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Music

Editor, G. EDWARD STUBBS, Mus. Doc., Organist
St. Agnes' Chapel, Trinity Parish, New York.
[Address all Communications to St. Agnes' Chapel,
221 West 91st St., New York.]

Mr. Lemare, the distinguished English organist, who is now in New York temporarily, has finished a remarkable series of organ recitals in New Zealand and Australia. He reports that in both countries, wherever he played, there was the greatest interest manifested in the higher forms of organ music. This seems all the more astonishing when we reflect that with the exception of Wellington, Sydney, and Melbourne there are no "town halls" equipped with concert organs.

In Australia Mr. Lemare gave recitals at Sydney, Brisbane, and Melbourne. In New Zealand he played at Timaru, Wellington, Dunedin, Christchurch, and Invercargill. The last named is said to be the southernmost town in the world. In some of these places the organ compositions of John Sebastian Bach were vociferously encored!

In Sydney the people have been educated up to a lofty standard of organ music, and public recitals have been given there for the past twenty-five years. The organ is the largest, or one of the largest, town hall instruments in the world. At Wellington there is also a superior instrument, and at Melbourne there is a large town hall, a suitable organ, and a very fine orchestra. This accounts for the advanced taste of the masses in the three places last named, but the appreciation of Bach in the other cities is not so easily accounted for. Undoubtedly the influx of English people, who are notoriously fond of organ recitals, partly explains the situation.

At one of his New Zealand recitals, Mr. Lemare was recalled at the close of the performance six times, and amid great enthusiasm, a speech was demanded of him.

Promoters of organ recitals should take heart. If Bach is thus honored in New Zealand, it is a most auspicious omen.

The rector of a parish in the diocese of Indianapolis writes to this department as follows:

"I always read the music column in THE LIVING CHURCH with much interest, and I would like an opinion regarding a point which concerns me deeply. Why cannot we have a cheap edition of the Psalter with music? If necessary, on the score of cheapness, a very few chants would be sufficient. Such a book would, if well advertised, I believe create a demand for itself. Take for instance this parish, a poor, struggling one, which cannot, without resorting to such devices as "socials," bazars, etc., pay the meagre stipend of its priest, or the absolute minimum of current expenses needful for it to continue its existence. Under these conditions, with not a single member of the congregation in comfortable circumstances, it is quite out of the question for me to spend the eighteen or twenty dollars necessary to equip my choir with the Church Psalter, or the twenty-five dollars or so needful for the Church Service Book. But I could manage to get the six or seven dollars needful to buy a Psalter in paper covers at twenty-five cents a copy, and I could moreover dispose of a few copies in the congregation, and thus help to restore congregational singing.

"It seems to me that my own difficulty in this respect must be shared by many others in charge of weak parishes and struggling missions. I know that during the past five years, here and elsewhere, it has kept me from introducing the singing of the Psalter.

"I am no musician, but I am deeply interested in trying to improve the music in our smaller churches, where it is one constant, and at times, disheartening struggle to provide even the simplest music.

"The solution of the question is undoubt-

edly in getting the congregations to take more interest and a larger share in the music, but this requires copies of the music; and as yet, for such congregations as I have in mind, the price is prohibitive.

"Is there any way of solving the difficulty? If you can make any suggestions, I shall be grateful."

This letter shows plain evidence of one thing—there are clergymen who look upon the chanting of the Psalter as a very important matter, and who are unwilling to have the Psalms read if there is any possibility of having them sung. Not long ago we printed a communication from a rector who, although himself in favor of the choral service and the chanting of the Psalms, took the ground that not one parish out of a hundred would appreciate such chanting.

Yet here we have a rector insisting upon this very thing, in the midst of difficulties. Practical and helpful suggestions in his case are not at all easy to make. The reason why we cannot have a cheap paper edition of the Psalter, with music, is that publishers will not risk financial loss on such a venture. If such books could be sold by the thousands the risk would be small. But they cannot be sold in such quantities for various reasons. There are different kinds of Psalter books, and the clergy disagree, and will always disagree, as to which kind is preferable. Then again there is unfortunately much truth in the communication referred to respecting the non-use of chanting. Between the disagreement of opinion as to the best Psalter, and the fact that many parishes do not have the Psalms chanted at all, what possible chance would a cheap edition have for a large sale?

We think the best way out of the difficulty is, in the case of a poor parish, to purchase a cheap edition of the Prayer Book with the pointed Psalms, and do without printed music.

A paper-covered book is practically worthless. It soon goes to pieces, and such a book is extravagantly expensive at any price.

Then again, congregational singing does not score its first progress through chanting, but rather through the singing of hymns. Good congregational chanting is very rare, and it is found in very few of our churches. And where it is found it is the result of considerable labor, either on the part of the rector, or choirmaster, or both. But our correspondent is right in insisting that copies of the music, and the pointing, should be in the hands of the people, if anything is to be accomplished.

Again, suppose our correspondent provided his people with his paper-covered Psalters at twenty-five cents each—what is he to do about service music, including Communion music? And how about the Hymnal, with music? And what kind of Psalter would he select if he had his choice? There are about a dozen Anglicans on the market, not counting the various kinds of Gregorian editions.

If any of our readers can suggest what he should do, we shall be quite as much interested as he himself.

WHEN we pray, we should speak to God as if He were present; since the Lord is everywhere, in every place, in every man; especially in the soul of the righteous. Therefore, let us not seek Him in the clouds, on earth, or elsewhere than in our own hearts.
—Savonarola.

FAITH is not merely a speculative, but a practical acknowledgment of Jesus as the Christ, and effort and motion of the mind towards God; when the sinner accepts with thankfulness the proffered terms of pardon, and in humble confidence applying individually to self the benefit of the general atonement, in the elevated language of a venerable father of the Church, drinks of the stream which flows from the Redeemer's wounded side. The effect is, that in a little while he is filled with that perfect love of God which casteth out fear, he cleaves to God with the entire affection of the soul. And from this active, lively faith overcoming the world, subduing carnal self, all these good works do necessarily spring which God hath ordained, that we should walk in them.—Horsley.

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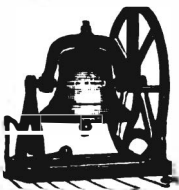
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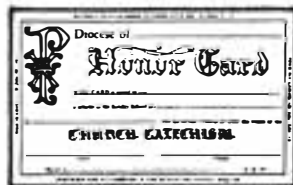
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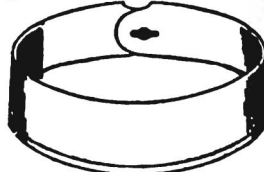
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VOL. XXXVII.

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WASTE OF POWER.

THERE is a conscious sense of loss, throughout the material world, in the realization of power wasted or unapplied. There is ground for the same consciousness as bearing upon the forces of the spiritual life. And no where within this sphere, we must admit, is there such waste of power, apparently, or as evidenced by seeming apathy in the matter of power and product, as when we consider practically the mighty forces of prayer and the definite expectation of results.

When, for instance, weighing thoughtfully the absolute freedom with which man is bidden to make known his requests unto God, and noting the fullness with which that freedom is exercised as evident in the breadth and compass of public intercession, to say nothing of the boundless opportunity of private devotions, we are forced when balancing with these man's seeming outlook for returns, to recognize a tremendous waste, somewhere, in power and vital energy.

Said one thoughtful Churchman to another shortly after the late Prayer Book revision: "It is claimed that since the addition to the Litany of the versicle 'That it may please Thee to send forth laborers into Thy harvest,' there is a notable increase in the number of candidates for the ministry."

"Indeed!" was the response, "How remarkable!"

Yet why should such results have been surprising? Was it not with this very end in view that the petition was ordered, recognizing the need of divine influence in securing the blessing sought? And whether in the quickened fervor inspired through the appeal thus newly brought to mind, or, let us hope, through newly awakened hearts united in earnestness of supplication, results proportionate were attained; in other words, an application of spiritual power which, in view of present conditions in the particular sphere referred to, it is feared is sensibly relaxed.

It is but another evidence of the great law that mighty forces are to be moved only by force. Even a good man's prayer to be "effectual" and availing, must be "fervent." And while the life story of every faithful child of God is rich with countless instances of prayer heard and marvellously answered, reflection will recall the fact that in every instance it has been the response to supplication so strong, earnest, and purposeful, as necessarily to ensure a definite, if trembling, waiting on results.

The thought can but suggest the logical inference, in view of the seeming indifference and apathy so often characteristic of intercession, public and private—how great the waste of spiritual power! Instinctively the mind is led to ponder—what might not be the result, visible or invisible, if, for one day, the petitions, perfunctorily audible daily on countless lips, should go forth as a mighty, expectant force from united hearts:

"Thy Kingdom come; Thy will be done on earth as it is in Heaven."

The brief, but wonderfully comprehensive prayers prepared for her children, and presented, weekly, by the Church in her collects, offer a striking instance of power too often unappropriated, the one appointed for the Seventeenth Sunday after Trinity offering a suggestive example in its forceful simplicity. Defended by divine grace "going before," and love following after, with a heart "continually given to all good works," what might not be the joy and peace of life's pathway! Yet from how many lips will fall the prayer, so rich in possibilities, with scarce a definite thought or expectation of results!

L. L. R.

To SPEAK angrily to a person, to show your hatred by what you say or by the way you look, is an unnecessary proceeding—dangerous, foolish, ridiculous, and vulgar.—Schopenhauer.

SECTARIAN MINISTERS IN CHURCH PULPITS.

It is urged by some that the policy of the Church whereby sectarian ministers are not invited to preach in our churches should be changed; and it is replied by others, favorable to the innovation, that no present law forbids them, and the right to invite them is maintained.

The canon generally quoted in this connection is canon 19, which reads as follows:

"OF PERSONS NOT MINISTERS IN THIS CHURCH OFFICIATING IN ANY CONGREGATION THEREOF.

"No minister in charge of any Congregation of this Church, or, in case of vacancy or absence, no Churchwardens, Vestrymen, or Trustees of the Congregation, shall permit any person to officiate therein, without sufficient evidence of his being duly licensed or ordained to minister in this Church; provided, that nothing herein shall be so construed as to forbid communicants of the Church to act as Lay Readers."

We admit very frankly the main premise of our friends, that all this canon directly requires is that local Church authorities must assure themselves that any minister desiring to officiate shall come "duly licensed or ordained to minister in this Church." But we deny the minor premise, which is that *therefore* a Bishop may "license" whomsoever he may please, and therefore any sectarian minister, to "officiate," whether by preaching or otherwise.

For a Bishop is bound by the law of the Church, and though we do not maintain that a Bishop has no authority beyond that which is conferred upon him by canon, yet we do hold that a Bishop has no authority to defy the expressed mind of the Church. The mind of the Anglican Church with respect to "ministers" is set forth in the Preface to the Ordinal; and the conditions under which persons other than ministers are permitted to officiate are stated in the canons relative to lay readers, among which is the condition that the lay reader is to be a "communicant of the Church."

How then can the Bishop "license" a person to officiate, who can neither qualify as a "minister" nor as a person not a minister? Common sense answers, he cannot.

But after all, the question is not so much whether a Bishop now possesses that indefinite and most extraordinary right to "license" persons who expressly repudiate the authority of the Church and of the Bishop over themselves, but whether such authority ought to be given. If it would be helpful to allow ministers of other religious bodies to preach in our churches, the conditions under which they are to be permitted to do so ought certainly to be defined by canon.

It is perfectly true that the preaching office has not always been tied to the priesthood. It is equally true that loyal Churchmanship has always been deemed a necessary prerequisite to it. The medieval preaching friars and the eighteenth century Methodist lay preachers therefore afford no precedent for the proposed innovation, for these were avowed Churchmen.

The innovation is advocated in the interests of Church Unity. But how does it promote unity? If it really did so in any marked degree, there might be cause for considering whether the probable gain would offset the certain danger.

If everything were normal in the Church, and every one was thoroughly wise and tactful, and nobody ever questioned the distinct line of cleavage between the Catholic priesthood found within the Church and the non-priestly ministry found without, it might be wise to assume the risk. In that event it might easily be that an occasional variation of the Church's custom might be for edification. That ideal condition does not exist, and, too often, the demand for relaxing our custom comes from those whose hold on the doctrine of the Christian Priesthood is itself weak.

But such invitations do not tend toward unity. If accepted, they are almost invariably under a misconception of what is involved in the invitation. Few sectarian ministers would be willing to accept an invitation which pre-supposed, by both parties, a recognition of a merely lay status on the part of the minister; a status differing altogether from that of the clergyman who invites them. It is perfectly true that Churchmen recognize in these ministries all that their own authorities claim for them; but their further claim that "Episcopal" ministers have no authority differing from their own, makes it too delicate a situation for the one to invite and the other to accept an invitation that is almost certain to involve false pretences somewhere. Why should we embarrass either the Church or these other bodies by giving invitations to their ministers that must throw

into keen relief the difference in the Church's view of the two ministers? What would be created thereby would be the very antithesis of unity.

The Bishop of London well expressed the policy of the whole Anglican communion in his Montreal address last week (reported on another page) when he said:

"We never preach in each other's chapels or churches, nor invite them to preach in ours, but on great questions, such as public morality and temperance, we work together like brothers. Nothing can stand before the union of Christian sentiments. But I think that to underrate our own historic Orders, or to try to blur the minds of people on the real differences which have led to there being different denominations—I believe that would be fatal, and would lead in the long run to the very thing we desire to avoid. The late Bishop of London said that no Church would succeed in the future unless it held its historic Orders in one hand and the open Bible in the other. That, too, is my belief."

Let us then attempt no such rash experiments. By all means let us cultivate friendly relations with our "separated brethren"; but let us not assume that they are so weak-minded as to be deceived by any sort of invitation to officiate or to preach in our churches that we could give them.

And if they could be, we should still feel that deception, conscious or unconscious, was a poor way to promote Christian Unity.

THE discussion of Bishop Doane's proposed amendment to prohibit under all circumstances the re-marriage of divorced persons by the clergy of the Church, indicates among those who seem to be opposed to it, the approval of it in many important points. It must be remembered that the two suggestions of the Bishop are distinct and separate propositions; one to amend Canon 38 by making it an absolute prohibition to the clergy of the Church to officiate at the marriage of any divorced person; the other, to transfer to Canon 39 all reference to the exceptional case of the "innocent party" in a divorce suit for the cause of adultery.

We hope that no legislation relating to the status of the "innocent party" when re-married outside the Church will be pushed. Guards and protections which were natural and right as to the act of marriage are not suitable as to the admission to the sacraments of people already married. The time may come for the better provision of discipline about this matter and about other matters, but it has not come yet. Moreover the withdrawal of this proposal from consideration and discussion will remove from the debate the whole question of the authority or exegesis of the disputed passage of Holy Scripture. And it will enable the consideration of the Canon on grounds concerning which there seems a large unanimity of opinion, namely, the necessity of strong and bold treatment of an emergency in our social condition.

Both Mr. Lewis and Mr. Rowland Evans, in opposing any change in the existing law, commend it because it has so far prevented our clergy from officiating at such marriages that "only a few cases have occurred." Their evident opinion is that the Canon was intended to prevent (and has largely succeeded in preventing) our clergy from taking any part in such marriages. Granting that this is the object, a Canon that positively prohibits must effect the desired end by making hereafter *no cases at all*; and it seems more honest, if prohibition is the desired end, to *prohibit*, and not to make marriage merely difficult.

Moreover there seems a certain sort of selfish satisfaction in settling down to the comfortable conviction that we are ourselves virtually protected from such marriages. The Church has the larger duty to discharge; and if she will speak out boldly and positively, not in the hesitating language of making things difficult, but in the language of positive prohibition, she will discharge her duty as impressing and influencing the opinions and actions of all Christian people. It has often been said that this present Canon is a compromise between those who hold that our Lord made one exception in suffering the man to put away his wife for adultery and to marry again, and those who hold that there is no exception to His broad and clear declaration against any re-marriage. But this is hardly a just description of the Canon. The Bishops' Canon, which was so nearly carried three years ago, was a compromise, forbidding the solemnization of marriage but allowing admission to the Sacraments in the one instance. But the present Canon quite ignores the position of those who do not believe in the exception, by positively allowing the use of the Church's service in the one exceptional instance. "No Canon stating forth a doctrine of marriage or an interpretation of Scripture ought to be passed," say the

opponents of the prohibitory Canon; but the existing Canon does set forth a doctrine of marriage and does authenticate and interpret the passage in St. Matthew.

To the argument that so many other most important questions will demand the attention of this Convention, and that therefore this ought not to be intruded upon its time, a sufficient answer is that in any comparison among the matters which the Convention will be called upon to consider, action which concerns social morality and which deals with the sacredness of marriage cannot be relegated to a place of minor consequence.

We believe that an overwhelming majority of Bishops, and of clergymen and of laymen, do not wish this Church committed to *this* doctrine of marriage or *this* interpretation of Scripture which is involved in the Canon as it now stands. Three things must be borne in mind: first, that a majority of votes three years ago favored the Canon prohibiting the marriage of any divorced person; secondly, that public feeling in the Church and out of it is more than ever aroused by the scandal of the increasing frequency of divorces; and thirdly, having reason to know that some of the members of the last House of Deputies and some of the new members not committed by the debate and the discussion of three years ago will be influenced by this fact, we have strong hopes that Canon 38 will be amended this year, not on theoretical or theological grounds, but on the practical ground of the necessity of taking a strong stand, and making a positive protest, against the scandal of divorce and the re-marriage of the divorced.

WE are indebted to the Rev. John Howard Melish, rector of the Church of the Holy Trinity, Brooklyn, for stating succinctly the facts in the case of the deputy-elect to General Convention from Long Island whose right to be seated is challenged on the ground that he is not a "communicant of this Church" within the meaning of the term as used in Article I, Sec. 4 of the Constitution.

Our correspondent evidently recognizes that no claim that the gentleman is a *de facto* communicant could be accepted as sufficient by the House of Deputies. A man must occupy any position *by right* before he can be said to possess a qualification conditioned upon such occupancy. And if merely the act of receiving Holy Communion were to be esteemed the qualification, this Church would stand convicted of re-enacting the scandalous abuse of the seventeenth century Test Acts in England.

If a priest of the Church accepted a "communicant" on a "letter of transfer" from the "Reformed Church," it seems incredible that he should not have known that he was acting wholly without authority. The only letter of transfer, or similar document, known now or ever heretofore known to the canon law of this Church, is that for which provision is made in Canon 39 (as now numbered), which provides that "A communicant in good standing removing from one Parish to another shall be entitled to and shall procure from the Rector or Minister of the Parish of his or her last residence . . . a certificate stating that he or she is a communicant in good standing." It will hardly be maintained that the extraordinary action attributed to the late Dr. Charles H. Hall was justified by this Canon. And of course, if Dr. Hall acted extra-legally, and without authority to do so, no degree of validity can be imputed to his action.

That the gentleman in question "ratified and confirmed his parents' baptismal vows by a public confession of faith in Christ as his Saviour made before the Reformed Dutch Church" does not, of course, constitute Confirmation in the Church's sense. The gentleman *confirmed* his vows. The Church requires of her children, not alone that they *confirm* but that they *be confirmed*. The verb is used in the active form in the ratification of the baptismal vows; it is used in the passive form as applying to the greater act in Confirmation, which is that of the Holy Spirit, through the Bishop as His agent. After the individual *confirms* his vows he must *be confirmed*. The two-fold use of the verb in one service is undoubtedly misleading, but the careful distinction between its active and its passive form sufficiently differentiates between the two uses. If a deputy-elect has *confirmed* but not *been confirmed*, he cannot be, within any reasonable interpretation of the term, qualified for admission to Holy Communion. For the passive use of the term the first and the last rubric in the Confirmation office are equally clear, and the constant usage in the theological works of all parties in the Church, and in general conversation, of speaking of candidates "to be confirmed," puts beyond question the fact that the intention of the rite is to confer upon the individual some grace from

outside himself, and not merely or primarily to perform his own act. The person, that is to say, is confirmed and does not confirm himself.

It is obvious that the same principle which would prevent a Bishop from receiving by "letters of transfer" a minister of the Reformed Church without ordination, must likewise prohibit a priest from receiving a communicant without confirmation.

There has been some discussion in the Church as to whether the last rubric in the Confirmation office refers to persons not claiming to be in communion with this Church, who might desire for some special reason to receive the Holy Communion at the Church's altars, and two contrary opinions have been expressed. That question is not involved in the present issue wherein one purports to have become a "communicant of this Church" in some other way than is provided by this Church. It is a novel view to maintain that without confirmation one may even become permanently "a communicant of this Church," and be entitled, as such, to legislate for the conduct of Bishops, clergy, and laity in the Church, when he has not asked to receive the grace which is given to persons when they offer themselves "to be confirmed."

Neither may it be argued that the gentleman in question is an innocent victim of the laxity of a venerated presbyter, now deceased; for he has had several months since his ineligibility was pointed out in which he could easily have received that sacramental rite, were he "ready and desirous" to do so. It had been our own earnest hope that he would.

Should he, however, still be without the "wedding garment" required by the Church when General Convention convenes, only one course will remain for the House of Deputies to take. Every member will grieve to cast his vote, but duty will require that the vote be against seating him.

HOW to make provision adequately for a chief executive of the American Church has been frequently discussed, and many propositions have been made in General Convention, only to fail at the final vote.

The present system whereby the senior Bishop in the Church, in the order of consecration, becomes Presiding Bishop, is most objectionable. It means inevitably that the Presiding Bishop will always be a man past the psalmist's limit of three-score years and ten as the normal completion of an active life. It means that at, or long after, the age when men commonly curtail their responsibilities or retire entirely from them, new requirements, sometimes very arduous, are placed by the American Church upon her senior Bishop.

The present Presiding Bishop is younger than the senior Bishop will usually be, since he was consecrated to the episcopate at a youthful age; notwithstanding which, the seventy years of age which he has already attained may well be assumed to call upon the Church for his relief. The age of the second Bishop on the list is 75; of the third, 77; of the fourth, 75; of the fifth, 69; of the sixth, nearly 75; of the seventh, 76; of the eighth, 88. Six other Bishops, junior to those eight, require the assistance of a Coadjutor at the present time.

Is it not obvious that it will always be burdensome to place these added responsibilities of the Presiding Bishopric upon the senior Bishop of the Church?

A Joint Committee was appointed in the last General Convention to provide for a change in the system. Notice is given by Mr. William A. Robinson, lay deputy from Kentucky, a member of that committee, that he will introduce an amendment to the Constitution at the coming General Convention to provide for an elective Presiding Bishop, whose entire support shall be derived from the Church at large and not from his diocese, whose term of office as such shall expire when he becomes seventy years of age, and may be terminated earlier if in the judgment of General Convention he becomes disqualified.

Our own judgment is that the proper solution of this difficulty is to be found in connection with the establishment of a Provincial System, whereby each Province shall have an executive Bishop, however called, and one of those provincial executives shall be selected as Primate of the Church. We agree with Mr. Robinson that his support should be provided by the Church at large, since, as he will almost inevitably require a Coadjutor for the entire work of his own diocese, it is not right that that added expense should be thrown upon the single diocese. Certainly it is to be desired that some such provision be made, and apart from the Provincial System Mr. Robinson's

plan would seem an excellent one. Indeed, were it adopted, it could easily be fitted into such a system when it might be placed in operation. We believe, however, that the salary of such Primate should be a fixed amount, regardless of what may have been his salary as diocesan. It must be a dignified salary, adequate for the Primate to live in a large city, and the question of ways and means will require consideration. Such executive Bishopric would be a proper object for endowment by some group of wealthy Churchmen, for which purpose about \$200,000 would be required.

Are there Churchmen of means who would provide the sum?

HERE is much to commend in the suggestion of the President of the Junior Auxiliary of the Diocese of Milwaukee, printed in the Correspondence columns, that the general "missionary day for the Sunday schools" be changed from the Second Sunday after Epiphany to Whitsunday. Inclement weather in mid-January is not peculiar to Wisconsin, and may be said to be common to most parts of our country. That inclement weather will seriously interfere with the gathering of Sunday school children at a distance from their homes, goes without saying; and it has so happened that for several years past, the children's "missionary day" has been as disagreeable in the Middle West as the weather man could make it.

We are not sure that uniformity of date is particularly necessary, but a fixed date is a convenience in securing the observance of a day. Unless, therefore, there be reason for making the date variable for the convenience of those who find it possible to make a general demonstration on the January Sunday now appointed for the purpose, we suggest that that day be continued as a *local* day, in preparation for the Lenten offerings, but without attempting to bring the children to a common center, and that Whitsunday be selected as a day when the children may be brought to a central point for a special missionary demonstration, as they are now supposed to be on the Second Sunday in Epiphany.

THE suggestion of the Bishop of Delaware that a Church House be erected in Washington on a sufficient scale to accommodate General Convention for its sessions and also for its social entertainment, has something in its favor, but perhaps more against it. To erect an edifice on a sufficient scale to be adapted for the purpose would mean that it would be used to its fullest capacity in one month within three years. Even after making allowance for its occasional utility for other purposes, the economic waste involved would be sufficient, we fear, to counteract the advantages that would accrue to General Convention from a permanent home.

A satisfactory meeting place for General Convention depends in no small measure upon the attitude toward it of the hotels, and we believe that in determining upon the location for any future Convention, a committee should be empowered to make negotiations well in advance, and to change the location if unreasonable rates were to be maintained. With such power properly vested, deputies to General Convention would be better protected than they are at the present time, and the present migratory practice might be made a protection against a "hold up" in rates, which, for a three weeks' convention, is a serious matter.

ANSWERS TO CORRESPONDENTS.

F. W. P.—(1) "Children's Eucharists," as the term is commonly used, refer to celebrations of the Holy Communion especially for the edification and instruction of children; who, of course, do not receive unless they are confirmed.—(2) A good book for the purpose is *Story of Jesus of Nazareth*, by Miss L. L. Robinson (Y. C. Co., 85 cts.). Thanks to you for kind words.

A. B.—It is beyond question that the marriage of a baptized with an unbaptized person does not constitute Holy Matrimony and is contrary to the spirit of the Marriage Office. It follows that it is better that the clergy should not perform such marriages; but that they are definitely forbidden to do so we can hardly affirm. Very many of them, very wisely, we believe, refuse to do so.

OBLIVION is not to be hired; the greatest part must be as content to be as though they had not been; to be found in the register of God, not in the record of man. Twenty-seven names make up the first story before the flood; and the recorded names contain not one living century. The number of the dead long exceedeth all that shall live. The night of time far surpasseth the day, and who knows when was the equinox? Every hour adds unto that current arithmetic which scarce stands one moment.—*Bronne*.

ANTI-CLERICALISM IN ITALY Murri and the *Democrazia Cristiana* DEATH OF CARDINAL SVAMPA

I CANNOT pass without notice a recent outbreak of anti-clericalism in Italy, though the precise form which the agitation was taken makes me loth to dwell on the details.

As a rule, Italy is rather indifferent to religion than anti-religious. The ordinary parish priest, performing his duties with kindness, if perhaps with little earnestness, is liked and often respected. But there is a section of the clergy, ardent partisans of the Papacy against the state, who resent consideration for others as unworthy compromise, who resist "modernism" in thought and liberalism in politics, who claim for the clergy the right of absolutely ruling the laity. This section, which is called "clerical," is disliked not only by the few who are opposed to religion in general, but by the many who are jealous of the claims of the Church to dictatorial authority, and by those who desire religion to be sane and popular. For the most part, especially in the North, we go on quietly; a gloating paragraph in some of the papers on the occasion of some clerical scandal, a noisy mob, perhaps a throwing of stones directed against an obnoxious priest, are usually the worst demonstrations of hostility against the Church. But the disorders to which I refer, as they may indicate some amount of organization, have perhaps a special importance.

The outbreak began with the exposure of certain scandals (I fear real) with respect to an orphanage for girls at Milan. The Archbishop was able to show that the community inculcated had received no sanction from him, and that the priests who ministered to it did not enjoy his licence. It was, I confess, a surprise to me to find it possible for a Sisterhood to work and for priests to minister without episcopal sanction; and it was rather amusing to be told that the method of enforcing ecclesiastical discipline which occurred to the Archbishop was that of taking proceedings in the police court against the delinquents for wearing the ordinary habits of the clergy and Religious.

The excitement spread to the little town of Varazze, near Genoa, where a pupil in a college for boys brought charges against the clergy who conducted it of the most shameful profanity, of celebrating a sort of Black Mass, and of enacting what may be called *tableaux vivants* of the execution of the King of Italy and similar scenes. These orgies are said to have been attended by members of several communities of men and women, and by an audience of children flocking from various places to the number of four hundred. I should have thought that the boy's statements bore evident traces of the hasty imagination of a youngster nourished on filthy romances, such as those with which Leo Taxil gulled too many credulous Catholics; and common-sense doubts whether nocturnal assemblies of 400 persons could have been held in a town with fewer than 4,000 inhabitants without attracting the notice of the police. But the story was widely believed, and a fungoid crop of similar fictions sprang up in one part of Italy after another, priests and nuns were assailed, churches were desecrated and fired, and Cardinal Merry del Val was mobbed at Marino, a town notorious for turbulence.

It is difficult to say whether the agitation was sporadic or organized. Some of the leading newspapers did good service by submitting the so-called evidence to calm criticism. The fathers at Varazze have taken legal action against a magistrate whose eager acceptance of the libel made him a party to it; and probably, as the good Bishop of Cremona expects, the temper of Italy will soon return to its equilibrium—or its indifference.

But the prevalence of indifference which may be lashed into fury suggests serious thought, and no one has expressed it more courageously than Dom Romolo Murri. Some ten years ago, being the secretary to Cardinal Agliardi, he attracted a good deal of notice by a series of letters published under the title of *Battles of To-day*. The battle he proposed was against the indolent conservatism which makes the Church the slave of a covetous *bourgeoisie*, instead of the champion of the poor, as her Master intended her to be. While she failed to fulfil her office, her place was being occupied by an unbelieving socialism. To fight the battle, a volunteer regiment was raised under the name of the *Democrazia Cristiana*. In many respects it resembles the English Christian Social Union, the differences resting mainly on the fact that in Italy religious movements are apt to take a more political and polemical form than in England.

It must be said that Murri is rather a rhetorician than a

philosopher, and that he lacks the sober wisdom of a Maurice or a Westcott. At first the society received favor in high places but it was evident that such a movement required cautious guidance. Murri himself gave to it the ill-omened name of the "new Guelf policy." The old Guelfs, dreading the encroachments of the empire, clung to the Papacy as almost the only surviving part of the ancient Italian rule, but the name is identified with a long and bloody strife. If the new Guelfs succeeded in pledging the Church to a democratic policy, she would alienate those vast bodies of men, not always selfish or ill-disposed, who are by nature conservative. It would be a policy not of conciliation but of *coups d'état*.

That the present Pope, so diligent a pastor, so nobly proud of his own humble origin, should be indifferent to the needs of the poor, would not be expected; but there are two methods of relieving these needs. The one is the distribution of ample alms, the other that of enabling the poor to win a more adequate wage. It was the latter method which the *Democrazia Cristiana* advocated; and to require it to place itself under the direction of diocesan societies, none of them pledged to the method of alms-giving, was to require them to abandon their special design.

We may take a step further, and consider two aspects of the Church which ought to be complementary. The one may be called social and organic, every member in his measure contributing to the building up of the body; the other is military; the hierarchy directing, the members having no duty beyond obedience. Now the spirit of the *Democrazia* is essentially organic. Every Christian is to aim at making the whole body vitally expressive of Christ the Head. The layman is as essential to the development of the Church as the prelate is, though of course in a different sphere. He must not, under the guise of obedience, wrap conscience in a napkin.

It was because Murri advocated the democratic view of the Church that his society was restricted, and he himself is suspended from his priestly office. He is no theologian, he does not advocate any modernist doctrine, nor does he probably care much about such matters. That his movement needs careful control I have already admitted; but the worst form of control is to nail down the safety-valve. The vatican has endeavored to dissociate the movement from the clergy who, whatever their mistakes, are loyal Roman Catholics. The society survives and spreads, but under the direction of laymen of whose loyalty there are fewer guarantees. There are many disruptive theological elements in the Roman Church which may find an ally in a social movement whose leader is tyrannically repressed.

Not a few serious Italians share this view, and perhaps we may number among them Cardinal Svampa, the Archbishop of Bologna, who has recently passed away. Before his elevation he was reckoned among the clergy who were most hostile to the occupation of Rome by the King of Italy; but recently his courteous reception of the king, and his presence, together with the mayor of the city, at a banquet given in his Majesty's honor, was hailed as an augury of better relations between Church and State. He was no scholar, but he inherited something of Leo's respect for learning, and he was regarded as friendly by the Christian democrats who abound in his diocese. One of them, who proposed half in jest to work in the diocese of Bologna, says that the Cardinal replied: "Why not? There is room in my diocese for all who work; and if the Christian democrats were to form a colony, I should be willing to rule it, and to assume full responsibility, for it before the world."

Venice, July 27, 1907.

HERBERT H. JEAFFRESON.

DEATH OF AN ENGLISH BISHOP.

CABLEGRAMS report the death of the Rt. Rev. Ernest Roland Wilberforce, D.D., Bishop of Chichester, which occurred at Bembridge, Isle of Wight, on September 9th. He was born in 1840 and after taking his degree at Oxford was ordained and entered upon a useful ministry, which culminated in his consecration as Bishop of Newcastle-on-Tyne in 1882, from which diocese he was translated to Chichester as Bishop in 1895.

DIVORCE statistics in the United States do not seem to improve. There are reported to have been 4,018 divorces granted in New England in 1905 against 1,714 in 1867; and in the three Mid-Western states of Ohio, Indiana, and Michigan, 10,708 in 1905 as compared with 2,440 in 1867.

THE DECEASED WIFE'S SISTER ACT

English Primate and Bishop of London Counsel their Clergy to Obey the Canon Law

OTHER MATTERS IN THE ENGLISH NEWS LETTER

The Living Church News Bureau
London, September 3, 1907

IN the House of Commons, last Tuesday, the amendments made by the House of Lords to the Deceased Wife's Sister Bill were agreed to, and the Bill, having received the King's assent, is now an Act of Parliament. The State has thus repudiated the immemorial and sacred principle that affinity is a bar to marriage—and in doing so, has very seriously increased the breach between the Church and itself. It is truly lamentable to think of the State—which distinctly owed its existence to the English Church—drifting farther and farther away from its ancient Christian moorings. The Divorce Act of 1857 and the Deceased Wife's Sister Act of 1907 are black blots on its escutcheon. The issue in this connection before Parliament involved (as the *Times* forcibly put it in a leading article) "the point of view of the State" versus that of "the Church, the Sacraments, and the Canon Law"; and Parliament, as now composed, not unnaturally sided with the World as against the Kingdom of God. Our Divine Lord said, "Hear the Church"; but the State has impiously refused to hear the Church touching a vitally important point of the Christian Law of Marriage.

The Archbishop of Canterbury has issued in the current number of the *Canterbury Diocesan Gazette* the following instructions to the Church people of his diocese:

"I ought at once to say a few words to the clergy and laity of the diocese respecting the bill which has just passed through Parliament, legalizing the marriage of a man with his deceased wife's sister. The indirect and incidental consequences of this measure are important, and these will require very careful consideration by the Bishops and their advisers. About these, therefore, I say nothing at present. But there are one or two points upon which an immediate word is desirable.

"The Act leaves to every incumbent full discretion as to whether or not he will solemnise such a marriage, if requested to do so. If he declines, it is again left to his discretion to say whether or not he will sanction its solemnisation by another clergyman in the church which is under his control and care. This discretion covers, of course, the proclamation of banns.

"I have already, although the bill is only to-day receiving the Royal Assent, been asked to give advice in a specific case, and it may be well, therefore, that I should at once let it be known that we shall, in my judgment, serve best the interests of the Church and people by not solemnising such marriages or furthering their solemnisation in church. This counsel may appear to some people to be unreasonable, knowing as we do that there are many good Christian men who believe that these marriages, now sanctioned by the law of the land, are also compatible with what they regard as a true interpretation of the teaching of Holy Scripture, and even of the Early Church, respecting marriage. I shall be ready in due time to explain the reasons which make me believe in the wisdom and propriety of the course which I recommend. The present letter, written with a view to publication in the forthcoming issue of the "Diocesan Gazette," is intended to give merely such preliminary and general guidance as the clergy may rightly expect in the event of their now receiving such requests.

"I deplore, on national as well as on religious grounds, the passing of this bill. I have expressed my objection fully in Parliament, and we have, I hope, relieved the clergy from the unfair compulsion which at one time appeared to be threatened. I hope, however, that in anything we may say or do in this delicate and difficult matter we shall avoid harsh and uncharitable words, the use of which serves to harm rather than to promote respect for the clearly-defined marriage law of the Church of England, as set forth in what is called "The Table of Kindred and Affinity." We believe that "Table" to be based on the teaching of Holy Scripture, as interpreted by the reasonable judgment of the Church of Christ throughout the Christian centuries."

The Bishop of London has also instructed the Church people of his diocese on similar lines. In the *London Diocesan Magazine* for this month, his lordship writes:

"DEAR PEOPLE:—After a long struggle, the Deceased Wife's Sister Bill has been passed, and before I sail for Canada and America on Friday I want to leave behind a few words for the guidance of Churchpeople in my diocese.

"The main point for us all to remember is that the law of the Church remains the same as it was before. This has two consequences. We have secured important amendments. In the Bill, as it is now passed, it is provided not only that no clergyman need solemnise such marriages, but he need not allow the use of his church. Nor does the Bill make any difference with regard to his

responsibility in dealing, as a clergyman, with the matter. He will, moreover, not be relieved from ecclesiastical censure if he contracts such a marriage himself. 1. Surely, then, the first consequence is that no clergyman ought to solemnise such a marriage or lend his church for this purpose, and I take the responsibility, as Bishop, of exhorting the clergy of the diocese not to do either of these things. 2. But if the first consequence binds, the second looses. Already some of the laity have written to ask whether they must send away the sisters-in-law who are bringing up their children. I beg them not to dream of doing so on account of the passing of this Bill. If the law of the State and of the Church protected them before, the law of the Church protects them now; and there ought to be a strong enough public opinion in the Church to free any member of it from any breath of blame in continuing under this protection the happy and beneficent arrangement by which his late wife's sister is caring for his children.

"I shall have no doubt to speak or write on this subject at greater length after my return, but I say so much now in order that you may not be left without guidance. Asking your prayers for a blessing on my work on the other side of the Atlantic, I am,

"Yours very sincerely,

"A. F. LONDON."

The Bishop of Salisbury, in a letter to his diocese, reminds the clergy that they are still bound by Canon Law on the subject of union with a deceased wife's sister. Preaching at Trowbridge, the Bishop of Salisbury said he did not wish to minimize the great blow which the Church had received by the passing of the Deceased Wife's Sister Bill. There never was a time when unions within prohibited degrees were acknowledged to be lawful by the Church. He urged his people to keep the law of the Church, and not use the liberty which the State had unfortunately given them.

A letter signed by the Bishops of Birmingham, Liverpool, Oxford, Southwark, and Wakefield, containing an indictment of Mr. McKenna's Training College Regulations, has been sent to the Prime Minister. They ask that before the wasteful conflict which hinders the work of education is irrevocably extended to a fresh field, their earnest protest against the new regulations shall be considered. They first outline the policy pursued by the Church training colleges, and then, in contrast, the policy of Mr. McKenna's regulations. With regard alike to freedom, religion, and efficiency, the Bishops assert that there can be little question which is the more really liberal and statesman-like of the two systems.

A report has recently been circulated in certain Roman Dissenting newspapers to the effect that the Abbot of Caldey has sought recognition of his Community of English Benedictines from the Abbot-Primate of the Benedictines of the Roman obedience. The *Church Times* is authorized to state that the report is entirely devoid of foundation.

During a visit paid to the Ecumenical Patriarch at Constantinople by Dr. Collins, Bishop in charge of English chaplaincies in southern Europe, some two years ago, his Holiness said, in the course of conversation, that they would be glad to welcome an English student at the great Greek Theological College at the Halki, in order that he might study Greek Church polity and obtain a first hand acquaintance with Greek theology. The *Guardian* states that it has not been easy to find a student who could avail himself of this suggestion; but at length, through the interest in the matter taken by Dr. Mason, Master of Pembroke College, Cambridge, one has been found in the person of Mr. P. R. B. Brown, M.A., lately scholar of Pembroke, who obtained a First Class in the Classical Tripos of 1903. On further inquiry being made by Bishop Collins, a cordial reply has been received both from the Patriarch and from the Metropolitan of Nicomedia, who is the President of the Council of the College, to the effect that they will gladly receive and welcome him. Accordingly Mr. Brown has already left England (or is leaving shortly) for a year's residence at the College.

The committee of experts appointed last November to inquire on the stability of the whole structure of St. Paul's have now rendered their report. In the course of their inquiries, the committee gathered that the nature of subsoil on which the Cathedral is built, was from the first a matter of gravest concern, and that Sir Christopher Wren was much impressed by the seriousness of the problem of obtaining suitable foundations for his great church. It further appears that the settlements of the fabric which occurred during the building of the Cathedral, and particularly in the piers supporting the dome, have continued in some degree to the present day. But it is reassuring to know that the principal features appear to be of long standing. The committee state their conclusions: "After mature deliberation

and a thorough examination of the Cathedral and its foundations, we are of the opinion that there is no immediate necessity for any extensive remedial measures to be undertaken; but this conclusion is based on the assumption that the present conditions of the subsoil and the present water level will be maintained. We are strongly of the opinion that the sensitive condition of the structure makes it necessary that the church should be kept under constant observation and we understand that a scheme for this has been formulated by Messrs. Barry and Leslie, your engineers. We recommend that your surveyor be instructed to make the necessary arrangement for its adoption, and for readings to be taken every three months." They also recommend that the condition of the subsoil and the state of the water level be carefully watched and periodically recorded, "as all official investigations point to the same conclusion—that in them lie the possibilities of future dangers." Attention should be given, it is added, to all building operations in the neighborhood, "or mischief of a more serious nature may arise."

The Rev. George Tyrrell, the eminent theological and spiritual writer, who some time ago was expelled from the Jesuit Society, and since then has been under an episcopal ban in the Roman Dissenting body, writes to the *Times* that the recent statement in certain daily newspapers that he has been restored to his "ecclesiastical rights" is somewhat premature: "At most, there is question of the removal of a condition which I could never accept, and which has hitherto caused a deadlock. If I should be restored, it will be only on the conditions obligatory on every priest by the common law; and the privacy of my correspondence will be inviolate."

The Primate is spending the month of September in Scotland.
J. G. HALL.

CANADA WELCOMES THE BISHOP OF LONDON.

THE Bishop of London, the Right Rev. Winnington Ingram, arrived at Quebec from England by steamship *Victorian* on September 7th. He remained in Quebec over Sunday, preaching in the Cathedral of Holy Trinity in the morning. The building was filled to its utmost capacity, among those present being the Governor General of Canada and his wife, the Earl and Countess Grey. Bishop Dunn was present and a large number of clergy were in the chancel.

Bishop Ingram took as his text the 14th verse of the 5th chapter of St. Matthew: "A city that is set on a hill, cannot be hid," and remarked that "If there is a city set on a hill, not only in its glorious site, but also in its place in history as one of the few famous cities of the world, that city is Quebec." The Bishop referred to Quebec, where Jacques Cartier and Champlain first settled, where the Jesuit missionaries came and the French nuns labored and where, above all, the gallant Wolfe and the great Montcalm fought and died.

AT MONTREAL.

At Montreal a large deputation of the clergy and laity, with Bishop Carmichael at their head, and the mayor of the city, waited at Place Viger Station, to welcome Bishop Ingram on his arrival, September 9th. The Bishop was the guest of Bishop Carmichael during his stay in Montreal. There was a dinner in his honor at Bishop's court, the evening of his arrival, to which a number of prominent clergy and laity were invited. The following morning, Tuesday, September 10th, there was an early celebration of Holy Communion in the Church of St. James' the Apostle, at which the Bishop of London was celebrant. Afterwards there was a breakfast in St. James' schoolroom, with Canon Ellegood, rector of St. James', in the chair, supported by Bishop Carmichael, Dean Evans and others. All the local dignitaries of the Church were there, and every deanery in the diocese was represented, nearly all the Montreal clergy and many from the country parishes. As soon as breakfast was concluded "God Save the King" was sung with enthusiasm by all present and an address of welcome given by Canon Ellegood. Bishop Ingram, in his reply, said:

"I am perfectly astonished at the warmth and the cordiality of your welcome both this morning and last night at the station. I thought perhaps the Bishop would turn up, and perhaps a curate, who had been let off for the afternoon, with a layman or two, who might be out of work, but to find the whole diocese of Montreal, laymen and clergy alike, turning out to give me such an astonishing welcome, has indeed warmed my heart and encouraged me."

Speaking of the work of the Church "at home" with regard

to the colonies, the Bishop said they had this work at heart more than ever they had. He mentioned that he was one of the original six who eighteen years ago started the Junior S. P. G.

Speaking of the reference made to his letter to the Wesleyan Conference, the Bishop said his whole heart was set on the reunion of Christendom, but he believed they might make the most astounding mistakes by being in too much of a hurry. He would not stay to speak of what their attitude toward Roman Catholics should be, as he had taken that up in Quebec, but with regard to their attitude toward Protestant denominations, those great bodies of Christians for whom he felt both love and admiration, he thought the way they were doing in London now, was all they could do at present. He said, in part: "We never preach in each other's chapels or churches, nor invite them to preach in ours, but on great questions, such as public morality and temperance, we work together like brothers. Nothing can stand before the union of Christian sentiments. But to underrate our own historic Orders, or to try and blur the minds of people on the real differences which have led to there being different denominations—I believe that would be fatal, and would lead in the long run to the very thing we desire to avoid. The late Bishop of London said that no church would succeed in the future unless it held its historic Orders in one hand and the open Bible in the other. That, too, is my belief. We must hold to the open Bible, of course, and we must never give up our historic Orders even if we have to break with the whole Church of Christendom."

During the day the Bishop of London, accompanied by the Bishop of Montreal and a large party of clergy and others, visited various points of interest in the city. At the *Chambre de Commerce*, the floor was crowded with members who were desirous to greet Bishop Ingram, and an address was presented to him by the vice-president, Mr. Roy and the Hon. Alphonse Des Jardins. At the Board of Trade a welcome was also extended to the distinguished visitor by the president, on behalf of the council and members. The Bishop visited the great Roman Catholic church of Notre Dame, and on entering, knelt in prayer in one of the pews.

After such a busy day there was a simple but impressive service in St. George's Church, Montreal, at which Bishop Ingram preached. Long before the church doors were opened the stairways leading to the entrances were packed, the fringe of the crowd lining the streets in all directions. They were from all parts of the city and from all denominations. When the church was quite filled, many standing all through the service, the doors were locked and hundreds had to be turned away. The clergy in their robes, occupied the front seats. The rector, the Rev. Dr. Paterson Smyth, took the opening part of the evening service, and Dean Evans read the lesson. Bishop Carmichael pronounced the Benediction. Bishop Ingram's sermon was on the ideal city to be found in Zechariah viii, verses 3, 4, and 5, and was of such a plain and practical character as might be expected from a man so wholly in sympathy with the working people. He asked: "What is God's idea of Montreal?" Then dwelt upon all those matters which should make a city of holiness.

After the service a reception was held in St. George's school-room, at which a great number of the clergy and laity were presented to the Bishop. He left Montreal for Ottawa the next morning, September 11th. A large gathering, including a number of ladies, assembled at the station to bid him God speed. Sir Thomas Shaughnessy, of the C. P. R. had placed his private car at the disposal of the Bishop.

AT OTTAWA.

On the arrival of Bishop Ingram in Ottawa, September 11th, he was met by a deputation of clergy and laity. On Thursday morning, the 12th, Holy Communion was celebrated at 8 A. M. in Christ Church Cathedral, Ottawa, after which a breakfast was given by Canon Kittson, rector of the Cathedral, to the Bishop of London and the clergy of the city, served in the Lauder Memorial Hall. A public mass meeting was arranged in Howick Hall, Lansdowne park, for the evening.

I MYSELF have felt, for example, when ill, a sense of dependence on God, and nearness to Him, which I have seldom realized so powerfully when in health. I have also in such circumstances, when all worldly and ordinary occupations were felt to be impossible, had a relish for reading the Bible, and a profit in perusing it, such as I experienced at no other times. I might refer to other things, but I only wish to illustrate that to get good out of sorrow is the great matter, without affirming that we are getting all the good and the intended good from it.—*Dr. George Wilson.*

RESUMPTION OF CHURCH ACTIVITY IN NEW YORK

With Prospects for a Large Entering Class at the General Theological Seminary

FATHER WAGGETT'S RETREAT ADDRESSES AT WEST PARK

Minor Items of New York Church News

PROGRAMME FOR THE CENTENARY OF ST. MICHAEL'S

The Living Church News Bureau
New York, Sept. 16, 1907

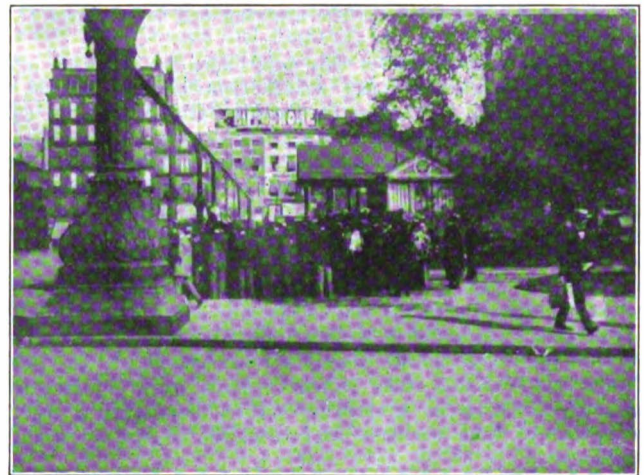
HERE are numerous signs of the resumption of energy and activity after the summer vacation amongst the various departments of Church life in New York. The General Theological Seminary opens on Wednesday this (Ember) Week—the 18th. The prospects are good for a large Class. The Dean of the Seminary and most of the Professors are back. The Dean spent the summer in New Hampshire.

About fifty priests and two Bishops were gathered together from the 9th to the 13th inst., at Holy Cross House, West Park, in retreat. The addresses, which were remarkable for their searching power and great helpfulness, were given by the Rev. P. N. Waggett, S.S.J.E., whose picture was in last week's LIVING CHURCH. Father Waggett is to deliver two lectures at the General Theological Seminary, October 14th and 16th. The kindness and hospitality of the Fathers of the Order of the Holy Cross were unstinted and the retreatants went home with stores of inspiration and new vigor for work, and most grateful for this opportunity of spiritual refreshment which had been afforded them.

The Bishop of London is to preach in Old Trinity Church on September 26th, and will also preach at the General Theological Seminary some time before leaving for England in the middle of October.

The New York Churchman's Association holds its first meeting of the season to-day at the Manhattan Hotel. The subject of the paper is "The Bible: Its Place in Literature and Art." The speakers are the Rev. A. J. Cummins and the Rev. M. K. Bailey.

Announcement is made that the last of the Wall Street services under the auspices of the Evangelistic Committee of



STREET PREACHING OF REV. WM. WILKINSON,
AT THE NORTH END OF UNION SQUARE, NEW YORK.
TAKEN FROM A PASSING STREET CAR.

New York City for this summer will be held in Trinity Church on Friday, the 13th, at ten minutes past twelve. The Rev. William Wilkinson, "of Minnesota and Wall Street," will preach. This does not interfere with the arrangement which it is understood has been made by the Bishop of London with Mr. Wilkinson to preach at an open-air service in Wall Street some time during his lordship's visit to the city.

The following is the order of proceedings to commemorate the centenary of St. Michael's Church, Amsterdam Avenue:

THE PROGRAMME.

Services in the church, Sunday, September 29th.

7:30 A.M.—Holy Communion in chapel; celebrant, the rector, assisted by the parish clergy. Dedication of altar service—Communion plate, vases, etc.

9:00 A.M.—Holy Communion. Unveiling of chancel decorations.

Celebrant, the Rev. William Richmond, son of James Cook Richmond, fourth rector of this church.

11:00 A. M.—Holy Communion. Sermon by the Rt. Rev. Henry C. Potter, D.D., D.C.L., Bishop of the diocese. Dedication of the pulpit.

4:00 P. M.—Children's festival service. Dedication of Children's Window. Address by the Rt. Rev. Frederic Courtney, D.D., rector of St. James' Church. This church was a twin church of St. Michael's, 1809-1842, being served by the same rector during that time.

8:00 P. M.—Festival musical service, with stringed orchestra. Greetings from and to affiliated, descended and neighboring churches. Representative from the City Mission Society, rectors and pastors from St. Mary's, St. Andrew's, Zion, and St. Timothy's, Archangel, and Bloomingdale Dutch Reformed.

Governor Hughes was expected to speak, as a Christian citizen of the West Side, on "Civic Righteousness," but official duties prevented.

Brass instruments will play from the tower before the eleven and eight o'clock services. The chimes will play for all services.

In the Parish House, Monday, September 30th.

3:00 to 6:00 P. M.—Reception for old parishioners by the present members of the parish. The speakers will be the Bishop of Delaware, former clergy of the parish and representatives of some of the affiliated or descended institutions and organizations.

8:00 to 11 P. M.—Reception and collation under the auspices of the Men's Guild. The general topic will be: "The Churchman's Call to Service." Address by Rt. Rev. D. H. Greer, D.D.; President of Columbia. Nicholas Murray Butler; also descendants of some of the original founders, viz.: the Rev. W. Hicks, great-grandson of O. H. Hicks who, with his wife, deeded the land on which the church now stands; Professor A. V. W. Jackson, whose great-grandfather, W. A. Davis, was one of the founders and one of the earliest of the wardens. Both of his grandfathers, Dr. A. V. Williams and David S. Jackson, were wardens, and his father, David S. Jackson, Jr., was a vestryman of the parish in the third generation. His grandmother was the organist, 1825-1831, offering her services gratuitously. He is, therefore, bound by a fivefold tie to St. Michael's.

We had hoped to have Dr. W. Schieffelin of the old drug house of Schieffelin & Co., the great-grand grandson of Jacob Schieffelin, one of the original founders, but most unfortunately at the time of the centenary he has to be in Denver.

CHILDREN'S DAY.

This will be observed on October 5th, the Saturday following the general observance of the centenary. At four o'clock a children's play, "The Little Pilgrims and the Book Beloved," will be given under the auspices of the Sunday school. The list of characters will be found below. Refreshments will be served by the children of St. Agnes' and St. Faith's Guilds. The ushering will be in charge of the Tuesday Boys' Guild.

The special committees for this day, under the direction of the Rev. B. H. Lee, are: Sunday school Centenary committee, St. Agnes' Guild, Miss I. G. Roome; St. Faith's Guild, Miss A. M. Case; Tuesday Guild, Miss M. Sanchez.

Each of the above committees will be assisted by the associates belonging to their guilds. In the case of the Sunday school, the Centenary committee will be assisted by the other teachers and officers.

BOOK OF REMEMBRANCE.

A beautiful book has been made by Charles Scribner's Sons and bound in red levant, with the seal of the church and dates 1807-1907, and the title, "Book of Remembrance," on the cover. In this will be entered all the names of the contributors and donors to the pulpit, baptismal window, and other centenary gifts. Also all memorials given to the parish in the last century will be inscribed in it, together with the lists of those who gave the present church and the memorial parish house.

[For illustrations appropriate to the New York Letter of last week, see page 701.]

PRAYER may be unintermitted, and yet be faint. This may flow from several causes: from physical depression, from mental distraction, from inability or indifference. One prevalent cause is a doubt of success produced by a delay in answering. Christ teaches a persevering urgency by the parable of the unjust judge, who was stirred to aid the widow's cause simply by her "continual coming." For if such an one can be moved by importunateness, much more that God of grace who is more ready to give than we to ask, and never can fail His chosen! "O merciful Lord Christ, who art the just judge of the earth, help me to maintain towards Thee that importunateness of prayer, which Thou Thyself commandest; and cause me so to pray, and not to faint, that in me Thou findest faith when Thou comest, to the praise of Thy sustaining grace."—*Kinloch.*

IF THE WORLD be in the middle of the heart, it will be often shaken, for all there is continual motion and change; but God in it keeps it stable.—*Leighton.*

CHICAGO CLERGY DISCUSS SOCIAL TOPICS

"Child Labor" and "Open Doors" the Topics Treated at Deanery Meeting

GENERAL CHURCH NEWS OF CHICAGO

The Living Church News Bureau
Chicago, Sept. 16, 1907

SOCIOLOGY was the dominant theme at the fall meeting of the Chicago deanery, held at Trinity Church, Wheaton, the Rev. F. O. Granniss, rector, on the morning and afternoon of Tuesday, September 10th. The Holy Eucharist was celebrated at 11:15 A. M., the Rev. Dr. P. C. Wolcott, of the Standing Committee of the diocese, acting as Dean in the absence of Archdeacon Toll, who is the Dean of this Northeastern Deanery. The attendance reached between 30 and 40, during the day, and great interest was manifested in the discussions. The Committee on Civic Affairs, which is a new departure in the committee work connected with the deanery, selected the topic of "Child Labor" for the morning subject, which was discussed after the close of the celebration. The paper of the afternoon was read by the Rev. E. M. Frank, of the staff of Grace parish, Chicago. His subject was "Open Doors for the Church in Chicago," and the paper was an able and thorough presentation of the condition of the foreign-born population of Chicago with regards to Church-going and the recognition of the religious life. His personal investigations among the Polish and Bohemian neighborhoods of the southwest side of Chicago, within the past year or more, were given as the basis of many of his data, and the whole paper was a stimulating call to much thought, prayer, and active effort. The situation is simply that organized religion has practically lost its hold on the great majority of these people, 75 or 80 per cent. of whom rarely or never enter a church of any kind. They are all thrilling with zest for the idealism centering in the Labor Movement, and this enthusiasm takes the place of spiritual longings in their hearts. They are constantly told by many of their leaders that the "Churches" are in fact dominated by their capitalistic foes, and that they are, as social units, arrayed against the cause of Labor and the progress of unionism, which is with them synonymous with the interests of Labor. The paper suggested that the clergy should frankly apply themselves to systematic endeavor, first to acquaint themselves thoroughly with the point of view adopted by these swarming, industrious, and largely underpaid thousands, and then that they should do all in their power to show that they are fair-minded, impartial, and not part of any organized one-sidedness, whether it be that of Capital or of Labor. The speaker cited an instance from the programmes of the Men's Club of Grace Church parish, Chicago, wherein the programme committee last year arranged two consecutive meetings for the discussion of "Municipal Ownership" (at present one of the shibboleths of Chicago sociologists), the orator of the first meeting representing interests opposed to such ownership, and his successor at the following meeting being selected from the Labor Union men who advocated the cause.

The discussion from the floor, which followed this valuable paper by the Rev. E. M. Frank, showed that large numbers of the Chicago clergy are deeply interested in this whole topic, and are seriously thinking along the lines which ought to bring the Church nearer to these unchurched masses of people. A number of the volunteer speakers told of the various books on sociological themes which they have recently been reading, and some of them advocated street preaching and other methods as commendable and worth trying. One of the clergy spoke the convictions of many in the diocese, both among the laity and among the clergy, when he said that he hoped we might some time have a Rescue Mission in one of the slum quarters of the city of Chicago, operated on lines which would do in the Church's way the faithful work which has been carried on for many years by Protestant and independent workers from the various denominations around us. One of these missions has been opened every night for more than 25 years. This was one phase of work among the non-church-going classes that was specially stressed during this interesting and earnest discussion.

The deanery adjourned about 4 P. M., after a session which, while not as largely attended as some, will go down in the records as one of the most important held for a long time.

Bishop McLaren was accustomed to say, during the closing years of his life, that he doubted if the usual methods of parish work and life could ever really convert to Christ the present generation, in both of its social extremes. He often instanced

the parallels between the nineteenth century and its vast increase in wealth with the accompanying transformation of social conditions, and the twelfth and thirteenth centuries in Europe, which witnessed a similar increase of material prosperity. He said that the regular work of the Church in those distant days required the supplemental help of the begging friars, and he stated it as his conviction that some such well-organized and extensive order of special priests and preachers, bound by similar vows of utter abstinence from the usual and conventional circumstances of living, must be raised up, if the irreligious wealth of the day is to be impressed, and the Church-neglecting masses are to be won by the Gospel. The deep concern manifested by the clergy at this Wheaton deanery meeting in the profound seriousness of these problems shows that they, too, are thinking earnestly about this whole question.

The choir of the Church of the Atonement, Edgewater (the Rev. C. E. Deuel, rector), enjoyed a pleasant two weeks' camp this summer at Stony Lake, Michigan, a resort which they have visited frequently in former years. Between forty and fifty persons comprised the camping party. The rector, with his family, is having a month's vacation at Mackinac Island, Michigan, and returned for the third Sunday in September. During the summer nearly all of the full list of services has been maintained, besides the summer session of the Sunday school. The basement of the new parish house has been made additionally attractive by the re-decorating of its walls, and by some re-furnishings, during the summer. This series of rooms is used as an amusement hall for billiards and other games, and is of great help in furthering the social life of the parish.

In recently stating that the Rev. J. H. Dennis, formerly rector at Elgin, has become the Archdeacon of Colorado, we were in error. He has gone to that diocese to do missionary work, but not in the capacity of Archdeacon.

The mission of St. John the Evangelist, on Clybourn Avenue, Chicago, which has been in the charge of some of the Cathedral clergy for the past several months, is now in the charge of the Rev. G. A. Ottman, who resigned the rectorship of St. Paul's Church, Savannah, Georgia, to accept the charge of St. John's. He has also carried on work on the Pacific Coast, as well as in Central New York and in South Carolina, since his ordination, and in coming now to the diocese of Chicago he will meet with a cordial welcome from the clergy.

The Rev. W. H. Tomlins, priest of the diocese of Springfield, who for the past six years has been busily at work in the diocese of Chicago, supplying vacant parishes, assisting rectors, aiding in the City Mission work, and, since the beginning of the past Lent, assisting the Rev. Dr. A. W. Little, at St. Mark's Church, Evanston, now leaves Chicago to become curate to the Rev. Dr. J. H. McKenzie, the rector of the Howe School for boys at Lima, Indiana, diocese of Michigan City. He leaves many friends in various parts of the diocese, who will all wish him success in his new work in this splendid school for boys.

The work of completing the furnishings of the new St. Thomas' Church (for colored people) and its parish rooms, Chicago, has lately been furthered by the substitution of choir-stalls for the chairs which have been hitherto used in the chancel, and which were loaned to the parish by the courtesy of Mr. F. A. Rawlins.

The Daughters of the King are planning to raise sufficient funds to furnish the chapel, and the Little Sisters of the Poor are also at work helping to furnish the large guild rooms in the basement of the church building. The parish paper for August published three and one-half columns of the names of the parishioners, specifying those who were contributors to the parish expenses during July, leaving vacant spaces opposite the names of those who failed to contribute anything. The sums given ranged from \$2.00 to 25 cents. There were but about 75 out of a total of over 350 persons who failed to contribute something towards the parish expenses during July.

TERTIUS.

MAKE CONFESSION of thy sins often to God; and consider what all that evil amounts to, which you then charge upon yourself. Look not upon them as scattered in the course of a long life: now, an intemperate anger, then too full a meal; now, idle talking, and another time, impatience: but unite them into one continued representation, and remember that he whose life seems fair, by reason that his faults are scattered at large distances in the several parts of his life, yet if all his errors and follies were articulated against him, the man would seem vicious and miserable: and possibly this exercise, really applied upon thy spirit, may be useful.—*Jeremy Taylor.*

MILWAUKEE DIOCESAN COUNCIL.

THE opening service of the Diocesan Council of Milwaukee took place on Tuesday morning of this week at All Saints' Cathedral, the Bishop celebrating Holy Communion and the Rev. Charles H. Linley, rector of St. Stephen's, Milwaukee, preaching the sermon. At the preliminary meeting immediately after, organization was effected by the reelection of Canon Wright as Secretary and of the Rev. George F. Burroughs as Assistant Secretary. The reading of reports and similar matter occupied the greater part of the afternoon.

The missionary meeting was held in the evening, at which the chief feature was the reading of

THE BISHOP'S ADDRESS.

The Bishop began with a commemoration of his predecessor, Bishop Nicholson, saying in part:

I came to Nashotah at his request, little thinking that God would call me to take up his work. I remember as though it were yesterday, going into the sacristy of St. Mark's Church, Philadelphia, the morning after his election to this diocese, and finding him bowed down with the burden of a great decision; his telling me of how the news had reached him by telegraph the night before; and how he had knelt down and promised God to undertake the work unless there were some good reason for declining; the earnest way in which he said, "Pray for me, for I am very unhappy." Fourteen years later I had some conception of how he felt.

He always believed that God had called him to this diocese to do a special work. The financial crisis which occurred a short time after his coming needed a strong man, trained, as he had been, in financial questions to tide over a very difficult time. That work and the financial upbuilding of Nashotah House, Racine College, and the Cathedral, seem to have been his special task.

Having administered the diocese for nearly a year, I am more and more astonished at the amount of detail work which the late Bishop undertook—the administration of funds; details connected with the various diocesan institutions; missionary detail; the parochial administration of the Cathedral; and, last but by no means least, a very extensive correspondence. It was far more than any one man could carry, and in a very real sense he gave his life for this diocese.

He knew the condition of every parish and mission; he kept himself in continued touch with all the work; he had made a great number of very warm personal friends in nearly every parish and mission in the diocese; in fact, in every town I find a large number of persons, many of them not Church people, who looked upon him as a personal friend and whose admiration and respect he had won. The great number of gifts for his memorial in this Cathedral, not only from all parts of the diocese but from all parts of this country and many from Canada and England, and even Alaska, China, and Japan, testify to the devotion of his many friends. Still other of them have erected as a memorial a rood screen in his beloved parish of St. Mark's, Philadelphia.

[Elements of progress within the diocese were mentioned, chief among which were the following:]

St. Mark's, Prospect Heights, has become a parish, and has elected as its first rector the Rev. Arthur L. Bumpus. The debt has been paid on Christ Church, La Crosse, and it was accordingly consecrated on June 16th, being the Third Sunday after Trinity. St. Michael and All Angels', Summit, the debt having been paid, was dedicated on July 19th. Rectories at St. Luke's, Racine, St. James', West Bend, and St. Paul's, Kilbourn, have been completed. The lot on which Holy Innocents' Church, Racine, stood, having been sold, the building has been moved across the street to the new lot, and has also been improved. The mission church of St. Thomas', Milwaukee, has been sold. The mission had been closed for some time, the property was encumbered with a very heavy mortgage, there was no money with which to pay the interest, and there seemed to be no probability of ever being able to pay the principal. Having placed the matter before the Board of Missions, it was the unanimous opinion of those present at the meeting that the property had best be sold and the mortgage paid. The latter was just covered by the price obtained, with a little remaining, which went to pay some outstanding debts.

There have been several large gifts and legacies received during the past year by the institutions of the diocese. Nashotah House received \$11,000 from Mrs. Mary Stilson for the entire interior reconstruction and decoration of the chapel. A new altar and reredos, costing a thousand dollars, has been already placed in the chapel, and an oak roof, tiled sanctuary, and oak stalls and rood screen are now in process of construction. Nashotah House also received \$8,000 by the will of Miss Jane Hutchinson, for the erection of a central heating plant. Two legacies, that from Miss Caroline S. Edwards of New Haven, Connecticut, amounting to \$3,000, and one from Miss Julia C. Stout of Philadelphia of \$1,000, have been paid in. Mr. Nathan Allen gave \$12,500, and Mr. Z. G. Simmons, Sr., \$6,000 to Kemper Hall for the extinguishing of a floating indebtedness incurred by buying land and erecting buildings. The school already owes much to the generosity of these two gentlemen, both residents of Kenosha.

Racine College received a gift of \$2,000 to complete the organ fund.

The most important question that I can bring to your attention is the missionary work of the diocese. You have elected me, under the Providence of God, to be your Bishop, and have placed under my care this diocese, with its 26,000 square miles of territory and its some 132 parishes and missions. This, then, is the work that God has given us first of all to do—to look after the souls, especially of our own people, in this large extent of country. It is not my work any more than it is yours, except so far as I have the mission, jurisdiction, and general oversight of it.

I can only do it properly with your help and with the means that you put in my hands. You have elected me to do the work; will you help me in every possible way—with your prayers, your work, your money? God will hold us responsible, each in his station, each according to his measure of knowledge and ability, for the spread of His Kingdom among men, for the fulfilling in some practical way of the prayer we say at least daily: "Thy Kingdom Come."

Perhaps the most effective method of aiding the missionary work of the diocese would be its division. When the diocese of Fond du Lac was set apart thirty-three years since, the intention was that, later on, this diocese should be divided into two or more dioceses. We sometimes hear that the diocese of Milwaukee kills its Bishops, and I was struck by the fact, in preaching a year ago to a congregation in old St. Paul's Church, Newburyport, Mass., of which Bishop Bass, the first Bishop of Massachusetts, was rector, that that diocese had had only seven Bishops in one hundred years, while Milwaukee has had six in half that time, the short episcopate of Bishop Brooks being paralleled by that of Bishop Knight. There are many dioceses far greater in extent of territory than Milwaukee, and some sixteen or seventeen that have a greater number of communicants, but this diocese combines the largest number of communicants with the largest extent of territory, Minnesota coming next. It is impossible for the Bishop of this diocese properly to look after the counties in the northwestern portion of the state. The large number of towns lying north of Eau Claire and Hudson can never have proper episcopal oversight until there is a division of the diocese.

It is evidently impossible to bring about such a division this year, and no action can be taken until the meeting of the General Convention in 1910. If by that time the Milwaukee Street property is sold and a large part of the insurance endowment has been received, we may be in a position to consider the question of division. The lack of an adequate endowment for the new diocese is the only circumstance now preventing our taking the step. Will we not all keep it in mind as the most important thing we can do, and perhaps some person may be moved to remember the endowment fund of the diocese in their will, and so make it possible for this division, so much needed, to be brought about?

As a division of the diocese does not seem possible in the immediate future, the next best thing was to get as strong a man as we could and put him in charge of that part of the diocese as archdeacon. We have been fortunate in persuading the Rev. Henry E. Chase to undertake the work at very considerable self-sacrifice. The archdeacon should have several men to help him—at least two priests and money is needed for purchasing lots and putting up small church buildings.

I hope that the time may soon come when we will be able to have a travelling archdeacon in each of the Convocations, who can have the direct oversight of the missions, and who will be able to give services to those places where a regular service cannot be maintained and yet where we have communicants who should be cared for and given their communions. I know of more than seventy such places.

Next in importance to the rural mission work is the work in Milwaukee. We ought to have a city missionary whose entire time could be given to the various institutions—hospitals, homes, jails, reform schools—who would make a study of city problems and not only administer the sacraments at those missions where we are not able to have a resident priest, but who could also organize such work, as is being done in other cities, and which cannot be done by individual parishes.

The Bishop asked also for a general revision of the diocesan constitution and canons.

Further reports of the sessions will be printed in next week's issue.

WHITES AND INDIANS ARE ONE BODY IN SOUTH DAKOTA CONVOCATION.

FOR one who knows of the missionary activity of the Church only by hearsay and reading, perhaps no more forcible object-lesson of this work could be given than the meeting of the triennial Convocation of the Missionary District of South Dakota, at Yankton, on September 3d. All of the clergy working in the white field were there, while the work among the Indians was represented by several devoted white men who have been engaged in the work for more than thirty years, by one Indian priest, and by some five or six Indian deacons, of whom several were of the full blood.

It was a source of great joy to the clergy of the district, and should be to the Church at large, that Bishop Hare was able to preside at the business sessions with practically all of his old-time

vigor and energy, the recent operation on his right eye having given him back the use of his left eye, relieved his pain, and restored his strength.

Holy Communion was celebrated Wednesday morning, September 4th, at Christ Church, at 10 o'clock, by Bishop Hare and the Assistant Bishop, the Rt. Rev. F. F. Johnson. The Epistle was read, in English, by a Dakota, the Rev. Wm. Holmes of the Santee Agency, and the Gospel by the Rev. E. Ashley, dean of the Niobrara deanery, embracing all the Indian field.

In the business session following, the Rev. A. W. Bell of Mitchell was elected secretary, and J. W. Campbell of Huron was chosen treasurer over T. E. Egge of Webster by a vote of 23 to 11.

The business which can come before the Convocation of a missionary district is very limited and confines itself to the election of a few officers, the reading of the reports of officers and committees, and the passing of resolutions. The delegates to the General Convention chosen were the Rev. J. B. Van Fleet of Watertown, clerical, and J. T. Coxhead of Yankton, lay; the alternates being Rev. E. Ashley of Niobrara and J. A. Smith of the Yankton agency, a Dakotah. Mr. Ashley stated that a number of the Indians would be present in Richmond as delegates to the Brotherhood of St. Andrew or in unofficial capacity.

A rule was adopted by which both clerical and lay delegates shall be chosen from the same field, white or Indian, with alternates from the other field, the field to change every three years. The delegates elected to the conference of the Sixth Missionary District, which meets this year at Des Moines, Iowa, were: Clerical, the Rev. Messrs. Ashley of Niobrara, Cornell of Sioux Falls, Doharty of Yankton, with the Rev. Messrs. Deloria of Flora (a Dakotah), Hardman of Madison, and Beers of Hot Springs as alternates; and lay: Messrs. Nippenberg of Sioux Falls, Fowler of Aberdeen, and Smith of Yankton agency.

In accordance with the desire expressed in the address of the senior Bishop, a resolution was passed, commending the new divorce law passed by the last legislature, which makes the required period of residence twelve instead of six months, and in good faith; and the attempt to block this legislation by an appeal to the referendum was condemned.

The Eastern Deanery elected the Rev. H. N. Tragitt of Millbank, secretary, and J. T. Coxhead of Yankton, treasurer.

BISHOP HARE'S ADDRESS.

The addresses of the two Bishops were read on Wednesday morning. Only a few of the more significant matters from each can be touched upon. Bishop Hare complimented his clergy upon the fine showing made by South Dakota in its standing in support of the general missionary work of the Church, as being one of the few dioceses having more than 100 congregations regularly contributing. The total missionary offerings of the diocesan Sunday schools for the year were \$1,063.53. But the Bishop pointed out that there was still apathy in some congregations, and that no Church body could really be doing its work unless its members were being trained to give to objects which could make no return. He asked for liberal support of the General Clergy Relief Fund especially, and urged also a livelier interest in the Men's Thank Offering. (For this over \$400 has been reported, and as much more is expected, from a monster roll of 2,857 men in the district.)

Attention was called to the great opportunity of the Church for work in the great area west of the Missouri now being opened to settlement by the extension of railroads.

The Bishop reported that in spite of ill health he had preached 97 times, celebrated Communion 21 times, and held 21 Confirmations.

On the matter of divorce, the place given to the subject by President Roosevelt in his last message, the revision of the Church canon on Divorce in 1904, the conclusion reached by the Uniform Divorce Law Congress, and the resultant act of the South Dakota legislature, were reviewed, and the Bishop expressed his satisfaction at the indications of better public sentiment, and urged upon the members of Convocation the necessity of educating the public mind regarding the sanctity of marriage and the evils of divorce, that an intelligent vote may be cast when the referendum election is held in November, 1908.

ADDRESS OF THE ASSISTANT BISHOP.

The Rt. Rev. F. F. Johnson, assistant to Bishop Hare, began his address by commenting on the significance of the lively interest taken by laymen everywhere in the Men's Thank Offering, and also upon the lesson of the first American church at Jamestown, "shabby and rude indeed as compared with the humblest chapel here to-day in South Dakota. . . . And now behold the vineyard which has spread from the first vine which God's right hand by faithful servants planted there in old Virginia! . . . Let us of the Church in South Dakota keep our faith against what sometimes seem perplexing odds, when we remember the ship-sail for a church, and the little band of worshippers at Jamestown."

The greater part of the remainder of his address dealt with the work of various parishes during the past year. The following items help to show the activity of the Church in the district: At Chamberlain, \$4,000 worth of improvements made and paid for, the pastor keeping in touch also with three other towns, at one of which he holds services twice a month. At Webster, formerly associated with Millbank, a new rector, who keeps up services at Bristol and Groton,

with improvements at all three places. At Huron, regular services maintained by a layman and the choir during a vacancy, now filled, in the rectorship of more than seven months, a reduction of the church debt from \$600 to \$475, and improvements aggregating \$300.

Regarding the Indian work, the Bishop said he believed that in the short space in which he had been in the Dakota field, he had already learned to know and esteem the Indian Churchmen. He spoke feelingly also of the long and patient labors of several white missionaries who, with Bishop Hare, had created the twenty-three congregations among the various Dakota tribes, Rev. E. Ashley, with thirty-three years in the field, Rev. W. J. Cleveland with thirty-five, Rev. Amos Ross with thirty, Rev. John Robinson with thirty-six. He reported a new catechist's house at Pine Ridge (\$502), a frame chapel at St. Mark's station (\$595.21), improvements at St. Thomas (\$175.65), new chapel and catechist's house at Gamble (\$1,600), and other minor improvements, the funds coming from the Bishop's Fund, supported by eastern friends of the work, and from the people themselves, who at Pine Ridge raised over \$250, and at Gamble over \$780.

Perhaps the most interesting feature of the Convocation was the missionary service held Wednesday night. Both Bishops Hare and Johnson made brief addresses on the Indian work, and the Indian's ability to accept Christianity and lead a Christian life. But what excited more marked interest was the singing, in Dakota, of a hymn and the *Venite* by seven Indian clergy and laymen present. The Rev. Wm. Holmes of the Santee agency, who is nearly a full-blood, played the organ, and his brethren sang with a most impressive power that would put many a parish choir to shame. Bishop Hare stated that he had asked the Indians to sing as an object-lesson to the white people who complain that they "cannot learn the Episcopal Church music."

There were ten-minute talks on the Indian work by the Rev. E. Ashley and Rev. A. B. Clark, and a beautifully simple, sincere, and interesting sermon in Dakota, translated by Dean Ashley, by the Rev. Wm. Holmes, telling what Christianity meant to his people. He noted that at the recent annual Convocation of the Niobrara deanery, the Indians brought in offerings amounting to \$3,000, and read the list of offerings of one congregation which contributed generously to every Church fund, as typical of the general attitude of the Indian toward charities. Mr. Holmes speaks English well, but preferred to preach in his own tongue..

LARAMIE CONVOCATION.

THE annual Convocation of the district of Laramie met this year at the Kearney Military Academy, Kearney, Neb. The new fire-proof building for the Academy, Cochran Hall, now approaching completion at a cost of \$50,000, was for all the delegates present an inspiring sight, and equally encouraging were the many signs of the school's progress and growth under its present headmaster, Mr. H. N. Russell. There were forty-four delegates in attendance twenty being clergymen, and all were quartered in one of the large dormitories of the school. With the exception of two services on Sunday, September 8th, at the parish church of St. Luke's in Kearney, all sessions and services were held in the chapel of the Academy. At Evensong on Saturday, there was a timely spiritual address *ad clerum* given by Dean Bode of the Laramie Cathedral.

At the High Celebration on Sunday, Bishop Graves was celebrant and delivered his annual address in place of a sermon. The number confirmed this year, 295, is 18 more than in any other year of Bishop Graves' episcopate. The total amount of funds now possessed by the district of Laramie is \$65,422.96.

A paper was read on "The Church and One Aspect of the Social Question," by the Rev. Louis A. Arthur; and a sermon given on "The Mission of the Church" by the Rev. Chas. F. Sontag. In St. Luke's Church a public missionary service was held, and earnest addresses delivered by the Rev. F. D. Graves, Miss Weare of Sioux City, Iowa, the president of the Iowa branch of the Woman's Auxiliary, and the Rev. Robert L. Harris.

At the business sessions papers by Mr. Alpha Morgan of Broken Bow, Neb., and the Rev. H. U. Onderdonk, M.D., were read. The Convocation discussed fruitfully many practical questions of local and general interest. One discussion was on the topic "Our Men, How Can their Interest in Church Work be Increased?" This was opened in a spirited way by Mr. H. N. Russell and evoked great interest. Another discussion was on "The Critical Period of Christian Education," and was opened by the Rev. G. G. Bennett, resulting in an animated interchange of views on the spirit and method of Sunday school management.

The Convocation voted to petition the General Convention to set off Wyoming as an independent missionary district.

There was a separate conference of the women to consider Woman's Work in the District. This was addressed by Miss Weare of Iowa. The Convocation voted to meet at Sidney, Neb., the second Sunday in September of next year. The election of delegates to the General Convention resulted in the choice of the Rev. Louis A. Arthur of Grand Island, Neb., and Mr. Ralph R. Horth also of Grand Island. As alternates were chosen: Rev. Jas. L. Craig of Casper, Wyo., and Mr. Geo. C. Gardner of Baggs, Wyo.

The Rev. Louis A. Arthur was reelected secretary of the Convocation.

CONVENTION ADDRESS OF THE BISHOP OF MARQUETTE.

AT the twelfth annual convention of the diocese of Marquette, whose proceedings were briefly chronicled last week, the Bishop's address concluded with a charge to the clergy. Maintaining that diocesan missions are not sufficiently recognized, he urged the clergy to be active, practical missionaries. Parishes should combine for this; unity of effort should be sought for. The clergy should see things in a really episcopal light—there is too much parochialism. Centres can be worked better than isolated missions. Reasonableness is asked for on the part of congregations. No parish can survive in isolated situation—it is the central church which reaps greatest benefit from outside work. More preaching is needed than organization, which limits opportunity.

Speaking of theological education the Bishop spoke of the debt of the diocese to certain schools, but says the time has come to choose the one to which our candidates shall all be sent, and urges the need of greater preparation. Attention was called to the advance in initiative being taken by laymen, which is leading to better coöperation.

Referring to General Convention, he says it is likely an attempt will be made to waste time over the divorce question, and suggests that well enough be left alone. The "extremists" are by no means in harmony on the principles involved. The Church is now opposed to re-marriage and leaves each priest free to keep his records clean.

Courts of appeal and judicial measures are needed. The failure to present Mr. Cox was almost a scandal, and Ohio was saved only from a complete scandal by the statesmanship of the Bishop of Southern Ohio.

He hopes the Departments will become Provinces, and mentioned the agreement of the Bishops of the Fifth and Sixth Departments to meet annually. In this connection he spoke of the tendency of the General Board of Missions to act as if some of the business of the Church was all of the business. Every central body tends to act as though infallible. Diocesan independence must be maintained, but there must be coöperation in order to make the voice of a single diocese heard among all.

The General Convention is too large, too occupied, to do justice to local affairs. The Church at large has no right to legislate in advance because not cognizant of local conditions. Anticipatory legislation is uncatholic. In this connection attention was called to the danger of the limitations which Suffragan Bishops may impose, but there is no reason why we should not have them when the need has arisen.

It was shown that worthy men, white and colored, have been found among us who have been very Apostles to the colored people, and that we must clear the way of obstructions, break free from trammels of race lines to more catholic lines in dealing with alien races. Hot with zeal, we must *open*, as well as not shut, the Kingdom of Heaven. There must be repentance—*i.e.*, change of mind; we ourselves have to be converted to the doing of unpleasant things.

A plea was made for more system in the matter of letters dimissory. Letters of introduction are needed and it was recommended that we adopt, but not formally, a diocesan form.

Statistics were given to show the conditions of Sunday school attendance, and it was urged that more Sunday school missions be planted. People seem disinclined to work, and the Faith is lost through selfishness.

Plea was made for more holy day services, for more ample offerings, for better records, for extra-communicant pastoral work. We have to think of Baptisms before we can have them. In defining the nature of a communicant, in compiling statistics, the Bishop said "if he would look to you as his pastor, though he be careless, put him down."

Evening Church weddings were objected to as an un-Churchly idea. Lavish decorations, and evening costumes at weddings were severely denounced. All should be under the rector's strict supervision and control, and he should strictly protect reverence.

The pastoral charge to the clergy dealt with Christian education, in the course of which it was remarked that a teaching, more than an eloquent, pulpit, is to be aimed at, and that the clergy should not overlook the fact that they are the pastors of children. The major part of Christian education should be wrought out in the home, which should consult with the clergy and coöperate with the teacher.

THE SPIRITUAL TREE.

BY E. H. J. ANDREWS.

WHEN we behold a tree putting forth upon its branches large, sound, luscious fruit, we know without asking questions that it has been carefully watched; that the soil about its roots has been fertilized and otherwise cared for; that it has been properly grafted and pruned; that a relentless war has been waged against destroying insects.

When, on the other hand, we see a tree bearing only small, hard, sour fruit, we know it has been neglected; that no gardener has been in constant attendance upon it with spade and pruning knife; that, in short, it has been left to take care of itself, without reference to the art and science of cultivation.

Now, suppose we take the gardener away from his attendance upon the cultivated tree and bid him bestow his undivided attention upon the tree that has been neglected. What happens? The conditions are speedily reversed. Not only does the fruit of the one increase in size and beauty, lusciousness, and quantity, but the fruit of the other loses those characteristics for which we formerly admired it, and degenerates into the condition of the tree with which we first contrasted it.

So, when a man evidences by his daily living the characteristics of Christian love and joy and peace, long-suffering, gentleness, goodness, faith, meekness, temperance—characteristics which St. Paul enumerates as the “fruit of the Spirit”—we know that he has been carefully and spiritually reared; that the gardener, in the person of parent, teacher, pastor, has carefully watched his growth and promoted his efficiency; has taught, admonished, corrected, guarded him against evil influences, persevered in annihilating irreligious and evil tendencies.

On the other hand, when a man evidences in his daily living characteristics which are unwholesome, repelling, evil—characteristics such as those enumerated in the same scriptural passage as “the works of the flesh”—we may know equally that that one’s spiritual training has been neglected.

The cultivation of the Spirit is necessary if we would bear the fruit of the Spirit.

Now, the rain and the sunshine and the natural conditions of the soil are not alone sufficient to improve the product of the tree. The wild seedling, if it is to bear marketable fruit, must be transplanted from the forest to the orchard, and must undergo the operation of grafting. So the human seedling of the wild must be transplanted from the kingdom of the flesh to the kingdom of the spirit; must be grafted into the body of Christ’s Church, and be made a living member of the same.

But to be transplanted and grafted is not enough. This step makes possible great things which were otherwise impossible—marketable fruit in the case of the one, growth in grace, leading up to spiritual perfection, in the case of the other—but nothing more. Cultivation must follow. As the finest fruit trees if neglected will deteriorate till they become as the wild trees of the forest, so if Holy Baptism is not followed by the training the Church enjoins there will be no growth in grace and godliness; the tree will grow, but only as it would have done had it been left alone in the wood; the child will develop into manhood, but only as it would have done had it been left in the wilds of the kingdom of the flesh. No marketable fruit will be gathered from the branches of the one; none of those beautiful things belonging to the Spirit will be produced in the life of the other.

The spiritual tree must be cultivated no less carefully than the prized tree of the orchard. Holy Baptism must be followed by the Catechism training, and the Catechism training by Confirmation, and Confirmation by habitual church-going and a frequent and carefully prepared for reception of the Holy Food of the Altar Sacrament.

Otherwise there is sure to be deterioration; otherwise instead of an earnest, sober, godly, church-going people, a sneering, indifferent, Godless, Sunday-lounging people will be produced; otherwise parents will suffer the pain of seeing their children develop in maturity the fruit not of the Spirit but of the flesh.

THERE is no sin which may not, by the strength of Christ, be successfully resisted in the narrow channel of the thoughts; but there are many, which when they have passed the Rubicon, become invincible. It is, then, in the egg that you must crush the viper, before he has started into life and armed him with his sting.—*Blunt.*

ADVANTAGES OF THE PLAN OF SUFFRAGAN BISHOPS OVER THAT OF MISSIONARY BISHOPS FOR THE NEGRO RACE.

BY THE REV. R. H. MCKIM, D.D., LL.D.,
President of the House of Deputies.

IT preserves the integrity of the diocese—avoids an imperium in imperio—a missionary jurisdiction for the negroes in two or more dioceses would violate the Catholic principle of episcopal jurisdiction. Two Bishops (independent of each other) in the same territory would prevent an anomalous condition of things, and surely involve sooner or later unseemly friction.

2. It conserves unity of plan and harmony of action. It would be intolerable to have one Bishop pursuing one line, and another a different one in the same diocese. Ecclesiastical differences are sometimes very acute, and to have these exemplified by two Bishops in the same territory, in the same town, would be a grave scandal. The same is true of theological differences.

3. It keeps the negro Bishop in touch with the white Bishop, and under his guidance in the general policy to be pursued, and thus limits the dangers of this new departure.

4. It tends to secure the interest and coöperation of the white Bishop and the white people in the negro work, and helps to avoid the isolation of the latter from the former.

In this way the *nexus* between the whites and the blacks may be preserved, and the diocese kept in touch with the negro work, without involving the danger of creating a class of representatives in the several conventions, all of the negro race and holding possibly the balance of power at critical times.

5. It makes it possible for a diocese to abandon the experiment of negro Bishops if, after several years’ trial, it shall prove a failure. Under this limitation, experiment may be made over a wider field, because dioceses and Bishops who would hesitate to commit themselves indefinitely to the scheme, would perhaps be willing to try it for a few years.

THE SECRET OF STRENGTH.

BY MARIE J. BOIS.

AN ideal, clear Sunday morning, for a short, but violent storm last night so purified the atmosphere, so beautified the foliage of the trees, cleansing thoroughly every dusty leaf, every blade of grass, giving back to each flower its first brilliancy, that nature seems to have put on a special festal garb to celebrate the Lord’s Day.

The drive to and from the little church was one of beauty and of delight. Oh! that we knew how to express our thankfulness to Almighty God, the Author and Giver of all good things, and to express it truly “not only with our lips but in our lives”! To-day surely is the day appointed for thanksgiving. Many and bitter have been the complaints of the farmers over the drought threatening to spoil their harvest. As the refreshing rain fell, were their hearts full of thankfulness as well as of joy over the blessed relief? Are they this morning praising God “from whom all blessings flow,” thus honoring our gracious and merciful God by timely and hearty thanksgiving?

Where, then, and how can we better offer “a sacrifice of praise and thanksgiving” than in the eucharistic sacrifice? that blessed weekly sacrifice without which our spiritual strength must fail for lack of heavenly food.

It would be almost presumptuous for me to attempt to speak of it, were it not for the ardent longing I have to reach others, and to tell them of what He is willing to be to those who come and feed on Him in that blessed sacrifice offered by His Church on “the first day of the week.”

Great spiritual teachers have eloquently told of its wonderful grace—they have spoken of the “heavenly feast” in such terms that there seems nothing more to tell, except to send out the call to those who know not, what blessing is awaiting them: Go and meet your Lord in the place and in the way appointed by Him, and there you shall find Him. Go faithfully, regularly, trusting in His mercy and love, in the spirit of the prayer of humble access: “We do not presume to come to this Thy table, O merciful Lord, trusting in our own righteousness, but in Thy manifold and great mercies.”

Let the Church teach you how to approach (you will not go into the presence of an earthly king without having learnt the proper way to do so), as a child repeat her wonderful, comprehensive prayers; as a child obey her summons: “Draw near with faith”—and be sure that if Sunday after Sunday you join in the “sacrifice of praise and thanksgiving,” you no longer will need to be told where the *Secret of Strength* is to be found.

CONSECRATION OF DR. GUERRY.

THE consecration of the Rev. William A. Guerry, D.D., as Bishop Coadjutor of South Carolina, took place according to appointment in Trinity Church, Columbia, S. C., last Sunday, September 15th, the Presiding Bishop officiating in person. The sermon, preached by the Right Rev. Thomas F. Gailor, D.D., Bishop of Tennessee, was in considerable part as follows:

"Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently."—I. St. Peter 1. 22.

This great thought, that by obedience to the Truth we purify our souls, is a favorite theme with the Apostle, St. Peter. The Faith and the Truth, to the mind of St. Peter, meant the same thing. And the result of this purification of the mind and heart is sincere love of the brethren, with its immediate application in the exhortation, that we love one another with a pure heart fervently.

The absolutely necessary interdependence of a true faith and the life of righteousness; the creation and inspiration of the spirit of love by obedience to the truth; and the objective definiteness and clearness of that Truth, as a thing plain enough for the wayfaring man to see and know, and thereby direct his steps; this is unquestionably the message of the Apostle—a message never more significant, more striking, or more important, than in our day, and on an occasion like the present.

We are gathered here to consecrate a Bishop in the Church of God; to surrender ourselves to the inspiration of our immemorial traditions, to the glory and greatness of that succession of the Episcopate, the oldest institution in our world, which carries us back through the trials and triumphs of no less than eighteen Christian centuries, which has survived all vicissitudes of time and change, and is absolutely the most universal, the most characteristic feature in the organization of the Christian Church.

What more appropriate subject for our consideration could be taken than this text from St. Peter, which expresses, as I have shown, a fundamental and necessary truth, namely, that right faith is the basis of a right life; that the perpetual and unfeigned spring of love, the love which alone can redeem the world, is obedience to the Truth, revealed in the Gospel of Jesus Christ.

There is absolutely no ground to question the fact that, for a thousand years, the Christian Church believed and taught, with confidence and consistency, that the truth, revealed in and by the Lord Jesus Christ, was a clearly defined deposit of spiritual fact, the defence of which, and the application and transmission of which, were the Church's highest and most sacred obligation. A summary of that deposit of truth, which we call the Apostles' Creed, is admitted by all critics to have been in common use in the second century; that is, not more than fifty or sixty years after the death of the last of the Apostles.

The real issue, it seems to me, in the modern study of the Christian religion, is not whether the Christian Society took pains to anticipate the enquiries of unfriendly critics at every step of her progress by preparing documents to account for her own existence (and thereby creating the suspicion of fraud); but whether there is any documentary evidence, or any rational ground to discredit the Church's consistent and unbroken claim as Trustee for the Faith once for all delivered. We know the creed is both genuine and authentic, because the authority and continuity of the trusteeship can be demonstrated by the established and inviolate public law of the Catholic Church, which for eighteen centuries has conserved the organization and protected the deposit. In this service to-day we are declaring and illustrating that continuity of trusteeship and that integrity of life. For the consecration of a Bishop of the Church of God, chosen by the free vote of the clergy and laity of a diocese, is the most characteristic, the most impressive, and, I may say, the most solemn of all the historical witnesses to the permanent reality, and the continuing vitality of the Christian Gospel and the Christian Faith.

Dr. Mozley has said, the man who believes in this corporate existence of the Church, extending through the centuries, with organization and order and government, not as the antithesis to spiritual life, but as the indispensable expression of spiritual reality to visible men in a visible world, will be predisposed to accept the Church's corporate expression of her faith, as entirely natural and entirely reasonable. He will indeed be conscious of the imperfection of human language to express infinite truth; he will therefore be prepared to find variations of interpretations as to the content of particular phrases; but his mental attitude towards the Creed will be positively receptive and not negatively hostile and critical: he will say "What the Creed really means must be right," and it is far more likely that my spiritual understanding is defective, than that "the forms of the Church's devotional confessions of her faith in all ages should be absolutely and inherently wrong."

Finally, the man who accepts the Creed, primarily because he has already accepted the Church, will understand the meaning of the much abused phrase "fixity of interpretation." He will know that that phrase means merely the permanence of the original intellectual and spiritual content of the facts of the Creed. It does not mean the exclusion of a larger and fuller interpretation. In fact no development of interpretation is excluded, except that of the man who can-

not recite the clauses of the Creed without forcing on them a signification which makes their natural meaning (that is, the meaning imposed by the grammar of the language in which they are expressed) a definite lie. There are many interpretations of the Eighth Commandment current in our commercial age, some of which condone methods of money-making that are no less than dishonest, and yet no one of these interpretations dares to take the word "not" out of the Commandment. That is what we are justified in asking for the Creed—that whatever interpretation be put upon it, it shall not be a positive denial.

What then is the obligation upon those who believe and hold this truth? What are the responsibilities of the men who, as Bishops in the Church of God, are consecrated to discharge the duties of Trustees for this deposit,

St. Peter answers in the words of the text: "Seeing ye have purified your souls in obeying the Truth through the Spirit unto unfeigned love of the brethren; see that ye love one another with a pure heart fervently." Where truth is, there must be love, and ever more and more of the love that never faileth. For He who said "I am the Truth," was also the personification of Love. The words of Christ express the Truth, we know; but the personal life of Christ sets forth that Truth more perfectly. So indeed the Creed is the Church's expression of the Truth; but the lives of the saints declare that Truth more adequately. And the reason is, that when a man has been brought to know the Truth, so that it is no longer a speculation, a conjecture, he does not waste his time on argument, but spends his life in demonstrating the Truth in love. If you know the Truth, then you are free, free to work, to serve, to exercise the ministry of Love. Only doubtful minds are enslaved and hampered, and tied to controversy.

Our country's greatness and glory to-day are the results of the labors and sacrifices and heroism of the men and women who surrendered themselves to the power of an irresistible and invincible hope; and, as we look around us, we see in the commercial and industrial world a thousand evidences of the leadership of the men of hope.

If men's interest in religion seems in some respect to have declined; if suicides have increased in almost incredible number and frequency; if indifference to prayer and worship and the special service of God is widespread; it is because people have practically ceased to believe in the immortal life, and are toiling and suffering and battling merely for the rewards of this present world. What we need to-day in our leaders is the power of hope, which is not a mere easy and ignorant optimism, but a hope that is sure and unwavering, because it is founded upon certain knowledge, the knowledge of the Truth of God. It is a hope that communicates itself to others: that throbs and glows in the spoken word, and shines and kindles in his consistent life: hope, which has a wider outlook than any one parish or diocese or province of the Church, and takes the future of the world and the race within the scope of its vision, within the compass of its plans; and works confidentially, joyfully, for the realization of God's kingdom here and now, because it is assured of its everlasting dominion. The first requisite of leadership is hopefulness, growing out of love, and steadied by obedience to God's truth.

And the second characteristic of Christian love, as it is the second quality of leadership, is Patience.

Brethren, more than ever, to-day we need to be patient. The age is prolific in new movements, economic, political, social, religious; movements for reform; movements for the betterment of human conditions; movements for the more equitable distribution of wealth and opportunity and power. May God grant us patience—patience that looks far ahead, that believes the Truth, that commits itself in no hasty judgments, that thinketh no evil, but is ready to accept whatever of goodness and helpfulness may come from any source, however unlikely and unexpected.

There are tendencies of thought that seem to us some times to be antagonistic to the Faith, to be indeed startling, revolutionary, disruptive. And yet they are favored and encouraged by men whose lives are irreproachable and who profess to believe in the Lord Jesus Christ. Let us be patient, standing for what we know to be the Truth, and at the same time remembering that the Truth of God is wider than any formula, and refraining from hasty and rash judgments, imputing no evil, because we have been begotten again to a lively hope, and God's promise standeth sure.

My dear Brother (addressing the Bishop-elect), we are withdrawn at this hour from the rush and stir of the world-striving with all the spiritual power that is given us, to realize the presence of God. Upon us, hardly less than upon you, weighs the tremendous solemnity of this consecration service. We are acting for, and on behalf of, the Lord Jesus Christ, Who is with us here and now, as we set you apart in the divine quiet strength as a Bishop in the Church of God.

It is impossible that I should not be affected this morning by the memory of our close personal relationship. My heart cannot but rejoice in the fact, that one of my own students, whose academic successes in the old days were, so to speak, a part of my life, should be chosen to this high office. My serious judgment is gratified, that one who succeeded me by my own nomination as Chaplain of the University of the South, and whose able devotion to the University and its ideals has won for him the respect and confidence of the whole Church, should be chosen as a Bishop in that diocese, which

from the very beginning has been so splendidly loyal to our University.

I pray for you, my Brother, that God may give you grace to discharge with fidelity, patience and hope so great a responsibility. No wiser counsel, no more encouraging message, could be given you for your guidance than the words of my text. The safeguard and justification of the Episcopal office is love and the source of that spirit of love is obedience to the Truth.

This is our prayer for you this morning; that you may be

filled more and more with love; the love that surmounts all difficulties, that subdues all enemies, and wins all battles; that sees through time and the things of time, and faces Eternity, with a consciousness of the Presence, undoubting and unafraid; for "He that loveth Me shall be loved of My Father, and I will love him and will manifest Myself to him."

Fuller account of the details of the service will be given next week.



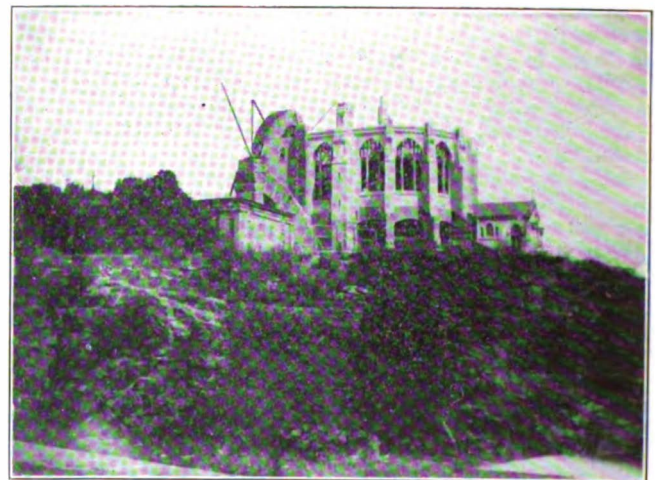
RT. REV. ELLISON CAPERS, D.D.,
BISHOP OF SOUTH CAROLINA.



RT. REV. WM. A. GUERRY, D.D.,
BISHOP COADJUTOR OF SOUTH CAROLINA.



PRESENT CONDITION OF THE CATHEDRAL OF ST. JOHN
THE DIVINE, NEW YORK.
VIEW FROM THE NORTH.



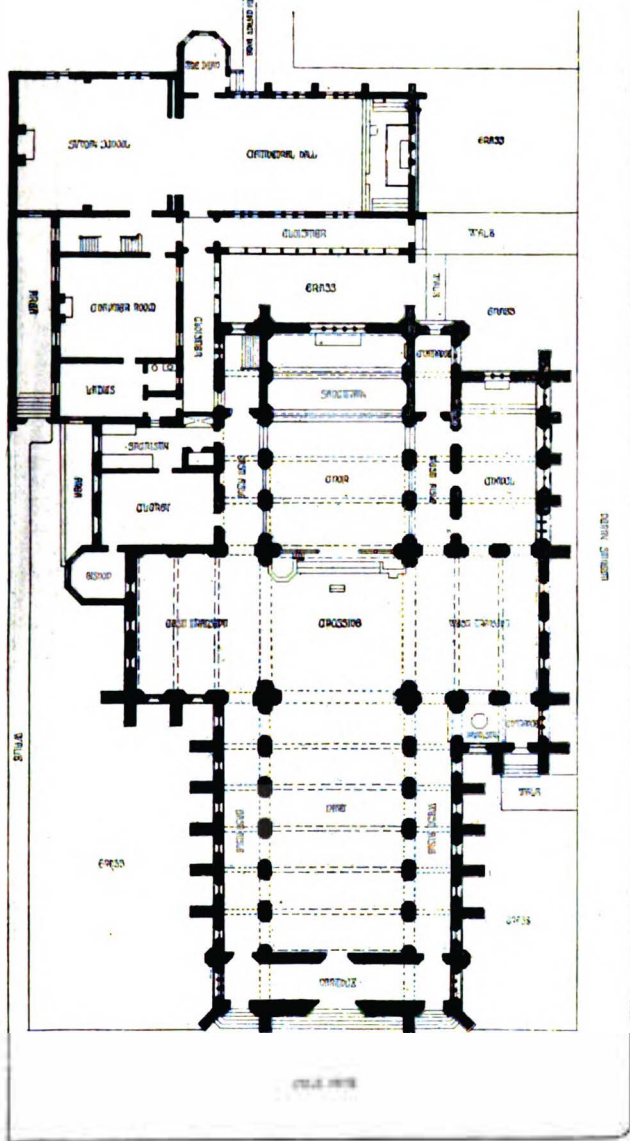
PRESENT CONDITION OF THE CATHEDRAL OF ST. JOHN
THE DIVINE, NEW YORK.
VIEW FROM THE SOUTH.

TRINITY CATHEDRAL, CLEVELAND.

TRINITY, Cleveland, the magnificent new Cathedral church of the diocese of Ohio, having been freed from all debt, will be consecrated and set apart for the worship of Almighty God at 10:30 o'clock, Tuesday morning, September 24th. During the Consecration Service the Bishop of Ohio will be enthroned in his new Cathedral by the Very Rev. Frank DuMoulin, LL.D., Dean. The entire Service of Consecration will be conducted by Bishops, seventeen of whom will be present, with two from the Canadian Church; save only the Sentence of Consecration, which will be read by the Dean. The sermon will be preached by the Most Reverend Daniel Sylvester Tuttle, D.D., LL.D., Primate of the American Church.

At this stately ceremony which will rank among the most important in the recent history of our Church there will be representatives present from the National, State, and City administrations.

Trinity is the Mother Church in Cleveland, if not in the entire diocese. The organization was effected at the home of



GROUND PLAN OF TRINITY CATHEDRAL, CLEVELAND.

Phineas Shepherd in Brooklyn village on November 9, 1816. At that time the Church was almost unknown west of the Allegheny Mountains. There was no diocesan organization nor even missionary society connected with the Church within the limits of the state of Ohio.

The Rev. Roger Searle of Connecticut became the first rector of Trinity in 1817 and remained in charge until 1826, and during that interval visited Cleveland almost every year. At his first visit he found thirteen families and eleven communicants. In September 1819, Bishop Philander Chase made the first episcopal visitation to Trinity parish and confirmed ten persons. Hitherto the congregation had worshipped in houses and halls, and the building of a church was not undertaken until 1825, during the rectorship of the Rev. Silas C. Freeman. The new church was consecrated in 1829 and was the first house of worship in Cleveland.

In 1890 Trinity Church, which was in process of removal to its present site, was offered to Bishop Leonard as his Cathedral and was accepted as such. The removal of the Cathedral parish to its present site was completed and the new edifice largely built during the regime of Dean Williams, now Bishop of Michigan.

The design of Trinity Cathedral is perpendicular, adapted from the gothic of the fifteenth century in England. The plan is cruciform, the length of the cross being 175 feet, and the width across the arms 121 feet. The Cathedral is connected in the southeast angle with the parish buildings, communicating with the same through the Dean's study, the chapter room, and the cloister, and thence, with the choristers' hall, Cathedral hall, and the Church Home.

The main entrance is from Euclid Avenue, being three deeply recessed, moulded, and to be carved portals, through the narthex into the nave. The narthex is 10 feet wide, and 60 feet long. There is also a west, or baptistery, entrance, an east entrance, a south entrance, and a southeast entrance from the cloister of the parish buildings.

The exterior is of buff Indiana limestone, all smooth cut, and moulded and carved in detail. The interior is of limestone detail, in nave and transepts, with russet colored brick wall spaces; in the tower, the choir, and sanctuary all stone, with increasing elaborately panelled tracery panels, mouldings, and carvings. The four main gables have large mullioned and traceried windows, that in the chancel being already filled with



THE "CATHEDRAL" OF OHIO IN 1831, CHRIST CHURCH, WINDSOR MILLS, OHIO.

English made glass, in harmony with the adjoining work. It is known as "the *Te Deum* window," and is a memorial. The other gable windows will eventually be filled with similar glass, as will all the other window openings, which are now glazed temporarily with amber cathedral glass in heavy leads, all to be placed as memorials.

The heights of exterior are, from the grade to coping of side walls, 29 feet; of clerestory walls, 52 feet; to apex of gables, 76 feet; to top of tower, 137 feet.

The tower, 40 feet square over crossing, has greater octagonal corner pinnacles, with lesser wall angle pinnacles, dividing each side of the tower in three bays in width, and two stages in height, a clerestory with openings into crossing, and a bell deck over. The openings in clerestory have stone tracery, and in the hall, story stone tracery and louvres; in this upper stage the chime of bells is to be placed. This tower is a memorial, as is indicated by a bronze tablet in the floor of the Cathedral at the center of the crossing. As the tower rises over the copings at the intersection of walls, wide spreading angle buttresses support the corner pinnacles. The heights of the interior are: side aisles 21 feet; aisle arches, floor to apex, 19 feet; floor to cornice, from which the roof springs, 41 feet; floor to the apex of arches at the crossing, 54 feet; floor to moulded ridge beam, 67 feet; and from the floor to the soffit of bell deck, 77 feet. The main cornice extend-



TRINITY CATHEDRAL, CLEVELAND, OHIO. VIEW FROM EAST TWENTY-SECOND STREET.



TRINITY CATHEDRAL, CLEVELAND, OHIO. VIEW FROM EUCLID AVENUE.



CHARLES F. SCHWEINFURTH,
Architect of Trinity Cathedral,
Cleveland.



VERY REV. FRANK DU MOULIN, LL.D.,
Dean of Trinity Cathedral,
Cleveland.



RT. REV. W. A. LEONARD, D.D.,
Bishop of Ohio.



VEN. ASA A. ABBOTT.
Archdeacon of Ohio.

ing all around the interior, is filled in the cove with representations of singing angels, heads with wings, cut in the solid stone.

The four main pillars supporting the tower are cruciform in plan, $7\frac{1}{2} \times 7\frac{1}{2}$ feet, and are memorials, as are also the columns in the nave and in the transepts, and each is designated by appropriate inscription cut in the stone. Each pillar and column has a carved capital of different design and significance.

The baptistery at the west entrance is formed by arches of the transept aisle, and here is located the Trinity Column—a triple column in plan from which three arches spring, with a carved capital illustrating the 7th chapter of Ephesians, with emblems and symbols of Holy Baptism and the Christian warfare. On the Trinity Column is a representation of an angel cut in the solid stone in full relief, and in an attitude of entreaty or invitation. The font of white marble is a memorial taken from "Old Trinity" with new carvings, octagonal platform, and an elaborate oak canopy. The canopy is suspended from the ceiling with bronze counter poise weight. The upper stage of the canopy is a miniature of Trinity tower. The interior of the basin or laver of the font has been inlaid with ten large pebbles taken from the reputed place of our Lord's Baptism in the River Jordan. Seven of these stand for the sevenfold gifts of the Spirit, and the remaining three typify the Sacred Trinity. They were presented to the Bishop of Ohio by the Bishop of Washington.

The baptistery is emphasized on the exterior of the building by a larger window than those adjoining, filled with tracery. A stone tablet under this window reads:

"The Cathedral League, a band of one hundred Christian women have, by their gifts, erected this baptistery. In the Name of the Father, and of the Son, and of the Holy Ghost."

The pulpit at the southwest pillar, and the rood screen base, are of Pavonazza marble from Pietrasanata, Italy, and together form a memorial. The pulpit is octagonal in plan, $6\frac{1}{2}$ in diameter, and each side of the octagon is pierced with open tracery and mouldings decorated with symbolic carvings. A bronze reading desk and an electric lamp are attached to the top rail.

The lectern at the southeast pillar is of bronze and is likewise a memorial.

The litany desk is of English oak and is supported by two angels representing "Supplication" and "Intercession" carved in relief with a carved frieze and memorial inscription over.

The seats are of English oak with perpendicular panelled ends, with oak floors, while the floors of all aisles and other spaces are of dove colored marble in two shades laid in alternate diagonal squares enclosed in darker colored marble borders.

In the choir are twelve stalls for the Dean, Archdeacon, and Canons, six on either side, with elaborate canopied hoods with pinnacles; and forty-eight minor clergy stalls, each with carved finial ends, and fifty choir stalls. The clergy stalls and canopies are a memorial. The front of the choir stalls are panelled and carved with continuous scroll and cherub heads. Over the entrance to the chancel from each side aisle is a representation of an angel choir with scroll cut in full relief.

The Bishop's Throne is also of English oak and in the same has been incorporated a portion of the original Bishop's chair from "Old Trinity." It is $3\frac{1}{2} \times 6\frac{1}{2}$ feet in plan and 18 feet high, and is elaborately carved with the seal of the diocese, a Bishop's mitre, bosses and heads, recumbent lions, and surmounted with a Trinity cross with foliated ends. This throne is a memorial.

The sanctuary rail is a memorial in bronze and consists of a series of intertwined and locked quatre-foils with *fluer de lis* spandrels enclosed in open pedestals, each holding a cross in the panel, with moulded base and rail.

The altar is one piece of Pavonazza marble weighing eight and a half tons. It is $11\frac{1}{2}$ feet long, $2\frac{1}{2}$ feet wide, and $3\frac{1}{4}$ feet high, with three moulded panels, symbols of "The Trinity" on each side, and on one end is the memorial inscription. The faces of the mensa are carved in relief with the grape vine, leaves and fruit intertwined, and heads of wheat, divided with panels enclosing *Sanctus, Sanctus, Sanctus*. The mensa is one piece of Sienna marble, 12 feet long, 3 feet wide, and $4\frac{1}{2}$ feet thick. The reredos (now in preparation) will fill the space back of the altar and is to consist of a series of niches with elaborate canopies, having a centre panel enclosing a cross in background, with our Lord triumphant before the same. The credence at the right of the altar is cut in the solid stone, and the tracery in relief over is supported by an angel with clasped hands.

The floors of choir, chancel, and sanctuary are in two shades

of dove-colored marbles with symbols intertwined in Numidian and Verde Antique. The four series of steps leading from the floor of the nave to the altar are of solid blocks of statuary marble.

The ceilings of nave, transepts, choir, and sanctuary are of English oak in gothic barrel vaulted forms with moulded ribs, ridge and purlins forming panels with octagon pendant at each intersection with the ridge. The ceilings of choir and sanctuary are more elaborate, having heavily carved bosses at the intersection of ribs and beams. The ceilings of the aisles are divided by stone arches into bays forming panels which are filled with moulded oak beams.

The main organ is placed at the southeast corner over the clergy and sacristy rooms and the aisle; also over the southwest aisle. The nave organ is located in the crypt to the right of the main entrance to the Cathedral. No organ pipes are visible, the openings to the organ chambers being filled with stone tracery in the transepts, and oak tracery openings into the choir. The organ has two consoles, one in the choir and the other in the chapel.

The chapel, which is 20 x 45 feet, has the same detail as the Cathedral with oak ceilings of deeply cut and moulded cross-beams, struts and braces, resting upon carved stone corbels.

The cross beam over the chancel rail has a carved oak boss from the Cathedral at Southwark, England, which was carved 457 years ago, and was sent by the Lord Bishop of Southwark to the Bishop of Ohio to be incorporated into Trinity Cathedral. In the chapel are memorial windows of stained glass and on the walls bronze memorial tablets, all taken from "Old Trinity" and affectionately placed here, as were also the marble altar and the sanctuary rail.

The entire group is heated and ventilated by a steam power plant which is located in the basement of the parish building, and the lighting is by electricity.

Under the entire building is a thoroughly ventilated crypt, and the floor construction throughout is fire-proof. The coverings of all roofs is extra heavy copper. Five years have been consumed in the structural work and the total cost has been approximately \$650,000. To the value of about \$100,000 has already been contributed in memorial furnishings for the Cathedral. The seating capacity as arranged for the Consecration Service is 1,535. Mr. Charles F. Schweinfurth, of Cleveland, is the Cathedral architect.

THE WOMAN'S AUXILIARY IN RICHMOND.

THE Woman's Auxiliary to the Board of Missions is preparing for its next Triennial, to be kept in Richmond in October.

The great day of this Triennial is Thursday, October 3d. At 7:30 that morning, Grace and St. James' Churches will be open for the Holy Communion, and at 10:30 the Church of the Holy Trinity, for the Triennial Corporate Communion of the Auxiliary. At this service, according to custom, the Bishop of the diocese in which the service is held celebrates and preaches the sermon, and at this service, the United Offering of the Auxiliary, its triennial Thank Offering gathered during the past three years in addition to its ordinary annual gifts, is made. In this offering all women throughout the Church are asked to share, and the offering of 1907 is to be devoted to the training and support of women missionaries, \$10,000 being taken from it to erect some building in the mission field.

Three years ago Trinity Church, Boston, proved all too small for the numbers of women assembled for their service, and a like disappointment may very possibly occur in Richmond. In order that those who are thus disappointed may have the opportunity of worshipping elsewhere, through the thoughtful kindness of the President of the Virginia Branch and the rector of All Saints' parish, a service has been arranged in All Saints' Church, at 11 o'clock, at which service the Bishop of Southern Virginia has kindly consented to preach. The Offering at this service, as at the Early Communion of the day, will be added to the United Offering.

At 3 P. M. the Triennial Missionary Meeting of the Woman's Auxiliary will be held, in the Auditorium, a large building which will accommodate some 3,000 persons; and on this occasion addresses will be made by the Bishops of Hankow, Salt Lake, and Mexico, and the General Secretary of the Board of Missions.

The Virginia Branch, with the kind help of the General Convention Committee, are offering to the Woman's Auxiliary

headquarters at the Masonic Temple in Richmond, to be occupied during the first ten days of the Convention sessions. It is hoped that all members of the Auxiliary visiting Richmond will register immediately on their arrival, giving their home address and office in the Auxiliary, and their address in Richmond. These headquarters will be used as a meeting place for all members of the Auxiliary and others interested. It is hoped the missionaries will soon and often come there. Informal conferences will be held about the Auxiliary and its work, and opportunities given to hear from the missionaries coming to Richmond from the different fields; missionary literature will be displayed, and the Junior Department of the Auxiliary will have an exhibit of their methods and work.

After the first ten days of convention, headquarters will be removed to All Saints' parish house, where the conferences and missionary talks will be continued until the close of the session.

Through the thoughtfulness of the Virginia Branch, a daily programme of Convention, Auxiliary and other interests of the first three weeks of October is being planned, to be given out at headquarters, to visitors as they register there. The Triennial Conferences of diocesan officers will be held at headquarters on the afternoon of Wednesday, October 2nd, and on Monday the 7th.

SERMONS TO HIMSELF.

BY AN UP-TO-DATE PARSON.

VIII.—ON CLERICAL GOSSIPS.

I CALLED on Mrs. Wardwell-Johnson again last night, and she invited me to a strictly informal Lenten dinner of twelve for Friday night at eight-thirty. I wonder what a formal dinner would be after Easter, and at what time it would be served. Of course I don't really like to go out to dine with a lot of festive people during Lent, but you see Mrs. Wardwell-Johnson is such an influential person in the parish that I don't like to offend her. I might never get asked to her house again, you know. She was really very nice to me and said that she always loved to have a parson in attendance at her functions, especially during Lent, as it gave such an air of respectability to the affair, and served to quiet the foolish scruples of those who generally declined dinner invitations during Lent. She believed in doing things with the official sanction of the Church as far as possible, which of course wasn't very far; and she said that girls were always sure to like anything in clerical clothes. I haven't yet made up my mind whether I ought to feel flattered or not.

Yes, we had a real nice confidential visit last night. Mrs. Wardwell-Johnson does not make the mistake of assuming that a parson is incapable of talking about anything but the Church and the needs of a soup kitchen, and we had a nice, friendly, gossipy time. She said that parsons were like doctors, always interesting because they had such unusual opportunities of getting on the inside track of peoples' private affairs as they went from house to house, and people confided in them. I was a bit uncomfortable, and said that I hoped she did not think I was a gossip; and she smiled in the most reassuring, friendly way and said "oh no! certainly not. But you seem to know so much about human nature, and you have such a keen sense of humor, and such a delightfully clever way of showing people up in a picturesque light, that you are always amusing." I wonder what she meant by "picturesque"? I have a very uncomfortable suspicion that she meant scandalous. But I am sure that there is never any malice in what I say, no, not the least. How could there be? I think a clerical gossip is perfectly horrid.

But now I come to think of it, she did manage to get a lot of choice tid bits out of me about that affair of the Carnahan divorce. I didn't realize at the time how much I said, I suppose. You see Mrs. Carnahan came to me when she was fearfully broken up about her husband, and she wanted my advice. I believe that she is even yet in love with him. She said that she was in terrible perplexity as to her duty in the matter, because she had her children to consider; and there was no one but me to whom she could go in a strictly confidential way, knowing that I was a priest of the Church, and she felt that she could trust me implicitly. The whole affair was very bad indeed, and I felt awfully sorry for her, poor soul!

Of course I didn't say much about it to Mrs. Wardwell-Johnson, but I am afraid I said too much, because she seemed to be quite satisfied, and remarked "that any woman was a fool

who couldn't put two and two together, and make six out of it." Somehow or other she got it out of me before I realized how much I had said; and the worst of it is, she will probably go and condole with Mrs. Carnahan, and so practically give me away.

Yes, William, that was bad business for a priest of the Church. You violated the unwritten oath of your office. Your lips should have been sealed by your ordination vows so that no power on earth, least of all a gossipy, worldly woman, could drag out of you the secrets confided to you by the sorrowful, sick souls who come to you for confession, counsel, or advice. Your sense of common decency, and your natural refinement of feeling as a gentleman should have made you regard such a confidential talk with a wretched, broken-hearted woman as a very sacred thing, even if you forgot the obligations of your ordination vows.

She trusted you, and you betrayed her trust; that is the plain English of the matter; and when a priest does that sort of thing, it is a little short of criminal, because you have assumed to minister in the Name of the great High-Priest. When that woman came to you, in a very real sense you stood in the Lord's place before her. Christ sent you to help her. Nay, He Himself spoke to her through you. How could you forget this? It is all very sad and very unfortunate, William; and it is just this sort of thing which brings the clergy of the Church into contempt on the part of all right minded people. You are sincerely anxious to help people who are in trouble; you believe in the sacredness of confidence between a priest and his people; you want your people to confide in you. But do you suppose for one moment that any sane man or woman is going to trust you when once a scandalous betrayal of confidence has been traced back to your lips, and you a priest?

You ought to be ashamed of yourself, William, mortally ashamed of your weakness and your vanity in supposing that you were clever and witty in the recital of the private sins and sorrows of your parishioners, even if you could make a worldly woman laugh by so doing.

Well, I imagine that that is true enough, and if I ever had any self respect, it has all gone now; and if I can catch the nine-thirty car, I think I will run up to Mrs. Wardwell-Johnson's and beg her not to repeat anything I said to her about Mrs. Carnahan. But I am afraid that the mischief is done already.

Oh dear! what a world this is anyway, when one is always doing or saying the wrong thing without in the least intending it! If it were not so late I think I would go up to Mildred's and get her to brace me up by her sympathetic, appreciative comradeship.

Poor little girl! How she does idealize me, and how she would despise me, if she knew me just as I really am. I hope she never will know, for, somehow, I think a lot of her respect, and she stimulates and appeals to all that is highest and best in me. I wonder why?



REV. WM. A. ORIER,
Rector-elect of Calvary Church,
Philadelphia.

[See Church at Work.]



REV. A. G. L. TREW, D.D.,
Who has retired from active work
in Los Angeles.

[See THE L. C., Sept. 7, 1907.]

Helps on the
Sunday School Lessons

JOINT DIOCESAN SERIES
SUBJECT—*Bible Characters. The Old Testament.*
BY THE REV. ELMER E. LOFSTROM

JOSHUA, THE SOLDIER.

FOR THE EIGHTEENTH SUNDAY AFTER TRINITY.

Catechism: XIV. How Many Sacraments? Text: II. St. Tim. II. 3.
Scripture Lesson: Josh. I. 1-11, 16-18; v. 13-15.

CHE teacher's material for the study of the life of Joshua before the death of Moses is found in these passages: Ex. xvii. 8-16; xxiv. 13; xxxii. 17; xxxiii. 11; Num. xi. 28; xiii. 16; xiv. 6-9; xxvii. 18; xxxiv. 17; Deut. i. 38; iii. 28; xxxiv. 9. From these it will be seen that Joshua was a soldier when he first appears with enough prominence to be mentioned. He had come out of Egypt, and had doubtless shown some especial fitness for being chosen to lead the men of Israel in that first battle of the wilderness. During that period when he was a comparatively young man he shows certain qualities which mark him for a coming man. He was the servant and "minister" of Moses. When Moses went up to the Glory on the top of Mount Sinai, Joshua went near with him, and remained there faithfully watching for his return. The people below were discouraged by the long stay of their leader, but Joshua the soldier stood like a faithful sentinel until he was relieved by the coming of his master (Ex. xxiv. 13; xxxii. 17). As the minister of Moses, his duties called him within the Tabernacle (Ex. xxxiii. 11), and he was familiar with all that was required of those who did service for the Lord (Num. xi. 28). Numbers xi. 28 should read "Joshua, the minister of Moses from his youth": we are thus told something of his training. His name had been originally "Hoshea" which means "salvation"; it was changed by Moses to Jehoshua or Joshua meaning "Jehovah's salvation" (Num. xiii. 16). This name in the Greek becomes Jesus, and Joshua is so called in the New Testament (Acts vii 45; Heb. iv. 8).

For some little time before the death of Moses the Hebrews had been encamped at Abel-Shittim, "the meadow of Acacias," across the Jordan from Jericho. They remained there during the thirty days of mourning for Moses, and then they were ready to follow Joshua into the promised land. There is, no doubt, something typical in the fact that Moses the "Lawgiver" should lead the people up to the border of the promised land, but could not cause them to enter therein: while "Jesus" should succeed to his leadership and safely conduct them into their inheritance. It is a type of the limitations of the Law as represented by Moses. The Old Covenant was a school-master which could lead and train, but had not the life-giving power of the Gospel. The Law was good but it pointed to something better. Joshua the soldier was type of the Son of God by whose victories we are placed in actual possession of the promised land.

It must have been a perplexing thing to those people who had grown to manhood under the leadership of Moses and knew no other to have him taken from them just at the crisis of their history. Moses himself felt the seriousness of the situation and prayed to God to choose a worthy leader (Num. xxvii. 15-23). He had appointed Joshua as his successor. God's work cannot be completed by any one man. It is a greater thing than the lifetime of one man. One man may begin the work, and as we look at what he has accomplished we may well wonder how it will be possible to find anyone to fill his place. As a matter of fact no one can fill the place which has been filled by those who have gone before. Joshua was not a Moses. But Moses had laid a foundation and done a work which did not need to be done again. The work that remained to be done was something else which came logically to complete what Moses had begun. No generation is called to do just what was done by their fathers. Our work is not well done if it is nothing more than a repetition of what has been done in the past. God calls us to build upon what has been done by our fathers. Let the teacher have a heart to heart talk with his pupils as to the need that there will be for the children now in Sunday school to take up and carry on God's work as they step into the ranks of God's Army of Righteousness—a "G. A. R."

As Joshua faced the work which now called to him to be done, he needed help and it was forthcoming. He was now about eighty-five years old. He had been in training all that time

for the work of the next twenty-five. As God sends him to his work, He also gives him every help and encouragement. Let the children count the number of times he is told to have courage. He is in a position where the one thing needed is courage; for he could not fail if he had that. And why? As appears from a careful study of the lesson, the reasons given to Joshua why this is all that is now needed of him to insure his success are, that he has God's promise that He would have done just what he is told to do; and that he is told to fulfil God's commands and promises.

Let us see what this means as it may be applied to any work. Joshua had, first, God's promise that He would accomplish just what He now told Joshua to do. It is evident then that if there was any failure it would be Joshua's fault. God intended to have that work done. Joshua was given the chance to do it. All that Joshua needed was courage and fearlessness and he could not fail. If he failed, God must have someone else help Him fulfil His promise. We are in that same position in regard to that which God has laid upon us to do. He has promised to save the world. He calls us to help Him. If we lend ourselves to Him, we shall have the privilege and honor of helping Him do it. If we give up our time to nothing more important than getting rich, we miss the good opportunities which He has placed before us.

Then Joshua was told to have no fear, because God would be with him in the work laid upon him. God promised to be with him as He had been with Moses. That meant something very definite in the way of help to a man who had seen the deliverance at the Red Sea; the waters out of the rock; the bread from heaven; the deliverances from the foes of the wilderness. That he had that same help was clearly made known to Joshua when upon his prompt action according to this promise, the Jordan river, swollen with spring rains, was stopped up somewhere above where they were so that the people were led across the dry river bed. (It is an interesting fact that an Arabic chronicler records a similar sudden damming of the river Jordan by a landslide in 1267 A. D.)

This same truth is made more vivid and concrete by that experience of Joshua with the "Prince of the Lord's hosts." As he was alone there spying out the situation of Jericho, and looking at those walls which had seemed to his fellow-spies nearly forty years before as if "they reached up to heaven" (Deut. i. 28), he looked up to see One who called Himself the Prince of angels. Perhaps he had been thinking that those walls certainly could not be taken by the forces at his command. If so, he was right if he counted only those that could be seen. But God had promised to be with him, and His resources and hosts are not limited to those which we can see and understand. The words which are given us to study are really meant to introduce what is said in the next chapter. This divine Leader gave Joshua certain directions to be followed in the siege of the city. To follow those directions not only courage but moral courage were needed. He was told to act from a worldly point of view "as a fool." He took God at His word, and his obedience was rewarded by the taking of the city. To-day is the feast of St. Michael and All Angels. This story of the taking of Jericho as well as the strange crossing provided over that swollen stream are vivid illustrations of the manner in which God sends His angels to work and fight for those who are doing His will. In the one case we cannot explain how the miracle was done. In the other we are doubtless safe in saying that the river was stopped by a landslide. And yet God's angels worked both deeds at His bidding. Those angels also are given charge over us in answer to our prayers. We learn by experience that often "God moves in a mysterious way His wonders to perform."

Joshua was given further directions also. He was told to be careful to obey God in all things. He was to carry out exactly the directions given him by Moses, and he was to obey the Law of God. To obey the Law he must know it; and so he was commanded to study it. He was told to do something more than read it. He was told to meditate upon it day and night. Some people read a chapter of the Bible every day, but they do not seem to grow in holiness. It is probably because their reading is too mechanical. They do not meditate upon what they read. To meditate means to make it your own. Let us learn to apply to ourselves what God has caused to be written for us.

The prompt obedience of Joshua and the command given to the officers to give to the people is worthy of notice. With that swollen stream before them there was evident to human eyes no way by which they could pass over that river "within three days." Yet that command issued from the tent of their general

inspired to confidence of the officers and people to a man. They recognized that their general was depending upon a higher Power, and it added to their faith in him. Is it not true that every great man who has accomplished something permanent for the world has had that sense of a higher Power helping him?

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, yet reserves the right to exercise discretion as to what letters shall be published.

CHURCH WORK AMONG NEGROES.

To the Editor of The Living Church:

THE need of a Bishop to minister among the negroes of the South being conceded, even by the Rev. Henry Teller Coker, of Winston, N. C., in your issue of August 24, it remains only for the General Convention to determine whether the Bishop shall be black or white.

The Rev. Mr. Coker gives two reasons which he regards as sufficient to preclude the elevation of a negro to this responsible post: First, the negro in the South is immoral, dishonest, and "no negro in the South trusts another". Second, the creation of a negro Bishop would be the casting of negroes out of the Church and setting them aside against their will.

He makes other points which are so trivial that they do not merit serious discussion. One of these is that Northern negroes are so superior to and different from Southern negroes that they might well belong to different countries. The fact is that the most representative negroes in the North are Southern born and have succeeded in this section because of the wider opportunities given industrious men of character and intelligence, regardless of color.

On what does the Rev. Mr. Coker base his indictment as to morality if he finds, as he says, that "there is foundation for the oft-repeated statement that no negro is pure," and that "a genuine black negro cannot be found in America"? If true, would not these statements argue conclusively against the assumed moral superiority of the section for which the writer presumes to speak? Because in the North inter-racial marriage might account legitimately for inability to find a genuine black negro. Nine-tenths of the negroes in North America, however, are in the South, which is not excluded from the writer's indictment. Clearly, then, the question of moral superiority becomes one not only between negroes North and South, but between negroes and whites of a class (the class referred to by the writer), and one party to such an immoral mixture of races must be as bad morally as the other, making no allowance for the superior advantages one may have had over the other. The argument, therefore, loses its pertinence. It could be used equally against the creation of a white Bishop in the South or for the abolition of those we have.

The negro's alleged "propensity for theft", part of the moral indictment, was literally inherited from the white men who brought him here from savagery where, white historians tell us, he was both honest and moral. Still, since the white man's well known propensity for theft does not make every white man ineligible for a bishopric, nor keep other white men from trusting one another, why should a like propensity on the part of the blacks keep them from trusting one another? The fact is that negroes do trust one another, and it is shown by the banks, schools, business houses, professional men, bishops, ministers, and priests in the Episcopal Church who have flourishing and respectful congregations.

Now for reason No. 2: Why not take a vote of the negro priests and their congregations as to whether they desire a Bishop of their own color and choosing, and see how quickly they would decide the question affirmatively? Instead of casting them out of the Church, the creation of a Bishop for them would mean to the intelligent, progressive, self-reliant negroes of Episcopal predilections, a distinct step forward, and show that the white Episcopalians believe the negroes can be trusted out of leading strings. Negro Baptists and Methodists have been "cast out," according to the Coker interpretation, but they have prospered and are contented.

The writer argues that a negro Bishop would not be able to sustain the dignity of his position among his people. Now there

are negro bishops in the big A. M. E. Church and the smaller A. M. E. Zion Church, the bulk of whose membership is in the South, and they *do* maintain the dignity of their positions. They *are* trusted.

Is the Rev. Mr. Coker, or any of those who sympathize with his argument, prepared to admit that the historic Episcopal Church, which appeals necessarily to a more intelligent and self-respecting class of whites and blacks than does any other Church, cannot, may not do as well among the negroes of the South as the negro-officered and managed Church organizations have done and are doing? If he is, then he is more distrustful of himself and his fellow white Churchmen than he is of the negroes, or the negroes are of themselves.

There is hardly room to doubt that if all the money given for Church work among the negroes were devoted strictly to that work, and all such professed but openly distrustful friends (?) of the negro as the Christian minister who does not believe that any negro is pure were eliminated from connection with the work, it would wax greatly because of the increased confidence and zeal it would give those whom it is intended primarily to benefit.

Respectfully,

JOHN C. MINKINS.

141 Glenwood Ave., Pawtucket, R. I.

THE TIME FOR CHILDREN'S MISSIONARY DEMONSTRATIONS.

To the Editor of The Living Church:

AS the General Convention of 1898, acting as the Board of Missions, adopted a resolution that the Second Sunday after the Epiphany and the Monday following, be set apart "as special missionary days for the Sunday schools," with the object, not only of increasing interest in the Lenten offering, but also, of bringing the whole subject of the work of the Church before both teachers and pupils, is it not possible to persuade the Convention of 1907 to change the time of year for this?

Undoubtedly, the present day was chosen, not only because Epiphany is peculiarly the missionary season, but also, as coming shortly before Lent, with the hope of increasing the children's interest in the Sunday school offering for missions ("Junior" branches are also requested to drop all other money interests and help on this offering with all their might); but it is a cruel time of year, in the northern dioceses, in which to ask young people and children to go any distance.

We, in Milwaukee, always hold a joint missionary service, under the auspices of the Junior Auxiliary (for reason, see Junior Leaflet No. 50, from Church Missions House), on that date, for all the Sunday schools of the city and near-by parishes and missions, with, if possible, an address by a missionary; requesting all Sunday schools and "Junior" branches in the dioceses, unable to come to the see city, to hold the same service, at the same time, in their own, or neighboring parish churches.

Frequently we have a blizzard and nearly always intense cold with hurricane winds. Consequently not more than half as many children assemble as would in more bearable weather.

An argument may occur to some minds, that there is no necessity for holding joint services, each Sunday school being able to keep missionary day in its own parish church; but, as there are not enough missionaries available to speak in such a large number of places as that plan would require, that argument is weak.

Last Epiphany, a joint service had been arranged for in one of our country parishes, which several neighboring mission Sunday schools and "Junior" branches had planned to attend, intending to drive to it in 'busses and sleighs; but, as the thermometer registered 10 degrees below zero, with a fierce wind blowing, none of the visitors could be present and the special speaker, invited for the occasion, after a drive of ten miles, in great discomfort, had to talk to children of only one parish.

Why not have the Sunday school missionary day changed to Whitsun-tide, as much a missionary time in the Church Year as Epiphany? This would be neither too cold for the northern dioceses, nor too hot for the southern. (I think the present date was chosen in Philadelphia, which is neither hot nor cold). We, in this diocese, have changed recently the time of making the Babies' Branch offerings, from Holy Innocents' day to Whitsun-tide, with the result of more than doubling the Babies' gifts for missions.

The whole question is, whether it is more important to have a certain number of young people aroused to missionary enthusiasm just beginning to save for their Lenten offerings (which *might* be done individually, by rectors, Sunday school

teachers, and parents), or to have a vastly greater number led to a feeling of real interest in, and responsibility for, the missionary work of the Church.

MARY KNIGHT,
President of the Junior Auxiliary
Diocese of Milwaukee.

Milwaukee, September 9, 1907.

ARE PEOPLE IGNORANT OF THE BIBLE?

To the Editor of *The Living Church*:

ARE people ignorant of the Bible? This question was considered in your last issue by Roland Ringwalt, and in essence answered by him. Though his answer may seem hopeful in some respects, it is not very encouraging or satisfactory. Because people have a vague and unsatisfactory knowledge of other subjects as well as of the Bible, will hardly make their ignorance of the Bible more excusable.

The lack of systematic Bible reading and instruction even in Sunday schools and in homes of Church people is greatly to be regretted. The neglect of the Bible is owing to several causes. We older people are strenuously busy with our daily occupation, and the children with their school studies and other helpful tasks. The newspaper and the magazine take up much of the small moments of time which we are able to devote to rest and recreation. And look at the list of books which are added to our public libraries. What are the great majority of them but light and frivolous reading? Some of such reading would properly tend to lend variety to other reading, but the trouble is, it forms too exclusively the only reading that is done by many people.

What then shall be done to have the Bible more generally read and understood? Somewhere in the Bible God says, Come, let us reason together. We parents must set the example for the children, and in order to have the greatest force with the certainty of the greatest success, the father and mother of the family must work together unitedly and in harmony to the furtherance of this great end. They must make Bible reading occupy a regular and important part of their weekly if not of their daily lives. It would not be too much to have a few well-selected verses read in the hearing of the whole family in the morning or evening of every day. On every Sunday or on some other convenient day longer readings and study should be given to God's Word.

Are we going to let other things hinder and distract us from a regular and systematic study of the Bible? Here lies much of the trouble; we are too easily turned aside. There is not righteous resolution enough in us to shake off the lethargy that overmasters us. We are lovers of ease rather than doers of duty. To do Bible reading requires mental and physical determination as well as regular and unflinching times for prayer to God for help to do our duty.

Without determination, without preparation, and without prayer and without unity, but small things are accomplished in God's world. On every parent and Sunday school teacher and pastor especially, lie the responsibility and duty to urge and to do greater things for God and for man.

LEWIS OSTENSON.
R. F. D. 26, Oconomowoc, Wis.

CHARACTER THE BASIS OF RELIGION.

To the Editor of *The Living Church*:

IN his article on "The Lost Art of Worship," the Rev. Percy T. Olton strikes a "lost chord" that needs to be re-struck until it shall reverberate in every religious life. So much emphasis has been placed on belief, in part, by confounding it with faith, that to many, belief has come to be regarded as the one thing needful in the religious life. But it is not belief, neither is it feeling, that is the crucial test of our relations with our God, but it is our character, what we are, that determines our standing with Him. Character is the basis of both belief and feeling. "As a man thinketh in his heart so is he" because as a man is so he thinks, and as he thinks so he believes. Belief is of little value save as the sign or indicator of character. The religion that is not a communion of the human spirit with the Divine Spirit is fictitious. The bended knees and the bowed head mean little unless they are the unconstrained and sincere expression of a humble heart. Our Saviour's test cannot be bettered: "A good tree can not bring forth evil fruit." This is simply axiomatic. If the fruit be evil, the tree that produced it is evil. Is the fruit good? equally so is the tree that bore it. This analogy holds good in the human life. The outer life is the exponent and representative of the inner life.

While the quality of the fruit indicates the character of the tree, the quantity of it shows the tree's condition as to health and vigor, or otherwise. A low, and intermittent desire for devotional exercises and spiritual worship, is an unerring sign of a feeble spiritual life. When in a healthy condition, the soul longs after God. Its language, as voiced by the Psalmist, is: "O God thou art my God; early will I seek Thee: my soul thirsteth for Thee, my flesh longeth for Thee." "As the hart panteth after the water brooks, so panteth my soul after Thee, O God. My soul thirsteth for God, for the living God: when shall I come and appear before God?"

Who, that has tasted of the goodness of God, and the preciousness of His Son, Jesus Christ, does not desire a like experience, but, be it remembered, that such an exalted experience can proceed only from a like character. As well expect water to rise above its level as expect experience to rise higher than the character from which it proceeds.

It cannot be too strongly emphasized that it is only by God's grace that such a realization of character and experience is possible. They cannot be attained, but possessed only as a gift from God. The words of the Apostle James are seldom given their due weight: "Every good gift and every perfect gift is from above, and cometh down from the Father of lights." It is a mistake common in the religious life of many persons that they seek to achieve by their own effort things which they can receive only as a gift from God. In so doing, their purpose is defeated, their spiritual life weakened, and they trespass on God's prerogative. God has His own way and time of bestowing His blessings; and to seek for them in any other way than the one He has appointed will end in disappointment. When Peter said to his Lord: "Thou shalt never wash my feet," Jesus answered him, "If I wash thee not thou hast no part with Me." Cain's offering was rejected because he brought one of his own choice and not the one God had commanded.

WM. HOWARD.

WHY YOUNG MEN DO NOT SEEK THE SACRED MINISTRY.

To the Editor of *The Living Church*:

AS the Church is preparing to celebrate the three hundredth anniversary of English Christianity in this country, there is a growing consciousness in the minds of many of its people; that we should go to Jamestown and Richmond in October, to consider the things which we have left undone, rather than to celebrate the glory of those things which we have achieved.

There are many vital questions which are forcing themselves upon our attention at this moment—the Canon on Marriage and Divorce, the Court of Appeals, the Negro Episcopate, Proportionate Representation in our Councils, General and Diocesan, the Extension of Domestic and Foreign Missions—but, possibly, no question is of such vital importance to the well-being of the Church, and yet, one which has never had a fair hearing and a full discussion, as to how we are to increase the rank and file of the clergy with efficient men, adequately supported at their work when secured, and properly provided with a pension when old and infirm.

We feel grateful for the discussion which has recently taken place in the columns of *THE LIVING CHURCH*, and which is still going on in *The Churchman*. Yes, we feel grateful for the manly words of Bishop Burgess about the decrease of the number of candidates for the Sacred Ministry, and for the comments made by Dr. McGarvey and others. There may be "heroes or fools," as stated, seeking the Holy Ministry, or "heroes and fools," as stated by the worthy Dean. But, thank God, for some good reason there are surely less fools seeking it.

It is evident, without any "lessening of the faith," or "of zeal," or "of personal religion," or any "increase of worldliness," as stated by Dr. McGarvey, or "blaming Church Schools," by Dr. Gesner, or imputing the "lack of desire for the heroic and self-sacrificing spirit," by Mr. Hazelhurst, who is totally ignorant of the hardships and sufferings of the Episcopal clergy—not for any of these causes, but, nevertheless, evident that young men are getting their eyes wide open to the real situation and condition of the Church. And that for certain object lessons which naturally present themselves to the minds of young men, other than those anathemas which from time to time are gratuitously flung at the priesthood as the real cause of this degeneracy.

FIRST OBJECT LESSON.

Are Bishops really Fathers-in-God to their clergy, feeling personally responsible for their promotion and welfare; or, are

they not merely Fathers-in-Law, diocesan financial secretaries for the dispatch of routine business?

Are Bishops to-day elected to their high office for their godliness and sacred learning, or rather for their executive ability in worldly matters?

Do Bishops seek by personal interviews the young men of the parishes at their annual visitations, or is not this splendid opportunity lost sight of for the usual bustle and hurry which generally attend such an event?

Do Bishops give their own sons to this Holy Calling, or do they not readily consent to their entering secular occupation?

In matters of discipline, do Bishops stand staunchly by their clergy, or do they not side with the laity, mostly for policy's sake, often depriving the clergy of their cures without making any adequate provision for their support?

Is the "Episcopal Black List"—a felony at law—which many, if not all, Bishops are reported to keep, of priests who do not suit their episcopal idiosyncracies as to ritual, Churchmanship, etc., and which to-day is unjustly depriving earnest and honest men from earning their living at their chosen profession, a fair and manly way of dealing with the clergy, or is it not a positive hindrance to the increase of the priesthood?

Now we believe that the correct answers to the foregoing questions take the form of the alternative with rarely an exception, and the bright young man, be he clergyman's son or no, whom we want as a candidate for Holy Orders, knows that, and knows it well, as a daily object lesson in his own parish church and diocese.

SECOND OBJECT LESSON.

Is the present system of appointment to cures left at the caprice of a vestry, both as to mission and living, attractively stimulative to a young man of parts and merit, or otherwise?

Can we divorce the power of mission (which includes clerical maintenance) from the power of commission, and yet hope to support a healthy priesthood, or is not this lay usurpation a weakening of the function of the Church and a hindrance to the sacred ministry?

Is the system of transferring the clergy from one diocese to another without an equal exchange, fair and just, or is it not unfair to the priest deserving promotion and to the diocese which loses the better man?

Is the "dead-line" now at forty, an inspiration to any young man, or a bar to his entering the sacred ministry? And has the House of Bishops, composed of men only with rare exceptions passed that "dead-line," ever raised the slightest protest against this flagrant injustice, or have they not, by pushing forward young and inexperienced men, complacently allowed the custom to stand which is shelving many of their best and ripest men, and driving them into secular employment long before their prime, as a constant warning to their sons and those of others?

Do our rectorships, all based on life's tenure, which to-day falls within the three years limit of Methodist itineracy strengthen the permanency of the priesthood, or does it not weaken it by luring it into unnecessary vagrancy?

Is the power of Bishops (under the canon as final arbiters) to dissolve pastoral relations, a civil contract which they have not the right to make; just and fair to the priesthood, or is it not ruinous to the security and the stability of the ministry?

In this important matter should not the Church give to its clergy full protection by means of a Court of Appeals, or shall the sin of procrastination "stand pat" to the rule?

Again, we have a set of answers which invariably take the alternative form, which makes young men shun this sacred calling, which under right condition they would seek and pursue.

THIRD OBJECT LESSON.

Is the present system which keeps one-fourth of the parishes and missions vacant the year round, and one-fifth of its clergy on the non-parochial list, a paying proposition, or is not such an unpractical, unbusinesslike method not only ruinous to the building up of the Church, but utterly unheard of? A right system would keep every parish and mission filled, not with lay readers, but with priests. Why call for new recruits, when hundreds of the commissioned officers in the army of the Lord of hosts are "standing idle all the day," because no vestry has hired them?

Are the clergy in this wealthy Church of ours equally well salaried with the men of other learned and polite professions, or skilled labor, or is not the average salary of less than \$800 a

year inadequate and unworthy of the great cause they serve and sustain?

Is the method of leaving the pledging and paying the clergy's salaries to the caprice and convenience of vestries conducive to the promotion of the peace of the pastoral relations, or should not these salaries be pledged and paid by the diocese, from a common treasury without local friction or intervention? (*sic*, Board of Missions.)

Shall not the salaries of the clergy be equalized on some fair and just basis, either by the diocese or the General Convention, or shall this lavish affluence on the one hand, and compulsory starvation on the other, be allowed longer to exist?

Does the Church, with all her millions, provide an adequate pension for her infirm and aged clergy even to the limit of that given by fire and police departments of a mean city, railroad corporation, army and navy, or does she not, after having received the best years of her priesthood, having by special course of training unfitted them for secular pursuits, when once the "dead-line" is reached, take these faithful, worn-out servants of God "to the back fence to be shot?" Will young men of family, ability, and training entertain such a proposition? What about clergymen's wives, widows, and orphans, who are called to this holy office, and who for a whole life through willingly bear this imposed burden, are they provided for against the evil day?

Again we are forced to an alternative set of answers.

And yet, in the face of such facts, appalling and startling as they are, of such a faulty system, with such dreadful conditions which would ruin any institution which was not divine, we are told that young men have no faith, no zeal, no personal religion, no heroic and self-sacrificing spirit, and that the Church schools are to blame!

The wonder is that with such painful experiences anyone should be found to enter the ranks of the ministry at all! Is there anything like it in any of the other professions, which is at once so lamentably weak, so positively wrong, so openly unjust to the clergy of our dear Church? Why, NO!

What we want is not more men for the sacred ministry, but a sweeping reformation of a bad system which is destroying the Church, robbing the priesthood of its inherent right and support, and driving young men away not only from her altars, but also from her pews by the thousands, and the initiative in this great work belongs to the Bishops of the Church, as fathers in God, who are in duty bound to see these abuses wiped out and the right done. Will they do it? God grant they may, and that speedily, at this approaching Convention.

Let us be done calling names, and imputing motives. But let us get right to work on proper Catholic and apostolic lines and rectify these abuses which are now threatening the life of the Church. Above all, let us have a right sense of the sacred responsibility which we owe to these young men whom we seek and want as candidates for this holy office, and do our full duty towards them when once secured, and the increase of the ministry will take care of itself.

DEANE SHIRLEY.

175 W. 102nd Street, New York City.

September 6, 1907.

PERMANENT HEADQUARTERS FOR THE CHURCH.

To the Editor of *The Living Church*:

NOW that we are assured of a Cathedral at Washington worthy of the Church and of the nation's capital, it occurs to me that the time has come for contemplating other plans for the Church's future.

Why should we not have in the same city—preferably on the Cathedral grounds—a Church House, that will afford proper accommodations for the sessions of the two Houses of the General Convention, and in a fire-proof section, for the fast accumulating and valuable archives of the Church, with a banqueting-hall for social gatherings?

This, of course, involves the idea of Washington being the permanent place for the meetings of the General Convention.

Why not? If, for many reasons, it is acknowledged as the best place for the chief council of the State, may there not be equally strong reasons in its favor as concerns the chief council of the Church?

I am not unmindful of the advantages accruing to many localities from the present migrating system; but these may be supplied, very largely at least, from other representative gatherings.

By the time that the Washington Cathedral is finished—

perhaps, before this period—the American Church will have reached, please God, such a condition in her history as may make it much to her interest to have her permanent headquarters in a city that is fast becoming the centre of much that is best in every direction.

LEIGHTON COLEMAN.

Bishopstead, September 13, 1907.

ORGANIZED MEANS OF BIBLE STUDY.

To the Editor of *The Living Church*:

SINCE taking the course in the Home Study of Holy Scriptures, I have been surprised to find how many of our Church people, and even of the clergy themselves, are as ignorant as a few years ago I was myself of an organization which so greatly helps to promote the knowledge of the Bible among women.

Its courses of study have been planned and tested by clergymen in England and America who speak for soundness in the faith.

The writer of this letter took up the course in order to win a certificate which will satisfy parents of children committed to her care in Sunday school that their most vital of all studies is done under systematic tutelage, and not according to the go-as-you-please teaching, which has kept many parents from sending their children to Sunday school. The regular Home Study Course takes four years. Students are told what books to study. A correspondent is assigned each student to oversee and test her work; there are yearly June examinations which, if passed, bring a certificate for each year's work.

Some students may wonder why the course is exactly what it is; wonder passes into understanding when the study is accomplished. Courses may be taken without the examinations, or in other books than those laid down for the regular course.

The work is thoroughly Churchly. Only one who has taken the course can begin to estimate its great benefit to herself and to all whom she teaches. One hour a day from October to June can be taken out of almost any already busy life. And as study of the Bible vitalizes and deepens everything else that is good in life, no woman of character can afford to make the excuse that she is too much occupied with "the trivial round, the common task" to attempt systematic study. Next to the desire and effort for spiritual growth the S. H. S. H. S. offers to my mind the best means for improving our Sunday school teaching. All details can be obtained from the secretary, Miss Smiley, 2022 F. Street, Washington. I have dwelt upon the benefit this work brings to Sunday school teachers. I would like to write another letter setting for the inestimable benefit it is to women whose days are given to home and social life, and to those who have children of their own flesh and blood to train in the fear of the Lord.

ISABEL K. BENJAMIN.

Irvington-on-Hudson, N. Y., September 13, 1907.

THE PROPOSED CANON ON COURTS OF APPEAL.

PERMIT me to point out a slip in the leading article in your issue of this date on "A Final Court of Appeals." Throughout, the writer speaks of the report on this subject of "the Joint Committee," once of "the Joint Commission." Reference to the Journal of the General Convention of 1904 will show that "the Joint Commission on the Revision of the Canons," refrained from embodying in its report any canon on this subject, because the House of Deputies in 1901 continued its own committee on Courts of Appeal. It was this committee of the House of Deputies (with such eminent presbyters and laymen among its members as those whose names you site), and not the Joint Commission on the Canons, nor any Joint Committee of the two Houses, which brought in the report in 1904, and to which it was again referred for presentation in 1907.

This correction is made simply in the interest of accuracy, and without any prejudice to the report, which I earnestly hope will be pressed and carried in both Houses next month.

It might be helpful for some readers of the proceedings of Convention to be told that a Committee consists of members of the Convention, while a Commission may include others, presumably experts on the subjects to be considered.

September 14, 1907.

ARTHUR C. A. HALL,

Bishop of Vermont.

[We thank the Bishop of Vermont for thus correcting our error. We wrote with unexplainable inadvertence in speaking of the committee of the House of Deputies as either a Joint Committee or a Joint Commission, when we had already cited the names of the members of the committee.—EDITOR L. C.]

THE CHALLENGED RIGHT TO A SEAT IN THE HOUSE OF DEPUTIES.

To the Editor of *The Living Church*:

MY attention has just this week been called to a recent editorial and a letter in your paper relating to a communicant of the Church of the Holy Trinity whose right to a seat in the General Convention has been challenged by you and your correspondent. I venture as rector of the church to state the facts.

That the gentleman in question is a communicant *de facto* you both admit. That the Church requires her legislators to be "communicants of this Church" is also clear. But you both hold that the *method* by which he became a communicant is invalid; that though a *de facto* communicant, he has no right to be such; having no right to be such he is not such; therefore not being a technical, although an actual "communicant," he has no right to be a Deputy to the Convention. All this is based upon your interpretation of the rubric at the end of the Confirmation office.

As to the method by which this gentleman became a communicant the facts are these. At the age of seventeen he ratified and confirmed his parents' baptismal vows by a public profession of faith in Christ as his Saviour, made before the Reformed Dutch Church. In 1880, following more than a decade of Church activities, after giving much thought to the future outworking of the Protestant Christian bodies, he concluded that the Episcopal Church alone offered a permanent foundation for Christian worship and service because it alone emphasized the essentials of a Church as distinguished from the affirmation of the peculiar or special views of a sect.

He conferred with the Rev. Charles H. Hall, D.D., who at that time was chairman of the Standing Committee of Long Island, an acknowledged leader in the General Convention, and rector of the neighboring parish church of the Holy Trinity. In discussing the question of the admission to the Holy Communion in this Church of one who had confirmed his baptismal vows before other Christian bodies, Dr. Hall held that a letter of transfer was sufficient and accepted such from the Reformed Church. He further agreed that the Confirmation of one who had been a professing member of Christ and so known for years in the community would reflect upon the reality of that profession, and would also unduly emphasize a form which, though important and required for the children of the Episcopal Church, was never intended to be required of professing members of other Churches. In regard to the rubric at the end of the Confirmation office, which your correspondent quotes as the law in the case, Dr. Hall held, and, Mr. Editor, may I remind your readers that many of our ablest liturgical scholars have maintained, the view that it applies only to the children of this Church.

In short, Dr. Hall's teaching confirmed this gentleman's own conviction that the Episcopal Church was concerned with the essential truth, the individual public profession of faith in Christ, in Confirmation as in other important matters.

In this way, he became a "communicant of this Church," a communicant *de facto*, Mr. Editor, in a sense which only those who know his character, generosity, loyalty, wisdom, and Christlikeness can fully appreciate.

I am,

Yours very truly,

Brooklyn, Sept. 12, 1907.

JOHN HOWARD MELISH.

THE MARRIAGE CANON.

To the Editor of *The Living Church*:

INASMUCH as Mr. Lewis and Mr. Evans both favored the stringent divorce canon, and inasmuch as both seem to agree that the Boston Canon has practically ended the solemnizing (by priests of this Church) of marriages of divorcees, may it not be a most opportune time for these influential and able deputies to join forces with the advanced, and also many of the conservative school, and pass a Canon at Richmond which shall forever set at rest the subject? The advanced brethren will never rest until such a Canon is passed, and, looking ahead a little—suppose it is passed—wouldn't anyone proposing to modify it in any subsequent Convention, be more than likely to be "beaten out of sight and sound"?

Philadelphia, Sept. 4, 1907.

WILLIAM E. WATERS.

THE GUIDING STAR.

Love is the Guiding Star,
 All else is vain;
 Since Christ came down to die,
 Love with Him came.
 Life is a desert drear,
 Child, look above;
 Earth then a heaven will prove
 When all is love.

Peace, joy, and hope abound
 Through trials here;
 Christ gave His life for ours,
 God wipes the tear.
 In peace at last in heaven
 We all shall rest,
 Through Christ our Comforter
 All men are blest.

Let us take hope and then
 Forward the word,
 Lending a helping hand—
 Christ is our Lord.
 He bears our weaknesses,
 He gives us grace,
 He will conduct us safe
 To see His face.

Onward and upward still,
 Fighting only wrong,
 Peace and goodwill on earth,
 Love be our song.
 Till then at last in heaven
 Our journeys end,
 Strength, wisdom, power, might,
 God to us send.

Oh! then how bless'd we are,
 Can we despair?
 All whom we lost on earth
 Will meet us there,
 Where all unrest shall end,
 Anthems of joy
 Fill heaven's utmost length,
 Naught to alloy.

Saved by His cleansing grace,
 Kept by His power,
 Nothing can harm us here,
 Though clouds may lower.
 Then let our song ring clear:
 Peace, love, and rest—
 Jesus—our only theme,
 Highest and best.

FIDELIS.

HYMNS, ANCIENT AND MODERN.

BY PEARL HOWARD CAMPBELL.

TO those who have learned to love the beautiful service of the Church, the story of how her hymns and anthems were written, is one of never failing interest. Such heroic devotion to principle, such unflinching loyalty to our Lord and to the faith we hold dear are found in the lives of the authors, that one cannot read them without feeling the quickening prick of conscience. In the early days of Christianity, under the fire of persecution, dying lips broke into songs of praise, and the hymns which have come down to us from that remote era are filled with the exaltation of martyrdom and the joy of the new religion.

The *Te Deum*, the Church's great song of praise, was, if we credit legend, not written until the year A. D. 387. St. Ambrose, so the story runs, knelt one day before an altar in Milan. Not far away stood St. Augustine, a recent convert to the new faith. In the gratefulness of his heart over this happy event, St. Ambrose broke into thanksgiving, "We praise Thee, O God." and St. Augustine, whose lips were touched with a coal from the same fire, answered, "All the earth doth worship Thee, the Father Everlasting," and so on until the close.

As it is to-day, it has been for centuries. It was chanted at the baptism of Clovis and at the jubilee of Queen Victoria.

St. John of Damascus, Bishop of the Greek Church in the eighth century, composed one of the finest of our Easter hymns, which was translated by Dr. Neale:

"The day of resurrection!
 Earth tell it out abroad."

This same St. John placed his nephew, Stephen the Sabaite, in the monastery of Mar Saba which, although it was founded before the Hegira of Mohammed, still stands on the cliff overlooking the valley of the river Kedron. Here on this lone rampart, almost surrounded by Moslem fanatics, Stephen raised his

voice in that hymn which has comforted so many in centuries past and is to-day a favorite with Christians everywhere:

"Art thou weary, art thou languid,
 Art thou sore distressed?
 'Come to Me,' saith One, 'and coming,
 Be at rest.'"

An interesting story of the part taken by St. Ambrose in bringing hymns into use in the church at Milan, is told by his friend St. Augustine. Justina, mother of the Emperor Valentinian, desired to remove Ambrose from his see. The devout people, among whom was Augustine's mother, Monica, combined to protect him and kept guard in the church. "Then," says Augustine, "it was first appointed that, after the manner of the Eastern Churches, hymns and psalms should be sung, lest the people should grow weary and faint through sorrow; which custom has ever since been retained." He describes himself as moved to tears by the sweetness of these "hymns and canticles." "The voices flowed into my ears, the truth distilled into my heart. I overflowed with devout affections and was happy."

Coming down to more modern times, we find Charles Wesley, that prolific writer of hymns, who is credited with having composed over five thousand. Beyond question, "Jesus, Lover of my Soul" is his masterpiece. Henry Ward Beecher said: "I would rather have written this hymn than to have the fame of all the kings that ever sat on earth."

The story of its origin is that, as he was sitting at his desk one day, a bird pursued by a hawk flew in at the open window. The hawk dared follow no farther, and, inspired by the little incident, the poet took up his pen and wrote the lines which have comforted so many.

THE MAN WITH THE ONE TALENT.

BY ROLAND RINGWALT.

WE read the parable of the talents, and even the first and most careless reading tells us that the man who had only one talent intrusted to him was blamed for not using it. By degrees we see that there is a special reason for mentioning his negligence. A man with five talents, or even with two, naturally tries to make something of them, but he who cannot do much is sorely tempted to do nothing at all. Had the man with the one talent done his utmost, we know not what praise might have been given him.

A traveller notices the energy with which pioneers have drained swamps, hewn down forests, or pierced mountains, and also notices how soon their labors have been followed by large profits. But perhaps the traveller does not see the out-of-the-way cabin, the little patch of ground, the lean horse, the rope harness, the box-like wagon, the conditions that mark the hard lot of the poor farmer. Some of us know the type. The man had little schooling in boyhood, his parents did not leave him any money to stock his farm, he is distant from a railroad, the soil is not fertile, he has not much judgment in buying, his nearest neighbors are illiterate foreigners, and about all he can hope to do is to get his food and pay his taxes. The country town may grow, the nearest village may advance, but he knows that ten years hence his ground is more likely to sink than to rise in value. If this man is kind to his wife, if he pets his children, if he says his prayers, if he does not yield to despair or drunkenness, he makes the best of his one talent.

The modern city of public schools, night classes, university extension, free libraries, and correspondence instruction has opened vast possibilities to the bright child. But how about the children who are physically or mentally deficient? There are boys who cannot master a language or a branch of science, who can hardly pass through the lower schools, and no matter how much of the ample page knowledge unrolls they cannot grasp more than a few lines. Feeble, half-crippled persons grow up, unfit for steady toil, unable to learn a trade, and to them all talk about the boyish trials of George Stephenson and Abraham Lincoln sounds like mockery. They know that they are below the average. We often speak of hewers of wood and drawers of water without reflecting that there are weaklings who cannot hew much wood or draw much water. The limping, dull man, who occasionally carries baskets, who goes on errands, who delivers newspapers, who does what he can and will not beg or steal, may be fitting himself for a high place in a kingdom we cannot see.

Even Gray's "Elegy" is not more touching than Johnson's noble poem on the death of Robert Levet. Levet was half a

pauper and half a philanthropist. He knew something about medicine, but he was dull, poor, generally unfortunate, and lacking in the qualities that make a successful physician. He did his best for the sick and the injured; a generous mechanic might give him a shilling, a grateful hostler might treat him to a dinner and a dram, a paralytic woman might give him her blessing, but Levet strove to relieve misery, gladly receiving pay, yet working uncomplainingly without it. Macaulay sneers at Levet, but Johnson, who sheltered him in his later days, could see the noble traits of a man who certainly failed, in ordinary parlance, to make his mark. People who are not sentimental have shed tears over Johnson's lines:

Well tried through many a varying year,
See Levet to the grave descend,
Officious, innocent, sincere,
Of every friendless name the friend.

Yet still he fills affection's eye,
Obscurely wise and coarsely kind;
Nor lettered arrogance deny
Thy praise to merit unrefined.

When fainting nature called for aid,
And hovering death prepared the blow,
His vigorous remedy displayed
The power of art without the show.

In misery's darkest cavern known,
His useful care was ever nigh,
Where hopeless anguish poured his groan,
And lonely want retired to die.

No summons mocked by chill delay,
No petty gain disdain'd by pride,
The modest wants of every day
The toll of every day supplied.

His virtues walked their narrow round,
Nor made a pause, nor left a void;
And sure the Eternal Master found
The single talent well employed.

"The single talent well employed." A man of Robert Levet's calibre could draw such a tribute from a man like Samuel Johnson. Johnson, whose scorn blasted Chesterfield, whose eloquence staggered Burke, whose wit has amused six generations, saw that there is something deeper than learning or logic. There were scholars and philosophers, so Johnson thought, who might learn from poor Levet, a man with a single talent well employed.

A BRAMBLE KING.

BY GEORGE DOWNING SPARKS.

AN old legend tells us that Edward I. of England, in his conquest of Wales, issued the harsh and cruel edict that all the bards or poets of the Welsh people should be summarily massacred. The object of this inhuman decree was to aim a blow at the patriotism of the people at large. The bards, by their music and poetry were a constant menace to the tyranny of the foreign usurper. This was the tradition, and the story waited until at last an English poet, Gray, met with it and made it immortal in one of the glorious odes of our language.

The poet pictures the last of the bards suddenly appearing on a rocky crag, shouting his defiance, and his curse against the English conqueror:

"Ruin seize thee, ruthless King,
Confusion on thy banners wait;
Tho' fann'd by Conquest's crimson wing
They mock the air with idle state.
Helm, nor hauberks' twisted mail,
Nor e'en thy virtues, tyrant, shall avail
To save thy secret soul from nightly fears,
From Cambria's curse, from Cambria's tears!"

The knights and attendants of Edward, for a moment spell-bound by the poet's courage, at length rush forward to seize the rash singer, but the old man, at the conclusion of his curse, flings himself down the mountain side and disappears beneath the swollen waters of a mountain torrent.

The splendid words of Gray will serve as a wonderfully fitting introduction to the words of the old chronicle respecting a Bramble King. Because, in this little incident from the Book of Judges, we have an almost exact parallel to the English poem. An army with a strong, ruthless, pitiless leader, a rocky crag on the mountain side, and a lonely singer on an inaccessible peak poring forth his sarcasm and bitter curse upon the king, and his followers beneath him.

Gideon, the brave and lion-like Judge of his people, was dead. Like many of the heroes of those days he was a polyga-

mist, and left behind him a numerous family consisting of seventy sons. By one of his wives—a native of Shechem—he had a son called Abimilech. After his father's death, Abimilech, crafty, daring, and ruthless, determines to take his father's place and reign as king of the country. An obstacle in the attainment of this ambition is the seventy sons of Gideon at Ophrah. Like a modern Turk he determines upon their wholesale slaughter. By the aid of the people of Shechem—he craftily works upon their feelings, showing them that he is indeed bone of their bone and flesh of their flesh, since his mother was of their country—he surprises his half-brothers at Ophrah and brutally slays all of them but one, Jotham, who escapes to the mountains.

While the coronation services are going on, suddenly, on the heights above, appears Jotham. From his pulpit of rock—inaccessible and unscalable—he chants his curse upon the bloody murderer beneath him; adapting a parable—to make the sting of his denunciation all the deeper—he sings:

"The trees went forth to anoint a king. And they said to the Olive, Reign thou over us. But the Olive said, Should I leave my fatness, wherewith by me they honor God and man? And the trees said to the Fig Tree, Come thou and reign over us. But the Fig Tree said, Should I leave my sweetness, and my good fruit? And the trees said to the Vine, Come thou and reign over us. And the Vine said, Should I leave my wine, which cheereth God and man? Then said all the trees unto the Bramble, Come thou and reign over us! And the Bramble said, If ye anoint me king, then come and put your trust in my shadow: and if not, let fire come out of the bramble and devour the cedars of Lebanon!"

Then raising his voice to its highest pitch, so that every word might drive the dagger of his sarcasm still deeper into the minds of his hearers, he continues:

"Now therefore if ye have dealt truly and uprightly in that ye have made Abimilech king, and if ye have dealt well with Jerubbaal and his house—for my father fought for you, and adventured his life and delivered you out of the hand of Midian—then rejoice ye in Abimilech, and let him also rejoice in you; but if not, let fire come out of Abimilech and devour the men of Shechem, and the house of Millo; and let fire come from the men of Shechem, and from the house of Millo, and devour Abimilech!"

The poet, after his curse, escapes through some of the rocky caverns and never rests until he is safe beyond the Jordan.

The meaning of the parable is plain. The Jewish people had deliberately chosen a Bramble King, a worthless, cruel son of a slave, to be their leader. As a result they would have a tyrannical despot who would not hesitate to chastise them with fire and who, in turn, would be devoured by the flame he himself had kindled.

The poet's curse came true after three years. Abimilech paid the penalty of his crimes—dying ignobly by a stone flung by the hands of a woman—and the chronicler, years afterwards, sums up the whole transaction by writing:

"Thus God requited the wickedness of Abimilech, which he did unto his father, in slaying his seventy brethren."

The root-sin of Abimilech was selfishness, and he paid the penalty which that sin always entails. From the moment when the daring idea of making himself king first entered his brain, down to the despairing cry to his armor-bearer to strike him through the heart, the principle which guided his conduct was selfishness. To secure his object he committed atrocious murders. As a result he incurred implacable hatred, a hatred which slumbered a few years and then burst into flame at the fitting moment. He committed abominable treachery against his brethren, the result was that treachery stung him in a quarter he little dreamed. Surely, this story of a ruthless free-booter shows us the truth of St. Paul's words: "Whatsoever a man soweth, that shall he also reap"; and, as he had sown selfishness, he had to reap the inevitable harvest which that sin always entails.

YET A LITTLE WHILE, and we shall not need these poor coverings; for this corruptible body shall put on incorruption. Yet a few days hence and this mortal body shall put on immortality. In the meantime, let this be our only care, to put off the old man—our old nature, which is corrupt, which is altogether evil—and to put on the new man, which after God is created in righteousness and true holiness. In particular, put on, as the elect of God, bowels of mercies, kindness, gentleness, long-suffering. Yea, to sum up all in one word, put on Christ; that when He shall appear, ye may appear with Him in glory.—*John Wesley.*

Church Calendar.



- Sept. 1—Fourteenth Sunday after Trinity.
- " 8—Fifteenth Sunday after Trinity.
- " 15—Sixteenth Sunday after Trinity.
- " 18, 20, 21—Ember Days. Fast
- " 21—Saturday. St. Matthew, Evangelist.
- " 22—Seventeenth Sunday after Trinity.
- " 29—Eighteenth Sunday after Trinity. St. Michael and All Angels.

CALENDAR OF COMING EVENTS.

- Sept. 24—Consecration Cathedral, Cleveland.
- " 25-29—International Convention, B. S. A., Washington, D. C.
- " 29—Laying Corner-stone Cathedral, Washington.
- Oct. 1—Consecration Holy Trinity Church, Richmond, Va.
- " 2—Opening Service of Gen. Conv., Richmond.
- " 3—Opening Service of Woman's Auxilliary, Richmond.
- " 12—Gen. Conv. Excursion to Jamestown.

Personal Mention.

THE Rev. L. S. BATES, who for the past two years has been in charge of the churches in northern Mexico, has resigned his charge.

THE Rev. FREDERICK WARREN BEEKMAN of Woburn, Mass., has accepted the rectorship of St. Peter's Church, Unlontown, Pa., and will enter upon his duties October 1st.

THE Rev. FRANK DORR BUDLONG, rector of St. Martin's Church, Fairmont, Minn., has received a call to the rectorship of St. Mark's Church, Dorchester, Mass.

THE address of the Rev. F. B. COSSITT is changed from Coronado, Calif., to San Diego, Calif.

THE Rev. FLETCHER COOK, in charge of All Saints' mission, McAllister, I. T., has resigned his position to accept the rectorship of St. John's parish, Albuquerque, N. M., to take effect October 1st.

THE Rev. THOMAS JEFFERSON DANNER, for nearly sixteen years rector of St. John's Church, Pittsburgh, resigned that position lately and was elected rector *emeritus*. He will preach his farewell sermon on Sunday, October 6th; and will be succeeded by the Rev. Dr. C. M. Conant of Waterford. The Rev. Mr. Danner does not expect to remove from the diocese, but will do occasional supply work about the city, and still retains his position as secretary of the diocesan Convention, which he has held for a decade.

THE Rev. EDWARD S. DOAN, rector of St. Thomas' Church, Port Clinton, has been called to Trinity Church, Troy, in the diocese of Southern Ohio.

BISHOP DOANE has left North East Harbor, Maine, for Albany, on his way to Richmond.

THE Rev. JAMES A. DUNCAN has resigned the rectorship of Grace Church, Georgetown, Texas, by reason of advancing age, but will retain his work at Temple and Belton.

THE Rev. WM. H. HAUPT has resigned the rectorship of Trinity Church, Independence, Mo., and accepted the position of curate of Grace Church, Kansas City, Mo., to take effect September 15th. Mr. Haupt's address will remain Independence.

IT WAS erroneously reported that the Rev. HERBERT L. MITCHELL of Portland, Conn., had accepted permanent charge of the Lynna.

MR. FREDERIC COOK MOREHOUSE of Milwaukee has been named by the President of the House of Deputies of General Convention as a member of the Commission on Christian Unity, *vice* Major George C. Fairbanks, deceased.

THE Rev. JAMES NOBLE has resigned the rectorship of Calvary Church, Louisiana, Mo., and of St. John's Church, Prairieville, Mo., and accepted a call to Monroe City, Mo., where he will go October 1st.

THE Rev. GEORGE B. NORTON, D.D., formerly rector at Newport, Ark., has entered upon his new work as rector of St. Mark's, Beaumont, Texas.

THE Rev. Dr. GEORGE F. WEIDA of the diocese of Fond du Lac, has been appointed to the Bowler professorship at Kenyon College, Gambler, Ohio. Address accordingly, after September 20th.

BISHOP WORTHINGTON is in his diocese (Nebraska) attending the annual meeting of the trustees of Brownell Hall and the Memorial Hospital, in which institutions he is deeply interested.

THE Rev. C. M. YOUNG was instituted into the rectorship of St. Thomas' Memorial Church, Oakmont, Pa., on Friday, September 20th, by the Bishop of the diocese. The Rev. D. L. Ferris of Pittsburgh preached the sermon. The consecration of the new church has been appointed for Sunday, October 27th.

THE Rev. F. A. ZIMMERMAN has resigned the rectorship of Trinity Church, Findlay, Ohio, to take effect in October. He will go to the Pacific coast in the hope of benefiting the health of members of his family.

MARRIED.

FIRTH-MORGAN.—At the Chateau de Vertmont, La Malmaison, Rueil, September 7th, by the Rev. G. Brinley Morgan, assisted by the Rev. John B. Morgan, D.D., EDWARD LONLEY FIRTH and JULIA TUCK MORGAN.

DIED.

CANFIELD.—Entered into life eternal from her home in Burlington, Vt., after an illness of three months, on Sunday night, September 8, 1907, in her 70th year, CAROLINE AMELIA HOPKINS CANFIELD, daughter of the late Rt. Rev. John Henry Hopkins and widow of the late Thomas Hawley Canfield.

Funeral at St. Paul's Church, Thursday afternoon at 4:30 o'clock. Interment at Rock Point.

RIDGELY.—Entered into rest on the Fifteenth Sunday after Trinity, from his late home in Philadelphia, WILLIAM BRADFORD RIDGELY, father of Rev. Laurence B. Ridgely of Wu Chang, China.

"Blessed are the dead which die in the Lord, that they may rest from their labors; and their works do follow them."

MEMORIALS.

REV. CHARLES E. CABANISS.

In Georgetown, South Carolina, on Wednesday, 28th August, there departed this life Rev. CHARLES EUGENE CABANISS, eldest son of Septimus and Virginia Shepherd Cabaniss. Born in Huntsville, Ala., on 1st March, 1846, made deacon 1874, ordained priest 1878, he served the Church with his best powers for thirty-three years. He was a humble-minded, honest man, a faithful pastor, a spiritually-minded preacher, a devoted, loving husband, father, and friend. He was patient in tribulation and continued instant in prayer.

His body was laid to rest in the beautiful old colonial churchyard of All Saints, which formed a part of his last cure. He is not dead, but sleepeth.

May he rest in peace, and perpetual light shine upon him! T. J. B.

MRS. J. W. MEACHAM.

MEACHAM. At her home in Milwaukee, on the evening of Thursday, September 12th, ELISABETH A. (Morehouse), wife of Justin W. MEACHAM, aged 64 years.

Mrs. Meacham was a native of Ohio and had been resident in Milwaukee more than forty years, during which period she was a consistent member of St. Paul's parish. Having no children of her own, she was a life-long benefactress of those who needed her help. She was perhaps the most truly hospitable person the writer has ever known, and her home had frequently been the home of persons to whom hospitality was of assistance. She was for many years one of the managers of the Milwaukee Orphan Asylum, and one of the most constant workers for that institution. To her were made applications for entrance of children, and

thus she was thrown continually in touch with cases of distress. She was also a benefactress of the family at St. John's Home, each of whom was individually remembered at Christmas and at other times. She was a member of the Woman's Auxilliary in her parish and interested in its work. Few women in the world have, during a long life time, been so largely occupied in kindly acts to other people, in a quiet and undemonstrative way as was she.

More than ten months ago she suffered a stroke of paralysis, since which time she has been confined to her bed, helpless and speechless. Now she rests, and her works do follow her. May she enjoy increasing peace and light!

The burial was from St. Paul's chapel on the 14th inst. Mrs. Meacham is survived by her husband and by her brother, L. H. Morehouse, president of The Young Churchman Company, and by a number of nephews and nieces, to some of whom—as to the writer of this memorial—she has been as a second mother. F. C. M.

OFFICIAL.

On account of the General Convention, the classes at the CHURCH TRAINING and DEACONESS HOUSE, 708 Spruce Street, Philadelphia, will not begin until October 9th, a week later than usual. But the House will be open October 1st, to receive any students who may wish to come at that time.

RETREAT.

At St. John Baptist House, 233 East 17th Street, New York, a Retreat for Associates and other ladies will be held October 23d-27th. Conductor, Rt. Rev. William Walter Webb, D.D., Bishop of Milwaukee. Apply to the assistant Superior.

CLASSIFIED NOTICES AND ADVERTISEMENTS.

Death Notices are inserted free. Memorial matter, 2 cts. per word. Marriage Notices, \$1.00 each. Classified advertisements, wants, business notices, etc., 2 cts. per word.

Persons desiring high-class employment or high-class employees; clergymen in search of suitable work, and parishes desiring suitable rectors, choirmasters, etc.; persons having high-class goods to sell or exchange, or desiring to buy or sell ecclesiastical goods to best advantage—will find much assistance by inserting such notices.

Address: THE LIVING CHURCH, Milwaukee, Wisconsin.

WANTED.

POSITIONS OFFERED.

DEACONESS WANTED for St. Paul's parish, Cleveland, Ohio. Graduate of New York or Philadelphia school preferred. Liberal salary and comfortable home offered the right person. Address: Rev. WALTER R. BREED, rector, 4108 Euclid Ave., Cleveland, Ohio.

POSITIONS WANTED.

POSITION desired as housekeeper in Catholic family or clergy house, by an experienced woman with one child. Small salary. Excellent references. Address: WORKER, care LIVING CHURCH, Milwaukee.

DAUGHTER of Anglican clergyman, highly educated—England, wants position. Companion or secretary to lady. Address: EILEEN REVINGTON-JONES, 42 Paradise Row, St. John, N. B., Canada.

AN ENGLISH beneficed clergyman visiting America in October for several months, with his Bishop's sanction, an excellent preacher and reader, seeks clerical work in the neighborhood of New York, Washington, Boston, or Philadelphia. Address: "RECTOR," care Messrs. Bird, 22 Bedford St., Strand, London, England.

RECTOR of an Eastern parish desires to correspond with a vestry desiring the services of a priest. Not too far from the diocese of New York. It must be a parish that does not expect the rector to shoulder all the temporalities as well as the spiritualities. Address, in all confidence, "C2," LIVING CHURCH, Milwaukee.

TEACHER of experience in Plano and Organ, and coach in singing, desires engagement of one or two days a week in private school or college. Address: "CHURCHWOMAN," care LIVING CHURCH, Milwaukee.

PARISH AND CHURCH.

DESIGNS for all classes of interior church work; guarantee greatest capacity in seating arrangements. Charges reasonable. Write for information: E. J. B., care LIVING CHURCH, Chicago.

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.

ORGANS.—If you desire an Organ for church, school, or home, write to HINNERS ORGAN COMPANY, PEKIN, ILLINOIS, who build Pipe Organs and Reed Organs of highest grade and sell direct from factory, saving you agent's profit.

UNLEAVENED BREAD.

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

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FOUNDING A RURAL PARISH.

IF YOUR BOY would like a farm, I offer him the opportunity to secure good land—\$12-\$15—in a lake region, convenient to markets. Congenial neighbors and privileges of the Church. Address: ARCHDEACON CHASE, Shell Lake, Wis.

HEALTH RESORT.

THE PENNOYER SANITARIUM has been a constant advertiser in THE LIVING CHURCH since its organization, its patrons embracing the names of many of the distinguished Bishops, clergy and laity of the Church. Conducted upon strictly ethical lines, provided with the comforts and luxuries of first class hotels (with the added safety of experienced medical care and good nursing). The Pennoyer is commended as an ideal resort for those needing rest or recreation. Reference: THE YOUNG CHURCHMAN CO. Address: PENNOYER SANITARIUM, Kenosha, Wis.

JAMESTOWN EXPOSITION.

[THE LIVING CHURCH inserts ads. under this heading, for those only who name one of our clergy as reference.]

FINEST ACCOMMODATIONS to parties of "Four" or "Seven" during the Exposition. Rates—\$1.25 per day, including breakfast. Reference, Rev. Edward Cowling. Mrs. J. J. OTTLEY, 109 Main Street, Berkley Ward, Norfolk, Va.

MISS F. W. GRIFFITH, 283 North Park Ave., Norfolk, Va. Rooms, \$1.00 each. Breakfast, 50 cents. Engage rooms in advance. One block from street car. Bell Phone 3957.

MISCELLANEOUS.

LINEN LACE from four cents per yard. Samples on application. Hand Embroidered Linen Handkerchiefs, beautifully worked, send \$1 for two, or 25 cents for two plain ones. Satisfaction guaranteed. THE IRISH LINEN CO., Importers, Davenport, Iowa.

JUST OUT.

THE CRUCIAL RACE QUESTION; OR, HOW AND WHERE SHALL THE COLOR LINE BE DRAWN? An exhaustive treatment of this great American Race Problem from the Social, Political, and Religious Points of View. By Bishop Brown of Arkansas. Of great interest to General Convention delegates. Pages, 275; chapters, 18; good print. Price, cloth, \$1.00; paper, 75 cts. THE ARKANSAS CHURCHMAN'S PUBLISHING COMPANY, Little Rock, Arkansas.

APPEALS.

MOUNTAIN WORK IN VIRGINIA.

Help urgently needed in the support and extension of our Mission Work among the mountain whites of Virginia. More schools needed. Hospital to be supported. Three more clergy required, twenty missionaries now employed. FREDERICK W. NEVE, Ivy, Va. Archdeacon of the Blue Ridge.

NOTICES.

Gifts for Missions are Trust Funds. They are carefully administered by

THE BOARD OF MISSIONS

as the authorized agent of the whole Church.

Last year the cost of administration and collection, including the free distribution of hundreds of thousands of pages of printed matter was 62-10 per cent. of the amount of money passing through the treasury.

Further particulars will be found in Leaflet No. 912. Send for it.

A. S. LLOYD, General Secretary,
281 Fourth Avenue, New York.

GEORGE C. THOMAS, Treasurer.

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A. S. Singleton, 1428 N. 22nd Street.

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H. Godfree, 78 Colony Street.

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It is suggested that Churchmen, when travelling, purchase THE LIVING CHURCH at such of these agencies as may be convenient.

INFORMATION AND PURCHASING BUREAU.

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

The Information Bureau is also placed at the disposal of persons wishing to travel from one part of the country to another and not finding the information as to trains, etc., easily available locally. Railroad folders and similar mat-

ter are gladly forwarded, and special information obtained and given from trustworthy sources.

Our Information Bureau would be pleased to be of service to you.

BOOKS RECEIVED.

THOMAS Y. CROWELL & CO. New York.

Fables in Feathers. Told by S. Ten Eyck Bourke. Illustrated by J. M. Condé. Price, \$1.00.

The Pure Gold of Nineteenth Century Literature. By William Lyon Phelps. Hampson Professor of English Literature at Yale University. Price, 75 cents net.

The Idylls and the Ages. A Valuation of Tennyson's Idylls of the King. Elucidated in Part by Comparisons between Tennyson and Browning. By John Franklin Genung. Price, 75 cents net.

The Rivals. By Richard Brinsley Sheridan. With an Introduction by Brander Matthews and Illustrations by M. Power O'Malley. Price, cloth, \$2.50; full leather, \$3.50.

Morning Thoughts for Every Day in the Year. By J. R. Miller, author of *Making the Most of Life*, etc. Price, plain edges, 65 cents net; cloth, 85 cents net.

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THE CHURCH AT WORK

BROTHERHOOD CONVENTION PROVISIONAL PROGRAMME.

The following is the provisional programme of the International Convention, Washington, D. C., September 25, 26, 27, 28, 29, 1907:

WEDNESDAY, SEPTEMBER 25.

- 10 A. M.—12:30 and 3:30 P. M. Meeting of the United States Council.
- 10 A. M.—12:30 P. M. Meeting of the Canadian Council.
- 2—3:30 P. M. Meeting of the International Committee.
- 4—5 P. M. Preparatory and Devotional Conference of Convention speakers. Leaders: James L. Houghteling, Chicago, founder of Brotherhood of St. Andrew.
- 8—9:30 P. M. Quiet Hour—The Presence of God. Rt. Rev. C. H. Brent, D.D., Bishop of the Philippines.

THURSDAY, SEPTEMBER 26.

- 7 A. M. Holy Communion in different city churches.
- 9:30—10:15 A. M. Meeting for Prayer. Devotional address by Rt. Rev. D. S. Tuttle, D.D., Presiding Bishop of the American Church. Subject: "The Joy of Worship."
- 10:30 A. M. Opening service of the Convention. Anniversary Sermon.—Subject: "The Kingdoms of this world have become the Kingdoms of our Lord and of His Christ." Rt. Rev. J. N. McCormick, D.D., Bishop Coadjutor of Western Michigan.
- 12 M. Preliminary meeting for Juniors. Speaker, Hubert Carleton, General Secretary, Brotherhood of St. Andrew in the United States.
- 2:30—4 P. M. Organization and business. Addresses of Welcome and Responses.
- 4 P. M. General Conference: "First Principles." Prayer made systematic and definite. G. A. King, first vice-president, Brotherhood of St. Andrew in England. Service made systematic and practical, Robert H. Gardner, president of the Brotherhood.
- 8—9:30 P. M. Public meeting: "A Man's personal service for Christ in his life in the world." Speakers: Rt. Rev. C. E. Woodcock, D.D., Bishop of Kentucky; John R. Mott, secretary, International Committee of Y. M. C. A.

FRIDAY, SEPTEMBER 27.

- 7 A. M. Holy Communion in different city churches.
- 9:30—10:15 A. M. Meeting for Prayer. Devotional address by Rev. T. W. Powell, M.A., rector of St. Clement's, Eglinton, Ont., Canada. Subject: "The Joy of Service."
- 10:30 A. M.—12 M.—Separate business meetings of the United States and Canadian Brotherhoods.
- 12 M.—12:30 P. M. Address—Subject, "The Call to the Ministry." Speaker: _____
- 2:30 P. M. General Conference. Subject: "Good Work for your Chapter":
 - 1 Bible Classes.
 - 2 Confirmation.
 - 3 Men's Communions. G. Frank Shelby, New York District Secretary, Brotherhood of St. Andrew.
 - 4 Visiting. F. W. Thomas, Gen. Sec. B. S. A. in Canada.
 - 5 Hotels and Hospitality. John A. Birmingham, Canadian Western Secretary.
 - 6 Public Institutions. Rev. J. J. D. Hall, Prison Chaplain, Ensley, Ala.
- 4 P. M. Sectional Conferences.
 - 1 House to House Canvass. E. H. Bon-sall, Pres. Phila. L. A. Member National Council.
 - 2 Travelling Men. G. F. Shelby, New York District Secretary.
 - 3 Prayer Book Distribution. R. H. Gardner, President Brotherhood of St. Andrew in United States.
 - 4 Local Assembly Officers and Work. W. A. Cornelius, President of Pittsburgh L. A. Member of National Council.

- 5 How to reach the Public. Maxton R. Davies, Secretary, Mich. State Assembly.
- 6 Hospital Visiting.
- 7 Chapter Officers. Geo. H. Randall, Boston, Associate Secretary, Brotherhood of St. Andrew.
- Also two Sectional Conferences on Junior Work.
- 8 P. M. Public Meeting. "The Living Power of the Holy Communion." The Memorial of the One Sacrifice. Rt. Rev. John Du Moulin, D.D., Bishop of Niagara.
- Our Great Sacrifice of Prayer and Thanksgiving.
- The Living Union with the Ascended Christ. Rt. Rev. H. Y. Satterlee, D.D., Bishop of Washington.

SATURDAY, SEPTEMBER 28.

- 7 A. M. Annual celebration of Corporate Communion. Celebrant, Rt. Rev. D. S. Tuttle, Presiding Bishop of the American Church.
- 9:30—10:15 A. M. Meeting for Prayer. "The Joy of Sacrifice." Devotional address by Most Rev. Enos Nuttall, D.D., Archbishop of West Indies.
- 10:15—10:45 A. M. Separate final business sessions. United States and Canadian Brotherhoods.
- 10:15—11:15 A. M. Question Box—Hubert Carleton, General Secretary Brotherhood of St. Andrew in United States.
- 11:15 A. M.—12:15 P. M. Forward Movement Meeting. Envelopes to be used so that donors may specify the country to which their pledges or gifts are made.
- 2:30—4 P. M. General Conference for Juniors: "What a Boy Can Do":—
 - For his Master.
 - For himself.
 - For the Other Fellow.
 - For the Brotherhood.
- 4 P. M. General Conference.
 - Consecration of the Body. Rev. Floyd W. Tomkins, D.D., rector Holy Trinity Church, Philadelphia.
 - Consecration of the Mind. Very Rev. Geo. Hodges, D.D., Dean of Cambridge Theological Seminary, Cambridge, Mass.
- 8 P. M. Public Meeting. "The Boy and the Church." Hubert Carleton, editor *St. Andrew's Cross*, Boston. Rev. F. H. Sill, O.H.C.

SUNDAY, SEPTEMBER 29.

- Holy Communion in city churches at usual hours.
- 9:30 A. M. Annual Charge to the Brotherhood. Most Rev. Enos Nuttall, D.D., Archbishop of the West Indies.
- 3 P. M. Open Air Meeting on the grounds of the Cathedral of SS. Peter and Paul. Subject: "Man's Responsibility for Man." Speakers, the Bishop of London; Justice Brewer, U. S. Supreme Court, Washington, D. C.; Father Waggett, London, Eng.
- 8 P. M. Public Meeting.
 - The Call—"Follow Me." Rev. J. H. McIlvalne, D.D., rector Calvary Church, Pittsburgh, Pa.
 - The Surrender—"What wilt Thou have me to do?" Rt. Rev. Edgar Jacob, D.D., Bishop of St. Albans.
 - The Commission—"Go ye into the World." Rt. Rev. T. F. Gallor, D.D., Bishop of Tennessee.
- 9:15 P. M. Farewell Meeting. James L. Houghteling, Chicago.

CONVOCATION FOR COLORED CHURCHMAN.

THE ANNUAL Convocation for colored people of North Carolina met in St. Augustine's chapel, Raleigh, August 29th to September 1st, inclusive.

The session was well attended, and interesting from beginning to end. It began with Morning Prayer, at 9:30 o'clock, Thursday, followed by the Communion service, the Bishop being celebrant, the Rev. J. W. Perry reading the Epistle and Archdeacon Pollard the Gospel. A soul-stirring sermon was

preached by the Rev. Robert N. Perry of Wil-son, who chose for his text St. John xvii. 21, and the Unity of the Church for his subject. At the conclusion of this service the Bishop called the Convocation to order, and found every mission in the diocese represented except two. After appointing committees on finance, state of the Church, report forms, education, and appropriations, recess was taken.

Upon reassembling, the Bishop delivered his address, part of which was referred to a special committee.

The Convocation fully agrees with the Bishop about the matter of separation of the races in the diocesan convention and feels that such a state of things ought not to exist, as it is contrary to the spirit of Christianity; is destructive of one of the fundamental principles of the Christian religion; and subordinates the Church to the opinions of men. But at the same time it seems to be the only satisfactory solution of a vexed problem. And it is therefore asked that the general Church enact such legislation as will provide for the organization of the work among colored people, and thereby make them independent of the present diocesan arrangements and give them representation in the General Convention. To that end it appears that the missionary jurisdiction meets all the necessities of the case.

The delegates from each one of the missions were called upon to make verbal reports. These proved to be interesting, instructive, and encouraging in that the people are learning more and more to help themselves and working more faithfully for the extension of the Master's Kingdom.

The sermon at the night service was preached by the Rev. Chas. H. Male of Oxford.

On Friday morning the Litany was said by Archdeacon W. Geo. Avant of East Carolina. He was invited to a seat in the Convocation, and during his stay made several very helpful addresses.

The following summary will indicate the present state of the work:

No. of missions	15
" families	206
" baptized persons	1,661
" communicants	712
" marriages	13
" burials	45
" S. S. teachers	74
" scholars	1,238
" day school teachers	22
" scholars	942
Offerings	\$ 3,520.50
Value of property	36,985.00
Special Convocation collections....	561.38

You will see from the above offerings that we have made steady progress, increasing from \$1,200 in 1898 to \$3,500 this year. When, three years ago, we undertook to raise a special convocation fund by assessing the adult communicants \$1 each, and the juniors 50 cents each, many persons of doubtful minds thought this would be impracticable and some even beyond reason. But the very fact that we have this year raised over \$500, proves that the scheme was both practicable and reasonable.

The Woman's Auxiliary had their meeting on Friday, in which there was an address by the Bishop and papers by the members, all of which proved to be suggestive, interesting, and helpful.

There are now nine branches, seven of which were represented. The amount of money raised during the year by the Auxiliary, for all purposes, was \$218.29. By no means a small amount when we consider the

fact that this sum represents the sacrifices of hard-working women and also that the membership of the Auxiliary is comparatively small. It does show however what can be done by concentrated effort.

Sunday being the last day of the Convocation, it was decided to hold the morning service in St. Ambrose's Church, Raleigh, and the night service in St. Augustine's chapel as usual.

At the morning service there was a celebration of the Holy Communion, and several inspiring addresses of a missionary character.

The final service in St. Augustine's chapel was, to some extent, a continuation of the morning service. All the clergy present made short missionary talks. The closing address was made by the Archdeacon, who reviewed the year's work and expressed his gratification at what had been accomplished during the year. All present seemed to feel encouraged and inspired to put forth greater effort for the coming year.

BICENTENARY OF ST. PAUL'S.

SEPTEMBER 7th and 8th will be remembered as red-letter days by the members of St. Paul's parish, Wickford, R. I., as they were given over to the commemoration of the 200th anniversary of their church. St. Paul's was founded by Rhode Island colonists in 1707 on the banks of the Pettaquonsett river, five miles south of Wickford, on land included in what was then known as the Boston Neck Purchase. For the first fourteen years the services were carried on by missionaries. The Rev. Dr. James McSparan of Scotland was the first rector and continued in charge for twenty-six years. During his rectorate a silver communion service was presented to the church by Queen Anne. In 1800 the church was moved to its present site, where services were held until 1847, when the new edifice was erected. Among the clergymen who took part in the services were the Rev. Dormer Pierce of Wickford, England, and the Rev. Daniel Goodwin, a former rector.

CHOIR WORK IN LOS ANGELES.

Two of the finest church choirs in Los Angeles owe their success to Mrs. A. G. L. Trew, wife of the retiring rector of All Saints' Church, Highland Park. As a trainer and developer of boys' voices Mrs. Trew has demonstrated her ability by the results obtained successively with the choirs of the Epiphany, and All Saints'.

The vested choir of Epiphany Church was organized in 1900, and for several years it was the only choir in Los Angeles consisting exclusively of men and boys.

The excellent tone production of these singers, and their careful training have given them an enviable reputation among lovers of good music. The fact that Mrs. Trew intends to withdraw from this special line of work is deeply regretted.

LARGEST OFFERING IN THIRTY YEARS.

THE REV. HERMAN L. DUHRING, D.D., special agent of the Sunday school Auxiliary, reports the remarkable fact that the Easter and Lenten Offerings of the Church at this writing, September 9th, 1907, are as follows: from 3804 schools the sum of \$137,796.08. We thus lack only \$63.30 and four schools more to surpass the offering of last year, both in the number of schools and in the amount of the offering. Inasmuch as the books do not close until September 10th, it is more than likely that the offering of 1907 will be the greatest of any in the past thirty years.

DAILY EUCHARIST AT RICHMOND.

DURING the coming Convention in Richmond, Va., St. Mark's Church will celebrate two Eucharists every day, the first at 6:45, and the second at 7:30. A priest will be celebrant at the early celebration, and a Bishop at the 7:30 service.

RHODE ISLAND DIOCESAN SEAL.

A NEW SEAL has been made for the diocese of Rhode Island in accordance with instruc-



tions at the last Convention to a committee giving authority for the purpose. An illustration of the seal is printed herewith.

On the shield is an anchor (from the State coat of arms), on which is the figure of our Lord crucified. Above the shield in the centre is the mitre, on the one side of the mitre is a key, on the other side a crozier.

To form the seal this coat of arms is framed in the shape of a *vesica piscis*. On the top of this border are the words, "*Sigillum Diocesis Insulae Rhodiae Anno Domini, MDCCXC.*" (seal of the diocese of Rhode Island, A. D. 1790). On the bottom are the words, "*Cruz Mihi Ancora* (the cross is my anchor).

The coat of arms and seal are pronounced correct by those who are authority in heraldry.

IMPROVEMENTS OF ST. PAUL'S, COUNCIL BLUFFS.

ST. PAUL'S CHURCH, Council Bluffs, Iowa (Rev. H. W. Starr, Rector), has been improved during the summer by the addition of some six hundred feet of radiation, nearly doubling the capacity of the former heating plant. An electric motor for the organ has also been ordered, and will be installed shortly. Prof. Robert Ayers, formerly of Dayton, Ohio, has been engaged as organist and choir-master. The old "mixed" choir of men and women is being reorganized and some thirty boys and twelve men are receiving individual instruction with a view toward the introduction of a choir of men and boys only, about January first. The Sunday school had an actual attendance of one hundred and sixty-seven on September 8th. The largest attendance the school has ever had on the second Sunday after the summer vacation. Archdeacon Webber of Boston, is to hold a mission October 6-13, from which it is hoped the parish will gain much inspiration. Thorough preparation for the mission is being made by the rector and the two chapters of the Brotherhood of St. Andrew, and a special form of prayer has been provided which individual members of

the parish have been asked to use. Mr. Starr was recently elected chairman of the Executive Committee of the Associated Charities of Council Bluffs, an organization which is endeavoring to systematize the whole charitable work of the city along modern lines, and which has for some years maintained a "creche" or nursery for the children of self-supporting mothers who could not otherwise secure employment.

CONSECRATION OF ST. LUKE'S CHAPEL, SEWANEE.

ST. LUKE'S Memorial Chapel, Sewanee, built by the late Mrs. Telfair Hodgson as a memorial to her husband, the Rev. Telfair Hodgson, D. D., at one time Vice-Chancellor of the University of the South, at Sewanee, Tenn., was consecrated Wednesday September 11 at 10:30 o'clock by the Rt. Rev. Thomas F. Gailor, Bishop of Tennessee, assisted by the faculty of the Theological Department. The Instrument of Donation was read by John Hodgson, M.D. and the Sentence of Consecration by the Vice-Dean of the Theological Department. St. Luke's Chapel was built in 1906 for the use of the theological students, and is one of the most attractive buildings at Sewanee.

MEMORIAL SCREEN AND PULPIT.

BISHOP COLEMAN has presented to St. John's Church, Wilmington, Delaware, a new rood screen, as a memorial to his late wife, Frances Elizabeth du Pont Coleman, who died in 1902. The screen is twelve feet high, of quartered oak and surmounted by a cross of exquisitely beautiful design. For the first four feet the work is solid, but above this height is of grill work, handsomely executed. The designers of the screen are Robertson L. Bernot and Charles M. Burns, of Philadelphia, and the carving was done by G. Gerald Evans, also of Philadelphia. An especially pleasing feature of the presentation was that the Bishop, with the rector, Archdeacon Hall, arranged to place the screen in position during the week between the first and second Sundays of September, so that on the 8th the congregation should find in position a screen, of whose existence there had been no intimation at the previous service.

In addition to the screen another beautiful memorial will shortly be placed in St. John's Church, a new pulpit to cost several thousands of dollars. This will be to the memory of the late Elenthera Paulina du Pont Bradford, and will be donated by Federal Judge Edward G. Bradford, husband of the deceased and also senior warden of St. John's Church.

IMPROVEMENTS IN PHILADELPHIA CHURCHES.

ST. MARK'S CHURCH, Sixteenth and Locust Streets (Rev. Alfred G. Mortimer, D.D., rector), is one of the best types of gothic architecture in this country, and during the past summer has been greatly enriched and beautified. The floor of the church is entirely new, being of concrete laid over steel beams, the three aisles are of blue stone. The cost of the floor was over \$15,000. The rood screen has been replaced by an oaken beam bearing a large crucifix with the figures of the Blessed Virgin and St. John on either side. These figures were made in Germany and are of the finest wood carving. This work was given by friends as a memorial to the late Dr. Nicholson, Bishop of Milwaukee, and for many years the wise and beloved rector of St. Mark's. The floor of the sanctuary is inlaid with colored marble and the walls with carved stone, being the gift of Mrs. Sutherland Prevost, who lately gave the carved oaken stalls in the choir, as a memorial to her husband. She has also presented a magnificent and costly chalice. The seven hanging lamps of solid silver in front

of the high altar were given by Mr. Robert Sterling, a vestryman, in memory of his mother. Mrs. Thos. McKean has presented as a memorial of her father, the late Geo. Tucker Bispham, for many years a vestryman of St. Mark's, the massive west door opening into the cloisters. The door is of oak, heavily carved, and embellished with many ecclesiastical designs. The new solid silver altar for the lady chapel is about being shipped from Italy, where it has been in the course of construction during the past two years. On the panels of the altar, in the finest tracery, is portrayed the life of the Blessed Virgin, the whole being studded with jewels. The altar cost more than \$60,000 and is the gift of Mr. Rodman Wanamaker, who built and furnished the exquisite lady chapel as a memorial to his wife.

Fifty-eight years ago, on the feast of All Saints, St. Mark's was consecrated, and this year upon that festival the new memorials will be consecrated with appropriate ceremonies, and a number of distinguished clergymen from other parts of the country will be present.

St. James' Church, Twenty-second and Walnut Streets (Rev. W. C. Richardson, D.D., rector), is but seven squares from St. Mark's, and like it, has been greatly beautified and embellished during the past summer, at a cost of over \$50,000. The interior walls have been faced with Caen stone and the ceiling replaced with oaken panels to match the ceiling of the chancel. Elaborate carvings also add to the beauty and effect of the whole work, which was given by Mrs. Alex. Brinton Coxe, in memory of her late husband, who died in January, 1906. The vestry, at a cost of \$2,500, have installed a ventilating and electric lighting plant, both of which will add greatly to the comfort of the building. Both at St. Mark's and St. James' the congregations rank among the largest, wealthiest, and most liberal contributors in the city.

MEMORIAL WINDOWS FOR TRINITY CHURCH, STAUNTON, VA.

TWO BEAUTIFUL memorial windows have been unveiled in Trinity Church, the gift of Mr. and Mrs. Frank Walter, in memory of Mrs. Walter's parents. The windows were executed by the Tiffany studios, and were designed by Mr. Frederick Wilson. The subject of the first window is "The Good Samaritan." In its composition and detail of design it is profoundly expressive of the lesson of the parable of Christ. This window bears the inscription: "In Loving Memory of John Duryea." The subject of the adjoining window is "The Angel of Faith," and is an equally thoughtful expression of the theme. In the panel at the base is the inscription: "In Loving Memory of Jane A. Duryea."

DEATH OF REV. ALONZO N. LEWIS.

THE REV. ALONZO NORTON LEWIS, a retired priest, died at the home of his daughter, at New Haven (Westville), Conn., on Thursday, September 12th, at the age of 76.

Mr. Lewis was a native of New Britain, and was graduated from Yale in 1852. The year following he entered the Yale Law School and was admitted to the bar in 1857. He also rendered efficient service as a teacher.

He was ordained deacon by Bishop Williams, in 1866, and priest by the same Bishop in 1868. He served at the altars of the Church at Bethlehem, Dexter, Maine, New Haven (Westville), and Westport (Holy Trinity). His last parish was Montpelier, Vermont, where he ministered for some fifteen years. During a portion of the time he was the president of the Standing Committee of that diocese. He retired from active service several months ago, removing to New Haven. He has since been engaged in supply

work the past summer, officiating at Christ Church, Unionville, in the absence of the rector.

Mr. Lewis is survived by his wife, one son, and two daughters. His funeral was attended from St. James' Church, Westville, his former parish, on Saturday, September 14th.

NEW CHURCH FOR ASBURY PARK.

TRINITY CHURCH, Asbury Park, N. J. (the Rev. W. N. Baily, rector), has accepted designs for a new church building, of English gothic, to be built of stone, and with a seating capacity of about 500, in addition to a side chapel seating 40 more. When complete



PROPOSED CHURCH FOR TRINITY PARISH, ASBURY PARK, N. J.

the church is to cost about \$50,000 but it can be made available for worship at a cost of \$35,000. At present the resources in cash and pledges for the work amount to about \$25,000 and the vestry have determined to begin at once, each step to be paid for before the next is taken. Meanwhile the property next the old church has been purchased at a cost of \$10,000, and the present building has been moved to the back of the lot, where it will be used as a place of worship until the new church is ready for occupancy, when it will be made a temporary parish house.

AS TO STUDENTS AT UNIVERSITY OF NEBRASKA.

THE REV. S. MILLS HAYES, rector of the Church of the Holy Trinity, Lincoln, Neb., requests that clergymen and others send him, at as early a date as possible, the names of all students attending the University of Nebraska who may possibly desire to affiliate with the Church.

OHIO DAUGHTERS OF THE KING.

THE TWENTY-FIFTH semi-annual meeting of the Local Assembly of the Daughters of the King for Ohio and Southern Ohio was held in Grace Church, Cleveland, September 13th and 14th.

On Friday evening a meditation for the Daughters was held by the Rev. Mr. Bubb, rector of the parish, assisted by the chaplain. On Saturday there was a celebration of the Holy Communion; the sermon being preached by the Right Rev. W. A. Leonard, D.D., Bishop of Ohio, on the subject of "Worship." At the elections, Mrs. E. W. Worthington of Cleveland was chosen president; Miss J. A. Handerson of Cleveland, secretary; Miss Brenneneau of Cuyahoga Falls, treasurer; and Miss Kell of Sandusky, librarian.

Three papers of interest were read: "Cross-bearing," by Miss Montgomery of San-

lusky; "For His Sake," by Mrs. Webb of Columbus; and "Self-Consecration in Missionary Work," by Mrs. Merchant of Ironton.

Invitations from Columbus and Cuyahoga Falls were extended for the next Assembly, but it was left with the Local Assembly officers to decide upon the place of meeting.

RECTOR-ELECT OF CALVARY CHURCH, PHILADELPHIA.

AN ERROR was made in the dates printed in connection with the brief note concerning the Rev. William A. Grier, rector-elect of Calvary Church, Philadelphia, in THE LIVING CHURCH of last week. From corrected data it

appears that Mr. Grier was graduated as Bachelor of Science from Kenyon College in 1897 and from Bexley Hall in 1900. He was ordained deacon in the same year and priest in the year following, and was in charge during the last year of his seminary life and through his diaconate of Grace Church, Clyde, Ohio. He was then for a year assistant at St. John's Church, Toledo, and rector of the same parish from 1902 to 1905. In 1903 he founded All Saints' mission in the same city for colored people. His most recent work is the rectorship of Grace Church, Sheboygan, Wis., which he is about to relinquish in accepting his Philadelphia call. A portrait of Mr. Grier is printed on page 703. of this issue.

FESTIVAL OF THE GUILD OF THE HOLY CROSS.

THE ANNUAL festival of the Guild of the Holy Cross for Invalids was held at St. James' Church, Cleveland, Ohio, on September 14th. The festival began with a celebration of the Holy Communion, and the Rev. J. Harry Parsons, priest in charge of Grace mission, Willoughby, preached the sermon. The annual report showed that Holy Cross House, 5609 Whittier Avenue, Cleveland, had had a very prosperous year. More crippled children have applied for admission and treatment than could be accommodated. This beautiful work of mercy for suffering little ones is greatly hampered by lack of funds to make the necessary extension.

A "MISSIONARY VAUDEVILLE" IN RICHMOND.

AT THE RECENT conference of the Seventh Missionary Department the advisability of telling the story of this extensive missionary field by means of lantern slides at Richmond during the General Convention was fully discussed. Mr. John W. Wood said that many of the Bishops had sets of slides showing

their work, and these could be supplemented by others kept in stock at the Church Missions House. The plan as outlined provided for the engaging of a suitable theatre or large parish hall for the Friday or Saturday afternoon, and it is hoped the Bishops will speak for twenty minutes each upon the pictures illustrating their fields. The Bishops present approved of the plan, one remarking that a "Missionary Vaudeville" would be entertaining and very instructive. The lectures will be free, with an offering for work in the Seventh Missionary Department to be divided *pro rata* among the Bishops giving the addresses. The provisional order, subject to the convenience of the Bishops for the first series, will be as follows:

- 2:00 P. M.—The Bishop of Salt Lake.
- 2:20 P. M.—The Bishop of Boise.
- 2:40 P. M.—The Bishop of Sacramento.
- 3:00 P. M.—The Bishop of California.
- 3:20 P. M.—The Bishop of Oregon.
- 3:40 P. M.—The Bishop of Hawaii.
- 4:00 P. M.—The Bishop of the Philippines.
- 4:20 P. M.—The Bishop of Spokane.
- 4:40 P. M.—The Bishop of Olympia.
- 5:00 P. M.—The Bishop of Alaska.

The exact place and date of these missionary lantern lectures will be announced later on.

The idea is not in any way to interfere with the programme committee, but to have this picturesque discussion of missions as an extra, and so arrange that those not otherwise engaged may be able to hear and see the field in which they are particularly interested, discussed and portrayed.

VICE RECTOR FOR ST. PAUL'S, CONCORD.

PROFESSOR KINSMAN of the General Theological Seminary has been elected vice rector of St. Paul's School, Concord, N. H., with right of succession to the rector, Dr. Henry Ferguson. Professor Kinsman has accepted the election, although he will not immediately enter upon his new duties.

Prof. Kinsman has occupied his position at the General Seminary since 1903 and was before that professor of Ecclesiastical History at the Berkeley Divinity School. He received his arts degrees from Oxford, where he was a student at Keble College. He was ordained in 1895 as deacon and in 1896 as priest by the Bishop of New Hampshire. He was a master during the first two years of his ministry at the school to which he now returns as vice-rector, and from 1897 until 1900 was rector of St. Martin's Church, New Bedford, Mass.

DEATH OF REV. CHARLES E. CABANISS.

THE DEATH of the Rev. Charles E. Cabaniss, rector of All Saints' Church, Waccamaw, S. C., occurred at Georgetown in that state on August 28th. He was a native of Huntsville, Ala., born March 1st, 1846, and a graduate of the University of Virginia and of the University of the South. After ordination in 1874 he entered upon missionary work in Alabama, and was afterward engaged in similar work in West Texas, Kentucky, Missouri, Georgia, Arkansas, and the diocese of Springfield, going finally to South Carolina. He was for a time assistant at Trinity Church, Columbia, and his last charge was that of All Saints'. He was buried in the churchyard of All Saints'.

HISTORICAL TABLET IN BUFFALO CHURCH.

ON SATURDAY AFTERNOON, September 7th under the auspices of the Niagara Frontier Landmarks Association, and in the presence of the Bishop of the diocese, the clergy of St. Paul's, and a number of Church people, there was unveiled a bronze tablet placed upon the

exterior of St. Paul's Church to mark the site of the first permanent church edifice in Buffalo. The Rev. Dr. Register, rector of the parish, opened the proceedings with prayer, and Mr. Truman G. Avery, president of the Niagara Frontier Landmarks Association explained that the association is composed of representatives from various historical societies along the Niagara frontier, numbering in their membership several thousand persons. As he concluded Miss Geraldine A. Thompson drew aside the silk American flag which concealed the tablet. The inscription cast in bold letters is as follows:

Upon this Site was Built in 1819, Saint Paul's Episcopal Church, the First Permanent Church Edifice Erected in Buffalo. It was removed in 1850 to make way for the present Stone Church.

This Site was Given by the Holland Land Company to Saint Paul's Church, and was the First Land Owned in Buffalo by a Religious Organization. Erected by the Niagara Frontier Landmarks Association. 1907.

Dr. G. Hunter Bartlett, who wrote the inscription cast upon the tablet, briefly reviewed the history of the parish. The exercises concluded with the singing of "America," under the leadership of Mr. Frederick Howard, and the pronouncing of the Benediction by Bishop Walker.

CONNECTICUT.

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

Legacy for St. Paul's Parish, Norfolk—Meeting of Archdeaconry.

MR. ALLEN BETTS, who died recently at Norwalk, after serving many years as senior warden at St. Paul's, left a legacy to the parish. The amount is \$500, and the income is to be used to keep the church building in repair.

AN EDIFICE is to be erected at East Norwalk for the new parish of Christ Church (the Rev. Charles M. Selleck, rector). The building will cost \$6,000, and will seat 200 people. It is stated that the contract has been awarded.

MISS MARY HARRIMAN, daughter of the Rev. Frederic W. Harriman, D.D., rector of Grace Church, Windsor, and secretary of the diocese, has gone to Minnesota to engage in Church work.

A SPECIAL MEETING of the Archdeaconry of Fairfield was held at St. James' Church, Danbury (the Rev. George W. Davenport, rector), on Monday, September 9th. The Rev. Allen E. Beeman, rector of St. Paul's, Fairfield, was nominated to the Bishop for appointment as Archdeacon, to fill the vacancy caused by the death of the Rev. Louis N. Booth. Mr. Beeman has been for some years the efficient secretary of the Archdeaconry.

DELAWARE.

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

New Vicar for Old Swedes'.

THE VESTRY of Trinity parish, Wilmington (the Rev. F. M. Kirkus, rector), and of which Old Swede's Church is an integral part, with the advice of Old Swede's congregation, has elected the Rev. L. W. Doggett, late of Eutaw Springs, Ala., vicar of Old Swedes' Church.

IOWA.

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

Bishop will not attend General Convention.

BISHOP MORRISON will not be able to go to General Convention, owing to the condition of his health. The Bishop has no organic trouble, and it is hoped that a complete rest will restore him to health.

KANSAS.

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

Illness of Priest.

THE REV. L. G. MORONY, rector of St. Paul's Church, Kansas City, is ill with pneumonia.

LONG ISLAND.

FREDERICK BURGESS, D.D., Bishop.

New Parish House for Flushing.

THE CORNER-STONE of St. George's parish house, Flushing, was laid with appropriate ceremonies immediately after Church service on Sunday, September 8th. The Rev. Henry D. Waller, rector of the parish, was assisted by the Rev. Isaac Peck, formerly of Roslyn, and the Rev. J. D. McKim of St. Paul's chapel, College Point. The ceremonies attracted a large number of persons in addition to the large congregation present at the Church service just preceding the laying of the corner-stone. The copper box placed in the stone contained the names of the builders and architects, the names of the building committee, copies of the parish and village papers, a photograph of the late Rev. J. Carpenter Smith, for several years rector of the parish, a history of Flushing, and a copy of the resolutions authorizing the construction of the parish house. The new building will be at the rear of the Church and have its main entrance on New Locust Street, and it is expected that it will be ready for use early next spring. The walls will be of stone and the style of architecture will harmonize with the church edifice. There will be an assembly hall in the basement with a seating accommodation of 350, and there will be billiard, reading, and choir rooms on the ground floor. There will also be a guild room, a kitchen, and three committee rooms. It is expected that the cost will be about \$40,000.

MILWAUKEE.

WM. WALTER WEBB, D.D., Bishop.

Junior Auxiliary Meeting.

ENCOURAGING REPORTS were presented to the Junior Auxiliary of the diocese at its annual meeting held on Saturday of last week at the Cathedral. It was the first time an all-day session had been attempted for the diocesan branch and it was found to be an excellent plan. At the opening Eucharist, Dean Delany gave an address, a lunch gave the opportunity for social reunion, and the afternoon session gave ample time for the discussion of work and for maturing plans. The president, Miss Mary Knight, was in the

Fifty Years the Standard

DR.

PRICE'S
CREAM
BAKING
POWDER

A Cream of Tartar Powder
Made from Grapes

NO ALUM

chair, and the Bishop and several of the clergy, with the parochial officers and members of the Auxiliary participated. There was special interest in the suggestion that a badge for Junior work throughout the country be adopted, and the plan was very favorably received by this branch. The Bishop made an address in which he expressed his pleasure at the work being so well done by the Junior Auxiliary. The former officers were reappointed with the exception of the vice-president, Mrs. O. W. Greenslade, who was obliged to decline by reason of ill health, and whose place has not yet been filled. A corporate communion had not been arranged by reason of the difficulty of bringing all to a common center, but on the preceding Sunday morning such a corporate Communion was made by each of the parochial branches at their own church.

NEW HAMPSHIRE.

WM. W. NILES, D.D., Bishop.
EDWARD M. PARKER, D.D., Bp. Coadj.

Conference of Sunday School Workers.

THE FIFTH annual Conference of the Sunday School Workers of the diocese of New Hampshire was held at Berlin, N. H. (Rev. Thomas S. Cline, priest in charge), Monday and Tuesday, September 9th and 10th. Notwithstanding the great distance of Berlin from most of the parishes, there were present about forty-five delegates, including twenty clergy of the diocese. There were present as visitors the Rev. H. P. Seymour and H. M. Folsom of Maine, the Rev. Dr. T. G. Littell of New York, and the Rev. Fr. Field, S.S.J.E., of Boston. The first speaker, the Rev. P. M. Rhineland of the Episcopal Theological School of Cambridge, urged the necessity of a basis of doctrine in the minds of children before even Bible stories, the stories being used to enforce and illustrate the doctrine which has already been received at the hands of the teaching Church. The Rev. R. W. Plant of Gardiner, Maine, urged a greater interest in the Sunday school on the part of the whole parish, especially the vestry. The Sunday school should not be merely tolerated, but should be cherished by the parish authorities. Dean Vernon of the Cathedral at Portland gave suggestions in detail for the cultivation of a religious spirit in the young, the use of consecrated art in the children's bedrooms, bedside shrines and holy pictures, children's Eucharists, and preparation classes before the great festivals. The Rev. James Haughton of Bryn Mawr, Pa., gave a suggestive address on the prominence, often unrecognized, of the Holy Spirit and His works and fruits in the collects, epistles, and gospels of the Trinity season, and he made a plea for sermons and teachings upon this great subject in place of the desultory preaching of the last half of the Christian year.

The afternoon session was begun by a choral evensong, sung by the Rev. Mr. Cline and his Sunday school.

In the evening, Father Field, in a short address, urged the teaching of prayers to children. The Rev. V. M. Haughton, president of the Conference, spoke of the assured future of Sunday School work, and the Bishop Coadjutor closed the Conference with a short service after he had summed up the great value of the gathering in stimulus, mental, moral and spiritual.

The same officers were reelected, the Rev. V. M. Haughton of Exeter, president, and the Rev. T. S. Cline of Berlin, secretary and treasurer.

OHIO.

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

Gifts to Churches—Anniversaries—Marriage of Clergyman.

A FINE LOT adjoining St. Matthew's mission, Cleveland (Rev. John F. Keene, priest-in-charge), has just been presented to the dio-

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CONTAINING THE DAILY REPORTS OF

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We have made more elaborate preparations than ever before to secure FULL, PROMPT, WELL ILLUSTRATED and ACCURATE reports of these three great Conventions. A corps of reporters go exclusively for THE LIVING CHURCH to Washington and to Richmond to report respectively the Brotherhood Convention and the General Convention. A leading member of the Woman's Auxiliary is to report for us the daily sessions of that body—the women of the Church at work for the good of the Church.

Six issues of THE LIVING CHURCH will be required for these elaborate Reports, beginning with that of September 28th. These will give the

Best View One Can Obtain

of these functions without being actually in attendance, and will contain a record worthy of preservation for those who are present.

In spite of the great expense incurred in providing for these great events, we yet offer the six issues containing the reports at so low a price that the papers may easily be obtained for general distribution throughout a congregation, and it is respectfully submitted

To the Reverend Clergy

that the best Missionary Work they can do among their own people or other Churchmen would be by ordering these issues to be mailed direct through their entire Parochial Lists. To make this feasible, as also to enable every Churchman, however poor, to obtain those important numbers for himself, we submit the three offers following:

For Twenty-five Cents

we will send the six issues of THE LIVING CHURCH containing the Brotherhood, General Convention, and Woman's Auxiliary matter, to any address in the United States. (40 cents to Canada.)

For Fifty Cents

we will send the FOURTEEN issues beginning with that for September 28th and completing the year. (75 cents to Canada.)

For \$2.50

we will enter NEW subscriptions from September 28, 1907, to January 1, 1909, thus giving FREE the fourteen issues from that date to the end of the year to persons who subscribe for the year 1908. (\$2.75 to Canada.)

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should bring to us **the Largest Number of Subscribers a Church Paper ever received** and we confidently believe they will. They CERTAINLY WILL if every present subscriber will do what he or she can to bring the matter to the attention of non-subscribing Churchmen—not indeed for our sake, but in the interest of promoting a larger intelligence concerning Church matters among the people of the Church.

Special Note to Persons Who Will Attend General Convention

We suggest to such persons to *order the paper sent during the Convention to their Richmond address*, since one in attendance is always anxious to see the reports while still at the Convention. If your address will be uncertain, let the paper be mailed to you at the special Post Office marked "House of Bishops," "House of Deputies," or "Woman's Auxiliary," which will be maintained during those sessions, and the privileges of which are open to non-members as well as to members. Let your home address be also given for the last one or two of the special numbers to be sent, after adjournment of the Convention.

Order one copy to be sent to you at the Convention and one copy at home.

THE YOUNG CHURCHMAN CO., Publishers, Milwaukee, Wis.

case by Russell P. Wenham, Esq. A fund has been started and it is hoped shortly to erect upon it a suitable home for the missionary.

THE REV. RUSSELL K. CAULK, rector of the Church of the Holy Spirit, Cleveland, will be married on October 1st to Miss Cleo Bodine Rank, only daughter of O. P. Rank, Esq., senior warden of the parish. The ceremony will be performed at the Church of the Holy Spirit at seven o'clock in the evening by the Rev. Charles Frederick Walker, M.A., curate of St. Paul's Church. The Rev. George Morris Wylie, Jr., will be the best man. The vested choir of the parish will render the music, and the Girls' Friendly Society will decorate the church for the occasion. Mr. and Mrs. Caulk will reside at 1437 East 82nd Street, Cleveland.

MRS. CHARLES RHODES has presented St. John's Church, Cleveland (Rev. Ransom Moore Church, rector), with a very beautiful lavabo bowl in memory of her son, Stewart Rhodes. The bowl is of solid silver in exquisite design, and is richly etched. It is the work of the Gorham Co.

MISS AUGUSTA MANNING and her Sunday school class of young women of St. John's Church, Cleveland, have given a solid silver Communion service consisting of chalice and paten with cruets and ciborium for use at the weekly celebrations. The service used at the regular monthly celebrations is so large and heavy that a smaller one was greatly needed. A very handsome red plush dossal was recently presented by the Altar Chapter of the parish. This suitable background serves to bring out as perhaps never before the richness of the heavy gothic Communion table of black walnut. It was made when the church was erected seventy-one years ago, and is considered one of the finest pieces of chancel furniture in the city.

GRACE MISSION, Ashtabula Harbor (Rev. N. D. Bigelow, priest-in-charge), is prospering greatly and plans for the extension of the building and the equipment of the basement for Church work have been adopted and will be carried into effect immediately at an expenditure of \$2,000.

ST. MATTHEW'S CHURCH, East Plymouth, one of the earliest parishes organized in Ohio by the Rev. John Hall, will celebrate its 75th anniversary on St. Matthew's day. At the anniversary service the historic sermon will be delivered by the Rev. Abner L. Frazer, and the Rev. William E. Wright will celebrate the Holy Communion. Under the watchful care of the Ven. Archdeacon Abbott the church has recently been thoroughly renovated and repaired and new interest in its welfare has been aroused in the community.

PENNSYLVANIA.

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

Meetings of Church Workers — Personals — Deaths.

THE PENNSYLVANIA Branch of the Woman's Auxiliary held their first meeting for the fall and winter season at the Church House, 12th and Walnut Streets, on Monday, September 16th, which was largely attended. A celebration of the Holy Communion was held at 9:45 A. M., the Rev. Geo. Gunnell, Jr., being the celebrant, followed by a business session at which an interesting address was made by Miss A. W. Clark, of Hankow, China.

ON FRIDAY afternoon of each week a conference of the active and working members of the staff of the city mission is held in the commodious vestry room of old St. Paul's Church, 3rd Street below Walnut. Reports of work done, and varied services held during the preceding week, are made and plans and methods discussed for furthering the good and helpful work of this society in its many

branches of Church and humanitarian activities.

THE PHILADELPHIA Local Assembly B. S. A. held their usual pre-convention meeting at the Church House on Monday evening, September 16th, addresses being made by Franklin Spencer Edmonds, Esq., and the Rev. Geo. S. Kellar, curate at St. Philip's Church. Something over one hundred men and boys of the Philadelphia chapters expect to attend the Washington Convention.

OLD TRINITY CHURCH, Southwark, having been closed and offered for sale, the congregation have secured a new site for the parish at 16th and Cayuga in the district known as Tioga, and the opening services were held in the new church building on Sunday, September 8th, the rector, the Rev. Chas. W. B. Hill, officiating, assisted by Bishop Coleman of Delaware, whose father many years ago was rector of Trinity. The Bishop preached the sermon. The new location is an admirable one for the Church's influence and opportunity.

THE MEETINGS of the Clerical Brotherhood re-opened on Monday, September 16th, at the Church House at 11:30 A. M., and will continue weekly sessions until June of next year. A prepared paper and discussion upon some religious or timely topic is a feature of these meetings, and a greater number of the clergy should avail themselves of the privileges offered.

CERTAIN MEMBERS of the Brotherhood of St. Andrew gave an outing and picnic to the male inmates of the Harrison Memorial Home for Incurables, connected with the Episcopal Hospital, on Saturday last in Fairmount Park. They were conveyed to and from the park in a large tally-ho coach and this with the good things provided for the inner man gave cause for much enjoyment to the cripples, many of whom had not been outside of the Home for years. The chaplain, the Rev. W. F. Ayer, was a member of the party.

LARGE CONGREGATIONS greeted the Rev. Dr. Lewis C. Washburn, the new rector, at old Christ Church, on Sunday last. Previously Dr. Washburn sent a personal letter to each of the 500 communicants, many of whom live a considerable distance from the church, urging attendance, especially at the weekly celebration of the Holy Communion, and at least at the monthly celebration in their historic and venerated parish church.

CHURCHMEN, and others, were much gratified that the Governor of the State appointed the Rev. H. L. Duhring, D.D., and the Rev. H. C. McHenry, both of the city mission, as

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commissioners to represent the State and city at the annual convention of the National Prison Association, of the United States, which convened in Chicago on Saturday of last week, the sessions continuing for several days. Both Dr. Duhring and Mr. McHenry, from their intimate knowledge of prison work, are eminently fitted for the appointment, and as clergymen of the Church they look after the spiritual as well as the temporal welfare of prisoners.

At the burial of Magistrate Wm. S. Fochersperger, held on Tuesday, September 10th, many judges of the city courts and other prominent officials were in attendance. The Rev. A. M. Shipley, rector of Zion Church, officiated.

At the burial on Thursday, September 12th, of Mrs. Isabella H. Crump, wife of Col. Geo. A. Crump, who died suddenly in an automobile while en route to New York, the Rev. Harold Morse, rector of Grace Church, Merchantville, N. J., officiated. Mrs. Crump will be much missed by the hundreds of members of the city fire department, in whom she took an active interest, and likewise the horses used by the department, being an active member of the Society for the Prevention of Cruelty to Animals and of the hospital work of the society.

PITTSBURGH.

CORTLANDT WHITEHEAD, D.D., Bishop.

Missionary Corporate Communion — New Archdeacon.

Two MISSIONARY corporate Communion have recently been held in Christ Church, Oil City (Rev. John Dows Hills, D.D., rector). On the tercentenary Sunday, June 16th, seventy men and boys received, and the Men's Thank Offering then completed amounted to \$347.50. On September 8th, seventy-one women and girls received, and \$100 was added to the "United Offering" from 89 contributors, making the total for the three years \$307.86.

THE AUTUMNAL meeting of the Northern Convocation took place on Tuesday and Wednesday, September 10th and 11th, at St. John's Church, Franklin. The Convocation was reorganized on more of a missionary basis than formerly existed. The committee appointed at the last session of Convocation to nominate to the Bishop an Archdeacon for the missionary work in the northern part of the diocese, consisting of the Rev. Dr. Hills, the Rev. Mr. McCann, the Rev. Mr. Aigner, and Messrs. Howard, Brockway, Dick, and Ohl, presented the name of the Rev. D. B. Matthews, of West Hoboken, N. J. Mr. Matthews was then introduced to the Convocation and made an address.

ST. JOHN'S CHURCH, Coraopolis, one of the missions of the Laymen's Missionary League, has expressed a desire to become independent, and have the entire time of a clergyman; so from October 1st, the Rev. F. T. Cady, who has been serving it in conjunction with St. Timothy's, McKee's Rocks, will devote all his energies to the furtherance of its work.

THE LAYMEN'S MISSIONARY LEAGUE, Greater Pittsburgh, and the diocese generally, are meeting with a decided loss in the removal to Montpelier, Vt., of the Rev. Homer A. Flint, Ph.D., chaplain of the League, and Archdeacon of Pittsburgh. Dr. Flint came to the diocese as a deacon in 1900, as assistant at Calvary Church in charge of St. Philip's mission. Later he served as assistant at Christ Church, Allegheny; and for the last four years and a half has been in charge of the work of the League in and around Pittsburgh. During his incumbency new churches have been erected at Ambridge, McKee's Rocks, Clairton, West Liberty, and for All Saints' mission, Allegheny. In some of the missions of the League such progress has been made that during the last year two of

them have become independent—All Saints', Allegheny, having acquired its first rector, the Rev. Dr. Prince, on August 1st; and St. John's, Coraopolis, from October 1st. Dr. Flint's successor as chaplain and Archdeacon is the Rev. Robert Nelson Meade, who for two years has been in charge of St. Mark's Church, Pittsburgh.

WEST VIRGINIA.

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

Convocation.

"How to INCREASE Attendance at Sunday School," and "Sunday School Literature" were the subjects of addresses given by the Rev. James L. Fish and the Rev. H. H. Phelps respectively at the recent convocation in West Virginia. The convocation sermon was preached by the Rev. Upton B. Thomas, of New Martinsville. The missionary address was made by the Rev. E. A. Powell, of Southern Ohio, the subject being "Commercial Hindrances of Missionary Work in Foreign and Domestic Fields." Archdeacon Spurr discussed the "Institutional Work of the Diocese."

CANADA.

News of the Dioceses.

Diocese of Caledonia.

A SPECIAL DAY, October 6th, has been set apart, for thanksgiving services, to commemorate the first preaching of the Gospel in North British Columbia. On this occasion thanksgiving offerings will be asked for and be divided between the Church Missionary Society, which was the first to begin work in the district, and the diocesan mission fund.

Diocese of Montreal.

IT WAS announced quite unexpectedly, September 10th, that the Rev. H. P. Plumtre had resigned his position as assistant at St. George's Church, Montreal, and would leave in October or November to become rector of Eastwood, Nottinghamshire, England, in succession to his brother, who died about a month ago. The living is in the gift of his family.

Diocese of Toronto.

A MEMORIAL SERVICE was held in St. Luke's Church, Toronto, August 25th, on the anniversary of the funeral of Archdeacon Langtry, who founded the church. Copies of

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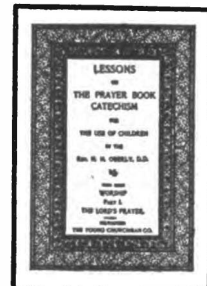
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a poem written by the deceased clergyman, with a short account of his life, were distributed at the close of the service, as souvenirs.—THE NEW MISSION CHURCH in the parish of St. John, Norway, was opened in the end of August.

Diocese of Quebec.

ON SUNDAY, September 1st, Bishop Dunn consecrated the church at Danville, and held a Confirmation in the evening.—THE MISSION of Grand Mere will become a self-supporting parish after October 1st.

Diocese of Ottawa.

BISHOP HAMILTON, in a recent pastoral letter, speaks of the serious difficulty of obtaining clergymen to fill vacancies in the diocese, and says that six missions containing eighteen congregations have been without clergy during the last winter. The Bishop urges his people so to contribute to the fund that the stipend of every clergyman shall be at least \$700.

Diocese of Niagara.

THE BISHOP and Mrs. DuMoulin returned to Hamilton in the beginning of September, after a two months' vacation.—A BEAUTIFUL memorial window to the late Mrs. Nicholson was dedicated in St. James' Church, Hamilton, August 18th.

Diocese of Algoma.

BISHOP THORNELOE held visitations in the Muskoka district, in August. There was much to encourage the Bishop in this part of his work, in particular the large congregations at the various services and the number of communicants present at the early celebrations.

The Magazines

THE FIRST ARTICLE in *The Church Eclectic* for September is by the Rev. Henry Barker, who proposes to deal with the Roman jurisdiction in England in a series of papers of which this is the first one. This paper goes as far as the end of King John's reign. All critical cases up to that period are examined in detail and the article shows scholarly research. The second article is by the Rev. William Gardam and endeavors to apply the Parable of the Good Samaritan to modern conditions of life. The extracts from Bishops' Charges and Addresses continue and the principal ones are from the Bishop of Long Island who deals on the crucial test of Faith; the Bishop of Pittsburgh, who takes up his parable on the loneliness of the Episcopal office; from the Bishop of New Hampshire, who deals with matters of doctrinal Faith; the Bishop of Albany pleads for a teaching clergy; the Bishop of Louisiana, on the vexed question of a Negro Episcopate; the Bishop of Georgia, on Materialism and its Effects; and the Bishop of North Dakota, on the lessons to be derived from the Jamestown celebration. Among selected articles we have a sermon by Canon Newbolt on "A House of Prayer." A Plea for Sunday Observance and a paper on the "Death of Mythology." The usual notes from "At Home and Abroad," "Reviews of Recent Books," and the Obituary for the past month complete the number.

IT SHOULD yield us great satisfaction to consider that such a perfect Being as God is governs the world. This gives unspeakable encouragement to the practice and virtue of religion. Let us adore and admire the divine perfections. Let us love the Lord with all our hearts, and serve Him with all our strength, who is infinitely wise, good, holy, just and true.—Price.

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