsy Dan was very red in hair and face, very shy and very nervous, and always on the point of giggles. It was a trial to her to read on ordinary days, but to-day it was almost more than she could bear. To make matters worse, sitting immediately behind her, and sheltered from the eye of the master, sat Jimmie Cameron, Don's youngest brother. Jimmie was always on the alert for mischief and ever ready to go off into fits of laughter, which he managed to check only by grabbing tight hold of his nose. Just now he was busy pulling at the strings of Betsy Dan's apron with one hand, while with the other he was hanging onto his nose, and swaying in paroxysms of laughter.

Very red in the face, Betsey Dan began her verse:

"At midnight in the forest shades,
Bozzaris—"

Pause, while Betsy Dan clutched behind her.

"—Bozzaris ranged—"

("Tchik! tchik!") a snicker from Jimmie in the rear.

"—his Sullote band,
True as the steel of—"

("im-im,") Betsy Dan struggles with her giggles.

"Elizabeth!" The master's voice is stern and sharp.

Betsy Dan bridles up, while Jimmie is momentarily sobered by the master's tone.

"True as the steel of their tried blades,
Heroes in heart and hand.
There had the Persian's thousands stood—"

("Tchik! tchik! tchik!") a long snicker from Jimmie, whose nose cannot be kept quite in control. It is becoming too much for poor Betsy Dan, whose lips begin to twitch.

"There—"

("im-im, thit-tit-tit!") Betsy Dan is making mighty efforts to hold in her giggles.

"—had the glad earth (tchik!) drunk their blood,
On old Pl-a-a-t-t-e-a-s' day."

Whack! whack!

"Elizabeth Campbell!" The master's tone was quite terrible.

"I don't care! He won't leave me alone. He's just—just (sob) pu—pulling at me (sob) all the time."

By this time Betsy's apron was up to her eyes, and her sobs were quite tempestuous.

"James, stand up!" Jimmie slowly rose, red with laughter, and covered with confusion.

"I—I—I—didn't touch her!" he protested.

"O—h!" said little Aleck Sinclair, who had been enjoying Jimmie's prank hugely; "he was—"

"That'll do, Aleck, I didn't ask you. James is quite able to tell me himself. Now James!"

"I—I—I was only just doing that," said Jimmie, sober enough now, and terrified at the results of his mischief.

"Doing what?" said the master, repressing a smile at Jimmie's weebegone face.

"Just—just that!" and Jimmie touched gingerly with the point of his finger the bows of Betsy Dan's apron-strings.

"Oh, I see. You were annoying Elizabeth while she was reading. No wonder she found it difficult. Now, do you think that was very nice?"

Jimmie twisted himself into a semi-circle.

"No—o—."

"Come here, James!" Jimmie looked frightened, came round the class, and up to the master.

"Now, then," continued the master, facing Jimmie round in front of Betsy Dan, who was still using her apron upon her eyes, "tell Elizabeth you are sorry."

Jimmie stood in an agony of silent awkwardness, curving himself in varying directions.

"Are you sorry?"

"Y-e-e-s."

"Well, tell her so."

Jimmie drew a long breath and braced himself for the ordeal. He stood a moment or two, working his eyes up shyly from Betsy Dan's shoes to her face, caught her glancing at him from behind her apron, and began, "I—I—I'm (tchik! tchik) sor-ry (tchik)." Betsy Dan's look was too much for the little chap's gravity. A roar swept over the school house. Even the grim dominie's face relaxed.

"Go to your seat and behave yourself," said the master, giving Jimmie a slight cuff.

"Now, Margaret, let us go on."

Margaret's was the difficult verse. But to Margaret's quiet voice and gentle heart, anything like shriek or battle-cry was foreign enough, so with even tone, and unmodulated by any shade of passion, she read the cry, "To arms! They come! The Greek! The Greek!" Nor was her voice to be moved from its gentle, monotonous flow even by the battle-cry of Bozzaris, "Strike! till the last armed foe expires!"

"Next," said the dominie, glad to get on with his task.

The master breathed freely, when, alas for his hopes, the minister spoke up.

"But, Margaret, do you think Bozzaris cheered his men in so gentle a voice as that?"

Margaret smiled sweetly, but remained silent, glad to get over the verse.

"Wouldn't you like to try it again?" suggested the minister.

Margaret flushed up at once.

"Oh, no," said his wife, who had noticed Margaret's flushing face. "Girls are not supposed to be soldiers, are they, Margaret?"

Margaret flashed a grateful look at her.

"That's a boy's verse."

"Ay! that it is," said the old dominie; "and I would wish very much that Mrs. Murray would conduct this class."

But the minister's wife would not hear of it, protesting that the dominie could do it much better. The old man, however, insisted, saying that he had no great liking for this part of the examination, and would wish to reserve himself, with the master's permission, for the "arith-met-ic" class.

Mrs. Murray, seeing that it would please the dominie, took the book, with a spot of color coming in her delicate, high-bred face.

"You must all do your best now to help me," she said, with a smile that brought an answering smile flashing along the line. Even Thomas Finch allowed his stolid face a gleam of intelligent sympathy, which, however, he immediately suppressed, for he remembered that the next turn was his, and that he must be getting himself into the appearance of dogged desperation which he considered suitable to a reading exercise.

"Now, Thomas," said the minister's wife, sweetly, and Thomas plunged heavily.

"They fought like brave men, long—"

"Oh, Thomas, I think we will try that man's verse again, with the cries of battle in it, you know. I am sure you can do that well."

It was all the same to Thomas. There were no words he could not spell, and he saw no reason why he should not do that verse as well as any other. So, with an extra knitting of his eyebrows, he set forth doggedly.

"An-hour-passed-on-the-Turk-awoke-that-bright-dream-was-his-last."

Thomas' voice fell with the unvarying regularity of the beat of a trip-hammer.

"He-woke-to-hear-his-sentries-shriek-to-arms-they-come-the-Greek-the-Greek-the-Greek-he-woke—"

"But, Thomas, wait a minute. You see you must speak these words, 'To arms! They come!' differently from the others. These words were shrieked by the sentries and you must show that in your reading."

"Speak them out, man," said the minister, sharply, and a little nervously, fearing that his wife had undertaken too great a task, and hating to see her defeated.

"Now, Thomas," said Mrs. Murray, "try again. And remember the sentries shrieked these words, 'To arms!' and so on."

Thomas squared his shoulders, spread his feet apart, added

a wrinkle to his frown, and a deeper note of desperation to his tone, and began again.

"An-hour-passed-on-the-Turk-awoke-that-bright-dream-was—"

The master shuddered.

"Now, Thomas, excuse me. That's better, but we can improve that yet." Mrs. Murray was not to be beaten. The attention of the whole school, even to Jimmie Cameron, as well as that of the visitors, was now concentrated upon the event.

"See," she went on, "each phrase by itself. 'An hour passed on: the Turk awoke.' Now, try that far."

Again Thomas tried, this time with complete success. The visitors applauded.

"Ah, that's it, Thomas. I was sure you could do it."

Thomas relaxed a little, but not unduly. He was not sure what was yet before him.

"Now we will get the sentries' shriek. See, Thomas, like this a little," and she read the words with fine expression.

"You must put more pith, more force, into those words, Thomas. Speak out, man!" interjected the minister, who was wishing it was all over.

"Now, Thomas, I think this will be the last time. You have done very well, but I feel sure you can do better."

The minister's wife looked at Thomas as she said this, with so fascinating a smile that the frown on Thomas' face deepened into a hideous scowl, and he planted himself with a do-or-die expression in every angle of his solid frame. Realizing the extreme necessity of the moment, he pitched his voice several tones higher than ever before in his life inside a house and before people, and made his final attempt.

"An-hour-passed-on: The-Turk-awoke:
That-bright-dream-WAS-his-last."

And now, feeling that the crisis was upon him, and confusing speed with intensity, and sound with passion, he rushed his words, with ever-increasing speed, into a wild yell.

"He-woke-to-hear-his-sentries-shriek-to-arms-they-come-the-Greek-
THE-GREEK!"

There was a moment of startled stillness, then "tchik! tchik!" It was Jimmie again, holding his nose and swaying in a vain effort to control a paroxysm of snickers at Thomas' unusual outburst.

It was like a match to powder. Again the whole school burst into a roar of uncontrollable laughter. Even the minister, the master, and the dominie, could not resist. The only faces unmoved were those of Thomas Finch and the minister's wife. He had tried his best, and it was to please her, and she knew it.

A swift, shamed glance round, and his eyes rested on her face. That face was sweet and grave as she leaned toward him, and said, "Thank you, Thomas. That was well done." And Thomas, still looking at her, flushed to his hair roots and down the back of his neck, while the scowl on his forehead faded into a frown, and then into smoothness.

"And if you always try your best like that, Thomas, you will be a great and good man some day."

Her voice was low and soft, as if intended for him alone, but in the sudden silence that followed the laughter it thrilled to every heart in the room, and Thomas was surprised to find himself trying to swallow a lump in his throat, and to keep his eyes from blinking; and in his face, stolid and heavy, a new expression was struggling for utterance. "Here, take me," it said; "all that I have is thine," and later days brought the opportunity to prove it.

The rest of the reading lesson passed without incident. Indeed, there pervaded the whole school that feeling of reaction which always succeeds an emotional climax. The master decided to omit the geography and grammar classes, which should have immediately followed, and have dinner at once, and so allow both children and visitors time to recover tone for the spelling and arithmetic of the afternoon.

[To be Continued.]

THE favorite diversion of Mr. Balfour is philosophy. The leisure that other men would give to the novel, he devotes to the discussion of some of the profoundest of human problems; the truth of revelation—the conflict between the spiritual and the materialistic conceptions of the being and future of Man; he is true not only to the heredity of his family, but of that curious Scotch race to which he belongs; the race that has produced at once the most practical minds and the most subtle intellects of the world. Mr. Balfour is often absent-minded, inaccurate, slovenly, indolent in the House of Commons; but it is because while his body is there, his soul is far away. It soars to the mountain tops of God and Life; the Soul, the Unseen, the Eternal; in short, he has essentially the theological mind.—*Everybody's Magazine.*

The Family Fireside

ABSOLUTION.

Before Thy Cross, Oh Christ, I humbly kneel
Encumbered by the weight of sins I feel
A burden far too great for me to bear,
A load I cannot *take to Thee* in prayer.

And here I sadly wait. With contrite heart
I gaze upon each separate sin apart
From all the ties which bound it close to me
And hid its foulness from myself, not Thee!

As in the sunshine, soiled webs are placed
Until defilements are no longer traced,
So wait I, Jesu, in Thy wondrous Love,
In Radiance streaming from Thy Cross above,

Until from self mine eyes are drawn to Thee,
Until Thy Face in mercy looks on me,
Thy Voice absolves,—my guilty soul is shriven:
My sins are loosed on earth and loosed in Heaven.
Ripon, Wis. ELIZABETH GERMOND.

HOLLAND BULBS AS HOUSE PLANTS.

HOLLAND BULBS are the most satisfactory house plants grown. By Holland bulbs we mean hyacinths, narcissus, etc. The best of these for pot culture are the ordinary Dutch hyacinths, single and double, and of all colors, Roman hyacinths, with beautiful bells of snowy whiteness, Paper White and Double Roman narcissus, and Chinese sacred lily. All of these are exceedingly fragrant, quick growers, and sure blossomers. All likewise are exceedingly beautiful. Each bulb remains in bloom but three or four weeks, but a fresh supply of rooted plants can be brought up from the cellar every three weeks, and these relays of growing plants will keep up a succession of bloom from early December to the first of April. Holland bulbs can be purchased cheaply by the dozen or half dozen, so that the cost is not beyond the average purse.

They have their own way of growing. It is an easy way, too, but easy or hard, they must not be crossed in it. Plant the bulbs two to a six-inch pot, or one to a four-inch one, using any good soil, though a handful of sand under each bulb improves it. Let the crown of the bulb come just above the soil. Water the pots well, and set away in a cellar, or frost-proof closet to root in the dark. This sojourn in the dark is the one thing they will not do well without. Let them stay in their cool, dark quarters until their pots are filled with roots, and thumb-like shoots begin to appear at the crowns. They can be brought up now as needed. Never water in the cellar, unless the soil becomes decidedly dry.

When the pots are brought out of the cellar, let them have a shaded corner or undershelf to stand in for a couple of weeks or so. This encourages the growth of a stem, and also prevents the flower-buds from expanding so rapidly that they stand in danger of choking up in the neck of the bulb. After the buds appear the pots can be placed in the sunshine, and the flower spikes will develop rapidly.

The Chinese Sacred Lily is grown in water, with just enough pebbles around it to hold it in place. It does not need to be rooted in the dark. Use soft water, and change it frequently.

The cooler the rooms are kept, the longer any of the Holland bulbs remain in bloom. They are not troubled by insects, endure lower temperature than other house plants, and are much prettier than geraniums and fuchias. Try a few pots of them for a change. GERTRUDE GRANGER.

SUGGESTIONS FOR AFTERNOON TEAS.

BY L. E. CHITTENDEN.

CLUBS, guilds, thimble parties; any afternoon functions, in fact, requiring light refreshments, are always something of a tax upon the ingenuity of the hostess, who desires dainty, palatable menus, and with a certain spice of variety in their simplicity.

One rule should always obtain for these menus: Only the best of everything, in the way of materials, should be allowed, and the china, linen, silver, and glass, like Cæsar's wife, above suspicion, and the fairest, prettiest, and finest quality possible.

If five o'clock tea is to be served, the tea table with the

appurtenances thereto should be made ready before the guests assemble, spread with its embroidered or hemstitched cover, small plates, sugar bowl, tea caddy, candles, and flowers. At the time of serving, the water freshly boiling is brought in: the cream plain and whipped, a small glass nappy—containing sliced lemon—and the sandwiches, small cakes—one or both. Sandwiches may be made in the morning, wrapped in oiled paper, and packed in a tin box. They will be found fresh and well seasoned. If you use white bread and butter, cut off the crusts, and shape them in triangles, discs, or squares. If you use whole wheat bread, cut the slices in three lengths and leave the crusts on, as they add much to the nutty, delicious taste of brown bread.

For filling of the white sandwiches, you may use an infinite variety. The small lettuce leaves that come in the center of headed lettuce, or nasturtium leaves may be used if young and tender, with cream mayonnaise. Minced ham (mince it for yourself), dressed with a few drops of oil and vinegar, chopped olives, or any small pickle: creamed and minced chicken, or any other meat; but always minced to a fine paste, moistened, and well seasoned.

Brown bread sandwiches spread with peanut butter are so absolutely perfect, that one hesitates to give any variety in the matter. The only thing necessary is to have a plentiful supply, for they whet the appetite to a razor edge. Grind a pound of shelled and blanched peanuts six times through a meat chopper, salting them after the third time, and spread the paste on your brown bread.

For sweets to go with coffee, tea, or cocoa, one should possess an infinite variety of recipes, as the more home-made the accompaniments of the liquid cheer, the better. If, however, one is hurried, crackers may be spread with the whites of 2 eggs beaten stiffly, to which add 2 large spoonfuls of sugar, vanilla, chopped nut meats, or raisins. Brown lightly in the oven. Or mix $\frac{1}{2}$ cup of milk, 1 cup of sugar, 1 teaspoonful of butter, boil to a thread, then add 3 spoonfuls of cocoa or powdered chocolate, beat smooth, spread on crackers, and dry in the oven. Small discs of pie-crust may be spread with lemon butter, made of the grated rind and juice of one lemon, 1 cup of sugar, large lump of butter, boiled slowly until it thickens, then spread on the paste, and heat through in the oven.

Spice cakes go well with coffee, and here are three often used and thoroughly reliable receipts:

HERMITS.

Four eggs beaten separately, two cups brown sugar, two teaspoons cinnamon, one teaspoon cloves, four tablespoons sour cream, one cup butter, two cups raisins, one cup chopped nut meats, one teaspoonful of soda. Make stiff with flour, roll out, cut in squares, and bake light brown. These are better after a few days than when eaten fresh. The cup of butter may be mixed with lard, cottolene, or any shortening.

MISS FARMER'S SMALL CHOCOLATE CAKES

are delicious.

Cream one-half cup of butter, add to this one-quarter cup of dry cocoa, beat the yolks of three eggs well, add them to the cocoa and butter. Put in sifter one cup of flour, three teaspoonfuls of baking powder; mix one teaspoonful cinnamon, one-quarter teaspoonful cloves, or one teaspoonful of vanilla may be used instead of cloves; one cup of fine white sugar. Add the sugar and spice to the butter and eggs, and beat well. Have ready the whites of three eggs beaten stiff and dry, add these alternately with flour. Bake in small patty or gem pans, as it is too delicate for loaf.

SPICE CAKES.

Two-thirds cup of sugar, cream with two-thirds cup of butter or cottolene, or lard (if either of the latter be used, salt slightly); add three well-beaten eggs; next add two-thirds cup of molasses well stirred in, two and one-half cups of flour, two teaspoonfuls baking powder in flour; spices of all or any kind; raisins, or nuts; a small pinch of cayenne pepper; and add lastly one cup of milk.

Two recipes for delicious candies to serve on tea table:

PINOCHÉ.

Three cups brown sugar, one-half cup rich milk, lump of butter size of large egg, pinch of cream tartar. Boil until it makes soft ball in cold water. Beat until it begins to harden, then stir in one pound of chopped English Walnuts: this prevents the slightly astringent taste often noticeable in English

walnuts when added to hot mixtures. Put in buttered tin, and cut in squares.

FUDGE.

Two cups white sugar, one cup of milk, butter size of walnut, one and one-half squares chocolate, pinch of cream tartar, flavor with vanilla. Boil until it forms soft ball in cold water. Beat with fork until it begins to grain and turn lighter colored, then proceed as in pinoche.

The secret of making good fudge is to use less chocolate, and less time for cooking and more time for beating.

NAME TWISTING.

By LORA S. LA MANCE.

WE CAN hardly think of civilized people without permanent family names handed down unchanged from father to son. But it was long before all of the European nations adopted the custom. The Irish in certain counties were compelled by act of Parliament "To go appareled like Englishmen, and wear their beards after the English fashion, swear allegiance, and take English surnames such as Smith and Brown, etc." Within the last century Germany compelled German Jews to take family names, and it is not many years since Norway forced her army officers to take surnames. Even yet in Wales and Norway surnames are not universal among the lower classes.

So we are not surprised that in the early days of surname taking, some of the nations failed to understand that unchangeableness is the foundation principle of a family name. To this day there is "confusion worse confounded" to the outsider that tries to trace Scandinavian genealogy. If Lars Peter Oleson has four sons, one is perhaps Ole Peterson, one Lars Peters, another Peter Larson, and the last one, perhaps, Ole Oleson. The Welsh and the Scotch had at first a bungling method of multiplying the Welsh Ap, and the Scotch Mac, each meaning son, until such absurd strings of surnames were strung out as McKay-McDuff-McGhee, or Thomas Ap-William-Ap-Thomas-Ap-Howell-Ap-Evan-Vaughan. Of course such a cumbersome fashion had to go at last.

Another vagary common in the early days of name-giving, was the custom for scholars and doctors of the law to translate their surnames out of their mother tongue into either Latin or Greek. German scholars of the fifteenth and sixteenth centuries were given to this affectation above all others. Luther's two helpers, Ecolampadius and Melancthon, were originally Hansschien and Schwarzerd, and the learned Erasmus, who contended mightily with them, was at first Gerhard or Gerard. Some of the English theologians took such names—at once pedantic and vain-glorious—as Profoundis and Sanctissimus. Like all fads these affectations died out in time, and are never heard of now.

HOUSEHOLD HINTS.

AVOID all pickles which are beautiful and brilliant in color.

FLOUR all fruit when mixing, and it will not settle in cooking.

CLOTHS dipped in hot potato water and applied to rheumatic joints will almost invariably ease the pain.

PALPITATION of the heart may be stopped by lying on the right side, partially on the face, when the heart will resume its proper action.

To **COOL** a room wet a cloth, the larger it may happen to be the better, and suspend it; if the ventilation is good the temperature will quickly lower.

Save all your broken and crooked carpet tacks and keep them in a box in the kitchen for cleaning bottles. They are better than shot, for the sharp edges scrape off all the stains.

To **REMOVE** paint take eight parts of slaked lime and one part of soda, add water till mixture is of the consistency of paint. Put it on with an old brush and the next day you can scrape off the paint quite easily.

WOOD WORMS can be destroyed in books and woodwork by benzine. Books are locked up in a cupboard with a saucer of benzine. The insects, as well as their larvæ and eggs, soon die off. Furniture and carvings are similarly placed in a room with a dish of benzine, and kept closed up for several weeks, the time required for the complete destruction of the insects varying according to the thickness of the wood. New woodwork can be protected against their entry by a coating of glue, as, living on vegetable substances, they do not touch animal products.

The Living Church.

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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. 8—Special Conv., Alabama.
- “ 9—Brotherhood of St. Andrew, Boston.
- “ 13—G. F. S. A. Conv., Hartford.
- “ 14—Church Congress, Albany.
- “ 14—Conference of Workers among Colored People, Washington.
- “ 19—Day of Intercession for Missions and for S. S.
- “ 21—Missionary Council, Philadelphia.
- “ 23—House of Bishops, Philadelphia.

Personal Mention.

THE Rev. C. H. BEAULIEU should be addressed at Marshall, Minn., until further notice, having resigned his parish at St. James, Minn.

THE address of the Rev. WALTER E. BENTLEY, rector of the Church of the Holy Sepulchre, is changed from 375 East 17th St. to the church, 115 East 74th St., New York.

THE Rev. Dr. W. K. BERRY of Grace Church, Muncie, Ind., has been appointed a member of the Board of Missions of the Diocese of Indianapolis by the Bishop of that Diocese.

THE Rev. Dr. JOSEPH N. BLANCHARD has taken temporary charge of St. John's Church, Washington, D. C. Address accordingly.

THE address of the Rev. T. F. BOWEN is 613 E. Maple St., Des Moines, Iowa.

THE address of the Rev. COLEMAN E. BYRAM, Ph.D., is changed from St. Paul's Church, Buffalo, to 1600 Penn Ave., Pittsburgh, Pa., in which latter city he is rector of St. James' Church.

THE Rev. JOHN A. CHAPIN, formerly assistant at Christ Church, Detroit, is now missionary at the Church of the Epiphany, Detroit. Address, 432 Cadillac Ave.

THE Rev. H. E. COTTON, rector of St. John's Church, Baltimore, Md., has received a call to Christ Church, Quincy, Mass.

THE Rev. THOMAS C. DARST of Ansted, W. Va., has been appointed assistant minister of Christ Church, Fairmont, W. Va., with charge of Mannington and Monongah. Address, Fairmont, W. Va.

THE Rev. JOHN H. DICKINSON of Tappanock, Va., has assumed charge of the new Church

of the Holy Cross, Richmond, Va. His address is 2004 Grove Ave.

THE Rev. J. DEQ. DONEHOO has, after a rectorship of ten years, resigned at Marshall, Mo., and has accepted the rectorship of Grace Church, Monroe, La., to date from Nov. 1st.

THE address of the Rev. THOS. DUCK is St. Paul's Rectory, Holley, N. Y.

THE Rev. WILLIAM H. EASTHAM is rector of Calvary Church, Golden, Colorado.

THE Rev. H. G. ENGLAND, rector of St. John's Church, Uniontown, Ky., has accepted a call to St. Luke's Church, Seaford, Del., and will take charge about the middle of October.

THE Rev. WM. ALLAN FAIR has accepted an appointment to take charge of St. Philip's Church, Little Rock, Ark., and to work among Africans at points adjacent, beginning Oct. 1.

THE Rev. Dr. PERCY T. FENN, who has been officiating at St. Luke's Church, Atlanta, Ga., during August and September, has returned to his parish in Texarkana, Texas.

THE Rev. HENRY S. GATLEY, rector of Trinity Church, Warsaw, N. Y., has received a call to St. Thomas' Church, Brooklyn, N. Y.

THE Rev. FRANCIS J. HALL, D.D., has returned to Chicago, and should be addressed at 654 Park Ave.

THE Rev. J. S. HARTZELL, rector for more than eight years of Christ Church parish, Mt. Pleasant, S. C., has resigned. He will remove to Cheraw, S. C., about the 8th of October, and will devote himself to the Sunday School Leaflets and Teachers' Helps of which he is editor.

THE Rev. GEORGE C. HUNTINGTON is in charge at Hammondsport, N. Y.

THE address of the Rev. ROBERT F. INNES is changed from 3819 Walnut St., Philadelphia, to Wynnewood, Pa.

THE Rev. A. W. KIERULFF has been assigned to the charge of Grace Church, Martinez, and St. Paul's mission, Walnut Creek, Cal., in connection with the Cathedral staff for missions.

THE Rev. JABEZ C. KOON, rector of St. Thomas' Church, Hancock, Md., has declined a call to the rectorship of the Church of the Good Shepherd, Houlton, Me.

THE Rev. A. A. MACKENZIE, Sc.D., has given up the charge of St. Peter's mission, Redwood City, Cal., and has taken up in connection with the Cathedral staff for missions, the charge of St. Luke's, Los Gatos, with the missions at Patchin and Skylands. Dr. Mackenzie will continue his lectures on Ethics and Apologetics at the Church Divinity School of the Pacific, San Mateo.

THE Rev. VINCENT OWEN PENLEY is rector of Trinity Church, Trinidad, Colorado.

THE Rev. C. THACHER PFEIFFER has resigned the position of priest-in-charge of St. James' mission, Greencastle, Pa., and during the month of October will be *locum tenens* at the Church of the Transfiguration, West Philadelphia. Address 3300 N. 16th St., Philadelphia.

THE Rev. E. GUTHRIE PITBLADO has been called to the rectorship of St. Paul's Church, East Toledo, Ohio.

THE Rev. J. CLARKE ROBBINS has resigned charge of St. Luke's Church, Los Gatos, Calif., and has accepted the position of assistant in St. Paul's Church, San Francisco.

THE permanent address of the Rev. F. A. SAYLOR is Oshkosh, Wis., where he is assistant to Bishop Weller at Grace Church.

THE Rev. J. J. ROWAN SPONG has removed from New York City to Ardmore, Pa., which will be his future address.

THE Rev. GEO. M. TOLSON has resigned the rectorship of the churches at Rockingham and Ansonville, N. C., and will take charge of three mission chapels at Charlotte, N. C.

ORDINATIONS.

DEACONS.

MISSOURI.—At Palmyra, Sept. 25th, by the Bishop of the Diocese, HALSEY WERLEIN, son of a Methodist minister, formerly of St. Louis.

DIED.

CURZON.—Entered into rest Sept. 28th, 1902, at Trinity Church Rectory, Houghton, Mich., Mrs. CATHARINE CURZON, mother of the Rev. J. E. Curzon.

“In the communion of the Catholic Church; in the confidence of a certain faith; in the comfort of a reasonable, religious, and holy hope; in favor with God, and in perfect charity with the world.”

HARDY.—At his home in Concord, N. H., Sept. 15th, the Rev. ANTHONY COLBY HARDY, aged 75 years. For 33 years a Methodist minister, and for 8 years a faithful clergyman of the Church.

May he rest in peace!

OFFICIAL.

A meeting of the Commission for Church Work among Colored People will be held in Philadelphia, Tuesday evening, Oct. 21st. Notice of the place of meeting will be sent later.

T. U. DUDLEY, *Chairman*,
BEVERLEY D. TUCKER, *Secretary*.

GIRLS' FRIENDLY SOCIETY IN AMERICA, 1902.

The Annual Meetings of the G. F. S. A. will take place in Hartford, Conn., on Oct. 13, 14, 15, 16, 17.

The Quiet Hours will be conducted at Christ Church on Tuesday, Oct. 14, beginning at 10 A.M.

The Service will take place at St. John's Church on Thursday, Oct. 16, at 8 P. M.

The Supper for Members will be on Thursday, Oct. 16.

Associates and Churchwomen are cordially invited to attend these services and meetings.

EVE ALEXANDER,
General Secretary, G. F. S. A.

September, 1902.

RETREATS FOR CLERGY.

The Annual Retreat for Clergy will be held at the Mission House of the Society of St. John Evangelist, Boston, October 13-17. Offerings for expenses. Address the FATHER SUPERIOR, 33 Bowdoin St., Boston, Mass.

Clergy coming for the B. S. A. Convention in the previous week can, if they wish to stay for the Retreat, have their tickets extended on a small extra payment.

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 WANTED.

NURSE.—An experienced Nurse, speaking French and English, seeks position as Nurse, attendant to invalid or elderly lady or gentleman; 16 years' experience; good needlewoman. M. R. M., THE LIVING CHURCH, Milwaukee.

MISCELLANEOUS.

LIVING CHURCH, issue of July 20, 1901. Any reasonable price paid. Address Rev. R. ALAN RUSSELL, Waycross, Georgia.

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MISCELLANEOUS.

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A. S. LLOYD,

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PAMPHLETS.

Old South Leaflets: No. 127, *The Ordinance of 1784*. No. 128, *The Cession of Louisiana*. Published by the Directors of the Old South Work, Boston, Mass.

The Documents and Facts in *The Irvine-Talbot Case*, with Notes on the Presentment of Bishop Talbot. By William S. Price, Esq. Prefaced, compiled, and commented by Ingram N. W. Irvine, D.D. John R. McFetridge & Sons, Printers, Philadelphia.

A Charge. Delivered to the Clergy of Argyll and the Isles, at the Synod held in St. John's Church, Oban, on Thursday, Aug. 7, 1902. By J. R. Alex. Chinnery-Haldane, D.D., Bishop of Argyll and the Isles. St. Giles Printing Co., Edinburgh.



The Church at Work



ALBANY.

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

Archdeaconry at Saratoga.

THE TROY ARCHDEACONRY was in session at Bethesda Church, Saratoga, Sept. 22nd and 23d. There was an opening missionary service with address by the Rev. Henry Kingham and the Rev. R. P. Cobb. Next day after Holy Communion the officers were reelected. There was, later, a high celebration, with sermon, by the Rev. Geo. L. Richardson. At the noon hour the Convocation varied the stereotyped programme of similar gatherings, by attending, by invitation, the opening meeting of the Republican State Convention assembled in the same city. Later, there was a paper on the subject of Church Statistics by the Rev. Dr. Nickerson, with addresses by the Rev. H. P. Le F. Grabau and Mr. Robt. O. Bascom. Resolutions were passed, congratulating the Bishop on his re-

covery, and congratulating Dr. Carey on his beautiful rectory, and on his long tenure of office as Archdeacon. The rector of St. Luke's, Mechanicsville, stated that on the same day he had received a check for \$4,000 to wipe out the debt on his parish.

CHICAGO.

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

Resignation of Rev. S. H. Green—Cornerstone of St. Mary's Home—Opening of W. T. S.—Michaelmas Services—Illness of Rev. Frank M. Gregg.

PHYSICIANS having urgently advised the permanent residence of his family on the sea coast, the Rev. Stephen H. Green has resigned the charge of the Church of the Redeemer, Elgin, to take effect Jan. 1st. The vestry regret, but recognize the necessity of this action. Mr. Green will remove to the Diocese

of Massachusetts. He is a son of the late Bishop Green of Mississippi, and was for twelve years rector of St. John's Church, St. Louis, and afterward, for a short time, of St. Michael and All Angels', Anniston, Ala., before assuming his present rectorship at Elgin, of which latter parish he was also formerly rector in 1882 and 1883.

THE REV. DR. F. J. HALL of the Western Theological Seminary was hastily called to Cleveland, Ohio, on the 28th ult., by the death of an aunt at the age of 88 years—a rare saint of true type. Dr. Hall expected to return to Chicago on Tuesday of this week.

THE LAYING of the corner-stone of St. Mary's Home for Children took place on the afternoon of St. Michael and All Angels' Day. The service, which was taken by Bishop Anderson, was at three o'clock; but before that time those interested in the work, many of the clergy of the city, friends of the Sisters,

and their associates, had gathered at the corner of the building where the stone was to be placed. The procession was formed in two rooms of a neighboring public school, and marched to the platform about the stone singing, "Christ is made the sure Foundation." At its head was the Cathedral choir, led by their cross-bearer and followed by Dean Pardee and Bishop Anderson. Behind them came the children of the Home, marshalled by the Sisters; sixty-five girls in their uniforms with caps and aprons, from the big girls of 16 and 18 to the tiny and motherless tot of two who has but recently been received into the Home. One of the older girls carried the school banner. The members of St. Monica's Guild followed with their banner, while in the rear were the "mothers," who are helped and encouraged in their religious lives by the Mothers' Meetings presided over by Sister Frances.

When the procession reached the stone, Psalm 101 was chanted impressively by the girls, and after the versicles, responses, and collects, the Bishop made a short but telling address, declaring the objects for which the building was to be used: a home for children and a free dispensary for the poor. He thanked those who had so generously contributed toward it. Especial mention was made of the unknown layman whose gift of the lot in the first instance had made the undertaking possible. During last winter, the Bishop said, a great stride forward had been made in the progress of the philanthropic and missionary work of the city, for since that time the Churchmen of Chicago had raised \$30,000 for the Home, and also \$17,000 to free from debt another Church institution—the Home for the Aged. And this stride, he hoped, was not the end but the beginning of such good work that Chicago is going to do in the future.

Contrary to precedent, the laying of this stone did not take place when the building was actually begun, as to-day the outside walls are completed to the roof, and one is therefore enabled to tell what the completed structure is to be like. The building stands far out on Jackson Boulevard, with an ample playground at the back. It is of red brick with stone trimmings, of four stories, admirably adapted for the kind of work carried on by the Sisters. In it are reception rooms for the mothers, work rooms, a large play room, a convenient laundry, dormitories, and a neat, Churchly chapel.

Knowing the nature of the work for the Church which has been done by the Sisters in their old quarters near the Cathedral during the last seven years, and the earnest personal effort which they have made to raise the money for the Home, one regrets that the left wing of the building cannot be finished immediately for lack of funds. Surely the Churchmen of Chicago who have made so fine a beginning this year, will not be slow in completing the good work.

THE WESTERN THEOLOGICAL SEMINARY was opened for the ensuing academic year with a choral Eucharist on the Feast of St. Michael and All Angels. The Rev. Dr. Gold was celebrant and the sermon was preached by Bishop Anderson. The number of the students this year will exceed that of last year by some five or six men. Among them are two men who have come into the Church from the ministry of other religious bodies.

THE REV. GEORGE CRAIG STEWART has resigned his position as pastor of St. Stephen's Methodist Episcopal church, Kensington, Chicago, and renounced the Methodist ministry. He will become a candidate for Holy Orders in the Diocese of Chicago.

ON MICHAELMAS EVE, the choir at St. Peter's Church was assisted by an instrumental band, a usage which will become customary in that parish on festival occasions. The sermon was preached by Bishop Anderson.

THE CHURCH OF THE ASCENSION is keeping its patronal festival, Michaelmas, with its Octave. On Sunday night, Michaelmas eve, first vespers was sung and followed by a procession of the Blessed Sacrament, in which a company of the little girls of the parish participated. The Solemn Eucharist will be offered on the Sunday in the Octave.

THE SECOND annual festival of St. Joseph's mission, West Pullman, of which the Rev. Otho W. Gromoll is priest-in-charge, was held on the Feast of St. Michael and All Angels. The Rev. J. S. Cole of Auburn Park preached at the first vespers on Sunday afternoon, and the Rev. Dr. Fawcett of Englewood at second vespers on Monday evening. After the service on Monday evening the people of the parish met together socially in the guild rooms.

THE REV. FRANK M. GREGG, priest-in-charge of the mission of the Holy Cross at Grand Crossing, Chicago, was stricken with paralysis, Wednesday, Sept. 17th, and is now lying dangerously and perhaps fatally ill at St. Luke's Hospital. Mr. Gregg is in age, length of ministry, and of connection with this Diocese, one of our senior priests. His illness is a matter of deep and anxious concern to many. The physicians are not without hope that his life, though hardly his active usefulness, may be prolonged.

CONNECTICUT.

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

New Parish in Bridgeport—Death of Mr. Woolley—Trinity College—Bequests for New Haven.

THE BISHOP and the Standing Committee of the Diocese met at Christ Church, Bridgeport, on Tuesday, in Ember week. St. George's mission in that city applied to be made a parish. On Sept. 20 a decision was rendered granting the application. St. George's is now a parish, with the Rev. Geo. A. Robson as rector. Mr. Robson has been for some years in charge of the mission. A missionary meeting will be held at an early day, to be addressed by prominent clergymen and laymen.

MR. CHAS. NOEL FLAGG has painted for the members of the Connecticut State Bar, a portrait of Judge Nathaniel Shipman. It is considered a fine piece of work, and will eventually be placed in the United States Court Room in the Government Building at Hartford, our Capital city. Mr. Flagg is the son of the late Rev. Jared B. Flagg, D.D., long canonically connected with this Diocese, and, as well, a portrait painter of reputation.

ST. JOHN'S, Hartford, has been recently bereaved in the death of the senior warden, Mr. Geo. Wadsworth Wooley, for many years a well known citizen. He had attained the age of four-score, and had been connected with St. John's from its earliest days. He was present at the laying of the cornerstone in 1842, and was ever devoted to the welfare of the parish.

St. John's is the second parish of Hartford, the first rector being the Rev. Arthur Cleveland Coxe, afterward Bishop. At a later period, the rector was the present Bishop of Albany. In this church the consecration of Bishop Williams took place. The rector, for more than twenty years past, has been the Rev. James W. Bradin.

THE CHRISTMAS term of Trinity College opened last week under very favorable conditions. The new class will number from forty to fifty, making the total about 120, which is the average. There are several changes in the faculty: Prof. McCrea from Pennsylvania, will have the chair of Political Economy in place of Prof. George Pendleton Watkins, who has gone to Brown University; Professor Urban from Haverford College, will take up Dr. Pynchon's work in Ethics and will add Philosophy. Dr. Pynchon, after fifty years' work in the College, has gone to

New Haven to live with his sister. Prof. Henry A. Perkins, formerly instructor at Yale University, will take Prof. W. Lispenard Robb's place as instructor in the Polytechnic School. Professor Robb has also a business connection with the General Electric Company of Schenectady, N.Y.

Some improvements have been made upon the buildings. A new athletic field has been purchased, consisting of ten acres, and is being made ready for use. The cost of the improvements thereon will be met from the fund raised for that purpose by the alumni.

ST. PAUL'S PARISH, New Haven, has received from the estate of Mrs. Betsey Bradley the sum of \$227,536 for the establishment and maintenance of a chapel, to be built on her former premises, on Forbes Ave.

The services were begun on Trinity Sunday, and the chapel will be there erected, in accordance with the terms of her will. A legacy of like amount is to "provide a Home for ladies of advanced age or infirm" who are or may hereafter become connected with the parish, of the projected mission.

A house, as the nucleus of the future Home, has been rented on Olive St., and the Rev. Robert Bell, one of the curates of the parish, is, with his wife, in charge of the same. The rector of St. Paul's for nearly three and twenty years, has been the Rev. Edwin S. Lines, D.D.

DALLAS.

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

Death of Major Wm. E. Estes.

ST. JAMES' PARISH, Texarkana, has lost by death within the past week another of its founders, in the person of Maj. William E. Estes, who died in the 75th year of his age. Major Estes was a devoted and ever zealous Churchman in all that the term implies. He was rigid in the faith, a faithful communicant, for years a vestryman and a generous benefactor of the Church. By his consecrated life and his genial manner and cordiality, he endeared himself to all, and his presence will be sadly missed. His remains were interred in the old churchyard at Jefferson, Texas, the resting place of the bodies of not a few of the Church's pioneer laymen in the far Southwest.

DELAWARE.

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

Service at Dagsboro—Death of Mrs. Du Pont.

THE ANNUAL service in Prince George's Church, Dagsboro, was held on St. Matthew's day, the Rev. Lewis W. Wells of Millsboro assisting Bishop Coleman with the service. The Bishop preached the sermon. Great interest is shown in these annual services in the old historic buildings, and the church was crowded. This Church building was built before the Revolutionary War, and many prominent people have been actively associated with it. The body of Gen. Dagsworthy lies beneath the church, while many conspicuous in the history of the State are buried in the graveyard surrounding the church.

CHRIST CHURCH, Christiana Hundred (Rev. John S. Bunting, rector), has sustained a great loss in the death of Mary Pauline du Pont, the wife of Col. Henry du Pont. Mrs. du Pont was President of the St. Elizabeth Society and most actively engaged in all the parish work, besides being a devoted visitor among the poor. Mrs. du Pont was a Miss Foster of New York City. This is the fifth death in the du Pont family within the past year.

DULUTH.

J. D. MORRISON, D.D., LL.D., Miss. Bp.

Convocation at Hallock.

THE RED RIVER VALLEY Deanery will hold a Convocation at St. John's Church, Hallock (Rev. A. R. Mitchell, rector), on the three

days beginning Oct. 14th. Among the subjects appointed for discussion are the following: "Sunday School Methods," by Rev. J. K. Burleson; "Proper Use of the Sacraments," Rev. A. O. Worthing; "The Modern Sunday and its Demands, How to Meet," Rev. J. C. Munson; missionary addresses, "Duties of the Church Member to the Parish, the Diocese, the Church"; "Is the Apportionment Method the True Basis for Raising Money for the Missionary Work of the Church?" Rev. H. S. Webster; "What is the relation of the Church to American Life?" Rev. J. K. Burleson; "Reverence for Holy Things and Places," Rev. H. M. Green.

EAST CAROLINA.

A. A. WATSON, D.D., Bishop.

Anniversary of Rev. E. R. Bennett.

THE FIFTH anniversary of the ordination of the Rev. E. Robert Bennett of St. Mark's (colored) Church, Wilmington, will be celebrated on Oct. 5th, being Sunday, with special services, and a reception will be given him the next evening by the women of the parish.

FOND DU LAC.

CHAS. C. GRAFTON, D.D., Bishop.

R. H. WELLER, JR., D.D., Bp. Coadj.

Woman's Auxiliary at Fond du Lac—Greek Work at Sheboygan—Marinette.

THE ANNUAL meeting of the Woman's Auxiliary gathered in the Cathedral on Tuesday, Sept. 9th. There was a celebration of the Holy Eucharist at 7 and 10:30 A. M. At 9:30 the Auxiliary celebration took place at the high altar, with Bishop Grafton celebrant. It was, as intended, a beautiful service of thanksgiving. At 10 o'clock the meeting was called to order in St. Ambrose chapel by the President, Mrs. George L. Field. There were about 35 or 40 present from the various branches in the Diocese. After quite encouraging reports from all, the election of officers took place, with the following result: President, Mrs. George L. Field, Ripon; Vice-President, Mrs. C. E. Smith, Plymouth; Recording Secretary, Mrs. C. H. De Groat, Fond du Lac; Corresponding Secretary, Mrs. F. E. Noyes, Marinette; Treasurer, Mrs. J. B. Perry, Fond du Lac; Secretary and Treasurer Junior Auxiliary, Mrs. W. C. Wheelock, Green Bay; Custodian Grafton Hall Scholarship Fund, Sister Anna Hobart, Fond du Lac.

At twelve the meeting adjourned and most of the delegates accepted the invitation of Mrs. B. T. Rogers to visit Grafton Hall, as many of them had never before had an opportunity of seeing the beautiful buildings and all the fine appointments of that admirable institution. At one o'clock the ladies of the Cathedral branch escorted their guests and all clergy present, to the Palmer House, where for half an hour Bishop Grafton and Bishop Weller received them in the spacious hall, giving all a kindly word and warm welcome. At 1:30 all repaired to the dining room, where, after grace by Bishop Grafton, a fine luncheon of four courses was served. Covers were laid for sixty, and a happy social hour was enjoyed.

In the afternoon, pledges and appropriations for the coming year were made. The diocesan branch has in the past contributed \$300 to the missionary fund of the Diocese. The Treasurer reported the full amount paid and a surplus of \$18. At the suggestion of the President, an offering was taken and an amount received to more than increase the contribution of last year to \$350, which proves that the women of the Auxiliary have the true missionary spirit, and mean to do what they can. Strong and helpful addresses were made by Bishop Weller and Canon Barry, and at 4:30 the meeting closed with singing *Gloria in Excelsis*, and with the prayers and Benediction.

On both Monday before and Tuesday even-

ing, at the time of the meeting, there were missionary services in the Cathedral, with addresses by Bishop Grafton, Bishop Weller, Canon Barry, and the Rev. S. P. Delany of Appleton.

THERE ARE in the city of Sheboygan about 250 Greeks, all members of the Greek Church. They formed a society and requested the Archimandrite to visit them, and also requested the rector of our parish, the Rev. E. M. Frank, to take spiritual charge of them during the absence of the Archimandrite. They attend the Holy Eucharist at 6 A. M. on Sundays, and the Epistle and Gospel are read in Greek and a short sermon is translated by an interpreter. We have opened a night school for them and have over 100 scholars, all men. English and simple branches are taught. The Greek congregation are all men, and it was a pleasant sight to see 200 men in church, willing to lose a day's work to attend. They formed in a body and marched to the chancel, carrying the Greek and American flags. The Archimandrite preached a powerful sermon, and at the conclusion of the service, cheers were given for Greece and America, and for the Greek and American Churches. The Archimandrite intends to visit Sheboygan once a month and attend to the spiritual wants of the people.

AT ST. PAUL'S CHURCH, Marinette (Rev. W. B. Thorn, rector), an order of Odd Fellows attended the morning service on St. Matthew's Day to commemorate the foundation of their own order 51 years earlier. At the same service a baptismal ewer of brass, designed and made by Geissler of New York, was presented as a thank offering by little Miss Frances Wright Brown, and was received and blessed by the rector.

During the week following, the Archdeaconry of Algoma was in session at Marinette.

IOWA.

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

Improvements at Council Bluffs—Pastoral on Marriage of Divorced Persons.

THE EXTENSIVE improvements at St. Paul's Church, Council Bluffs (Rev. George E. Walk, rector), which have been under way for a considerable length of time, are now completed. The fine pipe organ has been entirely re-fitted and the interior completely renovated and re-decorated. Incandescent lights have been placed back of the chancel arch, new carpets and hangings introduced, and other improvements made, at a total cost of about \$1,200. The church was reopened on Sept. 21st.

AN IMPORTANT pastoral has just been issued by Bishop Morrison, which will, we believe, be heard of far outside his own Diocese. The subject is the ever recurring one of divorce and re-marriage of divorced persons. The Bishop deals with it in his usual trenchant and practical manner. He notes that his experience as a Bishop has shown him that the question is one which causes grave anxiety to faithful priests. He mentions the growing acknowledgment by Americans of the evils of divorce, and the desire to check it. The present Canon of the Church is not, to his mind, altogether satisfactory, but its change for the better is a puzzling matter. The Bishop sees no prospect of any immediate change by our Convention. Therefore it behooves us to put into force the present canon and not to nullify the law by granting dispensation on *ex parte* testimony when the decree of the court has granted a divorce on other than the ground of adultery. He admits that the decree of the court, and the discipline of the Church, are two separate things, "but the decree of the court has been published to the world, it has been had by due process of law," and he "is convinced that such influence as we might have in restraining public sentiment and building up public opinion is jeopardized when our

clergy marry divorced persons, save as the canon allows, when the divorce was obtained on the ground of adultery." He notes the difficulty the Bishop has in going back of a court decree. He cannot cross-examine both parties nor summon witnesses. His opinion therefore cannot be wholly intelligent. False statements are sometimes made before a Bishop and thus the hearing is not just, nor can it always be.

Bishop Morrison declares that he will not go back of the decree of the Court, and he counsels his clergy strictly to obey the canon. The unfortunate and pitiful relations in which some people find themselves must arouse our sympathy. But we must not be lax and so make greater suffering.

The Bishop counsels his clergy to obey the canon relating to the administration of the sacraments to those "who have been married otherwise than as God's Word doth allow," and to refer to him such cases as may come before them in enforcing this canon. The Bishop advises his clergy always to see a certified copy of the decree of the Court when asked to solemnize the marriage of divorced persons. He advises the laity who have been divorced and re-married, against accepting any official position in the Church, because of the scandal which might thereby be caused.

KENTUCKY.

T. U. DUDLEY, D.D., LL.D., D.C.L., Bishop.

The Bishop—Special Lectures.

BISHOP DUDLEY, who after his recent severe illness, went East to recuperate, has not sufficiently recovered his strength to undertake the long trip home and then return to the meeting of the Missionary Council and the House of Bishops, to be held in Philadelphia in October. He will therefore remain until after that time.

THE REV. J. G. MINNEGERODE of Calvary Church, Louisville, has commenced a series of lectures to be given the third Sunday of each month during the winter. His first one, introducing the series, was on the subject of Popular Hymns.

LOS ANGELES.

JOS. H. JOHNSON, D.D., Bishop.

Two Churches Consecrated.

THE BISHOP consecrated Christ Church, Los Angeles (Rev. Dr. Dowling, rector), on Sunday, Sept. 21st. The sentence of consecration was read by the rector, and the Bishop preached. The offerings were to clear the debt of \$150 on St. Athanasius' Church in the same city. Lacking \$20.00, that amount was made up during the day, and at the evening service at St. Athanasius', the rector and many of the people of Christ Church were present to offer their offering and their congratulations. Next Sunday, the Bishop consecrated St. Athanasius' Church, the offerings on that occasion being given, in turn, to the weaker work of another mission church.

MASSACHUSETTS.

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

New Altar for St. Stephen's—City Missions—Notes.

ON MICHAELMAS DAY the new altar and reredos of St. Stephen's Church, Boston, were consecrated by the Bishop of Vermont. They are a memorial of the Rev. Henry M. Torbert, who died over a year ago, and are the gift of the parishioners.

The centre of the reredos has a large panel on which are two kneeling angels, holding a shield. Upon this are several carvings of symbols, surmounted by a crown. Upon the panels on each side are representations of events in the life of our Lord. Around the panels is a vine, which borders them, symbolical of our Lord as the Vine, and humanity as the branches. The style of

Gothic architecture is preserved throughout, and the vine falls alongside the edge of the retable with shields here and there bearing the letters I.H.S. The front of the altar is divided into three panels, the centre one shows a Greek cross, and the side ones bearing the *Alpha* and *Omega*, and I.H.S. respectively. Between the two side panels are two smaller elongated panels, topped with a Gothic arch. The material in construction is white Caen stone, measuring six feet wide by eight feet high. All the carving is well executed, and is the design of Henry Vaughan. The oak paneling in the sanctuary is a testimonial to Bishop Brent, who served the parish for ten years. The brass tablet on the wall at the right of the chancel is the gift of St. Mary's Ward, Girls' Friendly Society, and commemorates the life and services of the chaplain, the Rev. H. M. Torbert. Besides bearing the dates of his birth, ministry, and death, this inscription is added: "In whom there was no guile."

Other gifts are a set of altar brasses, including six lights, two eucharist lights, and vases, given by Mrs. Seth Sprague in memory of her son, the late Hon. Charles Sprague. The brass cross is the gift of Mrs. Caroline Endicott Davis. The central chancel window is presented by Ambassador George von L. Meyer and his sister, in memory of their mother, who for many years was actively interested in the work of St. Stephen's. The whole chancel will soon be redecorated.

MRS. WILLIAM APPLETON has given \$1,000 to Boston City Missions, and Miss Ellen F. Mason, \$1,000 to Diocesan Missions. The total receipts from June to Aug. 1 for City Missions are \$7,834.18, and the payments have been made to the extent of \$9,198.73. The deficit the first of June was \$1,380.72, and the first of August \$1,232.81. It costs the City Missions more than \$4,000 to carry on its summer work.

THE EPISCOPAL Theological School, Cambridge, opened Sept. 25 with an address of welcome by Dean Hodges. He set forth the ideals which should inspire men preparing for the ministry. The total number of students now enrolled is fifty, and fifteen of these are in the entering class. Professor P. H. Steenstra will have his first sabbatic year, and will spend his time abroad. His course will be given by Professor Max Kellner.

ST. JOHN'S, Beverly Farms, was consecrated by the Bishop of the Diocese, Sunday morning, Sept. 21, in the presence of a large congregation. Besides the rector, the Rev. E. J. V. Huiginn, the Rev. J. P. Franks of Salem, the Rev. Henry L. Foote of Marblehead, the Rev. George J. Prescott, Archdeacon of Boston, and the Rev. S. H. Hilliard, officiated. Bishop Lawrence preached from St. John xiii. 3-5. A full account of this church and its furnishings has already appeared in this column.

MICHIGAN.

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

The Bishop—Missionary Meeting.

BISHOP DAVIES has returned from his visit in Connecticut very much improved in health.

ARRANGEMENTS are being made for a missionary meeting to be held in Detroit in November. On Sunday afternoon a mass meeting will be held in the Lightguard Armory, when addresses will be made by Mr. W. R. Butler, Mr. John R. Mott, and Mr. James L. Houghteling. On Wednesday evening, Nov. 12, at St. Andrew's Church, during the meeting of the Diocesan Convention, the same speakers will make missionary addresses. It is hoped that Bishop Potter may be able to be present to make one of the addresses at the Armory. The endeavor will be to make this one of the most interesting and important missionary meetings ever held in Detroit.

The Convention opens on the 12th at St. Andrew's.

MILWAUKEE.

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

New Rector for Madison—Church Reopened at Mineral Point.

THE LONG vacancy in the rectorship of Grace Church, Madison, has at length been filled by the call and acceptance of the Rev. J. Edward Reilly, D.D., now rector of St. John's Church, Clinton, Iowa.

Dr. Reilly is a native of Ireland, where he was born 37 years ago, of Scotch-Irish parents, and where he received his education and preparation for the ministry. Coming to the United States 12 years ago, he was



REV. J. E. REILLY, D.D.

ordained both to the diaconate and to the priesthood by Bishop Williams of Marquette. His first charge was at St. Matthew's mission, Omaha, where he was chaplain and private secretary to Bishop Worthington. Under his administration the mission assumed a parochial organization. Two years ago he was called to St. John's Church, Clinton, Iowa, which he leaves in a united and prosperous condition, in response to the call from Grace Church, Madison, Wis.

The Sunday services at Madison are at present in charge of the Rev. A. L. Bennett, of Milwaukee.

THE CHURCH at Mineral Point (the Rev. March Chase, rector), after its extended repairs, was formally opened with a Benediction service by the Bishop on the 26th of September. There were present, beside the Bishop and the rector, the Rev. Dr. Gilbert of Darlington, the Rev. Mr. Davis of Platteville, and the Rev. Mr. Svanson of Wales—a visitor in these parts. The church was crowded and the music was well rendered by a large vested choir.

The church has been completely restored, and beautifully decorated. A hardwood floor has been laid, and carpets for the nave, choir, and chancel. Choir stalls have been provided. Some \$1,500 has been expended in these improvements.

The Bishop, in his sermon, commended the work done, and the correct taste in the decorations, and arrangements.

At 4 P. M. a missionary meeting of the Woman's Auxiliary, under Mrs. Wadhams, President of the Diocesan Branch, was held. Addresses were made by the Bishop and the Rev. Mr. Davis. Mrs. Wadhams also addressed the meeting and gave an outline of the work in hand. There was a large attendance. The report of the Treasurer, together with offerings made at this time, in-

dicated some \$36 for the year. The Auxiliary is large and active.

MR. THOS. STUBBS, choirmaster of All Saints' Cathedral, has been appointed to act in the same capacity at Racine College for the next year.

MINNESOTA.

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

Woman's Auxiliary in Minneapolis—Opening of St. Mary's—Gifts to Seabury—Lay Readers' Association—Harvest Festivals—Sunday School Institute—St. Paul Notes.

THE 21ST ANNUAL meeting of the Minnesota branch of the Woman's Auxiliary convened on Sept. 24th in Holy Trinity Church, Minneapolis. The meeting opened with a celebration of the Holy Eucharist, the Bishop being celebrant, and the Very Rev. Hugh L. Burlson of Fargo, N. D., the special preacher.

After the service a brief business session was held, then adjournment was made for the noon recess, during which the parochial branch served a delightful luncheon, and the women were given an opportunity to greet the Bishop and Mrs. Edsall.

At 2 P. M. business was resumed. Roll call showed 324 present beside the clergy, a number of whom showed their kindly interest by attendance.

The Bishop addressed the meeting in a resumé of the financial condition of diocesan missions; Dean Burlson graphically recounted childhood memories of happiness or heartache caused by the contents of the annual missionary box. Mrs. Burlson spoke on the Baby Branch work; and Mrs. Duncombe of Chicago on Junior work.

For many years it was a fond hope of Bishop Gilbert that the returns from the red mite boxes might reach \$1,000. This year, for the first time, the goal was nearly reached, \$903 being reported and several parishes yet to report. Two-thirds of the money will be remitted to the Bishop for work in the Diocese, the remaining one-third to be devoted to foreign and domestic work.

Officers elected were: Hon. President, Mrs. S. C. Edsall; President, Mrs. Hector Baxter; First Vice-President, Miss Sybil Carter; Second Vice-President, Mrs. H. B. Folds; Third Vice-President, Mrs. Denis Follett; Fourth Vice-President, Mrs. G. H. Mueller; Recording Secretary, Mrs. Rufus Davenport; Corresponding Secretary, Mrs. H. F. Stevens; Treasurer, Mrs. M. E. Andrews.

A pleasant incident of the day was the presentation to Bishop Edsall of a check to be used for the purchase of a new set of robes. The presentation was by Mrs. Baxter and the money was the gift of friends in various parishes. In the evening a missionary meeting was held, at which there were a number of speakers.

ST. MARY'S HALL, the diocesan school, opened its thirty-sixth year, Sept. 17, with the prospect of a most successful term. The school is full to overflowing and the waiting list is growing daily. St. Mary's is one of the oldest schools for girls in the country, and well deserves the success which it is now achieving.

DURING the past year, Judge Isaac Atwater, a pioneer Churchman, deeded to the Church, valuable property which recently realized at a sale some \$17,000 in cash. This money will at once be applied to the endowment of Seabury Divinity School. Further sales are contemplated from the balance of the property, which it is expected, when consummated, will realize some \$40,000. One of the professorships at Seabury will be named in honor of Judge Atwater.

JUDGE BUCKHAM of the Rice County District Court sustained the claim made by the trustees of Seabury Mission that the mort-

gage securities, representing the endowment of Seabury Divinity School and Shattuck School, are exempt from taxation.

A MEETING of the lay readers of the Twin Cities was held at St. Mark's Church, Minneapolis, for the purpose of organizing a Lay Readers' Association. The Bishop addressed the meeting. He welcomed the movement and thought that such should be of a diocesan character, organized under the Bishop. Archdeacon Haupt and several lay readers made short addresses. A committee was appointed to draft a constitution and by-laws to be submitted to the Bishop at a future meeting.

HOLY TRINITY CHURCH, Minneapolis, celebrated its Harvest festival on the Feast of St. Matthew. The church was appropriately decorated for the festival. Gethsemane Church held their Harvest Home service Sept. 7th, according to their usual custom. The Rt. Rev. A. R. Graves, Bishop of Laramie, and former rector of this parish, was the special preacher at the high celebration, and the rector at evensong.

THE SUNDAY SCHOOL INSTITUTE of the Diocese held an all-day meeting at Gethsemane Church guild hall, Minneapolis. The morning session opened with a short office. After transacting routine business, the Rev. Frank S. White of Omaha spoke on the topic, "The Lesson—Its Preparation," and this address was followed by the subject, "Its Presentation," by Miss M. S. Willis of St. Paul. The committee on nominations submitted the following names as officers for the coming year, and their report was unanimously accepted: President, Bishop Edsall; 1st Vice-President, Archdeacon Haupt; 2nd Vice-President, Mrs. George Anderson; Treasurer, E. H. Hawley; Secretary, Charles C. Camp; Executive Committee, Dr. McLean, St. Paul, W. H. Thomas, St. Paul, and H. E. Bacon, Minneapolis. The invitation to hold the next annual meeting at Christ Church, St. Paul, was accepted.

Probably the most interesting part of the programme was a sample class in the Catechism, consisting of several little folks, conducted by the Very Rev. H. L. Burleson of Fargo, N. D. This was followed by an address on the same subject by the Rev. Charles Holmes of St. Paul.

At the evening session the Rev. A. A. Butler, D.D., warden of Seabury, Faribault, delivered an address on the "Obligation of the Teacher to Know Child Nature." "Practical Primary Teaching" was discussed by Mrs. Jean E. Hobart of Minneapolis. A question box was supervised by Rev. Ernest Dray of St. Paul, and the Institute closed with an address by Bishop Edsall.

THE PARISHIONERS of St. John the Evangelist have subscribed over \$30,000 towards the \$50,000 church, the corner-stone of which will be laid early in November.

THE MEN'S CLUB of St. Peter's Church, St. Paul, held their first fall and winter meeting at the residence of the senior warden, Mr. J. Magill Smith. The Rev. Charles Holmes delivered a very interesting address upon Henry VIII. and the English Reformation, showing clearly the continuity of the Anglo-Catholic Church, her Catholicity and apostolic origin. Mrs. J. M. Smith served refreshments.

HARVEST FESTIVALS were held Sunday last at St. Peter's Church, St. Paul, with special services. The decorations were beautiful and artistic. The rood screen was trimmed with asparagus, wheat, and oats. On the following Monday the usual harvest home supper was held in the guild room, which was nicely decorated for the event. At the conclusion of the supper, the Rev. Stuart B. Purves, a former rector, made an interesting address. Several toasts were responded to, the rector acting as toastmaster. It was a very enjoyable affair both for the old, faithful ones who have stood so nobly by St.

Peter's in all its vicissitudes, and for the newcomers into the parish.

NEW HAMPSHIRE.

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

Death of Rev. A. C. Hardy.

ON SEPT. 15TH, the Rev. Anthony Colby Hardy, an aged clergyman in deacon's orders, passed to his rest at the age of 75 years. Mr. Hardy was a native of New Hampshire and for 33 years a Methodist minister. He was graduated at Dartmouth College with the degree of M.A. in 1872. Being led in his old age to accept the Church position, he was received by the Bishop of New Hampshire, and was ordained deacon in 1894.

NEW JERSEY.

JOHN SCARBOROUGH, D.D., Bishop.

Bi-centenary at Swedesboro.

ON OCT. 5th, 6th, and 7th, will be held the bi-centennial celebration of Trinity Church, Swedesboro, one of the "Old Swedes" parishes. At the Sunday morning high celebration, the preacher will be the Rev. Jesse Y. Burk, who will speak on the old Swede Church in the American Colonies. The rector, the Rev. George C. Sutton, D.D., will preach on the local history of the church in the evening. On Monday there will be a morning celebration of the Holy Communion, and an evening service, at which latter the Rev. S. F. Hotchkiss will speak on the Old Swedes as missionaries. On Tuesday the Convocation will begin its sessions with the Holy Communion, at which the preacher will be the Rev. James F. Olmsted, and the business sessions will follow, the whole closing in the evening with a service at which the Bishop, Dean Perkins, and others are expected to make addresses.

NEW MEXICO.

JOHN MILLS KENDRICK, D.D., Miss. Bp.

Father Gay's Anniversary.

THE CHURCH of the Holy Faith, Santa Fe, is a fine freestone structure, well furnished, with fine pipe organ and several beautiful stained glass memorial windows, and space for about four hundred. The parish is in the efficient charge of the Rev. W. R. Dye, formerly of Georgia. Regular morning and

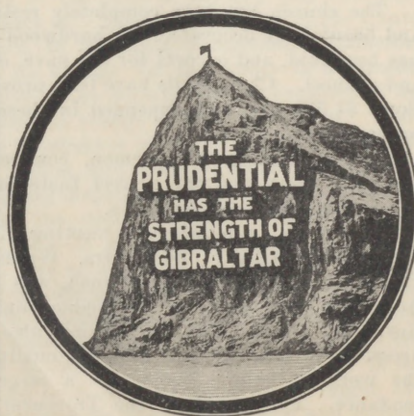
evening services are held each Sunday, and evening service on Wednesday, and an encouraging interest is shown in all.

On St. Matthew's day, the morning service was in charge of the Rev. J. L. Gay (a sketch of whose long life of service for the Master concludes this article). The day was chosen by Father Gay to officiate, it being the *ninety-third* anniversary of his birthday, to enable him to celebrate the event by giving an address reminiscent of his career and service in the Church. This "Grand Old Man" of the Church conducted the service with much spirit and impressiveness. He gave an address instead of a sermon, but suggested that he might well use as a text the first two verses of Psalm 105, being the Psalter for the day: "O give thanks unto the Lord, and call upon his Name; tell the people what things he hath done. O let your songs be of him and praise him; and let your talking be of all his wondrous works." The address was an interesting "talk" upon the wonderful progress made by the Church and the giant strides of the Republic during the lifetime of the venerable speaker. His statement that the Lord had blessed him with a good memory was already shown to be true in his vivid recital of various incidents in his life, many of them occurring in his early youth. The rector of the parish being absent, Father Gay was assisted in the reading of the Lessons by a lay reader of St. John's parish, Detroit, Mich., who is sojourning in Santa Fe, and who accounted it a blessed privilege to serve him in that regard.

"The Rev. John Lenoir Gay was a native of North Carolina, and was ordered deacon by Bishop Polk of Louisiana (who afterward became a Major General in the Confederate service) in 1843, advanced to the Priesthood by Bishop Cobbs of Alabama in 1845 (it was his first ordination), and had served the Church in Alabama, Florida, and New York before going to the Diocese of Tennessee, in 1852, to undertake mission work in the eastern part of the State. He selected for his field the Southern portion of East Tennessee, comprising the six most southeasterly counties of the State: Blount, Loudon, McMinn, Monroe, Bradley, and Polk. The region was thirty miles long by forty in width, and included the towns of Athens, Chilhowee, Tel-

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lico, Ducktown, Cleveland, Charleston, and Louisville. In each of these through his efforts, services were held and the Church secured a hearing; and as a result, church buildings were erected at Loudon and Riverside, and begun at Athens, Cleveland, Chilhowee, and Louisville."—*Hist. of Church in the Diocese of Tennessee*, by Rev. A. H. Noll, 1900.

Subsequent to the mission services as related above, Father Gay went, at about the year 1862, to Canada, and assumed charge of a parish there, which he held seven years, followed by a service for a similar length of time in Indiana, during a part of which he held the chair of English Literature and Logic at the University at Vincennes. After subsequent services at Jeffersonville, Indiana, Parsons, Kansas, Fayette, and Bevier, Mo., he retired from the ministry about twelve years ago and for the past six years has been living in well-earned rest and quietness, with his wife and daughter, at Santa Fe.

OHIO.

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

Cathedral Services.

THE CATHEDRAL services, which were suspended at the abandonment of the old Trinity Church, June 29th, until the chapel should be enlarged and made ready to accommodate the congregation while the new Cathedral is building, were resumed on Sept. 14th. The chapel has been extended forty feet, making the seating capacity sufficient for ordinary occasions, and into it have been transferred such fittings of the old church as can be used there, the altar, lectern, and pews, and the triple chancel window. The walls have been re-colored and the floor carpeted, so that the congregation will be able to worship quite comfortably during the interval in which the new Cathedral will be building. The foundations of the new church are now completed, and the contracts have been let for the superstructure. It is expected that the body of the building will be ready for occupancy in about two years.

KENYON COLLEGE opens with a very encouraging outlook. The number of new students is so large that it is difficult to find accommodations for them, and there is much need of the new Hanna Hall, which is being hurried on as rapidly as possible. The Divinity School at Bexley Hall, the girls' school at Harcourt, and the Military Academy, all have an unusual number of students.

The trustees of the College have been putting in a new system of water-works, expending \$10,000 for that purpose. The source of supply is from artesian wells which have been sunk, and which furnish abundance of good pure water.

WORK is beginning vigorously throughout the Diocese, and most of the vacant places have been filled with excellent men.

PENNSYLVANIA.

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

Quiet Day—Philadelphia Notes—City Missions.

ON TUESDAY, September 30th, a Quiet Day, for the Deaconess' House, was held, conducted by the Rev. Wm. C. Richardson, rector of St. James' Church, Philadelphia. This devotion was ended, on the following morning, with an early celebration of Holy Communion in the House Chapel. At eleven o'clock in the morning of Wednesday, October 1st, the service for the setting apart of the graduates, was held in St. James' Church, the address being made by the Bishop Coadjutor of the Diocese.

THE RENOVATION of St. Jude's Church and Sunday School, Philadelphia, has been completed at a cost exceeding the original estimate (\$2,000) by some \$600; the increased expenditure being made necessary by the dis-

covery that decay existed in many places that were believed to be sound. Services were resumed on Sunday the 28th inst.

THE NEW CHURCH of the Crucifixion (colored), the Rev. Henry L. Phillips, rector, which it is expected will be opened for service the first Sunday in November, is, with some slight improvements (addition of chancel windows, etc.), a reproduction of the old building. The congregation, after worshipping in All Saints' Church for four months, is holding service in the parish house, which is nearly completed. The portion of the parish house left standing after the fire has been repaired and a new part added. It will contain, altogether, 18 rooms; ample provision being made for social work, with rooms for curate, deaconess, and janitor.

THE PHILADELPHIA CITY MISSION (the Rev. H. L. Duhring, D.D., Supt.), has just issued its 32nd annual report. Eighty-seven institutions have been visited during the year covered by the report, and some idea of the scope of the work may be gained when it is stated that 50,000 visits have been made by Superintendent and missionaries; over 54,000 meals and many garments and cans of soup have been distributed at the 7 sick-diet kitchens, and that the week-day callers for all purposes at the kitchens and city headquarters numbered 163,000; an average of 524 daily.

In addition to the kitchens and a hospital for male consumptives in the city, the mission conducts a home for female consumptives at Chestnut Hill, and a convalescents' home at Oakbourne. A noteworthy fact in connection with the work is that one of the missionaries regularly visited the municipal hospital for contagious diseases, during last winter's epidemic of small-pox, and ministered to the sufferers there.

PITTSBURGH.

CORTLANDT WHITEHEAD, D.D., Bishop.

Harvest Festival at Carnegie.

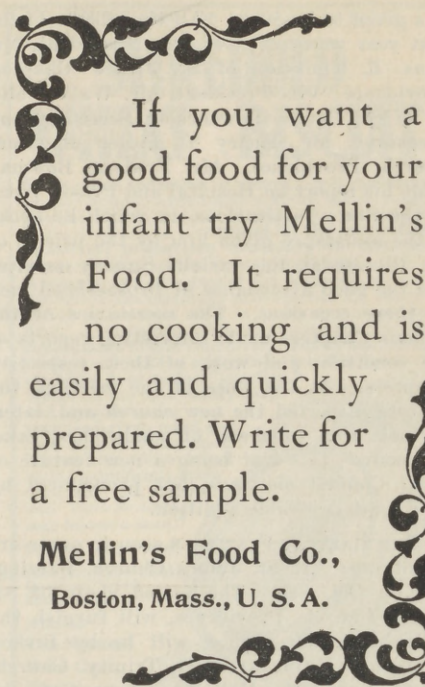
THE CHURCH of the Atonement, Carnegie (Rev. W. E. Allen, rector), was crowded to the doors, even the aisle being occupied, on Thursday evening, the occasion of its annual Harvest Home Festival. The ladies of the parish had dressed the church profusely yet tastily, with the fruits of the earth, and it presented a very attractive appearance. Music appropriate to the occasion was heartily rendered by a largely augmented choir, while the rector was assisted in the services by Archdeacon Cole and the Rev. Messrs. Steed, Burras, Gunnell, and Wells. The Rev. D. L. Ferris of Calvary Church, Pittsburgh, who was to have preached the sermon, was prevented from attending because of a funeral; but his colleague, the Rev. E. L. Wells, was substituted for him, and delivered a powerful discourse, showing our entire dependence upon God's mercies, and dwelling upon the fact that Christianity is gaining in the world, and that now men's greatness is measured by their allegiance to Christian doctrine. He illustrated this by numerous instances, concluding with the late lamented President McKinley. The whole service made a good impression upon the large congregation present.

RHODE ISLAND.

THOS. M. CLARK, D.D., LL.D., Bishop.
WM. N. MCVICKAR, D.D., Bp. Coadj.

Brotherhood Local Council—Harvest Festivals—Convocation at Crompton.

THE FALL MEETING of the Providence Local Council, Brotherhood of St. Andrew, was held in the Sunday School rooms of St. Paul's Church, Pawtucket, on Monday evening, Sept. 22nd. There was a very good attendance, nearly every chapter being represented, besides several visitors. Contrary to the usual custom, there was no speaker for the evening, but after a brief address of welcome by the rector of St. Paul's, the evening



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September 20, 21, and 22—Chicago to Detroit and return, \$6.75.

Stop-overs permitted at Niagara Falls, and New York tickets are optional by rail or boat from Albany down the Hudson River. This will be the last opportunity of the season for low rate excursions to the East. For further information, sleeping car reservations, etc., address MICHIGAN CENTRAL R. R., 119 Adams Street, Chicago.

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Chicago to Boston and return, \$22.00. Tickets on sale Oct. 7th to 11th, inclusive. Return limit Oct. 13th, with privilege of extension to Nov. 12th.

Further particulars may be had by calling at City Ticket Office, 180 Clark St., or addressing C. F. DALY, Chief A. G. P. A., Chicago.

ADVERTISING FACTS.

A Remarkable Showing Made by Lord & Thomas, the Well Known Chicago Advertising Agents.

A little booklet has come to hand which is one of the handsomest things of its kind ever published, showing reproductions both in black and white and colors, of advertising placed by Lord & Thomas, the famous advertising agency of Chicago, for their various clients, many of whose products have become household necessities throughout the country. The booklet is of particular interest because of the character of the work shown, and will prove of great interest to anyone who advertises. The remarkable growth of this house is the greatest testimonial yet given advanced advertising methods.

was given to business. All the officers of the past year were reelected, viz., President, Mr. Chas. R. Thurston of St. James' Chapter, Providence; Vice-President, Mr. Walker Miller of St. Paul's, Pawtucket; Secretary and Treasurer, Mr. Henry T. Fidler of Grace Church, Providence. Mr. Frederic Bowman made his report on Hospital and Prison Work at the State Institutions, in which he spoke of the assistance given him by the priests of the Diocese at the various Sunday services and the good attendance of Brotherhood men on these occasions. The secretaries of the various Chapters made interesting reports of the condition and work of their respective Chapters. At the close of the meeting, the visitors inspected the new church and, later, partook of a luncheon of sandwiches, cake, and coffee—this last being a new feature of Local Council meetings, but pronounced by all a most enjoyable addition.

THE HARVEST FESTIVALS soon to occur are as follows: At St. John's Church, Barrington, on Oct. 8th. The vested choir of St. James' Church, Providence, will furnish the music, and the sermon will be by Bishop Coadjutor McVickar. At Trinity Church, Bristol, on Oct. 15th, the sermon to be preached by the Rev. Dr. Fiske, of St. Stephen's, Providence.

THE PROVIDENCE CONVOCATION met at St. Philip's Church, Crompton, on Wednesday, Sept. 24th, with a fair-sized attendance. There were no special speakers and the business was light. The reports of the diocesan missionary and missionaries-in-charge showed the condition of the Church in Rhode Island to be encouraging. A collation was served in the parish house.

SOUTHERN VIRGINIA.

A. M. RANDOLPH, D.D., LL.D., Bishop.

Death of Rev. Dr. Carson.

THE REV. DR. T. M. CARSON, rector of St. Paul's Church, Lynchburg, whose serious illness was noted last week, died at his home in that city on the afternoon of Sept. 23d. He was a native of Winchester, Va., born Sept. 30th, 1834. He was graduated from Dickinson College in 1852, and entered the Methodist ministry, serving through the war as chaplain in a Virginia regiment. His subsequent record is thus told by the *Southern Churchman*:

"At the beginning of the war he entered the Confederate army as chaplain of the Seventh Virginia Regiment, with which he remained for nearly three years. Being assigned to service in Stonewall Jackson's old command, then under General Gordon, he was captured by the Federals at the battle of Sailor's Creek and confined in the old Capitol Prison, at Washington, on the afternoon of the night on which Lincoln was assassinated. He was afterwards removed to Johnson's Island, but was soon released. He then entered the ministry of the Church, and labored in the Valley of Virginia, where his earnest preaching and noble, upright character won for him general confidence and esteem. He was next called to Orange Courthouse, whence he went to St. Paul's, Lynchburg, January 1, 1870, where his work for the Church was notable and eminently successful. The number of communicants at St. Paul's and Grace chapel, when he took charge of the work, did not exceed 275 or 300. Now St. Paul's numbers nearly 500 communicants, while other churches have been established by zealous and devoted members of his congregation. In recognition of his high literary standard and the value of his services to the cause of religion and education, a few years ago Washington and Lee University conferred upon him the degree of D.D."

Dr. Carson was for many years Dean of the Convocation of Southern Virginia, and has been President of the Standing Committee of the Diocese of Southern Virginia ever since the latter was organized.

SPRINGFIELD.

GEO. F. SEYMOUR, D.D., LL.D., Bishop.

New Church at Murphysboro.

A NEW CHURCH is in course of erection at Murphysboro. Special services were held in connection with the event of breaking ground on Monday, Sept. 22nd, the Rev. W. H. Tomlins officiating.

VERMONT.

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

Prayer for the Legislature.

THE BISHOP has issued a pastoral letter in which he mentions the absence from the Prayer Book of any prayers on behalf of the State Legislature. The importance of the approaching session of the Legislature in Vermont leads him to set forth the following special collect for use:

"O God, the fountain of wisdom, whose will is the law of happiness for peoples as for persons, we beg Thy guidance and blessing for the Legislative Assembly of our State; grant that truth and justice may rule in the deliberations of our senators and representatives, and that their decisions may promote Thy glory and our true welfare; through Jesus Christ Thy Son our Lord. Amen."

WASHINGTON.

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

Burial of Rev. Dr. Stuart.

THE NEWS of the death of the Rev. Albert Rhett Stuart, D.D., for more than twenty-five years rector of Christ Church, Georgetown, was a great shock to the members of his parish, and his large circle of friends. He was taken ill with an attack of chills and fever on Wednesday, Sept. 17th, but said he would be well again in a day or two. He grew rapidly worse, and by Friday his condition became alarming, and early on the following Monday he passed peacefully to his rest, surrounded by all the members of his family, except one son, who resides in Denver, Colo. Dr. Stuart's wife and seven children—five sons and two daughters—survive him. The funeral service took place in Christ Church, on the morning of Wednesday, Sept. 24th, and was conducted by the Bishop of Washington, assisted by the Rev. Dr. McKim of the Epiphany, the Rev. Charles E. Buck of Rock Creek parish, and the Rev. Messrs. Snyder and Johns. The vested choir of fifty men and boys added to the beauty and solemnity of the service by chanting the anthem, and singing the hymns. "Peace, perfect

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peace," and "Softly now the light of day." The chancel was adorned with many offerings of flowers from friends and societies. About forty of the clergy from the city and country parishes came to do honor to the memory of their late brother, and accompanied the body to Rock Creek churchyard, where it was laid to rest, the vestry of Christ Church acting as pall-bearers.

WESTERN NEW YORK.

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

New Altar at Niagara Falls—Death of Mrs. Wrigley—Woman's Auxiliary.

THE STURDY memorial altar in St. Peter's Church, Niagara Falls, was dedicated on Sunday, September 28th, by the Bishop of Western New York. The Altar is of pure white marble. Upon the center of the front the symbol I.H.S. is cut incised, and this is balanced on the right and left by the symbols *Alpha* and *Omega*. On the Epistle end of the Altar is cut the inscription, "To the Glory of God, and in loving memory of Joseph Sturdy."

The Altar being in white marble, stands in relief against the gradines, which are of "Blanc Veine" marble, white with greenish lines, and these are enriched with incrustations of mosaics. The throne for the Cross is elaborated with the Cross of Jerusalem (five crosses) in Venetian gold, the center of each cross being pearl, while the other parts of the re-table are treated in harmonious tones of blue and green Venetian mosaics. The three steps under the Altar are of the "Blanc Veine" marble, but they are of a little darker tone than the gradines. The whole work is characterized by its simplicity and richness, and is a memorial worthy of Joseph Sturdy, who for more than thirty years was clerk of the vestry of this parish and was known as simple in his habits, pure in his thoughts, noble in his character, and rich in good works. The altar is erected by his aged mother, Mrs. William Sturdy, and the work was executed by J. and R. Lamb of New York City.

THE MOTHER of the Rev. C. F. J. Wrigley, D.D., rector of St. Mary's Church, Buffalo, died at her son's summer home at Erie Beach, Sept. 20th. She had been ill during much of the summer, but her death, after Dr. Wrigley had left, as he did each morning, for Buffalo, was sudden and unexpected. She was 79 years of age.

THE ANNUAL meeting of the Woman's Auxiliary was held in Trinity Church, Buffalo (Rev. C. J. Davis, rector), on Wednesday and Thursday, Sept. 24th and 25th. The Junior Auxiliary held its meeting Wednesday afternoon, luncheon having been served to the delegates in St. Paul's parish house. The reports showed a fine enthusiasm for the work, and also an enlargement of the Junior Auxiliary by the addition of new branches. Addresses were made by Miss Julia C. Emery and the Rev. Lawrence B. Ridgely of the Hankow Mission. At four o'clock there was a special service for children in Trinity Chapel. Evening prayer was chorally rendered in the church at 8 p. m., there being a large congregation present. The rector of the parish welcomed the delegates of the Woman's Auxiliary. Bishop Walker made a brief address on the example of Daniel offering prayer thrice daily, and the Rev. Mr. Ridgely gave an interesting account of the conditions which now obtain in Hankow, Wuchang, and other river towns along the Yang-tze. The Bishop held a reception in the See House for the delegates and their friends immediately after the service.

After the celebration of the Holy Eucharist Thursday morning by Bishop Walker, assisted by the rector and curate of the parish, the Auxiliary went into business session. One hundred and thirty-nine delegates, representing 40 parishes, answered roll-call in Christ chapel of Trinity Church. Those pres-

ent, with the delegates, crowded the building to the doors, manifesting a vital interest in the subject of Missions, and an eagerness to suggest new work or to vote supplies for work already well founded. The Treasurer's report was particularly gratifying, as it showed no deficit, but a small surplus to continue the work this year. Usually an offering is made to supply a deficit in some direction. Miss Julia C. Emery made the address of the morning, dwelling particularly upon the necessity for the Auxiliary's raising \$100,000 each year to aid the Board of Missions. She hoped the time was not far distant when many Christian women would feel they could each support her own individual missionary.

A resolution of sympathy with Miss Hart on the death of Mrs. Angelica Church Hart was adopted by a rising vote. After luncheon, served at the residence of Mrs. James Ganson, the business session was resumed and Archdeacon Bragdon presented a number of Indian children from the Cattaraugus Reservation, that it might be seen what two years of Christian influence had accomplished. About \$700 is needed to complete the building fund for the church on the Reservation. The Bishop and Archdeacon Bragdon made brief addresses upon the encouraging condition of the work among these Indians, and Mr. Thos. H. Clough, the lay helper, read the financial report. Mr. Ridgely also made an address on the work in China.

After making generous appropriations for the work of the coming year, the officers of last year were all reelected.

WEST VIRGINIA.

GEO. W. PETERKIN, D.D., LL.D., Bishop.
WM. L. GRAVATT, Bp. Coadj.

Wheeling Notes.

A BEAUTIFUL memorial window has been placed in St. Matthew's Church, Wheeling (Rev. D. W. Howard, rector), by Senator Nathan Bay Scott, in memory of his parents. It is one of Tiffany's best. The subject is "The Angel of Peace." There are only four more windows to fill, and then St. Matthew's will have a complete set of windows that for cost, beauty, and artistic work cannot be excelled by any church in the country.

ST. ANDREW'S MISSION, South Wheeling, was started two years ago by the rector of St. Matthew's, when he called the Rev. Thos. J. Oliver Curran as priest in charge. An old turner hall was purchased. Since then it has been transformed so that the interior has a Churchly appearance. Improvements have been made to the extent of one thousand dollars. The congregation last year raised sixteen hundred dollars, and now have four hundred dollars in bank for building fund. They have just put in a system of natural gas for heating the church, and made other changes at a cost of \$150.

THE MEXICAN CHURCH.
Annual Synod.

THE ANNUAL meeting of the Synod of the Mexican Episcopal Church took place on the 20th of August, in the chapel of the Mrs. Hooker School. The solemn opening service was held in the Pro-Cathedral of St. Peter,

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the Episcopal Vicar being the celebrant. All the clergy of the Church were present, as was also the Rev. P. B. Simpson, rector of Christ Church. The preacher was the presbyter, J. L. Perez.

The annual report of the Executive Committee included a very important document addressed to the House of Bishops of the American Church, which the Synod adopted as its own. It gives to the Bishops most cordial thanks for the deference with which a majority of them consented to the consecration of the three Bishops-elect; protests against the calumnious reports circulated about these; and solemnly ratifies before God and man the testimonials given to them by the Synod.

The reports of the Presbyters show that the number of congregations is increasing.

Among the interesting matters treated, the most important was a series of questions by the Episcopal Vicar, who, zealous for the progress of the Church, desired to know the obstacles to it and the things which favor it, that, taking as a basis the answers of clergy and laity, he might counsel them in regard to their work. This he did most judiciously, earnestly recommending constant activity and an exemplary life on the part of the clergy, for the better instruction and the edification of the faithful. He spoke of the duty of everyone to contribute generously to the support of the Church, as becomes the members of an independent National Church. He also spoke of the hope of securing the consecration of the three Bishops elected by this Church, which would be sufficient to complete its organization, and this would give it a more respectable position, as it would show with greater clearness its national character, and arouse more interest among the Mexican people.

The need of having all places used for Divine Service suitably adorned was set forth; more attention to Sunday Schools was urged; and it was asked that the brethren of the congregation of Santa Maria Tlalmimilopan should be assisted in building their chapel. It was agreed to give the offering at the opening service of the Synod to this purpose, and to request the congregations to send offerings to the presbyter, J. A. Carrion, No. 17½ Zaraperos St., Toluca.

Just before adjournment there was read an affectionate salutation sent to the Synod by one of the most faithful brethren of Toluca.

We may say that this was one of the most notable meetings of the Synod, on account of the interest shown in the Church, which augurs a bright future for it.

CANADA.

News of the Dioceses.

Diocese of Toronto.

THE SEPTEMBER meeting of the rural deanery of Northumberland was held in the parish of Hastings. Some interesting papers were read, one on "Preaching," and one on "The Position and Policy of the Church of England in Canada." A resolution was passed to be brought before the diocesan Synod, on the creation of the new Diocese of Peterborough.—THE THIRD annual conference of the Archdeaconry of York was arranged to be held at Bradford Sept. 29th and 30th and October 1st. A number of important matters were on the programme for discussion. It was proposed to consecrate Trinity Church, Bradford, on the evening of the 30th, when Bishop Sweatman would preach.

Diocese of Algoma.

THE INDUCTION of the Rev. Laurence Sinclair to the mission of Aspdin took place Sept. 6th. The Rev. Rural Dean Burt performed the service, and was celebrant at Holy Communion. The service was most impres-

sive and interesting and there was a large congregation.

Diocese of Huron.

THE SEPTEMBER meeting of the rural deanery of Oxford was held on the 19th at Thamesford. The Rev. J. C. Farthing, having just returned from the General Synod, was to speak on "The Church as it is in Canada," and the Rev. E. W. Hughes, recently returned from England, on "The Church as it is in England."

Diocese of Niagara.

THE CORNER-STONE of the chapel of St. Alban, at Glenwilliams, was laid Sept. 8th. A number of the clergy of the district were present. The service opened by the singing of the 100th Psalm by the children of the public school and the people. The first part of the service was read by the vicar of Guelph. The stone was laid by the Grand Master of the Free Masons, and the concluding portion of the service was given, and the benediction pronounced, by the Rural Dean.

Diocese of Rupert's Land.

THE HEALTH of the Primate, Archbishop Machray, continues very much the same. He is very weak and no improvement is spoken of.—THREE new churches are being built, one at Austen, one at Blenheim, and one at Rosser.

Diocese of Fredericton.

THE NEW Church of St. John the Divine was opened recently. The Rev. T. F. Draper conducted the dedication service. The church is in St. Peter's.

Missionaries' Experiences.

SOME INTERESTING facts were given at a recent meeting of the Woman's Auxiliary in Montreal. Mrs. T. O. Stringer from Herschel Island in the Arctic Ocean, where she and her husband are engaged in mission work among the Esquimaux, told of their life in that desolate, frozen country, where fur suits are used for general wear and letters and newspapers are an annual treat. She described the people as being loyal and steadfast; their children are very obedient, and are never punished. Bishop Lofthouse, of Keewatin, in speaking of the Indians in his Diocese, said how many of them on the north shore of Hudson's Bay, both men and women, would walk from late on Saturday night in order to be present at the service at one of the mission churches on Sunday morning. Mothers would carry their children on their backs for fifty, even a hundred miles, to have them baptized. Archdeacon Holmes, of Athabasca, spoke of the boarding school for Indian boys and girls, conducted by himself and his wife, at which there are now forty-five pupils.

Woman's Auxiliary.

THE PROVINCIAL Board of Management held a meeting at Montreal, Sept. 10th, while the General Synod was in session, and had a conference with members of the newly formed Missionary Society. Very few of the branches begin regular work till October.—THE semi-annual meeting of the Huron diocesan branch is to be held in London, Oct. 1st. Bishop Baldwin will give the Bible lesson.

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VOL. XXVII.

MILWAUKEE AND CHICAGO, OCTOBER 11, 1902.

No. 24.

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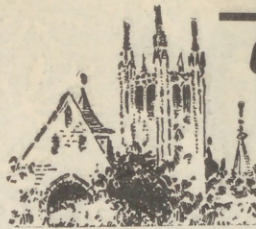
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