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# The Living Church

VOL. XXXI.

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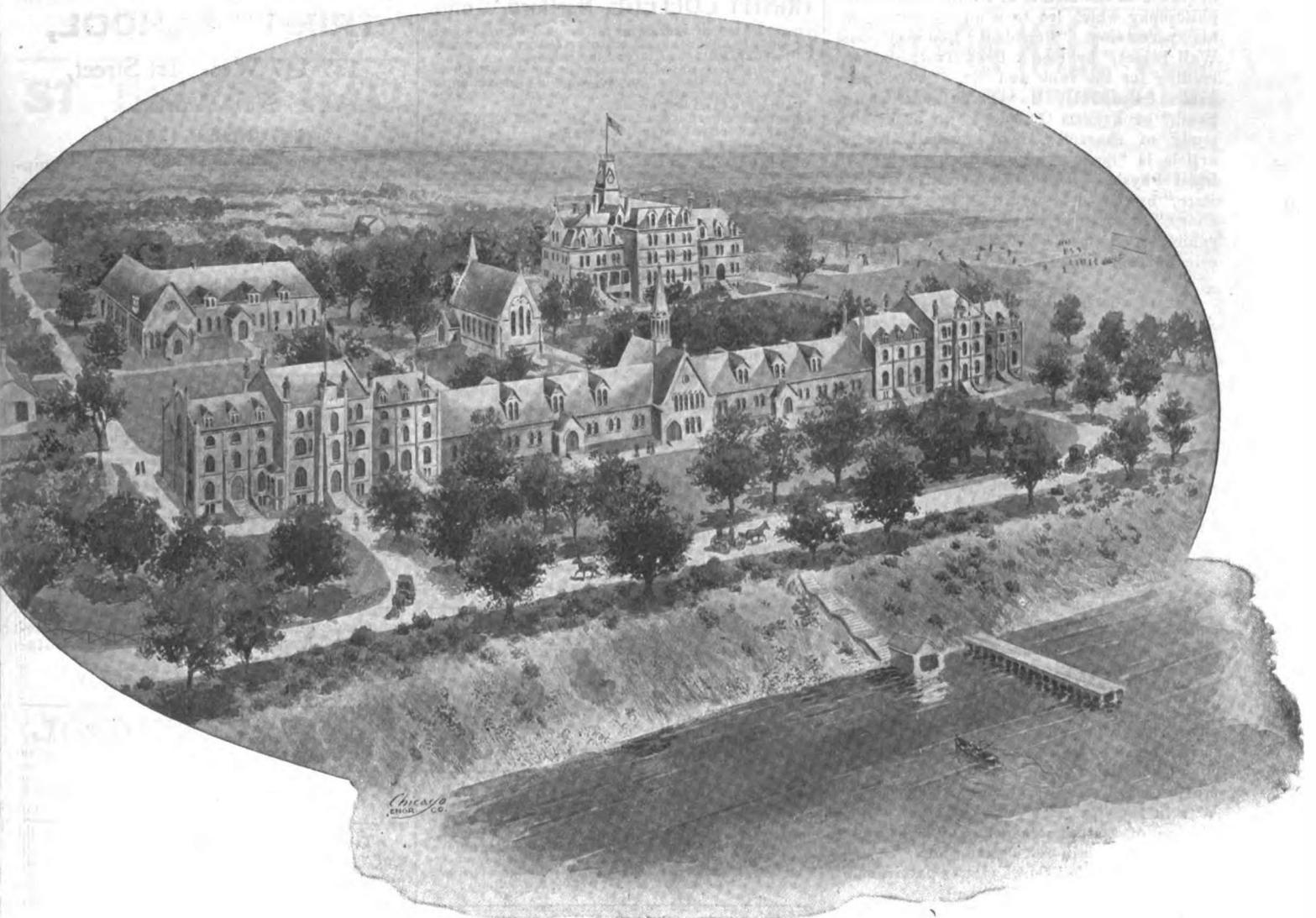
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## The Magazines

"PARLIAMENTARY PRECOCITY" is the title of an interesting article contributed by Justin McCarthy to the September issue of *The Youth's Companion*. The early and brilliant careers of such statesmen as the elder Pitt, Fox, Lord Randolph Churchill, and of the latter's son, Winston Churchill, are among the most noteworthy. Disraeli, though precocious as a literary celebrity, failed to make his mark as a first-rate politician until he had been in the House of Commons ten years or more.

THE MAGAZINE sensation of the current year is beyond question the article on "The Tsar," which the *Quarterly Review* prints anonymously, with a footnote stating that its author is a Russian official of high rank. The character described is quite different from that which Western Europe has been glad to impute to Nicholas II., and startling facts are given to substantiate the assertions made. Conjecture is busy with the identity of the daring author. The number of the *Quarterly* is said to be already out of print, so great has been the demand for it, but the article can be found, entire, in *The Living Age* for August 27.

THE *Fortnightly Review* for August contains an article upon "Cardinal Newman and the New Generation," by W. S. Lilly. Written from the Roman point of view, it takes a somewhat optimistic position in regard to the results of Newman's peculiar philosophy which led to what we would call his perversion. "President Roosevelt and Wall Street," by Frank Basil Tracy, is good reading for the rank and file. "Two Centenaries: Nathaniel Hawthorne and George Sand," by Francis Gribble, is an interesting study of character. An unusually useful article is "Some Considerations on the Alleged Physical Degeneration of the British Race," by Alfred Mumford, M.D. "A Child's Diary," by Edward H. Cooper, is a charming exhibit of young life. "Theofano," by Frederic Harison, is continued to Chapter XXIX.

BLACKWOOD'S *Edinburgh Magazine* for August is more than usually interesting. "The Vrouw Grobelaar's Leading Cases," by Percival Gibbon, contains several South African ghost stories. J. Keane describes the efforts of "the Japanese in Formosa" to bring order out of chaos and to develop that island's varied resources. Major-General W. Tweedie describes the Indian Mutiny at Benares. The morphine story, "John Chilcote, M.P.," is continued by Katherine Thurston. "Walpole's 'History of Twenty-five Years'" is a survey of the period between 1856 and 1870, throwing light upon the Franco-Prussian War. Hamish Stuart describes the habits of "The Sea-Trout." "Cambilan Upon Shibboleth; or, a Natural Philosophy at Highbury," is a poem by J. K. "Boys' Home-Training" advocates more oversight by the parents of boy's primary studies. Two Centenaries, by Chas. Whibley, treats of George Sand and Nathaniel Hawthorne, with partiality for the latter. "Over Dogs," is a sporting article. "Musings Without Method" treats of Education and Paul Kruger. "The War in the Far East"—II, by O, is a vivid picture of a Japanese company charging a battery to certain self-destruction. "A Desperate Opposition" shows strong partisanship for Lord Balfour's government.

Do not amend by reasoning, but by example; approach feeling by feeling; do not hope to excite love except by love. Be what you wish others to become. Let yourself and not your words preach for you.—*Amiel's Journal*.

HERE IS A HINT of the influence of Mission Leper Asylums working in India. The Bible Woman at the Nasik (Bombay) Asylum was taken sick and could not conduct evening prayers. The Hindu women in the asylum, though not pretending to be Christians, conducted the services themselves, singing the hymns, repeating Scripture texts one after another, then the ten Commandments, and finally the Apostles' Creed, after which the leprous Hindu women called on a Christian girl to offer prayer. The girl prayed for help, gave thanks for help given, and so the strange service ended. So out of the mouths of these babes in knowledge does God ordain praise!—*Selected*.

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VOL. XXXI.

MILWAUKEE, NEW YORK, AND CHICAGO.—SEPTEMBER 17, 1904.

No 20

## Editorials and Comments

### The Living Church

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

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#### AD CLERUM.

"Parochiae igitur unicuique vestrum concreditae viciniam, cum a caeteris vitiis omnibus vos singuli solite custodite; tum curate etiam ne odia, simulates, inimicitiae, factiones, nec non temere jurandi, maledicendi, imprecandi pravae consuetudines, ac ne detractiones quidem in ea sint. Nec vero dissimulate peccata, sed annunciate populo scelera ejus: Vae vobis tacentibus, aut dissimulantibus, si grex curae vestrae commissus perierit, sanguinem ejus de manibus vestris requiret justus et omnipotens Deus.

"Rursus non occupandae hominum gratiae studio id agere desistite. Servus Dei non essem, si hominibus placerem, inquit Apostulus.

"Studete vos lucrari animas Deo, et caeleste horreum augere."—*S. Caroli Borrom., Admon.*

THE Epistle for the coming Sunday traces for us the Measure of the Cross, its "breadth and length and depth and height."

And this because, in the Cross, we have the measure of Divine Love (though that love is, indeed, immeasurable). For the "love of Christ passeth knowledge," and yet, if we have Christ dwelling in our "hearts by faith," we can have a true, although finite, knowledge of that transcendent love.

In the Collect we see the Cross as the Church's Standard. For it is of God's "continual pity," by the Precious Blood shed upon the Cross, to "cleanse" the Church, and, by the victory won there, to "defend" and "preserve" it "evermore."

What, then, is the Measure of the Cross? It is as long as eternity; the love of God for the Church, reaches back into all the past and forward into all the future. It is as wide as the world; the Church is given commission to all nations. It is as deep as the gates of hell; the Church reaches down to the weakest and the worst. It is as high as the throne of Heaven; the Church lifts men up to sit with Christ in heavenly places, and to rise to the stature of His perfect Manhood.

And, as so often, the Gospel illustrates the truth in the raising of the young man to life. The miracle is also a parable of divine Love. The Church, as a widowed mother, grieves over the soul dead in sins until Incarnate Love cries "Young man, I say unto thee, arise," and the soul is restored to the Church's embrace.

To what is the Cross calling us? †

I AM QUITE SURE that one of our worst failures is at the point where, having resolved like angels, we drop back into old matter-of-fact life and do just what we did before, because we have always done it, and because everybody does it, and because our fathers and mothers did it; all which may be the very reason why we should not do it.

There is no station of life, and no place of one's home, where, if he want to enlarge his life in caring for people outside himself, he may not start on a career of enlargement which shall extend indefinitely. And we shall find the answer to our question to be that the man who enters upon infinite purposes lives the infinite life. He enlarges his life by every experience of life.—*Phillips Brooks.*

THE LOWEST SEAT may not always be the most pleasant one, but it is generally the safest.—*The Lutheran.*

### UNCANONICAL MARRIAGES AND THE DISCIPLINE OF OFFENDERS.

LAST week we considered the grave necessity for reform in our present canon of Marriage and Divorce, partly in order to make clear those provisions which are now held to be obscure, partly to discontinue, finally and for ever, the permission now granted by canon for the re-marriage of the innocent party in a divorce for adultery. We expressed an intention of considering later the absence in the proposed revision, of any disciplinary canon covering the case of persons uncanonically married.

In considering this omission, we shall embrace the opportunity also to acknowledge the excellent service done to the Church by the Bishop of Vermont in the delivery and publication of his recent charge on the subject of *Ecclesiastical Discipline*.\* Bishop Hall considers most satisfactorily the right and the duty of the Church to discipline offenders against her faith and her moral law. Coming then to the immediate question of the discipline of persons uncanonically married, he protests against the proposal now made to reform the conditions under which the clergy would be permitted to solemnize Holy Matrimony, while at the same time making no provision for the discipline of persons married contrary to the canon. He even goes so far as to say that much as he desires the reform commended by the Joint Commission in the canon of the administration of Holy Matrimony, he would "prefer the retention of the old canon with its imperfections (some of the ambiguities might be cleared) to the sacrifice of all the canonical discipline we now have in the matter."

IT WILL PROBABLY be admitted generally, that if the clergy ought not to solemnize such marriages as may be prohibited by any canon, the laity ought not to enter into any marriage relation contrary to such prohibition. It cannot be wrong for the clergy to solemnize marriages that are themselves both wise and right. Ought not, then, the laity to be as explicitly forbidden to contract such marriages, as the clergy are to perform them? And as the clergy are subject to canonical discipline for the violation of that prohibition, ought not the laity to be subject also to discipline for entering into an uncanonical marriage?

It is easy, because it is logical, to answer both these questions in the affirmative. Such discipline would be entirely warranted. We hope to see the time when it may be enacted. We should be glad if the ancient discipline of the Church in dealing both with clergy and with laity, might be restored. With the declaration of the English Communion office, we are ready to say that the restoration of "the said discipline" "is much to be wished." But as the English Prayer Book recognizes that such restoration is not to-day practicable, and as in its alternative provision is made for the interval until it may become so, so it is simply the recognition of incontrovertible fact for us to make the same admission. So long as the Christian Church is torn and distracted by disunity, that long will the discipline of the laity be reduced to a minimum.

But notwithstanding that, we have in our present Digest of Canons an explicit provision for the discipline of persons "married otherwise than as the Word of God and discipline of this Church allow," and that explicit provision is not incorporated into the proposed revision.

It is easy to understand the reason why this provision is not carried into the proposed new canons. The new prohibition of the marriage of all divorced persons is bitterly opposed by a section of the Church that has thus far been large enough and strong enough to prevent such prohibition. Convinced though we are that there is no safe warrant for the re-marriage of the innocent party in a divorce for adultery, it is yet beyond question that the whole Church is not convinced of the validity of that position. A fraction of those not so convinced is willing to acquiesce in prohibiting the solemnization of such marriages by our clergy on practical grounds, perceiving the great scandals that in fact have arisen by reason of collusion in suits for divorce, and even in the crime that is charged as the ground for such divorce, and also by reason of the impossibility of establishing by any means within the power of the Church, either the guilt of the one or the innocence of the other party.

\* *Ecclesiastical Discipline*. A charge to the Clergy and Laity of the Diocese of Vermont. By the Rt. Rev. A. C. A. Hall, D.D., Bishop of Vermont. New York: Longmans, Green & Co.

To our mind, the first, the paramount necessity, is to forbid our clergy to perform such marriages. We feel that the Church has seriously lowered the moral standard that she ought to hold up, so long as by canon she permits her marriage office to be used for the joining together of persons who are forbidden by the office itself to be married. Having prevented this, the Church will have stamped her disapproval upon such marriages. She will no longer be in complicity with those who unlawfully enter into the marriage state. When her children are turned away from her church doors with the statement that they cannot twice be married with her sanction unless death has first separated husband from wife, she has given her warning to them not to venture into such a union.

We believe the Church is now ready to take this high ground. All reforms come slowly. The necessity for them does not easily force itself upon all observers. There are other reforms which the Church must sometime make, and which her legislators are not ready to make now. *This one* reform seems now to be within the range of accomplishment. Shall we accept it? Or shall we hold that we will have no reform until with it is a reformed disciplinary canon as well? Surely, the first seems to us the wise policy, "at this time."

FOR IT MUST be admitted that it would be exceedingly difficult to frame a satisfactory canon of discipline for uncanonical marriages, such as could probably be passed in General Convention.

Shall we hold that all divorced persons re-married and those who have married divorced persons shall be repelled from Holy Communion? We cannot do that, because the re-married "innocent parties" had the express permission of the Church to enter into such second marriages. The Church has assumed the responsibility for such marriages and may not now punish the individuals for them.

Shall we hold that all persons in future to be married after divorce shall be disciplined? Then we draw an imaginary line at about November first, 1904, and declare that acts performed prior to that date are justified, and the like acts after that date render their actors liable to punishment.

Shall we hold, with the present disciplinary canon, that the "innocent party," when re-married otherwise than with the ministrations of the Church, is exempted from discipline? To do so would indeed secure the canonical right to discipline other offenders against the marriage law, but it would be at the expense of the continued recognition of a quasi-right on the part of the "innocent party" to re-marry, which recognition we believe to be grievously wrong. Moreover, it is not a question of leaving the present disciplinary canon as it stands, for in the revision of the canons, that canon must necessarily be re-enacted in its proper place and with due reference to the canon of marriage, if it is to be perpetuated at all.

And in administering discipline, shall we refuse Holy Baptism to persons because they have sinned in this manner, as was proposed by the canon of discipline that was passed by the House of Bishops in 1901? Surely this would sometimes be wrong and is in any event illogical, for Baptism is the sacrament for the remission of sins, and no penitent sinner ought ever to be repelled from Baptism. He is baptized *because he is a sinner*. Cases of this sort must probably be treated separately on the merits of each, and not by a general and mandatory enactment.

And so the difficulties in the way of securing a satisfactory canon of discipline of the laity for entering into an uncanonical marriage pile about us. They are not insurmountable. We hope the time may come when the Church will be ready for that reform as well. A canon *might* be drawn up that would obviate the difficulty. But pending greater agreement among Churchmen on the subject, we earnestly plead that the paramount reform of prohibiting all marriage of divorcees be not endangered.

We quite agree that the absence of such a disciplinary canon is not ideal. The problem of discipline may well engage the minds of the strongest thinkers in the Church. It is perhaps the most difficult of all the problems that confront us.

All we are pleading for now is the recognition of this principle: *It is more important to keep people from doing wrong, particularly in that permanent wrong-doing of an unlawful marriage, than it is to punish those who have done wrong.* Prevention is better than punishment.

We believe the former can now be accomplished by the Church. We believe the latter cannot be. We earnestly hope

that the accomplishment of the former will not be endangered—probably prevented effectually—by the insistence that the two questions must be treated together.

**WE** GREATLY fear that any words that we may add on the subject of the permissive use of any of the Revised Versions of the Bible in public worship, will come as an anti-climax at the conclusion of the masterly papers from the pen of the Rev. R. A. Holland, D.D., which are completed in this issue. Seldom does English prose flow so poetically as when Dr. Holland takes up his pen. His plea that the flowing English of the seventeenth century, which was poetical in every strain, be not sacrificed for a literal, dreary, prosaic rendering in the cold language of to-day, is such a plea as can hardly be overlooked by the members of General Convention if, as we venture to hope, they are in any degree susceptible to a desire for literary beauty and excellence of diction.

When, some months ago, we had considered the subject of the memorial of the Diocese of California asking for the authorization of the Revised Version for permissive use in our services as an alternative to the present authorized Bible, it was replied in *The Pacific Churchman*, the official organ of that Diocese, that since every priest would have the option of choosing either version, it did not appear that any one could be aggrieved should the option be given. It seemed wholly to be overlooked by our contemporary that the priest does not read the lessons in the service of the Church for his own edification, but for that of the people. It is obvious that the people in the pews cannot make choice as to which version will be read to them. To maintain that legislation authorizing the reader to choose between versions can aggrieve no one, is simply to hold that the lay people of the Church are not worth considering. Surely it could not have been considered how unfortunate an argument was thereby advanced.

The Revised Versions of the Bible are excellently adapted to the study table of the scholar. Each of those versions ought to have place on the library shelf and ought to be consulted by the Bible student, clerical or lay.

But to throw away our present approach to uniformity in the reading of the lessons, substituting therefor an option which can obviously be exercised only by the reader and without regard to the wishes of the congregation, is certainly to throw away a present advantage in order to secure—what? A literary production in an idiom that at times may almost be pronounced a monstrosity of letters, and which is wholly lacking in the rhythmical flow that characterizes the King James Version, to such an extent that the latter is universally recognized as preëminently the classic of the English language.

When to this consideration we add the fact that only three years ago the whole subject was thoroughly canvassed and determined adversely to the petition of the Diocese of California and other Dioceses that have associated themselves with it, and that at that time the Marginal Readings Bible was set forth, embracing such of the renderings of the Westminster and the American revisers as in the mature judgment of the Church Commission might usefully be inserted in the margin of our authorized text, we can only wonder that any should have thought good to ask now to have the subject reopened. We trust that the petition of these Dioceses will not be granted.

**A** LETTER no less generous than just is printed in the *Boston Transcript* from Mr. John W. Wood, Corresponding Secretary of the general Missionary Society, in which he criticises an article that had appeared in that paper reflecting upon "Ritualistic" parishes for alleged neglect of duty toward general missions. Mr. Wood says:

"The article proceeds to cast some discredit upon so-called 'ritualistic parishes.' It is a pity to attempt to introduce ritual questions even if the statements made were all correct. Differences of ritual do not necessarily affect missionary offerings. It would be possible to name parishes of a type entirely different from those selected, to which the implied criticism of the article would apply. Special injustice is done, by the inaccuracy of the article, to St. Mark's and St. Clement's, Philadelphia, and the Church of the Advent, Boston. It is stated that the latter is one of those contributing 'very small sums indeed.' As a matter of fact, the apportionment for the Church of the Advent is \$1,800, while the congregation has given \$2,862, or over \$1,000 more than has been asked from it. I am perfectly sure that the rector and people of the Church of the Advent would lay no claim to having given an exceedingly large amount,

but it is entirely unjust to say that the amount given is small. I happen to know that in addition to giving more than its apportionment, the congregation of the Church of the Advent has made special contributions for missionary objects at a distance amounting to several hundred dollars, to say nothing of its gifts for mission work in the city of Boston and in the Diocese of Massachusetts."

Catholic Churchmen are painfully conscious that there are men using that exalted title whose interests seem wholly to be bound up in their own little, local work, to the exclusion of those wider sympathies without which no man has a right to claim the title Catholic; but happily these uncatholic Catholics are not representative of the whole. One may perhaps be a "Ritualist" and at the same time be hostile or apathetic toward missions, but he cannot be a Catholic and still be subject to the same limitation. Devotion to the cause of Church Extension, commonly called missions, is one of the primary elements of Catholicity. Without that devotion, the most perfect accuracy in theology and the most exact precision in ceremonial worship, can no more make a man a Catholic, than a seal skin coat can make its wearer a seal.

**WE** ARE always grateful to many of the clergy who are constantly making the attempt to "educate their people in Churchmanship," by extending the circulation of *THE LIVING CHURCH* within their several parishes. Two or three have recently made this attempt by securing a considerable number of copies for each week, which the publishers are always ready to send on sale for the purpose, and having these taken on Saturdays to the residences or offices of parishioners and there sold to them singly at five cents per copy. A great many are ready and willing to purchase in this way, who do not care to assume the expense of an annual subscription. A profit is made by the vendor, who may be a boy or a girl of the parish, or possibly one of the guilds, dividing the work among its members for the sake of extending the circulation of Churchly literature, and paying the small profit into the guild treasury. "Why," writes one who, in a small rural parish, has introduced the plan with large success, "do you not suggest the above plan in the columns of *THE LIVING CHURCH*? I am sure that many of the clergy would be glad of the opportunity to provide their people with a staunch Church paper on such easy terms."

We are glad to give place to the suggestion. It would seem to us especially feasible in small places, where distances are not great, and in such city parishes as have a considerable part of their congregation concentrated within small area, so that the problem of calling upon successive families is not a serious one.

Our publishers would be glad to take up the matter with any of the clergy or others who would care to make the experiment.

**IT** SEEMS necessary to revert once more to the comments of our Philadelphia contemporary upon what had appeared in these columns on the subject of the presidency of the House of Deputies; and having done so, those comments will be finally dismissed, so far as we are concerned.

When a party is chosen to a representative office on behalf of any constituency, his functions are purely representative. They are delegated by the electorate. He is chosen to act on behalf of that electorate. No part of his official duties concerns himself alone apart from the whole body that chose him.

The House of Deputies is a representative body of the Church. Deputies are chosen to represent those who elect them—in the last analysis, to represent the whole Church within their several Dioceses. By virtue of their election they are not elevated into a separate order or caste, in such wise that their official actions concern themselves only and not their constituencies.

The presidency of the House of Deputies concerns every individual Churchman in the entire electorate. Each individual within the Church has the same right to have and to express his preference as has every voter in the American nation the right to favor one rather than another for President of the United States or for Speaker of the House of Representatives.

When an elected representative for any constituency whatsoever, conceives that the official actions of the representative body to which he has been chosen concern only its members and not the electorate, it is quite time that he should be told some elementary truths concerning representative governments. It may be the presidential elector who conceives that nobody but

himself is concerned in his vote for President; or the representative in Congress who believes the people have no right to express an opinion relative to the official actions of that body; or a deputy to General Convention who conceives that it is an "indiscretion" for a member of the electorate to express an opinion respecting any official action of that body. In either of the first two instances the representative who should commit himself to the proposition that those represented had better "let the elections of the House of \_\_\_\_\_ alone," with similar conceptions which might be quoted, would be relegated into such complete and well deserved obscurity by his constituents as would leave his further opinions of little importance to the world at large.

We trust we have now made sufficiently plain the right of Churchmen to interest themselves in all the official actions of General Convention, taking the initiative in suggestions wherever and whenever they choose to do so. That right will consistently be maintained by THE LIVING CHURCH. It has been invaded in a manner that could not but justify and call forth the indignant resentment of the editor of this journal, who was singled out by *The Church Standard* for personal criticism in a manner characteristic rather than courteous. There was no "indiscretion" on our part in bearing witness to the well recognized merits of the retiring Secretary of the House of Deputies and in suggesting his qualifications for further advancement. There was great "indiscretion" and something more in the personal attack made by *The Church Standard* upon ourselves and, indirectly, upon Dr. Hutchins.

We have written very plainly. The necessity for it has been very distasteful to us. We have striven always to promote only the happiest relations between the different representatives of the Church press. We shall carry on no exchange of recriminations with any of them. This matter is now concluded. From henceforth we shall take pleasure, as we always have done, in bearing witness to the much that is really valuable, from time to time, in the columns of *The Church Standard*. This is always a pleasure to us.

But at no time will we permit the assumption to be made without rebuke, that it is an "indiscretion," or "meddling," or an "impropriety," or an "offense," or "inauspicious," or an "untoward occurrence," for any Churchman, however humble, to feel that he has an interest in the official actions of General Convention, and a right to suggest the lines of action that, in his judgment, would be proper for his representatives to pursue. The House of Deputies may, no doubt, be able to "choose its own President without interference or assistance from any one outside its own body"; but when a member of that body conceives the idea that it is "interference" for any Churchman to express a choice for that office, in courteous language, he writes himself down as unfit to hold any office that involves a representative capacity. Those represented will be certain to differ with him.

THE Higher Critical method, valuable as it is when conservatively used and likely to be increasingly valuable as conservatism in its use increases, admits of no opportunity for declaring a question closed. This statement is not intended as an assertion, but, rather, as a quotation: for the fact has not escaped the notice of the higher critics and is candidly stated in the introductions to many books on the subject, although to our minds it sometimes seems forgotten, or, at least, forgotten-by-implication, in the text. This inherent inconclusiveness of the method is aptly illustrated in an incident quite outside the realm of Biblical criticism, and connected with the origin of the method itself.

Searching as is the higher critical investigation to which the Bible has been subjected, it is so far, both for duration of time and number of critics engaged, almost trivial compared to the searching and withering flame of criticism which has played upon the Iliad and the Odysey. Possibly at the time of Pisistratus, certainly as early as that of the University of Alexandria, the higher criticism of the Iliad was originated and carried on by minds which any who know the Greek genius have no hesitation in pronouncing quite as acute as our own, and from the study of whose work in our own day Biblical Higher Critical methods were borrowed. These minds arrived at a conclusion which had been tested, affirmed, re-tested by generation after generation, and which was unhesitatingly advanced, after the ripe investigation of twenty centuries, as a settled conclusion of the higher critical method. It was, to put

it briefly but not unfairly, that the Iliad was subjectively true but objectively false. That is, as a complete and perfect picture of the customs and spirit of the age it represents, it was truthful beyond all praise; but that Agamemnon was a fancy, Priam a poetic fiction, Mycenæ a myth, and that there was no Trojan War and no such city as Troy.

Into the solemn presence of this settled conclusion of twenty centuries, arrived at by the best use of the Higher Critical method, entered an irreverent German grocer named Schlieman, with the Iliad in one hand and the necessary money to pay for excavations in the other. What followed is matter of history. Models of Troy agreeing both with the ruins and the Iliad are said now to be in existence in several museums. Mycenæ is no longer a myth, but has given its name to an entire school of art; and the lurid light which has been thrown upon the value of the Higher Critical method as a means (not a counter-checking reckless assertion, for which it is of value but) of obtaining definite truth or any positive results, is to be complete for comment. Z.

AN illustration in THE LIVING CHURCH of September 2, printed in connection with the reports of the Vacating Missionary Conference at Richfield Springs, purported, by credit line, to depict the Bishop of West Virginia and the Bishop of Southern Brazil. An error was made in the inscription, however, the picture actually showing Bishop Green, the Coadjutor of New York, with the Bishop of Southern Brazil.

#### ANSWERS TO CORRESPONDENTS.

T. R. A.—The rubric "And there shall none be admitted to the Holy Communion until such time as he be confirmed, or be ready and desirous to be confirmed," was intended to mean precisely what it explicitly affirms; that is to say, that persons not confirmed should not be admitted as communicants except where conditions are such that they are ready for Confirmation without the opportunity of immediately receiving it.

F. M.—The Duke of Newcastle is an English Catholic Churchman.

S. E.—In regard to the interpretation of many incidents of the Old Testament involving unusual occurrences (such as the incident of Joshua swallowed by the sea monster). It is better to suspend judgment as to whether such incidents are to be interpreted literally or mystically. On the one hand we must believe that each such incident is quite possible through the direct intervention of Almighty God. On the other hand, the nature of God and the character of His laws, which appear to be variable, are such that sufficient motive seems sometimes to be lacking for such miraculous intervention as would be involved in certain of these incidents. The purpose of the inspiration of the Bible is not primarily to present facts of history or of biography, however interesting, but chiefly to guide the Christian, and especially the Church, in faith and morals. It is probably the greater wisdom to say with respect to many details apart from that purpose, simply that we do not know. Study of the mystical interpretation of the Old Testament, as it is treated by such Catholic scholars as John Mason Neale and others, is always helpful. See, for a study of this aspect of the Bible, Elmendorf's *The Word and the Deed*.

W.—A deacon is authorized by ecclesiastical common law to baptize even adults in the absence of a priest. In the case of an adult desiring to be baptized before being married, and unable to secure the services of a priest, a deacon would undoubtedly be justified in proceeding. But is not a priest to be available for the marriage, and, consequently, for baptism? The emergency must be real, and not merely assumed, for the right of the deacon to baptize is in the event of an actual emergency only.

CANON GREENSTOCK, for many years missionary at Keiskamma Hock, in the Diocese of Grahamstown, and in Springvale, Natal, writes:

"Sunday, August 23.—This day is memorable for the first adult baptism of an Asiatic in connection with the S. P. G. Mission in Siam. The Burmese name of the lady whom I mentioned in my journal is Ma Lat. She is married to an English Superintendent of Police. As a journey to the church would in the state of her health have been very inconvenient, the baptism took place at their private residence. A large bowl had been bought for the purpose: it will be kept sacred in memory of the occasion. As she knows little English, a Burmese man had been provided to interpret; but finding that he was not a Christian, I vetoed his employment. I found by her following the service in the Burmese Prayer Book, and making the answers in her mother-tongue, she was able to take her part intelligently and do all that was required. The witnesses were her husband and two of his friends, no women being available. The children, three in number, were baptized in Burma."

"The Hon. Hamilton King, the Ambassador from Washington, was appointed by President McKinley on account of his interest in missions and schools. He is going wherever American missionaries have gone, visiting station after station, and seeing for himself how the work is carried on. Clothed with no State authority over the missions, he is able as a friend to give encouragement and advice to the workers."—*Church Chronicle (South Africa)*.

GOOD OLD ORIEL COLLEGE

It Casts a New Enthralling Spell

THE SCOTTISH CONCORDAT WITH BISHOP SEABURY

The Late Dean Hole

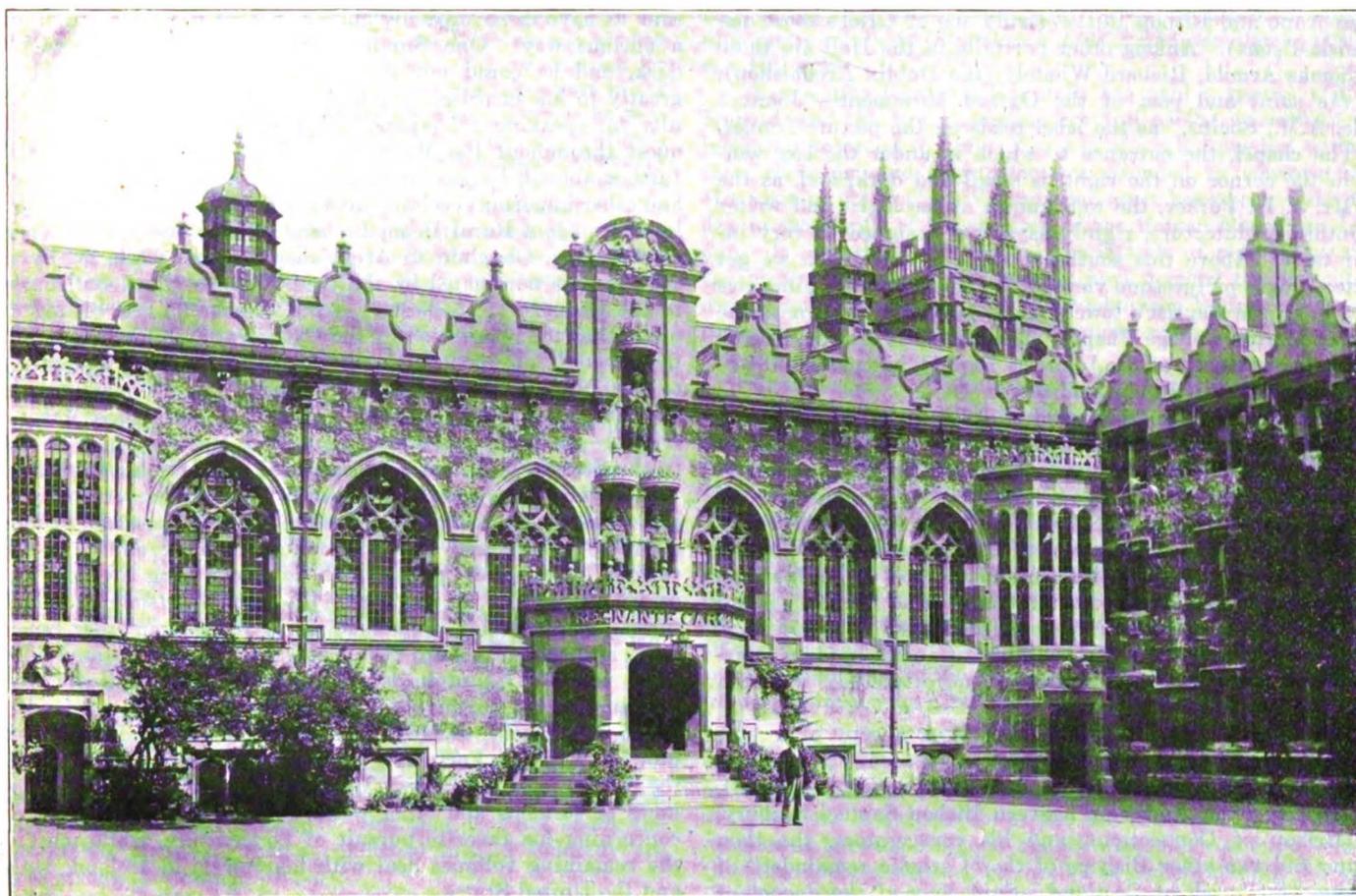
The Living Church News Bureau,  
London, August 30, 1904.

**H**AVING had a look again the other day over Oriel College, Oxford, I thought that perhaps THE LIVING CHURCH would like to have an illustration of its picturesque old front quadrangle, or rather the more interesting portion of it architecturally, as well as otherwise.

Oriel! What an enthralling spell that College name casts over the mind of an Anglican who is at all familiar with the annals of the Oxford Movement! Although as a collegiate foundation Oriel played no part whatsoever in that Movement,

enues of the Church; St. Mary's thereby being changed from a rectory into a vicarage. And so now we know how it comes to be that the "living" of St. Mary the Virgin's, Oxford, is at the present time in the gift of the Provost and Fellows of Oriel College. Adam de Browne departed this life in the year 1332, and his body was laid to rest in the old Lady Chapel on the northwest side of St. Mary's Church, which now commonly bears his name as well as contains his tomb. As to the familiar name of "Oriel," it appears to have supplanted almost from the beginning, at any rate in popular usage, the original (and still official) title of the College—the "House or Hall of the Blessed Mary at Oxford." At the time of the foundation of the College there stood at the southwest angle of the present site a rather famous old Oxford tenement which had come to be known as "La Oriole," and the College, having received a grant thereof, soon took up its residence there; while as early as the year 1349 "Oriel" began to be the common Colloquial name of St. Mary's Collegiate Society.

"Cabin'd, cribb'd, confin'd"—that well describes Oriel College in respect to its locale, for it stands deep in the midst of



ORIEL COLLEGE, OXFORD.

yet in history it will always remain indissolubly connected therewith; owing to the fact that almost all the men of intellectual genius and deep spirituality among its remarkable group of Fellows, about in the middle of the first half of the last century, were the leading exponents and advocates of Catholic Reform in the Church of England.

Oriel belongs to the very earliest group of colleges at Oxford, and was founded toward the end of the reign of Edward II. It boasts the distinction of being a royal foundation, and in 1726, as the result of a prolonged dispute in the college touching the authority of the Bishop of Lincoln as Visitor, such claim was recognized by a judgment of the Court of Common Pleas; but King Edward II. was after all hardly more than the titular founder—by having refounded the College in 1326. Its real founder was Adam de Browne, the King's Almoner, and who at the time he founded his college, in 1324, was also rector of the parochial and University Church of St. Mary the Virgin at Oxford. About a year, however, after having obtained his charter, Adam de Browne—apparently of his own free will—transferred the college to the King, who thereupon refounded it, and appointed the rector of St. Mary's, Oxford, its first Provost. The existing connection between the new College and St. Mary's Church was at the same time further strengthened by the endowment of the College with the advowson and rev-

streets which are in reality hardly more than lanes. However, within, say, the last forty years it has become much more open at the front than it was previously—by the clearing away of stables and other out-buildings belonging to the Provosts of Oriel; while when it gets its new front on the High Street—directly opposite the famous and beautiful Renaissance porch of St. Mary's Church—which, since the College has become enriched by Mr. Cecil Rhodes' liberal bequest, is now a contemplated improvement, still less then, of course, will it be so pent up as at present.

The present front and great gateway of the College look out on a sort of triangularly shaped paved open space, which stretches from Oriel and King Edward streets alongside the back buildings of Peckwater quadrangle of Christ Church to Canterbury Gate of Christ Church and the West end of Corpus Christi College; on the south is Merton street, with Corpus Christi on the opposite side; on the east the wall of the College runs along Grove street, while the back quadrangle adjoins on the north the buildings of Old St. Mary's Hall, now completely absorbed by Oriel College.

Now let us take a look at Oriel's chief quadrangle, as partly shown in the accompanying illustration. Passing under the embattled gate tower, with an oriel window on both east and west sides, and facing eastward, you see at once, in all essen-

tials (here to quote from Mr. Rannie, in his excellent history of Oriiel in the U. O. C. Histories series), "the very same architectural effect which broke first, on young scholars in the year when King Charles raised his standard at Nottingham." It was in that eventful year, 1642, that the east side of the quadrangle, occupied by the dining hall and chapel (as shown in our illustration), came fresh from the hands of its Jacobean Gothic architect and his working masons and carpenters, the work of rebuilding the entire quadrangle having been begun in the reign of James I. The Hall is approached through an open porch, reached by a flight of broad curved steps, above which, in canopied niches, are commanding statues of our Blessed Lady and Divine Child and of King Edward II. and King Charles the Martyr—that of the latter King being the one on our left. On the parapet of this porch runs the legend, "*Regnante Carolo*," thus fixing the period of the building. The Hall, occupying the northern end of this side of the quadrangle, has, like the chapel, a large-sized bay window, and also a *louvre*; its open timber roof is one of the finest in Oxford. At the north end of the Hall, over the High table, are full-length portraits in oil of King Edward II., the titular founder of the college, and of Queen Anne and Bishop Butler (truly one of Oriiel's most distinguished sons). Among other portraits in the Hall are those of Thomas Arnold, Richard Whately (the Dublin Archbishop), and the saint and poet of the Oxford Movement—"Joannes Keble, A.M., Socius," as the label reads on the picture frames.

The chapel, the entrance to which is under the bay window in the corner on the right, is small and dark, and, as the late Mr. J. H. Parker, the well known archæologist and writer on Gothic Architecture, rightly says, was designed in very inferior taste. Above this southeast angle of the quad., we get an exceedingly picturesque view of the top and flying pinnacles of St. John the Baptist's tower—more familiarly known as the tower of Merton College Chapel. The Chapel is also the church of the ancient parish of St. John the Baptist, but parochial services have long ceased to be held there.

Before leaving the front quadrangle of Oriiel, certainly one of the most interesting in all Oxford, we might just glance up at the three easternmost windows (adjoining the bay window of the chapel) on the first floor, *i.e.*, that over the ground floor, of the southern building of the quad.—for those were the windows of the Rev. J. H. Newman's rooms. He succeeded R. Whately as occupant, and is said to have found the last of his herrings still hanging from a string; for the future Irish Archbishop had been in the habit of cooking his own breakfast. The Rev. Mr. Keble's rooms were the corresponding set in the middle staircase of the same range of buildings, unfortunately not seen here. *Floreat Oriiel!*

The *Church Times* published last week a copy of a very notable Anglican historical document *in extenso* (the Articles of the same being also reproduced in last week's *Guardian*), *viz.*, the *Concordat* drawn up between Bishop Samuel Seabury, first Bishop of Connecticut, and his consecrators, the then Primus and two other Bishops of the "Catholic remainder" of the ancient Church of Scotland. Said copy of the document was sent in for publication by the Rev. George Arbuthnot, vicar of Stratford-on-Avon, who prefaced the same with the following interesting remarks:

"In the week in which, for the first time in history, the Archbishop of Canterbury is landing on the shores of the United States of America, I think it may interest your readers to see a copy of the Concordat drawn up at Aberdeen between Bishop Seabury and his consecrators in 1784. The original, I believe, is at Hartford, Connecticut, together with the Bishop's mitre. A copy was presented to me some years ago when I visited the States, by the late Bishop Hale of Cairo, and I have had it reproduced for the benefit of American visitors to Stratford-on-Avon. You will notice the clause about the Communion Office, which accounts for the superiority, in my opinion, of the American Office over our own. I find numbers of the American visitors with whom I come into contact quite ignorant of the source of their own Office, and of the fact that Bishop Seabury deliberately surrendered the *Magnificat* and the *Nunc Dimittis* to his Puritan opponents in consideration of being allowed to copy the Scottish Communion Office. If this is the case, I think we may assume many of your English readers are equally ill-informed."

The Dean of Rochester, who had been in a more or less precarious state of health for a year past, finally departed this life at his Deanery house in Rochester early last Saturday morning, having all but completed his 85th year. He preached his last sermon in Rochester Cathedral on Christmas Day last.

Samuel Reynolds Hole came of a good old Nottinghamshire family, his father being the Squire of Caunton, where the Manorhouse had been the home of the Holes for very many

generations. He graduated from Brasenose College, Oxford, in 1844, and was ordained to both Deacons' and Priests' Orders the following year, being licensed to the assistant curacy of Caunton, of which ancestral family "living" he became the vicar six years later; one of his ancestors was vicar of Caunton so far back as in the reign of Elizabeth. Of his long career as a parish priest—he remained at Caunton more than 40 years—the *Morning Post* (whose obituary article on the Dean is one of the best) says: "With his parishioners he was always 'hail, fellow, well met'; he could talk to them in their own language, possessed a wonderful store of old Notts. words and phrases, and local idioms, and sympathized with them in their troubles and difficulties." Many were the racy anecdotes he would relate of the strange fashion in which some of his parishioners sought to show their gratitude to him. In one instance a man who had received some special attention, offered, by way of recompense, to obtain admittance for his parish priest to a dog fight that was going to be held *sub rosa*, and promised Mr. Hole that it would be the "gradeliest show" he had ever seen. It was in those days of his vicariate at Caunton that the late Dean first came into prominence as a decidedly good preacher; and he is said to have discovered his ability in that direction in rather a curious way. One Sunday afternoon it became suddenly dark, and he could not see to read his manuscript. Then, greatly to his surprise, he found himself possessed with a faculty for speaking *extempore*. Thenceforward he was in much quest throughout the Midlands, and as his name spread still further abroad, he was invited to speak at Church Congresses, and other important ecclesiastical gatherings. In course of time he was made a Rural Dean, Prebendary of Lincoln, Proctor in Convocation, Chaplain to Archbishop Benson, while finally in 1888 he was nominated by the then Premier (Lord Salisbury) to the Deanery of Rochester. At Rochester he was zealous in promoting the restoration of the Cathedral architecturally, and the proceeds of his lectures in the United States, amounting to £500, were all devoted to that purpose. In the year after he returned home from that tour, he received from some Masonic friends—the Dean was a prominent Free Mason—whom he met in the States the gift of a processional cross for his Cathedral.

Dr. Hole was certainly a man of remarkable versatility of gifts and accomplishments. Besides being a preacher of considerable ability and also a practical man of affairs in the various ecclesiastical posts which he held during his long and useful clerical life, he was a good all-round sportsman, horticulturist—in particular a *connoisseur* of roses—humorist, *raconteur*, author, etc. Lord Tennyson, the poet, addressed him, when vicar of Caunton, as the "Rose King"—impliedly with reference to his famous *Book about Roses*. He was a friend of Leech, of Dickens, of Mark Lemon, and all the earlier contributors to *Punch*. Forty-two entries stand against his name in the catalogue of the British Museum Library; including 15 volumes of sermons and other works of a religious character, 18 concerning his favorite pursuit of horticulture, while most of the remaining volumes deal with his travels in Ireland, Italy, and the United States.

As a Churchman, Dr. Hole was a stalwart in many respects, and was very widely esteemed amongst his contemporaries, both in and outside the Church. For many years he showed his appreciation of the Catholic Movement by belonging to the E. C. U., and by serving on its Council; but, alas! not least amongst the disastrous results of the Lambeth Opinions on Incense and Reservation—more especially that on Reservation—was the Dean of Rochester's secession from the Union, in consequence of the antagonistic line of policy adopted by its authorities toward those Opinions. "I cannot understand," the Dean would say, "how Halifax can make such a fuss over a trifle like Reservation." That remark alone would seem to indicate pretty conclusively the limitations of Dr. Hole's Churchmanship. He was in his individual position a High Churchman rather than a Catholic. May he rest in peace!

The Bishop of Southwell was reported yesterday to have been unconscious since Sunday.

J. G. HALL.

PREVIOUS to his departure from England on Saturday for his own country, the Alake of Abeokuta was presented with a handsome Bible by the King. It bears the following inscription: "Presented by Edward VII., by Grace of God of the United Kingdom of Great Britain and Ireland, and of the British Dominions beyond the Seas, King, Defender of the Faith, Emperor of India, to the Alake of Abeokuta, July 1904, to replace the Bible given by Queen Victoria in 1848 to Sagbua, father of the present Alake, which was lost in a fire twenty years after."—*Scottish Guardian*.

## THE LOURDES PILGRIMAGE TAKES PLACE

### Report of Cures Effectuated

## THE POPE HAS PASSED HIS FIRST ANNIVERSARY

### Colonial and American in Jerusalem

The Living Church News Bureau,  
Paris, September 1, 1904.

WHILE monasteries and conventual houses were being closed on all sides, at Paris and in the Provinces, the question had arisen, would the pilgrimage to Lourdes be permitted?

It has not been considered politic in [even charity must fain admit that policy works religious observance in France at present] it has not been deemed politic, to oppose or to prevent this nationally popular progress.

As usual, the event has taken place—it is maintained, with satisfactory results in the matter of cures. It is said some 16 of these were effectuated. I quote this merely from the reports in the Paris papers, without comment. Says one of them:

"The pilgrimage has had a singular sequel in Paris, and the worshippers at the Church of Notre Dame des Victoires last evening were the witnesses of an extraordinary scene. The congregation for the most part was composed of Parisians who had taken part in the pilgrimage, this special service marking its close. Among the worshippers was a woman, nineteen years of age, Mlle. Marie Glaser, who for the past three years has been suffering from pulmonary tuberculosis and emphysema of the lungs and heart. For six months the young woman had been bed-ridden, the least movement causing her great pain and provoking attacks of terrible coughing. Having expressed a desire to go to Lourdes, her doctor opposed, declaring her condition to be too critical. Mlle. Glaser was, however, taken in an ambulance, and it was feared twice that she would succumb on the way. When she arrived at Lourdes she seemed more dead than alive, but, nevertheless, was, on the 19th, plunged into the waters of the famous grotto. So great was the shock that a fatal issue was feared, and a priest was called to administer the last Sacrament, but the patient rallied and was again bathed, an improvement, it is asserted, being noticed after the fourth immersion.

"Mlle. Glaser left Lourdes in an ambulance as she had come, but better, for she was able to sleep and eat, although still very weak. Last night she was taken to the concluding service of the pilgrimage in the Church of Notre Dame des Victoires, and placed in a seat near the altar of the Virgin. As the Benediction was being pronounced the young woman suddenly rose, and, in a semi-religious ecstasy, moved toward the altar and commenced to sing a hymn. The congregation at once chanted the *Magnificat*, and the Bishop of Verdun, who officiated, concluded the service. Mlle. Glaser has been seen to-day, and she is able to walk and to eat normally."

The reporter evidently has mistaken the concluding Benediction at Mass for the Office of "Salut," or "Benediction. The service was what we might term Evensong, and the *Magnificat* would be sung in the usual course of the office. An object lesson for press reporters! But this does not lessen the value of the fact, viz., that a confirmed invalid suddenly appeared strong and cured.

The *Croix* publishes a confidential letter from Laval, mentioning the departure of Mgr. Geary for Rome. It is asserted in the letter that the Bishop had always had the intention, since July 5th, of obeying the call. He was passing through Paris, and went to the office of the Minister de l'interieur. It was intimated to him, that he must return to his Diocese. The letter goes on to state that, "exceedingly grieved by this order, he still firmly intended not to disobey the Pope. He determined . . . to go to Rome incognito. Leaving his palace at Laval ostensibly for his country place at Saulges, on 24th of this month, he set off alone for the Holy City. Arriving at Turin on 27th he wrote to the Holy Father, and to the President of the French Council. The latest telegram tells that he had arrived at his destination on 28th and was received last Monday in audience by the Pope."

Following on the strained relations of the Vatican and the French Government, this act of tardy obedience has raised a storm of angry expression in all Government organs. The sayings are not worth quoting. But the fact of the matter is worth a hundred letters of justification or expostulation on the part of Rome to the President of the Council; and will be a source of untold satisfaction to all the faithful sons of the Church in France.

ROME.

The Pope just completed, it will be remembered, his first year of office. Naturally this has been the occasion of hundreds of congratulatory letters from Italy, Spain, Austria, and, espe-

cially, France. Each Diocese seems to have vied with the other in expressions of loyalty and affection for the simple but stout soldier of the Church.

Whatever may be the verdict of the future on the action and attitude of Pope Pio X., the present Roman Catholic world cannot but acclaim his line of conduct, and admire the sterling simplicity and decided policy of the Head of the Western branch. He succeeded to a troubled cure. In a short year he has had to take more definite steps than very many of his predecessors had been called upon to take. While guarding the interests of his charge against inroads upon his perquisitorial rights (as they might be termed), he has yet won the respect and sympathy of great states, as those of England and Germany, by courteous and straightforward attitudes toward their rulers.

Under the head of "Coincidences," I read in my *Semana Catolica* (the Spanish weekly religious chronicle of events) the following: "During these precious moments in which France, playing false to all the laws of chivalrous practice (*caballerosi-dad*) is breaking with the Vatican, and retiring her representative from that Court, the rumor is circulating that the Emperor of Germany will go to Rome in September next, and that the time of his visit will coincide with the establishment of defined diplomatic relations (*la creation de la Embajada alemana*) with the Holy See. . . .!"

Very lately Cardinal Vanutelli has paid a special visit to Ireland, and the Roman organs are full of the warmth of the reception accorded to him. Visits of this kind are not without their meaning, and very often are attended by consequences. His visit to the R. C. at Westminster must have been a marked day in the annals of the children of the Roman Church in London. It is perhaps not beyond the bounds of possibility, that the project above alluded to, may have formed the subject of discussion with the Cardinal and Archbishop Bourne. It would certainly be a very popular result among millions of his Majesty's subjects.

There has died at Rome a man of no small note, the head of the Trappists, the General of that order. He was originally a soldier in the Pontifical Guard and fought in the memorable campaign of 1860, being wounded at the battle of Castelfidardo. He also fought in the Franco-Prussian war. In 1872 he left the secular calling of soldier to become an equally pronounced soldier and officer of the order of the Church Militant, the Trappists. He founded the Trappist Order of the Catacombs in 1880, and, in consequence of his efforts for the promotion and advance of his order, was named General of that body in 1892. D. Sebastian Wyart will long be remembered for his energy and devotion at Rome, as well as in other countries where that order does its "silent work."

JERUSALEM.

Some of your readers may be old enough to remember the matter and manner of the foundation of the Anglican bishopric at Jerusalem in the middle of the last century. It was an arrangement between England and Prussia and was supported in funds by each of these countries. The understanding was that the Government of either country should appoint the Bishop alternately. But he must be in Anglican Episcopal orders. The first Bishop was Alexander, a converted Jew, appointed by England; the second, Gobat, a German, who passed through the degrees of Anglican orders in order to qualify. Needless to say, this compromise did not work. For a time, as chaplain at Cairo, I held Bishop Gobat's license. I well remember, when at Jerusalem (previous to taking up the appointment), seeing him on the subject of the Cairene chaplaincy, afterward made consular. The poor man was laid up with fever; was very kind, but hardly of the texture of which Bishops of a Catholic Church should be woven. The understanding between England and Germany came to an end then, after several short holdings of the office by different men.

The appointment of Bishop Blyth (under the auspices of the Church Mission Society of London) started a new era; and may be considered as a success. He has worked hard and on Catholic lines, even involving thereby at times, strained relations with his Society. With this preamble I enclose you an account of what is taking place in this little circle of Anglican interests, drawn from the correspondent of the *Guardian*:

"JERUSALEM, August 15th, 1904.

"When the Bishop in Jerusalem occupied an Arab rented-house in 1890, daily services were held in a large room attached to the building, which was licensed for services. During that year 579 Communion services were made in the chapel, and the total of the Episcopal Mission Fund in 1890 amounted to 1,534l. 11s. 4d. In St. George's Collegiate Church, situated on the Damascus-road (consecrated in

1898), 1,365 Communion services were registered during 1903, and the receipts of the Jerusalem and the East Mission Fund for the same year (including special funds) realized 13,148*l.* 17*s.* The cloisters are now completed, and the new organ, built by Messrs. Bevington and Sons, is being erected. A choirmaster, who will also act as organist, is expected from Sheffield in October, and, when trained, it is intended to introduce a native choir of men and boys within the choir-stalls.

"On the Festival of the Transfiguration of our Lord in each year the Liturgy of the American Church is followed, as a link between the Anglican Church in Jerusalem and her sister Church in the United States of America. Also on every St. Columba's Day the Scottish Liturgy is substituted at the Divine Service.

"At present Bishop Blyth has only one residentiary Canon and a native priest, who serve at St. George's Church. Four residentiary canopies are projected, with special duties attached, as well as six honorary episcopal canopies, of which five are already filled:

"1. The Bishop of Salisbury represents European bishoprics which have interest in the work of our communion at the mother city of our faith;

"2. The Bishop of Calcutta, Metropolitan of India, has his stall on behalf of our bishoprics in *Asia*;

"3. The Archbishop of Capetown of those of *Africa*;

"4. The Bishop of New York of those of the *United States of America*;

"5. The Bishop of Melbourne telegraphed last week his acceptance of the stall for *Australasia*; and

"6. The Bishop of Ottawa has been offered that for *Canada*.

"Two candidates for priest's Orders at the ensuing September Ordination are now passing their examinations. One is a deacon from St. Augustine's College, Canterbury, and the other was educated at C.M.S. Training College, Islington.

"It is satisfactory to be able to record that *Bible Lands*, the quarterly illustrated paper of this mission, is now self-supporting, and steadily increasing its circulation."

#### CONGRATULATIONS TO AMERICA.

We have to congratulate America on the accession to the episcopate of another Cowley Father, the Rev. E. W. Osborne. On both sides of the Atlantic this faithful band is making its mark. The present year has seen the initiation of a fitting home for their forces in London, and a member of the fraternity raised to the episcopate. GEORGE WASHINGTON.

#### UGANDA AS A TOURIST RESORT.

THE SECRETARY for the Uganda Protectorate, Mr. Cunningham, who has just arrived from Uganda, has given a representative of Reuter's Agency the following interesting particulars concerning the present condition of the Protectorate:

The latest news that I give you of Uganda (said Mr. Cunningham) is that there has been an extraordinary development of tourist traffic on the Uganda Railway. When I was at Mombasa it had been found necessary to duplicate all the trains from the coast to Lake Victoria in order to carry tourists and intending settlers. I should say ten thousand was a small estimate of the number of tourists to be looked for during the coming season. As to what the attraction is, you have, first of all, the magnetism and charm of Central Africa. Ten years ago it would have cost £2,000 at least to visit Uganda. Now it can be done in a fortnight from the coast, at a cost of about £25, in perfect comfort. The scenery is unique, and there is about fifty miles of Zoological gardens teeming with wild animals. On my way down country at the Kapiti Plains we passed through a herd of fully 50,000 zebras; we saw twenty ostriches, some rhinoceroses and giraffes in the distance, and the plains simply swarmed with gazelles. The zebras, whose stripes shone in the bright sun, were massed on the railway line, and merely divided to let the train pass, a few scampering away for a hundred yards or so. Nowhere else in the world can such a sight be witnessed. And then to many people the natives are still more interesting than the wild animals or the scenery. Here in London you have the twentieth century, but in Kavirondo it is only the day after the Creation. The cruise round Lake Victoria occupies about a week, the steamer touching at all the German and British stations. The scenery at Entebbe and Munyonyo (the port of Kampala) is very fine; and as the course lies among the most beautiful parts of the Sese Archipelago, and the Buvuma group, there is an unending feast for the eye of pretty creeks, bold headlands, and banks of graceful palms, fringing broad slopes of turf. As to the Ripon Falls, they defy description. I think it may safely be said that the tour to Uganda out-rides in interest anything to be found elsewhere in the world.—*London Record*.

WE CANNOT make the world quiet about us; its noise cannot be hushed; we must always hear its clatter and strife. We cannot find anywhere in the world a quiet place to live in, where we shall be undisturbed by ourselves. We cannot make people around us so loving and gentle that we shall never have anything harsh, ungenial, or unkindly to offend us. The quietness must be in us, in our own heart. Nothing else will give it but the peace of God. We can have this peace, too, if we will. God will give it to us if we simply take.—*Westminster Teacher*.

#### CONSECRATION OF THE CATHEDRAL AT UGANDA.

A CORRESPONDENT of the *London Times* has contributed to that paper the following interesting description of the consecration of the new Cathedral at Uganda, Central Africa, the place of the martyrdom of Bishop Hannington and of many native Christians, only a decade and a half ago:

"The great event in the capital recently has been the consecration of the Cathedral by Bishop Tucker, who, for over fourteen years has directed the work of the Church Missionary Society in Uganda, and guided the native Church during a peculiarly critical period. It was an event of so much significance that I need not apologize for confining myself to a description of the occasion.

"Tuesday, June 21, was the day appointed, and at 5 o'clock in the morning people were beginning to assemble in the open space around the church. We were staying with the Bishop a quarter of a mile away, but from an early hour the roar of voices could be heard in ever-increasing volume. The service was to begin at 9 o'clock, but long before that hour every available space had been filled and the great building was surrounded by a large crowd of disappointed but orderly people who could gain no admission. The scene on entering the church was most striking; the only unoccupied seats were a few reserved for Europeans under the central dome and those kept for the clergy in the chancel; all the rest of the floor space, with the exception of the central aisle and well-kept passages to the different doorways, was completely covered by rows of Baganda seated on the ground, or on skins and mats which many had brought with them. No undue crowding had been allowed; but by this method of seating any given space will accommodate a considerably larger number of people than it could take where room has to be found for chairs or benches as well. Looking down from the chancel, the eye wandered over a sea of dark, but by no means unattractive faces, and one noticed a marked contrast between the two sides of the church, for to the right sat the men in their clean kansas or long white robes, and to the left the women, clad for the most part in the rich brown-bark cloth so characteristic of Uganda.

"While the hum of many voices came through the open doors and windows, the congregation within waited in reverent stillness for the commencement of the service. Silence was first broken by the strains of the National Anthem, and the whole congregation rose to their feet as his Majesty's Commissioner, Colonel Sadler, C.B., walked up to his seat in the chancel, escorted by the Bishop. He was followed by the boy king, Daudi Chwa, in a camel's hair robe embroidered with gold, and by the Prime Minister, or Katikiro, whose commanding figure, now arrayed in crimson, is remembered by many who met him two years ago at the Coronation. Bishop Tucker then returned to lead the long procession of clergy who were to follow him from the vestry at the further end. Missionaries and native pastors had come in from all parts of the kingdom, and the sight of nearly fifty clergy sitting, native and European, together within the Communion rails was an object lesson in the power of Christianity to unite in one cause men of different races and traditions.

"The Consecration Service was followed by Morning Prayer, and the lessons were read by two of the leading native clergy, one of whom, the Rev. Henry Wright Duta, became a Christian over twenty years ago when to do so involved the risk of persecution and even of death, and has since taken a leading part in the work of the Church, especially by the ability he has shown in Bible translation. The sermon was preached in fluent Luganda by Archdeacon Walker, who has also witnessed the vicissitudes through which Uganda has passed from the days when Mwanga's cruelties were still unchecked. But the most striking feature in the service—next to the reverent behaviour throughout of the congregation of 3,500 people—was the heartiness of the responses and the volume of sound produced when the same words were repeated by all in remarkable unison."

FUSSINESS is a great hindrance in the way of doing much. The energy that ought to be concentrated in putting things through is wasted in steam, and through sheer flurry and excitement the work is spoiled.—*Dr. Robertson Nicoll*.

IT IS TO GOD a matter of such deep importance that his friends on earth should know and fully trust their rich Friend in heaven that He trains them in the school of delayed answer to prayer to find out how their perseverance really does prevail and what the mighty power is they can wield in heaven if they do but set themselves to it.—*Andrew Murray*.

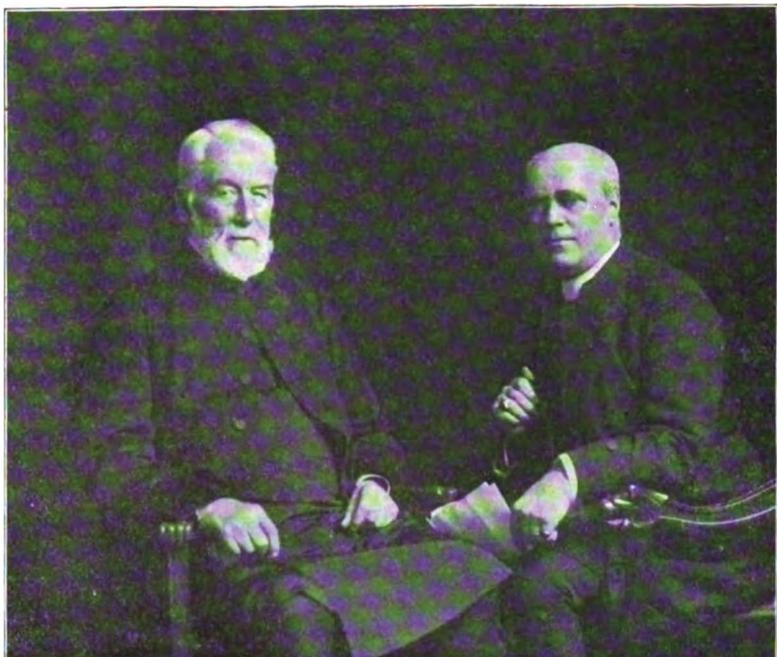
**COMMUNION PLATE OF THE CATHEDRAL OF THE HOLY TRINITY, QUEBEC, CANADA.**

**T**HE Communion Plate of the Cathedral of the Holy Trinity, Quebec, was the special gift of King George III., in 1804, and consists of ten massive pieces of solid silver, exquisitely engraved and embossed with the Royal Arms and those of the Diocese.

The large alms dish is a particularly beautiful work of art, the bottom being a representation in relief, of the Lord's Supper. The remaining pieces consist of a large credence paten, two tall flagons and two heavy chalices of frosted silver, two massive candlesticks, all with the Royal Arms and those of the Diocese on them, and two plain patens engraved with the donor's inscription in Latin:

Hanc Pateram  
Nec non Coeteram supellectilem argenteam  
Divino Cultui accommodatam  
In usum  
Ecclesiae Consociatae Angliae et Hibernae  
In Diocesi Quebecensi fundatae  
Sacram Voluit  
Georgii Tertii Britanniarum Regis  
Pia Munificentia  
Anno ab Incarnatione  
MDCCLIV.

This service, which is a masterpiece of silversmith's workmanship, was manufactured by Rundell & Bridge of London, and attracted considerable attention when placed



THE ARCHBISHOP OF MONTREAL (LEFT) AND THE ARCHBISHOP OF CANTERBURY (RIGHT).  
[Taken during the visit of the latter to Montreal.]



COMMUNION PLATE, THE CATHEDRAL, QUEBEC.  
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on view in their establishment before being despatched to Quebec, where it arrived in a war vessel.

The invoice is in the following words:

"A rich chased service of Communion Plate for the Metropolitan Church at Quebec.

"A very superb octagon salver with chased device, in the centre in high relief, of the Lord's Supper, with Our Saviour & the twelve Apostles & the four Evangelists chased out in compartments on the border, with elegant fluted antique borders & ornaments with the Arms and Supporters of His Majesty and those of the See.

"A pair of superb Altar Candlesticks with rich chased devices & cherub in the corners, elegant large tripod feet with His Majesty's Arms, the Arms of the See & Glories chased out in compartments, chased devices of Rams' heads & winged Beasts' paws at the corners of the base.

"An elegant circular shaped Salver on chased foot, with Glory in centre chased fluted borders and kneeling Cherubims at the sides, with the Arms of His Majesty and those of the See.

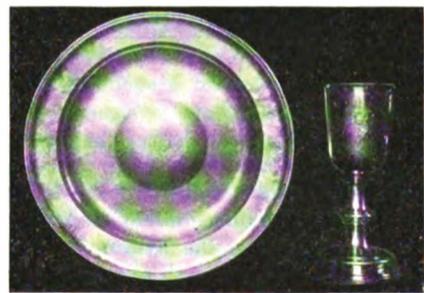
"2 large elegant chased Flagons for Wine, with antique vine leaf borders & Cherub handles, fluted ornaments of King's Arms, Glories, &c.

"2 elegant antique Chalices with pattens for covers, vine leaf ornaments, chased borders and Arms, Glories, &c.

"A wainscot case to contain the whole partitioned and lined with white leather, Iron clamps to do, Brass name plate, &c."

The altar cloths, etc., were on an equally liberal scale, being all of crimson velvet and gold and no expense seems to have been spared for the Bibles and Prayer Books, but no price is given in any of the invoices.

On the 27th of June, 1766, General James Murray, the Governor of Canada, gave, in the King's name, a Communion Service, consisting of a large solid silver Paten and Chalice engraved with the King's old Arms, to the Episcopal parish of Quebec, whenever it would be established, and is still in use in the Cathedral. This service was made in 1763 by Thomas Heming of London.



CHALICE AND PATEN,  
THE CATHEDRAL, QUEBEC.  
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MEN OF THE literary class in China are said to have spent last year \$250,000 for books and papers that teach the wisdom of Christendom; they wish to keep up with the procession which they have lately discovered. The most of this literature was of missionary origin.

## INAPPROPRIATE HYMNS.

By W. E. ENMAN.

SEVERAL months ago I noticed a short editorial in THE LIVING CHURCH calling attention to the practice of mutilating hymns by the omission of one or more stanzas, the sense of a hymn often being in this way completely destroyed. In some churches it is the custom to sing so much of a hymn as will occupy the time it takes the choristers to walk in procession to their stalls, and when they are in their places the organist thunders the *Amen* quite regardless of the fact that one or more stanzas should be sung in order to give sense and harmony to the hymn. Thus, I recently heard the beautiful hymn, "Ancient of Days," mutilated by the omission of the fourth stanza, addressed to God the Holy Ghost, simply because the choir happened to be in its place before the preceding stanza to God the Son was finished. The same sort of irreverence (for I can call it nothing else) prevails with recessional hymns. In many

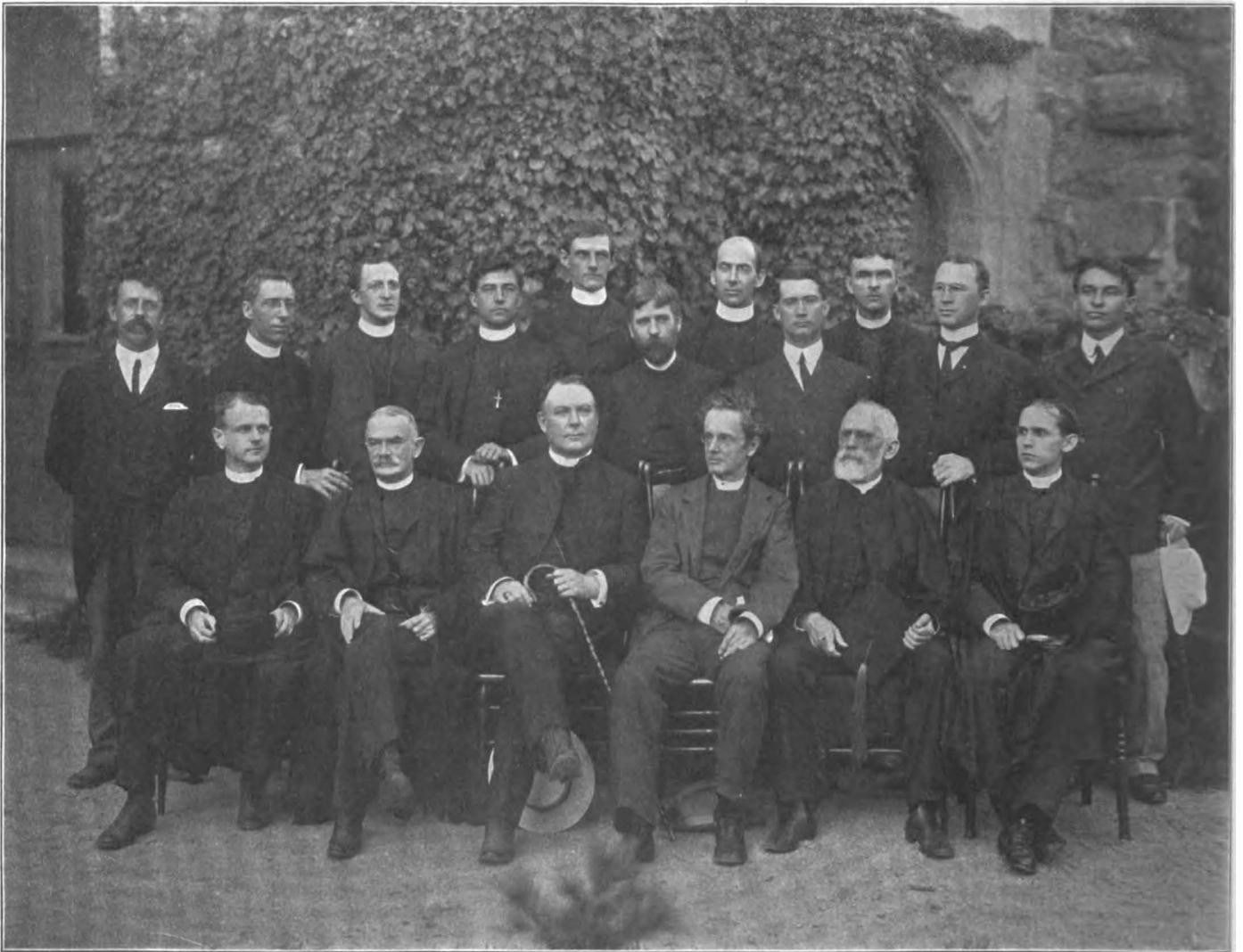
Church Year upon the minds and hearts of the people, than by the use of appropriate hymns. And yet many priests seem to have very little idea of the fitness of things in this respect. I am sure I have known school boys who could choose more appropriate hymns for the Church seasons than some of our M.A.'s and D.D.'s.

Let me cite a few examples from my own experience:

A few years ago I was present at a service on Whitsunday when the only hymn that had any bearing upon the teaching of the day was No. 377, containing the stanza:

"In vain we tune our lifeless songs,  
In vain we strive to rise:  
Hosannas languish on our tongues,  
And our devotion dies."

I must confess that on this occasion there seemed to be a certain appropriateness about these words that I need not enlarge upon.



GROUP OF THOSE IN ATTENDANCE AT THE SUMMER SCHOOL OF THEOLOGY, SEWANEE, TENN.

churches the choir leaves the chancel at the singing of the first or second stanza of a hymn and is out of sight before the hymn is half finished, and the *Amen* is sung, no matter how necessary it may be to sing another stanza in order to give anything like completeness to the hymn. I recently heard the hymn, "The Son of God goes forth to war," sung as a recessional and ending with the sixth stanza, the question "Who follows in their train?" being answered by an "*Amen!*"

On more than one occasion I have been in a church where the choir had been instructed to omit one or more stanzas in the processional. Not until a stanza was nearly completed was it discovered that the choir and congregation had been singing different words. One can imagine how the feelings of devout people would be jarred by such an improper proceeding.

But it is not so much the mutilation of hymns which I desire to speak of just now as it is the use of inappropriate hymns. I often wonder why many of the clergy who are never tired of preaching about the "beauty of the Christian Year," show such poor judgment in the selection of hymns. I know of no better or surer way of impressing the lessons of the

The following Whitsunday I attended service at a very "advanced" church. I said to myself, "Now I will surely hear some Whitsunday hymns." But I was disappointed. As far as the hymns were concerned, no one would have known the day from Sexagesima Sunday.

I remember one Sunday after Christmas, a Methodist friend said to me: "I would like to go to your church this evening; I want to hear some of your beautiful Christmas hymns." He went with me, and heard one Christmas hymn and two or three that would have been very suitable for the Trinity season. I have been in some churches even on Easter day when only one or two appropriate hymns were sung.

I have attended services on the feast of the Epiphany, Ascension day, and All Saints' day, when not a suitable hymn was sung. I remember once hearing the hymn, "When our heads are bowed with woe," on the feast of the Epiphany, and "Ride on, ride on in majesty," in the middle of Holy Week. And in many churches, suitable hymns for the lesser holidays are almost never used.

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## Which Bible?

By the Rev. ROBERT A. HOLLAND, D.D., Rector of St. George's Church, St. Louis.

### PART II.

THE right of modern philologers to revise the English Version because it was itself a revision, cannot be conceded. For though a revision, it was as if an author had revised his own work. The versions it improved were tentative. There were but eighty-six years between Tyndale's, the first of them, and King James', which concluded the sequence. Sequence, I call it, rather than succession, for the six versions ran one into the other, each advantaging by the merits of its predecessors; they were almost contemporary as they were virtually coöperant. The Nation was experimenting with vernacular Scriptures to find out whether any might have the sound of God's voice to its ear. King James' Version won the Nation's suffrage by no royal or ecclesiastical edict. It was never authorized save by its own excellence in popular recognition, before which the one authorized version, namely, the Bishops' Bible, had to give way. The people said: Since the Reformation began and we became a National Church, we have been making a National Bible; the work has been continuous and all along ours; we are its real authors; our spirit wrought in the individual translators, and their translations have been attempts to satisfy our desire for God's Word, each attempt a stage in one achievement which now at last is complete; therefore let it stand.

And it did stand for two hundred and fifty years, when some philologers discovered that it was not literally correct according to certain manuscripts which they preferred, and instead of making a new and correct version, which they had a right to do, they resolved to foist their finical pedantries upon the completed and accepted work of the Elizabethan era with the two hundred and fifty years of reverence it had gained by speech meeting every need of a people's mind. In so doing they would be only revising a revision. They forgot, however, that unlike the former revisers, whose work was a part of the English Bible's primal making, they stood far out of the process. They dwelt in another world. They had alien habits of thought. They could no more revise the Book than they could create it if it did not exist. With common sense or common caution enough not to dare a rival translation, they yet presumed to rend, and stitch the royal attire of a Nation's soul, as if they could throughout one chapter any more than throughout an entire Gospel, match the incomparable style they would mend. What but grotesqueness could follow? Patches of coon-skin in a robe of ermine!

Consider a single instance. Let it be the war-song in the Epistle to the Hebrews, on the exploits of Faith. How concrete, vivid, sinewy, every word of its descant upon Faith's power of self-realization. Did not Faith walk with the tread of its heroes, and seize with their hands, and gaze out of their clear, keen eyes, making for them the very "substance of the things they hoped for, and evidence of the things they could not see"?

No, the words are too strong. That kind of faith is English, not Greek. Englishmen may need its fist-like clench for martyr-hold, but the Greek words were too subtle to permit English certitude. Greek faith was more subjective. It had to psychometrize itself. It could not avow more than an insubstantial "assurance" of things hoped for, a temperamental "conviction" of things not seen; though by a stretch it might call the conviction "a proving" as if it were not yet quite proved, or a "test" as if the proving might possibly go the wrong way.

But could such subtle, psychometric, half-doubt faith do the miracles that followed? Could it translate Elijah, build the Ark, take Abraham into a strange country, enable Moses to endure as seeing Him who is invisible, stop the mouths of lions, quench the violence of fire, wax valiant in fight, turn to flight the armies of aliens? Could it even blow this trumpet peal of words that rallies the reader's soul to emulation a thousand years afterwards?

No; the trumpet cracks. The peal drags and flats. The violence of fire in flame sinks down into a "power" of fire, which may be embers. The valiant in hand-to-hand fight are valiant only in some kind of indefinite and perhaps long-range "war." Why not continue the punctilious translation into the

scenic clause that "turns to flight the armies of the aliens," and make it merely "rout the armies of the foreigners"?

Aside from all questions of translation, King James' Bible has a value of its own. It is *the* English Bible—the Bible of a Church which was and is a Nation. It is a part, and a chief part, of all English history. It has fought our battles. It has solemnized our revolutions. It has demonstrated by its life of centuries an independent inspiration. All in all, I believe it richer and more vital than any existing Hebrew or Greek text. It quickens the words it translates. Is it a mistake to imagine that such a translation may in spite of its errors, be as inspired as the original text? Jesus nearly always quotes the often erroneous Septuagint, which is a translation. The Greek Gospel of Matthew also is a translation. The Greek language was a richer medium for revelation than the Hebrew. It has more mind to receive the divine mind. The New Testament could not have been written in Hebrew. And for variety of life, for thought that instinctively dramatizes itself into heroic words, the English is still richer than the Greek. It has fifteen hundred years more of human soul, more of Christ's life, in it.

I claim for King James' Version the same merit for the English-American people that the Septuagint or even Matthew's Gospel had for the Greek. It is more than a translation. It is the distinct shout of a liberated Nation's soul to God, and God's distinct answer. I have compared it to Shakespeare as a twin product of the same racial genius, but it transcends Shakespeare as Hamlet transcends "A Winter's Tale." For literary reasons alone it is every bit as sacred. Every word of it has the supreme literary value of the supreme classic of the modern world. Its very errors and archaisms make a part of its historic and literary integrity. They show the foot-prints of a Nation's search for God, if not of God's search for a Nation that should be to the New World what Israel was to the old, and vastly more.

I am not extravagant. I speak no unaccredited words. St. Augustine claims for the Septuagint, in spite of its variations, all the inspiration of God's own Hebrew. He says: "The same spirit that was in the Prophets when they spoke divine things, was likewise in the Seventy when they translated them, so that they could say something else, just as if the Prophet himself had said both, because it would be the same spirit that said both; and could speak the same truth differently, in order that the same meaning might shine through other words to those of good understanding: and could also omit or add words that even in this way it might appear that there was in that work not human knowledge which the writer owed to the original words themselves, but rather divine power, which filled and ruled the translator's own mind."—*City of God*, xviii. 43.

Otherwise the world has no Bible, for the World's Bible, as distinct from the Bible of a few philologers, is a series of translations, and can be no more inspired than the translations themselves. Nay, the very philologers have no surer Bible. The manuscripts they pride themselves on knowing are copies of copies that have multiplied mistakes by transcription. Among such manuscripts already exist a hundred and fifty thousand diverse readings, and yet the oldest of them dates three centuries from the original New Testament Scriptures—three centuries of other copies of copies with their attendant variations. Papyri or tablets may still be found by excavation that will alter present estimates, and necessitate new rescensions, that is, if greater age indicates greater degree of genuineness. Just why it should, I can not surmise, except as a problem in the calculation of chances, there being less chance of multiplication of errors by multiplication of copies. Nevertheless the oldest known manuscript may be the most incorrect. There may have run a line of comparatively honest scribes to the middle ages against a line of careless ones not more than three centuries long. The fact is that the Fourth Century, the century of the Sinaitic and Vatican Manuscripts, which do not altogether agree, is notoriously a period of cunning forgeries, the so-called Apostolic Canons being among them. Dare the philologers say that either the Vatican or Sinaitic or any other

existing text is so absolutely God's own that every word of it carries God's signature against human right of change, even change that more manifestly brings out and enhances some heavenly truth? If God ever made such a text, He did not think it worth preserving. He took particular pains to throw it away. He let every word spoken by Jesus in His native tongue be forgotten, save three, namely, the *Ephphatha*, the *Talitha cumi*, the *Eloi lama sabachthani*, which survive in St. Mark's Gospel as if to show that this, the oldest of the Gospels, was itself partly a translation of some older Aramaic scripture. God evidently wanted no stencil knowledge, no pianola praise in man. He preferred a living Bible, a Bible of the Soul, a Bible of the Church in which His Spirit keeps eternal Pentecost.

I heard a little German professor at one of Paderewski's concerts say that Paderewski did not play Liszt's Erl-King according to the score; that is, like a pianola, or a little German music professor. In like manner our Bible revisers tell us that King James' translators do not translate "according to the score." But Liszt, distilled through Paderewski, is better than Liszt himself, and so is the Greek Testament through King James' English, whatever may be the latter's virtuoso liberties. Let the pianola idea go. It is too mechanical for worship. Worship is never precise nor critical. Worship would not parse or scan. Worship is sentiment. Worship is song. Worship wants wings, not a crutch. The style of the Revised Version, wherever it revises, lacks wafture. It hobbles.

Beyond our dreams, this old Book, born with our Prayer Book and making the heart-beat of our national character, is wrought also into our individual tongues, and spun into our individual net-works of nerves. You cannot change a cadence of it without paining some ear, nor alter a word without disappointing some hope. There are verses that would moan, chapters that would bleed. Leave the Book as it is in your devotions. Let the scholars keep their scholarly text for their scholarly taste, and for such teaching as they may in their own way have to give; but let worship, the worship of the people in their churches, with their armies, on their ships, amid their parliaments, wherever verse and chapter make a part of praise and prayer—let this worship keep the people's Bible as they have known and loved it through centuries of familiar use. It has a divine virtue, a celestial charm of its own, which pedant conceits must not be allowed to break or jar with their false conceptions of translatory values and the essence of religious truth. What would the Scotchman think of the Cockney prig who should propose to purge Burns of Caledonian barbarisms, that he might warble the correct English of Picaddilly or the Strand?

Your books that set accuracy above beauty and power are all dead. Books of science cannot outlive a generation; their exactness soon becomes antiquated by rapid growth of knowledge. But books of strong, courageous, passionate appeal live because they are begotten by life in life. The science of the Greeks is lost, but Homer lives. The speculations of the schoolmen are gone, but Dante lives. Bacon's *Novum Organum* nobody reads, but Shakespeare's wit salts the talk of every town with its proverbs. Huxley's *Lay Sermons* will shortly be forgotten, but Carlisle's dithyrambs will rumble on through far-away future skies. And when every text-book of our schools and encyclopedias in our libraries shall have been cast aside as outgrown, our young old English Bible will be still beginning its bold, free, crescent immortality.

I have not hesitated in my strictures to lump the English with the American Revision. They are one work. The American completes the English. It was in mind when the English was published, and executes a design that openly or covertly entered into the English project. For, the revisers did not agree. If the scope of their undertaking had not been narrowed at the outset, they would have offered the English-American world a very different Bible. As it was, the American Revisers kept silent under promise until a certain number of years had elapsed, during which they were busy with their task of thoroughness. The English Revision was a compromise, and as such too illogical to last. No transliterator had a right to compromise a literal Revelation. His very conception of his office, oath bound him, as it were, to absolute accuracy. If accuracy were so inexorable as to require the mangling of dear and hallowed texts, it could not spare one incorrect or insufficient word. Why one word rather than another? Why pluck out a mistake here and leave a blunder there? If sentiment was to be consulted anywhere, it was before the plow struck the field. Now that the furrow had begun, it would not do to plead for wild-flowers in the way. Accuracy would remain inaccurate as long as it conscientiously permitted a single error. A Bible that proposed to be

only a little more accurate than some other Bible, and not accurate altogether, confessed too easy a conscience for its divine pretension. Wherefore the American Revision contends fairly that the English has too many qualms. It connives at too many errors, and obscurities equivalent to errors, for sentimental considerations. Accuracy implies definiteness, distinctness, lucidity. A scriptural "farthing" should never be passed as a "penny," nor a "penny" wasted as but a "farthing." To "seethe" is to waste by overboiling the juices of meat which should only "boil." "Victuals" would be more savory if they were called "provisions." Heads and other human joints should be served in "platters" rather than in "chargers." "Master" denotes too much sway for a humble "teacher," such as Jesus was. Never say the "grave" or "hades" or "hell" when you can designate their mystery as Sheol, whose untranslated Hebrew rightly keeps its secret. Nor speak of the Holy Spirit as a "Ghost," for fear He may be thought dead. And wherever the Hebrew entitles God Jehovah, preserve the title as if it were His proper personal name and not a name of rank or character. Have a strict eye to tense, lest the present take the place of the past or the future, except when the aorist appears—the aorist which mixes all times in its own peculiar timelessness of action. As the English Revision drove out the "unicorn," let the American send the "dragon" and the "arrow-snake" after him. No saintly distinction being conferred on the author of the Greek books, none should appear in their English-American copies. Neither should the titles of the great collections remain "Testaments" any longer, seeing that they are not mere legacies from God to man but "Covenants" or contracts between them.

Chop away, and wrench when you need not chop. Suffer no chapter to escape, no passage however cherished in prayer. Rhetoric does not signify. Pleonasm and tautologies are ornaments if they repeat defects that lay in Hebrew speech. Modulation is of no moment. If sentences jolt and jerk attention, it will attend the better. Prose is prose, and may well avoid anything like dance-step in its flat-footed gait. St. Paul's laudation of Charity was never meant for a hymn and can forego its metre, as it must, when the change of "charity" into "love" sends a shudder through its melody. His argument on the Resurrection, need not even for a Burial Service retain one bar of the rhapsody which happens to sound like a chorus of the risen dead themselves with an accompaniment of many harps.

There is but one thing to consider, and that is accuracy. "It is of momentous concern to the whole human race," say the American translators, "that we should know both what God said and how He said it." The American prose way is His "how." Is it?

If accuracy be paramount, why should it yield to delicacy? Delicacy is a matter of taste, and taste is a matter of convention, and convention changes with caprice of etiquette. Must man's capricious etiquette govern God too? You would euphemize the Hebrew bowels and reins into an American "heart," since that heart now performs their functions in spiritual physiology with a more lavender-like toiletry of suggestion; but you cannot euphemize away the rite of circumcision and its offensive frequency in St. Paul's Epistles. Nay, you dare not be accurate in your most vital texts. You still consent to mis-transliterate the very prayer which our Lord taught his disciples to pray in his own words. You allow the Father only one out of the many "heavens" he inhabits. You ask each day's supply of "daily bread" instead of "bread for to-morrow." Your utterance would gasp if it tried to maintain throughout the petitions, the full stress of desire which no language but the Greek can speak without tautologic misery. And you must leave to a braver, honest transliteration than yours the rendering of your every-day prayer thus:

"Our Father, Thou who art in the Heavens,  
Let Thy name once for all be revered,  
Let Thy reign once for all come,  
Let Thy will once for all be done,  
On earth just as it is in Heaven.  
Give us once for all to-day our food for to-morrow,  
And put away our offences once for all from us,  
Just as we have once for all put away the offences  
of those who have offended us,  
And do not take us at all into temptation,  
But preserve us once for all from the Evil One."

Would the devotees of delicate accuracy vote permissive use "once for all" to such a prayer in Baptism, in the Visitation of the Sick, in the Holy Communion, and by the open grave where hearts are sad enough without the added anguish?

The question as to the permitted use of the Revised Version in the worship of the Church comes, then, to this plain issue:

Shall the Church worship with two Bibles—one from an age of faith, the other from an age of doubt; one magnifying the spirit, the other prostrate before the letter; one the chant of poets, the other the stutter of philologists; one an effort of translation, the other a balk at transliteration; one approved by history, the other the experiment of an unquiet and captious hour—two party Bibles, two Shibboleth Bibles, two Bibles of controversy and distraction, to divide priests and people according to seminary or temperament or chance—instead of the common heirloom of all the Church's children, the single hearthstone of their dearest memories and hopes? And if two Bibles, why not three, or thirty, or three hundred? Where shall the permissiveness stop? Nobody believes the English or American Version ultimate. A different body of equally representative men a generation hence would adopt different Greek readings and give them different constructions. There might be in every generation a revision of previous revisions with every reason that now justifies the first of the series. The garment might be patched and re-patched until not a rag of its original texture remained, while claiming reverence for a wear of centuries. As soon as the patching process begins, the old English Bible ends. Whatever it may become, it will be no more the Bible of the English-American Church, the Bible of the English-American people. Its patchwork will never last long enough to grow familiar and get the consecration of familiarity. It will become the game of pedants bickering about recensions, around lecterns whose eagles might better drop their eyes towards the bugs and worms of earth than feign sunward gaze and wings half-spread for sky-flight.

Already there is a Twentieth Century Bible on the market, and a Bible in newspaper lingo—both advertising their work as more intelligibly accurate than the English or American Revision, and up to the hour. Why not for the hour permit or adopt the up-to-the-hour-est, with the understanding that you thus propose to start an endless and swift succession of bulletin Bibles? Your restless scholars might then be content with their discontent. Loving change for the sake of change, they would discover that it leads no whither, and enjoy their Ixion-wheel for its perpetual whirl.

When King James' Version was coming into vogue, the makers of the Prayer Book decided to keep Coverdale's translation for the Psalter, because it was "more rhythmic, and already familiar to worship." The reason sufficed. And it should suffice now to keep the rest of that better Version, which belongs to the same era, and has much of the same music together with the familiarity of three centuries of constant use, from any sort of permissive and profane displacement.

Turn not your lectern-eagles into owls.

[THE END.]

#### CHRISTIANITY IN JAPAN.

"THE FUTURE of Christianity in Japan and China has become a question of practical interest to statesmen since Russia precipitated the present war, so soon after the Boxer rising and the Japanese conflict with China. The three branches of the Catholic Church in Japan—Reformed, Roman, and Greek (Russian)—have each some 55,000 communicants. Of the first the majority belong to missions of Presbyterian origin, united as one native organization. The Episcopal converts of the American and Anglican Churches are similarly united under the name of Nippon Sai Kokwai, or Holy Catholic Church of Japan, with fifty native clergy. The important feature of the Reformed Church is not so much its recent rapid progress as the quality and position of the converts. Many of these belong to the highest class of statesmen, officials and military and naval officers. This is due to the fact that since 1872 hundreds of the best Japanese youths have travelled and studied in the Christian countries of America and Europe. Japanese Christians are Cabinet Ministers, Appellate Judges, members and (in succession) Speakers of the Parliament, editors of newspapers, and directors of public charities. They are numerous in the Army and Navy, notably Admiral Togo and Admiral Uriyu. The Government allow only Christian interpreters to accompany the various foreign war correspondents, such is its confidence in the character of the Christians. As in India, there is a large class of prominent and patriotic Japanese who prefer the ethical influence of dogmatic Christian teaching to counteract the demoralizing secularism of the public schools. Men like Count Inonye, Baron Maejima, Count Okuma, and the Hon. Sho Nemoto, M.P., have recently headed a movement to found a national Christian Church of Japan and to proclaim it by an edict similar to that of Constantine. The transition time is one of keen interest and great possibilities on the cessation of the war."—*The Scotsman*.

THE DUKE OF CORNWALL AND YORK, on being asked what was his favorite motto, replied, "England expects every man to do his duty."—*Selected*.

#### BISHOP HUNTINGTON.

AN APPRECIATION.

BY THE REV. BURNETT THEO. STAFFORD.

USUALLY, when the professional critic writes of any given character, he has much to say of two things: first, heredity, and second, environment. These determined, the explanation of the life is supposed to have been found. The person was worked upon by these external forces, and therefore, was necessarily moulded and made by them. He had so many, more or less, good or bad ancestors. One or the other of these ancestral influences prevailed, and he turned out accordingly. The theory works splendidly every time. Back of everyone there are both good and bad antecedents. In the case of a man, strong in righteousness and honor, it is the easiest thing in the world to account for him as indicated. It isn't quite so easy, however, thus to account for the spiritual and social failure with just the same heredity. This sort of book knowledge is all very fine and clear, except in the realm of actual demonstration, where it hopelessly fails to account for the facts. The righteous Abel and the wicked Cain furnish the first conclusive refutation. It was against this fatalistic guessing that the great soul of Carlyle, in "Heroes and Hero Worship," protested with such effective eloquence. He gave personality its right and regal place in life and history, as the only human determining power. Beyond doubt, environment and heredity do influence; but there is a universe of doubt against the supposition that their combined force give stamp and fixity to character. One of the constant and chief labors of the long line of Bishops, from St. Paul to the present, has been that of teaching men, as did the Chief Bishop, that they are vastly more than their environment, and that the dead hand of the past can be shaken off. In the life and character of Bishop Huntington, this wholesome teaching was most conspicuously illustrated.

During his early and formative life, the American brain was in a state of ferment. The intellectual atmosphere was keen and snappy with the most incisive criticism. There was a deep feeling of social and religious dissatisfaction. Such projects as Brook Farm were being tried, only to fail. New religious organizations were being manufactured. The moment any new social or religious project showed its head, it was the object of fierce attack, which is only saying that it was paid for work done in its own coin. As is always the case with such unrest and casting about, the cause was theological and spiritual. The theology which started with postulating what "the necessities of human thought" required, had played itself out. The imperialistic definition of God had effectually prevented men from feeding their hungry souls on the compassionate and abiding love. They felt themselves bereaved of the gracious and unfailing kindness of the all-embracing Father. As a rule, men were not done with God: they still held them fast to Him. They were done with the accepted Puritan definition of God, both in its social and religious aspects. So was Voltaire done with the definitions of the political-ecclesiastical theologians of his day, while outside Geneva, in a beautiful spot, he erected a chapel, and over the doorway, placed this inscription: "DEDICATED TO GOD." Men were expected to reason and philosophize on the things of grace. Oh! certainly; but they needed to watch out that their conclusions were of the right deep color, or the theological goblins would get them. The sweet-spirited Bushnell undertook the hopeless task of making normal and logical connection between a divine being of sheer power and arbitrary decrees, and the God whose nature and property is always to have pity and show mercy. For years he was the object of incessant and pitiless attack on the part of those who saw their opinions crumbling, and with thrown-up hands, cried out that the faith once for all delivered was being overthrown. Henry Ward Beecher cut loose from all theological Puritan base, and preached and preached that God is love. Division resulted, but he was altogether too big a lion to have his breath stopped by the old smooth bores of a heresy trial. An incident illustrates the situation. One summer vacation, he visited his old Connecticut home. He strolled out one morning to a neighboring orchard, where he found three calves penned. The clover outside was good, and it seemed to him that the calves would like it. So he let them out. Presently their owner came up, and noticing what had been done, remarked: "Your letting those calves out, Henry, shows what you have been doing in your pulpit: you have let loose all those false notions your father penned up."

The religious state of mind that regards as dangerous the

principle that God's love is central and organic, is outside the sphere of Christian comment.

Such an intellectual and theological condition was intolerable to the Huntingtons. For it is evident that neither mind nor heart can unfold to best advantage when compelled to pose and dodge so as to keep out of harm's way. Once in talking these matters over with the Bishop, he said: "We had to do something. We could neither be suppressed by others, nor suffocate ourselves. At the time, the only religious body to which we could go and which we knew, was the Unitarian. My mother never gave up her deep reverence for OUR DIVINE LORD, and I am very sure that I never have. The Church was in the land, to be sure; but no one seemed to know much of her. She had lived through the Revolutionary War, and that is about all. Probably, we were more or less impressed by the general social, political, and religious disesteem for her, though we were not conscious of it. Of the position and claims of the Church we were in a state of ignorance." Unitarian liberty was found to be the play of one intellectual or moral power upon another. It was found to have a plenty of postulates of what could and could not be the constructive philosophy of religion and morals. Now, one of the marked intellectual traits of Bishop Huntington was his power of analysis. When he had finished a subject, there was very little unsaid. There was another side, of course, but his treatment was exhaustive of the ground covered. His penetrating mind saw clearly that a postulated opinion was not in any sense the measure of either spiritual or physical reality. In other words, theological opinion is not truth, nor the source of it. A thing is not true because one thinks it: the so-called "necessities of human thought" have repeatedly failed to explain some common spiritual fact or experience. A thing is true because it clearly comes out of the ever present background of historic or created reality.

And so, there took place in his soul history, quite the greatest change that could come to one of his years and attainments. It came as the result of deliberation and steady purpose. It involved a good deal more than the religious element, because that is only one of the soul's exercises. It involved the supplanting of his entire intellectual system by another of a different sort and movement. For sectarianism of all degrees and colors, is the affirmation of what can and cannot be in the domain of religion. It was before Hume, but it is his famous and oft-exploded argument, regarding miracles, applied to Christian origin, doctrine, and articulation. The intellectual movement, making its fullest manifestation in affirming what is and is not so, is a very different one from the old Hebrew mental state, taking constant instruction out of the divine oracles. The mental system which, when dealing with religion, starts with the assertion, that the Incarnation is an impossibility, is entirely opposed to the one ready to consider the evidence involved, and abide by the conclusion. The mental operation which draws up a series of theological-ecclesiastical opinions and calls it a creed, is a very different one from personal acceptance of the facts, sustained "by many infallible proofs," of the earthly history of Almighty God. In the matter of Church organization, the mental state which starts out with claiming "the right under God to do as it seems best," is very different from the one which accepts the New Testament, and apostolic teaching and the clear and distinct evidence of the primitive Church on this altogether serious matter. The spiritual state which regards the Lord's Supper as simply reminiscent of the immolation and death on the Cross, is one thing, and a very different one from the spiritual apprehension of this sacrament as setting forth, "until He come again," the spiritual and living sacrifice of the Son of God in order that He may in-flow Himself into hearts of faith and so fill them "with all heavenly benediction."

In the first place, Bishop Huntington was sufficiently loyal to New Testament teaching and Church history, to cordially accept these Catholic doctrines; in the second, he was heroic enough in a fine courage, to cut his traditions and find his place in the Church. At the very point where many another has hesitated and failed, he went forward. He was thereby saved from any approach to making the sad confession of O. B. Frothingham, who, after forty years of eloquent effort to draw from the "necessities of human thought," a satisfactory answer to the questionings of human hope and the pleading for spiritual cleansing, declared the attempt had been a grievous failure. He took pleasure in saying: "I examined the claims and doctrines of the Anglican Communion and found them valid and true. I accepted them most joyfully and thankfully, and have been at peace ever since." He felt the deep need that oth-

ers should receive the same comfort and rest. During one of his last summers at Hadley, he wrote me an important business letter, but in the midst, he gave expression to the following: "Preach to your people on the necessity of an habitual belief in the reality and presence of the unseen, superhuman world."

If in his mature years and on, there were traces of the effects of the critical influences of his early days, it should not cause surprise. Indeed, the real cause of surprise is that they were so few. They were, as it would seem, the automatic action of the still lingering relics of a set of forces he had consciously endeavored to cast out and off. In this constitutional matter he was like the rest of us. From our rejected traditions, we escape, and then, escape. Our conscious endeavors are away from them, and so they are left, but not altogether. Still, the fabric of character is constructed on a new foundation. When the educational process of grace is finished, we shall do as he did, leave them altogether.

#### THE HEAVENLY ANTHEM.

"Holy, Holy, Holy, Lord God Almighty, which was, and is, and is to come."—Revelation iv. 8.

THIS, the song of the living creatures seen by St. John the Divine in his mystic vision of heaven, was the same, in substance, as that heard by the Prophet Isaiah, in his own inspired vision, centuries before: "Holy, holy, holy is the Lord of Hosts; the whole earth is full of His glory." It has been used by the Christian Church all through the ages—sung in every tongue, and dear to the hearts of all the children of God. It is rightfully placed in the service which represents man's highest act of worship, when, purified by repentance and confession of sin, and assured of the Divine forgiveness which is extended to all true penitents, the kneeling people are led, step by step, to join in the praise of God with the heavenly host, who rest not, day or night. In the words of one of the most ancient rituals of Christendom:

"It is truly meet and just, right and available to salvation, that we always, and in all places, give thanks to Thee, O holy Lord Father Almighty, eternal God: who with Thy only Begotten Son and the Holy Ghost art one God, and one Lord, not in one single Person, but in three Persons and one substance. For what we believe of Thy glory, as Thou hast revealed it, we believe the same of Thy Son and of the Holy Ghost, without any difference; so that in the confession of one true and eternal Deity, we adore a distinction of Persons, an unity of essence, and an equality of majesty; which the angels and archangels praise the Cherubim and Seraphim also, who ceasest not to cry out daily, saying with one voice: Holy! Holy! Holy! Lord of the Sabaoth; the heavens and the earth are full of Thy glory. Hosanna in the highest. Blessed is he that cometh in the name of the Lord. Hosanna in the highest!"

It is truly a high pitch of spiritual exaltation that humanity attains when it becomes worthy to join in the song of those sinless beings who are appointed by God to sing His praises in heaven. It is a gracious privilege, given by the Father, through the Son, the Redeemer, and inspired by the Holy Ghost, the Sanctifier. It can only be attained by real devotion: through true repentance for sins past and a steadfast determination to amend the future life with a due sense of gratitude for all blessings received, especially for the greatest of all blessings, the gift of Jesus Christ to the world, and His redemption of it. It is especially appropriate that on Trinity Sunday, which is the last great festival of the Christian Year, this song of the heavenly host should be read and sung, and that we should recall the reasons for it, and appreciate the infinite condescension of Almighty God in allowing us to take some part, imperfect and feeble though it be, in the worship of heaven.—Waterbury (Conn.) *American*.

THREE YEARS ago a Mohammedan merchant from Timbuktu went for trade to the English settlement of Bathurst on the Gambia River. Some one gave him a text card in Arabic. The next year he traded again in Bathurst and asked for the book from which that wonderful text was taken. When the Bible was shown him he bought it and went away. The third year the merchant came to Bathurst and bought eighteen Bibles for friends who wanted the book. Now, the British and Foreign Bible Society is arranging to open a Bible depot in Timbuktu—the synonym in all the Sahara for Mohammedan exclusiveness and fanaticism.

NO MAN ever thought too highly of his nature, or too meanly of himself.—*Selected*.

## Helps on the Sunday School Lessons

Joint Diocesan Series

SUBJECT—"The Church of the Apostolic Days."—Part II.

By the Rev. ELMER E. LOFSTROM

### ST. PAUL'S LETTER TO PHILEMON.

FOR THE SEVENTEENTH SUNDAY AFTER TRINITY.

Catechism: XV., Word "Sacrament." Text: Eph. vi. 7.

Scripture: Philemon 1-25.

**A**MONG all of St. Paul's letters which remain to us, this little master-piece of brotherly pleading for a slave stands in a place alone. Its subject matter is quite unlike the others, and it has a peculiarly human interest because of the story which it brings to light. It is in reality a personal letter; but it will never cease to be of interest and profit because of the example which it affords of the practical application of the principles of the Gospel. It is the shortest of St. Paul's letters, and unlike the others, which were only signed by him after he had dictated them to someone else, this little letter was probably written in his own handwriting throughout (v. 19 and cf. II. Thes. iii. 17).

When Tychicus arrived at Colossae with the letter to the Church there he was accompanied by Onesimus, the runaway slave about whom the letter was written, and who probably was entrusted with its delivery. That the slave who had stolen from his master (v. 18) should thus return of his own free will, shows the wonderful change that the Gospel was already making in the world. It must have been an unheard-of thing in those days when the laws against offenses by slaves were so severe that the master could put a slave to death for less than Onesimus had done. About a year before the probable date of this letter, no less than 400 slaves of one Pedanius Secundus were put to death because one of them had assassinated his master. It shows the utter absence of any rights under which the slaves of that day were living. It must indeed have sounded strange to people accustomed to look upon a slave as no better than a beast, to hear this great-hearted Apostle speak of Onesimus as "my very heart," "a brother beloved," and, in the letter to be read out in the church, "the faithful and beloved brother."

While one of the great lessons taught by this little letter is that of the great change in social conditions brought in by the Gospel, yet this letter shows that that change was to be brought about by a change in the foundation principles of society, not by the issue of new rules of conduct. The change is one of reformation, not revolution. St. Paul informs Philemon that as his Bishop he has a right to command him to treat Onesimus as a brother, but he will only ask it "for love's sake" (v. 8). And that is the way Christianity has been changing the world; by teaching the great love of Jesus and asking men to act upon it when they have learned to know it. When men once have learned that all men can call God "Father" and are therefore brothers, it will presently dawn upon them that they have no right to treat even a slave except as a brother. To have heralded the setting free of all slaves as a doctrine of Christianity would have caused a terrible upheaval; but to preach this doctrine of brotherhood meant just as certain an end to slavery, but an end to be brought about in a slower yet better and more certain way.

It may not be out of place in connection with the lesson to point out something of what is meant by the equality of brotherhood which the Gospel teaches us. St. Paul tells Philemon that if he counts him (St. Paul) as a partner because they are followers of the same Master, he ought also to receive Onesimus as the same, for he, too, is now a "brother" (vv. 16-18). But St. Paul did not teach *Onesimus* to be discontented with his station and condition. Instead, he had himself made use of Onesimus as a servant to minister to his wants (v. 13). The "brotherhood" taught is plainly not inconsistent with different "states of life" (Catechism XI.). Christian master and servant are both sons of the same Father, however, and each in his own position should try always to please that heavenly Father, and that means that, among other things, they must "love as brethren" (see also Text).

In the study of the Epistle itself, divide as in the R. V. into five paragraphs: the salutation (vv. 1-3); the prelude (vv. 4-7); the request (vv. 8-22); joint salutations (vv. 23, 24); the Apostle's blessing (v. 25).

In the salutation read "our sister" for the "beloved" before Apphia, which shows that she, too, who was probably the wife of Philemon, was a Christian. Before this time the position of women had been not much better than that of the slaves. The mention of Apphia here suggests a consideration of the great change wrought in the condition of womanhood similar to that which we suggested in regard to slavery. Archippus seems to have been regarded as a member of the household and may have been the son of Philemon. We know that he was a priest or deacon in the Church at Colossae (Col. iv. 17). That and the fact that Onesimus is spoken of as a Colossian (Col. iv. 9) is the reason for saying that Philemon lived at Colossae.

The prelude is in the form of a thanksgiving, and is a very tactful preparation for the putting of the request that is to follow. A man who has deserved such a commendation and has been told that the "hearts of the saints have been refreshed" through him, would hardly refuse any reasonable request. In verses 7 and 12 read "heart" instead of "bowels," which latter is now obsolete in common use in the sense in which it is here used.

In making the request itself, St. Paul bases it not upon his authority but upon their common love for Christ and upon Philemon's love for him (vv. 8, 9). At the same time the Apostle names several reasons why the request should be granted. Like his master (v. 19) the slave was a spiritual son of St. Paul (v. 10); *i.e.*, both had been prepared for Baptism by him. The next reason (v. 11) involves a play upon the name Onesimus. It means "useful." St. Paul admits that he has belied his name and has been "not useful," but he is also confident that he will hereafter prove himself "useful" in deed as well as name. He suggests further (vv. 15, 16) that it may have happened in the Providence of God, this short separation between master and slave, that the slave by learning of the Gospel, as he had, might be a "brother" instead. The phrase "both in the flesh and in the Lord" (v. 16) may mean either that the master who had known the slave so long should feel kindly toward him by natural affection as well as "in Christ," or that Onesimus was, as may more than likely have been the case, a natural half-brother of Philemon. In that case there surely ought to be a double tie.

The remaining verses, in which he offers himself to pay Philemon what had been stolen and expresses the hope of a speedy release and visit to Colossae, are clear without any extended comment. The same is true of the salutations and blessing.

## 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.

### SURPLICED CHOIRS IN AMERICA.

To the Editor of The Living Church:

**M**AY I add a few lines concerning the original choirs of men and boys in America?

So far as I have been able to ascertain the facts in the case, the oldest boy choir belonged to St. Michael's Church, Charleston, S. C.

In 1798, there was a bill for "washing the 'surplaces' (*sic*) of clergy and children." A little earlier, the vestry had requested the rector to entertain, at their expense, six of the orphan boys on Sunday, "as an incitement for their better performance of the service." In 1807 the organist is requested to have at least twelve choir-boys.

In 1816, a parishioner of Christ Church, Philadelphia, left by will a share in the Bank of Pennsylvania, valued at \$400, in trust, as a nucleus of a fund for "teaching six boys as a choir to sing in the orchestra of the church."

All such choirs seem to have disappeared until the middle of the last century. Indeed, many living at the latter time had never heard of their existence. During the famous debate in 1844 concerning the election of the Rev. Dr. Hawks to the episcopate, the Rev. Dr. Mead of Connecticut, in describing one of them, which Dr. Hawks had in St. Thomas' Hall, Flushing, said: "This is the only instance of the use of the surplice in that way I have ever known."

Some of your correspondents have alluded to the intro-

duction into Trinity Church, New York, of the surpliced choir. I was Superintendent of the Sunday School of that church when the men and boys were brought down from the gallery into the choir proper. One Sunday, in dining with the good old rector, the Rev. Dr. Berrian, I ventured to ask him if he did not think it would look better to have them uniformly attired—they were then in all sorts of attire—say in surplices.

"No, sir," he at once replied; "no, sir, it is bad enough as it is now."

Such was the prejudice even then and there against such vestments as were afterwards introduced on the occasion of the visit of the then Prince of Wales.

LEIGHTON COLEMAN.

Bishopstead, Wilmington, Del., September 3, 1904.

*To the Editor of The Living Church:*

**T**N YOUR number for 27th ult. is a letter as to a choir of boys in 1843, and some comments by your editor, as to the first male choir in this country, having been formed by the Rev. Dr. Porter of Charleston, S. C. The writer had overlooked your issue of July 23d, where a letter of Alexander Jones, from Charleston, S. C., dated 1790, says: "I however frequently attended St. Philip's Church. I was pleased with the Episcopal service and specially with the music and chanting of the choir of singing boys."

To this evidence I beg to add the following extracts from a little sketch of St. Michael's Church, in this city, which I published some years ago: "In 1798 we find a bill for 'washing the surplices of clergy and children,' and a little earlier, the vestry requesting the rector to entertain, at their expense, six of the orphan boys on Sunday, as 'an incitement for their better performance of the service'; and in 1807 the organist is requested to have 'at least twelve choir boys.'"

Respectfully,

GEORGE S. HOLMES.

[The facts in regard to this interesting matter appear now to be thoroughly established, and the matter is therefore closed.—EDITOR L. C.]

#### JOURNAL OF THE DIOCESE OF WESTERN NEW YORK.

*To the Editor of The Living Church:*

**T**HERE being no diocesan paper, will you kindly allow me to say the printer has made Clyde and Clifton Springs to exchange statistics in the diocesan Journal of 1904?

Clifton Springs, September 5.

F. M. BAUM.

#### THE EGYPT EXPLORATION FUND.

*To the Editor of The Living Church:*

**P**ROFESSOR RANDALL C. HALL, in his clear and noble plea for justice to American subscribers and myself (August 20) from the committee of the Egypt Exploration Fund, are in doubt whether the "Graeco-Roman Branch" is under the control of that committee. It forms a department of the Fund, and its object is to seek for papyri of the period of Greek or Roman domination, buried in the soil of old Egypt. I thank, too, Professor Francis J. Hall, the very able reviewer of books in your journal, for his magnanimous note (September 3) withdrawing his commendation for support of the Graeco-Roman Branch till "the London committee sees fit to reverse or justify the extraordinary action it has taken," etc. As Bishop Whitaker says: "The action is amazing." I would that many more than Dr. F. J. Hall would read my monograph, *The Truth About the Egypt Exploration Fund*, or at least the circular of 92 opinions about it.

Among the Sayings of Jesus is what is known as the Golden Rule. The committee appeal for aid to dig up new Sayings (Logia). Let them ponder the inspired value and present need of that Golden Rule. The Palestine Exploration Fund committee is headed by Archbishop Davidson, as president, and consists of eminent divines, scholars, etc., of highest Christian standing. But the committee of whom I am writing is conspicuous for not having clergymen on its rolls, or laymen of Christian standing like those of the Palestine society. That committee could never violate the Golden Rule, or perpetrate "the enormous blunder" made by a few secular spirits controlling the Egypt Exploration Fund, whose committee should be recognized at once.

WM. COPLEY WINSLOW.

Boston, September 5, 1904.

#### CONFERENCE OF WORKERS AMONG COLORED PEOPLE.

*To the Editor of The Living Church:*

**A**S SECRETARY of the Conference of Church Workers Among Colored People, which convenes in St. Philip's Church, Newark, N. J., September 27-30, I desire to say, with respect to a certain suggestion editorially made in the *Church Standard* of several weeks since, that the members of our Conference would most cordially and gladly welcome our Right Reverend Fathers the Bishops of the Church, especially those in Southern Dioceses, to our meeting. As workers among colored people they have the same privilege of attendance as ourselves, and we trust that many of them will make it convenient to attend.

I would like to hear from those who hope to attend, so that if the number should justify the same, arrangements for a private joint conference on the episcopal adaptation question could be made.

GEORGE F. BRAGG, JR.,

Baltimore, September 3.

Secretary.

#### "LEAGUE OF THE CATHOLIC NAME."

*To the Editor of The Living Church:*

**W**ILL you permit me through your columns to inform the members of the League of the Catholic Name that the days from September 21st to September 29th inclusive have been appointed as days of special prayer for the objects of the League?

Respectfully yours,

San Francisco, Sept. 3, 1904.

HERBERT PARRISH.

Secretary of The League of the Catholic Name.

#### PROPOSED MISSIONARY DISTRICT IN EASTERN OREGON.

*To the Editor of The Living Church:*

**H**AVING been for several years, and until recently, the secretary of the Standing Committee of the Diocese of Oregon. I have a considerable knowledge of the condition of that Diocese, and I endorse every word of Judge Ramsay's letter which appeared on page 517, August 13th.

Oregon acted hastily in assuming the responsibility of an organized Diocese, and has suffered for it ever since. The Episcopal Fund, though carefully administered, no longer pays the Bishop's salary in full, and is supplemented by an assessment or apportionment. This result has followed most naturally from the decrease in interest on money lent out, and in rentals of houses. All talk about supporting two Bishops, where one cannot be adequately supported, is sheer lunacy.

As with the trunk, so with the branches. Struggling missions have been permitted to become parishes, each with its little "rector" and "vestry." Not one-half of the so-called parishes are in any proper sense self-supporting. I do not call a parish (for example) self-supporting, whose "rector" donates to it a third or a quarter of his nominal salary, or accepts an absurdly small stipend because he has other resources.

From these most wretched conditions, Eastern Oregon wishes to be free. All of our churches there, except one, are vacant; and that one is supplied accidentally. The people are indeed "sheep without a shepherd," and are likely so to remain, unless help comes. The whole of the United States cannot show a case of similar destitution.

It has been suggested that funds are in the hands of the Bishop of Oregon. I believe this to be true to a limited extent; but what they amount to, or what kind of trusts they involve, no one member of the Standing Committee, during my membership, knew; and I believe, and can almost affirm, that no one knows to this day. Who can predicate anything as to such visionary endowments? Do they furnish a foundation for anything but dreams, hopes, and vague expectations?

If it is a relief to me to be away from the sorely afflicted Diocese of Oregon for a time, what will it be to the good Churchmen of La Grande, The Dalles, Baker City, and Pendleton to be cut loose, and to start on a new career, with a fatherly Bishop and faithful clergy!

RICHARD H. THORNTON.

Hereford, England, August 30, 1904.

#### PRESIDENCY OF THE HOUSE OF DEPUTIES.

*To the Editor of The Living Church:*

**T**HE observations of *The Church Standard* with respect to the geographical distribution of the offices of General Convention, impel me to submit herewith a table showing the Dio-

ceses from which the presidency of the House of Deputies has been drawn in successive General Conventions, from the first:

New Jersey .....	1 Convention.
Massachusetts .....	2 Conventions.
Connecticut .....	3 Conventions.
Pennsylvania .....	4 Conventions.
Kentucky .....	5 Conventions.
Virginia .....	5 Conventions.
Maryland .....	8 Conventions.
New York .....	13 Conventions.

It might be added that 24 years intervened between the two occasions upon which deputies from the Diocese of Massachusetts were thus honored, the Rev. Dr. Burgess having been chosen in 1877 and the Rev. Dr. Lindsay in 1901.

Very truly yours,  
 GEORGE H. ANDERSON.

**THE MISSIONARY APPORTIONMENT.**

*To the Editor of The Living Church:*

**I**N spite of appeals to the Convention, different parishes, and the individuals most accessible to me, I find my success with the Apportionment this year much less than I had hoped for. At the beginning of the second year, I was optimistic. The Convention of the Diocese fell in with the idea cheerfully, and decided upon Apportionment, not only for our duties to the general Church, but for every diocesan object as well. It was all so simple.

But in practice it reminds me of the directions I once found pencilled on the wall of my room, in a certain hotel up here, alongside the electric call button: "Press the button, and then go down-stairs and get what you want." I have pressed the button of apportionment and it only works here and there.

I cannot accuse my Diocese of meanness, for they have last year given more than ever before, and assumed, as well, far-reaching obligations, in the wisdom of which I have concurred.

The trouble with apportionment is that it is an intrusion into an entirely different system. All the rest of our system is a voluntary one, and the voluntary offerings of Christian people depend upon the interest they take. No mere mechanical method is going to work with them. They must take an interest.

Then again there is something wrong with a system that absolutely ignores diocesan missions. Each Bishop is a missionary to his own Diocese, personally shepherding people who know no other Church clergyman. He is always far behind his local work. He has towns unoccupied and unvisited, missions without churches, clergy without homes, young men to educate, vacant parishes to supply and perhaps stipendiate. He has immense sympathy for missionary work, because he is up to his eyes in it. To him enters the apportionment and says: "Give us just so much." It comes to his table every month like a grocer's bill. He is always behind; but he is worse behind in his local duties. The call of "the next towns" is more compelling than missions to the indefinite. He needs men and money. He gets men out of his own field and is stripped of them, by Missionary Bishops who are guaranteed by the Board of Missions the money by which they hire his men away from him.

Am I selfish because the Domestic Missionary work in the Diocese of Marquette appeals to me more than that in South Dakota? My population is increasing very fast. I have only ten self-supporting parishes, and fewer clergy than I had three years ago. The whole work of the Diocese is done on \$25,000 a year, excluding building operations. There are 275,000 people by the new census just taken by the state. My missionary appropriation from the General Board is \$800. At present only 29 places can be regularly occupied, besides the others where I occasionally go. Of our 32 church buildings, six are closed. But, aside from the large towns, there is hardly any choice in the places we might occupy with tremendous returns in baptisms, confirmations, and the like. I have myself officiated in this Diocese in 88 places and perhaps more, and the missionary clergy in many others. There were worshipping congregations, and Church people in those congregations, everywhere. But I cannot follow up the work.

Now self-preservation is the law for missions as well as for other phases of life. It is true that "he that saveth his life shall lose it," but that applies to the selfish and worldly. To preserve the Diocese there must be diocesan missions. We must grow or dwindle.

And there are some duties we may lawfully postpone for a time, until we are full grown.

I am quite conscious that there are difficulties facing the Board which make sweeping alterations in the appropriations almost impossible. But in the main we are spending too much money in one field and reaching a very few people. The most liberally supported missions we have, have the sparsest population. The poorest support is given to the Middle West, where the need is greatest. Can it be wondered if we devote most of our energies to diocesan missions?

Faithfully yours,  
 G. MOTT WILLIAMS.

*To the Editor of The Living Church:*

**T**HE fiscal year has closed, and from the last available report of the Treasurer, the Board of Managers must face another large deficit. But for the fact that I wish to say what I have to say before the opening of the General Convention, I would defer this letter until the final report of the Treasurer was published; but there seems to be no doubt of another deficit of more than \$100,000.

I believe the apportionment plan is all right, but I do not believe the system, or rather lack of system in securing the desired result, is all right. When the Board of Managers shall adopt a strictly business method of securing the apportionment, not simply from the Dioceses, or the parishes, but from the individuals, then I believe the apportionment will be a success and more than the amount asked for be obtained. There is a diversity of opinion as to where the blame really lies; whether the clergy or the laity are at fault. I will not discuss this, but simply say that it is my humble opinion that the laity are not wholly to blame. I know from personal experience that the majority of our people know really very little about the apportionment or their individual responsibility with regard to it. Every clergyman knows from practical demonstration what a general appeal from the chancel amounts to in securing the enthusiastic cooperation of his people in the matter of missions. How many clergymen can, how many do, make it their business personally to solicit the cooperation of their people in the matter of the apportionment?

Now what I want to offer, very humbly, and yet very confidently, as a practical solution of the difficulty is this: Let the proper authorities, with proper approval of all concerned, of course, appoint in every Diocese and Missionary District, a clergyman, who may be styled "Special Missionary" or some other appropriate title, whose business and whose only business it shall be, first: to visit every parish and mission in the Diocese and preach and teach on the subject of the apportionment. Our people need and will gladly receive instruction on the subject. Secondly, to receive from the minister in charge a list of the communicants of the parish, calling on each one, explaining anything further they may desire to know; arousing a personal, individual enthusiasm and collecting personally the amount which the individual can or wishes to pay; accounting for the same either to the local treasurer or to the General Treasurer of the Board. Objection will be made, perhaps to the expense of such a vast work. There are 81 Dioceses and Missionary Jurisdictions and the average stipend necessary for the support of such a staff would be not less than \$1,000 a year. Allow further the sum of \$300 a year for travelling expenses (the amount allowed to our Missionary Bishops) and the grand total amounts to \$105,300 as the cost of collecting say \$630,000, the amount of last year's apportionment. This seems to be, looking at it in one way, an enormous expense; but, from the result which I believe would be obtained, in every way justifiable. First and most important, our people would learn about the apportionment in a personal *vis-a-vis* interview with one who knows all about it and is enthusiastic on the subject. Secondly, the apportionment would be met and the Church saved from the embarrassment and humiliation of a yearly and growing deficit. Thirdly, an additional eighty clergymen would be going from place to place, preaching and teaching "the glorious Gospel of the blessed God." Many a clergyman is to-day receiving a larger stipend than the amount above named who, perhaps does little or nothing specifically, for the great work for which our blessed Lord laid down His life, and we could well use eighty more clergymen in this vast country, especially where they were engaged in this most important work. After awhile, when the people have, through such systematic effort, become thoroughly acquainted with the matter, and aroused and enthused on the subject, the expense will gradually be re-

duced and the amount of the apportionment greatly increased.

I have not attempted to go into details, but simply suggest a plan which, I take it, is flexible and can be arranged satisfactorily to all concerned. I have no belief in mere talk on the subject, and "faith without works is dead." Something radical has to be done or the apportionment plan fail in accomplishing as it has, so far, the desired result.

I trust the approaching General Convention will be a rousing missionary gathering, assembled not simply for technical legislation, but for the highest and holiest reasons which could possibly bring men together and secure the undoubted presence of Him who has promised to be with us.

ALFRED J. HOLWORTHY.

Corpus Christi, Texas, September 8, 1904.

#### STUDENTS AT SCHOOL AND THE PAROCHIAL CLERGY.

To the Editor of *The Living Church*:

**I**N YOUR issue of this week you make editorial mention of the apathy of the clergy towards spiritual work not strictly routine, as illustrated by their apparent neglect to inform the College Committee of the Brotherhood of St. Andrew of such students of their parish as expect to be in attendance at school or college during the winter. The inquiry and effort made on the part of the Brotherhood to obtain this information is very commendable. I believe, however, that postponement of any reply from the clergy is due to some other and better cause than apathy. I have frequently received such communications from the clergy before as well as after the arrival of boys at school.

It is almost impossible for the parochial clergy, or the chaplains of schools, to furnish the names of the several colleges or universities to which students will go, until September. I have an incomplete list on my desk at the present moment. While some boys, or their parents, decide early in the summer where their sons shall be sent, more appear to defer the decision for various reasons till nearly autumn, and it is next to impossible even now to secure their room numbers or street address, much as this is to be desired.

Very sincerely yours,

A. T. GESNER.

Shattuck School, Faribault, Minn., Sept. 9, 1904.

#### AS VIEWED BY AN ENGLISH CHURCHMAN.

To the Editor of *The Living Church*:

**R**EFERRING more particularly to page 484 of *THE LIVING CHURCH*, on Sectarian Worship, will you allow me to say, as an English Churchman, a churchwarden, and 70 years of age, yet have I never read or heard the text, "God is a Spirit," etc., so powerfully dealt with as by your correspondent, the rector of St. Paul's, Warsaw, Ill., and I commend the letter to the careful attention of your readers.

This text covers the *Protestant Platform!* It is quoted to me and against me on all sides, and I have felt great difficulty oftentimes in meeting it, so strong is it, as an isolated text. My difficulty has entirely disappeared, and I shall certainly call the attention of many English Churchmen to it, priests and laymen. Pray, why could not the clergy have explained the text to me, all these 70 years?

I have lately returned from visiting the St. Louis Exhibition. I did not meet any of the clergy of the American Church, otherwise I should have suggested their leaving out the word *Protestant* in the official title of their Church, and take the title of the English Church as a copy, as set forth on the first page of the English Prayer Book.

Finally, let me say a good word for *THE LIVING CHURCH*. It is delightful reading; so many things worth remembering; not least, some sparkling little gems from old and present-day divines.

Your obedient servant,

V. C. HARVEY.

Bournemouth, Hants, Great Britain, Sept. 2, 1904.

#### THE MISSIONARY CANON.

To the Editor of *The Living Church*:

**I**N answer to the inquiry from the Committee on the new Missionary Canon and in conformity with the resolution of Dr. Abbott at Washington, the following is offered as a study in that direction.

The object sought by the Committee and asked for by the resolution is "something, that will bring the missionary work of the Church into closer touch with the people."

The object of the proposed canon is: First, to simplify the machinery. Second, to bring the management of the missionary work of the Church into closer contact with the people.

To simplify the organization.

As matters now stand, we have:

I. The Church, dating from the time of the Apostles.

II. The General Convention, dating from the organization of the American Church in 1789.

III. The Missionary Society, established in 1835.

Then follow:

IV. The Board of Missions.

V. The Board of Managers.

VI. The Missionary Council.

And the result is complication, and confusion.

One of the most important measures ever adopted by the American Church was the organization of the Missionary Society, yet this measure has been robbed of much of its effectiveness by the creation of the numerous agencies which are supposed to carry that measure into effect.

How many of the members of the average congregation know the difference between the Board of Missions and the Board of Managers, or between the General Convention and the Missionary Council?

The people have all been told, perhaps, about the Missionary Society, and that they are members of it because they are members of the Church, but this Society is never heard of otherwise. It never holds a meeting. It never appears in public. It has been relegated to obscurity by the multiplication of agencies concerning which the people know but little, and for which they care still less.

Suppose now, that instead of a meeting of the Board of Missions being held at each General Convention, a meeting of the great Missionary Society should be held; and that instead of the Missionary Council, the Missionary Society should meet. The people would recognize its identity, and on account of their membership in the Society would feel an interest in its proceedings, which it now seems impossible to create. These successive meetings would gather an accumulative interest that must soon become a great power in the Church.

A brief study of the proposed canon will disclose the fact that it meets these great ends:

1. It simplifies the organization.

We would then have: 1, The Church; 2, The General Convention; 3, The Missionary Society; 4, The Board of Managers.

2. It gives the Missionary Society (now called the Council) the power which it needs and which it must have to make it really effective.

3. It brings the Missionary work of the Church into closer relation with the masses of its membership.

The "Woman's Auxiliary," now called an "Auxiliary to the Board of Managers," would be a local organization of the members of the Missionary Society associated together for more effectual effort.

This would be what Mr. Rogers plead for in Philadelphia, "*The Incarnation of Missions.*"

I. MCK. PITTENGER.

Raleigh, N. C., September 8th, 1904.

[The salient features of Mr. Pittenger's proposed Missionary Canon, which takes the form of a "Constitution of the Missionary Society of the Protestant Episcopal Church in the United States of America as established in 1820 and since amended at various times," are the following:

The organization is named in accordance with the foregoing title. Its membership includes all baptized persons. Arrangement is made for an annual meeting. In General Convention year, the meeting is on the third day of the session, and is composed of the Bishops of the Church, the Deputies for the time being to the General Convention, the Secretary and Treasurer of the Society, and the members of the Board of Managers. When General Convention is not in session, the membership includes the Bishops of the Church, the Secretary and Treasurer of the Society, the members of the Board of Managers, together with such Clergymen and Laymen as may be elected by the General Convention, and in addition thereto one Clergyman from such Diocese or Missionary Jurisdiction to be chosen from year to year by the Convention or Convocation of the Diocese or Jurisdiction. There is annually elected a President, a General Secretary, a Treasurer, and a Board of Managers composed of fifteen Bishops, fifteen Presbyters, and fifteen Laymen. The Board of Managers shall report annually to the Missionary Society, which latter shall arrange an apportionment for each year. Provision is made that some part of the salary of each Missionary Bishop, as may be designated by the Board of Managers, shall be paid by such District. In the annual meetings a vote by orders may be had when demanded by five members.]

## SIGNS OF THE TIMES.

IN ITS issue for July, *The Angelus*, a Church monthly, published in Chicago, announces its consolidation with THE LIVING CHURCH. To those who have been in sympathy with its purpose, and have therefore valued its monthly visits, the announcement of the change brings both regret and satisfaction. Were it merely regret, at the passing of a publication, small in size, and, as some would believe, limited in its influence, these lines would not be written. But the satisfaction, and what underlies it, is perhaps worthy of passing notice.

*The Angelus* was one of four papers which, a dozen years ago, were endeavoring to establish certain principles. The other three were *The Catholic Champion*, *The Arrow*, and *The (Fond du Lac) American Churchman*. The aim of these papers was to restore the Holy Eucharist to its rightful place as the true centre of the Church's system of worship, and to emphasize the right of the faithful to demand, and the duty of the clergy to provide, opportunity for the exercise of the "ministry of reconciliation," according to the promise of the Gospel, and the plain sanction of the Prayer Book. Naturally, along with these efforts, they have advocated certain practices, which were a more or less necessary consequence of the principles for which they contended, as, for example, the elaboration of ceremonial, the fast before Communion, the reservation of the Blessed Sacrament, Requiem Eucharists, etc. It is needless to say that all this has met with continued opposition, and one has only to refer to the columns of *The Angelus* to see that, even among the supporters of the movement, the methods of the publications themselves, were not always approved.

When these publications first made their appearance, there was no general Church periodical which stood for the principles involved. The nearest to it was perhaps *The Church Eclectic*, which stood for sound Churchmanship, and whose columns were open to the advanced Churchmen of the day. But now what has happened? *The Arrow*, after the death of the Rev. Father Brown, its editor, suspended publication. The remaining three have, one after another, transferred their interests and good will to THE LIVING CHURCH, because, as each one has asserted, the Church has in that paper a general periodical which stands, openly and fearlessly, for the greater principles for which they have contended, and being much better equipped to advance them, it should have the united support of all who believe that the Catholic religion is the true religion of Jesus Christ.

But not only are these principles now voiced by one of the standard Church weeklies, but the principles themselves have been so widely accepted, that they are no longer so distinctive as to excite comment. The weekly Eucharist is fast becoming the rule in all large parishes, whether popularly termed "Catholic" or not, while at nearly 150 altars the Holy Sacrifice is offered daily. In an increasing number of churches, the Celebration is the chief service on Sunday, while lights and vestments have become so common as to be no longer considered as a mark of party Churchmanship. Other "points" of ceremonial are surely making their way, and more and more the Church is learning to offer her worship in the beauty of holiness. And last, but not least, *The Angelus* records that, whereas "twenty years ago there were about a score of places where penance was properly administered, now there are two hundred, an increase of a thousand per cent."

To quote further:

"The advance, however, has not been confined alone to the style of parish we have just been describing. The places which knew nothing of actual repentance or of the accessories of ritual, such as lights and Eucharistic vestments, a few years ago, would rebel now at the thought of their removal. How proud to-day is the 'Episcopalian' of his priest with the colored stole and of his 'orientating' vested choir. These two matters were 'Romish' twenty-five years ago. In the rank and file of Episcopal Churches then not more than one-half of the congregation knelt during prayer, and to have gone to communion before breakfast, even on Easter Day, would have marked the person suggesting such things as an out and out 'Romanizer,' if not 'Jesuit.' . . . The 'High Churchmen' of to-day glory in the customs for which the Catholics bitterly fought. The fifteen strongholds of the old days are now a hundred strongholds, but, under God, the fifteen won the victory, and rendered possible the widespread Catholic worship of this day."

From the East comes the report of a sermon preached by the Rev. Dr. Oberly, on the twenty-fifth anniversary of his rectorship of Christ Church, Elizabeth, N. J., in which he notes the fact that the Church is growing faster than the population. In the quarter century under consideration, she has doubled her clergy and more than doubled her communicants. "This

splendid growth," said the preacher, "is synchronous with the fuller teaching of the Catholic religion, and if two times two equals four, the force of the logic shows that the growth is the result of the teaching, unless some other impelling power can be discerned. Destructive criticism and the negative influence of Protestantism assuredly do not furnish that power; and popular secularism is directly antagonistic."

And so we say that we can bid *The Angelus* farewell with a feeling of satisfaction, encouraged that it has laid foundations and that on those foundations we are building to-day a structure that shall be impregnable against the assaults of unbelief and sin.—SACERDOS, in *The North-East* (diocesan paper of Maine).

## SENATOR HOAR AND ROBERT SOUTH.

BY ROLAND RINGWALT.

OF ALL the invalids of the summer of 1904 we doubt if any one has received more tokens of sympathy than the venerable Senator from Massachusetts. The name goes back to the early days of New England, and the man himself raised the interest of his countrymen. He entered into many controversies, and disagreed with members of his own party almost as often as he differed with his political opponents; but he never lost the flavor of the scholar in politics. Even when he meant to be bitter, the bitterness had the relish of an old-time library. He knew when to use Latin and Greek, he understood when Shakespeare and Scott ought to walk into the Senate, and his quotations helped instead of hiding his own sentences. The reminiscences of such a man, apart from their political and historical value, have an intellectual fascination. Here was a man who never amid currency bills, tariff measures, treaties, reciprocity propositions, pension legislation, and executive sessions forgot the grand old books to which the Tories and Whigs of the past and the Republicans and Democrats of the present have equal claim. A man, disgusted and wrathful over Hoar's political argument, would go away to re-read Macbeth or to have another evening with Guy Mannering because Hoar's apt quotations had made even Shakespeare and Scott more companionable.

When the aged Senator wrote his reminiscences, every one expected that he would tell the story of his Harvard days, and that he would advise young men to study their Latin and Greek. But we doubt if the average reader expected that George Frisbie Hoar would advise the young man who wishes to succeed as a public speaker to take a course in Robert South. Here, as so often, we find the mysterious law of the attraction of the opposite. There is not one man living who will believe that Hoar and South could have spent half an hour together without a violent dispute.

We can easily fancy Senator Hoar beaming approval as school children sing "The Landing of the Pilgrim Fathers." His written language proves that he was stirred to the depths by the log of the Mayflower. Everything good and wise ever done by the Puritans was to him wiser and better, because the Puritans did it. He was not a Puritan in theology, but he admired and loved the old Puritan stock, and threw a poetic light on the very aspects of Puritanism which to people born out of the New England atmosphere are least poetic. His strong mind learned easily and quickly, but he preferred to learn along New England lines.

Robert South was a school-boy in the days of rampant Puritanism. He lived through the period in which it was a crime to read the Book of Common Prayer or to keep Christmas. The broken windows in the Cathedrals, the horses drinking from the fountains, the mutilated tombs, the coarser and lower side of Puritanism raised his boyish indignation, and the bitterness of his youth lasted through his riper years. Sometimes, indeed, one can hardly help likening South, with all his greatness, to Mr. Dick. The head of King Charles the First is continually getting into his manuscripts. Just as the strong thought is flowing like a river, and the waters foam with noble words, something leads him into another channel, and his hatred of the Puritans overcomes the scholar, the philosopher, and the Christian. Small men may nurse their grievances without surprising anyone; but South was a great man who stooped to small things. The Roundhead soldier who hacked an altar to pieces did just what he might have been expected to do. It was not to be expected that South would disfigure some of the best sermons in the language by expressions of private rancor, or that he would provoke laughter by ridiculing Cromwell's personal appearance. The reverent dignity of Hooker and But-

ler is something which South never attained, and seemingly never desired.

But minus the bitterness South seems more than human. Had he lived in the noblest days of Athens or Rome he would have ranked with the foremost orators of the world. The judges, the men high in Parliament and at court, the wits in the coffee houses, and the scholars in the universities went away to talk over his splendid sayings. A great son of the Puritans has well said: "A man of more brawny force of intellect never stood in an English pulpit." If Robert South had cast out the evil spirit of vindictiveness he would have spoken with the tongues of men and of angels.

Robert South would have enjoyed putting Senator Hoar's ancestors in the pillory; Senator Hoar's Puritan forbears would have counted South the most dangerous of the malignants, well nigh as learned as Laud, almost as eloquent as Taylor, and more effective in controversy than either. But after passing through the arguments over slavery and secession, the reconstruction debates, the Johnson impeachment, the disputed election of 1876, the relative claims of Senate and Executive, the Cuban and Philippine discussions, Hoar had listened to a great many speeches. In all those wordy years he must have heard some exceedingly poor speeches on his own side, and some exceedingly good ones on the opposite side. He had suffered under long paragraphs of involved construction and uncertain meaning. He had been forced to sit by while weak men elaborated and reiterated what was hardly worth saying once. The intellectual penances of his life taught him to value the mighty preacher of the seventeenth century. Scores of times he must have thought, "How differently South would have said it!" There is a salt that does not lose its savor, and the sermons which were admired by Charles the Second, and which delighted the early writers for the *Spectator*, won the intellect if not the heart of the bright old man in Massachusetts.

#### INAPPROPRIATE HYMNS.

[Continued from Page 686.]

Some of the clergy would seem to have a strong aversion to the hymns of Christmas, Easter, and Ascension day, for they never give us any of these hymns on the Sundays following those festivals. Perhaps they think the hymns will not bear repetition, and so they seek to refresh our souls with "New every morning is the love," "Sun of my soul," or "Rock of Ages."

I know some priests who say that ordinary morning and evening hymns are *always* suitable, but I think I speak for a large portion of the laity when I say that there are times when such hymns seem most unsuitable. Personally, I have a strong dislike during penitential seasons (especially in Passiontide) and upon the greater festivals, to be forced to join in singing hymns which treat of such commonplace matters as "our awakening and uprising," "through sleep and darkness," "the trivial round, the common task," "the lamps of evening shine," "The radiant morn hath passed away," "when in the night I sleepless lie," etc. At such seasons the soul longs to get away from self and to be absorbed in the great subjects the Church brings before us for our contemplation.

I fully believe that if some of our priests who bemoan the fact that many of the laity seem to manifest little or no appreciation for the Christian Year, would follow up their teaching by putting into the mouths of the people words of praise suitable to the seasons, they would in time find a decided change for the better in this respect.

YOUNG PEOPLE, look in those eyes, listen to that dear voice, and notice the feeling of even a touch that is bestowed upon you by that gentle hand. Make much of it while yet you have that most precious of all good gifts, a loving mother. Read the unfathomable love of those eyes; the kind anxiety of that tone and look, however slight your pain. In after life you may have friends, fond, dear, kind friends; but never will you have again the inexpressible love and gentleness lavished upon you which none but a mother bestows. Often do I sigh in my struggles with the hard, uncaring world, for the deep, sweet security I felt when of an evening, resting in her bosom, I listened to some quiet tale, suitable to my age, read in her tender, untiring voice. Never can I forget her sweet glances cast upon me when I appeared asleep; never her kiss of peace at night. Years have passed away since we laid her beside my father in the cold churchyard, yet still her voice whispers from the grave, and her eye watches over me as I visit spots long since hallowed by her memory.—*Lord Macaulay.*

## The Family Fireside

### REST.

REV. J. MALCOLM SMITH.

When we come to Jesus weary—  
Life exhausted, hopeless, dreary—  
We must do as Jesus did:  
Meet the Father where He hears us,  
Ask Him where we know He hears us—  
On communion mount be hid.

Virtue goes from souls that give it,  
Love grows less in souls that live it—  
Fountains need the boundless seas;  
Only God can still supply us  
Goodness for the souls that try us—  
Only God has endless ease.

Strength is gained as Jesus gained it,  
Rest attained as He attained it—  
Being long with God alone!  
If we go with Christ to Tabor  
We will get transfigured labor—  
Henceforth earth has heavenly zone!

—*Winona Review.*

### A DAY WI' THE DE'IL.

BY MRS. FINDLEY BRADIN.

HE CAM' to my door, before I was oot o' my bed. An' lang an' loud he knocked, besides crying i' persuasive voice, "Get up! Do get up, an' let me i'!"

"But it isna wark-hours yet," I said, at las', wi' a sidewise leuk at the auld clock's honest han's.

"Opit the door!" cried the de'il again. "You shall gang awa' wi' me, an' spend a bra holiday ootside the town."

That juist suited my notion, as it was a warm day i' early spring, an' I sprang to let him i'. He bowed, an' smiled, too, as though I hadna kept him waitin' a fu' half-haur.

"You stick too close to your bench, an' it's wearin' your life awa'", he said, pitying-like. "An' that's why I cam' to tak' you oot wi' me, instead."

"Sit doon," said I, "while I mak' ready."

Sae he sank into my easiest chair, wi' a' the grace o' a prince.

"Hae ye breakfasted yet?" I asked, to be a bit sociable.

"Nay, nay!" he answered. "We never dine at a', i' Tophet."

"What?" said I. "Nae breakfast, dinner, or tea, down i' the Pit? Then you'll enjoy mine, wi' wife Effie's gude cookin'."

But he shook his black heid, wi' a gesture o' real disdain.

"Let's be off, Maister Cameron!"

At that, my morning prayer was quite forgot. I dresst in the best I had, an' aifter a hurried bite an' sup wi' Effie, whom I neglected to kiss, we started off together, the deil weel to the fore.

"Which way?" I asked, a bit apprehensive.

"It makes nae difference, mon," he replied. "You hae but to follow."

"Paper, sir?" ca'd a newsboy at oor side. "A' the doings o' the day, for a penny!"

But I pushed him frae me, wi' nae gentle touch.

"Get oot wi' your chatter, an' clatter! A hard-warkin' lad has sma' time for the readin' o' anything! The warl's haps, an' mishaps are naething to me!"

The de'il laughed, an' patted my two shoulders.

"That's the way to talk, Maister Cameron! Keep a' the lads i' awe o' you! They are a noisy crew, an' should be silenced, baith at business, an' play."

We went on i' silence oorselves, for a block or twa. Then I met a mon whom I had lang awed a sma' sum o' money. I could hae paid him on the spot, but the deil who kenned a' that was i' my heart, whispered:

"Wait a wee! You need money yerself', far mair than he does. Another time will do as weel."

Sae I made excuses accordingly, an' we turned doon the next street, mysel' jinglin' the siller i' my pockets, wi' a triumphfu' air.

"That's the way to manage!" cried the de'il, wi' a hoarse laugh. "Dinn pay a debt till you maun do it o' necessity."

The verra next person we met, was my ain gude auld second cousin, Ronald Kirk. He had lang been puir i' pocket an'

health, an' he strecht oot his thin wrinkle han' i' greeting, wi' reasonable hope o' quick assistance. He cudna see the de'il, who was visible ainly to mysel'.

"Ah, Cousin Cameron," he said, "this is fortunate, indeed! I was juist on my way to your ain house! A few eatables wad be the choicest o' gifties to the puir wife, an' me! You wullna refuse, noo, Wally?"

I had always helped auld Ronald for my deid mither's sake, but under the de'il's balefu' influence, I soon cut him short wi':

"I canna gie you anything to-day, mon—perhaps not for a lang time."

"You wadna let us starve, Wally?" he cried, i' blank surprise.

"You hae ither distant relatives besides mysel'," I made answer. "Why not gae to them instead? I hae already done mooch mair than my share for you baith. But if they wullna help you, you can come to me, at las'!"

He walkt awa' at that, shaking his white heid, an' the disappointed leuk on his wan face, followed me aboot, a' that day, juist as the de'il himsel' did.

"You hae your ain family to support," said the latter. "That is enough for any mon. An' your gude wife is a bra' spender! Dinna forget that!"

I wanted to say a word i' defence o' frugal Effie, who had always made ane penny do the wark o' twa, but he kept on wi' his insinuations aboot everything an' everybody, till we had reached the edge o' town. I was thinkin' a' the while o' my neglected wark at the bench, an' also, that an unexpected holiday was nae sae mooch o' a boon.

At las', the de'il an' I sat doon to rest beneath the thick branches o' a wide-spreading oak. Ane argument soon followed anither. My new friend was a smooth talker, wi' fu' knowledge o' a' that was gaeing on i' the great warl aboon his ain dark kingdom. Indeed, my whole past life seemed to be at his tongue's end. He praised me loudly for a' the meannesses I had ever been guilty o', an' he wasna slow i' suggestin' mair o' them for the future. He grew familiar, too, an' clapt me on the back i' muscular commendation.

It was noon by the town clock then, but we didna gae hame to dine, as the de'il said it wasna necessary. He was brimfu' o' gude tales, an' kept me weel entertained, or my hunger might hae got the better o' me.

But about the middle o' the afternoon, we began to quarrel, as men wi' empty stomachs aften wull. The de'il had invited me doon to the Pit on a visit, an' I replied that naething could tempt me to gae—that I hoped to reach Heaven at las', an' sae a' my journeyings maun be upward.

"But why not try serving me for a spell?" he spiered, wi' a wicked leer. "My earthly rewards are far greater than God's, an' your life-wark wad be mooch lichter. I need men to do my biddings the whole warl over, an' a dozen o' them here i' your ain town, this verra minute."

But I wasna convinced.

"I might not like your service, Maister De'il. You hae been ca'd a hard tasker."

"That's libel, mon, pure libel! Juist try me, an' see for yoursel'. My pay is treble what you could ever hope to get at the shop."

"Then pray, what would be the first wark required o' me?"

"Weel, you hae a friend an' companion at the bench, named Gilbert Burney. Get him owre on my side, an' the sooner you do it, the better it will be for a' three o' us."

"But Burney is a mon gude above the average. He does what is right an' juist, an' I wadna turn him frae his way for a fortune!"

"Stuff an' nonsense! He's nae better than the rest o' you! It's juist because he has never been tempted! Ainly try him, ance!"

"Never!" I cried, wi' a shudder. "Gilbert Burney is my verra best friend."

"You would hae a better friend i' me, Wally Cameron! I could soon pit you i' a shop o' your ain. Be guided by me, an' prosper."

"Nay, nay, Maister De'il!"

"But you must, and shall!"

"You canna mak' me become your subject!"

"Then I'll gae instead to Effie, your bonnie wife."

"She wadna listen to any word you might say."

"Don't be too sure o' that. She is young yet, an' ainly a woman, aifter a'."

I turned frae him, indignant. Then he clutched my collar,

an' I shook him off, wi' a' the strength o' fear an' horror combined. Why had I trusted him, an' why had I ever left hame i' his detestable company? Surely his face was that o' a demon incarnate. An' he would tak' possession o' my weak, sinfu' soul, if he could. Puir, foolish mortal that I was, to risk it for ane second, wi'in a mile o' him.

The town clock was strikin' six, an' weel I kenned that wife Effie would soon be ready an' waitin' wi' her tea. Perhaps I was never to taste it again, i' her dear presence. An' it had been a day lost, so far as pleasure, or wark an' ages waur concerned.

"Come wi' me," said the de'il, low an' threatenin'. "If you wullna do my bidding aboon ground, you shall below. There is still room to spare i' Tophet."

"You canna tak' me!" I shouted back, defiant. An' then I began to rin—faster, an' faster, an' still on an' on, wi' the auld de'il after me like the wind, his bat-like han's a'maist touchin' my shoulder. Back through the town we went, an' I heard a fellow-warkmon, on his way hame, cry oot: "There gae young Wally Cameron as though the de'il waur aifter him!" He didna guess it was the simple truth, because Auld Clooti himsel' was still invisible.

An' it was a fu' mile to my ain tidy house-door. How we baith could rin! Which would reach it first? Would Effie be on the watch? Would she ken that it was a race for a human soul? An' her turn might come next! But that thought urged me on still faster. Nor did I fail to finally gain my quiet door-stane, an' the door itsel', flung to aifter me, recht i' the de'il's malignant face. Straight up the stair I also went, an' fell on my stubborn knees, wi' this bit o' a prayer:

"Dear God aboon, save me frae the de'il who would destroy me, body an' soul, partly because o' my ain weak wull. Gie me strength to resist him ever mair, an' be a better mon, frae this awfu' day an' hour!"

An' His answer seemed to come doon, sweet an' clear: "My son, I will protect you, now and always. Only trust and serve Me."

\* \* \* \* \*

It is a' true enough, though it may hae been but an' unco' dream. If the de'il didna come to my hame, he surely cam' to the door o' my heart, an' followed me roun aboot, juist as I hae related. An' when wife Effie heard the same story, she quickly said:

"It is a warning, Wally, ane not to be forgotten! Let us begin a better life together, an' keep oor e'en fixed on Heaven aboon, sae that neither the de'il, nor any o' his earthly followers wull hae the chance to beckon us downward, instead. An' late as it is, we'll gae to auld Cousin Ronald, wi' a basket o' substantial, yet this verra nicht. For even dreams may be sent us to point oot mair plainly the Path o' Daily Duty."

#### JAPANESE BABIES.

A HUNDRED gifts in various shapes are offered to the baby before its appearance; toys, big ones, of course, pieces of cotton, silk, or crepe, invariably with a happy omen in their design, are a joy to the mother. The housemaids will be busy with the baby's dress under the supervision of the grandmother. It will be no slight affair if the baby is a boy, yes, especially if it be the first son. Parties coming with their congratulations will begin to stream into the house the very next morning after the announcement. They will bring dried fish or a box of eggs to express their good wishes, which will be returned in some form of present when the baby is two weeks old. On the seventh day after the birth comes the christening, and rice cooked with red beans—doesn't red mean happiness?—will be sent among the friends. *Matsu* (pine) is a favorite name, since it signifies bravery keeping green even under winter's frost. Isn't *Mume* (plume) better, since it is the harbinger of spring breathing out the most divine odor in the world? *Miyamairi* (going-to-temple) will take place on the thirtieth day. The boy will be dressed in a kimono; it must be silk, with the family's coat of arms on it. He will be put under the immediate protection of the deity. His fortune will be secured.

Our Japanese baby will not undergo the American torment of buttoning, pinning, tying of strings, or thrusting of arms into tight sleeves. He will live in the perfect ease of a kimono. Kimono, yes, American nightrobe apologetically modified with a shadow of formality!—YONE NOGUCHI, in *Good Housekeeping*.

THE CHINESE Government has recently opened 180 elementary schools in the province of Shantung. They are free to all, but very many of them are empty. Mission schools in the same province are well attended, although they charge tuition. The reason of the contrast is distrust of government officials, and knowledge that missionary schools really educate.

## Church Calendar.



- Sept. 2—Friday. Fast.  
 " 4—Fourteenth Sunday after Trinity.  
 " 9—Friday. Fast.  
 " 11—Fifteenth Sunday after Trinity.  
 " 16—Friday. Fast.  
 " 18—Sixteenth Sunday after Trinity.  
 " 21—Wednesday. St. Matthew, Evangelist.  
 Ember Day. Fast.  
 " 23—Friday. Ember Day. Fast.  
 " 24—Saturday. Ember Day. Fast.  
 " 25—Seventeenth Sunday after Trinity.  
 " 29—Thursday. St. Michael and All Angels.  
 " 30—Friday. Fast.

### CALENDAR OF COMING EVENTS.

- Sept. 20—Dioc. Council, Milwaukee.  
 " 21—Dioc. Council, Kentucky.  
 " 27-30—Conference Ch. Workers among Colored People, Newark, N. J.  
 " 28—Dioc. Conv., New York.  
 " 29-Oct. 2—B.S.A. Natl. Conv., Philadelphia.  
 Oct. 5—Opening of General Convention, Boston.

## Personal Mention.

THE REV. B. T. BENSTED has changed his address from Llano, Texas, to Alva, Oklahoma, having entered upon missionary work at the latter point.

THE address of the Ven. MAURICE J. BYWATER, Archdeacon of Colorado, will be Church House, 12th and Walnut Sts., Philadelphia, Pa., until the close of the Brotherhood Convention, October 2nd. After October 11th, 2247 Boulevard F, Denver, Colo.

BISHOP DOANE'S address after the 18th of September will be Albany N. Y.

AFTER September 25th the address of the Rev. C. E. DOBSON will be Dickinson, N. D.

THE REV. HERBERT LEE GAYLORD of Steubenville, Ohio, has accepted the rectorship of Christ Church, New Brighton, and Trinity Church, Rochester, Pa., filling the vacancy caused in the early spring by the death of the Rev. A. D. Brown. Mr. Gaylord entered upon his duties there on September 1st.

THE address of the Rev. JAMES M. HILLYAR is changed from Rockville, Md., to 312 Indiana Ave., Washington, D. C.

THE REV. FLOYD KEELER has assumed the charge of St. Luke's and St. Paul's missions, Terre Haute, Ind., and should be addressed at 1031 South Center Street, in that city.

THE REV. WILLIAM H. MORGAN of Fredonia, N. Y., on September 1st entered upon the rectorship of St. James' Memorial Church, Titusville, Pa.

THE REV. J. A. O'MEARA, D.D., of San Francisco sailed for Boston on the *Cymric*, September 1st.

THE REV. HAMILTON D. PHELPS of Barrytown, N. Y., has accepted a call as rector of St. Thomas' Church, Newark, Del.

THE REV. FRANK A. SANBORN of All Saints' Cathedral, Milwaukee, Wis., has accepted a call to assist the Rev. W. S. Claiborne in work in and around Sewanee, Tenn.

THE REV. A. W. SEABREASE has accepted the rectorship of St. Paul's Church, Wilmington, N. C., of which he has been temporarily in charge, and will begin his rectorate on October 1st.

THE REV. W. C. SHEPPARD, rector of St. Luke's Church, Vancouver, Wash., is, with his family, spending September at Seaside, Oregon.

THE REV. A. K. SMITH, Canon and assistant at Christ Church Cathedral, St. Louis, Mo., has tendered his resignation in order to accept a rectorship at Ellensburg, Wash.

THE REV. WEMYSS SMITH, rector of St. Matthew's Church, Bloomington, Ill., has accepted a call to the old parish church of St. Paul's, Norwalk, Conn., to take effect October 1st. Those who use the *Church Series* will please notice the change of address.

THE address of the BISHOP OF SOUTHERN BRAZIL for September is Hingham, Mass.

THE REV. W. H. SPARLING of Rapid City has been assigned by Bishop Hare to the parish at Elk Point, S. D., and will officiate on alternate Sundays at Dell Rapids.

THE REV. GEORGE E. SWAN of Berkeley has accepted a call to Trinity Church, Sacramento, Calif.

THE REV. RICHARD WHITEHOUSE of Sidney, Neb., has accepted a call to St. Andrew's Church, Cripple Creek, Colo., and will take duty there September 18th.

THE REV. DAVID CADY WRIGHT, formerly of St. Paul's Church, New Albany, Ind., is now rector of Grace Church, Paducah, Ky., and should be addressed at 809 Kentucky Ave., Paducah, Ky.

### DIED.

BUSH.—Entered into rest at Nassau, N. Y., September 10th, HARRIET L. BUSH, wife of the late Leverett J. Bush, formerly of Milwaukee, Wis., and mother of Mrs. F. A. Emerick of Oswego, N. Y., in the 67th year of her age. Burial at Belmont, N. Y.

FLEETWOOD.—In Chicago, September 2nd, GEORGIANA MARCIA, 1 year, 27 days, only child of the Rev. William W. and Alice C. FLEETWOOD. Interment, Marion, Iowa.

"Of such is the Kingdom of Heaven."

### OFFICIAL.

#### ST. MARY'S SCHOOL, KNOXVILLE, ILL.

St. Mary's Knoxville, Ill., will be reopened on Wednesday, September 21st. A special car, in charge of the rector, will leave Union Station, Chicago, Burlington Route, at 5 P. M., on Tuesday the 20th.

### CHICAGO.

Bishop McKim of Tokyo will preach at Grace Church, Chicago, at 11 A. M. on Sunday, September 25th, and at Christ Church, Woodlawn, on the evening of the same day.

### WANTED.

#### POSITIONS OFFERED.

WANTED—In a boys' school in the Middle West, an unmarried priest of Catholic Churchmanship, qualified to prepare boys for college in French or German. Salary, \$600 and living in the school. Also for Cathedral position, a priest of Catholic Churchmanship. Salary, \$600 and rooms, light, etc. Also an unmarried priest from November 20 to May 1 as assistant to the rector of an American Church in Switzerland, Europe; \$80 a month. Apply to THE JOHN E. WEBSTER CO., Clerical Agency, 5 East 14th Street, New York.

ORGANIST AND CHOIRMASTER immediately; loyal Churchman; disciplinarian. Address Rector St. Peter's Church, Uniontown, Pa.

WANTED.—A Superintendent—trained nurse preferred—for Nursery and Babies' Hospital. Address, with references and testimonials, THE BISHOP OF DELAWARE, Wilmington, Del.

#### POSITIONS WANTED.

ENGLISH ORGANIST AND CHOIRMASTER seeks engagement. Thoroughly conversant with Episcopal Service in all forms; boy training a specialty. Good organ and living salary essential. Address ALPHA, care THE LIVING CHURCH, Milwaukee.

ORGANIST AND CHOIRMASTER of great experience and thoroughly conversant with the training of vested choirs. Cathedral trained and good Churchman, with highest references and testimonials, desires a position at once. JOHN CLAIR, 1432 Queen W, Toronto.

ENGLISH ORGANIST AND CHOIRMASTER, highly qualified, good boy trainer, desires appointment. Will accept moderate salary in good location for teacher of music. Address ORGANIST, Remick's Store, Kewanee, Ill.

AN EXPERIENCED GRADUATE NURSE desires position in hospital or school. Highest references. Address M. W., care THE LIVING CHURCH, Milwaukee, Wis.

POSITION by experienced organist and choir director. Will install boy choir. Testimonials. Refer by permission to Bishop Edsall. Address, Miss B. A. C., care of LIVING CHURCH, Milwaukee.

ORGANIST.—An experienced organist and teacher of singing and piano, wishes to locate in city near Chicago or Milwaukee. At present on Faculty of a large Conservatory and organist of prominent church. Address "ORGANIST," care LIVING CHURCH, Milwaukee.

### RETREATS.

There will be a Retreat for Clergy, conducted by the Order of the Holy Cross at its House at West Park, New York, beginning Monday evening, September 19th, and ending Friday morning, September 23d. Those desiring to attend are asked to notify *The Guest Master, Order of the Holy Cross, West Park, New York*. The retreatants will be the guests of the Order.

A Retreat will be arranged for Monday evening, September 5th, to Friday morning, September 9th, for those who would find this more convenient than the later date. Delegates to and from the General Convention desiring to make a Retreat are cordially invited to make use of the House at West Park for that purpose, at any time most convenient to them. West Park is on the West Shore R. R., about ten miles south of Kingston.

### PARISH AND CHURCH.

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

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

### CHOIR EXCHANGE.

CHURCHES OF ALL DENOMINATIONS in any part of the country promptly supplied with Organists and Singers selected from a large staff, at salaries from \$300 to \$2,000. For testimonials and photographs of candidates and terms for supply, write THE JOHN E. WEBSTER CO., CHOIR EXCHANGE, 5 East 14th Street, New York.

### ST. LOUIS WORLD'S FAIR.

[Announcements under this head will be made only with name of one of the St. Louis Clergy as reference, the department being intended to bring high class tourists in touch with high class parties willing to receive such. Applications should be sent promptly, as only a few such announcements can be accommodated in any one issue. Two cents per word each insertion.]

ROOMS convenient to Fair, \$1.00 per day. Reference, Canon Smith. Mrs. NELLIE BAGGERMAN, 4238 Russell Ave.

ROOM, all conveniences, with breakfast, \$1.00. Rev. J. H. CLOUD, 2606 Virginia Ave., Compton Heights.

THE DOCTOR'S.—A large private residence. Open during the Exposition. Rates \$1.00 to \$2.00 per day with bath and breakfast. Reference, Dean Davis. Illustrated booklet on application. DR. L. C. McELWEE, 1221 North Grand Avenue. [NOTE:—The Editor of THE LIVING CHURCH spent a week at "The Doctor's," and was highly pleased with the accommodations.]

HOTEL FOR CHURCH PEOPLE! A rector's wife has four houses on city's finest boulevard, one block from best car line, and ten minutes' ride to grounds. Rooms with breakfast, \$1.50 for each person per day. Reference, Bishop D. S. Tuttle. Mrs. J. K. BRENNAN, 4152 Washington Boul.

### MISCELLANEOUS.

#### CHURCHYARD OF ST. JAMES-THE-LESS PHILADELPHIA.

BURIAL LOTS can be purchased upon application to FRANCIS A. LEWIS, Accounting Warden, 512 Walnut St.

**BUREAU OF INFORMATION.**

READERS of THE LIVING CHURCH desiring information regarding any class of goods, whether advertised in our columns or not, may correspond with our Advertising Department, 153 La Salle St., Chicago (enclosing stamped envelope for reply), and receive the best available information upon the subject free of charge. Always allow a reasonable time for reply, as it might be necessary to refer the inquiry to one of our other offices.

**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 1,800 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 offering of its members.

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

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

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

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

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

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

A. S. LLOYD,  
General Secretary.

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

**BOOKS RECEIVED.**

GINN & CO. Boston.

*How the United States Became a Nation.* By John Fiske. With illustrations and Map. Price, \$1.25.

THOMAS WHITTAKER. New York.

*Comradeship and Character.* Sermons and Addresses to Young Men. By George Jackson, B.A., and fourteen others. Price, \$1.40; postage 11 cents.

FLEMING H. REVELL CO. Chicago.

*A Young Man's Make-Up.* By James I. Vance, D.D., author of *The Rise of a Soul*, etc. Price, 75 cents.

E. P. DUTTON & CO. New York.

*Seeking Life and Other Sermons.* By the Rt. Rev. Phillips Brooks, D.D., late Bishop of the Diocese of Massachusetts. Tenth Series. Price, \$1.20 net.

A. J. HOLMAN & CO. Philadelphia.

*Life of Christ for Little Children.* Illustrations from the Masters and illuminated after Parchments of the Fifteenth Century by Mary Meln Carter.

**PAMPHLETS.**

*Confirmation.* Canon Barry, Fond du Lac, Wis.

# The Church at Work

**B. S. A. NATIONAL CONVENTION**

Philadelphia, Sept. 29-Oct. 2.

A SPECIAL mass meeting has been arranged for Friday afternoon, September 30th, to be held at the Academy of Music at 4 o'clock, at which the Archbishop of Canterbury will be the chief speaker. Mr. James L. Houghteling of Chicago will preside, and the Presiding Bishop of the American Church will deliver an address of welcome to the English Primate. The latter has accepted his invitation, writing also that it "would be almost impossible" for him to be in the United States during the Brotherhood Convention without attending, realizing, as he does, "what is the significance of the Brotherhood." He is not content, therefore, "merely to send written words of benediction and good will." He adds, also, that he will be glad to take advantage of the opportunity to say a word to the Convention as a whole.

For this meeting, admission will be by ticket only. Reserved seat tickets will be issued to Brotherhood men and boys when they register, and as this will be the only public appearance of the Archbishop in Philadelphia, the remaining tickets will be distributed, on application, to other Philadelphia laymen.

It has been decided to hold the boys' mass meeting on Sunday in Horticultural Hall instead of in St. Luke's-Epiphany Church. The Sectional Conferences which have been put down on the Official Programme at 4 P. M. on Thursday, will be held on Saturday at 5:30 instead, in Horticultural Hall.

Official delegations will be present from the National Brotherhood Councils of the English, the Scottish, the Canadian, and Japanese Churches, and possibly also from the Church in the West Indies, which delegations will make the Convention widely International in scope.

**SISTERHOOD OF ST. MARY**

Western Province Arranged.

AT A RECENT meeting of the General Chapter of the Community of St. Mary, held at the mother house in Peekskill, N. Y., a new arrangement was effected whereby the very considerable Western work of that order is arranged into a separate province of the community, with Sister Margaret Clare, who for

many years has been at the head of Kemper Hall, as Mother Provincial for the entire section. The executive ability of the new Mother Provincial has been thoroughly demonstrated in her successful administration of Kemper Hall, and though this new arrangement involves no change in her relation to that school, it gives her the oversight of the entire Western work in addition. The specialty of this order, which is entirely American, is its educational work; schools being successfully maintained in Wisconsin, Iowa, and Tennessee, as well as two in New York state. An addition to the already large educational plant at Kenosha is contemplated for erection at an early date, so that the training of sisters for the Western work may be done there.

**MISSIONARY LANTERN LECTURE ON THE CHURCH IN AMERICA.**

THE REV. CHARLES SCADDING of La Grange, Ill., is delivering in various places a lecture with the above heading, illustrated with magic lantern, which is in many places proving a great aid in presenting missionary facts and conditions to the people. He delivered the lecture at the Cathedral in Sioux Falls, South Dakota, on a recent evening. The Bishop presided, and some fifty Dakota Indians sang in their own tongue. From Sioux Falls Mr. Scadding went to Omaha and delivered the lecture in the Cathedral of that city. During the time of the General Convention he will repeat it in Vermont, Massachusetts, and New York.

**CENTRAL NEW YORK.**

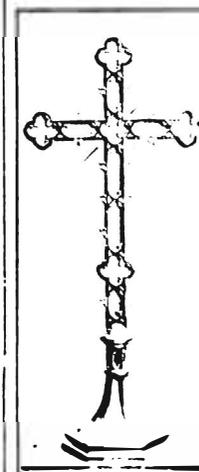
CHARLES T. OLMSTED, D.D., Bishop.

Labor Day Service at Rome—Altar Cross at Elmira—Utica Clerical Union.

A SPECIAL SERVICE was held in St. Joseph's Church, Rome (Rev. A. L. Byron-Curtiss, vicar), on Sunday evening September 4th, the eve of Labor Day. It was the eighth annual service and the most successful one, in every sense. About 200 members of the trade unions of the city attended in a body. The Rev. H. S. Sizer preached from the text: "Jesus said, I am the Light of the World." He denounced the idle spending of money by the rich while suffering and distress were

still in the world. He warmly commended the spirit of trades unionism, and believed that but for organization, the toilers would have been in far worse shape than they now are.

A NEW ALTAR CROSS was recently placed in Grace Church, Elmira (Rev. A. B. Rudd,



rector). The cross was given by the congregation in memory of the late senior warden, Mr. Geo. W. Kingsbury, and is remarkable for the exquisite detail of the Gothic treatment. The design was made by the Rev. F. W. Burge and it was executed by Geissler, at a cost of \$170. The cross stands three feet high, and is designed to suit the High Altar of the new church which the parish expects soon to build from plans by the Rev. Mr. Burge. A carved oak reredos, destined for the Lady chapel, was recently blessed by Bishop Olmsted.

THE UTICA Clerical Union resumed regular meetings on Monday, September 12th, at Grace Church parish rooms. The Rev. Henry Blacklock read an essay on "The Influence of Archaeology on World History."

**CENTRAL PENNSYLVANIA.**

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

New Church for Pittston—Church opened at Stroudsburg.

A NEW CHURCH is to be erected for St. James' parish, Pittston, and the contract for it has already been let. The building will be of brick and stone with a basement.

SUNDAY, September 4th, was a joyful day for the Church people of Stroudsburg and their friends. After seven years of services in halls and stores, they entered their own house of worship. The new Christ Church is of stone, seating about 300. The chancel is well raised, the altar being seven steps

from the nave floor. A handsome new altar and reredos, the gift of Mr. Horace Brock, will shortly be placed in position and blessed. The stone font was made by James Oates, the churchwarden, and is placed on a raised platform near the main doors. The pulpit was the gift of Trinity Church, Williamsport, and the altar rails came from Calvary, Wilkes Barre. The building is worth, to-day, over \$7,000.

Sixteen months ago, the Ven. R. S. Radcliffe, general missionary of the Diocese, was sent to Stroudsburg by Bishop Talbot to procure funds and to build this edifice. He found on his arrival a lot paid for and \$300 in the bank, but a disheartened people. Affairs soon changed for the better, and with a united effort, together with such help as could be given in the Diocese and from summer guests, the new church has become an accomplished fact. At the opening services the Rev. Dr. Goodfellow of Philadelphia, Archdeacon Radcliffe, and the Rev. J. I. Bryan, the latter of whom has been placed in charge of the work, took part. The new priest has just come from Tokyo, Japan, where he was Professor of English in the Imperial College of Communications. The debt upon the opening day was only \$250.

#### CHICAGO.

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

#### City Notes—New Choirmaster at Redeemer.

THE REV. CHARLES E. BOWLES, rector of All Saints' Church, Ravenswood, Chicago, is in Philadelphia attending the annual retreat of the Companions of the Holy Saviour. During his absence the church and parish buildings are to be completely re-decorated. The Rev. W. H. Tomlins will be priest in charge while the rector is away.

THE DIOCESAN Sunday School Commission will hold meetings on the afternoon and evening of September 21st in St. James' Church, Chicago. The full programme has not as yet been made out, and will be announced later. It is understood that in the afternoon short speeches will be made on "Methods," and in the evening, the Rev. Dr. Smith, Secretary of the New York Sunday School Commission, will address the assembly.

SYMPATHY is extended to the Rev. Dr. and Mrs. W. W. Fleetwood of the Church of the Transfiguration, Chicago, who were bereaved by the death, last week, of their infant daughter and only child.

THE MEN'S CLUBS, of which there are many in the Diocese, are commencing the season's activities. There is a movement toward some sort of federation of the city parochial clubs, and an affiliation with the Church Club has been suggested. As yet, however, nothing definite toward these ends has been done.

CHICAGO is particularly fortunate in having so many excellent choirs, nearly all being vested choirs of men and boys. One of the features of the great missionary mass meeting of 1903, which is not an old topic as yet, was the massed choir which rendered the music so admirably. Occasions where the various choirs can be brought together in such a way are considered by many to be a very excellent way of raising the standard of chorus work, and it is hoped there may be many more such. Probably the most important event in Chicago Church music affairs is the coming to the Church of the Redeemer of Mr. F. A. Mackay, who has assumed the duties of organist and choirmaster. Mr. Mackay comes from New York, where he has an enviable reputation for a young man. He is especially noted as a voice trainer, and his organ work has met with most favorable criticism from severe critics. He was a pupil of John D. Mehan and Dr. G. Edward

Stubbs of New York, and received his organ training at the hands of Gaston M. Dethier of New York and Dominique Ducharme,



F. A. MACKAY.

Paris. Mr. Mackay has been working steadily throughout the summer and the results are already sufficient to warrant the assertion that the music at the Church of the Redeemer will soon take no second place. A new organ will be placed in the church in the near future, according to report.

The rector of the Church of the Redeemer, Rev. S. B. Blunt, returned to his work last Sunday.

SOME WEEKS AGO it was announced that probably a pew would be endowed in Grace Church, Chicago, in memory of Dr. Locke. This is now an accomplished fact, the sum of \$6,000 having been raised. The pew is now designated by a brass plate, similar to the one in memory of Mr. Wm. G. Hibbard, and bears the inscription:

CLINTON LOCKE, D.D.  
MEMORIAL PEW.

The Rev. Wm. O. Waters, rector of Grace Church, has returned from his vacation.

BISHOP MCKIM was the preacher at the Church of the Holy Spirit, Lake Forest, last Sunday, and on Sunday, September 25th, will preach at Grace Church, Chicago, in the morning, and at Christ Church, Woodlawn, in the evening.

#### COLORADO.

CHARLES S. OLMSTED, D.D., Bishop.  
Parish House for Colorado Springs.

A PARISH HOUSE will be constructed in connection with Grace Church, Colorado Springs, at a cost of about \$12,000.

#### CONNECTICUT.

C. B. BREWSTER, D.D., Bishop.  
Burial of Dr. Clarke—Diocesan Notes.

THE FUNERAL of the late Rev. Sylvester Clarke, D.D., was held at St. John's, Bridgeport (the Rev. William H. Lewis, D.D., rector), on Wednesday afternoon, September 7th. The service was conducted by the Bishop of the Diocese, assisted by the Bishop of Newark, the Rev. Drs. Seymour and Hart, and the rector of the parish. Several members of the Standing Committee were in attendance, also a number of the faculty of Berkeley, and the students of the institution. Beside these, there were present, mostly vested, about thirty-five of the clergy. At a subsequent meeting, the Bishop appointed, as a committee to prepare a memorial, Drs. Seymour and Hart and the Rev. Mr. Sherman.

In Newtown, where he was born, Sylvester Clarke, Priest and Doctor, was laid to rest. Truly, like the Son of Consolation, "he was a good man, full of the Holy Ghost and of faith, and much people was added unto the Lord."

Dr. Clarke's age was erroneously given last week as 72; it should have read 70.

AT ST. JOHN'S, Washington, on the feast of the Transfiguration, the rector, the Rev. Percy G. Robinson, dedicated a pair of brass altar vases, in memory of a former rector. These are set up "To the Glory of God, and in Loving Memory of the Reverend Alfred Lee Royce, D.D." The vases are the gift of his wife, now residing at New Milford. It was in this church that Dr. Royce was ordained, and also married. He was, for many years a chaplain in the United States Navy.

A MEMORIAL pulpit has been placed in Trinity Church, Lime Rock. It is in memory of the late Mrs. Harwood, and the gift of her parents, Mr. and Mrs. Milo B. Richardson, and family. Mrs. Harwood was the first person baptized in Trinity Church, and nearly all her life was spent in the parish, where she was greatly beloved. The base is of oak, the pulpit of brass. A memorial inscription reads:

To the Glory of God and in Loving Memory of  
LUCY CAROLINE RICHARDSON HARWOOD  
April 22, 1874  
July 19, 1903  
"Love never falleth."

On the Tenth Sunday after Trinity the pulpit was blessed by the rector, the Rev. Richmond H. Gesner, who preached an appropriate sermon from the text, "Love never falleth."

#### DALLAS.

A. C. GARRETT, D.D., LL.D., Bishop.  
New Church for Temple.

A NEW CHURCH will be erected at Temple, to accommodate 300 worshippers and to cost about \$10,000.

#### EAST CAROLINA.

A. A. WATSON, D.D., Bishop.  
Diocesan Notes.

IT HAS BEEN a good while since the Diocese has furnished any boys to Sewanee. Recently four have gone, one to the Academic department, one to the Theological, and two to the Grammar School.

THE DEATH of Col. Hamilton Jones was felt throughout the state. Col. Jones had been resting at Southport after the heavy strain of a trying law case in the courts at Charlotte. His condition growing worse, he was taken to the James Walker Memorial Hospital in Wilmington. He died on the elevator as he was being taken to his room in the hospital. The remains were taken to Charlotte.

BISHOP WATSON'S health has again improved, after reaching a crisis recently that gave cause for serious alarm. The Bishop sits up daily, but is not strong enough to go out. He reached his 86th birthday the 21st of August.

THE REV. NATHANIEL HARDING, chaplain of the Second Regiment North Carolina National Guard, was too feeble to attend the encampment at Morehead City. The entire Diocese looks with deep regret upon Mr. Harding's continued feebleness.

THE PARISH HOUSE of Christ Church, Newberne, is about half completed, and when finished will be a splendid tribute to the generosity and wisdom of the vestry and their devotion to their rector.

A NEW memorial organ will be placed in St. James' Church, Wilmington, this month. It is in memory of the late Preston S. Bridges, and is the gift of his widow and children.

#### FLORIDA.

EDWIN GARDNER WEED, D.D., Bishop.  
New Church for Gainesville.

WORK will shortly be commenced upon a new church to be erected at Gainesville for Holy Trinity parish. It will be of stone and

will cost some \$15,000. It is hoped that the building may be completed by the beginning of the new year.

**INDIANAPOLIS.**

JOSEPH M. FRANCIS, D.D., Bishop.  
Return of Dr. Berry.

THE REV. DR. BERRY, who was wrecked on the Dominion liner, *Vancouver*, in Lake St. Peter, July 1st, returned to Muncie on Saturday, September 3d, resuming services in Grace Church the next day. According to the local press, he received quite an ovation on his arrival. The boys of the choir were at the station in a body and tendered him a warm, though perhaps a rather noisy reception; so much so, indeed, that the passengers on the "Lake Shore Limited" for St. Louis crowded the vestibules of the cars, to discover the cause of the commotion; and having done so, many joined in the cheers of the happy boys.

**IOWA.**

T. N. MORRISON, D.D., Bishop.  
Church Consecrated at Chariton.

THE CONSECRATION of St. Andrew's Church, Chariton, was noted last week. The Bishop of the Diocese officiated, the instrument of donation being read by Mr. H. D. Copeland, senior warden, and the sentence of consecration by the Rev. W. V. Whitten, a former rector. The Bishop of Quincy preached the sermon. A number of other clergy from within the Diocese assisted in the service. The clergy and other visitors, with the members of the vestry and their wives, were entertained after the service in the rectory by the ladies of the parish. The history of the parish dates back to 1867, when the first steps were taken to found a parish and the first rector was elected, being the Rev. Isaac P. Labagh.

**KANSAS.**

F. R. MILLSPAUGH, D.D., Bishop.  
Improvements at Newton.

EXTENSIVE repairs have recently been made upon St. Matthew's Church, Newton, by which considerable additional space is given for worshippers. The choir is arranged in more Churchly form and the whole edifice is placed in proper condition. A window in memory of the late Rev. Dr. Beatty has been placed in the church. Most of the alterations and improvements were designed by the rector, the Rev. A. F. Randall, who has been assisted especially by the members of the Ladies' Guild in raising the necessary funds.

**KENTUCKY.**

The Forthcoming Episcopal Election—Paducah.

IN ANTICIPATION of the meeting of the Council in special session for the election of a Bishop, a conference of the lay deputies was held in Calvary Church, Louisville, last week, for the purpose of exchanging information about possible nominees. The result seemed to indicate that not more than three names will be presented to the Council. Another conference, to which the clergy will be invited, will probably be held before the meeting of the Council, which is to assemble in Calvary Church, Louisville, on St. Matthew's day.

THE REV. DAVID CADY WRIGHT entered upon his duties as rector of Grace Church, Paducah, the Fourteenth Sunday after Trinity, and was very cordially greeted by his new parishioners.

The parish has been without a rector since Easter, but Sunday services have been regularly maintained by lay readers, with an occasional visit by the Archdeacon for the purpose of administering the sacraments and burying the dead. That there is much life in the parish, in spite of the lack of a rector

for so long a time, is shown by the fact that all canonical dues have been paid and the amount of their apportionment for General Missions, \$135, has been remitted to the treasurer.

**LARAMIE.**

A. R. GRAVES, D.D., LL.D., Miss. Id.  
Improvements at Saratoga—Rector Instituted at Hastings.

MANY IMPROVEMENTS have been made during the summer in the property of St. Barnabas' Church, Saratoga, Wyo. (Rev. J. Watson, missionary). The church had been closed for a year or two, and was reopened by Mr. Watson under the direction of the Bishop in the middle of April. Much renovation was necessary in order to put the church and the rectory again into repair, and some \$600 was expended in that work. A choir has been gathered and new interest aroused. Mr. Watson holds evening services at Encampment.

ON THE Fourteenth Sunday after Trinity, September 4th, Bishop Graves instituted the Rev. Lee H. Young as rector of St. Mark's Church, Hastings, Neb. For the last six years Mr. Young has done faithful and efficient service at Chadron, Neb., and the various stations served from that point.

**LEXINGTON.**

LEWIS W. BURTON, D.D., Bishop.  
Diocesan Conference.

IN ACCORDANCE with the resolution adopted at the annual Council in June, a Conference of the clergy and laity of the Diocese was held at Winchester, from Tuesday, September 6th, to Thursday night, September 8th. The people of Winchester in general gave hospitable entertainment to those who attended it; and all the arrangements made by the committee under the chairmanship of the Rev. F. B. Wentworth, rector, were admirable.

As this was simply a conference, no resolutions were adopted, except on the one subject on which its opinion was requested by the annual Council, viz., the formation of a diocesan Sunday School Institute. This measure was unanimously adopted, after the report of the committee appointed by the Council had been brought in by the chairman, Rev. F. B. Wentworth. It was afterwards adopted by the Cathedral Chapter as a part of the religious educational machinery of the Diocese.

The subject of the proposed "Courts of Appeal" was discussed; but it was generally regarded as a matter of no pressing importance at present. Various serious difficulties in the way of a Provincial System were brought up by the reader of a paper, the Rev. R. C. Caswall; the Rev. A. R. Price thought it would help the missionary cause as well as further religious education. The Rev. A. B. Chinn considered that the Province should not extend beyond the limits of each separate state, instead of consisting of a group of states; while on the other hand, the Rev. Charles Fetter considered that it would be a great help to have (for instance) North Carolina standing alongside of Kentucky in arranging the plan of battle and in fighting against sin, the world, and the devil.

Dean Lee gave a fine address on "The Protestant Episcopal Church and Social Reform," justifying Dr. Potter as a citizen of New York in his recent action favoring the Subway Tavern, while strongly objecting to the Bishop of New York pronouncing an episcopal blessing on the undertaking. Similar saloon experiments have been made in England, and more directly even under Church auspices; good success in the promotion of temperance has attended them.

Among the leading features of the conference were two addresses by the Bishop, on The Personal Holiness required in the Minister of the Gospel, and The Hindrances

which beset him in the pursuit of Holiness. By request of the members of the conference, the former address will shortly be printed in pamphlet form.

Various other subjects were taken up in accordance with the programme: The Revised Version, Suffragan Bishops for various races (opening with an admirable address by the Rev. T. W. Cooke of Bellevue and Dayton, who, before the conference closed, was promoted by the Bishop to the office of Archdeacon of the Diocese for Mountain Mission work), well spoken to by the Rev. Charles Fetter and several others.

Sunday School work and its need of improvement was taken up, too, by the Rev. Dr. Washington, who urged that practically the only Church Teaching given by the Church at the present time was in the Sunday School, and that the latter was so imperfect in its methods that it amounted to very little. The pulpit was utterly astray from the high objects entrusted to it; ethical matters and topics of the day excluding matters of Faith and Christian Practice. He favored Mr. Scadding's System of instruction for Sunday Schools as being the only satisfactory one.

"The Nature and Effect of Baptism" was appointed to the Rev. R. C. Caswall, who was followed by the Rev. Charles Fetter. "Marriage and Divorce" was of course taken up, but with various conflicting views of the speakers. Judge Beckner of Winchester startled all by saying that 63,000 divorces a year were none too many; and that good results would follow the multiplication of that number by two. He is not, however, a member of the Episcopal Church; for all were cordially invited to speak who were present in the church.

The conference closed with evening service on Thursday, at which the preacher was Dean Matthews of St. Paul's Cathedral, Cincinnati, who gave an admirable address on The claims of the Protestant Episcopal Church on the Men of the Day; urging that the right kind of man in the pulpit attracts the "men of the street" by the thousand; for down deep in their hearts and lives, there is just as much fondness for true religion as among the women; but perhaps a much greater perception of hypocrisy and sham, by which the women are more readily imposed upon.

And thus closed, with the Bishop's blessing, a most helpful gathering of clergy and laity; a repetition of which at a time not too far distant is desired by all.

**LONG ISLAND.**

FREDERICK BURGESS, D.D., Bishop.  
Diocesan Notes.

CHRIST CHURCH, Oyster Bay (Rev. Henry H. Washburn, rector) has received from Mrs. P. B. Blanchard of the Borough of Manhattan, New York City, a handsome jewelled processional cross of exquisite design. The cross is given in memory of her mother, Mrs. Elizabeth Mary Center Ludlow.

THE RT. REV. J. H. VAN BUREN, D.D., Bishop of Porto Rico, preached at All Saints' Church, Great Neck, on the morning of the Fourteenth Sunday after Trinity. In his sermon he referred to the accident in which Reginald Gignoux, one of the young men of the parish, lost his life.

THE PARISH of St. Clement's, Brooklyn, after receiving the declination of the rector-elect, the Rev. Horace R. Fell, who recently resigned the charge of Christ Church chapel, extended a call to the Rev. Floyd Appleton, curate of Christ Church-on-the-Heights, Brooklyn, and President of the Junior Clericus. Mr. Appleton has accepted the call and enters upon his incumbency with prospects of a successful work.

THE REV. GEORGE FRAZIER MILLER, rector of St. Augustine's Church, Brooklyn, has

secured a temporary place of worship for his people at Grand Ave. and Prospect Place. The Bishop has endorsed a general letter in behalf of this congregation of colored people who were forced to abandon their house of worship on condemnatory proceedings instituted by the Building Department of the city.

A FIRE was discovered in the parlor of the rectory of St. Luke's Church, Sea Cliff (Rev. William Watson, rector), early in the morning of the 10th inst. The rector was not at home, the inmates of the house being Mrs. Watson, her infant daughter, a niece, and the domestic. The origin of the fire seems to have been from a lamp placed on the piano and left burning when the family retired. The loss will amount to \$700.

THE INTERIOR of the Church of the Redeemer, Brooklyn (Rev. T. J. Lacey, Ph.D., rector), is being restored and re-decorated at an expense of \$3,000.

THE BISHOP OF SPRINGFIELD was the preacher at St. Clement's Church (Rev. Floyd Appleton, rector-elect) the morning of the Fifteenth Sunday after Trinity.

EXTENSIVE repairs have been made to the exterior of the Church of the Messiah, Brooklyn (Rev. St. Clair Hester, rector), during the summer months, thereby improving the appearance and remedying the defects consequent upon the severity of the past seasons. Mr. Hester, early in August, sailed on the steamer *Princess Louise* for a tour in Sicily, Egypt, Palestine, and Syria, expecting to return about the middle of October.

#### MAINE.

ROBT. CODMAN, D.D., Bishop.

#### Bequests of Mrs. Burgess—Notable Candidate for Orders—Church Building.

THE WILL of Sophia K. Burgess of Brookline, Mass., widow of the Rt. Rev. George Burgess, D.D., first Bishop of the Diocese of Maine, has been filed in the Norfolk registry at Dedham. The testatrix, by the last will of her husband, was authorized to dispose of one-half of a trust fund established by his will for such charitable or religious purposes as she might direct. She directs that the same be paid over to the trustees of diocesan funds in the Diocese of Maine, to be held by said corporation for the purposes of the Burgess-Neely endowment memorial fund. The testatrix also leaves \$500 to the Domestic and Foreign Missionary Society. The Rev. Leonard Kip Storms of Brookline is named as executor of the will, which was drawn November 13, 1901.

MR. WALTER S. GLIDDEN, a prominent lawyer of Bath and a faithful member of Grace Church, has decided to enter the ministry of the Church. He has temporarily accepted a position as lay-reader at Konah, on the Island of Hawaii. Mr. C. W. Forster, who for the past two years has been doing lay work in the Archdeaconry of the Aroostook, will enter the General Theological Seminary in New York this fall.

CHURCH BUILDING in the Diocese is in operation on quite an extensive scale this year. A church has already been completed at Marsardis; others are to be completed this autumn at Littleton, Sandford, and Rumford Falls. A new church is soon to be built at Camden. A Philadelphia lady has given the Bishop the sum of \$10,000 towards building this church. Steps have also been taken to purchase a lot at Lincoln upon which a church will be built later.

A BOYS CLUB was organized by some young ladies of St. Andrew's Church, Newcastle, last winter, which is meeting with deserved success. This parish, by a recent offering, raised its apportionment for Missions for the current year.

#### MASSACHUSETTS.

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

#### Emmanuel Church—Labor Day—Notes.

EMMANUEL CHURCH, Boston, is getting ready for the sessions of the General Convention. Everything movable has been taken out of the chapel, and a platform is being erected for the official business of the Bishops. Other arrangements have been made in the church, the entire floor is covered with dark red denim as a means of protecting the carpet, and a platform spans a part of the chancel, with a large curtain of red denim serving as a screen. Other changes are under way for the accommodation of the deputies.

THE WEEKS MEMORIAL just placed in Emmanuel Church is in the form of a rood screen going the length of the chancel and measuring in length 36 feet, and 18 feet high. It is Gothic in style of architecture. The inscription was written by the Rev. Leighton Parks, D.D., the late rector of the parish. Tablets with figures carved in high relief representing The Nativity and The Ascension have been placed in each side of the large memorial window in the transept. These are the gifts of Howard Payson Arnold, the author.

ON THE SUNDAY before Labor Day, the Rev. Dr. Van Allen preached a sermon upon "The Dignity of Labor." Among other things he said:

"The laborer is the only honest man, and the idler is the chief of criminals. It is not a question which deserves the most honor the wage-earner, the teacher, the physician, or the bishop. Carlisle says; 'You must either earn your living or steal it.' The proposition is sound, yet how many there are who must be thieves.

"It is an unfortunate fact that in our own republic it is becoming an abominable superstition that it is better to be an idler. There is no noble ancestry so noble as the ancestry of work. From the dawn of the Incarnation, when our Lady sang of the rich that were sent empty away and of the mighty that had fallen from their seats, it presaged that our Lord came as the Lord of the poor. The Virgin Mary was a carpenter's wife—she cooked her own food, she did her own washing, because Joseph, her husband, was a poor man. It is well to remember this.

"I see with alarm a tendency that is appearing among the working men of Europe, and to some extent here, toward secular socialism. Consider that if everything of which a socialist conceives could be established, what might you have? You might have Eden, but to what avail if the serpent lurked within the walls?"

THE REV. HENRY T. ALLEN, who for many years was rector of the Church of the Messiah, Boston, and is now chaplain of the American church at Florence, has been in Boston during the summer and preached last Sunday in St. Stephen's, the old site of the Church of the Messiah. He is still connected with the Diocese of Massachusetts and is missed from the gatherings of the clergy, where he was a helpful and influential member.

THE THIRD annual report of the diocesan Sunday School Commission is now printed and may be obtained by applying to the Rev. C. P. Mills, Wollaston, Mass.

#### MILWAUKEE.

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

#### Woman's Auxiliary—Superior—Nashotah—The Cathedral.

MEMBERS of the Woman's Auxiliary and of the Junior Auxiliary are pleased in that the diocesan organization has considerably more than made up the amount requested for its missionary offering. The Diocese was asked for \$400 from the Auxiliaries, and the amount raised is about \$471, which

of course is in addition to considerable amounts appropriated for various special purposes. The two Auxiliaries will be represented in Boston by Mrs. George E. Cope-land of Milwaukee, Mrs. T. M. Cary of Chipewa Falls, Mrs. Slosson of Kenosha, and the Misses Knight and Roddis of Milwaukee, with, very likely, others.

The Auxiliary in this Diocese was never in such good working condition as it is today, and it is proving itself a real force in missionary work. The president, to whom very largely the happy condition is due, is Mrs. E. A. Wadhams. Its annual meeting will be held at St. John's Church, corner of Pierce and Hanover Streets, Milwaukee, on Thursday, September 22nd, at 9:45 A. M. After Holy Communion, the Auxiliary will gather in the chapel, and listen to the welcoming address by the Rev. James Slidell. Reports will follow, and, in the afternoon, the main addresses will be delivered by Bishop McKim and by the Rev. R. W. Andrews, both from Japan.

AFTER THREE MONTHS of exceptionally good work, the Rev. H. Fosbroke (brother of Prof. Fosbroke of Nashotah Theological Seminary) held his last service at the Church of the Redeemer, Superior, on the Fourteenth Sunday after Trinity. Every one in the parish speaks of Mr. Fosbroke in the highest terms, and he leaves for his new sphere of work in Baltimore with many prayers and blessings. He is to receive priest's orders on the Seventeenth Sunday after Trinity in All Saints' Cathedral, Milwaukee. Archdeacon E. P. Wright, D.D., will take the services at the Church of the Redeemer until the coming of the new rector. The vestry has called the Rev. Clark A. Wilson of Evansville, and it is understood that he has accepted and will assume charge on the Seventeenth Sunday after Trinity.

Mr. Wilson has been a most successful missionary ever since he was admitted to Holy Orders, remaining at Evansville the whole time. The people in Superior are ready to give him a hearty welcome, and he will find things in good shape, thanks to the earnest labors of Mr. Fosbroke.

The rector of St. Alban's in the West End, Rev. W. J. Cordick, has returned from his vacation, resuming his services last Sunday.

"THE MEMBERS of the Brotherhood Chapter at the Theological Seminary at Nashotah, Wisconsin," says *St. Andrew's Cross*, "are very enthusiastic about their work. Each Thursday evening they have a Brotherhood service of their own, with special prayers and the Brotherhood Litany and hymn. These men find this service very helpful and inspiring. Their Rule of Service must be kept in ways somewhat out of the ordinary, as the students of the Seminary all attend chapel as a matter of course. The conditions that prevail in the Brotherhood work in Nashotah are an agreeable contrast to those which exist in a number of our Theological Seminaries where there seems to be but little sympathy with Brotherhood work. We have often wondered why this is so, and have deeply regretted it, and if any of our members who are students at some of these Theological Seminaries where the Brotherhood does not seem to prosper, can suggest to us some of the reasons for the apparent failure of our work in their Seminaries, we shall be greatly helped if they write us about the matter."

THE ACCEPTANCE by the Rev. F. A. Sanborn, priest in charge of the congregation of All Saints' Cathedral, Milwaukee, of a new work at Sewanee, Tenn., will create a vacancy on the staff of the Cathedral clergy such as will be difficult to fill. Mr. Sanborn came to the Cathedral in 1902 as assistant to the Bishop, with the pastoral care of the congregation, after having served for

a number of years as parochial assistant to the present Bishop when rector of St. Mark's Church, Philadelphia, so that there was from the first, entire sympathy between the two.

Mr. Sanborn was graduated at St. Stephen's College in 1879, and at the General Theological Seminary in 1883 with the degree of B.D. He was ordained deacon in 1880 and priest in 1882, both by the present Bishop of Springfield. During his diaconate he was in charge of Calvary Church, Bayonne, N. J., after which he was successively curate at St. Ignatius' Church, New York, and the Messiah, Boston, until 1883. During the next three years he was rector of Christ Church, Pompton, N. J., then for five years assistant at St. Mark's, Philadelphia, and for the ten years from 1891 till 1901 rector of St. John's Church, Newark, N. J. For a few months prior to his entrance upon duty at the Cathedral in Milwaukee, Mr. Sanborn filled a vacancy in one of the chairs at Nashotah. He is author of a thoughtful paper on *Unction of the Sick* in the volume *Inspiration and Other Essays*, published by the Clerical Union for the Defence of Catholic Principles. Mr. Sanborn will carry the good wishes of the Cathedral congregation with him to his new field.

**MINNESOTA.**

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

**New Altar at the Messiah—Hutchinson.**

THE ACCOMPANYING illustration shows the Nelson Memorial Altar of stone recently placed in the Church of the Messiah (Rev. A. Overton Tarrant, rector), St. Paul. This magnificent altar was presented to the parish by the Hon. William and Mrs. Butler in memory of the latter's mother, Bollettee Marie Nelson. The altar is constructed of cream-colored limestone from Kasota, Minn., the



NELSON MEMORIAL ALTAR,  
CHURCH OF THE MESSIAH, ST. PAUL.

whole resting on a base approached by three broad steps, all of the same material. The front is handsomely decorated with three double Gothic panels, the left and right hand groups being overlaid with disks surmounted by Alpha and Omega in relief work. The inscription at the base reads:

To the Glory of God  
And in Loving Memory of  
BOLLETTEE MARIE NELSON  
by her daughter  
Eugenia Nelson Butler.

The altar is one of the finest in the West. The altar cross, executed by Geissler, is also a memorial, given by Mr. Arthur Bland, senior warden, in memory of two young daughters. The brass altar desk was given by the Girls'

Friendly Society of the parish as a memorial to the late Bishop Gilbert.

This summer, the Young People's Society placed a fine brass eagle lectern in the church as a memorial to the late Bishop Whipple. For some time past, the children of the Sunday School have been enthusiastically at work earning the money for a credence table of the same material, and in keeping with the design of the new altar. This will probably be placed in the near future. Extensive improvements and repairs are now being made on the church building.

ON AUGUST 31st and the two days following, Bishop Edsall visited the missions at Hutchinson, Glencoe, and Brownton, where the Rev. Arthur Wadsworth Farnum (deacon) has been in charge since June. One was presented for Confirmation at Hutchinson, four at Glencoe, and five at Brownton. The Bishop found the situation such that he deemed it wise to have Mr. Farnum continue in charge. At Glencoe the church has been re-painted, and other repairs are to follow.

**NEWARK.**

EDWIN S. LINES, D.D., Bishop.

**Window at Maplewood.**

A WINDOW has been placed in St. George's Church, Maplewood, in memory of Mrs. Paulina Augusta Brown, formerly organist in the church. The subject is St. Cecilia seated at an organ.

**NEW JERSEY.**

JOHN SCARBOROUGH, D.D., Bishop.

**Several Bequests.**

BY THE WILL of the late Miss Alleine Lord of Somerville, various legacies were left to Church and charity. Miss Lord leaves \$500 to St. John's Church of Somerville for the fund for a new rectory; \$1,000 to the Domestic and Foreign Missionary Society for foreign missions; and \$4,000 for the Fund for Aged and Infirm Clergy. It is also provided that the residuary estate be divided in the same proportion among these several legatees, and as there will be about \$35,000 left, these sums will probably be six or seven times the amounts specified, should the will be admitted to probate. Miss Lord also leaves a quantity of family silver and other valuables, which are to be sold and the proceeds given to the Bishop of the Diocese for the purchase of Communion vessels for poor mission churches. There is a provision also for a memorial to be erected in Somerville for which \$12,000 is willed.

**NEW MEXICO.**

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

**New Church at Alamogordo.**

THE NEW CHURCH at Alamogordo is nearly ready for the opening services. It is of Spanish mission style, finished in oak in the interior and with a pebble finish outside.

**OHIO.**

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

**Daughters of the King.**

THE DAUGHTERS OF THE KING from the two Dioceses of Ohio and Southern Ohio held their local assembly meeting in St. John's Church, Youngstown (Rev. A. L. Frazer, rector), on the 2nd inst. About 30 members present represented seven chapters from within the two Dioceses. The sermon at the opening service was delivered by the Rev. A. L. Frazer. The business session opened later under the presidency of Miss Brennerman. Interesting reports were made, and a discussion of the advisability of permitting junior members to vote resulted in a negative vote. Officers were reelected, after which several papers were read. Mrs. J. S. Lightbourn treated of the subject of "Chapter Lethargy—How to Cure It." A paper on

"Charity," by Mrs. W. S. Miller of Elyria was read by a substitute, and showed wherein there is great need of that virtue in carrying on the work as Daughters of the King. The concluding paper was "Hope," which was impressively read by its author, Miss Kell of Sandusky. It was filled with eloquent thoughts which made a deep impression on her hearers. Voluntary addresses were made by request of the rector of the church and the chaplain, at the conclusion of which the pledge and vows of the order were read and the prayers were repeated in unison. The next meeting will be held in the Church of the Good Shepherd, Cleveland, in February.

**OKLAHOMA AND INDIAN TERRITORY.**

F. K. BROOKE, D.D., Miss. Bp.

**Rectory for Oklahoma City.**

WORK will shortly be commenced upon a rectory for St. Paul's Church, Oklahoma City (Rev. A. W. Higby, rector).

**PENNSYLVANIA.**

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

**Diocesan Notes—Death of Rev. Dr. Bartlett and of R. L. Wright.**

THE CONTRACT has been awarded for improvements to St. James' Church, Kingessing (the Rev. S. Lord Gilbertson, rector). The work will include the erection of a two-story rectory, 30x23, and an addition to the Sunday School building, 30x70.

OLD ST. DAVID'S CHURCH, Radnor (the Rev. James H. Lamb, D.D., rector), has been celebrating its anniversary. It is remarkable that the church was built in what appears to be so sequestered a spot and that two parishes like St. David's, Radnor, and Trinity Church, Oxford, should have been served by the same priest. It is not surprising, therefore, to read in the "Digest of S. P. G. Records," that "Grateful too were the Welsh at Oxford and Radnor, to be ministered to in their own tongue, while only 'poor settlers' in the wilderness." The people at Radnor 'built a church in hopes of being supplied with the right worship of God,' hopes which were first gratified in 1714 by the appointment of the Rev. John Clubb. In referring to his death, which occurred in December 1715, the church warden and vestrymen wrote in 1720: 'Mr. Clubb, our late Minister, was the first that undertook the care of Radnor and Oxon and he paid dear for it, for the great fatigue of riding between the two churches, in such dismall wayes and weather as we generally have for four months in winter, soon put a period to his life.'" This is the churchyard in which General Anthony Wayne is buried, and strange to relate, the plain marble shaft which marks the spot was disfigured by many names written by those who had curiosity enough to come to a spot so difficult to reach without walking or driving a long distance. There is an endowment fund of \$10,000.

AS AN EXPERIMENT at old St. Paul's Church, Third below Walnut St., Philadelphia, under the direction of the Rev. H. L. Duhring, D.D., of the City Mission, the offices of which are in the basement, noon-day services for business people with an address have been held since Easter, each Friday. These services have been fairly well attended, and the addresses have usually been made by some of the priests connected with the City Mission.

AT THE Church of the Incarnation (the Rev. Norman Van Pelt Levis, rector) the congregation for the present is worshipping in the chapel until the completion of the organ, which will cost, with improvements to the chancel, about \$8,000. It is expected that all will be in readiness by the first Sunday in October.

THE REV. FLOYD W. TOMKINS, D.D., and Mrs. Tomkins, are expected to arrive from an extended trip abroad on the 15th of October. The summer services have been continued without interruption. This is one of the churches which is open constantly for private devotions, and the notice reads: "Come in and Rest and Pray."

HIS GRACE the Archbishop of Canterbury, has definitely decided to attend the Convention of the Brotherhood of St. Andrew on Friday afternoon, September 30, 1904. There will be a mass meeting arranged at the Academy of Music. It is hoped that the Presiding Bishop of the American Church as well as the founder of the Brotherhood of St. Andrew—Mr. James L. Hough-teling of Chicago—will welcome the Archbishop. Tickets will be issued and seats reserved for those connected with the Brotherhood of St. Andrew, and it is hoped that many business men may be able to attend, as the hour will probably be fixed at 4:30 P.M.

Mr. George A. King, Vice-President of the Brotherhood of St. Andrew in England, will be the guest of the Rev. Dr. Tomkins of the Church of the Holy Trinity, Philadelphia, during the Convention of the Brotherhood of St. Andrew.

THE MAGNIFICENT parish house connected with the Church of the Resurrection (the Rev. Joseph R. Moore, rector) is almost under roof. The Sunday School sessions at present are being held in the church.

ALL THE STONE WORK of the new church building for Epiphany Church, Royersford (the Rev. W. H. Burbank, rector), has been completed. The new building is far superior in every way to the old, which was burned.

THE REV. EDWARD T. BARTLETT, D.D., sometime Dean of the Philadelphia Divinity School and Professor of Ecclesiastical History, departed this life on Friday, September 9th. He was born in 1843 and was graduated from the University of Pennsylvania in 1865 and from Andover Theological Seminary in 1868. He was ordained deacon in the year following by Bishop Stevens of Pennsylvania, and priest a year later by the present Bishop of Albany. His ministry began in the Diocese of Albany as rector of Trinity Church, Sharon Springs, which he held until 1874, when he entered upon the rectorship of St. James' Church, Matteawan, N. Y., retaining that post for ten years until 1884. In the latter year he became Dean of the Seminary at Philadelphia, retiring from that position in 1900, though retaining his professorship. He was the editor of a volume entitled *Scriptures, Hebrew and Christian*.

The Office for the Dead was held in St. Paul's Memorial Church, Overbrook, Pa., of which his son, the Rev. George Griffiths Bartlett, is rector, on Tuesday afternoon, September 13th.

MR. RICHARDSON L. WRIGHT, a vestryman of the Church of the Good Shepherd, Kensington, and for a great many years a delegate to the Conventions of the Diocese of Pennsylvania, entered into rest on Friday, September 11th, in his 85th year. Mr. Wright was born in the province of Ulster, Ireland, on August 30, 1820. His parents emigrated to St. John, New Brunswick, and when he was nine years old they came to Philadelphia. In 1854 Mr. Wright began the study of law, but owing to continued public service he never practised. He was closely identified with the act of consolidation whereby Philadelphia county became the city of Philadelphia in 1854. Mr. Wright was a "gentleman of the old school" and was a recognized force in every sphere into which he entered. For a great many years he was identified with the Board of Education.

### PITTSBURGH.

CORTLANDT WHITEHEAD, D.D., Bishop.

#### Diocesan Notes.

REPAIRS and improvements to the extent of almost \$400 have been made upon the church, parish house, and rectory of St. Mary's, Beaver Falls. The parish house and the vestry room of the church have new slate roofs, and the interiors of both buildings have been frescoed. New walks and lawns have been made about the buildings, and a stone pavement laid on one of the streets recently graded upon which the church is situated.

OWING to the pressure of other duties, Col. J. K. Bakewell has found it necessary to retire from the charge of the Church Army in the Diocese, at the head of which he has been for many years. His successor is Col. James W. Seymour.

ST. MARK'S CHURCH, South Side, has been adopted as a chapel of St. Peter's Church, Pittsburgh. The Rev. Dr. Ward has become rector, and services are being provided by him and his assistant, the Rev. A. H. Beavin. Dr. Ward expects in the near future to provide an assistant who shall give all his time to the work at St. Mark's.

### QUINCY.

M. E. FAWCETT, Ph.D., Bishop.

#### Church Reopened at Wyoming—Jubilee Property—Peoria.

ON SUNDAY, September 4th, St. Luke's Church, Wyoming, was reopened after undergoing extensive repairs. The Bishop had charge of the services, assisted by the Rev. A. E. Gorter, diocesan missionary, and Mr. Geo. McKay, the efficient lay reader under whose supervision the repairs were made.

St. Luke's parish was organized in 1856 by Bishop Philander Chase. For the past few years the Church has been sadly in need of repairs. There has now been a complete renovation. The walls have been re-plastered, the chancel and sanctuary floors have been re-laid with yellow pine, and the pews have been shortened to allow a six-foot aisle. The interior has been finished in buff, with the ceiling a cream, and the pews and woodwork one tone darker than the side walls. Electric lights have been introduced. There have

been several articles of Church furniture presented to the parish as memorials, including an altar, altar cross, eucharistic lights, two seven-branch lights, a credence table, hymn board, and altar rail in memory of Nancy Colwell Thomas, deceased wife of Mr. Paine Thomas, a merchant of the place; and a lectern and litany and prayer desks, in memory of Mildred Theresa White, the infant daughter of Dr. and Mrs. H. A. White.

The altar is an exceptionally fine specimen of ecclesiastical art, being made of solid oak finished in semi-antique. It is the product of Messrs. Schmidt & Co. of Milwaukee. The Ladies' Guild has provided a new set of altar linens and hangings, all of proper size, color, and material. Miss Mayme McPigment presented to the church a piece of lace for the altar. There is a small fund in bank toward a new chalice and paten. A choir of ten has been organized and is doing good work. A new concrete walk has been laid the entire length of the church property, a fine marble cross has been placed over the entrance, and the heating apparatus has been rearranged.

All the memorials were blessed, and a class was confirmed.

THE RT. REV. R. H. WELLES, D.D., Bishop Coadjutor of Fond du Lac, will hold a mission in the Cathedral Church of St. John, Quincy, in Advent.

THE VERY REV. DEAN MOORE of the Cathedral, and Canon F. S. Penfold, the latter rector of the Church of the Good Shepherd, Quincy, have been rustivating in Wisconsin.

ST. STEPHEN'S CHURCH, Pittsfield (Rev. Payson Young, rector), is being remodelled; the result will be practically a new church. It will be re-opened and dedicated on St. Matthew's day, September 21st, when the Bishop, with a number of the clergy, and the Cathedral choristers from Quincy, will be present.

ELECTRIC LIGHTS have been provided for St. James' Church, Griggsville. St. Alban's Chapel, Quincy, is being restored to us by the zealous work of Mr. Henry Anderson, and services will be held in this part of Quincy in the near future.

THE FIRST Diocesan Festival of Church Choirs will be held in the Cathedral, Quincy, the first week in November. Near-by Church

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BISHOP FAWCETT has commissioned Cyril Dadswell, the organist and choirmaster of the Cathedral, as lay vicar choral for the Diocese of Quincy.

THE *Canadian Churchman* has the following appreciative notice of a clergyman who has recently come from the Diocese of Algoma to Quincy:

"The Rev. A. W. Behrends has left Burk's Falls and taken the position of vice-rector of St. Alban's School, Knoxville, Illinois, which is the boys' department of the well-known Leffingwell schools. The congregation of All Saints' sincerely regret Mr. Behrends' departure, for under his faithful care, the affairs of the church have prospered. During his stay in Burk's Falls, Mr. Behrends has endeared himself to old and young by his pleasant manner and kindly interest in all things pertaining to the welfare of his flock. Although regretting to leave the parish, Mr. Behrends thought it best to accept this new position, having, owing to his excellent training in educational work in various first-class private schools in England and the Continent, especial ability to undertake this important branch of Church work."

THE BISHOP, with Dr. Leffingwell and Mr. R. R. Moss, recently made an inspection of the Jubilee College property, and arranged for necessary repairs for the preservation of the old stone building and chapel. The bell-tower of the latter has recently been renovated. Some of the large trumpet vines which are a picturesque feature of the south front, will have to be cut back, as they are ruining the cornice and roof. The massive walls and interior are still in good condition and may yet serve for the shelter of some Church work. The chapel is used by the parish for Sunday services. There is a possibility that a trolley line may sometime be run near the college, solving the problem of transportation. Until this is done there seems to be little hope for the revival of educational work at the Jubilee.

THE CONCLUSION of 15 years of service in Peoria on the part of the Rev. S. G. Jeffords, rector of St. Stephen's Church, was marked by a congratulatory gathering, which filled St. Stephen's Hall with a representative body of citizens from the parish and elsewhere. Addresses congratulating the parish and the rector, and speaking in very high terms of both, were delivered by Bishop Fawcett, the Rev. Father O'Reilly, of St. Mary's (R. C.) parish; the Rev. J. H. Morron, a Presbyterian divine; L. Ph. Wolf, editor of *Die Sonne*; E. F. Baldwin of the *Star*, and the Hon. John Dailey.

The common sentiment was expressed by Mr. Dailey when he spoke of Mr. Jeffords as "a faithful shepherd. We love him because he does not pretend to be what he is not. We love him because he is not a Pharisee. We love him for his broad Catholicity. We love him for his high conception of the duties of the Christian priesthood. We love him for his democracy, because he typifies the democracy of Christ's religion. We love him because he is honest. We love him because he is a man among men. And, above all, we love him because he loves the Lord's poor, and has taken the religion of Christ to them."

**RHODE ISLAND.**

WM. N. McVICKAR, D.D., Bishop.

**Teachers' Training Classes.**

THE COMMITTEE on Christian Education, in the Diocese, has arranged to employ the services of a competent deaconess from New York City, who has had experience in S. S. work, for the space of 15 weeks, to hold Teachers' Training Classes throughout the Diocese. A course of 15 lessons, one a week, will cost \$25. The plan will be to take up

either the subject matter of such lessons as are locally in use, or the "Principles of Teaching," or a combination of the two.

**SALT LAKE.**

**Impressions of Bishop Millspaugh on Western Colorado.**

BISHOP MILLSPAUGH has returned to his Diocese of Kansas from his visitations of western Colorado, acting for the Presiding Bishop in the District of Salt Lake. The latter, and also the clergy of the District, expressed great gratitude; but the Bishop declared he had experienced a most enjoyable vacation, everybody was so kind. He was impressed with the possible future of western Colorado. The two million and half dollars which the Government has voted to carry the Gunnison River six miles through the mountains, is to make the Montrose Valley one of the richest in the world. In that valley are 80 acres of land, large enough for two fine fruit farms. He is convinced that this and the 40 acres in the limits of Grand Junction, the great fruit country, and the large tract in the White River Valley, are worth now, according to the estimate of conservative men, \$25,000, and all secured by the late Bishop Spalding of blessed memory—he is convinced that in eight or ten years western Colorado may be an independent Diocese. Five earnest young men are now needed who will do some self-denying work, but who will on the start have an assured salary of \$600 and a room. Bishop Millspaugh suggests that if any such are interested in doing a great work for the Church in Western Colorado, they address the Presiding Bishop. He adds, "the name of Bishop Leonard is a gracious memory."

**SOUTHERN FLORIDA.**

WM. CRANE GRAY, D.D., Miss. Bp.

**The Seminole Indians.**

IN *The Palm Branch* for September, being the missionary paper of Southern Florida, is contained an interesting account of the Seminole Indians, of whom a remnant still remain in the Everglades of that District, and among whom the Church has a mission which is carried on in the midst of almost insuperable obstacles, the Rev. Henry Gibbs being in charge. The history of that tribe, including its early friendship toward white people, which was only to be forfeited when the latter repeatedly broke faith with the Indians, is both interesting and saddening.

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**SPRINGFIELD.**

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

**Altar Consecrated at Lincoln.**

A NEW ALTAR in Trinity Church, Lincoln, was consecrated by the Bishop on the last Sunday in August. The altar includes a tabernacle, and a fine reredos surmounts it. The altar formerly used in the church has been presented to St. Agnes' mission, Mount Pulaski.

**WASHINGTON.**

H. Y. SATTELEE, D.D., LL.D., Bishop.

**The Archbishop of Canterbury to speak.**

THE ARCHBISHOP OF CANTERBURY has kindly consented to be present at an Open Air Service on the Cathedral grounds on Sunday afternoon, September 25th, in behalf of Church Unity.

**WESTERN NEW YORK.**

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

**Improvements at St. James'.**

THE TOWER of St. James' Church, Buffalo, which was left unfinished when the main portion of the structure was erected some twenty years ago, has just been completed, and the bell, which was accustomed to ring out the call for services in the little wooden structure that served as the house of worship of the parish prior to the erection of the present stone church, has now been hung in the new belfry. The same priest who ministered to the parish in the olden days when the wooden church was sufficient to enclose the congregation, the Rev. Charles H. Smith, D.D., is still rector now, when the parish is among the foremost in the city. St. James' has been especially distinguished for the number of city missions which it has planted in different portions of Buffalo, many of which have grown to the dignity of independent parishes.

**HANKOW.****Training Class Opened.**

IN THE HANKOW district (China) our mission has lately opened a Training Class for Bible women. One gets a side-light on antipodal customs from one of the regulations: "Women who join this class must not expect to make their own shoes; they will not have time."

**CANADA.****Bishop Elected in Nova Scotia—The Archbishop of Canterbury Leaves the Dominion.****Diocese of Nova Scotia.**

THE DIOCESAN SYNOD met at Halifax during the last week in August, and on the third ballot chose for the Bishop of the Diocese the Ven. Archdeacon Worrell of Kingston, Ontario. The message announcing his election was telegraphed to the Bishop-elect, and the following reply was received: "Accept vote of Synod as will of God. Ask for Church's prayers. Will write." It is hoped that Dr. Worrell's consecration may be arranged for a date during the meeting of the Provincial Synod at Montreal.

Clare Lamb Worrell, M.A., D.C.L., the Bishop-elect, was born at Smith's Falls in 1853, and is therefore yet in the prime of life. He was graduated from Trinity College, Toronto, with first class honors, standing highest in every examination throughout his arts course. While high school teacher and later principal at Brockville, he studied for the ministry and was ordained twenty-three years ago, and after serving as curate in Brockville, was appointed to St. James', Morrisburg, which was greatly strengthened and improved under his energies and excellent administration. The fine church, school room and parish house are to his credit. Thirteen years since he was appointed pro-

fessor of literature at the Military College, and at the same time took charge of St. Mark's, Barriefield, which grew under his care to be one of the fine churches of the Diocese. Last year at the Bishop's request and people's desire he was appointed to Christ's, Catarqui, and St. Luke's, Kingston, a united parish. But the congregation of the latter church desired his full service and so increased the stipend that he could hand Catarqui over to Rev. J. Elliott, to the advantage of both parishes. At St. Luke's, within three months the number of families increased from 30 to 125, and the Sunday School attendance from 40 to 147, while a fine stone church was in contemplation. In his parishes there has been no straining between clergyman and people. He led with strength, but with unflinching consideration. His sermons, always extemporaneous, are thoughtful and earnest, his mission addresses admirable. As a worker he has been relied upon in synod and committees, his reports usually receiving prompt and common acceptance. He was appointed examining chaplain in 1898, and Archdeacon in 1901. It is not easy for a young clergyman to be recognized for Bishop in his own Diocese, yet Dr. Worrell received a vote of one-half of the clergy and of two-thirds of the laity in 1901 in Ontario Synod.

**The Visit of the Archbishop of Canterbury.**

IN HIS VISIT to Montreal, the English Primate visited the Chambre de Commerce on Thursday, receiving an address from the president, who welcomed him on behalf of French Canadians. His Grace replied in French, heartily thanking the members of the Chambre de Commerce for their kind words. The Church of Notre Dame was next visited, where the Archbishop was particularly interested in the beautiful ecclesiastical vestments, two centuries old, the work of Madame Lebel, a resident of Montreal at that time.

The Primate and party left Toronto for Niagara Falls at 9 o'clock on Tuesday morning, the 6th. He was welcomed by the Very Rev. Dean Houston of Niagara on behalf of the reception committee. The Bishop was

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unable to be present on account of illness. A beautiful bouquet of flowers was presented to Mrs. Davidson by Mrs. Walker on behalf of the ladies of Niagara, which was received and acknowledged with much grace. The train ran up to the Falls' View station where the party viewed the upper rapids and falls from this point for fully an hour. Returning to Niagara Falls, the party was met by Mr. W. B. Rankin, President of the International Traction Company and Bishop Walker of Western New York. After inspecting the great electric power-house, the party left, after luncheon, for Albany, by special car.

**BRITISH HONDURAS.**

G. A. ORMSBY, D.D., Bishop.

**Episcopal Residence to be Erected.**

AN EPISCOPAL RESIDENCE will be erected at Belize, the see city of the Bishop of Honduras. It will cost some \$30,000, the material and workmen being brought for the purpose from New Orleans. The Bishop visited the latter city about a year ago and made the arrangements at that time. A chapel will adjoin the edifice.

## 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.]

IT HAS long been the complaint of organists and choirmasters that choristers taught to sing in the public schools are vocally injured and unfitted for service in a well trained choir. It is unquestionably true that a good deal of harm is done by incompetent teachers. Nevertheless there are many boys who possess sufficient musical intelligence to avoid the errors of public school singing. Choir boys who are skilfully trained have a righteous contempt for coarse tone production, and although compelled to sing in school, many of them are wise enough to use their voices *correctly* while their classmates are braying.

Although the public schools are responsible for a vast amount of abominable voice culture, or rather voice destruction, yet they certainly provide efficient instruction in the elements of music, and in *sight singing*.

The proof of this is that in large cities, choir boys are seldom given sight singing exercises in the rehearsal room. They are found to be sufficiently advanced to apply in a practical way what they have learned at school, and the time that would otherwise be spent upon sight reading is given to voice culture.

There is a movement just at present in the New York public schools toward reducing the number of special instructors in music. If this should be successful, choirmasters may awake to the fact that the schools have been doing *on the whole*, more good than harm. If the vocal training is bad under the present system, will the boys obtain much benefit if they are allowed to sing their school songs, hymns, etc., with less training than they now receive? If the time spent upon sight singing is reduced, may not choirmasters have to do for themselves what the schools have been doing for them?

It appears than an expert examiner was engaged not long ago to investigate the school system of the city, and to report to the Department of Finance.

The contention has been made that three studies (music, physical culture, and manual training) "do no good in the school course, and that they work to the detriment of the children who have a limited time for school-

ing, and who must secure as much as possible of the needed instruction during that time."

The report gives the following information, which will interest and perhaps astonish many organists and choirmasters who are not familiar with the teaching machinery of the schools:

"When vocal music was first introduced into the public schools of the city, special teachers were employed to visit the schools and to give all the lessons. Gradually the regular teachers became competent to give such instruction, and the special teacher has now become only a supervisor, who visits the school about once in two weeks to assist the regular teacher in the work.

"Eventually, of course, the special teacher will be dispensed with, and music will take its place among the regular branches of instruction which the class teacher is required to handle without extra assistance. A specialist magnifies the importance of his specialty, and gives it too large a place relative to other subjects. He also constantly under-estimates the amount of effort which the ordinary person, who is not especially skilled in his line, must put forth to accomplish given results. As there are six different lines of special work in the elementary schools and the course of study in each is overloaded, it will be seen that there is just cause for the far-reaching complaint that the common branches are neglected.

The teachers claim that it is absolutely impossible to do the work laid down in the present course of study in the allotted time. This is true not only of music, but also of manual training and other special studies. As the special subjects are more closely supervised than the regular branches, the natural tendency is to insure results in these studies first. This can only be done at the expense of the common branches.

"By the time the class teacher does all that is required by the music supervisor, the drawing supervisor, and the physical training supervisor, there is little time left for reading, spelling, and arithmetic. The largest item of expense in connection with the teaching of music in the elementary schools is the cost of providing *supervisors* for this branch. There are three directors in charge of the teaching of music in the several boroughs, and there are fifty-two special teachers of music. The facts disclosed by investigation prove that large economies are possible in the public schools. If a plan were adopted, not only in music, but in all the special branches, whereby special supervision would be restricted to those teachers who actually need such assistance, the present corps of special teachers could be greatly reduced. According to the civil list for 1904, there are fifteen directors and 246 special teachers employed at an actual cost of \$350,000, to supervise music, manual training, and physical culture."

Our experience leads us to believe that the public school system accomplishes a great deal in the way of teaching pupils to read music at sight, and *very little*, if anything at all, in the way of legitimate voice culture. In highly trained choirs *one quarter* of the time spent in rehearsal is devoted entirely to artistic voice production. Yet it is a well-known fact that the large majority of choirs composed of boys and men sing with defective tone quality. If then it is so difficult to obtain expert voice trainers for choirs, it will readily be seen that the chances of securing thoroughly qualified teachers for public schools are exceedingly small.

If anything is known of voice culture in the schools, it is known by the supervisors, and not by the teachers under them. Moreover it is a difficult matter to teach others how to train voices. Many choirmasters *never* learn the art of training boys' voices, and it is positively certain that an immense

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The McShane Bell Foundry Co., of Baltimore, Md., recently shipped to Tientsin, China, a large bell weighing, with mountings, about one ton. With this bell were shipped the necessary mountings to complete another bell sent by the McShane Co. some years ago to the Rev. E. G. Tewksbury.

In a recent letter from the Rev. Mr. Tewksbury he states that at the Boxer outbreak the bell was stolen and buried, but was restored later, lacking the attachments, which were recently shipped to complete it.

The McShane Co., since its establishment a half century ago, has shipped bells to all parts of the world. Its bells are to be found in Foo-Chow, China; San Antonio, Cuba; Brazil, South America; Champerico, Central America; Barleley, India; Monrovia, Africa; Gullford, Ireland; Puerto Cortez, Honduras; City of Mexico; St. Christopher, West Indies; Alexandria, Egypt; Orocabessa, Jamaica; Hartford, Liberia; Tokio, Japan; Cleba, Hueca; Molokal, Sandwich Islands; Rustchuck, Bulgaria; Ching Mal, British Burmah, etc.

Few Americans have any conception of the extensive business of this Baltimore concern, who are daily shipping bells all over the civilized world.



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| 3 Cardinal Freesia.           | 3 Grape Hyacinths.        |
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- John Lewis Childs, Floral Park, N. Y.**

percentage of public school teachers never learn it. It is moreover a notorious fact that the supervisors themselves are appointed without reference to their knowledge of voice culture, but rather with reference to their ability to teach sight reading, and to maintain strict discipline.

The more this problem of music in the schools is investigated, the more perplexing it seems to be. We may sum up the whole matter by stating that the schools are a benefit to the pupils in imparting knowledge of the elements of music and of sight reading; that they are more or less useless in imparting a knowledge of voice management; that as far as voice culture is concerned, they will continue to be useless on account of indisposition and inability to secure able teachers, and on account of lack of time for efficient vocal training.

#### CHALK AND CHILDREN.

MY DEAR CHARLES.—Five of the little pebbles were sent yesterday to be polished, and will be sent, or brought to you, next week; if the children are told on "Saturday" next, they can't be disappointed. I have looked out to-day a few fossils of the chalk—flints and the like—of which I know—nothing, though I have them as illustrations of certain methods of mineralization. But but they will show you what kind of things are now under your feet, and in the roadside heaps of stones, and the first time Darwin takes them in his hand they will become *Prim-Stones* to you—(I am glad to escape writing the other word after "Prim")—and *Stones—Lips*, instead of *Cows*. Not that they are worth his looking at, otherwise than as the least things have been. (They are worth carriage to America, however, as you haven't chalk there.) But the little group of shattered vertebræ in the square piece of chalk may have belonged to some beast of character and promise. When is he going to write—ask him—the "Retgression" of Species—or the Origin of Nothing? I am far down on my way into a flint-sponge. Note the little chalcedony casts of spiculæ in the sea-urchins (wrapt up more carefully than the rest).

Next, as Mrs. Norton remembered that bird of Hunt's I thought she might like to have one a little like it, which would otherwise only be put away just now, and I've sent it, and a shell and bit of stone of my own which I'm rather proud of (I want Darwin to see the shell—only don't say I did, please) I can do much better—but it looked shelly and nice, and I left it. . . .

Ever your affectionate,

J. RUSKIN.

—Letter to Charles Eliot Norton, in the *Atlantic*.

THERE IS A yet harder and higher heroism—to live well in the quiet routine of life; to fill a little space because God wills it; to go on cheerfully with a petty round of little duties, little occasions; to accept uncomplainingly a low position; to smile for the joys of others when the heart is aching; to banish all ambition, all pride, and all restlessness in a single regard to our Saviour's work. To do this for a lifetime is a greater effort, and he who does this is a greater hero than he who for one hour storms a breach or for one day rushes onward undaunted in the flaming front of shot and shell. His works will follow him. He may not be a hero to the world, but he is one of God's heroes; and though the builders of Nineveh and Babylon be forgotten and unknown, his memory shall live and be blessed.—*Dean Farrar*.

No ONE truly knows happiness who has not suffered, and the redeemed are happier than the elect.—*Amiel's Journal*.



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