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The Living Church

VOL. XXX.

MILWAUKEE, WIS.—NOVEMBER 7, 1903.

No. 1

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The Living Church

VOL. XXX.

MILWAUKEE, NEW YORK, AND CHICAGO.—NOVEMBER 7, 1903.

No. 1

Editorials and Comments.

The Living Church

With which are united "The American Churchman,"
and "Catholic Champion."

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WHAT WE MIGHT MAKE OF THE RELIGIOUS CONDITIONS IN THE UNITED STATES.

THE concluding paper of this series of considerations of the Religious conditions existing within the United States gives happily the opportunity to express our gratification that the subject of Christian unity should have received the consideration of the Bishops gathered at the All-American conference, as reported last week in these columns. What may have been the practical suggestions contained in the paper of the Bishop Coadjutor of Montreal, which were taken as the basis of resolutions commending the paper to the legislative bodies of the Church in North America, we are not informed, and thus cannot comment intelligently upon the resolutions of the conference. It probably did not occur to the Bishops what an enormous opportunity for educating the Church they were foregoing by withholding from publication the very paper which seemed so suggestive to them. Even if the paper shall at some later day be made public it can only be with the loss of the freshness which adheres to *news*, and which cannot be imparted to history. Without the paper upon which the resolutions are based, the latter are meaningless and can hardly require or receive consideration. At the same time, it is a pleasure to commend the irenic tone of the resolutions, coupled though they are with an invitation to "inter-communion" which requires the missing paper before it can become intelligible.

WHAT WE SEE, in looking about us over the Evangelical world, is a mass of religious bodies that have abandoned their original tenets. "The Bible and the Bible only" has sustained a severe shock. It was the idol on the pedestal three, two, and one centuries ago, the Book upon which religion was built, and upon whose tenets each individual sect claimed to be founded. It was read, it was studied, it was interpreted separately by each reader, it was the sole basis of his faith.

To-day it is explained away, it is subjected to destructive criticism, it is recast, its inspiration is questioned, and its revelation challenged.

It is this changed aspect that we mean when we speak of the Failure of Protestantism. The much-used phrase does not mean that the Protestant organizations have ceased to be, or that their people have lost their religious vigor. Far from it, they frequently put Churchmen to shame by their piety and their missionary zeal.

But it means that the proposition upon which the sects were planted—"The Bible and the Bible Only the Religion of Protestants"—has given way. Pressed wholly out of its rightful place, the "Bible only" has been found wanting. Protestant sectarians, therefore, instead of curing the defect in their theory by substituting for it "The Bible in the Church," have rushed into the opposite extreme. The Bible is no longer infallibly true; it is no longer the Word of God; it is no longer to be hung upon, word for word, sentence by sentence, as the message of God direct to the individual soul.

The Bishop of Tennessee was right in saying at the All-American Conference: "Protestantism is no dead or dying force. On the contrary, it is steadily increasing, both in spiritual strength and material influence." But it is a force whose

original postulate is abandoned, and which therefore, in spite of its present vigor, has proven a "failure," as a basis for common Christianity.

What will be the ultimate result of the removal of this foundation stone from the religion of Protestants, does not yet appear. No doubt another generation or more must elapse before the Protestant world will have discovered that the Atlas upon which it rested has disappeared. Then will come the great separation into agnosticism or into Catholicity, for which it is our own continual effort to prepare this Church. Protestantism must then be seen to rest upon no foundation. We can hardly understand how Churchmen can be so oblivious to the signs of the times as to cling to a dying Protestantism instead of to a living Catholicity.

The Bishop of Albany was right in saying at the same Conference:

"To win Protestantism to Catholicity and to win Catholicism from Latinity, we need more and more consciousness of our providential position and the cultivation among ourselves of this one-mindedness which was the characteristic of the early apostolic Church, and which brought down the Holy Ghost from heaven."

In the meantime, with conditions as they are, the present transition stage of the Christian world gives us many indications of the certainty of this future disturbance of forces. Not the least of these indications is the rise of Christian Science. This cult has avowedly abandoned the foundation of negation upon which the Protestant sects are reared. It does not profess to be Protestant. It bears no different relation to Roman Catholicism than that it bears to Presbyterianism or Unitarianism or Mohammedanism. It is wholly positive. It wastes no time or breath in denouncing other religious systems. It protests against nobody. It gives a series of positive propositions to be accepted, and it lets other religious bodies alone. It is not even founded on "The Bible and the Bible Only," but on the Bible plus an alleged new revelation to a woman of to-day.

Consider the result of this new force infused into the Protestant world—for in the Protestant world it lives in spite of its abandonment of Protestant principles. Christian Science has sucked Protestants into itself as into a vortex. It has drawn rich and poor, educated and simple, sick and well. But mark especially: it has drawn most largely from Protestant sectarians, less largely but considerably from Protestant Churchmen, practically not at all from Catholic Churchmen or from Roman Catholics. It is notorious that the cult has made very considerable inroads into our Protestant parishes, and almost none among people steeped in genuine Catholicity.

Why is this? It is simply that Protestantism is no longer satisfying to the religious instincts and aspirations of the soul. And the reason for this is that the Protestant idea of the Bible has given way. The direct, personal message to the soul is no longer there. Sanitary reform, and sociology, and ethics, and sensationalism have supplanted its exposition in the pulpit, even where it is not actually attacked. Protestant preachers have founded social clubs and benevolent organizations, only to see them slip away into entire secularism. With it all, has followed, as by inexorable logic it must have followed, a decline in church going and in personal religion.

OH, IF THE CHURCH would but realize her dawning opportunity and prepare herself to attract and to assimilate these various forces that are certain to come within the range of her possible influence within the next few generations, the outlook for the future would be the most glowing it has ever been in Church history. There must, indeed, be large losses from the disintegration of present religious forces, which the Church could not hope to prevent. Unitarianism, agnosticism, and, worse, indifferentism, are bound at best to reap large harvests.

But the human soul still cries out for God, and will cry out for Him. There will be—there are to-day—men, thousands of them, good men, pure, noble men, who give up in despair in the search for Truth. The clashes, the quarrellings, the littlenesses, the narrowness of men in any and all religious bodies, disgust and repel them. They yet believe in God, and they desire to do right, but they have despaired of solving the problem as to What is Truth, and nothing but apathy toward all phases of religious activity is left for them. Do we exaggerate? Look about us at the men we meet in the daily walks of life. They are no longer Christians in any active sense. They have sunk into the despair of indifferentism. They are the victims of Protestantism. God have mercy—not so much upon their less sinful souls, as upon us who have helped to drive them into this state!

But apart from these, there are still souls who are athirst for God, yea even for the Living God; souls which cannot be satisfied until they may rest upon Him.

The Church might be the determining factor in the religious world if we, Churchmen, were alive to what we have in the Church. Guardians of the Bread of Life, shepherds of the Lord's flock, possessing the gift of the Holy Spirit, bearing with us the Presence of the Son of God—we go into the world with such an advantage as compared with the best of the Protestant sects, that we could gather into the divine fold thousands of those who are hungering and thirsting after righteousness, if only we were living up to our advantages. Shame on us, that we do not! We are content to be as Protestants among Protestants who are tired of Protestantism and are sinking into apathy, because they know nothing better. "I never dreamed what there was in the Church!" exclaimed a former Congregational minister who had found the Church *by accident* as we foolishly say—certainly not by reason of any missionary vigor on the part of Churchmen. And in every effort to lift the mass of Churchmen up, out of the Protestant spirit, we are thwarted by well meaning men whose conservatism or whose narrowness keeps them from seeing the Christian world as it is.

In the providence of God, the Church of the Anglo-Saxons or the Church of the Latins is bound to reap the results of the disintegration of Protestantism which is now well under way, but which will not reach its zenith until the next or some following generation. Upon which of these two sections of the historic Church shall gather in those who have finished with Protestantism, will very largely depend the question whether future Catholicism in America will be Anglican or Latin. Far-seeing Romanists are seeing this, and are endeavoring with all their power to make of their organization an American rather than a Roman Catholic Church. The advantage is ours to-day, with our Anglo-Saxon service, and traditions, and sympathies; but it is an advantage that we shall forfeit if we are too small and narrow to rise to our opportunities. Whether Romanism or Anglicanism shall gather into itself the masses from Protestantism will depend upon which communion manifests the truest Catholicity. Neither of them *as such* is sufficient for the task. Out of Anglicanism or out of Romanism will arise an AMERICAN CATHOLICITY that will be the Church of the future in this country.

We challenge any observers to disprove our assertion that *where this Church is least Protestant, there she is making the greatest gains from Protestantism*. Let anyone examine the facts and see for himself.

But we shall never be able really to utilize our advantages, until the whole Church, and not merely a part of it, reflects the Catholic spirit. Protestantism within the Church is not much more effective than Protestantism outside her borders. And Protestantism has failed. It is, to-day, provoking religious despair and indifferentism. It, and with it, the Christian religion, is losing its hold on the American people.

Shall we allow our nation to sink from Protestantism into irreligion, just because we are, ourselves, too narrow to rise beyond Protestantism?

ANOMALOUS as it may seem, the most hopeful sign in our missionary work is the feeling of dissatisfaction that found its way to the surface at the Missionary Council. Happily, the dissatisfaction is not directed toward any phase of the work or the workers, for never, probably, was the missionary work we are doing so well done, nor the workers, whether in the field or in the executive offices, more competent. The reports from the field were all that could be desired; those from the Missions House showed the closest touch between the executive force and the field force, and the most perfect sympathy between them.

But the dissatisfaction was pronounced in all references to the manner of sustaining the work, and we cannot fail to detect an undertone of questioning as to whether the apportionment plan is really the solution of the difficulty. That this questioning has not yet led the Church to the point of abandoning it, we quite recognize. That the demand for recasting it, on some such lines as those suggested by the Bishop of Montana, is the voice of a great number, is far more probable. For ourselves, we view with the greatest alarm the diminution of individual offerings, in spite of the increase in the corporate offerings. No one seems to have called attention to this in Washington, but it is most significant. No substitution of corporate for individual responsibility can ever bring anything but the most

unsatisfactory returns, and corporate responsibility—a fallacy in itself, or at best a half truth—is the keynote to the apportionment system. It is directly opposed to the system of Almighty God; and the Church, when finally she supersedes it with something better, must begin by building up anew those individual offerings which are now being driven from the credit sheet by the present system.

And a system which—to take one trivial incident of its working, alone—adds an additional requirement upon the Diocese of West Virginia this year, because last year that Diocese, by dint of a magnificent effort, raised \$25,000 as a thank-offering to be used for Church work, upon the occasion of the Bishop's anniversary, cannot always be soberly pressed by sensible men. Theory must sometime give way to practical sense.

But this limitation of method, while it divides the responsibility, does not excuse the parishes that have taken up no offerings for general missions within the year. That the list of such totally delinquent parishes read by the Presiding Bishop was felt to be a list of parishes which, if not *ipso facto* in disgrace, were at least called upon to make explanations, is a recognition of the duty of all Churchmen to sustain general missionary work. Happily, we have not that list before us as we write, and consequently, not knowing where the words may strike, we can express ourselves quite impersonally. There may in specific instances be extenuating circumstances, though where a church is open throughout the year, and has a regular congregation of baptized and confirmed Churchmen, it is difficult to think what can be sufficient excuse, even among the poorest people, for failure at least to take an offering for such work. To our mind, the mere taking of the offering is most inadequate; but this is not only the system under which the Church is working, but it is also the very minimum of requirement that can be conceived. We should not maintain that the apportionments laid upon parishes from without must in every instance be met, and we quite recognize the impossibility in some cases of meeting them. No reflection upon the religious integrity of any parishes is involved, in many instances, where such failure to reach the desired result is made. But parishes that have simply shown no interest whatever, by so much as the contribution of a dollar to the great work of the Church of the living God beyond their parochial or diocesan limits, are miserably narrow and hampered in their own spiritual life, and the standing of priest and people in the Church is bound to be impaired. We confess that we have very pronounced convictions upon this subject. A Catholicity that does not take in the missions of the Church is one that is so wholly deficient and lop-sided as to be a caricature of the term. A Broad Churchmanship that has no interest in missions, or that fears lest some not of its own party may profit by them, is somewhat less broad than is a fine needle. And those faithless ones who believe that the requirements of their own local work make it impossible for them to send some amount, small though it may be, for work outside their borders, need the vivifying influence of a stronger, more virile faith in Almighty God, which shall lead them to do their duty and trust to God to do His part for them.

The happy revival of the American Church Missionary Society and the new lines upon which it is working, are among the notes of missionary progress that may not be overlooked. On the whole, we feel that lovers of our missionary work, which term ought to, but unhappily does not, embrace all Churchmen, have reason to be gratified at the mile-post just passed, in the Missionary Council at Washington.

TWO or three weeks since, we answered questions for a correspondent in Cambridge, Mass., as to whether the Church is to be considered as essentially Catholic or Protestant. Some may possibly be interested in the following extract from the reply of the same correspondent:

"To the Editor of *The Living Church*:

"I write to thank you for your complete and eminently satisfactory reply to my letter published in your last issue. I am sorry to have taken up so much of your time and space and it is very kind of you to give me so much attention. You cannot have failed at sometime to run up against the following argument:

"Your Prayer Book says that your Church is Protestant and therefore it must be. It doesn't make any difference what 'Protestant' meant a hundred years ago; everyone knows what it is understood to mean to-day. Your officials know what it means as well as anyone else, and it is not likely that your members would call themselves 'Protestants' if they were not. People who do a thing like that are either fools or liars."

"This argument always takes all the fight out of me and I feel like a whipped cur. I am ashamed of myself and want to get out of

sight. I write this to you simply for the satisfaction of unburdening my mind to one who, I know, will sympathize with me."

This is only one of very many incidents that come to our attention constantly, which tend to show the practical difficulty which the name borne by the Church in this country presents to many people. Nor is the difficulty an unreasonable one. The term *Protestant* (in its theological sense), is thus defined by the *Century Dictionary*:

"A member or an adherent of one of those Christian bodies which are descended from the Reformation of the Sixteenth Century: in general language, opposed to *Roman Catholic* and *Greek*. The name, first applied to the Lutherans who protested at the Diet of Spires in 1529, came to be applied to Lutherans generally, and afterward was extended to Calvinists and other opponents of the papacy in countries where the papacy had formerly been in power. (See *protest of Spires*, under *protest*.) The Protestants gained a strong foothold in some countries, as France, in which they are now numerically weak. They are in the majority in Great Britain and many of its possessions, in Germany, the Netherlands, Switzerland, the Scandinavian countries, and the United States."

On the other hand, the term *Catholic* is thus defined:

"(b) Constituting, conforming to, or in harmony with the visible church which extended throughout the whole Roman empire and adjacent countries, possessed a common organization and a system of intercommunion, and regulated disputed questions by ecumenical councils, as distinguished from local sects, whether heretical or simply schismatic, but especially from those which did not accept the decrees of ecumenical councils: as, the *Catholic Church*; the *Catholic faith*. In this sense it is regularly applied to the ancient historical church, its faith and organization down to the time of the great schism between the sees of Rome and Constantinople: as, a *Catholic bishop* or synod, as distinguished from a Nestorian or Jacobite prelate or council.

"(c) Historically derived from the ancient undivided church before the great schism, and acknowledging the decrees of its councils as recognized by the Greek or Eastern Church. The official title of that church is, The Holy Orthodox *Catholic Apostolic Oriental Church*.

"(d) Claiming unbroken descent (through the apostolic succession) from and conformity to the order and doctrine of its councils as received by both the Greek and the Latin Church. In this sense the word *Catholic* is applied by Anglican writers to their own communion.

"(e) Claiming to possess exclusively the notes or characteristics of the one, only, true, and universal church—unity, visibility, indefectibility, succession, universality, and sanctity; used in this sense, with these qualifications, only by the Church of Rome, as applicable only to itself and its adherents, and to their faith and organization; often qualified, especially by those not acknowledging these claims, by prefixing the word *Roman*.

"(f) More specifically, an epithet distinguishing the faith of the universal Christian church from those opinions which are peculiar to special sects."

When, therefore, the Church clings to the title *Protestant* in preference to that of *Catholic*, it is not at all unreasonable for the public to draw conclusions quite to the discredit of the historic position of the Church. In practice, it places a great handicap upon our work. The letter printed on another page from Professor Johnson of the Berkeley Divinity School shows how thinking men among Churchmen of the old school are gradually coming to see this in the light we have so often tried to present it.

Some day practical Churchmen will see what a great mistake they are making in thrusting correction into the future, and we presume the only thing now to be done is to wait for that day. It is unfortunate that the day should be retarded by the fact that some should be of so impractical a mind, as to be unable to see the immediate bearing of this question upon the practical work of the Church.

THERE is a humorous side to the canonical difficulty in New York which we purposely avoided in presenting the more serious consideration of the case last week, but which ought not to be passed over permanently.

On the first day of the session, the convention entered into the episcopal election upon the very questionable canonical authority upon which we have already commented. They "concluded to take the risk," as a committee man expressed it. Even according to their own defense, the alleged canonical justification for their action was exceedingly far fetched.

Next day, at the insistence of the Bishop, they proceeded to pass resolutions practically of censure upon a commission of General Convention, of which the venerable Presiding Bishop is chairman, and of which *the eminent priest they had just*

chosen as Bishop Coadjutor is a member! Resolutions, too, which embrace equally within the scope of its censure all the Dioceses of the Church which had courteously complied with the request of the Name Commission, though recognizing, what is notorious, that the Commission neither had nor purported to have any other claim than one of courtesy upon the attention of the Dioceses in general. In other words, the Diocese of New York felt itself justified in censuring practically the entire Church for an alleged canonical infraction that is no infraction at all, at the same time they were "taking the risk" that the Church would overlook what at least seems on the surface to be a nullification of the canons in a matter of the greatest importance. Was no one in the convention possessed of sufficiently keen a sense of humor to point out the incongruity of such action? They constructed a house of glass in which they domiciled themselves. Then they threw stones, hitting first their own chosen Bishop Coadjutor, the only man censured who was subject to their jurisdiction; next, the Presiding Bishop and a commission of distinguished Bishops, presbyters, and laymen, and finally, all the Bishops and Dioceses in the country, with perhaps a half dozen exceptions. And the Diocese within whose territorial limits *Puck* and *Judge* are printed, found no one of its members to show them the humorous side of their action!

As for the Bishop Coadjutor-elect, offered a needlessly clouded title one day and treated by Bishop and convention to a vote of censure on the next, one can appreciate somewhat the mingled emotions with which he reviews the sentiments of friendship for him which were expressed. It would not be surprising to learn that he is now examining the canons in order to learn whether it be lawful for him to pray to be delivered from his friends.

And by a curious transformation scene, the very Dioceses and Bishops which the New York convention hastened to censure, are now the judges who are trying to discover whether there be any canonical loophole to enable them to avoid the censure upon the Diocese of New York which, on the surface, it seems to deserve.

PERHAPS the fire in the Vatican at Rome, with the courtesies extended by the fire department of the city of Rome which were incidental to it, may present the happy occasion which apparently is looked for by both sides to the long-standing enmity between the Vatican and the Quirinal, whereby peace may become established. The Vatican has undoubtedly learned, as the result of the fire, that the protection of the Italian government is, first, needed and, secondly, that it is extended to them. Such being the case, and the protection being both asked and accepted, it would seem as though no further occasion for the academic refusal to accept the *status quo* should be maintained. It would be an end purchased at a very low cost indeed if the destruction by fire should have this happy result, which all Christian people will hope may be the case. One cannot fail to be thankful that the manuscripts of priceless value were saved from the flames.

ANSWERS TO CORRESPONDENTS.

M.—Where there are several altars in a church, the vestments of all alike should be changed for any feast which takes precedence of a Sunday.

A CORRESPONDENT has asked us to print somewhere in our columns the prayer which must have become more or less familiar throughout the District because of its frequent use by Bishop Edsall upon special occasions. This prayer was a devotional product of the late John Henry Newman in his best days, and deserves to rank in beauty of thought and sweetness of expression with his well-known hymn, "Lead, Kindly Light." The words as here given are, we believe, exactly as originally written, but the arrangement is made in compliance with the request of our correspondent that we print it "as if it were a real, and not merely a prose, poem."

The form of the prayer when used in public worship is of necessity varied somewhat from that which is here given, this form being evidently intended for use as a purely personal and private devotion.

Lord, support me all the day long of this troublous life,
 Until the shadows lengthen, and the evening come,
 And this busy world is hushed,
 And the fever of life is over, and my work is done.
 Then in Thy mercy grant to me
 A safe lodging,
 And an holy rest,
 And peace at the last.
 Amen, Lord Jesus! Amen!

—North Dakota Sheaf.

THE ENGLISH CHURCH CONGRESS

Gathers at Bristol and Discusses Important Questions.

IRENIC WORDS SPOKEN ON "VARIATIONS IN A NATIONAL CHURCH."

A High Order of Debates.

MR. FILLINGHAM INHIBITED IN THE DIOCESE OF ELY.

LONDON, Oct. 20, 1903.

AFTER a lapse of thirty-nine years, the Church Congress has again met at Bristol, Oct. 12-16, the one this year being the forty-third of the series, which began at Cambridge in 1861. On the preceding Saturday Mr. John Hart's Ecclesiastical Art Exhibition in connection with the Congress, which this year was keeping its silver anniversary, was opened by the Bishop of Bristol; who, in descanting with his usual erudition on the *origines* of the Church in the West of England, presented quite a picturesque figure in standing under the fine new Congress banner—representing pictorially scenes in the life of St. Aldhem, first Bishop of Sherborne (705-09). In addition to the large general Trade exhibits, there was an unusually large Loan collection, consisting of some 850 articles, and which were considered so valuable as to be insured for £45,000. The Bishop of Bristol had several exhibits, including the front of a chasuble (Italian) of about the year 1500, and his pastoral staff, designed after an old English pattern. The Dean and Chapter loaned a cope and mitre after a thirteenth century design, and two candlesticks of unique pattern, which, it is conjectured, belonged to a vessel in the Spanish fleet. The rector of St. Stephen's, Bristol, contributed a reliquary of St. Francis de Sales', some point lace belonging to St. Charles the Martyr, and a gold and enamel locket of John Wesley's. Another particularly interesting exhibit, lent by the vicar of Shirehampton, Bristol, was a Prayer Book belonging to Queen Anne, containing the office of the Sacrament of Holy Unction.

On the evening preceding the formal opening of the Congress there was held at Bristol a crowded E. C. U. meeting, Mr. Athelstan Riley presiding. With reference to the appointed subject, "The Proposed Formation of a National Council of Bishops, Clergy and Laity," Dr. Randall, late Dean of Chichester, moved that the proposal to admit the laity as constituent members to Church Councils was contrary to primitive Church practice, which the English Church claimed to follow. This was carried unanimously.

Also on Monday there were two meetings officially in connection with the Congress, one in the afternoon for girls, and the other in the evening for boys.

Owing to the wet weather on the following morning, the opening proceedings of the Congress were shorn of such customary features as the street procession of the Bishops and clergy (which, perhaps, however, was no serious loss to the Catholic cause), and their reception by the civic authorities. There were four opening services, and the preachers were as follows: Bristol Cathedral, the Archbishop of Canterbury; Church of St. Mary, Redcliffe, Bishop of Worcester; Clifton parish church, Bishop of Winchester; All Saints', Clifton, Bishop of Truro. The Primate, the text of whose sermon was St. Matthew 37, 38, and 39, began by saying that not long ago a "memorable discussion" took place in New York in regard to the life and growth of Christian faith; and in the course of the discussion "one of the best known naval officers of the world, Captain Mahan, maintained with cogent eloquence that the Church of Christ is yielding perilously to the temptation to reverse the order of the two commandments of the Gospel—'Thou shalt love the Lord thy God,' 'Thou shalt love thy neighbour as thyself.'" It would, his Grace thought, be scarcely possible to express more pointedly the lesson which "we ought to be learning, or, at all events, the question we ought to be asking ourselves at the present juncture in our Church's story."

The Bishop of Worcester, in his sermon, urged a revival in the great body of true Churchmen of a sense of obligation to the fundamental principles which they professed; otherwise incoherence would "lead to dissolution."

The first business meeting of the Congress was held in the afternoon in Colston Hall, which, with its double tier of galleries, was completely full. On the right of the BISHOP OF BRISTOL, who presided, sat the Primate, and on his left the Lord Mayor of Bristol. The President, whose opening address was mainly historical, in character, said that two great facts seemed to him to stand out for their instruction. The first is

that the Church in this country "must act up to its birthright, specially given to it by its founder, Pope Gregory." That great Bishop of Rome emphasized the existence of National Churches, "each with its customs, the Roman, the Gallican, the Church of the English." The other fact is that, being descendants of so many races "almost all primed with the impulse of expansion and the instinct of adaptation," we of the Church of England "must be free to expand, must be free to adapt our work to its changing conditions and surroundings."

Following the President's address, papers were read on the first subject, "Variations in a National Church"—(a) in aspects of doctrine, by the Bishop of Exeter and the Dean of Canterbury; (b) in ritual, the Bishop of Worcester and Bishop Barry. The Church of England, as part of the whole Church, taught, said the BISHOP OF EXETER, but one religion—"the religion of our Lord's Apostles recorded in Holy Scripture, and guarded in essentials by the decisions of the ancient Catholic Church." To the voice of antiquity she "listened with deference" on points not so decided, but subject always to the "immovable principle" of the sufficiency of Holy Scripture. With regard to questions which were not clearly settled for us on these principles she was "deliberately tolerant and comprehensive." The DEAN OF CANTERBURY asked within what limits are variations in doctrine to be tolerated among the clergy of England. And his answer was that the English Church had bound herself by the memorable canon of 1571 to abide by the decisions and teaching of the undivided Catholic Church, which "expresses the true Catholicism." But what was the meaning of the word "Catholic" in the canon? Now, under that canon and also one of 1603, it was associated with the word "ancient." But, again, what is the meaning of "ancient" in this connection? The Dean then quoted from Bishop Jewell's challenge to the English Papists at Paul's Cross in order to show that the limits of what was ancient and Catholic was, both in his opinion and Bishop Jewell's, "marked by the space of 600 years after Christ." He thought there did exist up to the sixth century "some real unity in the Catholic Church"; and, though we must retain, he held, the right of opposing "some of the views and practices which prevailed towards the close of that period," we may be content to do so "with respect and with toleration." Surely, at any rate, in this noteworthy statement of the Dean's we have a much more irenic spirit than that apparently animating the breasts of most of his fellow members of the Protestant party.

The BISHOP OF WORCESTER'S paper was probably the most remarkable of its kind ever read by a Bishop before an English Church Congress. It appeared to him as the central fact "that the clergy were bound to use only the services of the Prayer Book; and such obligation was interpreted to mean the obligation to make the best of these services: "To study them, as Mr. Frere and others have enabled us to do, so that we can use them intelligently and intelligibly; letting whatever private prayers we say be simply private prayers, quite subordinate and quite unostentatious; and the ceremonies with which we exhibit the services be either the prescribed ceremonies, or, when these must be supplemented, at least such ceremonies as tend not to obscure but to bring out the meaning of the services." Then, what was called the ritual difficulty would, he thought, "almost have been solved." Not, however, entirely; because when we pass from rites to their accompanying ceremonies, we are in a region where "considerable divergencies both can be, and must be, frankly tolerated." The Bishop then proceeded, *passim*, as follows:

"Very likely the ideal of one only kind of ceremonial in the Church of England may have possessed our authorities at certain periods as completely as it has possessed those of the Roman Communion. But the ideal with us has failed. Under Elizabeth and her successors the rubrics were certainly not regarded as a complete or final set of prescriptions. Undoubtedly, I say, as a matter of historical fact, between 1552 and 1640 the idea which actually prevailed was that the services of the Prayer Book should be performed, and the rubrics enforced, as far as possible; but not be regarded as final or complete, or as superseding the authority of the Bishops to promote by additional ceremonies their reverent exhibition. After the Restoration of 1662 some of the additional ceremonies required rubrical authority, and a new period of development opened. However, the fair promise of the Church at the beginning of Queen Anne's reign was blighted. Slowly custom came to have the force of law. When the Tractarians sought to revive obedience to the rubrics they were treated with what all men would now perceive to have been extraordinary injustice. The question [now] is, Can we arrive at any settlement which can be accepted by so large a majority of Church people as to be a basis of power and progress." The Bishop then enunciated a series of principles which he thought

would make for the end desired. With reference to the principle of "non-rubrical development," which must be allowed now and in the future as in the past, his Lordship further set himself against the Lambeth "Opinions" by traversing the "Opinion" on incense as follows: "In view of the immense changes introduced by hymn-singing into the whole character and tone of our services, quite without rubrical direction in most cases, it seems to me impossible to say that the use of incense in some form, which introduces no new idea into our worship at all, is illegal simply because it is unspecified in rubrics. But such development should fairly exhibit and not obscure or overlap the authorized service. Again (his Lordship having insisted that hymn singing must be subsidiary only), such use of incense as existed in the Roman Church, say, till the end of the tenth century—that is, a use of it as an accompaniment to the solemn entry of the ministers and a swinging of it to do honor to the Gospel—may well illustrate and be subsidiary to our existing rite, while the later Latin development [a use, however, much more Eastern than Western], the elaborate censuring of persons or things, might be disallowed, as too large and substantive a ceremony to be interpolated without disturbing the rite." Concerning his sixth principle—the need of the study of ceremonial, especially in its earlier phases, the Bishop earnestly commended to "all persons"—which must include, of course, all the Bishops from the Primate downwards—the very learned and interesting pamphlet publication by Mr. Edmund Bishop, who is an English Romanist, on *The Genius of the Roman Rite*.

Now, passing over the following subjects before the Congress (for it is impossible for your correspondent more than to mention the titles of some of them): "The Education Act, under various heads"; "Racial Characteristics, as affecting Missionary Work," two of the papers being by Bishop Montgomery of the S. P. G., and Mr. Eugene Stock, and "The Adaptation of Services to Various Classes," we come to one of the sectional subjects on the second day of the Congress—"The Psalter in the daily service," with papers by the Rev. M. G. Glazebrook, Head Master of Clifton College, and Hon. Canon of Bristol, and Father Benson, S.S.J.E., who were poles apart in their point of view of what has been so happily called the "Prayer Book of the Saints." The reader of the first paper (Mr. GLAZEBROOK), who, in his attitude of mind towards the Psalter as a whole collection of divinely inspired utterances, evidently represents the same Radicalism that is so fulminatory in regard to the Athanasian Creed, proposed to limit the scope of his paper by taking two things for granted, namely, that no great change in our existing use of the Psalms is possible, and that, as Sunday is the day on which alone the mass of Churchgoers attend public worship, our first and chief concern is with the use of the Psalms on that day.

FATHER BENSON, in his remarkably illuminating and devotional paper, showed, at the outset, the absolute falseness of Mr. Glazebrook's adverse criticism of some of the Psalms, by saying that we must use the Psalter "as containing the words of Christ, and we must use these words in the spirit of Christ." The original speaker is "lost to us in the absorbing supremacy of the Holy Ghost." The Psalms are an anticipatory spiritual Gospel: "We grow into the mind of Christ while we recite the Psalter. The noblest modern hymns are human aspirations, however much illuminated by Christian truth. The Psalms are Divine inspirations, having a sacramental power of illuminating truth." Book V.—beginning with Psalm cvii. and ending with Psalm cl.—was "the book of Christ as the Head of the Catholic Church." This book—unlike the four preceding ones—has no final doxology: "The final doxology of the Psalter is in heaven. The gazing soul responds to the vision of the Incarnate Word, the Eternal Sonship. The life begun by grace on earth, lives on in the endless Hallelujah."

I must now forego any further report of the Congress until next week. It has been decided to hold next year's Congress at Liverpool.

The Rev. G. H. S. Walpole, D.D., Principal of Bede College, Durham, has accepted from the Primate the rectory of Lambeth, vacant by the resignation of the Rev. J. A. Reeve. Dr. Walpole was from 1889 till 1896 Professor of Systematic Divinity in the General Theological Seminary, New York. Lambeth parish church adjoins Lambeth Palace.

The nomadic vicar of Hexton, the Rev. R. C. Fillingham, having preached the other day in the Baptist chapel at Prickwillow, in Cambridgeshire, the Bishop of Ely the same day enjoined him in writing "not to officiate within the limits of my Diocese without my license." A correspondent of the *Times*, writing in regard to Mr. Fillingham's lawless proceedings here and there, reproduces the *verba ipsissima* in which the Bishop of New York couched his opinion of the reverend gentleman when he was posing recently as a Protestant agitator in his see city.

J. G. HALL.

ALL SAINTS' DAY IN NEW YORK.

Handsome Gifts to Several City Churches.

THE CHURCH CLUB DISCUSSES DIOCESAN DIVISION AND SUFFRAGANS.

Death of Rev. Dr. Samuel Cooke.

ALL SAINTS' DAY was observed, as in former years, by the dedication of memorials in a number of local churches. The more notable dedications were those of the new altar and rood-wall at the Church of the Transfiguration, and the Chapel of the Nativity in the Church of the Incarnation. The altar and rood-wall at the Transfiguration are part of a plan of beautifying the interior which has been put into effect during the past summer and early autumn. The new altar is somewhat higher and longer than the old one, and on each side of it is a large mosaic panel with the representation of an angel. The gradines and tabernacle are of Sienna marble, and on the retable the "Sanctus" is in mosaic. The door of the tabernacle is a beautiful piece of Sienna marble and is set in bronze. In the center of the door has been set the same cross which adorned the door of the old Tabernacle, with a very large pearl at the intersection of the arms of the Cross. The rood-wall is a memorial of the wife of the rector, the Rev. Dr. George C. Houghton, who died about eighteen months ago. It is set at the entrance of the choir, under the chancel arch. It is made of marble and is enriched with mosaic panels. One of the panels bears a bronze tablet with the following inscription:

A. M. D. G.
In Loving Memory
of
Mary C. Houghton
Who, fortified by the Rites of the Church
Departed this life April 30th, 1902.
"Grant her, O Lord, eternal rest and
Let light perpetual shine upon her."

A new bell has also been placed in the tower of the Transfiguration, and was rung for the first time on All Saints' Day. It is the gift of a large number of the members of the congregation.

At the Church of the Incarnation, the Rev. Dr. William M. Grosvenor, rector, the new chapel in the north transept is a memorial of the late James M. Constable, erected by his family. The dedication service was very simple. There was a procession from the chancel to the chapel by the clergy, and after a short choral service the benediction office was read by the rector. None was present in the chapel except members of the Constable family. The Chapel of the Nativity is destined to rank with the finest examples of ecclesiastical art in New York, and already many people have visited the church to see it. It is separated from the church by an oak screen, magnificently carved in Gothic design, and extending across the music gallery. On the screen, facing the nave, are figures of the Christ, and St. Stephen, St. Luke, St. Paul, and St. Timothy. The chapel itself is finished in oak, with the same minute carving as on the screen. A stone arch forms a chancel, within which are two litany desks, extensively carved, and an altar of Caen stone. Carving on the altar is similar in design to that on the wood-work, but behind the altar is a Caen stone retables most beautiful in design and execution. It bears in relief a reproduction of Leonardo da Vinci's "Last Supper," the setting of the picture being a Gothic frame and canopy bearing at the sides carved figures of the four Evangelists. The chapel floor is in mosaic, and five small windows are set in the north wall, the subjects being scenes from the Nativity.

Other services of the day of especial note were the dedication of the Peter Stuyvesant memorial window in St. Mark's Church, the Rev. L. W. Batten, rector, the dedication of a handsome embroidered altar cloth at the Church of the Holy Apostles, a memorial of the late Mrs. Ivey, a former president of the Rector's Aid Society, and the thirty-second anniversary of the rectorate of the Rev. W. N. Dunnell at All Saints' Church. The Rev. Dr. Henry Mottet at the Church of the Holy Communion, the Rev. Dr. George R. Van de Water at St. Andrew's Church, and a number of other rectors had special memorial sermons.

The Church Club of New York devoted its first meeting of the season to a discussion of the question of the division of the Diocese, and the interest taken in the subject was made evident by a large attendance in the rooms of the Club Wednesday evening of last week. Many opinions were expressed, but no vote was taken and the general sentiment of the meeting

seemed to be that division was advisable, but perhaps should not be effected at once. Several novel propositions were made. The Rev. Dr. Thomas R. Harris, secretary of the Diocese, suggesting in an exceedingly interesting address that a solution of the difficulties of the Diocese would be found in the creation of Suffragan Bishops. After saying that the present Diocese is too large for one Bishop to cover, and that the election of a Bishop Coadjutor would afford but a temporary solution, Dr. Harris said:

"Were the Diocese of New York as are ordinary Dioceses, the problem would be more simple. But the territory is fan-shaped, with the lower end of Manhattan Island as the handle, there is no other center of interest to the Diocese like New York. It is the heart and marks the unity of the Diocese, as does and can no other place within its lines.

"The remedy seems to me to lie in Suffragan Bishops. There is argument against that, I know, but it is largely sentimental. The constitution, I know, is against Suffragans, but it is possible of change. With one Suffragan on each side of the Hudson River we would have a great Diocese working from one great center. We would not have to have division.

"But the plan of Suffragans not proving feasible, division must follow. But let us have division on natural lines. I have suggested to the Bishop, and he has said that the plan is the best yet offered, why should not division come on natural lines, these lines being the Hudson and Harlem rivers? In the present Diocese let Manhattan and Richmond boroughs remain, with the west Hudson counties. In the new Diocese let us have Bronx borough and the east Hudson counties. But, it may be said, the Bronx is small and needs help. Be that as it may, in seven years the Bronx will have a population of 450,000 according to official estimates. Where will you find in the United States See cities much larger?"

The Rev. F. B. Whitcome, speaking from the Archdeaconry of Dutchess, opposed division, saying that it should be considered whether division would increase the spiritual growth of the separated parts, or whether present capacity for doing God's work would be crippled. He said that of the fourteen parishes in Dutchess, but five have size, and even these are incapable of sustaining added expense. He feared the loss of assistance from New York of Archdeaconry missions, said the proposed \$50,000 endowment is too small, and that the proposed new Diocese would be much more than a missionary Diocese and would need for its head a man with better qualifications than could be afforded. The Rev. Octavius Applegate, Jr., argued in favor of division, saying that under present conditions the Bishop seldom met the men, women, and children whom he confirms, and that "he comes to his appointment on the hour and leaves on the minute." The upper part of the Diocese is isolated and needs a Bishop of its own.

Mr. George Zabriskie read several letters from men who had been asked to speak but were unable to attend the meeting. The Rev. James E. Freeman of Yonkers wrote that division was imperative. A leading jurist of the state wrote that it is impracticable. Mr. E. M. Camp wrote in favor of division, but suggested that the burdens of the Bishops of the Church might be lightened by the appointment of lay officers who would take up the business of the Diocese. "The judge has his prothonotary," wrote Mr. Camp, "why not the Bishop? A clerk of the civil court is not necessarily a lawyer. No more need the lay coadjutor of a Bishop be in Holy Orders. An ecclesiastic, even if as able as Bishop Potter or Coadjutor-elect Greer, cannot know all economy, all finance, all law. The lay coadjutor would be kept busy if he put system into beneficence or directed Church economics."

The annual report of the executive committee outlined the work of the past year, recording the fact that four chapters have been added in the year, and three junior chapters. The assembly entertained the convention of the State during the year, and its members have been actively engaged in mission work. The evening session was addressed by Mr. Hubert Carleton, general secretary of the Brotherhood, Mr. Alexander M. Hadden of New York, and Mr. Henry Valk.

The Rev. Dr. Samuel Cooke, who was for thirty-six years rector of St. Bartholomew's Church, New York, died at his home in Stamford, Connecticut, on Wednesday of last week at the age of eighty-eight. Dr. Cooke retired from active ministry in 1887, resigning the St. Bartholomew's rectorate. The vestry offered to make him rector emeritus, but he declined. When he retired he went to Stamford to live. He was a native of Danbury, Connecticut, and was a graduate of the General Seminary. He held rectorate in Lyons, N. Y., Geneva, N. Y., and New Haven, Connecticut, coming from the latter place to the rectorate of St. Bartholomew's Church in 1851. During his residence in Stamford, Dr. Cooke frequently took the services at St. John's and St. Andrew's Churches.

The Missionary Council

Held Last Week in Washington, D. C.

WITH ideal autumn weather, and also with what Bishop Doane declares is a larger conception and deeper interest on the part of the Church in Missions, the Missionary Council assembled in the Church of the Epiphany, Washington, on Tuesday morning, the 27th ult. Some Bishops who complained of much work waiting to be done at home had been expected to depart after their own Conference was over. But they did not do so. Even the Canadian Bishops, or most of them, remained. At the opening Council service, at which Bishop Doane was the preacher, as at the opening of the Conference of Bishops the week before, fifty-six Bishops were in the line. The Presiding Bishop was celebrant. The Epistoler was the Bishop of South Dakota and the Gospeller the Archbishop of Jamaica. Others in the sanctuary were the Bishops of Pennsylvania, Albany, Washington, New Hampshire, and Kentucky.

Other Bishops who occupied the choir stalls were as follows: Montana, Nebraska, Pittsburgh, Huron, Western New York, Vermont, Rhode Island, West Virginia (Coadjutor), Minnesota, Central Pennsylvania, Western Michigan, Porto Rico, Massachusetts, Virginia, Delaware, Ohio, Florida, Niagara, West Missouri, Indianapolis, Tennessee, Arkansas, Alabama, Georgia, Arizona, Laramie, Asheville, Central New York (Coadjutor), Southern Ohio, Long Island, Southern Florida, Kansas, Pennsylvania (Coadjutor), Nova Scotia, Quebec, Ontario, Keewatin, Oklahoma, Honolulu, Spokane, North Carolina, Lexington, Duluth, North Dakota, Olympia, and Connecticut.

The sermon of the Bishop of Albany was listened to by a congregation which filled every seat in the great church. Some extracts follow:

THE SERMON.

"Fire is at once light and warmth and power; and the origin and beginning of heat is friction, so far as earthly things are concerned; and friction is part of the essential function and purpose of a Missionary Council, the rubbing together, if I may so say, not in any vulgar use of words, of minds and hearts and souls; yes, and of hands as well.

"And the end and aim of it is light and warmth and power; that we may be enlightened to see eye to eye, to see truth, to see duty, and to see God; that we may be warmed out of coldness and indifference and unbrotherliness; that we may be strengthened with the energy and force of a true power, which, finding the fulcrum, can move the world. Thank God we have a heavenly as well as an earthly source of fire, not by a Promethean theft, but by the down-coming to earth of the eternal Son of God; the light that, coming into the world, lighteneth every man, the warmth of the love which condescended to quicken dead humanity with the resurrection power of His indwelling, and the power from on high with which we are endued and endowed by His gift of the Holy Ghost proceeding from the Father by the Son."

"I believe that Robert Speer spoke a word of essential truth and of vital importance when he said that the missionary responsibility of the Church did not rest either primarily or exclusively upon the commission to the Apostles to 'go into all the world and preach the Gospel.'

"It is rather the assertion of the Church's right. It was based upon our Lord's claim that all power (or all authority) was given unto Him, that nothing lay outside of His reach and His rule, and as the Church, which is His body, is identified with Him, therefore the whole world was open to it, to exercise the privilege of making all others sharers of the blessing of the knowledge with which it had been put in trust."

"And so, missions are not so much the obligation as they are the necessity of the Church and of every Christian man. Such a principle is more forceful and more fruitful than an order. Men by a sort of instinct resist the compulsion of the law. We are tempted to ask the why and the wherefore of an enactment. The natural processes of life, all regulated by the law of life, go on unconsciously."

"From time to time different arguments have been made use of to stir men in this all-important matter. From time to time different grounds of appeal have been adopted and urged. Once men were moved to do God's work by the inhuman theory of an ungodly idea that the heathen dying without knowledge of Christ must be eternally damned.

"And over and over the Apostolic Commission, as my father said so many years ago, has been called the missionary charter of the Church. But the first of these appeals died its deserved death long ago, unable to live in the pure air of the realized Gospel and a known God.

"And the second, strong and true as it is in its statement, has been found unequal to the power of rousing souls. I believe we are

coming to a more and more rational recognition of the fact, when the claim is made upon the broader and deeper grounds of the natural instinct and necessity.

"If you believe in Jesus Christ, you must proclaim Him everywhere. If you do not, by influence and effort, by example and devotion, set yourself to the spreading of the Gospel, it means that you do not really believe. To be a Christian is to be a missionary. The mission life is the spirit of Christ."

BETWEEN TIMES.

Between the Bishops' Conference and the Missionary Council there were several interesting events. One of these was a reception on Monday afternoon in the Corcoran Art Gallery. About three thousand persons attended. The beautiful new gallery, situated just south of the State, War, and Navy Department building, was beautifully decorated. The Bishop of Washington, assisted by a large company, acted as host and received the large company on the second floor, immediately in front of the new Napoleon statue, a copy of the "Last Hours" figure at Versailles. The Marine Band was stationed in the South Gallery.

On Monday evening two events were provided. One was a reception by the Daughters of the King, held in the Pro-Cathedral, at which speakers were the Bishops of Delaware, Pittsburgh, and Arkansas. There was a large attendance of women. The men, in numbers sufficient to fill the large Trinity Church parish hall, listened the same evening to missionary tales and stories of episcopal adventure, related by Bishops Tuttle, Dudley, Talbot, Restarick, Keator, Brewer, and Lofthouse. The last named said it was no use speculating so much about where the North Pole is. If anybody wants it he will find it in the speaker's Diocese, Keewatin. The reception to the men was given by the Churchmen's League of Washington, a federated organization that is like a Church Club and yet not like it, for it includes the Brotherhood, and a very democratic body of workers to the number of more than one hundred.

OPENING OF THE COUNCIL SESSIONS.

The Council proper opened at half past two o'clock in the Church of the Epiphany. Bishop Satterlee welcomed to Washington one of the largest Councils in point of membership ever held, while galleries, aisles, and even steps had occupants from visitors. The Bishop said he felt some delicacy about welcoming people to their own home, for Washington, a national city, belongs not to the people who live in it, but to the whole country. Concluding, he moved that Archbishop Nuttall be asked to sit beside the Presiding Bishop, and that Canadian Bishops be granted the privileges of the floor. Having been escorted to the platform, the ARCHBISHOP OF THE WEST INDIES made a stirring address, in which he pleaded for new ways to do old things. He urged that things be not discarded merely because they are old, and that new things be not accepted merely because they are new. We ought to have a conservative balance. Nevertheless, we ought also to learn as we go along. Having these progressive notions, we must also have Christian men as reservoirs of them. The best plans are of little avail, and the Church will be little extended, unless we have more saints. We should not stop with making Churchmen, but continue on until we make saint-men. Until the love of Christ is in the heart, and the love of man because Christ loves man, the missionary agencies can do little that is not mechanical. His message was that each Churchman ought so to live as to influence and help to a higher spiritual level every person who comes into contact with him.

THE MISSIONARY REPORTS.

BISHOP DOANE, as vice-president of the Board, read parts of the report of General Missions, and presented the reports of the auxiliary organizations.

The tone of the address made by the Bishop was a hopeful one. This tone is reflected by the report itself, and was maintained later by the letter read from the Treasurer, Mr. George C. Thomas, the General Secretary, the Rev. Dr. Lloyd, and the President of the American Church Missionary Society, Mr. Schieffelin. The first report refers first to the great work of Bishop Schereschewsky, and continues with recommendations of the proposal to hold a Missionary Congress in England in connection with the next Lambeth Conference. The plan of District Secretaries has worked well and is to be continued and enlarged. Words of appreciation are expressed for the Sunday School and Woman's Auxiliaries, and the financial situation is reviewed in closing, which situation is again covered by the Treasurer. Concluding, the report says:

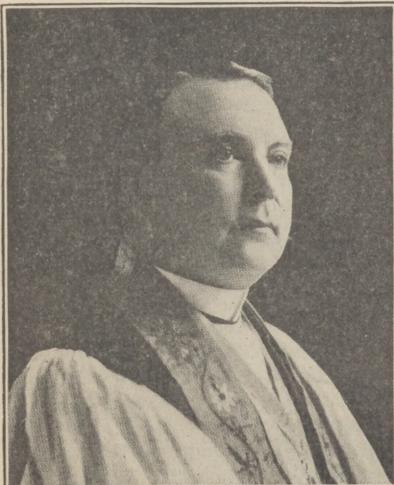
"We rejoice that we can close our survey with a hopeful word. A most encouraging feature is the increased number of contributing parishes and missions. Two years ago the number was 2,226. This year it is 4,177, an increase of 1,951, or not far from double the

number reported in 1901. That there is yet room for much enlargement is shown by the fact that about 2,255 parishes and missions, containing nearly 175,000 communicants, have sent no contributions to the Board for the general work of missions.

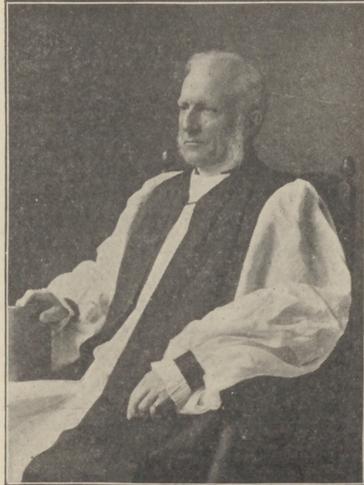
Mr. George C. Thomas, the Treasurer, was born on Oct. 28th, something more than sixty years ago. He has been ill, but is rapidly recovering, and had hoped to attend the Council. The latter body, by resolution, sent a message of greeting, a birthday message. Mr. FRANCIS A. LEWIS of Philadelphia reported having spent an hour on the previous Sunday afternoon in Mr. Thomas' company, and he reported the one thought of the Treasurer to be, not to regain his health, but the missions of the Church. Mr. Lewis read a letter from Mr. Thomas, in which the latter incorporated the article by him in the October *Spirit of Missions*, and in recent issues of the Church papers. Concluding, Mr. Thomas added a personal touch, showing his great heart for missions. The words went to the Council in ringing form. He mentioned the fact that administration expenses are about seven per cent. of receipts, and said the ownership of the Church Missions House, New York, which saves the Board \$25,000 a year, saved from two to three per cent. in this expenditure proportion account. Mr. Thomas showed that the surplus is exhausted, and said the Board has need for \$250,000 to lay aside as a sort of working capital. If expenditures exceed receipts as they have done in years past, there may be no alternative next year but to borrow money.

The address of the GENERAL SECRETARY, the Rev. Dr. LLOYD, was an admirable one, in that it showed thorough familiarity with underlying conditions. He indulged in no appeals for money, simply as appeals, and he went to the root of the matter when he said the Church owes no man, ordained or lay, \$1,000 a year and a house. What missions need is a greater realization of the truth that the way to have is to give. Men are wanted who are willing to give their lives. One hundred such men can be used in the domestic field at this moment. There is no consideration of salary. The life on the altar is the requirement, and in this connection he mentioned the report of the Bishop of Hankow, who said he did not get the money needed for his work, but that he accomplished the work all the same. Formerly, he said, people talked to him about obligations, and he had met many men who seemed to think that when they sent a contribution to Mr. Thomas they were doing that gentleman, and all members of the Board, a favor. They don't talk that way so much now. In all directions the question is asked how may help be rendered. He was alive to the shortcomings of the apportionment plan, but it has had part in changing this temper. Rectors, even vestrymen, talk no more of obligations, but rather of privileges. He had no doubt about the work going forward. It is God's work, and man cannot stop it. It is a matter of how far the Church will enter into her privileges. The address created a most excellent impression, not alone from what it said, but from the temper of the man; a servant of God, who believes in his Master, and invites his fellow men to have part in blessing and glory.

Exactly the same can be said of the address of Mr. Schieffelin, the new President of the American Church Missionary Society. He told of the remarkable progress made in Brazil last year, where, with \$2,000 less allowance from the Society, a larger work than in any previous year has been done. Concerning Cuba, he reported a generous offer toward a church in Havana, and stated that it is now possible, if further assistance comes, to change plans of building a church in the Vedado section of Havana, and to carry out a long-cherished hope of the Society, that of building one in the Prado, or central section of the city. Two new chapels on the Isle of Pines, with Sunday Schools in each, and prospects for new missions in some of the eastern provinces, were other things reported by him. A school in Matanzas, in charge of a Cuban layman, is not only self-supporting, but has actually turned a small surplus into the treasury of the mission.



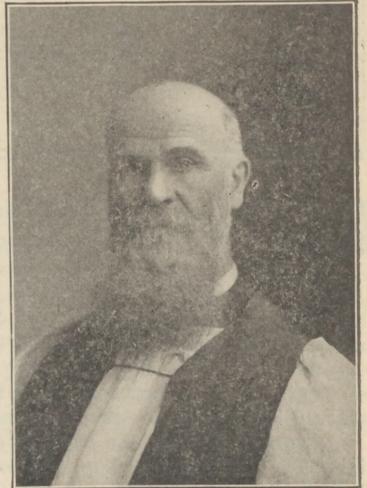
THE BISHOP OF TENNESSEE.



THE BISHOP OF SOUTH DAKOTA.



THE BISHOP OF ALBANY.



THE PRESIDING BISHOP.

ENTERTAINED BY A. C. M. S.

The Council was the guest at luncheon on Wednesday noon of the American Church Missionary Society. The great dining room of the Ebbitt was filled, the whole Council being there, besides clergy of Washington and Richmond, and almost all of the Canadian Bishops. Mr. William Jay Schieffelin, the new president of the Society, presided, and speeches of ten minutes each were made by Bishops McViekar, Mackay-Smith, Van Buren, and Peterkin, and the Rev. Dr. J. W. Morris. The BISHOP OF RHODE ISLAND regarded himself as a link between the old Board and the new order of things. He recounted some ancient history, but emphasized the fact that it is ancient history by pointing to one of the delegates at a table near him who was dressed like a monk, as he said, and amid a clapping of hands that showed the diners appreciated his point, he declared he had never dared hope to see this day. He believes in machinery, but also in individual effort. For example, said he, what more inspiring than Bishop Restarick in Epiphany pulpit last night, telling what he had accomplished?

The BISHOP COADJUTOR OF PENNSYLVANIA said the late Dr. Arthur Brooks, almost on his death bed, introduced him to the work of the Society. There were giants in the past. He does not know where are their Successors. Perhaps the making of each giant means the spoiling of half a dozen other men, but we need giants. It must be a good society when such men as he named—Mr. George C. Thomas, the son of one of them—were founders of it. The Seminary of Virginia—what a lesson it has taught the whole Church! It unites the finest qualities of the North and the South. It has reared the sort of men who, once they get their teeth in, never let go. Look at Brazil. If it is interference, then he wished there were more of it. The BISHOP OF PORTO RICO said he used to think there was no need for two missionary organizations, but he had learned better. The voluntary society does not represent a party in the Church to-day, whatever may have been its history. It represents the whole Church. In Porto Rico the best is sought to be done. The same is true in Cuba, and in the latter he believes a creditable advance will be reported very soon—as creditable as the splendid record made in Brazil. The BISHOP OF WEST VIRGINIA was sure the Society is growing in the estimation of the Church. There is a place at Missionary Councils and General Convention for a meeting like this one. He praised the voluntary principle in missionary enterprise, and pointed out that the Church Missionary Society of England, the largest in the world, is wholly voluntary. This dinner, with the people at the tables, marks an eventful day in the history of Missions in this Church.

The address of the occasion was made by the Rev. Dr. MORRIS. It was he who went, twelve years ago, with the present Bishop of Southern Brazil. Too modest to sit at the speakers' table, he had to be called from the lower end of the room. Coming forward reluctantly, he raised the audience to a pitch of enthusiasm by his second sentence, that sent it into applause so hearty as to drown his voice and prevent further speech for some moments. He did not want to be known on a mission field as a school teacher. He wanted to be known, he said, as a messenger of our Lord. That was the sentiment, coupled with the intense earnestness of the man, that raised the cries of approval. Even greater applause came when he said Brazil and the record made there had taught the Church at home a lesson, and the crowd of people at the entrances of the dining-room, who had come in to hear the speaking, joined in the enthusiasm when Dr. Morris declared there to be no Church so fitted as this one to reach Latin America, and to redeem it through Jesus Christ. It was with difficulty that the speaker concluded, and his auditors would not have permitted him to do so, probably, had not the hour arrived for the reception by the President of the United States. Some said, on the way to the White House, that it



THE BISHOP OF LARAMIE.

is rare that men prefer to talk missions while a President is waiting to receive them.

RECEIVED BY THE PRESIDENT.

Bishops, clergy, women of the Auxiliary, and laymen, to the number of four hundred, were received by President Roosevelt on Wednesday afternoon. A line was formed at the east entrance, and presentations took place in the East Room, Mrs. Roosevelt receiving with the President. Each person was presented by name, and the President recognized many old friends. The Red, Blue, and other rooms of the historic mansion were opened, including the new state dining-room, adorned with hunting trophies of the President. The Marine Band was stationed in the lobby, and the guests in large numbers remained for some time, enjoying the White House hospitality, the beautiful decorations, and the historic portraits.

TUESDAY NIGHT MISSIONARY MEETING.

It would be difficult to picture a missionary meeting more complete in its makeup than the one held on Tuesday evening. There was a large auditorium, and every seat in it occupied. The local diocesan, as host, presided, and the speakers were a Justice of the United States Supreme Court, who is not a Churchman, but who is the son of a missionary, a Bishop who came back from a distant land and related the romance of his experience, and the Presiding Bishop of the Church, who was in many respects the youngest man of the three. BISHOP SATTERLEE announced the topic, "The Conquest of a Continent," and the first speaker, Mr. Justice Brewer.

The home missionary was compared to the soldier. JUSTICE BREWER said he rarely spoke to so many ministers at one time, and he was tempted to come back at them, they being in the pews and he on the platform. Both lawyers and ministers have often in mind the law and the prophets, especially the profits, in the case of the lawyers. The home missionary is a patriot. The soldier has been, for centuries, looked upon as the ideal patriot. In an address that had all of the points carefully made as in a legal argument, he showed that the home missionary is a better patriot than the soldier, because while the latter may seek notoriety, or political office when he returns home, or the salary attached, the former is not likely to be called to political office nor is his name ringing in the local newspapers. The missionary makes better men and women by his precepts and example. He described the material development, and asked if there is any development equal in value to the human soul. Shall it be said that our civilization means no more than that of Egypt? Better than that, the soul of the nation be swallowed up, that all of our wealth be destroyed. The home missionary is depended on to save the nation from such calamity, hence his patriotism and devotion.

It is not new, perhaps, to tell what BISHOP RESTARICK said about Hawaii and his work there among the Hawaiians, the Chinese, and the Japanese, but it is new to state that his address was one of the best before the whole Council. It had the ring of achievement, sincerity, and enterprise. The great congregation sat enraptured in the story of his deeds, and the honesty of the man, as he related it. Hawaii is a part of the United States. Descendants of missionaries sent out by the American Board are not decayed stock, but the backbone of the islands. Some of them are communicants of the Church. Hawaii is small, but it has set the ideal in missionary endeavor. He related the story of General Armstrong and told of his ambition to make a memorial in Honolulu, to occupy the site of his birthplace and to consist of a school for boys. A school is already there, but it needs endowment.

BISHOP TUTTLE had the phase of the subject, Whether Results Justify the Endeavor. The Church got her first breath of mission-

ary spirit in 1820, but it was not until 1835, just after a sermon in the General Convention that was preached by the elder Doane, that the declaration was made that all baptized persons are members of the missionary organization that is official in the Church. When Bishop Kemper went forth to the Northwest, there were in the whole Church 14 Bishops and 763 clergy. To-day in the territory given to Kemper's charge alone there are 16 Bishops, 586 clergy, and 72,000 communicants. As late as 1860, when Bishop J. C. Talbot was sent out, having ten territories as his district, there were in the whole field under him, four or five missionaries only. To-day in the same territory there are 11 Bishops and 265 clergy. In 1867 there was not one worker for the Church in Utah, Idaho, and Montana. There had been built a small church in Boise, but at the time it was without a supply. He declared that in his judgment the Government has dealt wisely with the Mormons in that it employed suasion and not force. It would have been easy for the Government to have made the situation in the Rockies not unlike England made in South Africa. Where, in 1867, there was not one clergyman of the Church, there are now 4 Bishops and 45 clergy. He described the great state of Texas, saying he had been making a calculation. If all the population of the world were taken to Texas, divided into families of five each, and each family given a half acre, there would still remain forty million half acres for which the whole world could not furnish population.

THE FRICTION DEVELOPED.

Bishop Doane had said that a Council is held to stir up friction, for out of friction comes fire, and fire means heat and power. Wednesday morning's session of the Washington Council had all of the qualities described by the Bishop of Albany. Spirit and vim marked it throughout. There was criticism in not measured terms. The Board of Managers came in for most of it, but at the last, a list of Cathedrals and parishes that did not contribute a penny to the Board came in for a drubbing at the hands of the best possible person in the whole Church to administer it, the Presiding Bishop. But it was healthy friction. There were no personalities, and surely no hard feelings remained afterward.

First, at the business session, Bishop Tuttle named a committee to have charge of mission plans, programmes, etc., at the Boston General Convention next year. It consists of the Bishops of Kentucky and Rhode Island, the Rev. Drs. Lloyd and Rainsford, and the Messrs. Paine and Pepper.

BISHOP BREWER of Montana presided at the Conference session, and made his address when he took the chair because, as he said, he would be sure in that manner to get in his speech. He started the friction by mentioning the illustrations in Bishop Doane's sermon, and observed that in its present form the Board of Missions accomplishes all that it ought to be expected to accomplish. Yet he was opposed to the changes proposed in the Missionary Canon, last year; he is opposed to any change at this time in the machinery. Bishops ought to do work among rectors in seeing that they press it upon their clergy. It is not enough that the apportionment be formally approved at diocesan convention. He doubts the wisdom of the percentage plan, and favors a committee on apportionment that will be a continuous body, and by study become specialists. His special plea was the inclusion of the Sunday School and Woman's Auxiliary offerings in the general apportionment. He instanced Bishop Mackay-Smith asking Philadelphia for \$100,000 for domestic missions and being likely to get much more than that sum. Why cannot the same thing be done for general missions? He gave notice that as long as he lives he intends to work for general missions, since the whole cause is greater than a part of it, even if that part be his own District of Montana, and declared his intention furthermore to carry the matter to the General Convention, and there, if possible, secure a resolution directing the Managers of Missions to cover all sources of income in the apportionment.

BISHOP GRAVES of Laramie was the programme speaker. He commended the Managers for the heartiness with which they seem to be carrying out an apportionment plan that, as he understood, they were not at first in sympathy with. A mistake is made in regarding everything that is not self-supporting as missionary. It is not so. Many parishes are getting missionary money that are not doing missionary work at all. All men sent to parishes, and especially to old parishes, ought to be required to do a given amount of missionary work. He referred to a former public letter written by him, in which the charge was made that a large proportion of money of the Board goes to support old parishes in the East, and to keep them in existence. Nobody of importance in the world of affairs comes from the slums of the cities, in which slums the churches are expending such vast sums. Men who are bearing the burdens of the world's affairs come, one-half of them at least, from the country. Why not work among the farmers more? There are thousands of school houses where congregations can be gathered.

The friction at this point becoming heated and healthy, a running debate ensued, lasting an hour and a half, and producing what must have delighted Bishop Doane's heart, if his heart were set on friction as a means to an end. The Rev. Dr. ALSOP, of Brooklyn, a member of the Board of Managers, said he had made inquiries about the charge of Bishop Graves, to the effect that a large proportion of missionary funds goes to support aged and infirm clergy,

and to keep old parishes alive, and learned it to be true. He favored a Field Secretary, possibly a layman, and then urged the Church to rally to the side of the clergy relief organizations. The General Secretary, the Rev. Dr. LLOYD, declared the charge made by Bishop Graves not founded on fact. He said it is not true that two-fifths of the mission funds go in the direction indicated. He had himself been everywhere, and had made it his business to look into conditions. He spoke from personal knowledge. He had heard of but one instance where as much as \$500 was going to the support of an aged missionary, twenty-five years in the field, and concerning that he had entered a protest.

BISHOP MORRISON of Duluth urged strongly the appointment of a Field Secretary, and BISHOP MANN of North Dakota wished that people would read the reports. The Rev. Dr. PENDLETON of Albany, and the Rev. Dr. DE ROSSET of Springfield spoke, the former to say that the first year the apportionment plan came upon his Diocese at short notice; and the latter to raise the question whether the farmer is worth giving money to, not because he is not worth reaching by the Church, but because he has far more money than has the Board, and is lending it in vast sums to the banks.

The climax of the morning came when BISHOP TUTTLE read from a list of parishes, written out on great yellow sheets of paper, which he displayed in both hands, that had not, during the first year of the apportionment plan, given a penny to general missions. He doubted not that many of them had done better this past year. In his list were three Cathedrals, and the total numbered 498 parishes having communicants exceeding 100 in number. By Dioceses he went down the list, reading names of some of the most prominent parishes in the whole Church. There was no distinction—the High and the Low and the Broad, all had representatives in the list. One parish that has given three Bishops to the Church did not give a penny to missions in the year named. Bishop Tuttle wondered if it thought it had done enough. Chicago, New York, Boston, Philadelphia, and all of the great centres of wealth came in for mention. There was squirming in many directions, and relief when at last the reader concluded. Truth to say, however, the lesson, while severe, was admirably administered, and was received by the Council, especially in private discussion afterward, in the proper spirit, and with a resolve to make amends.

MISSIONARY ORGANIZATION.

Wednesday evening and Thursday afternoon sessions gave much consideration to the organization of the Board of Missions. Some vigorous addresses were made, but they were good-natured ones. The committee framed the resolutions presented the night before only, but it showed itself, as a committee, to be sincerely desirous of ascertaining the mind of the Church. The resolutions offered were four in number, and as they were not adopted, a summary of them may be sufficient. They were:

1. The Missionary Council to be changed to the Board of Missions, thus providing for annual meetings of the Board.
2. Membership of the Board to be the Bishops and Deputies to the General Convention; providing that Diocesan Conventions may, in intervening years substitute other Deputies; and that one clerical and one lay Deputy will, in intervening years, be counted in making a quorum.
3. In the General Convention the Board of Missions shall convene immediately after organization, and sit for three days.
4. Presiding Bishop to be president of the Board.

At the opening of Wednesday evening's session the Rev. Dr. MCKIM presented resolutions of sympathy with Christians in Macedonia, which were adopted, and a recommendation of financial help as far as possible was added.

BISHOP GAILOR of Tennessee, speaking for the committee and upon the Board of Missions re-organization, said no partisanship entered into the resolutions, and no axes, either. The committee thought it wisest to bring in resolutions rather than canons. Organization is the thing; a difficulty is that the Church does not reach the individual. He hoped some confusing names would be abolished. The best way to create interest is to give authority and then to circulate knowledge. He hoped the time would come when the General Convention spent less effort on revision of canons, and made missions its chief concern. The Rev. Dr. LINES, Bishop-elect of Newark, followed on behalf of the committee, combatting the notion that the apportionment working so well no further changes or improvements are necessary. A representative body in the Missionary Council would be one of those improvements.

BISHOP HALL of Vermont expressed willingness to accept the resolutions, but suggested a modification of one of them, but it was not finally adopted either. He suggested if need be that the number of managers be reduced, and that mileage be allowed, so as to get a more representative membership. BISHOP SATTERLEE said the General Convention existed for forty years before it took up missions officially, and during the seventy years since it did take them up, it had always laid the emphasis upon legislation. BISHOP MCVICKAR deprecated change at this time, and repeated his objections in even stronger form at the second discussion of the subject on Thursday afternoon. Other speakers were Canon Rogers of Fond du Lac, Archdeacon Bywater of Colorado, Bishop Tuttle, Bishop Brewer, and the Rev. Dr. McKim. A most helpful part in the discussion, al-

though made by asking questions rather than in a speech, was afforded by the Rev. Dr. ECCLESTON of Baltimore, who inquired if financial administration was to be taken out of the hands of the managers and put into those of the annual Board; whether if adopted the resolutions might not go out to the Church as those of a representative body of the Church; and whether this Council, as here made up, is a representative body?

On Thursday afternoon, preceding the regular session, a long discussion was had in which Bishop Whitaker and others took part. Finally a resolution presented by the Rev. Dr. Abbott of Cambridge, being a substitute for the committee's resolutions and for the modification in the first one made by Bishop Hall, was adopted as follows:

"Resolved, That while this Council is not prepared to pass judgment upon detail as yet proposed, it will cordially welcome and approve any such canonical action of the next General Convention as will bring that body into closer touch and more efficient organic and administrative relations with the missionary work of the Church."

OTHER RESOLUTIONS.

At the business session of Thursday morning BISHOP WHITEHEAD of Pittsburgh presented the cause of the blind, saying need exists for literature. Attention was called to the Prayer Book societies, and they were asked to act if possible. The Rev. Dr. W. R. HUNTINGTON of New York introduced the following, and it was adopted unanimously:

"Resolved, That this Council formally requests the General Convention at its next session to consider the expediency of repealing so much of Canon 15, title 1, as prohibits the consecration of Suffragan Bishops.

"Resolved, That the General Convention be further requested to consider the expediency of so amending the missionary canon, Canon vii., title 3, as to empower the Board of Missions to maintain out of its funds Suffragan Bishops for races within the limits of the United States, the said Bishops to be titular suffragans of the Presiding Bishop and active suffragans of such Bishops as with the advice and consent of their Standing Committees shall assign the delegated jurisdiction in their Dioceses and Missionary Districts."

BISHOP DU MOULIN of Niagara and Bishop Hare of South Dakota considered the difficulties that confront Bishops as missionary leaders. The former, in the course of a very able address, based largely upon the experiences of St. Paul, said many Missionary Bishops fail always to appreciate the fact that the Church expects them to lead. He told of the adoption in Canada of our apportionment plan, and of its fairly successful achievement thus far. Some of the laity don't believe in foreign missions. But a better day is dawning in Canada, and from the discussions he had heard in this Council, a better day is dawning for missions in the United States. BISHOP HARE'S paper was most delightful in its frankness. It was relished especially by the Bishops who heard it. Is there danger of competition? A Bishop should go to all towns, and stay there if need exist, regardless of the number of other religious bodies already there. Will the Bishop meet with opposition and criticism? He ought to expect them. People wait to see if all will agree in a favorable estimate of the minister, although they well know they do not agree among themselves about anything else. Must the Bishop have the confidence of givers? He will fail if he do not. He recommended as a Bishop's coat of arms Diogenes with a lantern, searching for men. People in new towns ought not to be expected to lead. What they need is a leader, and the Bishop should be one. Mission fields need men free to go anywhere, live anyhow, and do anything. He thought the Board of Missions might well be a clearing house for men.

Thursday afternoon was a field day, so to speak. The young and vigorous giant who has recently gone to SALINA, there to lead as Bishop Hare said in the morning that Bishops ought to, said whether we like it or not, the West is bound to dominate the political and social life of the country. If it is to dominate such forces, its white population has need for the Church. The Church is not raising up young men to go into its service. Fathers and mothers are not setting before their sons the Church's need. The opportunity for work is great, because people there are unattached. They are men of the best character. They are not so much irreligious as non-religious. It is the Church's duty to anchor these families. He said families, for unless the Church anchors the family it rarely anchors the individual.

ARCHDEACON POLLARD of North Carolina, in an exceptionally good speech, filled with historic data, presented the cause of negro missions. Raleigh and Lawrenceville are the equals of Hampton and Tuskegee, and ought to receive the popular support that the latter do, especially the support of Church people; as educational institutions they are doing as much for the negro race, while they are doing twenty times as much for the Church.

The Rev. SHERMAN COOLIDGE pleaded for the Indian, what there is left of him, he said. Speaking of the necessity of Church schools, and contrasting them with the public schools furnished by the United States, he said Uncle Sam is not a baptized and confirmed communicant of this Church.

BISHOP VAN BUREN of Porto Rico praised the work of Bishop Brent, and that of Bishop Restarick, and told especially of his own work. The Church in Porto Rico and other Roman Church lands,

so called because the cross in them had been permitted long to remain half hid by cob-webs.

The Rev. BEVERLY D. TUCKER secured the passage of a resolution urging the Church to pray more and to give more for work among colored people.

FOREIGN MISSIONS.

Throughout all Council sessions Epiphany Church was filled. On the closing night it was more than filled, if such paradox of speech can be permitted. "Foreign missions the Church's inspiration" was the topic. To hear it discussed by President Pott of St. John's College, Shanghai, Bishop Dudley of Kentucky, and the Presiding Bishop, was a congregation that filled aisles and galleries, and overflowed into the chancel behind the platform raised at the beautiful rood screen. The Rev. Dr. POTT related his story, fairly well familiar, and BISHOP DUDLEY related having met a deputy on his way to San Francisco who said he did not believe in foreign missions. He thought the man who finds himself not believing in missions to be in need of reflection whether he really believes in Jesus Christ. Concluding, BISHOP DUDLEY thanked everybody, on behalf of the Church, for all they had done to make the Council and the Conference that preceded it, a success, and declared the tide of missionary interest in the heart of the Church to be a rising one.

THE BISHOP OF FOND DU LAC IN RUSSIA.

MANY friends of the Bishop of Fond du Lac, will be interested in the following letter from him, written at Moscow, October 15th:

"MY DEAR

You will, I think be pleased to receive a line from me written from this old city, the very heart of Russia. It has now 1,200,000 for its population. The streets are not so crooked or narrow as I had imagined. But it is in this very unlike spacious St. Petersburg. The merchants here are reported to be quite wealthy. I went into one of their large shops, which reminded one of our large Department stores. There are electric lights in the streets, and tramways. The cabs or "drosches" are very numerous. They are open and they are very cheap, so that you see many persons and of all classes using them. The people are notably religious. Of course in so great a city I suppose all kinds of vice exist. But there is no city in the world, I think, where, by so many, religion is outwardly expressed. There are little tiny chapels in many of the streets, where persons are seen from morning to night stopping to pray. The men go to church and in greater numbers than the women. The congregation has to stand during the entire service, save when they for a few minutes kneel, and the service may last for several hours. They begin keeping Sunday on Saturday evening. The service is at six. Then the Mass or Liturgy is on Sunday at 10 or 10:30. There is Vespers in the afternoon.

"I was at the great Church of St. Saviour's last Sunday. This church was built to commemorate the nation's deliverance from Napoleon. The English people, you know, after their great victory over Napoleon, built in honor of the event a grand bridge over the Thames and called it Waterloo Bridge. The Moscow people built this great church as a thank-offering to God and called it St. Saviour. The Metropolitan who celebrated had me and my attendants placed in his throne in the nave. The church is said, when the galleries were filled on Easter, to hold 14,000 persons. It was on Sunday packed with a great crowd, and so I suppose 10,000 were present, the greater part men.

"We have been most graciously received here and at St. Petersburg. Last week we were at the famous Troitsa (Holy Trinity) monastery, about two hours by tram from here. Now we are staying as guests at the Chudoff Monastery in the Kremlin, where a large suite of rooms is set apart for us. I think I am the first Anglican Bishop who has ever stayed here. Tomorrow night we go back to St. Petersburg and then shall soon turn homeward. Our passage is taken on the *Deutschland*, which sails November 2nd."

THE Bishop of Peterborough deplotes the fact that at his ordination last Sunday only six deacons were presented. This matter is becoming serious. We have heard lately of two bright young Oxford men giving up all idea of taking orders, on the ground that they do not care to become subaltern officers in an army in which the generals have the knack of shooting officers whose lives are demanded by the enemy.—*Church Times*.

THERE is a difference between being overcome of sin and coming over to sin—*Ram's Horn*.

THE MISSION OF HELP IN SOUTH AFRICA.

BY THE REV. A. T. WIRGMAN, D.D.,

Canon of Grahamstown.

THE Provincial Synod of the South African Church, which was held in 1898, formed a committee to arrange for a General Mission to be held simultaneously in South Africa in the year 1900 or 1901. The war broke out in October, 1899, and rendered this effort impossible for the time being. The House of Bishops subsequently relieved the committee of their duties, and took the matter in hand. The Archbishop of Capetown, as the result of the action of the House of Bishops, asked Bishop Wilkinson of St. Andrews (formerly Bishop of Truro) to take definite steps to secure a body of prominent clergy, experienced in conducting Missions and Retreats, who would come to South Africa for that purpose. A strong committee was formed in England under the Bishop of St. Andrew's, and in 1902 the Rev. V. S. Coles of the Pusey House, Oxford, and some other clergy, visited South Africa, consulted the clergy at the various large centers, with a view to gaining information about the actual condition of Church life in the country.

The Mission, of course, was intended to be primarily an effort to convert and deepen the spiritual life of the English speaking colonists. It was felt both by the South African clergy and those working on the Mission Committee in England, that a great deal of attention had been paid to native work, and too little attention to the English colonists. If the British population of South Africa is not kept loyal to the Church, and is allowed to drift into practical religious indifference, work amongst the natives is paralyzed and useless. The British population of South Africa must be taught to do its duty to the natives by means of the Church.

The South African clergy have laid the foundations of Church life on a broad and deep Catholic basis. For fifty years, since Bishop Gray's consecration, the South African Church has moved on the lines of the Tractarian revival, and the result has shown itself in the expansion of Bishop Gray's single Diocese into a Province with ten Dioceses under the primacy of the Archbishop of Capetown. The close of the war, however, has brought a vast number of newcomers to the country, many of whom have shown themselves to be ignorant of the elementary principles of Church life and order. The South African clergy have been somewhat overwhelmed with this influx of strangers. Some of them have been troublesome through ignorance of any other form of religion save Orange Protestantism. Some of them have been inclined to make common cause with the handful of Natal schismatics, who still adhere to the memory of Colenso. The South African clergy felt that if a band of Missioners from England visited the country it would show to the newcomers that the South African Church did not stand alone, but was supported by the sympathy of the Mother Church. But they also felt that these Missioners must be most carefully selected. If an English priest came to South Africa, ignorant of its special problems and difficulties, and imagining that he could teach the local clergy how to manage their people, he would do more harm than good. For this reason the Bishop of St. Andrew's felt that he must come on to South Africa and make special inquiries on the spot. He brought with him Canon Scott-Holland of St. Paul's, who is noted for his quickness of insight and sympathy, as well as for his remarkable gifts as a preacher and theologian. He also brought with him Provost Campbell of St. Ninian's, Perth, who has had long experience as a conductor of Missions. The Bishop and his fellow travellers have visited all the chief centers of South Africa. They have met the local clergy and laity in conference, and have conducted a thorough inquiry into the needs and circumstances of each Diocese. They have won golden opinions wherever they have been for their genial tact and spiritual forcefulness. They return to England in November, and the General Mission will be held in May and June, 1904. A group of Missioners, under a Chief Missioner, will be appointed to work in each South African Diocese, under the general direction of the Bishop. The parish clergy are left to choose whether they desire a full ten days' Mission or a Parochial Retreat, or some sermons from a special preacher. The discretion of the parish priest in this matter will be strictly respected. Conducted, as it will be, upon these wise and prudent lines, we may hope for a great blessing upon the South African General Mission of 1904.

Helps on the Sunday School Lessons

Joint Diocesan Series.

SUBJECT—"Old Testament History from the Death of Moses to the Reign of David.

By the Rev. ELMER E. LOFSTROM.

DANGERS AND DELIVERANCES.

FOR THE TWENTY-THIRD SUNDAY AFTER TRINITY.

Catechism: XXV.—Requirements. Text: Ps. xviii. 2.
Scripture: I. Sam. xxvi. 1-25.

THE life of David from the time that he fled from the court of King Saul until he returned as king himself, was full of dangers and deliverances. He went out an outlaw. He could not go peaceably to his old home and work, as he had to be in hiding from Saul. He accordingly went from one place to another, at times with the Philistines, with whom he finally made a pretended alliance; at other times he was a wandering outlaw living in wildernesses or in caves in the hills. To him there was gradually joined a considerable body of men who were discontented, distressed, poor debtors, or outlaws. These came to number first 400, then 600 men. Among them were the prophet Gad (xxii. 5), and Abiathar the priest (xxii. 20), so that he was not without religious help. Many of his most beautiful psalms were written at this time, and from them we understand something of his inner life (v. Psalms, LV., LVII., LVIII.). His life of struggle and hardship at this time, associated with these men in distress, was doubtless *divinely sent to prepare him to be a king* such as the people might love to honor. He was made to know and trust the power of God to protect him, and he learned to know the hearts of his subjects, their sorrows, their wrongs and crimes.

The assigned lesson is well chosen to show *David's beautiful trust in God's promise to bring him to the throne*. His conduct contrasts well with that of Jacob, who from his birth had been destined by the Lord to rule over his brother. Neither he nor his mother could trust the Lord to bring this about in His own way and time, and they lied and stole his father's blessing for fear God's promise should not be redeemed. David, on the other hand, was content to wait for the Lord to fulfil His promises. He would not himself, nor would he allow any of his followers to, raise a hand against the Lord's anointed. This we can see was wise from a human standpoint as well, as it served to emphasize the sacredness of the king's person—and he was to be king—but it is no less remarkable as illustrating his faith. "He that believeth shall not make haste." Twice he had Saul's life in his power, and a man less great and faithful would have been tempted to bring about the death of the man he was to succeed. He could thus at a stroke have ended his troublous life as an outlaw, and as Saul was hunting him with an overwhelming force, he would have been justified by the army in so doing. David's conduct reveals his noble character, and his faith was rewarded, for his way to the throne was at last made clear by the removal of both Saul and Jonathan at one time.

Saul, on the other hand, cannot bring himself to submit to what he also knows to be inevitable and the will of God. Once before David had spared him, and he had blessed David in return; but he was soon hunting him again, and even here David does not dare accept his invitation to return. Had Saul loved his God and country more than himself, he could, by accepting God's will as to his successor, have done many things to insure to David the peaceful succession to the throne, and also much for the advancement of the nation and kingdom.

We have also in this lesson an illustration by anticipation of the Gospel truth of *the blessedness of doing good, instead of evil, to our enemies*. That is the only successful way of overcoming. An enemy whipped is an enemy still, but an enemy overcome by generous conduct is changed into a friend. The net gain is therefore twofold; as not only is the enemy lost, but a friend gained. Both times that David spares Saul, the king goes away blessing David. The poor king, possessed by an evil spirit, could not long control himself, and so the fact that David could not accept his overtures of friendship does not disprove the general truth we have drawn. That David should have been so far ahead of his time as to see by faith this great truth that his Greater Son was to teach, shows us another reason why he was "the man after God's own heart."

In rehearsing the story as told in this chapter, the narra-

tive as it stands is so clear as to need little explanation. In verse 19, the passage, "If the Lord hath stirred thee up," seems, from the preceding history, to refer to the evil spirit from the Lord which came and troubled Saul and caused him to begin his persecution of David. As this evil spirit came as a result of Saul's sin (xvi. 1-14), David advises him to offer a sacrifice that his sin might be forgiven, and the evil spirit removed. But if, instead, his persecution was the result of the false accusations of slanderers, he confidently calls down a curse upon them because their course is such as to drive David out of the land where Jehovah was worshipped and to take refuge among the heathen. It is this effect of their actions, rather than their own words, which is meant by the last words of verse 19. Verse 20 means that as David will offer no resistance at all to the king as he has shown by his actions, it is unworthy of his dignity and greatness to pursue him. David was familiar with that country from his childhood, and he could easily have kept out of Saul's way, had he desired to do so.

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.

"POLITICAL AND ECONOMIC QUESTIONS."

To the Editor of *The Living Church*:

IT IS reported that "at the pan-American conference of Bishops of the Protestant Episcopal Church," now holding in Washington, the following resolution was adopted:

"That it be commended to all Bishops and other clergy first to familiarize themselves with the great political and economic questions which to-day in all lands are dividing men, and then to point out how their solution can be found, not so much in organization or legislation as in the application to daily life of the principles and the example of Jesus Christ."

This is a timely and commendable action on the part of our Bishops, and their advice to the clergy is well put, "first to familiarize themselves" and "then to point out" a solution of the political and economical problems of to-day. It is important the advice be followed in the sequence offered; for if the remedy be chosen before a diagnosis be made, the ailments will hardly be cured.

The wording of the resolution, however, suggests a common error. It is true we must apply the principles and the example of Jesus Christ to establish either individual or national character; "for there is none other name under heaven given among men, whereby we must be saved." But there is a difference between individual and social ills, and this difference must be recognized if any progress is to be made.

"The great political and economic questions" evidently referred to in the resolution result from unwise and unjust legislation in the past. Would it not seem to be the part of wisdom, therefore, to ask for the repeal of such legislation as is responsible for our troubles? It is not so much new legislation that we need as the repeal of foolish and unjust statutes. "Institutional wrongs must be remedied by institutional reforms."

Chicago, Oct. 26th, 1903.

U. A. H. GREENE.

A CONVERT TO THE CHANGE OF NAME.

To the Editor of *The Living Church*:

THE writer was never much attached to the unfortunate title fastened upon our branch of the Catholic Church, at the time of its independent organization in America.

Yet, long years ago, he wrote a letter to *The Churchman*, opposing a change, on the ground that as things were, we did not deserve a better name, and while Congregationalism is so rampant among us, that argument is still not without force. Competent witnesses, however, have shown that more evils do come from our present name, than his own personal experience had discovered. He has therefore changed his position. Anglican and Anglo-Catholic, have long been sanctioned by theological language as descriptive of the Church of England; and "the American Catholic Church in the United States" would be a perfectly proper title to replace Protestant Episcopal; and this

title, substantially, was first suggested by the writer's honored father, Rev. Dr. Samuel Roosevelt Johnson, some sixty years ago. The objections raised seem rather specious than solid. "Roman Catholic" has been constantly used by Churchmen as a correct and inoffensive description of that portion of the Church whose Catholicity is tinted with Roman tenets. "American Catholic" would mean that portion of the Catholic Church existing in the United States free from these modern additions. It seems absurd to the writer to consider the question in a partisan spirit, and to summon up the fires of Smithfield and the massacre of St. Bartholomew. I suppose all his friends know that the writer has never at any time been in sympathy with the modern Ritual movement. "Circumstances alter cases." The acquisition of the Sandwich Islands, Porto Rico, and the Philippines (whether we approve or disapprove), the growth of the Old Catholic movement, the great influx of French Canadians into the New England States, have vastly increased the difficulties and disadvantages of our present name. We must reconsider the whole question, not as partisans but as statesmen, looking to the future, not the past. Not theological heat, but the coolest kind of Anglo-Saxon common sense is needed. It seems surprising that some good Churchmen are advocating the name "American Church." To one trained in the Church from childhood, and who knows something of its history, this name suggests nothing but some new-fangled religion we have invented in America, and it is not likely it would suggest more to the motley multitude we hope to influence. It lacks the note of *antiquity*, and the more essential note of *continuity*.

Whatever we do, or do not do, let us not make the fatal mistake of getting a less satisfactory name than we have now. We need not be in too much of a hurry about any change. The right change is bound to come in God's good time. An inadequate name is not killing us, though it hurts us. From long and careful study of Butler's *Analogy* the writer is apt to consider any subject analogically.

The Church of England or, as more careful theologians express it, the Church in England, existing there from Apostolic times, and once the Church of the nation, could easily retain that name. She has preserved the word Catholic in her services, where we have watered it down to Universal. She has never once by her own voice called herself Protestant, unless a possible exception be claimed for the Coronation oath. She is not known as "Episcopal." Has she fared any better than, or as well as, the Church in the United States? THE LIVING CHURCH speaks of the rush of the ministers of the various Christian bodies into our fold. Are the denominations flocking to the Catholic Church of England? So far from it, her record is very bad. The population of England when Elizabeth came to the throne, may have been five millions, probably less, and *all* were in the Church. Now that the population is over thirty millions, about one-half have been lost to the Church. If we have our ultraists on the right hand and on the left, has not England had her Colensos, her Cheynes, Fremantles, Hensons, etc., and on the other hand, extremists, who teach practical Popery all but the Pope? On the other hand, at the time of the American Revolution in 1776, so many of our clergy were Englishmen or adhered to the English crown, that in spite of solid facts to the contrary, we did not begin our career in the United States with the popular sympathy. So late as 1832, we had about 10 Bishops, 558 clergy, and 21,383 communicants. The total population was about fourteen millions. We had *then* one communicant to not quite 655 people, and one clergyman to 24,667. We report this year 757,237 communicants, or one to every 100 of the population of the old United States, and 5,128 clergy, or one to every 14,836—surely a marvellous growth in about seventy years, especially when we consider that at least eleven millions of the population—Germans, Irish, and Jews,—from difference of race and language, have been, practically, shut out from our efforts.

One word in conclusion. It is said to be trivial and foolish to discuss the imperfect name of our branch of the Church, because vastly worse evils are troubling us. This is true. The Church, militant here on the earth, will always have gigantic evils to contend with. Some of them will take many long years to remove. Must her members, then, leave all lesser evils which they can deal with swiftly and effectively, until all great evils are done away?

This is the perpetual argument of the timid, the procrastinating, and the do-nothings. Let us not hear it again, in connection with the name of the Church.

Middletown, Conn.

WM. ALLEN JOHNSON.

THE SUNDAY SERVICES.

To the Editor of *The Living Church*:

IN HIS interesting letter in your issue of Oct. 24th, Mr. Penfold calls attention to the difficulty of combining Matins and Holy Eucharist when both are rendered musically, and the parish priest is single-handed. The plan he adopts of saying Matins at the regular hour for morning service and immediately before the High Celebration, is a great improvement on the method of putting it habitually at an earlier hour when only a few are present, and so the bulk of the congregation will lose the benefit of the Psalter and Lessons. But does it not seem rather incongruous to read the *Venite*, with its exhortation, "O come, let us sing unto the Lord," when the choir is present and ready to do its part? Might it not be better to omit the Processional hymn, let the choir enter quietly and as soon as they have reached their place, begin Matins in its shortened form, singing *Venite*, *Glorias*, and *Benedictus* to plain chants, and either reading the *Te Deum* or singing it to a simple setting, without repetitions? If in the Eucharist the music is not elaborate, and especially if the Offertory anthem (when there is one) does not take any more time than the collection of the alms, the whole service need not last much, if any, longer than that which is now the use in Mr. Penfold's parish.

The length of services is often due to elaborate music rather than to the combination of the regular service of the Church, which are profitable to the people and of which they ought not to be deprived. The Litany may well be omitted when Matins and Eucharist are combined, and occasionally it may be best to say Matins earlier and begin with the Litany, but our Anglican service of Matins is too helpful to be practically set aside or rendered in a bare and unattractive way. Methods may vary with the circumstances of different parishes, but the effort to make the Eucharist the chief service of the Lord's Day is worthy of a hearty support, and by a fuller discussion of this important subject we may in time learn the best way to the desired end.

ALFRED EVAN JOHNSON.

Providence, R. I., Oct. 27th, 1903.

IN WHAT SENSE PROTESTANT?

To the Editor of *The Living Church*:

I HAVE read with much interest the letter of your correspondent from Cambridge, Mass., concerning the controversy with a friend that this Church is not Protestant in the sense of Methodist, Baptist, Presbyterian, and other sects. We have nothing to do with the sense in which the word "Protestant" was used in Germany by the Lutherans when they "protested" against the action of the Diet of Spires. Your answer to "Catholic Churchman" is germane and to the point, as well as your reference to the definition given in the *Century Dictionary*, but you did not refer to a phase of the question which has always appealed to me, viz., that while the word Protestant was never officially used by the Church of England, but was used by her Bishops and priests, also by Parliament, it is used in an entirely different sense in which we find it popularly used today. They "protested," and consequently were protestants against certain additions to the Catholic Faith, also against the assumptions of the Patriarch at Rome. For the sake of convenience the Catholic Church throughout the world recognized him as Primate, but he afterwards claimed by divine right and tyrannized over the Church. The Church of England reasserted her independence of any such theory and assumption and protested inside the Catholic Church.

The Roman Church is just as much Protestant as we are, and in the same sense. They protest against all who do recognize the Bishop of Rome, Pope, as he is called, as Ruler of the Catholic Church by Divine right. We protest against such a theory, also against certain additions and errors, and both are Protestant, and both are Catholic. The modern denominations protest against the historic Catholic Church of the ages, and are Protestants in an entirely different sense. They ignore those parts of the Bible that do not conform to their ideas and theories, every man chooses for himself what he will believe and what he will not believe, and the result is an innumerable number of sects.

Faithfully yours,

(Rev.) H. G. ENGLAND.

St. Luke's Rectory, Seaford, Del.

THE CHICAGO CATHEDRAL AND THE MISSIONARY BOARD.

To the Editor of *The Living Church*:

THROUGH the columns of the Church papers I desire to say that which I was denied the privilege of saying at the Missionary Council in Washington.

After able addresses by Bishops Brewer and Graves upon the subject, "The Apportionment Plan," Bishop Tuttle, in his characteristic way, read the names of every parish which had not given to Missions through the New York board, during the year 1901-02. He laid great emphasis upon "The Cathedral, Chicago, did not give a penny."

I endeavored to attract the attention of the chair five times, but five times the chair recognized some one else, and then declared that the remainder of the session would be spent in listening to the reading of notices by the Secretary.

Perhaps Bishop Tuttle knew what the Cathedral of Chicago is, but many of the priests and laymen in that vast assemblage did not know, more particularly our Eastern brethren; for it is a much greater distance from New York to Chicago, than from Chicago to New York. For their benefit I write these few words:

When a Cathedral is spoken of, the ordinary mind sees a great and magnificent pile of stone and marble, gold, silver, and brass; a church where services are regularly held and all the pomp and circumstance which Bishop and Dean and chapter and wealth and society can put into them. The ragged and the unkempt, the poor, the starving, the publicans and harlots never enter its doors. But the Cathedral of Chicago is none of this.

When its structure was erected it was in the centre of a large and well-to-do population, but the great strides of the young giant, Chicago, have brought great changes in thirty years. Cathedrals or churches in European or Eastern cities may stand for a couple of centuries as they were, because the cities stand still or nearly so. But Chicago grows! She has outgrown them all except New York, and this she will accomplish ere long.

But this growth has left the Cathedral in the midst of the poorest, dirtiest, and, perhaps, the most wicked of God's erring children. No tongue can tell of the poverty, sin, filth, and shame which flaunt themselves in this community, and here the Cathedral clergy minister.

From here proceeds the missionary in the highest and truest sense. Hospitals, jails, poorhouses, dens of infamy (because they contain human souls) are the points to which our Cathedral clergy wend their steps, and which are visited by the Sisters of St. Mary, who have an adjoining home for more than seventy homeless girls.

This work needs no weak endorsement of mine, nor any defense from human lips. God knows and God cares. The Cathedral is laying up treasures in heaven, even if that year it did not help the apportionment plan. Its sole support is received from the diocesan mission treasury.

ERNEST VINCENT SHAYLER.

Grace Church, Oak Park, Chicago, Ill.

THE ELECTION OF A BISHOP COADJUTOR IN NEW YORK.

To the Editor of *The Living Church*:

IN YOUR issue of October 31st, the Rev. Dr. Seabury has a communication on "The Episcopal Election in New York." In this communication the learned divine claims that a Diocese may elect a Bishop Coadjutor on other grounds than those expressed by the Canon (Title I., Canon 19, Sec. v.). The Canon gives two grounds, viz.:

"When a Bishop of a Diocese is unable:

- (1st) by reason of old age, or other permanent cause of infirmity,
- (2nd) or by reason of the extent of his Diocese,"

The Canon does not say—

- "(3d) or by reason of the extent of his diocesan work,
- (4th) or by any other reason,"

but the Canon continues after the second reason given above:

"to discharge his Episcopal duties, one Bishop Coadjutor may be elected."

Now Dr. Seabury says that the Diocese of New York really elected a Bishop Coadjutor on the third reason given above. This reason is not a permissive cause of election. The General Convention, when it framed this canon, did not have such a cause in view. It may have been an oversight on the part of the General Convention; but the fact remains that it did not have this cause or 3d "reason" in view, and therefore it does not

give its consent to an election avowedly occurring under an unnamed "reason." The election seems to be "outlawed" *ab initio*. There are only two "reasons" given. In the case of one, the consent of the General Convention is not required, nor, of course, the consent of a majority of the Bishops and of the several Standing Committees. In the case of the other "reason" such consent must be had and obtained.

The Diocese of New York, therefore, in not asking the "consent," is thrown upon the horns of a dilemma: It must have been acting under the 1st "reason," or it must have been attempting to do something which has not been provided for under the Canons, and expect to ask the Bishops and Standing Committees acting under those Canons to "consent." I do not presume to consider that the Diocese was really acting under the 2nd "reason," and yet for the sake of hurry scorned to give a strict compliance with the Canons, and expected the Bishops and Standing Committees to connive and condone and overlook. It is impossible to entertain the thought for a moment. There are two and only two "reasons" for the action of the Diocese of New York. Which of those "reasons" did it act under?

As to Article II. of the Constitution, it seems that it does not apply. No one doubts that the Diocese of New York chose its Bishop Coadjutor-elect agreeably to rules prescribed by the Convention of that Diocese. Their methods and rules are all right and were no doubt closely followed. That is not the question. Did they follow certain prescribed Canonical regulations of the General Convention which gave them a right to enter upon such an elevation?

All of this discussion is entirely apart from the persons involved. Personally I wish I had an opportunity to vote, as a member of my Standing Committee, for Dr. Greer. Personally I desire to see New York have more much-needed Episcopal supervision; but it must be provided lawfully, without the shadow of a doubt resting upon it.

FR. A. DEROSSET.

Springfield, Ill., Nov. 2, 1903.

To the Editor of *The Living Church*:

YOUR articles in this week's issue on the election of a Bishop Coadjutor at our late convention seem to me to be based on ignorance of the facts of the case. Before the convention met, our city newspapers informed us that the election of a coadjutor would be the principal business and, together with *The Churchman*, they warned us that such an election would be illegal on the grounds you state. I was somewhat puzzled to know how this difficulty would be met, and I listened very attentively to the Bishop's address. In referring to the subject Bishop Potter distinctly stated that his increasing years had impaired his health and that for this reason he desired the convention to give him the necessary assistance *at once*, either by electing a Coadjutor or by dividing the Diocese. That I am not mistaken in this matter I may add that I spoke to the Bishop on the subject while the ballot was being cast. The Bishop's statement regarding his health was the reason why the committee embodied their remarks on the subject in their resolution. It would appear therefore that the canon has been *literally* obeyed.

If the question as to what is meant by infirmity is raised in this case, the answer might easily be given by reference to similar elections within the last few years where the Bishops were neither more infirm, more advanced in years, nor burdened with greater responsibilities than the Bishop of New York. The fact is that several times last winter and spring Bishop Potter was obliged to cancel engagements through illness.

If the question of insufficient notice of the Bishop's infirmity before the election took place is raised, a reference to the canon shows that no specified time is required.

Surely, also, the fact that not a single protest against the procedure was made in the convention should have some weight. There are men in New York sufficiently familiar with canon law who would have objected if any objection could have been raised. This thing was not done in a corner, but in open convention and by a very full representation of the clergy and laity of the Diocese.

It seems rather strange that your correspondent should have overlooked the above facts, for they were patent to a large number of men who were equally anxious with you that nothing illegal should be done.

JOSEPH RUSHTON.

New York, October 31st, 1903.

[From an officially printed copy of the address of the Bishop of New York which lies before us, we are able to say that the recollection of our correspondent as to its expression is not sustained. Every word that could possibly be held to be germane to the subject was correctly quoted by THE LIVING CHURCH last week.—EDITOR L. C.]

Literary

Religious.

The Bible and Babylon. A brief Study in the History of Ancient Civilization. By Eduard Koenig, Doctor of Philosophy and Professor in Theology, University of Bonn. Ninth edition, revised and enlarged. Translated from the German by Charles E. Hay, D.D. Burlington, Iowa: German Literary Board, 1903. Price, 40 cts.

This brief monograph of 64 pages is a contribution to the now famous "Babel and Bible" controversy, and is specially directed against the second lecture of the learned Berlin Assyriologist Delitzsch. We welcome Prof. Koenig's scholarly response. It is an earnest that so often as ultra-radicalism raises its voice against the Divine Writings, so surely will there be found an apologist equally furnished to respond. Indeed, Dr. Koenig does not stand alone; he finds himself in the excellent company of a Helévy, Jeremias, Hommel, Sayce, and a galaxy of similar specialists. In the light of such a defense the thanks of Christendom are actually due Prof. Delitzsch for his radical, sceptical lectures.

Prof. Koenig demurs against the position of Delitzsch in accepting the records of Babylonia and Assyria as though they were all original, while maintaining those of the Old Testament to be derived. For nothing is more certain of the derivative origin of much in the cuneiform inscriptions than the "various readings" which have come down to us; proving them to be copies of older documents, and thus accounting for the frequent alterations and corruptions in the text. He well says: "Not everything in the cuneiform literature of Babylon and Assyria is indubitable, authentic, clearly legible, and perfectly evident; while, on the other hand, not everything in the Hebrew literature is so modern and so colored by the peculiar tendency of the individual writers as a number of the latest critics are inclined to imagine." Scribes were often concerned more about glorifying their reigning sovereigns than about recording faithfully actual facts. Besides, it was the custom of Oriental rulers to magnify their victories and to be silent over their defeats, as both Herodotus and Josephus tell us. With Delitzsch, however, everything Assyrio-Babylonian is original, and sober fact; much, if not most, of the Bible is secondary, and therefore suspicious. Our author gives three reasons for the credibility of the Hebrew Scriptures: (1) the conservatism which so carefully preserves the distinctive characteristics of literary sources; (2) the careful discrimination between various degrees of apostasy from the true religion displayed in the careers of different individuals; (3) the recognition by the Jewish nation of a pre-Mosaic period.

A crucial question of the ethnological relations between Babylon and Palestine is carefully noted. Delitzsch asserts that the Israelites as well as the Babylonians were descended from ancient Canaanitish tribes of Palestine, who settled in Babylon about 2500 B. C., and to whom Hammurabi himself, the contemporary of Abraham, belonged. Koenig maintains that this is an utterly devoid of historic foundation as it is inimical to every reference to the Israelites and Canaanites in the Old Testament. "From the days of the patriarchs the Israelites felt themselves aesthetically, morally, and religiously superior to the Canaanites." When we read on Abraham's coming to Palestine "the Canaanite was then in the land," it can hardly be supposed that Abraham himself was Canaanite. That the Babylonian civilization had a far-reaching influence over the countries of Western Asia and Southeast Europe, the Tell el Amarna tablets amply show; but Israel developed her peculiar religious life apart from Babylonian or Palestinian models. Even Delitzsch admits that the cuneiform literature contains much that is "an impressive commentary on the Old Testament."

An equally vital question involved is whether Israel made any peculiar contribution to the development of ancient civilization. Prof. Koenig affirmatively and emphatically responds to this under five heads. (1) Israel's conception of the relation between God and the world, as seen in the Biblical account of Creation. Prof. Sayce says an impassable chasm lies between the Mosaic and Babylonian representations. (2) The doctrine of Monotheism, which Delitzsch affirms the Hebrews received from Babylon. Our author replies, "It is an historical fact that Monotheism did not originate either in Babylonia or Southern Arabia, nor become the prevalent belief among any Semitic nationality except in Israel, the adherent of the religion of the prophets." (3) The Divine name Jahve (the "Existing One"), which Delitzsch claims to have been derived from the Canaanites. But "it has not been proved, nor is it probable, that the Divine name Jahve was in use among Canaanitish tribes in Babylonia; nothing established in conflict with the historical consciousness of Israel expressed, for example, in her shibboleth, 'Jahve is our God.'" (4) The concept of God as a Spiritual Reality, existing before the world, and apart from the works of creation, which was a special revelation to Moses, and not gleaned from the Egyptian pantheon or Babylonian mythology. "The opening lines of the Babylonian account of creation constitute only a materialistic and

polytheistic foil to the bright portraiture of the spiritually harmonious relationship of God and the world afforded us in the first chapter of the Bible." (5) The immeasurably higher æsthetic and moral plane revealed in the religion of Israel above that of Babylon. "This elevation of a nation's life is seen in its conception of divine things. In the Babylonian literature we see the gods subject to the same passions as corrupt men, engaged in conflicts with each other, with guilty amours, drinking themselves dead-drunk."

Prof. Koenig concludes: "True, Babylon was the center from which many elements of ancient civilization were carried far and wide; but religion, the paramount and final factor of all civilization, finds its classical literature in the Bible. Babylon may be called, as Delitzsch does, 'the brains of Western Asia'; but that which constitutes the vital energy of the Bible is the product of an experience transcending the powers of the world, and the only conclusion to be drawn is this: in Babylon, men strove to reach heaven; in the Bible, heaven projects itself into the poor life of men."

We commend the efforts of the Burlington Literary Board in translating and publishing in cheap and popular form this weighty monograph, and hope to see similar ones follow. We have noticed a larger number of typographical errors than so brief a tractate deserves.

JOHN DAVIS.

The Temple Series of Bible Characters and Scripture Handbooks:

David the Hero-King of Israel. By Rev. W. J. Knox-Little, M.A., Canon of Worcester.

Abraham and the Patriarchal Age. By Rev. Professor Duff, D.D., LL.D. Philadelphia: J. B. Lippincott Co. Price, 30 cts. each.

This is the beginning of a series of handbooks handsomely made and following somewhat the style of the *Temple Bible*, in which, according to the announcement of the publishers, we are to have a collection of descriptive books on the subjects of the Bible characters. The volume by Canon Knox-Little on *David* is delightfully written, and one whose point of view, if followed generally by the authors in the series, will give us a trustworthy and very acceptable series of works. We cannot say so much for the volume on *Abraham*, which appears to be an attempt to popularize the teaching of the Higher Critics and to influence the people who would not read or understand the larger books. The volume is thoroughly destructive in its tone, and will distress many who would be edified and helped by its companion volume.

Pioneer Missionaries of the Church. By the Rev. Charles C. Creegan, D.D. New York: American Tract Society. Price, \$1.25.

Dr. Creegan has selected for treatment the lives of twenty-six missionaries, each of whom is notable as the founder of a great mission work. The biographies are necessarily very condensed, but in each case a good and adequate sketch of the subject is given, bringing out the chief features of his life and work. Owing to its comprehensiveness the book gives a good notion of the extent and variety of the mission work of the last century.

THE Oxford University Press, through its American house, has just issued an edition of the *Altar Service* for use at the altar ministrations. The book is printed in great primer type similar to the edition common in our churches and found upon most of our altars, and is handsomely made and bound with every mark of the perfection which adheres to all the products of the Oxford Press. The work is issued in several bindings at substantially the prices of the older edition.

The Romance of Old New England Churches. By Mary C. Crawford. Boston: L. C. Page & Co.

This thoroughly charming book takes its place among the other volumes of Little Pilgrimages, and it deserves a high place. Twelve delightful little gossipy chapters give the reader information about people connected with some of the old New England church. The chapters about Bishop Cheverus, Bishop Brooks, and Eleazer Williams are noticeable among the interesting tales of old New England times.

F. A. S.

**Every Christian Gentleman
Should Read "The Great
Optimist"** (Cloth, \$1.00; Ooze Leather, \$2.00)
Dodge Publishing Co., New York.

JAMES WHITCOMB RILEY
has read it. He calls it:

"The book beautiful."

The Shadow Lifted

By Virginia C. Castleman

Being a Sequel to "The Long Shadow"

CHAPTER III.

ROBIN ADAIR.

HERE were others beside Lord Morgan who loved the songs of his mother's birthland. Donald Graeme had been a minstrel in his way in the long ago when life was young with him; when the blood flowed bounding through his veins, ere disease had chained his body; when he had used his art of minstrelsy to charm one whom he called his Mary, and had hoped to win as bride. For Donald Graeme there was no bonnie bride: his early love had sought a convent home and bidden him a long farewell; but now and again the old sweet songs came flooding back upon his memory, which as time went on, fed more and more upon the past. From him and from her mother (who had never sung since Douglas went away) Charlotte had learned to master the guitar. It was an old instrument which had seen long service, and its strings were not altogether sound, and the music extracted from it contrasted pathetically with the fresh, sweet voice and bright face of the singer.

Charlotte possessed that rare and happy buoyancy of nature which can defy misfortune, in that it can forget temporarily aught but the gladness of the hour, altho' at times descending to depths of grief, to arise again victorious. She was the one spot of sunshine in two blighted hearts, which came to depend more and more upon her for the little diversion they could get in their dull lives. The evening hour was their concert time, and in summer they sat beside the long glass doors opening upon the tottering porch and listened while Charlie sang. Untrained as was her voice, it possessed a bell-like clearness of its own and echoed strangely through the surrounding woods:

"I'll sing something foolish, to-night, Uncle Graeme," said Charlie, picking at the strings of the old guitar, a saucy look in her deep blue eyes.

"Sing away, my bonnie. I wad ye'd some younger ear to greet your songs; but ye'll nae have a fonder."

Charlie began without more ado to sing: "I'm o'er young to marry yet," and the old man listened with a pleased light in his eye.

"Ye winna say that when young Robbie Lee comes roun' the night, lass. Ye maun be gud to Robbie; he's anco' fine boy."

"I'm o'er young to marry yet," sang Charlie for reply; and she sang on without noticing a young man's figure approaching up the hill, until at the second chorus she raised her eyes to see Robbie's fastened upon her laughingly.

"I tho't ye'd be about, lad," said the old man, cordially. "Tak' a chair and make the foolish bairn sing somethin' to your likin', Robbie."

"I'll sit here," replied the young fellow, seating himself on the porch, his back to one of the worm-eaten pillars, his face toward Charlie, who placed herself on the wide window-sill, guitar in hand.

"Now for my song, Charlie, before we take our stroll; it will be a lovely evening for a row."

"Did you row the boat over?"

"Yes," answered Robert.

"And how is Eleanora?"

"She has been brighter the last few days than we've ever known her since——"

"I believe she will continue to improve," the girl interrupted. "What shall I sing?" she added, as Robert Lee glanced suggestively at the idle instrument.

"You know, Charlie," was the low reply.

Charlie played a prelude softly:

"What's this dull town to me,
Robin's not near.
What was't I wish'd to see
What wish'd to hear?
Where's all the joy and mirth,
Made this town a heav'n on earth?
O! they're all fled with thee, Robin Adair!"

"There! you foolish boy," said the young singer, laying down the guitar at Donald Graeme's feet, "I'll sing no more this evening until we've had our row. But," she added, as they ran together down the mountain path, "you must do the pulling. I'm not so

good a hand with an oar as Eleanora was. Poor Eleanora, how she used to sweep along the water! She could row as well as Douglas or your brother Harry. The first time we saw her—Douglas and I—was one evening when she and Harry had a race. Oh! it is too sad, Robbie," she added, a sudden burst of grief overwhelming her slight frame, "too sad to think of them!"

Robert looked gravely sympathetic. "Don't, Charlie," he said, tenderly, "I can't bear to talk of it. Let us find some brighter theme. I want to tell you about the ball at B——"

"Did you go?" she asked, wistfully.

"Yes, and danced nearly all night: but I couldn't help wishing a fairy god-mother would come along and bring you, too; it would have been far pleasanter, Charlie."

Charlie smiled. "I felt like a Cinderella that night, but I've lost faith in fairies, Robert," she said, with a little laugh, as they pushed off from the shore, the young man handling the oar with ease. He was a sturdily built young fellow of eighteen, the youngest of Eleanora's brothers, and like them all, fair of complexion and blue-eyed; but his hair, unlike Harry's, was of an auburn tinge.

"Lost faith in fairies! Impossible, Charlie! Don't you remember telling me of the dance of the wood-nymphs? You said you saw it with your own eyes!"

"So I did!" exclaimed Charlie, with a roguish smile upon her lips; "but that was long ago—ten years, almost. Fairies reveal themselves only to children. I used to be angry with you, Robert, because you didn't believe in fairies—don't you remember that, too?"

"I do indeed," he replied.

"What else do you do in B—— besides go to balls?" Charlotte queried.

"Work in the office all day, Charlie; and sometimes at night, too. I don't attend the dances often."

"I would if I could," laughed Charlotte.

Robert glanced at the dainty figure in its simple white muslin dress from under which peeped the tiniest foot imaginable.

"You are a born dancer, Charlie; it is too bad you can't have a chance. Wouldn't your mother let me take you sometimes?"

Charlotte shook her head resignedly. "I couldn't leave them so long, Robert: you know Douglas said I was to take care of them, and Uncle Graeme misses me of an evening. It is time we were returning now, Robert."

As they rowed toward the bank and Robert helped her to alight he held for a second the little hand in his own, and murmured: "It is a lonely place for you to spend your days, Charlie."

"Ah, I love Monteagle!" exclaimed the girl, disengaging her hand and bounding lightly before him.

"Why do you love Monteagle?"

She gazed at him with surprise in her blue orbs. "I love it—because—oh! I can hardly tell you, Robert—because it is my home, I suppose."

"And I love it, because——" began the young man.

"Oh, there's Pointer!" interrupted Charlie, giving a long whistle to the dog, who bounded to meet them.

"If it were not so late, Robert, we might visit the fairy dell."

"We will go there some other time when I can get off from the office."

"I hope you won't work too hard, Robert, and will come again soon," said Charlie, as they neared the old house, where the bloodhounds kept watch.

"Why do you chain those horrible dogs there by the door, Charlie?"

Her face darkened as she told of that awful visit from Frederick Lane, and he muttered between his teeth, "Even the devil must have his due, Charlie; but that wretch deserves no pity. He should be hounded from the neighborhood."

Charlie laid her finger playfully upon her lips, by way of warning: "Don't, Robert, let us have no more tragedies in our families. It makes me shudder now to hear Uncle Graeme mutter to himself that we are a 'doomed race.' Do you know, I feel a dreadful fear sometimes that every one who cares for a Lindsay must suffer in some terrible way. My mother loved her husband, Edward Lindsay—see how she has suffered for it; Eleanora loved Douglas—see what awful penalty she paid. No, no, Robert; it must be that a curse lies upon us, as Uncle Graeme says," and Charlie shook her head, quite subdued at the thought.

"Charlie, promise me not to let such a superstitious fancy

seize your mind. There must be a cause for each separate sorrow, although we do not see it; but the idea of a curse resting upon you, you pretty, merry-hearted girl—for you are light-hearted, Charlie, despite your gruesome words—the idea is preposterous! I hardly wonder, though," he added, glancing around at the gray building upon which the moonbeams flickered weirdly—"I don't wonder you have fancies, living here."

"I am no coward, Robert Lee," said Charlotte, elevating her pretty head with an air of indignation, "I'm not afraid of moonbeams, as you know, nor of anything else; but the truth must be told, and I don't wish anyone to suffer for love of me—there now!"

"There is more than one will dare it, Charlie," was the quiet reply.

"Uncle Graeme is calling for a light. Won't you come in, Robert? Mother will be glad to see you again, I know."

"Not to-night. I must be going. Goodby, Charlie," and he turned slowly away.

As the young man walked down the mountain-side he saw a stranger approaching, eyeing the place with curious eagerness. The moonlight fell full upon the noble face and form of Lord Neill Morgan, thus quietly approaching the Monteaule of his dreams. Robert Lee paused a moment, hesitating whether to accost the stranger, whose face impressed him favorably; in that moment Lord Morgan turned and asked: "Is this the home of Donald Graeme?"

"It is, sir. May I show you to the house?" answered young Lee, courteously, adding as he retraced his steps, "You must have come some distance, sir."

"Only from England," answered the stranger, with a winning laugh. "My journey was straight enough until I landed among these Virginia mountains."

"It is somewhat difficult to find one's way in the forest. But we Virginians are used to our river fords and mountain passes. You came in the stage, I suppose?" asked Lee, wondering who the visitor might be.

"Yes, from Moundville," answered the Englishman, with some reserve.

"Here we are at the door. I feared the dogs might molest you; but now you are safe," he added, as a familiar figure appeared in the doorway, and Charlie's voice cried out:

"Is that you, Robert? Did you forget anything? Down, Sandy; be quiet, sir!" and the dog crouched back into his place as Lord Morgan stepped forward, and said in a deep voice that showed emotion:

"It is I, Charlie! Don't you know me, dear?"

Charlotte drew back into the doorway half frightened at the sound of a strange voice which had yet in it a familiar ring; and she eyed the stranger by the dim light in the hall: then suddenly she gave a cry of recognition and sprang forward to meet the outstretched hands, exclaiming joyfully, "Oh, Neill! have you come at last?" And then, because she was his kinswoman, or perhaps from some other reason, Lord Morgan bent down to kiss the upturned face of his little cousin Charlotte.

Robert Lee had lingered for a moment outside the door, viewing with some astonishment the scene; but when he heard Charlie's voice call out, "Mother, it is Lord Morgan!" he turned away once more into the forest and went slowly down to the river bank, where the little boat was moored.

"So it is the great Lord Morgan, come at last to see his poor relatives," he muttered, somewhat bitterly. "It is time he was showing some consideration after all these years."

Donald Graeme, hearing the commotion, raised himself upon his couch and said feebly:

"Has Douglas come? I maun wait till Douglas come ere I gang to the Land of the Leal."

[To be continued.]

SOME FORMS OF WORK FOR GUILDS.

By L. E. CHITTENDEN.

IT GIVES me much pleasure to receive, as I have lately received, personal letters, asking me for further suggestions for Church work that shall result in good as well as help swell financially the treasury of the guilds.

These letters have been called forth by the publication in THE LIVING CHURCH of one or two articles from my pen on Guild Work, and it is certainly gratifying to know that one's words have aroused some interest in such matters. I therefore venture to write more fully on this same subject.

It is, however, somewhat pathetic to know that such sug-

gestions are needful, that God's gifts to his people, are not more thankfully received, and gratefully acknowledged, by keeping the Church finances always on the plus side, rather than the minus; but we are slow to learn the blessed privilege of voluntary giving, so must resort sometimes to the aid of certain lines of work, that shall help increase the funds.

There is this to be said in behalf of such work for Church money; that if it be always business-like, legitimate and fair, it gives all a chance to contribute their time and manual labor, where perhaps it would not be always possible to give much money.

A noted capitalist once said in answer to the question: "What is the stepping-stone to a successful career?" "Find out what the public want, and supply it."

The day of bazaars of fancy work of flimsy sort is largely over, for the public no longer wish for nor patronize them.

Still, people like to buy aprons and practical things, and in a church where public entertainments are not allowed, there is a guild basket, filled with practical articles, which the members in turn take charge of, and undertake to dispose of its contents.

In two parishes in the Springfield Diocese, Thanksgiving and Christmas markets are given with good results financially.

The members of the guild, with their note books, canvass among their friends for dinner orders.

They buy vegetables, turkeys, chickens, oysters, and groceries at wholesale prices, and sell them at the retail prices of the markets. Creams and desserts of all kinds, are contributed.

An exchange held each Saturday, yields a steady revenue to the treasury of a charity guild in this same Diocese, and the home-made bread, rolls, steamed brown bread, baked beans, chicken salad, veal loaf, cakes, pies, charlotte russe, and jelly molds, are sold within an hour or two after opening the sale.

This same guild often gives teas at the homes of the various members, and a Colonial tea is usually given on Washington's birthday if it does not come in Lent, and the young women in their picturesque caps and fichus serve tea, coffee, and chocolate, with the accompaniment of seed cakes, tiny beaten biscuits, a salad, and confections of various sorts, at small tables, spread with the finest embroideries, and set with the daintiest china, glass, and silver, with flowers in slender-necked vases.

To this beguiling afternoon tea they charge no admission, but the patrons put what they choose in the saucer, when they have finished their beverage, and the amount thus received is generally quite large.

The work of this guild for the "little children of the poor" includes an entertainment and tree at Christmas, a hay-ride in the country for a long delicious day in June, a river excursion in mid-summer, a nutting day in October, and a constant oversight between whiles, of the needs of the children in the way of clothing and food, school books, and Sunday School instruction.

All these things need money, but everybody contributes to this good work, for its practical side appeals to all, and any entertainment given for this cause is sure of being liberally patronized; and entertainments for the cause of charity are within certain bounds entirely justifiable.

But, friends all, try the voluntary offering for the Church, and try it with prayer, and faith aids, and see what the result will be.

Years ago I received a letter from a young woman in Essex, Connecticut, in response to an appeal I had made through the Church papers for gifts of salable articles for a fair, to be given by a small guild, in a small, weak parish.

She said their own parish had been small and weak also, but finally their rector urged them to try voluntary giving, and not to give entertainments any more. They did so with fear and trembling. "But," she said, "when the people once knew about it, the gifts came in amazingly, until now we have, from a very meagerly furnished, ugly church interior, a most beautiful and thoroughly equipped church, and it has been from voluntary giving alone that this result has been reached."

And who shall doubt the result spiritually?

A WALK IN ITALY.

SUCH A walk as I had, too, the day before yesterday, on the marble hills which look to Pisa and the sea. It is a great grace of the olive, not enough thought on, that it does not hurt the grass underneath; and on the sandy grass banks and terraces beneath the gray and silver of the wild branches, the purple cyclamens are all out, not in showers merely, but masses, as thick as violets in spring—vividest pale red-purple, like the light of evening.—From *Ruskin's Letters to M. G. and H. G. (Harper's)*.

The Family Fireside

JUSTICE—A CARDINAL VIRTUE.

HE THAT is unjust let him be unjust still! If this text were to find its way into the Burial Service it might, among those listeners who occupy the back pews, awaken reflections that it were best to banish on occasions when, in addition to floral crosses and wreaths, the coffin in front of the chancel is supposed to be covered with the mantle of charity. But when we think of the time when we, too, shall be carried to our last resting places, we should ever bear it in mind that, if those we leave behind us, when they speak of our kind hearts, our good deeds, our unselfishness, etc., have to maintain a kindly silence as to our practice of the cardinal virtue of Justice, there may exist an unspoken fear associated with the recalled text: Let him be unjust still.

A few weeks ago a woman occupying a responsible official position was suddenly called to her last account. As she lay in her coffin, Charity tried to think as well as say the best of her; but there were those present who wished that her last official act had not been one of injustice. There was no denying the fact that she had, by misrepresentations, induced her employers to offer an indignity to a worthy person who had most innocently incurred her displeasure. When sudden death followed almost immediately, and she who, the day before, had been a hale, hearty woman, laying plans for the future and, no doubt, saying to herself that she had seen her desire upon her enemies, was being carried forth in her coffin from the establishment over which she had ruled, old-fashioned lookers-on who knew the facts of the case, exclaimed: "A Judgment!" Better informed persons said: "A warning by example." Jealousy had been gratified by an act of injustice; Spite has been appeased by the malicious exercise of influence; but how brief was the period of complacency thereat! "She did not live to know that I had received the letter she made them send me," observed the victim of her vindictiveness; "and somehow that is a kind of comfort to me, though perhaps it is not right to have such thoughts."

"Anyway, her sudden death ought to be a warning to that committee that she has been leading by their silly noses," returned a plain-spoken woman upon whom the silk gowns and high-priced headwear of a Board of Lady Managers had made no impression whatever. "Where she is gone they are going, and there they will all be asked about the unjust acts committed in what is supposed to be a benevolent institution. It is easy enough to give money when folks have long purses, but to look after the folks that they have placed in responsible positions, and see that they act justly instead of giving way to jealousy or bad temper, that is quite another matter, and I could show you fifty benevolent ladies where you could show me one who is just in all her dealings with the poor."

Keep us ever mindful of the time when we shall lie down in the dust. Those who, in childhood, listened every evening to this petition feel its force when, in after years, they see Death busy around them. To keep us mindful of this time is to keep us also mindful of the time when repentance and reparation are no longer possible, and he that is unjust shall be unjust still.

C. M.

THE ORTHODOX DAUGHTER.

A TRUE STORY.

ONE of the best natured persons we ever met was a matron who was unable to read, or who at most could spell out a few of the signs in the shops or the names on the street corners. She sent her children to school, and her quick wit often supplied them with a good story or with some wholesome advice; but she had grown up without book knowledge and never found the time or the desire to learn what had not been taught her in childhood.

A persuasive book agent called at the house, and induced *mater familias* to buy a volume of lectures. He told her that the lecturer was a man who had served in the war, been active in public life, and made many excellent speeches. The good mother believed that the book would be instructive to her children, and felt that she had made a capital bargain. Her little

daughter looked at the title-page, and saw that the author was Robert G. Ingersoll. She glanced here and there, and found statements and arguments that pained her. "Mother," she said, "this is an infidel book. Why did you get it?" But protests were vain. The mother was sure that her child must have misunderstood the passages she quoted. It could not be that so pleasant a gentleman as that agent would sell a bad book. The daughter insisted that the book ought to be thrown into the fire; the mother declared that it should remain in the parlor.

Every day the child worried over the irreligious character of the book. She was afraid that some young people would read it, and be injured by it. There was no hope that her mother would banish the volume to closet or garret. After fretting herself for some time, the daughter tore out one of the worst pages. This seemed like rebellion, but she was not detected, and she tore out another leaf. Gradually the most offensive passages were torn out and cast into the stove. Page after page was taken until the book was too badly riddled to alarm the most conservative. A reader could not have made sense of the lectures. Here the beginning, then the middle, then the end of a noisy Ingersollism was gone, and the mother never discovered what her child's fingers had wrought. The little girl had never heard of an *Index Expurgatorius*, but she meant to destroy the effectiveness of at least one copy of Ingersoll's lectures, and she succeeded.

Of old it was written that of the making of many books there is no end, and it might almost be said that of the unmaking of books there is no end. White ants devour the libraries of the tropics, and damp cellars have ruined many a volume. Infants have damaged countless pages; scholars often cut their own books, and librarians watch for those who cut the books of others. At times the buyer in a second-hand store finds the biography of a celebrity to be half the price he had expected. The cheapness is due to the fact that the former owner tore out the portrait. A chapter on the ways and means that lead to the undoing of books would fill many columns. This, however is only the case known to us in which a book was slowly and deliberately attacked for the purpose of making it ineffective.

ABOUT CUSHIONS.

A NICE way to utilize scraps of silk goods, is to cut them into fine even strips as for carpet rags, then sew them neatly together and crochet or knit them into coverings for floor cushions. The material should be cut into short pieces not over a foot in length and sewed hit-or-miss style. Their beauty depends upon the artistic combinations of the various tones and shades, the best effects being secured when all the colors blend softly together. Some of the covers are knit on needles the size of a lead pencil, and others are made in short crochet stitch working back and forth across the cushion. These covers deserve to be generally known, for they are at once inexpensive, easily made, handsome, and durable, and after the silk ravel a little they look like chenille, and the edges of these covers are usually finished with a heavy cord.

If you will save all the turkey and chicken feathers you may have nice down cushions for your covers, but these should not be used for floor cushions, as excelsior or cotton filling is better for these. Save only the small soft feathers and wash them in a strong suds, to which a little carboic acid has been added; then thoroughly dry them before using. Make two covers for a feather cushion, as one is not sufficient for confining the feathers. Turn the first tick wrong side out, rub beeswax all over it, then iron with a hot iron, and the feathers will not work out. When using excelsior it should be cut very fine, and feathers mixed with small bits of cotton, make a good filling for sofa pillows, as the cotton keeps the feathers from packing.

Many of the dainty covers are made of wash silk or pretty cotton fabrics and these are easily cleaned when they become soiled by washing them through a warm pearline suds, and in buying material for covers, it is wise to select fabrics that will wash well, for often those colors which look most promising are the ones which vanish quickest, and a faded pillow cover is not attractive, no matter how handsome the material may be.

M. A. T.

LITTLE self-denials, little honesties, little passing words of sympathy, little nameless acts of kindness, little silent victories over favorite temptations—these are the silent threads of gold which, when woven together, gleam out so brightly in the pattern of life that God approves.—Dean Farrar.

Church Kalendar.



Nov. 1—All Saints' Day. Twenty-first Sunday after Trinity.
 " 6—Friday. Fast.
 " 8—Twenty-second Sunday after Trinity.
 " 13—Friday. Fast.
 " 15—Twenty-third Sunday after Trinity.
 " 20—Friday. Fast.
 " 22—Sunday next before Advent.
 " 27—Friday. Fast.
 " 29—First Sunday in Advent.
 " 30—Monday. St. Andrew, Apostle.

KALENDAR OF COMING EVENTS.

Nov. 11—Dioc. Conv., Albany, Michigan City.
 " 12—Dioc. Conv., Michigan.
 " 18—Dioc. Conv., New Hampshire, Honolulu, Consecration Dr. Lines, Grace Church, Newark, N. J.
 Dec. 1—Dioc. Synod, Springfield.

Personal Mention.

THE address of the Rev. C. G. A. ALEXANDER is changed from Warsaw to Granite City, Ill.

THE address of the Rev. H. J. BEAGEN is changed from Philadelphia, Pa., to Urbana, Essex Co., Virginia, where he is rector of Christ Church.

THE address of the Rev. WALTER E. BENTLEY is Manhattan Theatre Building, New York City.

THE Rev. R. E. BRESTELL has not assumed charge of the Church of the Incarnation, Knoxville, Pa., as reported in the issue of Oct. 24th.

THE address of the Rev. ROBT. D. BROWN is Trinity House, Columbus, Ohio.

THE Rev. THEOPHILUS J. BROOKES, for the past six years minister of Christ Church Memorial, El Reno, Oklahoma, and missionary on the line of the Rock Island Railroad, has been appointed to the charge of Grace Church, Council Bluffs, Iowa, and has entered upon his duties.

THE address of the Rev. R. M. CHURCH is changed from St. Athanasius' Church, Los Angeles, Calif., to St. John's Church, Auburn, N. Y. (Dio. Central New York).

THE Rev. WM. B. GUION is rector of St. Mary's Church, Pocomoke City, Md.

THE Rev. GEO. W. HINKLE of Steubenville, Ohio, has been called to the rectorship of Christ Church, Waterloo, Iowa.

THE Rev. W. H. WILLARD JONES is assistant at the Church of the Epiphany, Chicago. Address: 1016 Dakin Ave., Irving Park, Chicago, Ill.

THE Rev. H. NEWMAN LAWRENCE has resigned as rector of the Church of the Regeneration, Pine Plains, N. Y., and has been appointed assistant to the Superintendent and Pastor of St. Luke's Hospital, Cathedral Heights, New York City.

THE address of the Rev. B. F. MATRAU, D.D., is Englewood, Cook Co., Illinois.

THE Rev. THOMAS G. C. MCCALLA has been appointed to charges at Kenton and Marysville, Ohio.

ALL PAMPHLETS, journals and communications intended for the Secretary of the Missionary District of Salina should be sent to the Rev. W. R. MCKIM, 141 8th Street, South, Salina, Kansas.

THE Rev. CHAS. H. MCLANE has accepted a call to the rectorship of All Saints' Church, Philadelphia.

THE Rev. PERCY T. OLTON has accepted a call to become assistant at St. Peter's Church, Brooklyn, N. Y., and has assumed his new duties.

THE address of the Rev. G. M. P. PRIDHAM, A.B., is Box 167, St. Paul, Minn.

THE Rev. ARTHUR W. SHAW is assistant to the Rev. James S. Stone, D.D., at St. James' Church, Chicago. Address: 130 Rush St.

THE address of the Rev. Joseph H. SMITH is 1018 Green St., Philadelphia, Pa.

THE address of the Rev. SAMUEL SNELLING is changed from Dedham to West Roxbury, Mass.

THE Rev. M. A. TRATHEN has resigned the rectorship of Rantoul and Thomasboro, Ill., and has taken up work in Long Island.

THE address of the Rev. R. R. UPJOHN is, until further notice, Pleasant Valley, N. Y.

THE statement recently published to the effect that the Rev. J. B. VAN FLEET had received and accepted a call to Christ Church, Waterloo, Iowa, proves to have been incorrect.

THE address of the Rev. D. DOUGLAS WALLACE is Arcata, Calif. (District of Sacramento).

THE Rev. SAMUEL N. WATSON, D.D., of Chillicothe has accepted the call to become rector of St. Paul's Church, Akron, Ohio.

THE Rev. WM. WATSON of St. Vincent, Minn., has accepted charge of Holy Trinity Church, Wahpeton, N. D., from November until May, 1904.

ORDINATIONS.

PRIESTS.

NEW YORK.—At the Church of Holy Comforter, Poughkeepsie, Sunday, October 25th, the Rev. FREDERICK SHERMAN ARNOLD was advanced to the priesthood by the Bishop of the Diocese. The Bishop was assisted in the laying on of hands by the Rev. Dr. Crary and the Rev. Edward Travers of Poughkeepsie and the Rev. M. K. Bailey of Grace Chapel, New York.

MARRIED.

HOLMESTED-ATKINSON.—At St. John's Church, Charleston, W. Va., Oct. 22, 1903, NELLIE WARREN ATKINSON, youngest daughter of ex-Governor George W. Atkinson, and Mr. FRANCIS KEITH HOLMESTED, by the Rev. Geo. W. Atkinson, Jr., assisted by the Rev. Robt. D. Roller.

HOOKE-MOTT.—At Grace Church, Waterville, New York, on Thursday, Oct. 22, 1903, by the Rev. James K. Parker, rector, VIRGINIA E., only daughter of Mr. and Mrs. E. Hicks MOTT of Sangerfield, N. Y., to the Rev. WILLIAM E. HOOKER, rector of St. Matthew's Church, Wilton, Conn.

DIED.

MITCHELL.—Entered into rest on the afternoon of Oct. 13th, 1903, at Florence, Miss., LAURA EUGENIA FIELD, wife of Peter MITCHELL. Interment at Buffalo, N. Y.
Requiescat in pace!

MONTGOMERY.—Entered into the rest of Paradise on the morning of Oct. 17, 1903, at her home in Savannah, Ga., Mrs. MARIA H. MONTGOMERY, in the 75th year of her age.

"In the Communion of the Holy Catholic Church."

MEMORIAL.

WILLIAM GOLD HIBBARD.

At a special meeting of the Board of Directors of the Society for the Relief of Widows and Orphans of Clergymen of the Protestant Episcopal Church in the Diocese of Chicago, held on Oct. 22, 1903, the following resolutions were unanimously adopted:

WHEREAS; In the inscrutable wisdom of our Heavenly Father, He has removed from our midst in the ripe and rounded fullness of a well spent life, our beloved friend and associate, Mr. WILLIAM GOLD HIBBARD, it is hereby

Resolved, That while we bow submissively to the Divine Will, we feel most keenly the great loss brought by this sad event to the devoted family, to our Society, and to the whole community. The world is better that Mr. Hibbard has lived—he was honored among all men and his unusual character has made its imprint in all the relations of his life, but in none more prominently than in his consecrated willingness towards the alleviation of his fellow men, guided simply by the sweet injunctions of his Saviour. Our loss is irreparable, and we mourn inexpressibly, but we rejoice in the cherished memory of his personal friendship and valuable cooperation. Be it further

Resolved, That we hereby extend our deepest and tenderest sympathy to all the members of his sorrowing family and especially to her who, for so many years, has been the dear companion of his life and whose heart is so close to the beautiful work in which this Society is engaged. The task on earth of our lamented friend is done, but he has indeed won the victory.

The Secretary is hereby instructed to spread these resolutions upon the Records of the Society and to send a copy to Mrs Lydia B. Hibbard.

REV. THOMAS M. THORPE.

"Entered into rest eternal, June 21st, 1903, at Lake Mystic, near Bristol, Fla., Rev. THOMAS MAY THORPE."

The above notice will bring the long ago vividly back to many of our people who well remember when Rev. T. M. Thorpe had charge of St. Paul's parish here in Fayetteville. How he came to us in our poverty and weakness as one sent from God—came bearing messages of love and hope, and the words of eternal life to lead us through the valley of despair to the Holy City above. Mr. Thorpe was born in Louisiana, educated in New York and Kenyon College, Ohio, and graduated at the General Theological Seminary, New York, prize man of class. He did much missionary work. To his untiring energy and determination in the midst of overpowering obstacles, we owe the little church we now worship in; before the foundation was laid he often said he hoped that it would be his dream of beauty realized. He was gifted as a poet and a ready writer; his sermons were gems of literature; held his hearers spell-bound, and they were also like the bread of life to many a hungry soul. We who knew him cannot recall without deepest emotion the simple, fraternal, Christlike character of this, our dear rector, who came to minister to us in the spring of 1872. Whilst he was rector here, he married Miss Lockhart Murphy of Huntsville, this state. She was the daughter of ex-Governor Murphy, a young woman of unusual gentleness and refinement, one who proved to be a worthy helpmeet to him in his ministerial work. She has the deep and heartfelt sympathy in her widowhood of the Church people and the large circle of friends who so kindly recollect and admire the many noble and Christian traits of character in her husband and whose influence for good has been like a pebble dropped in the smooth surface of water where wavelets will continue in widening circles till they lap the eternal shore.—A FRIEND, in Fayetteville Daily Arkansan.

WANTED.

POSITIONS WANTED.

CATHEDRAL ORGANIST, English trained, Degree; Recitalist, Boy Specialist, requires position; good organ and teaching sphere desired. Apply: F. H. WRIGHT, 523 N. 20th, Omaha, Neb.

ORGANISTS WANTED at once for our numerous country church vacancies. Salaries \$500 to \$720. Good testimonials essential. Write the JOHN E. WEBSTER CO. CHOIR EXCHANGE, 5 East 14th Street, New York, for terms of membership.

AN OPEN LETTER TO POPE LEO XIII. ON THE CONDITION OF LABOR,

by HENRY GEORGE, will be sent free, upon request to U. A. H. GREENE, 354 East 62nd St., Chicago.

PARISH AND CHURCH.

COMMUNION WAFERS AND SHEETS. Samples to clergy. Miss A. G. BLOOMER, Montrose-on-Hudson, N. Y.

BOOK WANTED

By The Young Churchman Co., Milwaukee, Wis., Bennett's *Church's Broken Unity*, volume on Methodism and Swedenborgianism.

APPEALS.

AN URGENT APPEAL.

The Ladies' Aid Society of St. James' Church, Wallaceburg, will conduct, on Dec. 1st, a Sample Sale. Donations of money or goods are earnestly solicited from readers of THE LIVING CHURCH.

Inasmuch as our church is greatly in need of funds to meet the interest on our mortgage, we trust our appeal may meet with a generous and hearty response.

If business firms sending donations will include advertising matter, the same will be conspicuously displayed.

Send donations of money or goods to Mrs. T. B. WEST, Secretary, Ladies' Aid Society, Wallaceburg, Ontario.

NOTICE.

THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY

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

The care of directing its operations is intrusted to a Board of Managers appointed by the General Convention.

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

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

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

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

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

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

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

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

A. S. LLOYD,

General Secretary.

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

DO YOU BELIEVE IN PENSIONING THE CLERGY?

United States Government, cities, railroads, great commercial enterprises, and certain trades pension as a matter of business without tax or assessment. Several denominations guarantee \$300. Merchants' Fund of Philadelphia, same. Police and fireman pensions average \$400. Principles inculcated by Church inspire, at bottom, all these. Why, then, is the Church behind? First: ignorance of need (we have 400 now on the General Clergy Relief Fund lists to care for); and Second: ignorance of National Official Fund for Workers (same status in General Canons as Missionary Society for Work) and confusion of societies, and consequent waste and diversion of money. Can't accomplish results in forty or more ways, and all without contributions. Obey recommendation of General Convention, viz., "Offering once a year and proportion of Communion Alms." The only broad-gauge plan. Applies no tests, attaches no conditions, requires no payments or dues, admits of no forfeiture, but offers benefits to all clergy of the Church, widows and orphans, without regard to age or Diocese, and provides for automatic old age pension when funds increase. Give help and advocacy and the long desired result will be attained. We could plead the pathos and need, but is it not your privilege as a Christian; indeed, are you a Christian, if you neglect this?—the practice of the Gospel of the Kingdom in your very midst.

GENERAL CLERGY RELIEF FUND, Church House, 12th and Walnut Sts., Philadelphia.

(Rev.) ALFRED J. P. McCURE,

Assistant Treasurer and Financial Agent

ACKNOWLEDGEMENTS.

ST. JOHN'S COLLEGE BUILDING FUND.

The Rev. F. L. H. Pott, D.D., President of St. John's College, Shanghai, China, begs to acknowledge with thanks the following additional gifts to the College Building Fund: A Member of the Woman's Auxiliary, New York, \$50; A Member, Trinity Church, Hartford, Conn., \$20; St. Michael's Church, Bristol R. I., \$20; St. John's Church, New Milford, Conn., \$38; A Member, St. John's Church, Providence, R. I., \$10; Kittie L. Peckham, \$1; Christ Church, Hartford, Conn., \$37.50; A Member, Christ Church, Cambridge, Mass., \$2;

"Stockbridge," \$100; St. John's Church, New Milford, Conn., \$1; Trinity Church, Lenox, Mass., \$430; Mrs. Annie M. Goodman, \$100; Church of the Holy Faith, New York, \$6; A Communicant of St. James' Church, Hyde Park, New York, \$5; A Member of St. John's Church, New Milford, Conn., \$1.

Contributions from givers in the United States, \$14,671.41. Contributions in the field from Chinese givers, \$6,454.95. Amount needed to complete the fund, \$3,873.64.

BOOKS RECEIVED.

LONGMANS, GREEN & CO. New York.

The Crimson Fairy Book. Edited by Andrew Lang. With eight Colored Plates and numerous illustrations by H. J. Ford. Price, \$1.60 net.

HOUGHTON, MIFFLIN & CO. Boston.

Representative Men. Vol. IV. *English Traits*. Vol. V. By Ralph Waldo Emerson. Centenary Edition. The Complete Works of Ralph Waldo Emerson with a Biographical Introduction and Notes by Edward Waldo Emerson and A General Index. Price, \$1.75 per volume.

The Dutch and Quaker Colonies in America. Vol. I. and II. By John Fiske. Illustrated with Portraits, Maps, Facsimiles, Contemporary Views, Prints, and other Historic Materials.

The Curious Book of Birds. By Abbie Farwell Brown. With Illustrations by E. Boyd Smith. Price, \$1.10 net.

THOMAS WHITTAKER. New York.

A Manual of Information Concerning the Episcopal Church. By the Rev. George W. Shinn, D.D., Newton, Mass. Price, 25 cents.

THE PILGRIM PRESS. Boston.

Going Into Business. By Frank H. Sweet, author of *Rufe and Ruth*. Price, \$1.00.

The Living Christ, The Vital Force in Pulpit and Pew. By Rev. George H. Ide, Twenty-two years Pastor of the Grand Avenue Congregational Church, Milwaukee, Wis. Price, \$1.00 net.

Hewers of Wood. A Story of the Michigan Pine Forests. By William G. Puddefoot and Isaac Ogden Rankin. Illustrated by Edith Browning Brand. Price, \$1.50.

A Flight for Life and an Inside View of Mongolia. By James Hudson Roberts, Missionary of the American Board of Commissioners for Foreign Missions. Price, \$1.50.

The Christmas Cat. By Anna Burnham Bryant. Illustrated by Edith Browning Brand. Price, \$1.00 net.

A. C. McCLURG & CO. Chicago.

A Short History of Mexico. By Arthur Howard Noll, author of *From Empire to Republic*, etc. Price, 75 cents net.

Talks of Napoleon at St. Helena with General Gourgaud, together with the Journal kept by Gourgaud on their Journey from Waterloo to St. Helena. Translated, and with notes, by Elizabeth Wormley Latimer, author of *France in the Nineteenth Century*, etc. Price, \$1.50 net.

The Star Fairies and Other Fairy Tales. By Edith Ogden Harrison, author of *Prince Silverwings*, with Illustrations in Color and other drawings by Lucy Fitch Perkins. Price, \$1.25 net.

GINN & CO. Boston.

The Corona Song Book. A Choice Collection of Choruses Designed for the Use of High Schools, Grammar Schools, Academies, and Seminaries, Comprising Part Songs and Choruses, Oratorio Selections, Selected Hymns and Tunes, National and Patriotic Songs. Selected, Compiled, and Arranged by William C. Hoff, Director of Music in the Public Schools of Yonkers, N. Y. Quarto. Cloth. 362 pages. Price, \$1.00; postage, 20 cents.

Geographic Influences in American History. By Albert Perry Brigham, A.M., F.G.S.A., Professor of Geology in Colgate University. 12mo. Cloth. 366 pages. Price, 1.25; postage, 15 cents.

DANA ESTES & CO. Boston.

Chatterbox. (1903.) Edited by J. Erskine Clarke, M.A.

The Story of Little Tom and Maggie, in the

Famous Children of Literature Series. From the *Mill on the Floss* of George Eliot. Edited by Frederic Lawrence Knowles. Cloth, 12mo. Illustrated by Frank T. Merrill and others. Price, 75 cents net.

FLEMING H. REVELL & CO. Chicago.

The Doctrine of the Church. Outline Notes Based on Luthardt and Krauth. By Revere Franklin Weidner, D.D., LL.D., Professor and Doctor of Theology in the Chicago Lutheran Theological Seminary; author of *Studies in the Book, Christian Ethics*, etc.

Arnold's Practical Sabbath School Commentary on the International Lessons, 1904. Rev. W. B. Olmsted, Mrs. T. B. Arnold, Mrs. Abbie C. Morrow, Editors. Price, 50 cents.

Eleanor Lee. A Novel. By Margaret E. Sangster.

Honor Dalton. By Frances Campbell Sparhawk.

The Lord's Prayer for Children. By Martha K. Lawson.

The Door in the Book. By Charles Barnard. Illustrated by Mary A. Lathbury.

By the Thorn Road. By Mrs. Letitia C. Waite. Introduction by Robert J. Burdette.

LITTLE, BROWN & CO. Boston.

Pioneer Spaniards in North America. By William Henry Johnson, author of *The World's Discoverers*, etc. Price, \$1.20 net.

Jane and John, Their Plays, Parties, and Picnics. By Elizabeth Polhemus. Illustrated. Price, \$1.50 net.

Robin Hood, His Book. By Eva March Tappan, author of *In the Days of Alfred the Great*, etc. Illustrations by Charlotte Harding. Price, \$1.50 net.

E. P. DUTTON & CO. New York.

Christmas Songs and Easter Carols. By Phillips Brooks. Price, \$1.00 net.

RIVINGTONS. London.

Oxford Church Text Books:

The Future State. By the Rev. S. C. Gayford, M.A., Vice-Principal of Cuddesdon College. Price, 1|— net.

PAMPHLETS.

Catechetical Instructions. An Explanation of of the Church Catechism by Means of Question and Answer. By Rev. William Chauncey Embardt, Gloucester, N. J.

Pan-American Missionary Service, Held in the Cathedral of St. Peter and St. Paul, Mount Saint Alban, Diocese of Washington, Oct. 25, 1903.

Christ Church Hospital. Belmont Avenue. Founded under the Will of John Kearsley, M.D., 1772. Endowed by Joseph Dobbins, 1804. John R. McFetridge & Sons, Printers, Philadelphia.

BOOKWORK IS ADVERSE TO OBSERVATION.

A GREATLY preponderating amount of bookwork is adverse to the development of the power of observation; so that it is easy for a book-loving child to grow up to the college age without really cultivating at all the accurate use of his own senses, particularly if he lives in a large town or city—an evil condition which applies to a larger and larger proportion of American children. In schools fortunately situated in the country, the excessive development of highly competitive sports may interfere to a serious extent with the cultivation of the powers of observation. To be sure, quick observation is required in skilful players of baseball or football; but the observation needed in these games soon becomes automatic, and loses its training or developing power. College teachers observe that, since the secondary schools began to cultivate the ball games in an exaggerated way, the number of students who come to college with developed habits of natural history observation, and love of natural history exploration on foot, is diminishing.—PRES. CHARLES W. ELIOT, in the *November Atlantic*.

The Church at Work

ALABAMA.

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

Birmingham—Sheffield—Monuments to the Deceased Bishops—Anniston—Auburn.

A MISSION CHURCH for colored people is to be erected in Birmingham at a cost of about \$7,500.

A BEQUEST of \$500 to Grace Church, Sheffield, has been received from the estate of the late Mrs. Maxey of Roanoke, Va.

DURING the past summer appropriate and handsome monuments have been erected over the graves of Bishops R. H. Wilmer and H. M. Jackson, by friends within and without the Diocese, the one in Magnolia cemetery, Mobile, the other in Fairview cemetery, Eufaula. They are both recumbent crosses, but differ materially in design. The Wilmer monument is made of light gray granite, the recumbent cross being two feet in thickness; is highly polished, with edges heavily bevelled and forming a smaller cross on which rests a pastoral staff, running the whole length, in relief. The inscriptions are on the base. On the ends of the cross, in sunken trefoil, are symbols of the ministry—on the east end, an open Bible; on the west, the mitre; on the south, crossed keys; on the north, chalice and paten.

The Jackson monument is of marble, the slab proper being of pure white imported Italian marble. It is surmounted by a Roman cross, carved out of the solid marble, about five feet long by two feet wide. The inscriptions are on the sub-slab. The monument is simple and plain, but handsome and tasteful.

AT GRACE CHURCH, Anniston (Rev. Jas. G. Glass, rector), a very handsome chancel rail has been placed by Mrs. W. W. Stringfellow, in memory of her parents. It is inscribed: "To the Glory of God, and in loving memory of Duncan T. Parker, and his wife, Cornelia H. Parker—October, 1903." The rail is of red cedar, to match the interior trimmings of the Church. The standards are double brass standards, with a brass telescope gate. The work was done by R. Geissler of New York.

AT AUBURN (Rev. R. C. Jeter, missionary in charge), a very important movement is on foot to build a new church at this strategic point, and Mr. Jeter has sent out an urgent appeal for help to the Churchmen of Alabama. In the following words he gives his reason for the appeal: "The Alabama Polytechnic Institute has opened this year with the largest enrollment in its history, four hundred and forty-eight students have matriculated up to date; fifty-eight counties in the state are represented, while seven states and two foreign countries are represented in this well-known and rapidly growing institution of learning. In the face of such facts, it is impossible to estimate the importance of this point as a mission centre for the Church, and it is because of this fact that we have decided to appeal to our brethren of the Church to aid us in an effort to meet the growing opportunities of to-day." Plans for a new church to cost about \$5,500 have already been adopted, and an active canvass for help is already undertaken.

AT ST. MARY'S, Birmingham (Rev. J. W. C. Johnson, rector), there has been presented a pulpit by Mr. and Mrs. E. J. Bryan, in memory of their son—a lad of ten years. The pulpit is very handsome, and yet constructed on the simplest lines. The material of the base and rail is walnut, and the pul-

pit itself, brass, in heavy moulded work. The work was done by Cox Sons & Buckley, New York.

CENTRAL PENNSYLVANIA.

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

Archdeaconry at Troy—Williamsport.

AT THE ARCHDEACONRY OF WILLIAMSPORT, which met at Troy, the Rev. Lewis Nichols read an exegesis of St. Matt. iv. 17, and made a strong plea against the Latin idea of repentance as sorrow for sin because of its consequences. Rev. W. H. Butts read a review of *Studies in the Lives of the Saints*, by Hutton; Rev. George I. Brown, on Dr. Delitzsch's *Babel or Bible*, strongly dissenting from the author's attitude towards the prophecy of Isaiah lxiii. The Rev. Dr. J. S. Lemon, sometime chaplain at Munich and Leipsic, who was present as a guest, threw much light on the Delitzsch-Hilprecht controversy, he having been in Berlin at that time. At the missionary service, Tuesday evening, there were two addresses on Foreign Missions by the Rev. J. C. Skottowe and Rev. Douglas Matthews, and an address by the Rev. D. N. Kirkby on "The Training of the Young." The next meeting will be held at Christ Church, Williamsport.

ALL SAINTS' DAY was celebrated in All Saints' parish, Williamsport (Rev. W. H. Butts, rector), as the tenth anniversary of the Sunday School, and also of the church's consecration. Next evening addresses were delivered by the Rev. G. C. Foley, D.D., the Rev. C. J. Wood of York, who preached the consecration sermon, and the Bishop of the Diocese.

ON WEDNESDAY, Oct. 28th, the Rev. Frank T. Cady, rector of Sayre, was married to Miss Bishop of the same place. Over 600 guests filled the beautiful stone memorial church; the Rev. N. I. Houser of Blossburg was best man.

CHICAGO.

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

Woman's Auxiliary—The Bishop Coadjutor—Quiet Days—All Souls' Day—Actors' Church Alliance—Notes.

THE Chicago Branch W. A. was in session in the Church of St. Bartholomew, Tuesday, Oct. 29, the Rev. Dr. Fawcett, rector of St. Bartholomew's, presiding, and 256 delegates, representing 45 parishes, being present. Before beginning her address, the President, Mrs. Hopkins, spoke of the gratifying results of last year's work, which amounts, in round numbers, to \$25,000. She vividly illustrated her theme, "Prayer," by recounting the life and works of St. Columba, who built the great Cathedral in the island of Iona near the western coast of Scotland, in the sixth century. The ruins are still standing to-day, and were visited by Mrs. Hopkins during her recent visit to Europe. The Rev. Richard Rowley of Wheaton, formerly a missionary in Labrador, gave a thrilling description of the hardships to be endured in the lands separated from the rest of the world by mountains of snow and seas of ice: Mrs. Hector Baxter, President of the Minnesota Branch, was the honored guest of the Chicago Branch on this occasion, and gave an address upon the individualities of the Diocese of Minnesota as a whole. She spoke of the happy results connected with the division of Indian work and of the special conditions necessary for the Swedish division of work. Mrs.

Baxter, besides many valuable suggestions, gave a short description of the Deaconess' Home Training School in St. Paul, one of the three training schools in the United States. A sketch of the young African whom the Chicago Branch is educating in England, by name, Cratti Crispi Sonni, written by Miss Higgins, his first teacher, was read by Dr. Fawcett. The last address of the afternoon was made by the Rev. J. H. Hopkins, rector of the Church of the Epiphany, upon "Missionary Aspects of the Church of England." Pledges amounting to \$305.50 were made for Miss Farthing in Alaska, whom Mrs. Hopkins desires to have the women of the Chicago Branch take as "Our Own Missionary" in memory of the first President, Mrs. Vibbert. Pledges amounting to \$222.50 were also made for Miss Higgins' work. The Junior branches pledged \$56 for an Alaskan Scholarship. During the supper hour, when bountiful refreshments were served by the St. Bartholomew branch, the President dedicated a little book she had written on "Emily Bronte," to the work of Miss Carter, and asked each woman to become a possessor in order that a large sum might be garnered for the Indian work. At the evening service the Rev. M. E. Fawcett, Ph.D., Bishop-elect of Quincy, was the preacher.

THE MONTHLY Conference of Junior Auxiliary officers was held at the Church Club rooms, Oct. 10th. Papers on Honolulu and Mexico were read, and the plan of work for the year was discussed. The next meeting will be Nov. 14th, when the work of the "Babies' Branch" will be the subject considered. It was voted to call the bed in the Wuchang Hospital, the "Katharine Anderson Cot," after the youngest daughter of the Bishop Coadjutor.

THE BISHOP COADJUTOR has returned from attending the Missionary Council, having left Washington on the evening of the 29th, meeting his family in Toronto on Friday, and reaching Chicago on Saturday morning. He had, some days previous, been visiting in Canada, and was a speaker at the annual meeting in Toronto of the Canadian B. S. A. He expected to order to the diaconate, in the Cathedral, on All Saints' day, the following: Russell J. Wilbur, Francis H. Wheeler, Justin G. Wade, and Walter T. Sherman; but, unfortunately, the absence from the city of certain members had prevented a quorum of the Standing Committee from attendance at a meeting called for the purpose. The Ordination will, however, take place on some week day in the near future. The Committee will also accept as a candidate for the Church's orders, Rev. Franklyn C. Sherman, recently a Methodist minister, but since his Confirmation working under the rector of St. Peter's.

THE REV. E. A. LARRABEE last week conducted a Quiet Day at Nashotah Seminary. On Saturday, Oct. 31st, the Rev. C. E. Bowles of All Saints', Ravenswood, had a Quiet Day for the students, including those who had just completed their examination for deacon's orders, at the Western Theological Seminary.

THE FOLLOWING churches observed All Souls' day, last Monday, with requiems: All Saints' (Ravenswood), All Saints' chapel, All Saints' (Pullman), Ascension, St. John Evangelist, Good Shepherd (Lawndale), St. George, Cathedral of SS. Peter and Paul, Christ (Winnetka), St. Michael and All Angels' (Berwyn), St. Joseph (West Pull-

man), Emmanuel (La Grange), and Calvary.

THE MAIN purpose of the visit of the Rev. Walter E. Bentley to Chicago was effected on the afternoon of the 27th ult., when in Grace chapel the Actors' Church Alliance for this Diocese was thoroughly organized. Mr. Bentley's addresses before the clergy at the weekly Clericus, to the Daughters of the King at their annual meeting, to the B. S. A. at their post-Convention assembly, and his sermon in Grace Church on the morning of the Twentieth Sunday after Trinity, proved to be excellent advertisements of the following Tuesday meeting. Besides several of the clergy and laity, many prominent actors keeping engagements in the city, were present. After prayers by the rector of Grace, Mr. Bentley in brief terms introduced the subject, so thoroughly presented at other gatherings, of bringing about a closer alliance between the pulpit and the stage, as had been done many years ago in England by the founding of the parent Society, the Actors' Church Union. Of the city organization, the Rev. Dr. Clinton Locke was made Honorary President, the Rev. W. O. Waters, President, and the Rev. Wm. White Wilson, Secretary.

THE FINANCE COMMITTEE of the Church of Our Saviour, in which pews are rented, give notice in the parish monthly paper of a system of envelope pledges whereby they hope to increase the annual income by \$600.

THERE is a probability of loss to the Diocese in its clerical staff through the acceptance by the Rev. O. W. Gromoll of St. Joseph's, West Pullman, of the offer of an important parish in the Diocese of Iowa. The Rev. F. Du Moulin takes his annual vacation, with his wife, this month, going on the 16th to California, and returning before Christmas.

THE CHURCH OF THE ATONEMENT has lost, by removal since June, some 35 members; among these, the Superintendent of the Sunday School has gone East, the Principal of the infant class has gone West, another prominent Sunday School teacher has married into another parish. But greatest of all will be felt the loss of Mr. Porter B. Fitzgerald, who is leaving Edgewater this week, to take charge of a large establishment at Wichita, and who sent in his resignation as senior warden on Oct. 25th.

THE SUNDAY SCHOOL COMMISSION'S programme of Conferences has been extended by the appointment of one for north suburban parishes, to be held in Christ Church, Winnetka, on the 11th, when "The Church Idea in the Sunday School" will be the subject, introduced by the Rev. P. C. Wolcott of Trinity, Highland Park. The Conferences on the West and on the South sides are taking place on the 4th, as announced; but that for the North side in St. James' is put off for a week, in consequence of the G. F. S. meeting this week. Other Church events this week are: the formal dedication of St. Mary's Orphanage on Jackson Boulevard, on the afternoon of the 3d; annual reception the afternoon and evening of the same day by the President and Board of Managers of the Champlin Home for Boys, under the direction of the Rev. J. M. Chattin, and the annual dinner and meeting of the Church Club, at Kinsley's, at 6:15 P. M. of the 5th.

ON THE first Sunday in October, in the Church of the Ascension, there was orchestral accompaniments in the musical services, morning and evening; this will be continued on the first Sunday of every month.

THE WIFE of the rector of the Atonement, who entered the Women's Hospital a week ago for a long-postponed operation, is rapidly gaining strength, much to the relief of Mr. Deuel and of numerous friends. She is being tenderly cared for by her own sister,

and by his, the latter an experienced trained nurse.

COLORADO.

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

Oakes Home Chapel Dedicated—Deanery at Longmont.

THE MOST notable event of the week was the opening of the chapel of Our Merciful Saviour at "The Home," Denver, more familiarly known as the Oakes Home. There was celebration of the Holy Communion at 7:30 and the consecration service at 11 o'clock, when the chapel was crowded to its utmost capacity. Bishop Olmsted was the consecrator, and was assisted by the Rev. Frederick W. Oakes, who read the sentence of consecration, by the Rev. Charles H. Marshall, the Rev. J. T. Crowe, and the Rev. James E. Freeman of Yonkers, N. Y., the latter the guest and preacher of the day. Mr. S. F. Rathvon of Denver read the instrument of donation. The name of the donor is withheld. The chapel is said to be one of the most complete and beautiful churches in the West. Built in the style of Sir Christopher Wren's churches, at a cost of \$30,000, it is a new departure in Church architecture in Colorado, and is completely justified by its harmony with the rest of the noble group of buildings of which it is the culmination. The furnishings are of oak. Mrs. Ernest F. Smith, formerly Mrs. Eddy, helped to furnish the sanctuary, and her name is on the chancel rail. The organ is provided by a bequest of the late Mrs. McClelland, who also left \$2,500 for the new Trinity Memorial Church. In the choir is a memorial window, and the reredos contains figures by Joseph Mayr of Oberammergau. The floor is of mosaic work, and the chapel will seat about 250 persons.

AT THE fall meeting of the Denver Rural Deanery, held at Longmont, missionary addresses were made by the Rev. J. T. Crowe, Rev. Dr. Kramer, Dean Hart, and the Bishop. Next day Dean Hart addressed the clergy on the value of common sense in Biblical criticism, illustrated by the Book of Esther. After the business meeting, Rev. J. T. McLaughlin, rector of Longmont, read a critique of Haeckel's *Riddle of the Universe*. The Rev. A. G. H. Bode of Trinity (Memorial), Denver, read a paper on the "Greeks, Romans, Jews, and Barbarians" of Romans i. 14-17. Later, the Convocation had some animated discussion on the problem of colored people and white people in the Church, and the difficulties were unsolved when the time came to disperse.

CONNECTICUT.

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

Rectorcy for Waterville.

IN ST. PAUL'S parish, Waterville, plans have been drawn for a new rectory. It will be a memorial to the late Rev. Jacob L. Clark, D.D., long rector of St. John's, Waterbury, who established services at Waterville.

KANSAS.

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

Convocation at Newton.

THE PAPERS presented at the Convocation of the Southwestern Deanery, in session at Newton, Oct. 28th and 29th, included one by the Dean, the Rev. J. D. Richey, on "The Essentials of the Gospel Message, or What Shall We Preach?" and one by Archdeacon Crawford, entitled "How Can We Best Aid the Work in this Deanery?"

KENTUCKY.

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

Parish House for Paducah.

A MOVEMENT is on foot to erect a parish building connected with Grace Church, Pa-

ducah, for the use of the choir, Sunday School, and other organizations. The structure will be of brick.

LONG ISLAND.

FREDERICK BURGESS, D.D., Bishop.

Diocesan Notes.

THE CLERICAL LEAGUE had the pleasure of an essay on the topic "The Work of the Church Among Seamen in the Port of New York," read by the Rev. R. A. Mansfield, at the meeting held at the Montauk Club, All Souls' day.

ST. JUDE'S CHURCH, Blythebourne (Rev. Clarence M. Dunham, rector), is the recipient of a memorial gift of office lights. The gift is in memory of "Elder" William Brewster, who died in 1620, and given by Mrs. Josephine Brewster Wood.

A VERY HANDSOME memorial window will be placed in Calvary Church, Brooklyn (Rev. C. L. Twing, rector), recently consecrated, by members of De Witt Clinton Commandery No. 27, Knight Templars, in honor of Sir Knights "who having finished their course, do now rest from their labors."

ST. TIMOTHY'S CHURCH, Brooklyn (Rev. Walter Irving Stecher, rector), received on All Saints' day, a large and handsome set of Eucharistic Lights. The gift is exceptional in its character, as the donors are for the most part members of sectarian bodies. The lights are memorials to those who had been buried by the rector of the parish.

THE REV. DEAN RICHMOND BABBITT, LL.D., celebrated the fourth anniversary of his rectorship of the Church of the Epiphany, Brooklyn, on the Feast of All Saints'. Special music was rendered by the large vested choir, the rector preached an historical sermon, reviewing the history of each working guild, and expressing the sense of appreciation and gratification to those whom he read from the roll of generous friends and parishioners who helped to save the church from its big mortgage of \$32,800 on January 1st, last. The parish has opened a free reading room and a library, which are accessible to the general public; a daily German and English kindergarten, under the direction of Miss Cecilia Schleich.

ST. GABRIEL'S CHURCH, Hollis (Rev. Charles G. Clark, priest in charge), recently purchased a small building opposite the railroad station, formerly used as a real estate office. The building has been renovated and opened for the use of the Boys' Club. The Club numbers a membership of 25, with a large list of probationers.

CHRIST CHURCH, Clinton St., Brooklyn (Rev. Arthur B. Kinsolving, rector), long known as a conservative parish, and which was, previous to the incumbency of the present rector, threatened with schismatic tendencies, received, on All Saints' day, as a memorial to the late Thomas P. White and his wife, Victoria A. White, sister of Samuel W. Boocock, a handsome cross to be placed on the Communion table. The cross is a special design executed by Messrs. Gorham & Co.

A REGULAR MEETING of the Archdeaconry of Queens and Nassau, Long Island Diocese, was held in Trinity Church, Hewletts, on Wednesday of last week. Reports of the mission work were encouraging, but the treasurer reported a deficit of over \$300. Practically every rector present promised that the contribution from his parish would be increased this year, so that the lost ground may be recovered. At the evening session the Very Rev. John R. Moses, Dean of the Cathedral, preached a sermon with "Missions" as his topic.

MASSACHUSETTS.

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

Clintonville—Colored Orphans' Home—Taunton—College Service—Notes.

MISSION SERVICES upon the estate of Mr. Eben D. Jordan at Clintonville, near Plymouth, have been started by the Rev. Thos. E. Calvert of Plymouth. A vested choir of thirty boys, men, and women, all residents on the estate, render the music.

THE DEATH of Mr. G. F. Shipley removes a devoted layman, the designer of the western towers and the porch of Trinity Church, Boston, and for many years a benefactor of the Church.

THE HOME for colored orphans and destitute children at Foxboro is under the charge of the clergy of St. John the Evangelist, Boston. The Rev. Father Field takes special care of its interests. It is a farm of 130 acres comprising the estate, and most of it is in woodland. The work is supported by daily gifts from the charitably disposed. The house contains sixteen rooms, including a chapel. Besides this, there is a workshop, and play rooms which are in use, when the weather prevents the children from roaming in the fields. One of the inmates is the daughter of an African chief, who was killed in battle in the heart of Africa. During the existence of this charity over 500 children have been cared for, and afterwards places have been found for them in different occupations, as servants, farm hands, etc.

THE SERMON preached at the 175th anniversary of St. Thomas' Church, Taunton, by the rector, the Rev. Morton Stone, has been published in the local papers, and will repay reading. In speaking of the Church, he said in part:

"To no Churchmen more than Episcopalians, does America owe such a debt of gratitude, for moral, physical, financial, and intellectual support during her dark hours of conflict against a world power, and during her agonizing throes of organization when disaster and failure threatened day by day. In all the affairs of the upbuilding of the young republic, our Church people were prominent and most helpful. From Plymouth Rock came indeed many sturdy things that belong now to our national life, but not all from this locality. Virginia was as great. New York, Pennsylvania, the Carolinas are all to be reckoned with in computing Americanism. By the memory of the little body of men and women who, in 1728, in Taunton, declared their faith, the creed of the past, let us not forget Jamestown in Virginia was settled thirteen years before the Pilgrims landed. Let us not forget the ministrations of Mother Church, first of all communions to conduct her services on American soil in many places before Plymouth was discovered."

COLLEGE MEN had their own service in Emmanuel Church, Sunday evening, Oct. 25. The Rev. Leighton Parks D.D., officiated. The topic, Responsibilities of Educated Men, was treated by Prof. Edward C. Moore of Harvard. He said: "Our halls of learning are full of men who do not represent ease of condition, but who perhaps out of the direst poverty mean by the aid of their education to achieve ease of condition. They are not seeking culture as a mere ornament, but as a weapon for a fight. They come to the University for a tool. But this life will never be made different by being preached down at from the heights of a life, wholly alien to itself. It will be made different by emphasis on the moral and religious elements which it does contain and which it often royally exercises."

Mr. C. E. Higgin, Harvard 1901, discussed the responsibilities of men while in college, and spoke of their execution of their as-

signed tasks. Then he urged the man to plan his college work so that he can enter into the public life of the institution, to exert his self-control, and not to lose sight of his obligations to his fellow men; and, finally, in an atmosphere of thought, he finds it necessary to revise the tenets of his boyhood faith, to make it square with the religion of his manhood. The Rev. W. H. P. Fanner, President of Brown University, urged the young men to break up their own selfish enjoyment. He could not understand how any man could simply go into one of our colleges and warm himself. The young men are to be bulwarks to prevent their brother man from being swept off his feet into the maelstrom of selfish greed. They are to furnish the true perspective for mankind, the ability to put things in proper tone.

ON SUNDAY, Oct. 25, the Rev. Gilbert V. Russell was instituted rector of St. Thomas' Church, Methuen. Archdeacon Babcock conducted the service. The Rev. A. W. Moulton, rector of Grace Church, Lawrence, preached the sermon. The parish has awakened into new interest and is recovering from the misfortune of losing its property from a defective title.

THE CHURCH TEMPERANCE SOCIETY has opened up its four coffee rooms in different localities of Boston. Already \$628 have been given for the support of these agencies during the past month.

THE REV. JAMES SHEERIN read an able paper before the Monday Clericus, Oct. 26, upon the subject, "A Churchman's View of the Summer School of Theology at Cambridge."

ARCHDEACON BABCOCK has begun his work with many encouraging signs that his executive ability and tact will be of great service in keeping and extending the missionary work of the Diocese. He will relieve the Bishop of many duties, where detail work had to be considered, and preside at many of the annual gatherings of the diocesan organizations.

MILWAUKEE.

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

The Bishop's Anniversary—Actors' Church Alliance.

THE BISHOP quietly celebrated the 12th anniversary of his consecration at the Cathedral altar on the festival of SS. Simon and Jude.

THE REV. WALTER E. BENTLEY, General Secretary of the Actors' Church Alliance, spent several days in Milwaukee, including Sunday, All Saints' day, on which latter he presented the work and principles of the Alliance at the morning service at St. James' Church (Rev. E. G. Richardson, rector), and afterward in the parish house established a Milwaukee branch of that organization, with Mr. Richardson as President. Mr. Bentley preached in the evening at the Cathedral.

THE MEMBERS of the Clericus were the guests of the Rev. E. G. Richardson at their last Monday gathering, and listened to an exposition of the purpose and work of the Actors' Church Alliance, by the Rev. W. E. Bentley.

MINNESOTA.

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

Quiet Day in St. Paul.

A QUIET DAY for the women of the parish of the Messiah, St. Paul, was conducted at that church (Rev. A. Overton Tarrant, rector), on SS. Simon and Jude's day, Oct. 28, by the Rev. William Mitchell, chaplain of St. Luke's Hospital. The morning exercises consisted of a service of preparation, the form used being that composed by the late Archbishop Benson. The sermon, a very able and

forcible one on "The Shepherhood of Christ," was followed by a corporate communion and an address on "Methods of Realizing Christ's Presence." The afternoon was given up to three meditations of great power and sweetness on "The Virgin Mary, the Ideal Woman," "Christ and Womanhood," and "The Love of Christ."

MISSOURI.

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

B. S. A.—The Presiding Bishop and the Cathedral Anniversary.

THE POST-CONVENTION gathering of the Brotherhood of St. Andrew was held October 23d, at the Schuyler Memorial House, St. Louis, and was largely attended by clergy and laity. The Rev. Dr. Winchester presided. Mr. Hubert Carleton, General Secretary of the national Brotherhood, made a fine address, followed by W. B. Taylor of St. Louis and John M. Locke of Newark. Supper was served and then followed the "Quiet Hour," which was conducted by the Rev. Mercer P. Logan, D.D., of southwest Virginia, who gave a wonderfully spiritual and helpful address.

Mr. Carleton spoke the following Sunday at Ascension parish and at Grace. Among many striking words from his topic, "The Layman's Responsibility," this thought every reader of THE LIVING CHURCH would do well to reflect upon: "That Church work on the layman's part does not consist in moving chairs, distributing the books, or collecting offerings, but that the *power of Personal Influence of man upon man* be used. The layman's call is not to preach, but to use his influence in the shop, on the street, in his home. The outgoing church is always the ingathering one. Mr. Carleton was entertained at the Mercantile Club for luncheon Monday, and spoke to the Clericus on that day at their morning meeting.

ON NOVEMBER 2nd, Bishop Tuttle will be the guest of honor on two occasions, complimentary to his having attained the rank of Presiding Bishop in the Church. At noon the Clericus, composed of the full staff of city and suburban clergy, will give the Bishop a formal luncheon, followed by speech-making in the guild rooms of St. George's Church.

The Church Club is giving on Monday evening a reception on a very large scale to the Bishop at the Mercantile Club. These events have been deferred until now that they might form a part of the 84th anniversary of the founding of Christ Church Cathedral. Services and meetings of one kind and another will mark the entire week, taking place at the Cathedral.

NEW JERSEY.

JOHN SCARBOROUGH, D.D., Bishop.

Memorial at Elizabeth.

THERE HAS just been unveiled at Christ Church, Elizabeth (Rev. H. H. Oberly, D.D., rector), a memorial taking the form of three statues, of which the Holy Child in the arms of His mother is the center piece and St. Paul and St. Katherine the side pieces, erected in memory of the late John Rowland Morewood, who died while at service in the church last January. Mr. Morewood was for many years treasurer of St. Paul's Chapel and an officer of St. Paul's Guild, and was always a devoted and active Churchman. The statues, of oak, are in the south wall of the chantry, and rest in niches of wood somewhat darker than themselves. An inscription states the purpose of their erection. In the central figure, the Holy Child extends His arms in the form of a cross with hands outstretched. The statues were unveiled by the rector on St. Luke's day and were formally dedicated. The symbolism was explained in Dr. Oberly's sermon. The figures are made from plaster models, the wood carv-

ing being done by Geissler of New York. During the summer the chancel has been re-decorated in oil colors by the donor of the statues. The tiling of the church was also completed during the summer and a system of electric lights installed.

NEWARK.

Arrangements for Consecration of the Bishop-elect.

THE CONSECRATION of the Rev. E. S. Lines, D.D., Bishop-elect of Newark, will take place Nov. 18th at Grace Church, Newark. The Bishops consecrating will be the Presiding Bishop, the Bishop of New Jersey, and the Bishop of New York. The presenters will be the Bishop of Delaware and the Bishop of Connecticut; and the preacher will be the Bishop of Albany. The names of the attendant presbyters have not been announced. The committee of arrangements will be the Rev. W. R. Jenvey, D.D., Secretary of the Standing Committee, the Rev. John Keller, Secretary of the Diocese of Newark, and the Rev. C. C. Edmunds, rector of Grace Church. Grace Church, Newark, was also the place of consecration of the late Bishop of Newark, the Rt. Rev. Thomas A. Starkey, and is in every way fitted for such a solemn function.

NEW YORK.

HENRY C. POTTER, D.D., LL.D., D.C.L., Bishop.
Anniversary at Poughkeepsie.

THE ORDINATION of the Rev. Frederick S. Arnold at the Church of the Holy Comforter, Poughkeepsie (Rev. R. F. Crary, D.D., rector), took place on the day of the 43d anniversary of the consecration of the church, being Sunday, Oct. 25th. The edifice was erected by the late William A. Davies, and after seven years' rectorship of the present Bishop of New Jersey, Dr. Crary became rector, 36 years ago. The Bishop was preacher at the recent service.

OHIO.

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

Convocation at Warren—The Bishop's Anniversary—Notes.

AT THE FALL meeting of the Cleveland Convocation, held in Christ Church, Warren, Oct. 19th and 20th, the Rev. Chas. D. Williams preached an unusually forceful sermon on the Necessity of Christian Missions. Interesting papers were read on "Aids for the Development of the Spiritual Life," by the Rev. Robert Kell, who spoke on the "Retreat for Clergy"; and by the Rev. J. H. W. Fortesque-Cole, who spoke on "The Quiet Day." The Rev. E. W. Worthington presented in an interesting way "The Present Status of the Movement to Change the Name of the Church." "The History of Christian Missions," was the subject of evening addresses. The Rev. C. E. Mackenzie spoke on "The Beginning of Missions," and the Rev. George H. McGrew, D.D., read a paper on "Modern Missions." A committee was appointed to ask the Bishop to arrange for a "Retreat" for the clergy some time during the coming year. Encouraging reports were given by the Archdeacon and missionaries who were present. Convocation was presided over by Dean Frazer, and the Rev. Robert Kell was elected Secretary.

THE 14TH ANNIVERSARY of Bishop Leonard's consecration was quietly observed by him at the Cathedral chapel, Monday, Oct. 12th, with a celebration of the Holy Communion. In a brief address the Bishop spoke of the help the love and loyalty of his clergy and people had been to him.

THE MISSION of the Redeemer is located in a growing part of Cleveland. For the first time in its history it now has a priest who can give his whole time to the work (the Rev. J. H. W. Fortesque-Cole). The

Holy Communion has been made the chief service of each Sunday, and an early celebration is held also. A rectory and a parish hall are two great needs that priest and people are planning to meet in the near future. Some of the necessary funds have already been pledged.

BISHOP LEONARD reported at the last meeting of the Missionary Committee that the sum of \$500 had been willed to the Diocese, for its missionary work, by Mrs. Fannie Chandler, late of Trinity Cathedral.

ST. ANDREW'S MISSION, Barberton, organized but a year and a half ago, now numbers some fifty communicants. The congregation is still worshipping in a hall, but a prominent merchant of the town has promised the minister in charge (Rev. D. A. Blose) to build a church for the mission. Barberton is growing rapidly, and the outlook for the Church seems most favorable.

THE EXECUTIVE COMMITTEE of the Sunday School Institute of the Diocese is planning three meetings, to be held in different parts of the Diocese during the latter part of November, at Toledo, Cleveland, and possibly Warren. Mr. Hubert Carleton, editor of *St. Andrew's Cross*, and especially interested in work among boys, has promised to be at each of these institutes and speak of work among boys.

THE REV. SAMUEL NEWELL WATSON, D.D., enters upon the rectorship of St. Paul's Church, Akron. Ohio's gain means Southern Ohio's loss. A local paper speaks of his work in Chillicothe, that he "labored without ceasing, not only for the advancement of the Master's Word in his own church—he has ever been helpful to the other churches; not only this—he has stood for civic betterment with results that must stand as a monument to his efforts."

PENNSYLVANIA.

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

All Saints' Observance—Choir Boys' Athletic League—Philadelphia Notes.

THE FEAST of All Saints was observed in all the Churches in Philadelphia, whilst in a greater number than heretofore the names of "Those whom we have loved and lost awhile" were read and remembered at the altar. There is a no more lovely spot in all Philadelphia on the Feast of All Saints than the churchyard of St. James the Less. Surrounded on all sides with cemeteries with a much larger area, St. James the Less is the most impressive among those in the Falls of the Schuylkill section of Philadelphia. Here on "The Church's Decoration Day" the custom of remembering the departed by covering the mounds with flowers is very general, for there are buried, side by side, Bishops, priests, and other Church folk awaiting the "last day," within the shadow of the tiny church where prayers arise continually to Almighty God "for all Thy servants departed this life in Thy faith and fear." This is an ideal spot, where one could well imagine the words of Gray's "Elegy" might well have been written: "Far from the madding crowds' ignoble strife."

On the day, or within the octave, each year, several parishes in Philadelphia observe their dedication festivals. The Church of St. Jude (the Rev. Charles Logan, rector), held services with special preachers during the day. The offerings at all the services were for the Jacob Lybrand Smith Memorial Fund of ten thousand dollars, of which nearly four thousand dollars is in hand. Old St. John's Church (the Rev. Oscar Stewart Michael, rector), held its 88th anniversary. This parish is in the midst of a German population, and at regular intervals special services are said in the German language. The rector has also begun a series of supplemental services in English to those who do not understand German. During the

winter a number of laymen will be asked to address the congregation on such topics as "The Church and the Young Men." At Calvary Church, West Philadelphia (the Rev. Warren K. Damuth, rector), kept their dedication festival, in commemoration of the 47th anniversary of the founding of the Church as a memorial to the first Bishop of Pennsylvania. The offerings during the day were to be devoted to the memorial fund for the building of a clergy house in memory of the late rector, the Rev. Alden Welling. The Eucharistic League of the Church of the Annunciation (the Rev. Daniel Ingalls Odell, rector), observed its fifth anniversary and the special preacher both at the High Celebration and at Solemn Vespers, was the Rev. Paul James Francis of the Order of the Atonement.

EFFORTS are being made in Philadelphia to form what is called the "Choir Boys' Athletic League" with the main object of creating an interest in the choir work, by attracting boys to the choir and then holding their interest and encouraging a choir spirit. Several years ago this league was organized in Boston with six choirs. After due trial the results seemed to justify the extension of this organization. Briefly stated, the League endeavors to develop the boy's body and foster fair play in all the different games, to organize each choir and play for a cup or pennant. All this is said to have a bearing on the musical service of the Church as is amply testified by the experience of those choirmasters who belong to the League.

MR. GEORGE C. THOMAS, in whom the whole American Church is deeply interested, is still confined to his bed, but is steadily growing stronger.

NEGOTIATIONS are pending which will give to Emmanuel Church, Kensington (the Rev. Edward G. Knight, rector), an improved organ. At this church a revived chapter of the Brotherhood of St. Andrew held a special service on the evening of SS. Simon and Jude's day.

A HISTORY of St. Matthew's Church (the Rev. Robert Wright Forsyth, rector), is about to be published. It has been gotten up by a committee among whom is Prof. Franklin S. Edmonds of the Philadelphia Central High School. This parish was admitted into union with the Diocese of Pennsylvania in 1825. On All Saints' night an Echo meeting of the Denver Convention was held in this church, two members of this chapter, besides the rector, having been in attendance.

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CHICAGO

THE AUTUMNAL meeting of the Southwest Convocation of the Diocese of Pennsylvania was held at the Memorial Church of the Holy Comforter (the Rev. William Henry Graff, rector), on Monday, Oct. 26. A committee which had been appointed to consider the expediency of undertaking new work within the bounds of the Convocation, reported in favor of beginning immediately in the extreme southern section of the built-up portion of the Convocation. It is hoped that a frame chapel will soon be built.

ON NOV. 15th, the Right Rev. the Bishop of Milwaukee will advance to the priesthood, at St. Elisabeth's Church (the Rev. William McGarvey, C.S.S.S., rector), the Rev. Francis Granville Ilsley of St. Mark's, Philadelphia, and the Rev. Philip Osmond Reed of St. Elisabeth's Church, Philadelphia.

PITTSBURGH.

CORTLANDT WHITEHEAD, D.D., Bishop.

Gift at Carnegie—Anniversary at Georgetown.

A SOLID brass Altar Desk has been presented by the members of the congregation to the Church of the Atonement, Carnegie, in memory of the late Rev. Frank Steed of Crafton, who at one time had charge of this mission in connection with his other work.

ON SUNDAY, Oct. 18th, St. Luke's day, the 70th anniversary of the building of the church now used by the congregation of St. Luke's parish, Georgetown, was celebrated, the services being under the charge of the Rev. Edwin Weary. St. Luke's is amongst the oldest parishes in the Diocese, having been organized in the year 1814, and admitted into union with the Diocese of Pennsylvania during that year. The first house of worship was a log structure, built in 1814, which was succeeded in 1833 by the present brick building. The plot of land upon which the church stands was donated by John Beaver (surveyor), who laid out Beaver County, in which Georgetown is situated, and for whom the county was named. Bishop White made a visitation to this place in 1825, and Bishop Onderdonk in 1826 confirmed a class and opened a Sunday School.

ON THE AFTERNOON of St. Luke's day, the Bishop laid, with appropriate ceremonies, the corner stone of St. James' Memorial Church, Pittsburgh. Addresses were made by the Bishop, and the rector, the Rev. Coleman E. Byram, Ph.D.; and the rector emeritus, the Rev. William Thompson, assisted in the service. Last spring the church building formerly occupied by this congregation at the corner of Penn Avenue and 16th Street, was sold, and since June services have been held in a small chapel on Kelly Street, adjacent to the site of the present edifice.

The plans for the building comprise a church, parish house, and rectory, all of white stone, the contract price of which combined is about \$52,000. To this must be added the estimated outlay for furnishings, \$14,000, and the value of the lot, \$19,000, bringing the total cost up to \$85,000. The church proper will have a seating capacity of 500. In the parish house will be provided the necessary equipments for institutional work, the neighborhood surrounding the church affording a fine field for such labor. The church heretofore has been called simply St. James', and the word *Memorial* has now been added in loving recognition of the many generous acts of kindness received by the parish at the hands of the late Mr. and Mrs. Felix R. Brunot.

SACRAMENTO.

W. H. MORELAND, D.D., Miss. Bp.

New Church for Sacramento.

WORK has been commenced upon the new St. Paul's Church, Sacramento, and it is hoped that the foundation may be ready for the laying of the corner stone by the latter

part of November. The edifice will be entirely of stone.

SOUTH CAROLINA.

ELLISON CAPERS, D.D., Bishop.

Anniversary in Charleston—Injury at Sullivan's Island—Columbia Convocation.

THE COLORED PARISH of St. Mark's, Charleston (Rev. E. N. Hollings, rector), will celebrate the 25th anniversary of the consecration of the parish church, beginning Saturday, Nov. 7th, and including the days up to the next Tuesday evening.

THE BEAUTIFUL chancel window in the chapel of the Holy Cross on Sullivan's Island, Charleston Harbor, has been broken by the concussion produced by the firing of the great guns during the target practice at the Government forts there. This window, which represented the Crucifixion, was a memorial to Miss Ella N. Benjamin who, a few years ago, lost her life in rescuing a little boy who was in danger of drowning.

THE SUBJECTS discussed at the Columbia Convocation, held at Bennettsville, Oct. 22, included: "Duties of the Laity"; "Reformation of the English Church in the Sixteenth Century"; "Revision of the Prayer Book in the Sixteenth Century"; "Christian Socialism," and "The Chicago-Lambeth Quadrilateral."

AT THE Church of the Holy Communion, Charleston (the Rev. H. J. Mikell, rector), a special service was held at 8 P. M. on St. Luke's day for the purpose of dedicating the memorial pulpit which has been in place since Easter, and of unveiling a mural tablet to the late Rev. A. T. Porter, D.D., for 44 years rector of the church, and the founder of the Porter Military Academy. Bishop

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by local applications, as they cannot reach the diseased portion of the ear. There is only one way to cure Deafness, and that is by constitutional remedies. Deafness is caused by an inflamed condition of the mucous lining of the Eustachian Tube. When this tube gets inflamed you have a rumbling sound or imperfect hearing, and when it is entirely closed Deafness is the result, and unless the inflammation can be taken out and this tube restored to its normal condition, hearing will be destroyed forever; nine cases out of ten are caused by catarrh, which is nothing but an inflamed condition of the mucous surfaces.

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a rate of one fare and a third for the round trip has been authorized to points within one hundred and fifty miles on the Nickel Plate Road, good returning to and including November 30th, 1903. La Salle Street Passenger Station, Chicago, corner Van Buren and La Salle Streets, on the Elevated Loop. City Ticket Offices, 111 Adams St. and Auditorium Annex. Phone, Central 2057.

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Capers, the Rev. H. J. Mikell, Rev. John Kershaw, D.D., Rev. John Johnson, D.D., and Rev. R. M. Marshall took part in the services. After the dedication of the pulpit by Bishop Capers, the tablet was unveiled by a young grandson of Dr. Porter, and then Bishop Capers made a brief address, in which he spoke most feelingly of Dr. Porter's laborious and self-sacrificing life, and of what he had accomplished for his parish, his city, and his Diocese. The Rev. John Kershaw, D.D., then gave a deeply interesting memorial address on the life and work of Dr. Porter.

THE REV. HAROLD THOMAS, rector of St. John's Church, Florence, has, during the past year, established St. Timothy's mission in East Florence, and a mission Sunday School for colored children. St. Timothy's mission has prospered so much that the vestry of St. John's hopes soon to erect, on a recently purchased lot in East Florence, a substantial mission house, and then the present chapel will be used for the colored children.

TEXAS.

GEO. H. KINSOLVING, D.D., Bishop.

Anniversary at Palestine.

THE REV. H. C. HOWARD, rector emeritus of St. Philip's Church, Palestine, celebrated the 80th anniversary of his birth on the 22nd inst. The anniversary was made the occasion of a surprise party of the parishioners, who met at the residence of the aged priest with expressions of good will and affection. The rector, the Rev. E. H. J. Andrews, in a few appropriate words, asked on behalf of the congregation his acceptance of a comfortably cushioned Morris chair, expressing the hope that he might be spared yet many years, to smoke in it the pipe of peace, and live again in dreams the years gone by.

VIRGINIA.

ROBT. A. GIBSON, D.D., Bishop.

Woman's Auxiliary—Bishops in Richmond.

THE FOLLOWING officers were chosen by the Woman's Auxiliary in session at Leesburg, Oct. 22nd: President, Miss Sallie Stuart of Alexandria; Vice-President, Mrs. R. A. Gibson, Richmond; Secretary of the Junior Branch, Mrs. Robert Barton, Winchester; Secretary Babies' Branch, Mrs. Walter Christian, Richmond; Secretary Church Periodical Club, Miss Madge Friedly, Richmond. The Auxiliary was addressed by the Bishop of Honolulu and by Archdeacon Jennings of Idaho.

THE RICHMOND churches took advantage of the presence of the large number of Bishops in Washington at the time of the all-American and the Missionary Council to invite many of them as preachers on the Sunday intervening. The Bishop of North Dakota was at All Saints' in the morning, at Holy Trinity in the afternoon, and at Grace Church at night. The Bishop of Asheville was at St. John's in the morning, St. Paul's at a children's service in the afternoon, and St. Andrew's at night. The Bishop of Porto Rico was successively at St. Paul's, Monumental, and Grace Church. The Rev. Dr. Pott of China also filled engagements at the three services successively at St. James', St. Paul's, and Holy Trinity.

WESTERN NEW YORK.

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

Buffalo Notes—Sunday School Work—Laymen's Missionary League.

SUNDAY SCHOOL WORK was the general theme in Buffalo on Sunday and Monday, Oct. 18th and 19th. All those interested in Sunday Schools were invited to attend a meeting on Monday evening in Christ chapel of Trinity Church, and the edifice was filled. Addresses on phases of Sunday School work were given by the Rev. A. J. Graham and

the Rev. G. G. Merrill. There was afterward a general conference, questions being asked and answered.

NEXT NIGHT was held the annual meeting of the Layman's Missionary League of Buffalo at St. Mary's Church, when reports showed the excellent missionary work being done by the League as lay readers and otherwise. Mr. George Thurston was chosen President, and Mr. John Lord O'Brien, Superintendent.

ON THURSDAY EVENING, Oct. 8th, a well attended meeting of the Local Chapter of the Brotherhood of St. Andrew was held in the Church of the Ascension, Buffalo (the Rev. Geo. B. Richards, rector). Addresses, each of ten minutes' length, were made by the Rev. J. A. Register, D.D., on "Coöperation with the Rector"; by the Rev. John C. Ward on "Individual Work"; by the Rev. Thos. B. Berry on "The Work in the Chapter"; by the Rev. G. G. Merrill on "How to Prepare for the Work." These addresses were all of a practical character, and were calculated to infuse new energy and aspiration into the work of the local chapters. On Friday morning at 7:30 there was a corporate celebration of the Holy Communion at the same church, the rector being the celebrant, assisted by the Rev. N. W. Stanton.

A NEW GUILD HOUSE is about to be erected for the use of St. Thomas' Church, Buffalo (the Rev. E. M. Duff, rector). It will be a one-story frame structure, after a plan by Mr. J. M. Coxhead, architect. The rector and the building committee have secured, in two weeks' time, over \$1,800 in subscriptions, with more in prospect, which, together with \$400 now in the treasury, assures the necessary amount of \$2,700 for the completion of the work. The parish expects to have the building open and ready for use by Jan. 15, 1904.

WESTERN TEXAS.

JAS. S. JOHNSTON, D.D., Miss. Bp.

Rectory for Boerne.

A PROJECT is on foot to build a rectory in connection with St. Helena's Church, Boerne. The mission is weak, and outside aid is much desired.

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WEST VIRGINIA.

Geo. W. PETERKIN, D.D., LL.D., Bishop.
Wm. L. GRAVATT, Bp. Coadj.

Methodist Minister Received.

THE BISHOP has accepted the application of the Rev. C. H. Molony, a Methodist minister in Wheeling, to be received as a candidate for Holy Orders.

CANADA.

**Ridley School Burned - News of the Dioceses—
A Correction.**

Diocese of Niagara.

BISHOP RIDLEY COLLEGE SCHOOL, St. Catherine's was burned to the ground on the night of Oct. 23d. The fire, which was thought to have begun in the trunk room at the top and in the centre of the building, must have smouldered a long time, only bursting out furiously about three in the morning. The best of order was maintained and the boys were all gotten out safely, although many of them, as well as the masters, lost their clothing and all their possessions. Fortunately the lower school for younger boys, being half a mile away, was untouched. The loss to the college will probably amount to \$50,000.

Diocese of Toronto.

THE REV. CANON WELCH, rector of St. James' Cathedral, Toronto, has been elected rural dean in the place of the Rev. Dr. Langtry, who resigned the position.—THE RT. REV. DR. ANDERSON, Bishop Coadjutor of Chicago, preached in the Church of the Messiah, Sunday, Oct. 18th.—THE RECTOR of Christ Church, Norwood, asked his congregation for a free-will offering for Thanksgiving day, instead of the usual dinner. He met with a very liberal response.

Diocese of Moosonee.

THIS DIOCESE is now without a Bishop, Bishop Newnham having been translated to the see of Saskatchewan. Moosonee is a purely missionary Diocese, supported by the Church Missionary Society in England. The right to appoint a Bishop therefore lies with the C. M. S., subject to the approval of the Metropolitan and two of the Bishops of the Province of Rupert's Land. The difficulty of travelling from one to another of the isolated missions in Moosonee is very great. Most of them, as Moose, the Bishop's headquarters, York Factory, and others, are situated on the shores of Hudson's Bay.

REFERRING to the translation of Bishop Newnham to the Diocese of Saskatchewan, the *Pall Mall Gazette*, Oct. 25th, says it gives great pleasure to Canadians. He is young and active and possesses great missionary gifts. The Northwest is no longer a great silent land. There has been wonderful progress since the first appearance of Archbishop Machray in the West. Winnipeg was then a village, and the boundless agricultural possibilities of Manitoba were undreamed of.

Diocese of Rupert's Land.

THE RECTOR of St. Matthew's, Brandon, the Rev. McAdam Harding, rural dean of Brandon, has been appointed Archdeacon of Qu'Appelle. He will make Indian Head his headquarters, but will take a short rest and pay a visit to England before taking up his new charge. He will be much missed in the Diocese he is leaving, where his work has left its mark. He had planned to have a clergy house at Brandon as a centre from which to work the surrounding district, but this will now have to be carried out by others. St. Matthew's, the church he is leaving, has prospered exceedingly under his care. The services are all of a Catholic type and the Church Calendar is conscientiously observed.

THE CURATE of St. John's, Medora, corrects a statement concerning the church building fund at Napinka, as follows: "Medora is part of the Napinka mission, and at this place, a perfectly new centre for Church work, we have begun our church—and it will, all being well, be opened Nov. 8th. The fund for the Napinka church only opened this week, and we hope to begin work there in the spring."

THE CONSECRATION of Dean Matheson as Suffragan Bishop will take place in Winnipeg, Nov. 15th. Great satisfaction is expressed at his elevation to the episcopate in Manitoba, where his life has been spent.

Diocese of Montreal.

AN INTERESTING service took place, Sunday afternoon, Oct. 25th, in the Church of the Ascension, Outremont, when a memorial font, in memory of the late wife of the rector, was dedicated by Archbishop Bond. The service was choral and well rendered. Principal Rexford read the service for the Baptism of infants and the Archbishop baptized three little ones. The font is of beautiful design in Caen stone, relieved by Mexican onyx and marble.

THE DAY of special Intercession for Sunday Schools was observed on the 18th, and on the 19th there was a devotional meeting in the evening for the same object, at which addresses on Sunday School work were given by a number of the clergy.—THE VICAR of Christ Church Cathedral, Dr. Symonds, has arranged for a series of Sunday evening services, more particularly for students, to be held in the Cathedral from October to April. A neat card, containing the dates of the services and subjects of sermons, has been printed and sent to every student. The entire service has also been printed.

ARRANGEMENTS have been made that St. Martin's Church, Montreal, may be consecrated on Sunday, Nov. 1st. The whole of the money for the payment of the debt on the church has been contributed. The Rev. Osborne Troop has been rector for seventeen years.—REOPENING services in connection with the Jewish mission in Montreal took place Oct. 13th. This work is now in charge

A FOOD RESCUE.

What a Physician's Wife Found Out.

The wife of a well-known physician of Oakland, Cal., was brought back to health and strength by food alone at a time when she had prepared to die.

She says of her experience: "I am the wife of a physician and have suffered from catarrh of the stomach more than ten years, during which time I suffered untold agonies of mind and body, for I could not eat solid food and even liquid foods gave me great distress.

"I was brought at last to confront the crisis of my life. I actually made ready for my departure from friends and husband, for I expected to die. When in that state I was induced to try Grape-Nuts; and the wonderful effects of this food prove completely that all my trouble was due to improper feeding.

"I began to improve immediately and my weight increased until I have gained 20 pounds since I began the use of Grape-Nuts, while my stomach is as sound and well as ever it was, and my husband gives all the credit for my wonderful recovery to Grape-Nuts. I have no set time for eating Grape-Nuts, but just feast on it whenever I please. I wish I might tell my sisters everywhere of the marvellous health and strength giving, flesh building elements of Grape-Nuts." Name given by Postum Co., Battle Creek, Mich.

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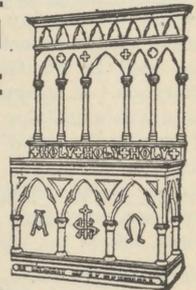
A School for Girls under the care of the Sisters of St. Mary. The Thirty-fifth year begins September 28, 1903. References: Rt. Rev. I. L. Nicholson, D.D., Milwaukee; Rt. Rev. W. E. McLaren, D.D., Chicago; Rt. Rev. Geo. F. Seymour, S.T.D., Springfield; David B. Lyman, Esq., Chicago; W. D. Kerfoot, Esq., Chicago. Address THE SISTER SUPERIOR.

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of Mr. D. J. Mengewertz, a missionary from London, England. Archbishop Bond, Coadjutor-Bishop Carmichael, and a number of the clergy were present.—THE FIFTEENTH annual conference of the alumni of the Montreal Diocesan Theological College opened Oct. 7th with celebration of Holy Communion in the College chapel, followed by a Quiet Hour. Very instructive and interesting papers were read and discussed each day at the business sessions. The president referred in his opening remarks to the loss the college had sustained by the resignation of Principal Hackett and also to the translation of one of their graduates, the Right Rev. J. A. Newnham, D.D., Bishop of Moosonee, to the see of Saskatchewan, Archbishop Bond took part in some of the discussions.

Diocese of Ontario.

THERE WAS a special celebration of the Holy Communion in the city churches in Kingston for the Sunday School senior scholars, teachers, and workers, Sunday, Oct. 18th, that being the day appointed for Intercession for Sunday Schools. A united service of all the schools in the city and suburbs was held in St. George's Cathedral in the afternoon.—A COMMITTEE was appointed at the autumn meeting at Belleville of the Bay of Quinte Clerical Union to consider the possibilities of having a special edition of the Prayer Book, containing only matins and evensong, arranged in the order to be followed, issued for use in the Diocese.

Diocese of Huron.

A CONVENTION of the diocesan Anglican Young People's Association has been arranged to meet in London, the 28th and 29th of October.—TRINITY CHURCH, Mooretown, has been greatly improved and the debt on St. Stephen's Church, Courtright, has been reduced to half the original sum.

MUSIC

Editor, G. EDWARD STUBBS, Organist St. Agnes' Chapel, Trinity Parish, New York.

[Address all Communications to St. Agnes' Chapel, 121 West 91st St., New York.]

NUMEROUS publications of hymn music are sent from time to time to this department, and if what we have received in the past is any indication of what the future is to bring forth, we are in the throes of a very serious epidemic of hymn tune writing. We do not refer to competitive tunes for prizes. These are wanted and called for. What is kept in manuscript form does not challenge criticism. When it comes to the question of publication the case is entirely different.

Without casting the slightest reflection upon these various collections of hymns and tunes, we may say that there is no crying want for more hymn music. A steady stream of tunes is poured into the offices of leading publishers of music, only to be poured out again at the earliest opportunity, unpublished, or printed at "the expense of the author."

From the fifty or sixty thousand tunes now flooding the market, a comparatively infinitesimal number are of positive value, either as congregational tunes, or as musically artistic productions. A vast majority are like the "indigestible securities" Wall Street grumbles so much about—unsaleable at any price.

While there may be something in the theory that unless hymn tunes are constantly produced, the small number of really valuable ones will receive no increase, nevertheless a much restricted output is now in order. The lasting value of a musical composition does not necessarily depend upon its intricate construction, or upon its "length,

breadth, and thickness." Prominent composers are very apt to treat the hymn tune with contempt and disdain, as though it were too small a matter for serious consideration. The writer once asked one of the most famous musicians in this country to compose a hymn tune for a special occasion. The brief reply was that he "did not write that kind of music"! Yet if we examine the tunes of the most eminent authors of hymn music—Stainer, Sullivan, Barnby, Goss, Dykes, and others, we shall find that of the hundreds and hundreds of tunes they have composed, only a select few are in constant use, and fewer still can be numbered among the "indispensable" productions.

The music for the Twenty-eighth Annual Massachusetts Festival of Parish Choirs, being the Fourteenth Annual Festival of the Choir Guild of Massachusetts, has recently been issued by Novello, Ewer & Co. With the exception of the choral responses, and a single Hymn tune, "Park Street," the selections are all by American composers. We take it for granted that the object of the committee having charge of the contents of the Festival Service Book is partly to encourage the native composer of ecclesiastical music, and partly to show the public what the musicians of this country have already done in the way of Church composition.

The list of music includes Hymn 507, "The Son of God goes forth to war," by Dr. Henry S. Cutler. Hymn 450, "All hail the power of Jesus' Name," by S. B. Whitney. Hymn 284, "O Word of God Incarnate," by the Rev. Dr. Hodges. *Magnificat* and *Nunc Dimittis* in E flat, by Alfred Stubbs Baker. The anthems, "Lord, Thou hast searched me," by Arthur Whiting; "Doth not Wisdom cry," by David Stanley Smith, and "Behold, ye despisers," by Horatio Parker. There is also a *Te Deum* in A by Henry K. Hadley, and a setting to the sevenfold Amen by S. B. Whitney.

The Anglican school has lost another composer of prominence in the death of Sir Herbert Stanley Oakeley, who passed away on Oct. 27th, at the age of 83. He was born at Ealing, July 22, 1830, and received his early education at Rugby, and Christ Church, Oxford. He then took a course of harmony and composition under Dr. Stephen Elvey, and afterwards went to Leipsic to complete

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his musical studies. He was elected Professor of Music in the University of Edinburgh in 1865, received his Mus. Doc. degree from the Archbishop of Canterbury (Tait) in 1871, and was knighted in 1876.

His works consist of numerous songs, choral arrangements of Scottish melodies, part songs for male voices, about fourteen anthems for Church use, a Morning and Evening Service, several hymn tunes, and various compositions for piano, organ, and orchestra. As an organist, Oakeley was considered an executant of unusual ability, and his public recitals were highly esteemed. In this country he is known chiefly by his anthem "Comes, at times, a stillness," by his tune to hymn 519, "Saviour, blessed Saviour," and by his quadruple chant, which is often used for the *Benedicite*, and for the psalm for Evening Prayer on the fifteenth day of the month.

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The Magazines

THE *Forum* for October-December begins its review of the quarter with articles on "American Politics" and "Foreign Affairs," by Henry Litchfield West and A. Maurice Low, respectively. Each of these writers makes a careful forecast of future probabilities, in addition to commenting on the more significant developments of the last three months. "Finance," during the summer season, has provided scarcely less sensational topics of study than politics, and these are judicially treated by Alexander D. Noyes. Henry Harrison Suplee traces progress during the same period in "Applied Science." Herbert W. Horwill writes of recent publications under the heading "Literature: the Making and Remaking of Nations." Prof. F. H. Giddings deals with "Sociological Questions" affecting our national life, particularly those relating to the ethnic composition of the American people. "The Educational Outlook" is described by Ossian H. Lang, and Dr. J. M. Rice continues his work in "Educational Research" by giving "The Results of a Test in Language." In addition to these review articles, the *Forum* publishes in this number special contributions entitled "Two Estimates of Browning," by Prof. W. P. Trent, "The Administration of Public School Systems," by C. B. Gilbert, and "British and French Submarines," by Archibald S. Hurd.

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Charles Francis Adams.
I have read your very delightful book not only with pleasure, but with a great deal of interest. Cornaro's treatise I had not before seen. The extracts from the writings of Addison, Lord Bacon, and Sir William Temple, were, however, old acquaintances—acquaintances, moreover, which I was very glad of an occasion to review; especially was this true of Sir William Temple's contribution, for Sir William Temple has always been to me an interesting literary and political character ever since I first made his acquaintance, half a century ago, through Macaulay. Your volume constitutes, in my judgment, a veritable addition to any collection of books. The portraits lend value to the text. Such a publication is especially timely in these days.

Rev. Morgan Dix, D.D., D.C.L., Rector Trinity Church, New York.
I have been familiar with Cornaro's name from my boyhood. My father [Gen. John A. Dix, 1798-1879] studied Cornaro's system, and adopted many of his ideas.

Julian Hawthorne.
Cornaro is an old pal of mine, and it was a capital idea to write him up.

John Hay, Secretary of State.
I congratulate you on having put in so readable a form a great deal of information upon a subject which interests everybody.

Rt. Rev. Thomas Augustus Jaggar, D.D. Bishop of, Southern Ohio.
I have read eagerly, several times, the life of Cornaro. You have certainly done a good service to thinkers, in reviving an experience so interesting as that of Cornaro; and the contribution seems to me very valuable, as showing how largely each individual has within his own control, the power of shortening or lengthening his present existence, and also of determining whether he shall live in peace or pain. The book has helped me.

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