



The Living Church

VOL. XXXIX.

MILWAUKEE, WISCONSIN.—OCTOBER 24, 1908.

NO. 26

2 & 3 BIBLE HOUSE, NEW YORK

Entered as Second Class Mail Matter at the Postoffice in Milwaukee.

153 LA SALLE ST., CHICAGO

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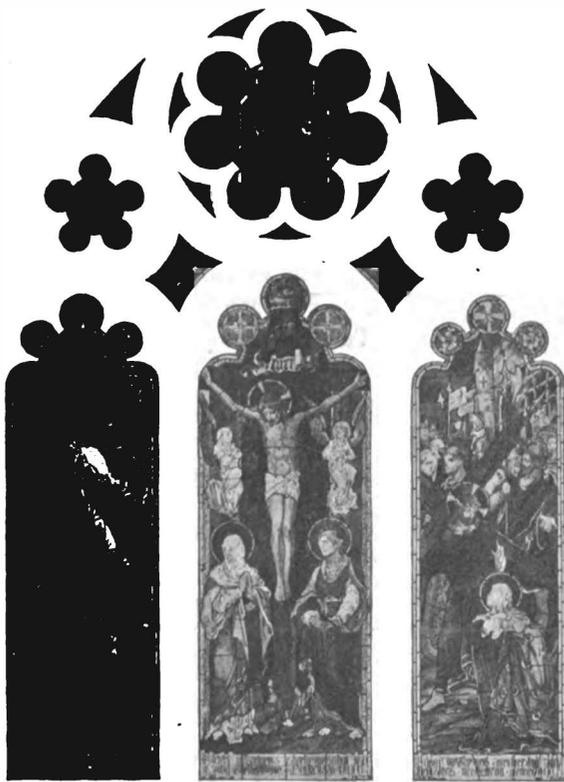
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MILWAUKEE, WIS.



The Living Church

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

Published by THE YOUNG CHURCHMAN CO., 484 Milwaukee Street, Milwaukee, Wis. Editor, FREDERIC COOK MOREHOUSE.

OFFICES.

Milwaukee: 484 Milwaukee Street (Editorial headquarters).

Chicago: 153 La Salle Street (Advertising headquarters).

New York: Thomas Whittaker, Inc., 2 and 3 Bible House.

London: A. R. Mowbray & Co., 34 Great Castle Street, Oxford Circus, W.

[The two latter houses are wholesale and retail agents for all the publications of The Young Churchman Co., including books and periodicals, in New York and London respectively.]

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CANADA: Subscription price (Clerical and Lay), \$2.50 per year in advance.

FOREIGN: Subscription price (Clerical and Lay), 12 shillings.

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MIRACLES AND THE SPIRITUAL LIFE.

THE Gospel for the Nineteenth Sunday after Trinity (Matt. 9: 1ff.) tells how our Lord performed a miracle of healing for the purpose of leading up to faith in His power and authority to forgive sins. "They brought unto Him a man sick of the palsy, lying on a bed. And Jesus, seeing their faith, said unto the sick of the palsy: 'Son, be of good cheer; thy sins are forgiven thee!' And behold, certain of the scribes said within themselves: 'This man blasphemeth.' And Jesus, knowing their thoughts, said: 'Wherefore think ye evil in your hearts? For whether is easier: to say: "Thy sins be forgiven thee," or to say, "Arise, take up thy bed and walk"? But that ye may know that the Son of Man hath power on earth to forgive sins (then saith He to the sick of the palsy): Arise, take up thy bed and go unto thine own house.'" Let us agree to call this healing of the paralytic a miracle, and let us call the forgiving of sins, the restoration of an erring child of man to fellowship with the Father, introducing the sinner into the sphere in which operate the forces that cleanse the heart of its defilements and make for righteousness, humanity, and love—let us call this (not a miracle but) the impartation of spiritual life. With that distinction in mind, between miracles and spiritual life, a distinction made, it would seem, by our Lord Himself, we are in a position to discuss the great stumbling block of this age, the supernatural. The word implies, first, that there is such a thing as nature, a kingdom of its own laws and forces, and bound within its own limitations. It implies, in the second place, that there is something *above* nature. And it is well to remark here, what even the French skeptic, Renan, saw clearly, that the idea of God is, *ex vi termini*, supernatural. He explains that when he rejects the supernatural he does not mean to reject "the general *supernatural* forces, the hidden Soul of the Universe, the source and final cause of all movements in the system of things." (Italics mine. *Life of Jesus*, last edition, preface, page 12). What he rejects, and what men have in mind when they say they do not believe in miracles, is "the *special* supernatural act, miracle, or divine intervention for a particular end." The question, then, is narrowed, for those who believe in God, to the manner of manifestation of the admitted supernatural. Does God manifest Himself, or has He manifested Himself in the past, only in and through nature? One thing is certain: people who to-day believe in God as a Supernatural and Beneficent Power, have come to that belief along the pathway of belief in miracles in the past. Our forefathers may conceivably have been mistaken about miracles having happened, but there can be no question that from being immersed in nature worship and the lusts of the flesh, a procession of spiritually minded men and women in the world from the days of Abraham on, have been lifted into worship of a Power above nature and yet manifested in and through nature, by means of faith in miracles as manifesting God's superiority to nature. As in the case of the paralytic who was healed, God's power manifested on the physical plane has served as a ladder for faith to climb up to the acceptance of God's power on the spiritual plane. Miracles have prepared the way for spirituality—at least, the belief in miracles has done so. Yet what was a ladder to our forefathers is a stumbling block to some to-day—wrongly, we are convinced, and because of a misapprehension of what a miracle is. What shall we do about it? The way out would seem to be to fix our minds first on the *end* of the long education represented by the Bible. Is not the Holy Spirit the goal of Biblical revelation, and of Divine impartation? Is not the Epistle for this same Nineteenth Sunday after Trinity (Eph. 4: 17), the fitting supplement to the story of the healing and forgiving of the paralytic, with its insistence, not on miracle but, on the "life of God" in us, and the Holy Spirit as the efficient agent of that life?

THE NEW LAYMAN.

THE "Brotherhood Bulletin," which ran its daily course during the great convention of the Brotherhood of St. Andrew in Milwaukee last week, quotes Courtenay Barber as saying: "One of the purposes of the Brotherhood of St. Andrew is to make Christians out of Episcopalians." If Mr. Barber rightly apprehends the purpose of that organization, it is eminently successful. The hundreds of men and boys from all parts of the land who attended the sessions of the convention show the laity of the Church from a point of view which would have been impossible a quarter century ago. It is not too much to say that in the quarter of a century since the Brotherhood was called into being—for the Brotherhood celebrated its twenty-fifth anniversary at this convention—the ideal of the American layman has totally changed. True, not all laymen have attained the new ideal; but the first step in advance must necessarily be the common recognition that there is a higher ideal than our fathers knew. For this long step in advance we have to thank the Brotherhood of St. Andrew.

The "New Layman," as we have chosen to term him, is perhaps a different type from that of any Churchman that has been known in earlier ages. He is not the idealist of the age of persecution; he is not the ascetic of the middle ages; he is not the violent partisan of the Reformation epoch; he is not the Rome-hating and sect-despising pharisee that was the too common product of the eighteenth and early nineteenth centuries; he is not the easy-going, self-sufficient parishioner of a generation ago, whose religion was exhausted in the task of sitting through a Sunday morning service.

The New Layman no longer rejoices in the exclusiveness of his Episcopalianism. He is beginning to realize that by virtue of being a Christian he is possessed of certain duties rather more pressing than the passive willingness to be carried metaphorically to the skies on flowery beds of ease on Sunday mornings, to the tune of an elaborately constructed *Te Deum* sung by a well-paid surpliced choir. It has dawned upon him that religion concerns his attitude toward his fellow men as well as his benevolent patronage of Almighty God. This new idea, though frequently quite vague, has already become widespread in theory. Men recognize that their religion ought to be a dominant factor in determining their duty in the social sphere; then they recognize that if it is really to become such a factor, it follows that they must be more closely in touch with the sacraments as a source of spiritual energy; and finally they discover that their best opportunity of aiding their fellow men is to bring them into touch with the sacraments as well, and let God do the rest through His appointed way. In short, hereditary Episcopalians are slowly becoming practical Christians.

The Brotherhood of St. Andrew has taken the lead, during this past quarter century, in promoting this evolution. It has not always been appreciated. It is not reassuring to look at a feeble chapter composed of well meaning but uninformed young men, guided but little by an apathetic rector, and feel that machinery is there being turned into motion that might revolutionize the ideals of the laity. It is perfectly certain that not every chapter realizes the ideal. Still, the mere willingness blindly to make the attempt proves that through much haze the ideal has been seen. The first duty of the Brotherhood chapter is to clear away the haze.

WE SHOULD EXPECT the Brotherhood to pass the way of many abortive movements were it not for one thing. There is impressed over and over again the truism (if we may call it such) that the Christian can only build permanently upon a strong spiritual foundation. The Brotherhood convention is probably the most splendid spiritual experience that is given annually in this American Church. Its climax is the corporate Communion. There is devout preparation for that Communion. Speakers are chosen, not for their eloquence, but for their proven capacity to act as spiritual guides. The convention is not a debating society. One hears nothing of points of order nor of "substitutes" and "amendments." There are few motions, and none that require division. Spiritual giants are called upon to aid men and boys who seek to prepare themselves for the realization of the New Layman.

When St. Paul's Church was thronged by men and boys alone, for an early celebration of the Holy Communion, the contrast between the regime of the Old Layman and that of the New Layman reached its climax. What other force in the Church ever brought together, for such a purpose, such a mass of laymen, of all schools of thought? Not only was that ser-

vice a marvellous exhibition of the power of spiritual religion in the world to-day, but it was an eloquent testimony to the extent of the new ideals among the laity.

For it is significant that many of the clergy, the natural spiritual guides in the Church, have not been leading factors in promoting this change. Too often have they held back, lest they should be suspected of being "advanced" if they ventured to lay stress upon a corporate Communion, and that at an early celebration. The tables are turned. Laymen to-day demand that the clergy shall give them the opportunities for spiritual advancement. They are, too often, pushing the clergy ahead to higher ideals. A priest who does not feel the need for frequent Communion for himself must be shamed at the greater progress in the spiritual life which the laity have made. The last-generation conception of minister is an anomaly amidst a this-century conception of layman. A spiritual life based on sacramental grace, which shall produce results in the individual and then in the social sphere, is the demand of the laity without regard to "schools of thought," and the priest who cannot lead in this splendid advance is a back number. The type of priest that is helpful to virile men of the Brotherhood type is represented by the clerical speakers at this convention; and the type of laymen which Brotherhood men seek to realize is that of its lay speakers. The saddest feature in the advance made through a quarter-century of splendid work by the Brotherhood of St. Andrew, is that in too many places the clergy have been left behind by the laity in their approach to the newer ideals—which are the recurrence to the old ideals of sacramental grace.

TO SEE THE power exercised over these hundreds of men and boys—men of dignity and acquired standing in the world, boys of impressionable age—by such spiritual giants as Father Sill and other priests who were chosen because their ideals are the highest of any in the Church; to follow the sanctified common sense and the blunt reliance upon the supernatural as being the ultimate power in the universe, which the greatest laymen in the Church were able to propound; to see a theatre packed at midday during three successive days while the most splendid appeals that man can make to man were uttered by the strongest speakers that we have in the ministry; to see the boys respond intelligently to such words as Bishop Weller and Professor Edmonds gave on Sunday afternoon; to listen to the magnificent addresses that were given at the Sunday afternoon mass meeting and to see the crowded audience literally drinking them in; and to see the great gathering of men at the final service, subdued by thoughts of the experience they had undergone and of the greater experience which was given the departed members whom they commemorated—these were the vindication of the right of the Brotherhood of St. Andrew to be accorded the leadership in the spiritual advance of the day. It is to the Brotherhood that we owe, under God, the prevalence of the ideals of the New Layman, more than to any other factor in our Church life.

We should be derelict in our duty if we failed to express gratitude for these long strides forward. If there has been pessimism in the Church, one wishes that the pessimists might have seen this convention in session. If there are those who anticipate the extinguishment of the lamp of the American Church, they would be reassured could they see how the divine flame blazes in the hearts of these hundreds of Churchmen.

Milwaukee Churchmen are better Churchmen for having tasted of this experience. The contact with the working Church at large has been a decided refreshment.

CROWDS OR CHRISTIANS.

IN the minds of the average Church congregation, numbers have a value which is quite fictitious. If the parish priest is able to "draw" a crowd his work is apt to be regarded as successful. If he fails to do so it is considered a partial, if not positive, failure. But, except that a big congregation affords him an opportunity to convert or convince people which empty benches would not, the numbers of those who flock to his church by no means proves that he is doing a big work. If it could be shown that those people are really advancing in the things which go to make up Christian living, then the numbers would mean much. But only just in so far as people do advance do numbers mean anything. Take any congregation in our fairly prosperous towns and cities, the members of which you know, or can estimate with any degree of assurance as regards their practical Christianity, and see what proportion of them furnish the strength of that congregation. Perhaps twenty families are, relatively speaking, rich; twenty more with moderate in-

comes; and the rest actually poor, or straitened in their circumstances. Giving as they all can, and should, they could easily keep the parish out of debt. But they don't. Dozens of them could go to work, do *something* to advance the interests of the parish, but they don't! In fact there are not two dozen who show by their "works" that they are genuinely interested in any direction.

Special sermons, or preachers, may call out a crowd; the festival seasons are enjoyed, with their many flowers and the other altar decorations, and special music. The occasion passes; the attendance falls to its usual average. There may be three or four hundred communicants registered; but not fifty, as a rule, are seen at the early Sunday celebrations; not twenty on holy days falling in the week. Perhaps the Sunday congregations average two or three hundred. What does the *surplus* over the number of really devout communicants, or parish workers, or contributors to the actual support of the parish amount to? Suppose you could throw the surplus out altogether, you could then judge with some degree of accuracy what the real strength of the parish is, and you would then find it limited to the fifty or one hundred who not merely profess and call themselves Christians, but prove that they are such. They are ready to give, to work, to learn, to attend the services; and it goes without saying that the *surplus* members of the flock are not even in the way of growth in grace because they neglect the means which the few are improving. And year after year this state of things continues. Church-going, with the large majority, is a matter of custom or respectability.

Truly, the priest who can "draw," not crowds, but a few people with consciences, about him, and has some assurances that he, with their help, and the grace of God, is actually *laying foundations*, is doing a far greater work than one who may draw crowds, the majority of whom are not only ciphers, but positive hindrances in affecting the world outside.

THE comic supplement of the Sunday newspaper may possibly serve a useful purpose in that it represents somewhat of an advance over its predecessors, and further in that the child who reads it may be kept from something worse; but on the whole we feel that Miss Maud Summers, the successful teller of children's stories, was absolutely right when she declared at the Playground Congress: "The comic supplement of the Sunday newspapers is lowering the standard of literary appreciation, and debasing the morals of the children of this country. It teaches children to laugh when boys throw water from an upper window upon an apple woman or outwit an old and infirm man. Humor has its place in the literature of childhood, and it would be well if gifted writers for children could be found capable of substituting genuine fun for the coarse, vulgar type now so prominent." The Congress, composed as it largely was of prominent educators, applauded with vigor the declaration that in the Sunday supplement emphasis was placed on deceit or cunning and on disrespect for old hairs.

"The child learns in but one way," Miss Summers, with pertinence, said; "by reproducing in his own activity the thing he wishes to be. By means of the imagination the child forms a mental picture, which he holds in mind and strives to imitate. Therefore the most vital purpose of the story is to give high ideals which are reproduced in character. In consequence it is of the utmost importance that the story shall have at its heart a spiritual truth, or, in other words, that it shall have a right motive. This truth may be any one of the many virtues, such as generosity, kindness, hospitality, courage, heroism, and chivalry. It should be worked out in terms of cause and effect, according to the immutable law of literature, the law of compensation which rewards the good, and of retributive justice which punishes the bad."

There can be no objection to the use of the pictorial to amuse children and even adults, but it must combine good art and good morals, or the results will be meretricious and, in the long run, disastrous.

IN the death of Father Ignatius the religious world loses one of its most picturesque figures. His life was one of absolute abandonment to the cause of religion. One only regrets that in such a consecrated character there should be such pronounced limitation to the success of his work through the effects of personal eccentricity. It is true that success is not the chief desideratum in any life; but it is also true that in work for souls, success means assistance to souls. Wherever success is

forfeited in such work by reason of the personality of the worker, there must necessarily remain the fact that some souls that might have been helped in wondrous degree were not helped.

In the overwhelming need for the revival of the monastic life in the Anglican Communion, which Father Ignatius felt and sought to promote, it must be feared that he was rather an embarrassment than an aid. More than any other quality, the monastic life in the twentieth century requires sanctified common sense as the dominating characteristic.

There was poverty, chastity, and, no doubt, the intent to render obedience at Llanthony Abbey, but there was too slight a degree of common sense; and thus the magnificent possibilities that were latent remained in part unfulfilled. One must always wonder at a vocation to the religious life which is intermingled with a profound sense of one's overwhelming vocation to be the abbot. Yet when Father Ignatius realized the act of schism that he had committed by receiving his long-coveted ordination to the priesthood at the hands of a schismatic Bishop, his acceptance of the lay communion in the Church of England which alone remained to him was very beautiful. He made no complaint.

Had he lived a thousand years ago he might have obtained renown as a pillar saint; but in the overwhelming needs of the twentieth century one wishes the saints would abandon their pillars and live in the world of men and women for whom Christ died. With all his limitations and eccentricities, Father Ignatius must have been of splendid spiritual assistance to many souls, whom he was able to touch with the fire of heaven.

God give him eternal rest! And may the Church profit by the magnificence of his ideals and his devotion, which could not have been surpassed.

ANSWERS TO CORRESPONDENTS.

F. W. A.—The presentation of the aims at the offertory is a minor oblation; and though the current guides to ceremonial do not suggest here the bowing of the head, that act is so natural an accompaniment to the act of presenting any offering to Almighty God, that its widespread observance is easily accounted for. The same answer will apply to the making of the sign of the cross by the priest at the presentation, where that custom prevails.

L. C. T.—The reference to the Lusitanian Church in the Lambeth report is to the small body of reformers in Portugal.

Mrs. P.—(1) The references to the "ark of His testament" in Rev. 11, etc., do not mean that the actual and material ark of the covenant was translated from the temple at Jerusalem to heaven.—(2) Pronounce *Isaiah* I-zā'-ya, or I-zī'-ya; *Hosca*, Ho-zé'-a.

THE SUPREME RULER.

By C. H. WETHERBE.

ONE of the most gladdening and satisfying thoughts that can come to the Christian mind is that God is the Supreme Ruler of all men and things. And this thought is particularly precious to one when his situation is involved in apparent uncertainty, and material forces seem to be against him, and former friends have turned from him. It is then that sombre shadows mantle the Christian heart, and for awhile he sits in weakening loneliness of spirit. But ere long the old truth, with a new force and application, comes to that one, and it says to him that the great God of heaven and earth is still the Supreme Ruler of all. How quickly this large truth lifts a low heart out of its melancholy mood, and sets it on the high plane of jubilant courage and radiant hope! God does rule! Evil men may seem for the time to have the advantage over the Christian; black circumstances may seem to be holding the believer in their leash; he may be in the grip of a merciless temptation which threatens to hold him captive even unto death; but in the midst of all a new vision of the Supreme Ruler brightens the heart! God is yet on His throne! He governs all of the foes and conditions and temptations which militate against the child of His love. What need is there for his being the slave of fear? Why should he groan in despair when God has control of all things pertaining to his present weal and future welfare? Then, too, it is comforting to know that our God is the Supreme Ruler of our country. At times evil men seem likely to gain the ascendancy in political spheres. Men of corrupt minds conspire together, and for awhile they appear to be in control of the people and of local government. They have no fear of God in their heart. They wax bolder. But be not hopeless, for God rules! He has chosen kings, and He has also chosen presidents. Above all earthly rulers is the Supreme Ruler of heaven.

NOTABLE EXHIBITION OF ECCLESIASTICAL ART

Held in Connection with the English Church Congress at Manchester

FORMAL ESTABLISHMENT OF COLLEGIATE CHURCH AT COVENTRY

Dedication of Malling Abbey Guest House

LORD HALIFAX ADDRESSES E. C. U. MEETING

The Living Church News Bureau
London, St. Faith, V. M., 1908

THE Ecclesiastical Art Exhibition, which is being held under the auspices of its veteran organizer, Mr. John Hart, at Manchester during the Church Congress this week, and is always such a noteworthy adjunct of these annual Church gatherings, was formally opened on Saturday last by the Bishop of Manchester. The magnitude of the exhibition, which seems to grow in extent year by year—this one being the thirtieth of the series—is shown by the fact that the building which has been specially erected for the purpose, close to the Congress halls, contains an area of 25,000 square feet. The exhibition is divided, as usual, into the Loan Collection and the Trade Section. The clergy throughout the country, and especially in the Manchester diocese, were specially invited to contribute to the exhibition, and the appeal has resulted in a very large and fine display of objects of ecclesiastical and antiquarian interest. In the Trade Section church furnishing firms are well represented, and so also are the publishers. Ecclesiastical embroidery includes, *inter alia*, examples of the far-famed work of the Sisters of Bethany and of St. Katharine's Convent School. The Congress banner is always a popular feature of the Congress and Exhibition. The banner this year is the gift of women in the diocese of Manchester, and has been designed and worked by the same London firm, Messrs. Watts & Co., who have prepared the banner for previous congresses. The figure is taken from a memorial brass in the Cathedral, A. D. 1458, of John Huntyngham, first warden of the College of Manchester, who built the choir and chapter house of his collegiate church, now the Cathedral. He is represented on a panel of red Gothic damask in cassock, surplice (*more Anglicano*), and fur almuce, the same being *applique* worked up with silk, the face and hands embroidered. The canopy is embroidered in gold and silver thread with crockets and finials on band-metal, gilt, and the pavement black and silk thread. The side borders are real cloth of gold, with the red rose of Lancaster (Manchester being in Lancashire), and a spray design outlined with gold, and tabs of red velvet with embroidered shields of the arms of the See and the city of Manchester. On scrolls of vellum-colored silk, embroidered with black letters, are the words, "Manchester, 1908," and over the figure the abbreviated Latin inscription copied from the brass, "*Dñe dilexi decoré dom tue.*" It is certainly a handsome piece of work, and quite up to any of its predecessors.

I can only mention here some of the more notable exhibits in the loan collection. Among the examples of mediæval Church plate (which are not as numerous this year as usual) there is to be seen a chalice, which is supposed to date from the year 1459. On one side is engraved the crucifixion, and heads of our Lord appear round the rim and on the knob of the chalice. It is said to be the only piece of mediæval altar plate in the Carlisle diocese. Another interesting object in the same category is an alms dish of brass, which comes from Cheshire; it was found in a river bed some fifty years ago. It is decorated with a design showing the temptation of our first parents, Adam and Eve. Among the exhibits of old printed books the most remarkable, perhaps, is the famous Chained Library, belonging to Gorton parish church, which was bequeathed to that church when it was a chapel of ease in the parish of Manchester by Humphrey Chetham some time in the middle of the sixteenth century. The library now consists of about fifty volumes with chains still attached to them. Of old service books we have a relic of the Nonjurors in a Prayer Book of 1637, as used up till Queen Anne's time; and a Prayer Book bound for Queen Anne, published by the Oxford University Press in 1701. By no means one of the least interesting exhibits is the handsome desk hanging lately worked for the new memorial chapel of King Charles the Martyr within Carisbrooke Castle. At the stall taken by the Sisters of St. Katharine's Convent School, Queen Square, London, among other beautiful specimens of work, there is a violet chasuble, richly embroidered, for a church at Berkeley,

Cal. It is a matter of regret that the shape is not Gothic. There is also to be seen a cope and mitre for Bishop Mathew, of the newly formed Old Catholic body in England. The Loan Collection also contains the splendid silver altar designed and executed for the Lady Chapel of St. Mark's Church, Philadelphia, by Messrs. Barkentin & Krall, London.

THREE IMPORTANT EVENTS.

On Michaelmas Day this year there took place three events of decidedly more than ordinary interest and importance—namely, the formal establishment of St. Michael's, Coventry, as a collegiate church, the benediction of the restored ancient Guest House of Malling Abbey, and the ordination of two deacons for work in the diocese of Nassau at All Saints' Church, Margaret Street. At St. Michael's, Coventry, the statutes for the government of the new collegiate chapter were promulgated by the Bishop of Worcester in the presence of a great congregation, representative of the clergy and laity of the diocese, and thereafter took place the ceremony of the admission and installation of the various members of the chapter. The Bishop himself was installed as Dean of the Chapter by the Sub-Dean (Canon Masterman), and subsequently his Lordship gave an address.

That day, he said, they made an effort to recover that which was swept away in the great religious revolution in the sixteenth century. They did not yet revive the see nor did they create a Cathedral, but they established a collegiate church on the Cathedral model. He trusted they hoped to regain this ancient glory only on the terms which originally made the glory of a Cathedral. Those terms were "simple, strenuous work done by men with a common aim, who were ready to go right away from the self-seeking, self-advertising spirit of this age." At present they could have no endowment; they would trust Church people to find the means to do what had to be done and to reward the laborer according to his work. But they were a body on the voluntary system, so that if any measure of disendowment came it would not affect them. "No disestablishment or disendowment," said the Bishop, "could ever stop the Church from doing the work it had to do. The great reform needed by the Catholic Church of England was to fulfil, not to destroy; to make the old system which wrought the evangelization of our land answer to modern needs, and evangelize England more. God knows we need evangelizing, and who is to do it except our Catholic Church?"

At Malling Abbey, on the occasion of the dedication of the Guest House, the Abbot of Caldey, who is visitor of the Community, came and officiated. In the work of Restoring the Guest House to its original use the ancient front has happily been preserved intact, as well as every other part of the Perpendicular building, in general and in detail. The House, however, has been much enlarged by the addition of a wing, while renovated and furnished throughout for the accommodation of guests. From its situation it partakes of all the delicious beauty and charm of the Abbey precincts. It lies between the Gate House with its lovely little fourteenth century chapel and the abbey itself, under the shadow of Bishop Gurdulph's Tower, and fronting the Nuns' Chapel, formed from the south transept of the ruined abbey church.

The ordination at All Saints', Margaret Street, was taken by the Bishop of Nassau himself, in whose diocese the two deacons ordained are to work. It appears that the Sacrament of Holy Order was administered on this occasion with full Catholic ceremonial. The sermon was preached by the Rev. Canon Randolph, principal of Ely Theological College.

GLASTONBURY ABBEY PRESERVATION FUND COMPLETED.

It is highly gratifying to note that the efforts of the Bishop of Bath and Wells to complete the fund for securing to the Catholic Church in this land the precious architectural remains of Glastonbury Abbey have now resulted in complete success. The whole sum required was £30,000. The Bishop states that the response made to his last appeal had been remarkable for its liberality and for its representative character. The contributors embraced all classes of the community, and all sorts of sums of money—from the gift of 100 guineas from the king to the pence of the poor. The amount received in payments and direct promises was sufficient, if all the promises held good, to make up the purchase fund, while the guarantees which had been sent in case of need were sufficient to pay the balance required four or five times over.

NORTHERN MEMORIAL ON THE EDUCATION BILL.

The latest development in the situation created by the government education bill, which is still before parliament, is the strong and commendable action taken by the Archdeacons and Rural Deans of Lancashire and Cheshire in forwarding a

memorial to the Primate on the subject of the sinister rumors of compromise on the bill. The signatories represent, they say, a large body of clerical and lay opinion in Lancashire and Cheshire, and speak from the standpoint of those who for years have worked hard and endured much for the sake of Church schools. They are convinced that no settlement can be arrived at except by a frank and full recognition of two principles: (1) The right of parents to determine the nature of religious instruction to be given to their children in all public elementary schools during school hours, by properly qualified teachers; and (2) absolute equality of treatment for all children in all elementary schools, whatever may be the religious convictions of their parents. "We are determined," the memorialists say, "to accept nothing less than the full religious freedom which these two principles imply, as we believe that by so doing we should be untrue to the charge of the young souls committed to us." This memorial has, indeed, the true ring about it.

LORD HALIFAX AND PRAYER BOOK REVISION.

An unusually large number of "outside" meetings in connection with the Church Congress, which opens to-day at Manchester, were held yesterday. The most important of these was the meeting of members and friends of the English Church Union attending the Church Congress, which was held in Chorlton town hall last evening. The chair was taken by Lord Halifax, president of the E. C. U., who addressed the meeting. As the *Daily Telegraph* puts it, his Lordship had "a packed audience to hear him." His speech is reported at large in all the leading morning newspapers to-day. The subjects with which he dealt were the Education Bill, the Marriage Law—especially in connection with Sir Lewis Dibdin's recent judgment—and the Revision of the Prayer Book. As to the last subject, Lord Halifax expressed himself as strongly opposed to any revision at the present time.

J. G. HALL.

DEATH OF FATHER IGNATIUS.

CABLEGRAMS to American papers announce the death on October 16th of one of the most picturesque and remarkable characters that have been connected with the Church of England, being Father Ignatius, otherwise the Rev. Joseph Leicester Lyne, O.S.B., who for many years had been a monk and superior at Llanthony Abbey. Father Ignatius was born in 1837, and in 1860 was ordained deacon in the Church of England. He was curate at St. Peter's, Plymouth, then a curate under Father Lowder at St. George's mission, London. He did not remain long in this work, but went to Suffolk in order to found a monastery, which in 1870 he succeeded in doing at Llanthony Abbey. He became widely known in the Church through his powerful preaching, but his refusal to abandon the monastic habit, even for the temporary purpose of vesting in the usual manner of the English clergy, led to the refusal of his Bishop and of a number of other Bishops to advance him to the priesthood. He remained, therefore, a deacon during the greater part of his life, until 1898, when, making what is commonly felt to be the greatest mistake of his life, he accepted advancement to the priesthood at the hands of Bishop Villatte. That action, certainly a formal act of schism, was commonly construed to be an abandonment of the orders of the Church of England, and his name appears to have been dropped afterward from the clergy list of the Church. It was said that he regretted that action in later years and humbly concluded his life in lay communion with the Church.

He refused always to preach in churches that were dominated by anything he construed as "rationalism." He travelled in the United States as a missionary in 1890-91 and at that time became involved in violent controversies. In an autobiography published a few years ago he claimed to have performed several miracles under most remarkable circumstances. In the brief sketch of his life in *Who's Who*, which records the facts received from Father Ignatius himself, under the head "recreation" is naively recorded, "eight services a day in Llanthony Abbey Church." He was 71 years old at the time of his death.

IT IS SAID of a certain noted public man that he values every hour of the twenty-four as though it were his last. What intensity should this thought infuse into our actions! If we knew that the present hour was our last, would we act differently? Would it not stifle the angry word, or still the vengeful purpose? The larger part of the bickerings and quarrelings of this life would never take place if we thought it would be the closing act of our lives. Who would wish the curtain of life to be rung down on a tempest of temper or a tragedy of angry words?—*Christian Observer*.

FUNERAL OF BISHOP POTTER.

The Solemn Function was Performed last Tuesday in New York.

AMERICAN BRANCH OF THE ANGLO-EASTERN CHURCHES UNION FORMED.

Memorial Service for Dr. Dix Arranged.

OTHER CHURCH NEWS OF NEW YORK.

[SPECIAL TO THE LIVING CHURCH.]

The Living Church News Bureau
New York, Tuesday, October 20, 1908

TWENTY-FIVE years ago to-day the students of the General Theological Seminary sang at the early Communion service at Grace Church in connection with the consecration of the rector of the parish to be the Assistant Bishop of New York. This morning the body of the sixth Bishop of this diocese lay in the Honor Room to the south of the transept. Requiem celebrations were held in many parishes throughout the city, diocese, and country.

Yesterday afternoon at 2 o'clock the body was formally delivered over to the custody of the Ven. Archdeacon Van Kleeck and Mr. R. G. Holmes, representing the Cathedral Chapter. It was received at Grace Church by the Ven. Dr. Nelson, Archdeacon of New York, and the Rev. Dr. Grosvenor, president of the Standing Committee, representing the diocese. The clerical staff of the parish, under the direction of the Rev. Carl Reiland, watched by the coffin in the Honor Room until the hour of the funeral services.

At 11 o'clock to-day (Tuesday), in Grace Church, a long line of the diocesan clergy, visiting clergy, and others, entered the church, which was taxed to its utmost capacity by distinguished men in Church, civic, and Masonic organizations. The clergy alone numbered about four hundred. There had been great crowds about the church from early morning.

By request, the music was simple in character, but superbly appropriate. Besides the usual burial anthems, Hymns 670, 176, and 121 were sung. The Rev. Dr. Huntington conducted the office; Bishop McVickar of Rhode Island read the lesson; the Creed and prayers were taken by the Bishop Coadjutor of Pennsylvania; the closing prayers by Bishop Lawrence; the benediction was given by Bishop Doane. Bishop Greer said a portion of the committal service in the church.

The day was beautiful, clear, and crisp, and when the funeral cortège passed into the street, it was lined on both sides with crowds of people. The police arrangements and escort were admirable. The procession moved on Eleventh Street to Fifth Avenue and thence on 110th Street to Cathedral Heights. A limited number entered the Cathedral of St. John the Divine, where the interment was made in the crypt, the Bishop of New York and Bishop Hare officiating. The Cathedral choir sang hymns 122 and 242.

On account of the limited size of the crypt chapel, only the late Bishop's family, his official family, and other dignitaries of the diocese, clerical and lay, could be admitted. Great crowds of mourning clergy and lay people assembled in Synod Hall and the approaches to the Cathedral.

The pall-bearers, twenty-eight in number, included the clerical and lay members of the Standing Committee, Mr. George S. Bowdoin taking the place of Mr. Charles Howland Russell; the clerical and lay trustees of the Cathedral; the five Archdeacons of the diocese; and the clerical and lay deputies to the General Convention, the latter list including, in the clerical order, the Rev. Dr. Cornelius B. Smith. There was no panegyric at the church or in the crypt.

Because of ill health, the Rt. Rev. Dr. Randolph of Southern Virginia will be unable to preach the memorial sermon at the opening service of the convention of the diocese in the crypt on November 11th. Instead, the Rt. Rev. Dr. Greer, Bishop of New York, will make a memorial address to the convention at Holy Communion time on the morning of the first day of convention. [See illustration, page 885.]

AN AUSTRALIAN'S VIEW.

The Rev. Canon Charles E. Groser of Beverley, West Australia, has been visiting the scenes of his boyhood in Brooklyn, and recently preached in St. Matthew's Church. He does not quite understand our Church life in the United States, and thinks the Australians the most religious people in the world. He notes with dismay the decline of Church attendance in this country during the last quarter of a century.

An impressive service in memory of the late Bishop of New York was held last Sunday morning in All Souls' Church, St.

Nicholas Avenue and 115th Street, one of the few churches in this city which he consecrated. The Bishop's favorite hymns and psalms were used in the service.

ORGANIZATION FOR ANGLO-EASTERN CHURCH UNION.

Last July, as already intimated, an informal conference was held in London looking to the formation of an American branch of the Anglican and Eastern Orthodox Churches Union. That branch was formed on Tuesday, October 13th, and permanent officers were elected. The Holy Communion was celebrated at Trinity Chapel at 8 o'clock. In the Church of the Transfiguration at 10:45, a short opening service of Intercession for unity was said by Bishop Griswold. The business meeting was called to order in the adjoining parish house at 11 o'clock, by the chairman of the committee, the Rt. Rev. Dr. Parker, Bishop Coadjutor of New Hampshire. Other Bishops present were the Rt. Rev. Dr. Griswold, Rt. Rev. Dr. Darlington, Bishop of Harrisburg; Raphael, Greek-Orthodox Bishop of Brooklyn. Archbishop Platen was represented by five Russian priests, the Rev. Drs. Clendenin, Riley, and Lowndes of New York City, and the Rev. G. Woolsey Hodge of Philadelphia were active in the meeting. There is a dual presidency of the union. The Most Reverend the (Russian) Archbishop of Riga, and the Right Reverend the (Russian) Archbishop of Gibraltar occupy the post jointly. The elected American vice-presidents are the Bishop Coadjutor of New Hampshire and Bishop Raphael; secretary, the Rev. C. B. Perry; treasurer, Mr. Charles G. Saunders of Boston. In addition to routine business and the appointment of several committees, on the suggestion of Archbishop Platen the Branch requested Bishop Parker to communicate with the Presiding Bishop of the American Church asking him to designate a commission of three American theologians to confer with a similar commission of Oriental Churchmen concerning unhappy differences in the wording of doctrinal symbols and statements.

Bishop Gray of Southern Florida and the Rev. Dr. George M. Christian also are active members of the movement, but were unable to be present.

The Rev. Dr. George C. Houghton, also an active member, welcomed the Union to the Church of the Transfiguration, and entertained the members at luncheon in the Calumet Club.

MEMORIAL SERVICE FOR DR. DIX.

On All Saints' day at 3:30 o'clock in Trinity Church, a service will be held in memory of the Rev. Morgan Dix, D.D., D.C.L., rector of Trinity parish from A. D. 1862 to 1908. The memorial sermon will be preached by the Rt. Rev. William Croswell Doane, D.D., Bishop of Albany, who will speak from an intimate friendship with Dr. Dix covering a half century. It is hoped that very many of the clergy of the diocese of New York and from elsewhere will be present. Places in the procession will be assigned to all who will send their names to the Rev. C. R. Stetson, 61 Church Street, New York. All Church people who desire to attend this service will be welcome, and seats will be found for them so far as space in the church admits. The clergy are asked to enter the church by the south door leading into the sacristy.

It is of interest to recall, in this connection, that All Saints' day was Dr. Dix's birthday.

DEATH OF REV. WILLIAM R. HARRIS.

The Rev. William R. Harris, Dover Plains, New York, died on Monday, October 12th, at the home of the Rev. Charles Ferris, at White Plains, of heart disease after an illness of a month. He was seventy years old. His widow and one daughter survive him.

THE NEW YORK BIBLE AND PRAYER BOOK SOCIETY.

At the ninety-ninth annual meeting of the New York Bible and Common Prayer Book Society, held Wednesday, October 14th, the agent, Mr. R. M. Pott, made the following report: During the year the society denoted 4,945 Bibles, 36,488 Prayer Books, 32,477 hymnals, 1,209 Testaments—75,119 volumes in all.

THE TEST of the efficacy of the Catholic faith is being more and more narrowed down to a *moral* test. The question we are asking ourselves, the question which the friends and enemies of the Catholic effort in the American Church are asking is, "Does it work out into cleaner, stronger moral life?" If the Catholic faith is not producing the fruit of righteousness more and more largely in the people, it is a failure. The faith is not a failure; but the practice of it is a failure in each case. The Catholic faith is changeless as God Himself is changeless; but an unfaithful Catholic is the most dismal of failures.—*The Advent*, New York.

THE MISSIONARY FIELD.

View Taken in the October Meeting of the Board of Missions.

MR. THOMAS MAKES ANOTHER GIFT TO THE RESERVE FUND.

THE financial situation, as usual, was first presented to the Board of Missions at its October meeting. At the outset the treasurer spoke earnestly of the sense of thankful gratitude on the part of all the members in that the devoted general secretary, having been once more called to the episcopate, had again decided to remain with the society. The Board approved of Mr. Thomas' expression by rising.

The arrearage at the close of the fiscal year was found to be \$48,517.50, a reduction of \$3,033.46 from the amount reported at the September meeting for the reason that a parish in the diocese of New York handed in afterwards the amount of its contribution with the special request that it might be included, and the remainder for a somewhat similar reason. This arrearage of \$48,517.50 is chargeable against the reserve funds of the society and reduces them to that amount.

The treasurer stated that while the receipts from the closing of the books on September 12th to October 1st were not much of an indication as to what the state of the treasury might be during the new fiscal year, the contributions during this period on account of the appropriations summed up \$10,033.79, or \$2,434.93 less than the corresponding month of last year, the decrease being principally in contributions from individuals.

GIFT FROM MR. THOMAS.

In connection with the report of one of the Standing Committees, the fact having been stated that a gift had been received from Mr. George C. Thomas for the Reserve Funds, it was—

"Resolved, That this Board expresses its grateful thanks to Mr. Thomas for his generous gift; recognizing in it another of the countless evidences of his interest in and devotion to the missionary work of the Church, to which cause he is constantly giving, not only of his substance but, best of all, himself."

FIELD SECRETARY FOR COLORED WORK.

The Rev. Henry L. Phillips, the Rev. Hutchins B. Bishop, and the Rev. Benjamin W. Paxton were received by the Board of Missions as a committee appointed at a recent Conference of Church workers among the negroes, held in the Borough of Brooklyn, to seek an interview with the Board with respect to the appointment of a Field Secretary for colored work. Mr. Phillips addressed the Board on behalf of the said committee. The chair invited the other members to follow him, but they declined, upon the ground that Mr. Phillips had fully discharged the duty for which they were appointed. It was thereupon—

"Resolved, That the report of the Committee from the Conference be received: that the subject will be given consideration by the Board, and that the secretary be and hereby is instructed to inform the secretary of the conference of the adoption of this resolution."

ALASKA.

Bishop Rowe, *en route* to his field, was heard from at Seattle on October 10th. A message was received from the Rev. Dr. John B. Driggs that he expected to be in New York this autumn. It will be remembered that the Rev. Mr. Hoare has gone to Point Hope to supply his place. The doctor wrote that, on the Sunday previous, he "married twelve people and a couple of Sundays back thirty-eight more."

CHINA.

Dr. Henry W. Boone, alluding again to the necessity of more buildings for St. Luke's Hospital, Shanghai, says the front row of old buildings on the site they last bought has fallen in, adding: "We hope you can send us the money to build soon." Dr. C. M. Lee is very anxious for another physician at Wusih, and says the attendance at the clinics there has never been below 500 a week.

In a letter received from the Bishop of Hankow, written August 31st, he stated that the cholera has been very severe in the Yangtse Valley this summer and at that time they were not yet free from the danger. In accordance with the request of the Bishop of Hankow the Rev. D. T. Huntington was authorized to appeal to the Church for money for the cost of the extension of the plant at Ichang Station.

JAPAN.

The following resolution, which it is thought will be of general interest and which explains itself, was adopted:

"That the Rev. H. St. George Tucker be informed that the Board is convinced that the present plant for St. Paul's College, Tokyo, must be sold at some time in the future and that a larger property must be secured and larger buildings must be erected elsewhere."

THE SUNDAY CLOSING MOVEMENT IN CHICAGO.

The Work of Preparation for the Fifth Department Missionary Council.

CONVOCAION OF THE SOUTHERN DEANERY

Excellent Lecture Course for Sunday School Teachers.

The Living Church News Bureau
Chicago, October 16, 1908

CHURCHMEN, clerical and lay, are taking an active part this year in the political campaign of Chicago. The issues involved in the struggle for the office of State's Attorney in Chicago this year are grave, and are distinctly of a moral character, as distinguished from those of merely partisan and political character. A strong movement has been in progress in Chicago for many months past, looking towards the enforcement in this city of the state law ordering the Sunday closing of the saloons. Eminent lawyers and jurists have stated that this state law applies to Chicago, but the large foreign-born population and the lax political leadership of the city have combined to defy the law for a good many years, and the Sunday opening of saloons has been a brazen fact for a long time. The Christian citizenship of the city is at last being aroused, to some extent, to the enormity of this state of affairs, and a strong agitation against Sunday opening has been kept up for over a year past, under the leadership of the Law and Order League and kindred organizations. It now happens that both of the nominees for state's attorney from the principal political parties have declared themselves, openly or by serious implication, for the Sunday opening interests. In addition to this, there was so much barefaced juggling of the new Direct Primary law, last August, when these nominees secured a technical vote, that an extra element of protest is injected into the situation. A meeting of clergymen, ministers, and their sympathizers was held at the Central Y. M. C. A. hall on La Salle Street on October 12th, and a vigorous campaign on behalf of the Prohibition nominee for state's attorney, a Mr. Street, was launched. A Churchman presided at this important meeting, namely, Mr. Porter B. Fitzgerald, of the vestry at Edgewater. Bishop Anderson wrote a letter of regret because of his unavoidable absence, and expressed his earnest sympathy with the movement. The Rev. W. O. Waters of Grace Church made a telling address, and the secretary of the meeting was the Rev. H. B. Gwyn of St. Simon's, Sheridan Park. In order to be perfectly fair to every candidate, this meeting passed a resolution inviting every candidate for this important office to be present at an adjourned meeting, in Y. M. C. A. Hall, on Saturday, October 17th, in order that he might personally express his views, and answer questions. Already some of the newspapers are attacking those who are organizing this movement, accusing them of unfairness and haste, which is a good sign that someone is already growing frightened. Nothing can be fairer than the whole spirit of this determined protest. It remains to be seen whether the manhood of Chicago will rally to such a call, or not. Not for many years have the best people of Chicago been so aroused concerning the moral aspect of an election. It is gratifying to note that the Church is in the front rank of such high-minded principles of action.

THE MISSIONARY COUNCIL.

We go to press too early to give an adequate account of the Missionary Council of the Fifth Department, held as announced on Monday and Tuesday, October 19th and 20th, at St. James' Church and parish house. This important event in the history of the Church in the Middle West will be duly chronicled in the next edition of THE LIVING CHURCH. At this writing all signs point to a large and enthusiastic gathering. Much of the labor of preparing for the council has been accomplished by the Rev. Dr. J. S. Stone, whose parish is the host of the occasion, and also by the Rev. S. B. Blunt, the Rev. Z. B. T. Phillips, and Mr. W. R. Stirling. A large amount of correspondence has been required, in arranging for the visiting preachers on Sunday, St. Luke's Day, October 18th, and in arranging for the entertainment of the delegates to the council, Bishops, priests, and laymen, as well as for that of the diocesan officers of the Woman's Auxiliary in the Fifth Department who attended the conference of Auxiliary workers at Epiphany chapel and parish house on Tuesday, October 20th.

CONVOCAION OF THE SOUTHERN DEANERY.

At the Southern Deanery meeting, held at New Lenox last week, there was an informal conference for all, laity as well as

clergy. The Rev. T. C. Eglin of Momence introduced the subject of "The Encouragement of Our Faithful Women's Guilds." The Rev. W. F. Kerney of El Paso spoke on "The Devotional Life of Parish and People." The Rev. Dr. J. D. McLaughlan of Kankakee took for his theme "The Social Life in the Parish." The Dean spoke on "Our Small Country Churches." Supper was served at 6 p. m., and at 7:30 there was a crowded congregation present at Evening Prayer, the address being by the Rev. Dr. Thomas MacLean, rector of Christ Church, Joliet. The clergy of the deanery were entertained at New Lenox for the night, and on the following morning they all took the 8 o'clock trolley for Lockport. The Holy Eucharist was celebrated by the dean at 9 a. m., in the handsome old St. John's Church, one of the oldest in the diocese, and the day was given to the convocation and to the Woman's Auxiliary.

WORK OF THE SUNDAY SCHOOL COMMISSION.

Some heavy committee work has been done by the diocesan Sunday School Commission during the past three weeks. The result is that the following unusually comprehensive and valuable course of lectures for the Sunday school teachers of the diocese has been arranged, and will be given, free, at the Church Club rooms, on Saturday afternoons, commencing Saturday, October 31st. This will be the second series of this kind, the first having covered nine topics last Epiphany-tide. The course now announced will cover seventeen lectures, and the themes and invited speakers are as follows:

October 31st, "The Purposes of Education," by Professor F. E. Sandford of La Grange; November 7th, "The Teacher," by the Rev. Dr. J. S. Stone; November 14th, "The Point of Contact," by the Rev. Irving Spencer; November 21st and 28th, "How to Keep Order, How to Gain Attention, How to Conduct a Recitation," by the Rev. A. B. Whitecombe, secretary of the diocesan Sunday School Commission; December 5th, "The Private Life of Christ," by the Rev. S. L. Tyson; December 12th, "The Beginnings of the Kingdom—Life of Christ," by the Rev. E. H. Merriman; December 19th, "The Organization of the Kingdom—Life of Christ," by the Rev. G. C. Stewart; January 2nd and 9th, 1909, "The Manifestation of the Divine King—Life of Christ—and the Post-Resurrection Ministry," by the Rev. T. B. Foster; January 16th, "The Story of Our Name," by the Rev. W. O. Waters; January 23rd, "The Fatherhood of God, and the Holy Trinity," by the Rev. S. B. Blunt; January 30th, "The Incarnate Life of God," by the Rev. C. H. Young, president of the diocesan Sunday School Commission; February 6th, "The Holy Spirit and the Church," by the Rev. Dr. A. W. Little; February 13th, "The Story of Our Duty," by the Rev. Dr. J. H. Hopkins; February 20th, "The Story of Our Prayer," by the Rev. Z. B. T. Phillips; February 27th, "The Story of Grace," by the Rev. E. A. Larrabee.

Thus this well-planned course will include lectures on (a) Pedagogy; (b) The Life of Our Lord; and (c) The Church Catechism and Church Doctrine. Further announcement, specifying hours and other data, will be given before the opening lecture. An examination will be prepared for all who desire it, at the close of the course.

MISCELLANEOUS NOTES.

The diocesan officers of the Girls' Friendly Society are receiving well-deserved congratulations because of the recent clearing up, by generous friends of the society, of all the floating indebtedness resting on the "Holiday House" at Glenn, Mich., the fine summer home of the Chicago branch. There was a deficit of about \$200, accumulated from the seasons of the past two summers, though the share of this summer was only about \$50. During the past six years there has been raised about \$6,000 from the members and friends of the G. F. S. in Chicago, all of which has been expended on these attractive buildings and their complete improvements and equipment. The grounds extend for 323 feet along the shore of Lake Michigan, and the bluffs at this point are about 80 feet high. The lots extend a long distance back from the shoreline, thus affording ample privacy and quiet. The "Holiday House" is well supplied with furniture and adornment, and recently a large number of unusually fine picture post-cards have been prepared from photographs, showing the various views of the house and the grounds. To Miss F. E. Groesbeck, the diocesan president, and her helpers, many congratulations are due, now that the crowning achievement of seeing this valuable property free from all debt has been brought to pass.

The Chicago Chapter of the "Actors' Church Alliance" gave a reception at Powers' Theatre, on the afternoon of October 13th, to the company which has been playing "The Servant in the House" to such crowded audiences for some weeks past, in Chicago. There is a humorous side to this pleasant social

event, in that the underlying message of this skilfully composed play is the most unsparing attack upon the historic Faith and Order of the Church. The climax of the whole play is reached when a snivelling priest of the Church of England rises in excitement and tears off his clerical collar and vest with vehement gestures and hurls them far from him, with all the "trammels and shackles" which he thinks that they symbolize. Nevertheless this reception given by the "Actors' Church Alliance" to this company of first-class actors was a notable success, socially. Possibly it is desired that the play shall be taken in a Pecksniffian sense. "Everybody" has been to see it, in Chicago. The Rev. Dr. W. W. Wilson of St. Mark's, Chicago, is the president of the Chicago branch of the Actors' Church Alliance, this year. TERTIUS.

CONCLUSION OF THE MILWAUKEE DIOCESAN COUNCIL.

THE diocesan Council closed its session more promptly than usual, since many of its members were engaged in the work of receiving and preparing for the Brotherhood Convention about to assemble. At the Tuesday night missionary gathering, after the Bishop's annual address had been read, the speakers were the Rev. Dr. Wilkins, in behalf of the General Clergy Fund Pension Commission; President Gardiner of the Brotherhood of St. Andrew, on the Advent Week of Prayer; and Archdeacon Chase, on Missionary Work in Northern Wisconsin. Among the elections were the following:

Standing Committee—Rev. Messrs. H. B. St. George, Wm. Austin Smith, G. S. Sinclair, W. F. Shero, Ph.D.; Hon. F. H. Putney, Messrs. E. A. Wadhams, George E. Copeland, O. W. Greenslade.

Board of Missions—Rev. G. F. Burroughs, Rev. William Austin Smith, Charles P. Jones, Herman J. W. Meyer, Herbert N. Luffin, Milwaukee; Rev. G. S. Sinclair, Oconomowoc; Walter C. Noe, Madison; Harry E. Ranous, Janesville.

Delegates to Department Missionary Council—Archdeacon Chase, Canon Wright, Dean Moller, Rev. G. S. Sinclair; Messrs. E. A. Wadhams, F. C. Morehouse, I. L. Nicholson, G. E. Copeland. Alternates—Rev. Messrs. William Austin Smith, A. A. Ewing, Walter G. Blossom, Fred'k Edwards; Messrs. E. F. Potter, H. W. J. Meyer, C. G. Hinsdale, George Gibbs.

PSYCHOTHERAPY.

The eminent physician and nerve specialist, Dr. S. Weir Mitchell, of Philadelphia, said in an address at the recent meeting of the American Neurological Association: "Although Eddyism, in one form or another, is as old as civilization, I am amazed that the undisciplined minds of Americans, usually so skeptical, should be taken in in such increasingly large numbers by an elderly woman with a smile. It is not against psychotherapy that I charge you, but against the proneness to overstate its claims as an available remedy. No organic disease was ever cured by it, and its legitimate uses are circumscribed. The rational employment of it in some cases is without doubt of incalculable benefit, but its wanton misuse is inexcusable. There are at least seven cults which have grown up about its tested worth, which are alike only in that they despise each other. They thrive partly because of ignorance, partly because of the pride of untrained reasons pampered by the conceit that by subscribing to certain dogmas and sometimes paying fees they can themselves become 'healers.' Persons who refuse credence to stories of the Lourdes cures will swallow these latter marvels complacently. They find it quite possible, under the proper suggestion, to believe in cures which were never effected. I would not be understood as discrediting in any way the practice of treatment by influence upon the mind. A very large element in any cure is confidence in the physician. And nothing is more efficacious at times than the presence of a clergyman, fostering as that does a simple religious faith. All treatment, in fact, has something of the mental in it. I have myself called in a clergyman for assistance in cases I could not aid. I do not believe, however, that healing by suggestion is the domain of the clergy."—*Christian Advocate*.

NO WELL-BALANCED man can read the story of the growth and development of the Anglican communion—no unprejudiced student of religious history can study her principles—without being overwhelmingly convinced of the unique and strategic position which she must occupy in the formation of the organized Christianity of the future. With as firm a hold on the undefiled Catholic faith as can be found anywhere, and with an intellectual freedom that rarely can be found elsewhere—with an unqualified allegiance to the authority of the living voice of the whole Church, which never restrains or fetters the expression of those diversified spiritual experiences that go on within the souls of God's children—the Anglican Communion has a mighty work to do.—BISHOP ANDERSON, in *The Lion of St. Mark*.

SOCIAL AND POLITICAL STUDIES.

BY CLINTON ROGERS WOODRUFF.

I.—THE NEED FOR INFORMATION AND INSPIRATION.

IN a recent letter, Elihu Root, Secretary of State, declared that "the true work of promoting peace is not so much a matter of diplomacy as it is a matter of education. The great obstacle to the peaceful settlement of most international disputes is to be found in popular intolerance of concession. . . . When the people of the civilized countries have been educated up to the spirit of fairness and just consideration of the rights of others . . . the danger of war will be, in a great measure, ended."

With equal force and truth it may be declared that the true work of promoting civilization and of solving the great social and political problems of the day is knowledge, mingled with a spirit of brotherhood and concession. Intolerance and bigotry are the great foes of the peaceful settlement of domestic and personal difficulties as of international ones. Education as to the true facts, education as to the true spirit, should then be the aim of every person sincerely desirous of discharging his whole duty as a citizen and a Churchman.

The present series of articles has been undertaken at the instance of the editor of THE LIVING CHURCH to afford the information, the knowledge, which must precede all efforts at solution and upon which all successful education must be firmly established.

At the same time while the enemies of knowledge are a diminishing number and are no doubt destined in time to vanish away, we must, as the Lord Bishop of Ripon has cautioned us, be on the watch lest knowledge increase too rapidly for assimilation. "The storehouses may be filled with unproductive material, even the desire to utilize new knowledge may lead us astray, for time is needed to bring into proper relationship the various contributions of new knowledge. All who desire progress—the development of human welfare—will welcome knowledge; but all who desire that progress should be based upon a real and permanent basis, will ask for reflection, for the correlation of facts, for the coördination of knowledge and life."

We must have the facts, but we must reflect upon them so that we may appreciate them at their full value and not be led astray by them. Indeed they should be prayed over so that we may have that inner enlightenment and inspiration which are so essential to true leadership and development. The Church has always appraised prayer at its true value, but Churchmen have often been prone to forget it or overlook it. They must in the present crisis avail themselves of their heritage, and in the words of the ancient prayers for the gift of the Holy Spirit say, in reverence and faith, "Come, O Blessed Spirit of *Understanding*, enlighten my mind, that I may perceive and embrace all the mysteries of the deep things of God; that in the end I may be meet in Thy light clearly to see the Eternal Truth. Come, O Blessed Spirit of *Counsel*, help and guide me in all my ways, that I may ever do Thy holy will. Incline my heart to that which is good, turn it away from all that is evil, and direct me by the straight path of Thy commandments. Come, O Blessed Spirit of *Might*, uplift my soul in every time of trouble or adversity. Sustain all my efforts after holiness; strengthen my weakness; give me courage against all the assaults of my enemies, that I may never be overcome and separated from Thee, my God, my chiefest good. Amen."

Professor Patten of the University of Pennsylvania, who justly enjoys the reputation of being one of the two or three great living economists, was recently accused of undervaluing the religious forces in history. To this he replied with telling effect:

"I think that economic changes are the cause of thought development, but not of feeling and motives. Thought is acquired, feelings and motives are natural. There is no evidence that the natural characters of men have changed during the epoch recorded in history. We enter life practically as our distant ancestors entered it. And their motives are our motives, their feelings are our feelings, but our thoughts are not their thoughts. I agree with the writer of the above quoted letter, that 'religious forces are the motors of advancing civilization.' I agree because I do not see that economics, science, or any other thought force has as yet made an impression on the real motives and feelings of men. Deep down below the play of surface currents we are what we always have been, and yet the thought of each age comes out of the economic changes which evoke its activity.

"There is a great difference between saying a man is what he eats and that a man must eat to live. It is this latter more modest proposition which I hold; it is the former that lies at the basis of the material concept of history. It is a confusing of the two which makes Professor Seligman think my doctrine is an exaggeration of that of Marx."

The Church, or to be more accurate, Churchmen, have been accused in all ages of indifference to social and political wrongs and criticised as representing political and social conservatism. Whether these charges be well founded, we need not pause to examine, but it must be conceded, and I think all candid critics will do so, that it was the Church which gradually conquered and subordinated the Roman Empire, then the Teutonic tribes, and finally entered upon the evangelization of the world; and I think it can successfully be maintained that the Church militant, with all its shortcomings, and it has them, is at this time the greatest single force for social righteousness with which the powers of darkness have to contend. Nevertheless, we must ask, in the words of Dr. Stevenson: Have we been approaching the spiritual ideal as we should during the past year? The time would fail us to recount our material benefits. These are not to be despised. They are the gifts of God, and they should evoke our deepest gratitude. But more important are the better things, those which pertain to truth, righteousness, goodness, morality, religion, and here we have great cause for gratitude. Church life and activity have been on the increase. Christ's Kingdom has gained thousands of recruits. His disciples have been built up in faith and devotion, and the City of God rests more secure in our land than ever before. It is the will of God that for this we should be thankful.

But to the Christian with the vision of his Master, the country is not yet good enough. We must have a better—better in the subjugation of the earthly to the heavenly, for the reign of materialism is one of our gravest perils; better in the promotion of the law of love above hate and selfish greed; better in the establishment of righteousness, where sin and iniquity and lawlessness too long have reigned; better in the consecration and devotion of Christians, too many of whom have grown cold-hearted and have lost sight of the invisible; better in the establishment of an ideal kingdom in which Jesus shall reign as Lord of all.

Thomas Wentworth Higginson, in a brochure which he calls "Things Worth While," speaks of the change that he has witnessed in his lifetime in the attitude of the pulpit and the Church. "In no direction is this change more astounding to the reformer than in the American Episcopal Church. I can look back upon the time when it was distinctly and unequivocally the Church of decorum, and had, in that direction, doubtless, a certain value. No one looked there for a reformer; whereas now all the younger Episcopal clergy seem everywhere to take their places in the ranks of active philanthropy; whether High Church or Low Church, they are all strong on the practical side." This, however, has all been accomplished without in any wise sacrificing the spiritual and sacramental side of the Church. In every direction we find the Church more alive to its obligations as enunciated in the two commandments. There has been a great increase in the number of services for the worship of Almighty God, and especially in the offering of the Holy Sacrifice, and side by side with this we find a greater appreciation of the social function of the Church.

One well-known sociologist* has pointed out that the Church is servant either of the individual or of society. So far as it ministers to the welfare of individuals without in a lasting way modifying their relations to one another, it is the former. But so far as it creates, maintains, or strengthens relations between people, it is the latter. The fruits of its work come to ripeness either in this life or in the life to come. "A society is confined to the green rind of this planet; we must put to one side, as beyond the province of sociology, the bearings of the ministry of the Church on man's state in another life. They are concerns of theology."

To me the great glory and privilege of the Anglican Church is that it so effectively combines the two—here and now. This fact has just been most strikingly illustrated at the Pan-Anglican Congress, where the social problems of the day held first place, and that by universal wish. The problems of thought, of the faith as face to face with doubt and perplexity, rank second; then came the others in a group. The same was

in large measure true of the Lambeth Conference. Social questions and Socialism took up much of the Bishops' attention. As THE LIVING CHURCH has already reported in its columns:

The Conference recognized the ideals of brotherhood which underlie this movement, and it called upon the Church to show sympathy for the movement in so far as it strives to procure for all just treatment and a real opportunity to live true human lives.

The Conference resolved that the social mission and the social principles of Christianity should be given more prominence in the teachings of the Church, and it impresses upon Churchmen that property is a trust held for the benefit of the community, and urges as their moral responsibility, first, the character and social effect of any business in which their money is invested; second, the treatment of employees; third, the observance of laws relating thereto; and fourth, the payment of just wages. While much has been accomplished and while the Church's formal attitude and actual practice give so much ground for hope, much remains to be done; yes, by far the greater part. A good beginning has been made, but it is only a beginning.

In a way the General Convention's resolution of instruction which created the standing commission on the Relations of Capital and Labor furnishes an excellent chart for preliminary work. The Commission's duties were defined as follows:

First, to study carefully the aims and purposes of the labor organizations of our country. Secondly, in particular, to investigate the causes of industrial disturbances, as these may arise. Thirdly, to hold themselves in readiness to act as arbitrators, should their services be desired, between the men and their employers, with a view to bring about mutual conciliation and harmony in the spirit of the Prince of Peace.

Extending these to cover social and political problems, it will be my purpose to describe the more important efforts that are now making in America toward an improvement of conditions, and in which Churchmen should take a part as well as an active interest. The various articles will be mainly descriptive, rather than hortatory or didactic. In most instances the sincere man needs only to have the facts placed before him to induce him to do his duty. I take it that the large majority of those who will read the series will be of those who are already awakened to their opportunities and responsibilities and need only an impartial and dispassionate statement of facts. I shall endeavor to avoid partisanship, although on certain subjects it may not be possible to avoid expressing my own views, but I shall try to do this in such a way that there can be no misunderstanding.

To sum up, I believe the Church has a social as well as an individual mission; that both missions should be discharged at the same time; that knowledge and inspiration are essential to the fulfilment of the second commandment and that this knowledge should be gathered and correlated in a spirit of reverence and devotion to the Prince of Peace.

RING OUT SWEET.

ON THE CHIMES OF THE GENERAL THEOLOGICAL SEMINARY,
NEW YORK CITY, SO OFTEN HEARD BY ME.

Ring out, sweet chimes, as dawns the day!
And call our hearts to praise and prayer,
Again the Blessed Feast to share,
To comfort us, and be our stay.

A little later ring the bells
For matins, music sweet is heard,
By hymns and chants the heart is stirred,
And prayer our wish for guidance tells.

Ring out, sweet chimes, as sinks the sun!
And tell of peace that follows strife.
A little pause we find in life
For prayer and praise when day is done.

Asbury Park, N. J. MARTHA A. KIDDER.

IT IS NOT our fault that our natural abilities are not greater or our gifts of a higher order. The scientists tell us that our mental power depends on the quantity and the quality of our brains. Our original capital is limited. For that we are not responsible. But we are responsible for what we have done with our capital, how we have used or abused it. God is not unreasonable, but He is just. Such as we have let us make the best of and let us use it freely in His service, and we will be blessed.—*Reformed Church Messenger.*

* Prof. E. A. Ross.

The Brotherhood Convention In Milwaukee

THE noon-day and Sunday public mass meetings; the remarkable special sectional meeting following Bishop Webb's address on the "Call to the Ministry"—these two features will make the silver jubilee convention of the Brotherhood of St. Andrew, held in Milwaukee on October 14th to 18th, notable in the history of the Brotherhood. Never before have the addresses so permeated the delegates present at the sessions as at this jubilee convention. Never before has such general public interest in the work of the Brotherhood been aroused as by the public mass meetings, first held this year. Hardly could a more striking address on the Church and its clergy be delivered than that of Bishop Webb, who spoke plainly when he indorsed, with qualifications, the words of the English clergyman who said that the Church of England might be "dying of dignity." Permeated with optimism, this address of Bishop Webb struck so forcibly at some of the faults in the Church that a special conference was almost immediately called to consider the great problem of the call to the ministry. Striking thoughts were brought out at this conference, which, largely attended as it was, will undoubtedly bring forth rich results in the addition of many promising young men to the list of those who wish to study for holy orders.

The noon-day mass meetings were attended by crowds that filled the Pabst Theatre, and the most eloquent speakers at the Convention were chosen to address these services. Crisp, sparkling, brilliant, these speakers swept the great crowds each day to the highest pinnacle of enthusiasm for the work of the Church, and at the same time brought home to each hearer the necessity of personal communion with his God as an essential to successful work for the Brotherhood.

Great results can hardly fail to flow from the Convention. The entire spirit of the Convention was one of work—personal work, prayerful work, organized work, to help the Church in all of its activities, and to deepen the religious spirit of the men in the Church.

The attendance was hardly as large as had been expected, but there were hundreds of delegates at every session. Beginning with a quiet hour of prayer on Wednesday night, Thursday was devoted to the opening business and to religious addresses which proved the keynote of the Convention, discipleship. Friday was devoted in part to sectional gatherings, the morning address being by Bishop Webb. Saturday was a conference day, that of Juniors in the afternoon being unique, and on Sunday there were two great afternoon mass meetings, followed in the evening by the closing sessions of the Brotherhood.

The Convention was blessed throughout by ideal weather. Indian summer prevailed, making overcoats unnecessary, even in the evening, until Sunday, when a north wind carried a cloud of smoke over the sun, from the northern forest fires, and at the same time brought a Borean breath that tempted the top-coats out of hiding.

The Convention has proved a blessing to the Brotherhood and, especially, to Milwaukee.

WEDNESDAY EVENING.

THE PRELIMINARY "QUIET HOUR."

The failure of the Chicago and eastern delegation to arrive in their special train on time did not serve to check the enthusiasm which was manifest even at the opening of the great convention. All Saints' Cathedral was taxed to its utmost by the members of the Brotherhood who gathered to hear the devotional address of the Very Rev. W. L. Robbins, D.D., Dean of the General Theological Seminary, New York, on "The Indwelling of the Holy Spirit." The address was an appeal to the Brotherhood members to place themselves in sympathy with their fellow men. The power of God, the speaker said, often comes to man in its fullest form through sorrow and suffering, and it was through these that the deepest sympathy with others could be established. An example of this was in Christ's own suffering, which, by placing the Son of God on a plane with mortal man, made Christ's great sympathy with man's sorrows the more evident, and brought Him into closest touch with humanity. One can do large things for Christ if he will only think he can; for no one ever yet did what he thought he could not do. But what we shall be is more important than what we shall do. Appreciation will help more than criticism. The speaker closed with thoughts appropriate to the opening service of Holy Communion to be given on the morrow. Why do we participate in it? To behold Jesus Christ. In every Eucharist Christ is manifested.

WORK OF WEDNESDAY.

The earlier portion of the day was devoted by the national council to the preparation of its annual report, this work continuing through the forenoon and afternoon sessions of the council. The speakers afterward listened to preparatory meditations by the Rev. John Henry Hopkins, D.D., and President Gardiner, in St. James' Church.

"JUNIOR DAY."

The first day of the convention was the great day of the juniors. Camps of the juniors were established in the guild halls of several churches. In the afternoon the boys were taken about the city in automobiles, and at a supper at Washington Park, Nelson Trotman welcomed the visitors, and Upshur Bowen of Richmond, Va., responded. Addresses were delivered on the benefits of the Convention by Roy Burroughs of Milwaukee and James Coppins of Buffalo, all of these being juniors. William Wibbe and Fred Jacobs of Toronto, and Travelling Secretary Haberstro of Buffalo closed the supper with brief pointed addresses to the boys.

THURSDAY, OCTOBER 15.

FORENOON SESSIONS.

Never did a Brotherhood convention have a first day that was marked by more enthusiasm than the opening sessions of the Milwaukee gathering. The opening celebration of Holy Communion was at All Saints' Cathedral, and after the delegates had made their Communion they heard an edifying address by Bishop Webb of Milwaukee, who urged that the Brotherhood devote its efforts toward securing a deeper spirituality among its members and pointed out the great field for work that lies before the men of the Church. From the text "Be ye perfect" he contrasted and compared the absolute perfection of Almighty God with the relative perfection attainable by men according to their several opportunities.

Another session notable for the devotional attitude of the delegates was that which followed the opening service, in the Plymouth church convention hall. On the programme this session was denominated a devotional address on "Intercessory Prayer," conducted by the Rev. F. H. SILL, O.H.C. Father Sill brought the delegates to a deep devotional spirit in one of the most unique meetings ever held in Milwaukee. Saying that it was not his province to give an address, but to try to point out to the delegates the need for intercession with God for mankind, he outlined intercessory prayer and closed by leading the entire assemblage in silent prayer, the only words spoken being the occasional biddings of Father Sill, in which he suggested some new subject for the prayers of the delegates. Before leading in this silent prayer, Father Sill said that a spirit of adoration, thanksgiving, and contrition, all combined, was a necessary preliminary to the true intercessory prayer. Every great work of the Church, he declared, had been done through intercessory prayer.

OFFICERS CHOSEN.

The Convention then took up its formal business and the executive council submitted the following list of Convention officers, which was approved by the Convention:

Chairman—H. D. W. English, Calvary Chapter, Pittsburgh.
Vice-Chairmen—George C. Thomas, Holy Apostles' Chapter, Philadelphia; R. A. Robinson, St. Andrew's Chapter, Louisville; and A. M. Davis, Ascension Chapter, St. Louis.

Secretaries—John H. Smale, Epiphany Chapter, Chicago; Fritz A. Lichtenberg, Christ Church Chapter, Springfield, Ohio; and Frank Westervelt, Christ Church Chapter, New Haven, Conn.

Committee on Resolutions—James L. Houghteling, chairman, Christ Church Chapter, Winnetka, Ill.; S. M. Meehan, Grace Church Chapter, Mt. Airy, Philadelphia; Theodore M. Hopke, St. Stephen's Chapter, McKeesport, Pa.; F. J. Morrow, St. Stephen's Chapter, Portland, Me.; J. J. Ayres, St. John's Church Chapter, Keokuk, Ia.; and John Pritchard, Grace Church Chapter, Memphis, Tenn.

Committee on Credentials—H. J. Hansen, St. Andrew's Chapter, Milwaukee; A. B. Cargill, St. Stephen's Chapter, Milwaukee; T. J. Palmer, The Saviour Chapter, Philadelphia; and C. F. West, St. Anne's-in-the-Field, Perry, Ohio.

Committee on Nomination of New Council—C. S. Shoemaker, All Saints' Chapter, Pittsburgh, chairman; E. B. McCarthy, St. Philip's Chapter, Philadelphia; A. F. Schult, St. James' Chapter, South Pasadena, Cal.; W. H. Roger, Incarnation Chapter, Cleveland; F. T. Foster, Cathedral Mission Chapter, San Francisco, Cal.; and W. F. Ransom, Zion and St. Timothy Chapter, New York.

ADDRESSES OF WELCOME AND GREETING.

Bishop WEBB of Milwaukee then delivered the formal address of welcome, reviewing the twenty-five years that have elapsed since the founding of the Brotherhood. In one of the boxes during this session sat Bishop Grafton of Fond du Lac; whose snow-white locks contrasted strongly with the raven black hair of the Rev. Robert Johnston of St. Martin's, Edinburgh, who came to Milwaukee to present the greetings of the Scottish Church. Several other Bishops were seated in various parts of the Convention hall.

Bishop Webb in his address told how, when a young priest, he had with others contemplated the founding of an order to increase the devotion of Churchmen, and had then learned that Mr. Houghteling was already forming exactly such an organization, which has now become the great Brotherhood of St. Andrew. He said he was glad that the body had chosen Milwaukee for its convention, for this city had such great problems to face that it needed all the help and prayers of the Brotherhood. He closed by urging that the Brotherhood make open, relentless war upon sin, and said that the Churchman of to-day must realize that sin is sin, and not call sin by some more high-sounding word, such as wild oats, or other substitute. He urged that the note of penitence should always be preëminent in the prayers of the Brotherhood.

The Rev. ROBERT JOHNSTON then, in a witty address, presented the greetings of the Church in Scotland, which, he declared, regarded the Brotherhood as its own, for the reason if nothing else that it was named for the patron saint of Scotland. The Church in Scotland, he declared, had watched with the greatest interest the advance of the Brotherhood in America and had noted with pride its success. In conclusion he spoke of the coming of the day of reconciliation. He said it could not begin in England, in America, in Canada, in Wales, in Ireland, because of the various conditions which would work against reconciliation there, but he believed that the work would begin in Scotland, where conditions were favorable, and that the work would begin at an early date.

Expressions of good will were received by letter and cable from Edinburgh, Honolulu, and various chapters and men prominent in the Brotherhood work in America. One of the most remarkable of these messages was the cablegram from the Honolulu assembly, in which the visit of the American fleet was noted, and in which it was urged that the Brotherhood pray for the addition of more chaplains to the American Navy. Twenty thousand sailors with only four chaplains was the condition revealed by this cablegram, which said that the Navy stood to-day in the number of chaplains where it was sixty years ago.

THE JUNIOR MEETINGS.

The junior meetings are being largely attended and there is great enthusiasm shown among the boys. Following the general session Thursday forenoon, Hubert Carleton announced a meeting for juniors in another portion of the church, and declared that this was a meeting at which the juniors would have the front seats. "The seniors can take the back seats at this meeting," he said.

The emissary from Edinburgh, however, refused to take a back seat at this meeting, and after the close of the general meeting his first step was to find Mr. Carleton.

"Where is that boys' meeting?" he demanded. "I want to see how you handle the juniors in America, and I am not going to take a back seat, either!"

This interest in the details of the American Brotherhood work was a characteristic of the Scotch priest's stay at the Milwaukee Convention.

CONVENTION ARRANGEMENTS.

There was much favorable comment on the business-like way in which the Milwaukee Brotherhood had arranged for the Convention. Like a convention of business men, all the business conveniences were to be had. A special telephone operator was on duty in an ante-room; there was a sub-station of the postoffice, a public stenographer, and last, but not least, a Convention daily. A. B. Cargill of the Milwaukee Brotherhood, a former newspaper man, had charge of this "Brotherhood Bulletin," which made a great hit among the delegates, containing as it did the notices for the day, special notices and announcements, and other items of Brotherhood interest. Mr. Cargill was chairman of the local publicity committee.

THE NOON MASS MEETING.

One of the most notable Church gatherings in the history of the city was the noon mass meeting at the Pabst theatre, which was addressed by Bishop WOODCOCK of Kentucky. Standing on the stage where he faced an auditorium filled with earnest faces, both of men and women, the Bishop delivered a striking address on Faith, in which he appealed to the highest sentiments of every man in the audience. The climax of his address was when he declared:

"Whatever else you may do, don't believe your doubts, and don't doubt your beliefs."

Bishop Woodcock scorned the man who said he escaped temptation, saying that every man, the best of men, even Christ Himself, had temptations. It was the strong man, he declared, who resisted temptation. That was the evidence of man's strength of mind and the sincerity of his religion. It was the weak man who yielded. It was not a disgrace to have doubts, but it was faith that carried man to the highest plane of thought. Belief, he declared, was different from faith. Belief was comprehension, positive knowledge. Faith was more, and less. The man with faith had not the positive knowledge of belief, but had the higher characteristic, trust that what might not be, was.

Seldom, if ever, has a Milwaukee audience been stirred as this great audience was, by the striking way in which the Bishop presented his theme. Lacking any reference of general or local interest, he took this subject of Faith and handled it in such a manner as to

thrill his hearers to the depths of their hearts. The word-picture he drew of the sleepy child in its father's arms was a striking example of the manner in which he moved his hearers. He portrayed the child at play, who has been told that his father would call at dusk to bring him home. Through with his play, the little one waits, and the father comes. The child fears to go home alone in the dusk and knows that the father will come as he promised. That was one evidence of faith. Then the little one is tired, and his father takes him in his arms. The little head sinks on the father's shoulder, the eyes close, the arms about the father's neck unclasp, and drop to the child's side.

"As the child," said the Bishop, "relaxes his hold on his father, and unconsciously trusts that his father will hold him safe from harm, then the father holds the child the more tightly. That child has faith."

Bishop Woodcock, by such examples, won his audience, heart and soul, and by a witty remark emphasized a climax of his address, relieving the tension of enthusiasm under which he held his audience, only to swing them higher and higher with each following link in his chain of thought.

The noon mass meeting was suggested by the national council as a special feature of the Milwaukee Convention, and it proved so successful at the very outset that it is safe to say that these meetings will henceforth be a regular feature of the Brotherhood Conventions.

AFTERNOON MEETING.

The afternoon session, following the charge by the Rev. HENRY LUBECK, LL.D., of Zion and St. Timothy's Church, New York, was devoted to a general discussion of the work of the Brotherhood in its various phases, at Plymouth Church.

THE ANNUAL CHARGE.

"Here am I, send me," was the theme of Dr. Lubeck's charge, delivered at St. Paul's Church, in which he outlined the attitude in which each Brotherhood member should be. He declared that a person should never seek to advance himself into the highest places of the Church on earth, but should rather regard it as an honor to be called by God to do any special service. There were high places to be filled, Dr. Lubeck declared, but they should be filled by the call from God, not by the aggressiveness of the individual. The service of God, he declared, was the service of man by his fellowman.

"THE CHAPTER IN THE PARISH."

The Plymouth church session was divided into three subjects, all hinging on "The Chapter in the Parish." President R. H. GARDNER took up the first phase, "Its Special Mission," in which he declared that the special mission of the chapter was to build up and develop the spiritual life of the parish. From the chapter, he said, an extensive force should proceed from the church door into the community, and build up the Church in spirituality by lifting the religious tone of the members in their every-day life.

H. D. W. ENGLISH of Pittsburgh, Pa., took the subject assigned to Millard S. Burns, who was unable to attend the Convention, on "Its Relation to Other Organizations." Mr. English told of the experiences of Brotherhood men in aiding in building up other organizations in the parish, illustrating by many striking incidents which had come to his personal attention, and in which he had figured to a greater or lesser extent, though he dwelt lightly upon this fact. He declared that the organization in the parish which did not exist primarily for the advancement of the work of Christ had no right in the parish. No organization which could not open its proceedings with prayer deserved to be considered part of the parish work. He suggested the keeping of an alphabetical list of the members of all the Church organizations by the chapter, and the checking up of these persons to help them materially as well as spiritually when possible. The chapter, he declared, should be the clearing house for all the organizations within the parish.

"Its Relation to the Clergy," was the subject assigned to G. FRANK SHELBY, New York district secretary. It was the duty of the chapter, Mr. Shelby declared, to back up the rector, who was placed at the head of the parish by God, not by accident. The rector should be backed up with prayers, and actual support in lines which the rector outlines, and he scored the Brotherhood man who leaned on the pastor. The rector was responsible, he said, for outlining the plans for the work of the parish, and it was the part of the chapter to carry out the plans of the rector by personal work. On the other hand, he said, the rector should realize that the Brotherhood was called of God to work for the Church, and that the greatest work of the Church could be accomplished by harmonious working of the rector and the chapter.

EVENING SESSION.

The Rev. T. W. Powell of Toronto and Mr. Houghteling were the speakers at the evening session at St. James' Church, where "The Brotherhood Idea" was the subject under discussion. Preceding the evening service there was a dinner by the Men's Club of St. James' Church, at which there were several impromptu, brief talks by noted visitors to the Convention.

"THE BROTHERHOOD IDEA."

The Rev. T. W. POWELL declared in his address that the essential spirit of the Brotherhood was love for one's fellow-man. This spirit,

he declared, manifested itself in many ways, in giving and taking from others, in sacrifices for one's brother, in the showing of sympathy, and in the carrying out of the desires of a brother. To take love and sympathy out of life, he said, was to take all that was worth while out of life.

Men all came into the world the same way, he said, and all have a long, hard road to travel before the end of life brings final peace and an uplifting to a better world. The true brother should try to help his brother along this road, make it easy for him, and accept the brother's help when help is needed. The giving of help, the smoothing of rough places in life, was the true brotherly spirit, and this should be the spirit of every Brotherhood man, in the work-a-day world as well as in spiritual affairs.

Mr. HOUGHTELING, in explaining the principles of the order, said that the first principle of the Brotherhood was righteousness and fair dealing toward one's brother. The best way to make a man realize the great, all-embracing spirit of Christ was to try to show the same spirit, so that the stranger might realize that if the spirit shown by the Brotherhood man was the Christ-like spirit it would be well to get close to Christ.

"As I am a brother to my fellowman, I will be a friend to Him," said Mr. Houghteling in recalling the injunction of Christ that as one has done unto the least of men, so has he done to Christ.

The spirit of St. Andrew, said Mr. Houghteling, was that of the simplest of the saints, just an ordinary man, and urged the Brotherhood to emulate this spirit—the ordinary man trying to help his brother.

FRIDAY, OCTOBER 16.

MORNING SESSION.

By far the most striking phase of the Friday morning session was the appeal of BISHOP WEBB of Milwaukee for more men as candidates for Holy Orders. His address, which was one of the most notable features of the convention, will be published in full in a subsequent issue of THE LIVING CHURCH.

The session opened with a devotional address by the Rev. George C. Stewart, of Evanston, Ill., on Ejaculatory Prayer, in which he continued the line of thought introduced by Father Sill on the preceding morning. Showing the distinction between formal acts of worship and the informal communing with God which is our privilege in ejaculatory prayer, he showed the power which a close contact with Almighty God might be over any man. He traced, also, the degeneracy of ejaculatory prayer into profanity, as illustrating the need for a reverent spirit.

THE COUNCIL ELECTED.

After this address the Convention elected the following new members of the council: C. Z. Gould, Omaha; R. P. Mead, New Orleans; L. J. Ayres, Keokuk, Ia.; Percy J. Knopp, Yonkers, N. Y.; and F. C. Leonard, Los Angeles, Cal.; and the other members were reelected, as follows: Robert H. Gardiner, Christ Church, Gardiner, Me., President; H. D. W. English, Calvary, Pittsburgh, Pa., First Vice-President; Mahlon N. Kline, Church of the Saviour, Philadelphia, Pa., Second Vice-President; J. L. Houghteling, Christ Church, Winnetka, Ill.; John E. Baird, Nativity, Philadelphia, Pa.; Edmund Billings, Good Shepherd, Boston, Mass.; J. C. Loomis, St. Andrew's, Louisville, Ky.; Samuel S. Nash, Calvary, Tarboro, N. C.; John W. Wood, St. George's, New York, N. Y.; H. C. Turnbull, Jr., St. John's, Waverly, Baltimore, Md.; Frank J. Weber, St. John's, Detroit, Mich.; Francis H. Holmes, St. Mark's, West Orange, N. J.; W. A. Gallup, St. John's, North Adams, Mass.; Courtenay Barber, Redeemer, Chicago, Ill.; E. C. Day, St. Peter's, Helena, Mont.; Frank V. Whiting, Trinity Cathedral, Cleveland, O.; G. Ward Kemp, St. Mark's, Seattle, Wash.; Bert T. Amos, Trinity, Washington, D. C.; A. M. Hadden, St. Thomas', New York, N. Y.; S. H. Riker, Trinity, Lansingburg, N. Y.; A. A. Talmadge, St. Paul's Pro-Cathedral, Los Angeles, Cal.; J. G. Bragaw, Jr., St. Peter's, Washington, N. C.; T. K. Robinson, Christ Church, Vicksburg, Miss.; C. M. Lovsted, St. Andrew's, Honolulu, Hawaii; A. L. Fellows, St. Mark's, Denver, Col.; B. F. Finney, Christ Church, Savannah, Ga.; John M. Locke, Grace Church, Orange, N. J.; W. B. Dall, Grace, Brooklyn, N. Y.; E. H. Bonsall, St. Matthew's, Philadelphia; Wm. A. Cornelius, McKeesport, Pa.; George R. Robinson, Grace, Kirkwood, Mo.; Ivanhoe S. Iluber, Trinity, Shamokin, Pa.; J. L. Houghteling, Jr., Christ Church, Winnetka, Ill.; Robert E. Anderson, All Saints', Richmond, Va.; George T. Ballachee, St. Paul's, Buffalo, N. Y.; George H. Batchelor, Grace, Memphis, Tenn.; W. B. Dent, St. Paul's, Washington, D. C.; E. A. Fusch, Christ Church, Nashville, Tenn.; A. A. McKechnie, St. John the Evangelist, St. Paul, Minn.; J. H. Radtke, St. John's, Milwaukee, Wis.; H. W. Atkinson, Mt. Calvary, Baltimore, Md.; John E. Bolan, St. James', Providence, R. I.

The council was given authority to fill the other vacancies, and also any future vacancies that may occur. The report of the national council was then presented, of which the following is a summary:

REPORT OF THE COUNCIL.

The report of the council at the twenty-fifth anniversary extends its thankfulness for work accomplished and its desire to increase that

work. During the year past there have been chartered 59 new chapters and 50 probationary chapters, and 42 dormant chapters have been revived. In the Junior Department there are 67 new chapters, 35 new probationary chapters, and 18 revived. The contributions toward the Forward Movement Fund have been a little less than \$15,000, being a thousand dollars less than for the preceding year. There has, however, been a large increase in the number of individuals giving toward that fund and expenditures have been kept within the receipts. There has also been an increase in the number of local assemblies during the year, and the council reports with interest the formation of such an assembly composed entirely of Indians in South Dakota. Recommendations include the suggestions that noon-day Lenten services be arranged wherever that has not already been done; that the opportunities given by juvenile courts in many cities should be embraced for Brotherhood work; and especially that the Advent Week of Prayer should receive the unanimous support of Churchmen and particularly Brotherhood men, and that it should begin with the men's Communion on the First Sunday in Advent. It is reported that 18 different lay organizations within and without the Church have approved the plan for this Week of Prayer and given their co-operation. A new travelling secretary will be appointed for work in the states between Indiana and Nebraska. Some very practical suggestions are given as to means of Brotherhood work.

"THE BROTHERHOOD AND THE BOY."

The forenoon session closed with an address by ADRIAN H. ONDERDONK, headmaster of St. James' School, Maryland, whose subject was "The Brotherhood and the Boy." Mr. Onderdonk spoke on his own experiences in dealing with boys. He told of the chapter of the Brotherhood in his school, and suggested that in such schools the membership be limited, and then to make sure that the members were real Christian workers, who could be depended upon for any movement to lift the tone of the school. He told many incidents to show how the boys in his school were led to look up to the Brotherhood members, and shun evil at their example.

FRATERNAL GREETINGS.

Before the close of the session fraternal greetings were exchanged with several similar orders in other Christian bodies. A message to President Gardiner from Chicago said:

"The Convention of the Presbyterian Brotherhood of Chicago, 1,000 strong, send brotherly greetings.

"CHARLES G. NEELY, *President.*

"CATON H. MILLS, *Secretary.*"

The following reply was sent:

"The Brotherhood of St. Andrew gratefully acknowledges your cordial greeting and prays for God's blessing on your meeting."

A letter from the Methodist Brotherhood, announcing that a delegate had been asked to attend, was read, as was also a letter from John A. Crawford of Chicago, general secretary of the United Presbyterian Men's Movement, expressing wishes for a successful convention.

MASS MEETING AT NOON.

The wonderful mass meeting of Thursday so spread the fame of these meetings that the lower floor of the Pabst theater was crowded for the second of these special services, with Dean DU MOULIN of Trinity Cathedral, Cleveland, as the speaker, and the balcony was also pressed into service for the crowd. It was another striking address that the Brotherhood men heard here, on "The Indifferent Man." The speaker declared that mankind is, as regards its attitude toward Christ, divided into three classes—good, bad, and indifferent. The indifferent man might well be relegated to the ranks of the bad, since "he who is not with Me is against Me." Every man is an example to his neighbor. The good man spreads the light of Christ; the bad man leads men downward. The indifferent man was only a stumbling-block in the way of those who sought the good, and therefore the most dangerous of all. Men could not, Dean Du Moulin declared, avoid radiating an influence over those about him, an influence which flowed from him like perfume from a flower. He could not help spreading that influence, so he should take the greatest care that his influence upon the world should be for good.

"We are living in strategic times," he said. "We are settling problems far more important than we realize. The problems of the centuries are being settled right here to-day. This is the day of victory, the day of the most superb victory that has ever rolled out of the unknown. Enlist every man who can be reached in this work to help settle the world's problems right."

The speaker closed his address with a touching prayer in original verse.

AFTERNOON SESSION.

The afternoon was devoted to sectional meetings, the regular discussions on the original programme being held, together with a special session on The Call to the Ministry, resulting from Bishop Webb's thrilling address in the forenoon. This was followed by a sectional conference on Community Life, led by Bishop Grafton of Fond du Lac. Other conferences were held as follows: "Bible Classes," H. D. W. English; "Work in Public Institutions," A. M. Hadden; "Special Services," Major M. Davis; "Big Brother

Work," Theodore Hopke of McKeesport, Pa.; and "Juniors," W. A. Haberstro.

CONFERENCE ON THE MINISTRY.

In view of the morning address by BISHOP WEBB, there was a large attendance at the afternoon session. Bishop Webb elaborated somewhat on the thoughts he gave in the morning, taking up particularly the question of the financial side of the clergyman's life. He said that in many cases the parents were to blame for their sons' failing to heed the call to the ministry, for the clergyman's wife without doubt had to face terribly hard times in the course of her life.

"I wonder again and again," the Bishop said, "if I would have the grace to face many of the problems that my clergy are facing."

Formerly parents were glad to have their children study for holy orders, but the tendency seemed to be changing. He believed, in the face of all these conditions, however, that the tide had turned, and that there were to-day more men in the seminaries than there were a year ago.

The Rev. WILLIAM WILKINSON then gave a striking talk, which was filled with the quaint witticisms characteristic of the man. His criticism of the clergy of to-day was voiced in his question as to what there was in the manner in which many of the clergy live to inspire the ambition of a young man. There was a lack of ringing manliness in the ministry, he declared. Appeal to the noblest in man was his plea. If a man was truly called of God there would be no question as to his success in finding enough to wear and to eat.

The Rev. E. ASHLEY of the Cheyenne River Indian reservation said that the fault with the clergy of to-day was that there was too much thought of the loaves and fishes. F. T. FOSTER of San Francisco said that it was difficult for a clergyman to live properly on \$1,000 a year and fill the place in society to which his position in the Church should elevate him, and urged that the Brotherhood aid in giving the clergy better homes.

W. R. YEAKEL of Hiawatha, Kan., said that he was receiving \$400 a year and protested against the modern version of the call, "Here am I, send me—and send a pocketbook after me." He said that God would provide for the man with a real call.

"Money kills the boy's soul," was the expression of FRED FULLER of Denver, who urged the clergy to place the possibilities of the clerical life before their youthful parishioners in a bright light, and thus to win new recruits for the ministry.

The Rev. T. W. POWELL of Toronto explained how the Canadian clergy was recruited from the country districts, chiefly, and the Rev. G. M. BABCOCK of Chicago urged an appeal to the heroic in every man as a means to win youths to respond to the call to the ministry.

The Rev. Father SILL suggested that boys who showed a tendency to take up clerical life be sent to the Bishop occasionally for advice and prayer, and that they be carefully educated so that if they should decide to study for orders they would not have lost time to make up in the most valuable years of their life.

Bishop ANDERSON of Chicago in a concise summary of the afternoon's arguments said that there was a specific work for each member of the Brotherhood. The vocation, he said, might be to teach a Sunday school class, or to preach, or to do some other line of Church work, but he urged that the Brotherhood men should find out for what special work they were fitted, and do that work. Of the prospective clergyman he said: "Do not think of entering the ministry without the proper equipment. I am not in sympathy with some of these short routes to the ministry. I do not believe that a man must have a college education to be a clergyman, but he must have an education, broad and deep. He must be educated, and keep abreast of the times." The Bishop said he really believed that, on the financial side, the way would open to the man who really had a call to the ministry. He believed that in the afternoon's discussion there had been too much of the dark side presented, too much of the drudgery and monotony and hardship. Concluding, he said: "Consider the heroic side of the problem, answer the call if you receive a call, have visions without being visionary, equip yourself, get a broad education, if you can not enter college."

CONFERENCE ON THE COMMUNITY LIFE.

The second sectional conference of the afternoon in the main Convention hall was that led by Bishop GRAFTON of Fond du Lac, on "Community Life." The Bishop, 80 years old nearly, as he said in his address, yet straight, hale, and with a voice that carried clear as a bell to every part of the Convention hall, might easily be taken as the type of the rugged aged man who had lived a life in the monastery, retaining his youthful health and vigor through his abstinence from the world and its temptations. Community life, Bishop Grafton declared, was handed down from the time of Christ. Poverty, chastity, and obedience were the three counsels He gave His apostles. Our Lord did not come as a reformer, but to carry out the revelation of God's word. He was a great master of novices, in his way of training of the apostles, and all through the ages this idea had come down to us. First came the hermits, who became the experts in the spiritual study of the Church. Then at a later date the friars were the missionaries, and later still came the clergy under rule. "These orders have ever been," he declared, "a witness to the

flower of the Catholic Church—and only possible in the Church."

He then reviewed the later development of the community life in the Anglican communion, and said it was a part of the great Forward Movement. There were now twenty different communities in America, and all doing a marvellous work. A recent revival of the Benedictine order, as an order for the layman, was explained. "Community life is one of the happiest lives a man or woman can live," he declared. He told how when in his youth he gave up everything and now, nearing his 80th anniversary, said he had nothing to regret in his giving himself and his all to the Church.

Answering the argument of the parent against giving up the child to the Church, he said, "You don't own your child; God does." He observed that when a European nobleman asks for your daughter you are willing to give her up. He made a final plea for more recruits for the work of the Church, saying he believed that these are the last times of the last great fight before the coming of the Kingdom, and then introduced Brother Thomas, the prior of the Benedictine monastery of which Bishop Grafton is abbot, who told of the purpose of the American order of St. Benedict. Canon Rogers also spoke of the value of the community life.

EVENING SESSION.

Sparkling with pointed epigrammatic remarks, the evening session on "The Brotherhood's Opportunity" was a meeting which proved of absorbing interest. Hubert Carleton and James L. Houghteling were the speakers. Mr. HOUGHTELING pointed out the manner in which the individual members of the Brotherhood could help the rector and aid in promoting the work of Christ, and also showed how the members should unite in systematic efforts for the Church. He said that there was never a time in the history of the world when a body of men like the Brotherhood had more opportunities than at present. Secretary CARLETON told of the work which had been accomplished by the Brotherhood in the twenty-five years of its existence and urged the members to press forward, learning by the mistakes of the past how to get more and better results. He said that it was difficult to realize the great work that the order had done in the short space of its existence, and said that no organization in the Church had done more than the Brotherhood. He outlined the work planned for the future, and made his address strike home by numerous examples of the work that has been done by various chapters. The great success of the Brotherhood, he declared, was due to its rule of conducting its affairs in a business-like way, with business men to handle its affairs.

SATURDAY, OCTOBER 17.

As on the preceding days, this morning opened with a brief address on a phase of the general subject of prayer, this being "Thanks-giving in Prayer," treated by the Rev. T. W. Powell of Toronto. These preliminary addresses, giving, as they have, a striking keynote to each day's session, have been among the most helpful of the addresses given at the Brotherhood Convention.

OFFICERS OF THE COUNCIL.

At this session formal announcement was made of the election of the following officers by the general council: President, Robert H. Gardiner; Vice-president, H. D. W. English; Second Vice-president, Mahlon M. Kline; Treasurer, Francis M. Adams; General Secretary, Hubert Carleton; Associate Secretary, George H. Randall; Assistant Secretary, A. R. P. Heyes.

PRESIDENT GARDINER made a brief address, in which he announced that in the first thirty-two days of 1908-09 the fund raised for the Forward Movement had exceeded the entire total for 1907-08, being \$15,251.36, as against \$14,942.14 for the preceding entire year. The new second vice-president was introduced to the Convention and the Rev. Theodore Sedgwick of St. Paul urged the Brotherhood to do more work in the colleges and universities.

WORK IN THE MISSION FIELD.

George C. Thomas of Philadelphia, Treasurer of the Board of Missions, was the chief speaker of the morning. Mr. Thomas, who is nearly 70 years old and whose health has not always been unexceptionable, differs from most other men who are accounted wealthy, in that his name suggests a working personality and not primarily a check book, although he is, without exception, the most generous layman of wealth in the Church. Mr. Thomas is not content to give money to the Church, but gives himself. He came from Philadelphia to Milwaukee, where he could spend only 24 hours, for the sole purpose of lending inspiration to his fellow workers in the Brotherhood. This he did with his usual magnetic way.

Mr. Thomas was introduced to the Convention by President English as "the grand old man of the American Church." After acknowledging his appreciation of the ovation which he received, he told of the work being done by missionaries in far-off lands and especially, as an illustration, of the Bishop of Alaska. "Bishop Rowe travelled fifty miles on snowshoes to St. John's-in-the-Wilderness," he said. "Two women were there, doing missionary work, no one near them but Indians and natives, and—it is a shame to say it—

they were safer there than they would be if walking after nightfall on the outskirts of any of our large cities. When Bishop Rowe reached there his snowshoes were worn through to his feet, and he was very lame and almost ill. When he was about to start on again he heard of a camp of 130 miners, 200 miles away, who hadn't been visited by a missionary for thirteen years. There was no special train, with sleeper and dining car, to take him there. He travelled on snowshoes those 200 miles, a thirty days' journey, and found them. He stayed a week, ministering to those lonely men. And when the General Convention, fearing that the strain of the arduous life would break him down entirely, wanted to transfer him to Western Colorado, he sent back the message, 'God has placed me here. Here I stay.'

Mr. Thomas, in opening his address, said that he came neither to beg nor to complain. He proceeded to outline the work of the Board of Missions, which expends a million dollars each year on missions, and has a reserve fund of \$443,000, established by his efforts. "I feel that the Church is behind me in this work of the Board," he said, "but I want the Church a little closer. I don't want it to be off down the street, half a block away. I want it to have hold of my coat tails."

NOON-DAY MASS MEETING.

The Rev. Dr. LUBECK brought to a fitting close the series of noon-day mass meetings at the Pabst theater by an address on "Responsibility." This was the conclusion of a series embracing important phases of practical work. Each of the speakers at these three sessions took a topic which would get home to the Brotherhood men and inspire them to more energetic work, and a more devout spirit.

DR. LUBECK'S ADDRESS.

The meeting was attended by an audience at least as large as those of the preceding days. Dr. Lubeck told the members of the Brotherhood of the work which devolved upon them as Brotherhood men to do in the Church, in the Brotherhood, and in the world. He said that no man should leave to another any part of the work which he could see should be done, but that every man should try to do all he could for the advancement of the Church and humanity, only calling for assistance when the work was too great for a single individual. The responsibility resting upon the Brotherhood as a whole was touched upon, also.

THE AFTERNOON SESSION.

Saturday afternoon was of especial interest to the Juniors. The afternoon was divided into two general conferences, one held by boys for boys, the other a study of the work by the Seniors, addressed by leaders in the work. The boys' session was not unique to the Brotherhood, but was the center of considerable outside interest, owing to the fact that the speakers were boys. Harry W. McKechnie of Buffalo spoke on "His Prayers"; Roy Burroughs of Milwaukee on "His Example"; Norman Ludlow of Buffalo on "His Chapter Work"; and George Wibby of Toronto on "His Personal Work." The addresses were not lengthy, but were of great interest to the Juniors in attendance and to the delegates, who realized the possibilities for future work for the Church in these young, faithful Church workers. Earnestness, boyish but deep, was the tone of this meeting, where boys talked to boys as they would do in their own clubs or athletic teams.

Following these addresses there came one of the most unique spectacles which one could observe even after attendance at very many conventions. Hubert Carleton, whose knowledge of the boy and whose helpfulness in dealing with boys is itself unique, had invited from the chair the attention of boys to the addresses then to be given, saying that after these had been concluded, he would recognize boy speakers from the floor, who should address the chair, and any one of whom should be entitled to one minute to present one thought and one only. The marvellous success of this plan was established beyond question. Speaker after speaker, varying from 12 to 17 or 18 years of age, gave in crisp, concise words, thoughts that were helpful in every sense, and in no single instance degenerated into cant or priggishness. From thirty to forty boys spoke in this manner in the course of half an hour. One wondered whether an equal number of adults could have given an equal number of helpful thoughts in as brief a space of time as was occupied by these boys. A similar feature has prevailed in the Brotherhood conventions of recent years, but to many of the audience it was new and was a matter of absorbing interest. Little did we realize of how much the American boy is capable.

The following conference was for Seniors interested in Junior work. HUBERT CARLETON, a real "live wire," if ever such a word could be applied to a man, told the delegates that the great fault of the ordinary man's work among boys was that it was too direct. The great opportunity, he said, was to start the boys early in thinking for themselves. The boy should be taught to look out for himself spiritually as well as in the ordinary walks of life, and to get the best results he urged an early start in the work of educating the boys. Often the best way of getting results among boys was to inspire one boy to look out for other boys. In this respect Mr. Carleton's address took the same position as did that of Mr. Onderdonk the preceding day, when he declared that the school Brotherhood was a power for

good in handling the boys in the school without the intervention of the masters.

The place of W. A. Cornelius on this programme was taken by Theodore Dopke of McKeesport, Pa., who talked of the possibilities of work among the Juniors in developing the strong Brotherhood men of future years.

EVENING SESSIONS.

One of the most prayerful sessions of the entire Convention was that conducted at St. Paul's Church, when the Bishop Coadjutor of Fond du Lac conducted the preparatory service for the Sunday corporate Communion. The address was unusual in that while scholarly in the general tone, it was pointed—almost painfully pointed—in its personal application to the men of the Brotherhood. The little sins were shown not to be unimportant, but often more far-reaching in evil results than the greater sins. The manner in which Bishop Weller brought out this point made it seem as though each delegate was being told to his face some little meanness or sin that the Bishop had discovered. Penitence, he said, was essential to the proper reception of Holy Communion. As he carried the men on after pointing out the frailties of mankind, he showed how the Holy Communion might be so used as to give a man a renewed spirit to continue the war for the Church. There could be no real Communion without repentance. A man should search his own soul to discover what sort of man he was, before partaking of the Sacrament. Call yourself names, he said, that you might learn how much need there was of penitence. Ruthlessly tear away the shams and self-deceits and see yourself as you are; then could one become penitent and win forgiveness with a determination to sin no more. The address struck home and brought a deep spirit of penitence upon the hundreds of Brotherhood men, and this spirit of repentance served to add greatly to the solemnity of the corporate Communion on Sunday morning. The thoughts that Bishop Weller had left with the delegates had sunk so deeply that they were ready to approach the altar in a proper spirit of penitence, and the prayerful spirit which was noticeable at the close of the session has seldom been equalled even at the most devout of the Brotherhood Conventions.

SUNDAY, OCTOBER 18.

THE CORPORATE COMMUNION.

Caucasian, Negro, Indian, Japanese—men of four races—participated in the most striking service of the entire Convention. Six hundred men received the Blessed Sacrament on Sunday morning at 7:30 in St. Paul's Church. The corporate Communion has always been the climax of the Convention, but heretofore it has been held on Saturday morning. The change to Sunday as being the more natural time and that on which the greatest number of laymen might probably be present was an experiment. Some were able to come on late Saturday trains who might probably have been absent on Saturday morning, but many of the clergy in attendance had found it necessary to return to their homes for their parochial work on Sundays. These missed the cherished opportunity of kneeling beside their lay brethren at this most sacred moment of the Convention, and probably more than equalled the number of laymen in attendance who could not have been present on the preceding morning.

The service was so carefully conducted that it occupied but little more than an hour, in which time the entire number were communicated. Bishop Webb of Milwaukee was the celebrant, Bishop Woodcock of Kentucky read the epistle, and Bishop Weller, Coadjutor of Fond du Lac, the Gospel. In the distribution there were also engaged the Bishop Coadjutor of Western Michigan, the rector of St. Paul's, Rev. William Austin Smith, Rev. E. V. Shayler of Oak Park, Ill., Archdeacon Chase of La Crosse, and Rev. H. A. McNulty.

It was a gathering entirely of men. There were not a half dozen women in the church, and those few did not receive. The arrangements had been carefully made so as to prevent any confusion. The ushers told off the members of the Brotherhood in groups of thirty. Beginning at the west side of the church, those in the front pews were counted off by the ushers and proceeded by the rear of the church to the east aisle and so up to the altar. While these men were at the altar rail others were designated to take their places at the altar. As rapidly as each group had received other ushers showed them back to their seats, so it was one steady stream of men and boys, laymen and clergy, white men and Indians, black men and Japanese, from the pews to the altar and back to the pews again. In one group there were visiting clergy, white-haired layman, boy in knickerbockers, an Indian priest and an Indian layman, and lay members of the Brotherhood from Milwaukee and from far Western and far Eastern states. The actual administration of the Sacrament to this great body only took about half an hour.

THE LATE MORNING SERVICES.

At 11 o'clock services there were special preachers at each church, each of whom spoke on The Young Man and the Church. Bishop Grafton was at the Cathedral, which was crowded to its utmost capacity; Bishop Weller at St. Andrew's, Bishop Osborne at St. James', Bishop McCormick at St. John's, Dr. Lubeck at St. Paul's, Rev. E. V. Shayler of Oak Park, Ill., at St. Stephen's, Archdeacon Chase at St. Luke's, and Rev. Robert Johnston of Edinburgh at St. Mark's. At the latter church it was impossible to accommodate all

who sought entrance, so great had been the enthusiasm which this visitor from across the water had created by each of his addresses in the Convention.

THE AFTERNOON MASS MEETINGS.

A mass meeting for boys at All Saints' Cathedral and one for adults at the Pabst theater were the afternoon arrangements. Both were arranged with a view toward helping the general public, rather than for the Brotherhood itself. The Cathedral was crowded with boys, including large delegations from St. John's Military Academy and from Racine College. One of the few "hitches" in Convention arrangements led to a half hour's delay on the part of the Racine boys in reaching the church, much to the disappointment of all concerned. They were fully a hundred strong when finally they entered, in the midst of Bishop Weller's address.

BISHOP WELLER urged the boys to make an unrelenting war on evil. He bewailed the scarcity of boys in the Sunday schools, which he termed insignificant in comparison to the number in the school and those on the outside. The best way to make one's self good was to help others to be good. The great need of the world, he said, was common, every-day American honesty, and he appealed to the boys to begin their war on evil in earnest when they were still boys, and not to wait until they were men before getting into the service of God.

Professor FRANKLIN S. EDMONDS of Philadelphia told the boys of their duty to each other. Like one of the boys themselves, this man, with the enthusiastic spirit of a boy, told the boys how they should conduct themselves toward "the other fellow," and said that the boy had a duty to himself to perform, as well as the duty to his chum. His duty to himself was to make himself the highest type of man, and the boy could not prepare himself for a man's work too early.

AT THE PABST THEATRE.

In point of attendance the mass meeting at the Pabst Theatre eclipsed everything else. The theatre—one of the largest in Milwaukee—could not nearly accommodate the throngs who sought to gain entrance. Hundreds were turned away. The parquet, the dress circle, the orchestra, the boxes, the balcony, even the upper gallery, were crowded, and as many as could be seated in chairs on the stage were accommodated there. Staid Milwaukee Churchmen, whose thoughts on Church matters are not always large thoughts, opened their eyes. Never had they seen such a sight in Milwaukee! And still the stream of people who could not gain admittance poured away from the doors. It meant that the Church in Milwaukee has begun a new chapter in its history, and the Brotherhood Convention is the means which God used to write it. And the Cathedral was also crowded

with the attendants upon the boys' mass meeting until after this had commenced.

The Rev. William Austin Smith presided at the outset, until Bishop Webb reached the theatre after the meeting for boys was over. The subject was Men in a World of Men, and the speakers were the Rt. Rev. Charles E. Woodcock, D.D., Bishop of Kentucky, and the Rev. Frederick Edwards, rector of St. James' Church, Milwaukee. There could hardly be a greater contrast between two men, but seldom do two speakers on the same platform drive home so many truths as did the Kentucky prelate and the Milwaukee rector.

PABST THEATRE ADDRESSES.

Man's responsibility for his brother was the thought running through BISHOP WOODCOCK'S address. If a man accepted his responsibility in this world, to God and to his brother, he must recognize the obligation to help. Help did not mean to criticise and shun one's brother, but to sympathize, and assist the man who was face to face with some great problem. The responsibility of aiding one's brother was born into man, and evasion was impossible.

Give every man a chance to be a man, he urged, even if it were necessary to seem eccentric. Make war on any evil that might be seen to exist, but be true and steadfast in work for the brother who had less chance than yourself. Protest against unsanitary conditions in factories and tenements, and against child labor, or against any other evil that would hinder any person from a better life, spiritual or physical.

The REV. FREDERICK EDWARDS talked of the need of the world for Christ-like men, meek and deeply spiritual, as compared with the men of what he denominated Peter's type, impulsive, prone to see the worldly side of things. Real religion, he declared, did not need the temporal crown that Peter was anxious to place upon the head of Christ. Religion was not to be dramatized or to be posed in picturesque settings, but to be lived. His talk was direct and pointed, and was so personal that it could be applied to his own heart by any of those who heard it.

THE FAREWELL MEETING AT ST. JAMES' CHURCH.

The final session was attended more by townspeople than by Brotherhood men, for many of the delegates took late trains for their homes, in order to be back for business on Monday. St. James' Church was so crowded, however, that it was necessary to hold an overflow meeting and the Rev. Robert Johnston spoke at this meeting.

BISHOP MCCORMICK was the first speaker at the evening session
[Continued on Page 807.]



SANCTUARY IN THE CRYPT OF THE CATHEDRAL OF ST. JOHN THE DIVINE, NEW YORK.

Showing the vault in which the body of the late Bishop Potter was placed. The altar will eventually be moved back about 100 feet, so that the vault will be under the floor of the Crypt but not directly before the altar. [See page 875.]



NATIONAL COUNCILMEN AND SECRETARIES, BROTHERHOOD OF ST. ANDREW.

- | | | | | | | | |
|---------------------------|------------------------|----------------------|-----------------------|-----------|--|--|--|
| FRONT Row. | | | | BACK Row. | | | |
| 1. Hubert Carleton. | 5. George H. Randall. | 1. Courtenay Barber. | 5. Geo. R. Robinson. | | | | |
| 2. A. A. McKechnie. | 6. Mahlon N. Kline. | 2. A. M. Hadden. | 6. J. H. Radtke. | | | | |
| 3. John M. Locke. | 7. G. T. Ballachey. | 3. W. B. Dent. | 7. J. L. Houghteling. | | | | |
| 4. J. L. Houghteling, Jr. | 8. H. C. Turnbull, Jr. | 4. G. F. Shelby. | 8. H. D. W. English. | | | | |



SECTIONAL GROUP, BROTHERHOOD CONVENTION.

[TAKEN IN FRONT OF PLYMOUTH CHURCH.]

The central figure is the Bishop of Fond du Lac. To his right are successively the Bishop Coadjutor of Western Michigan, the Bishop of Milwaukee, and Mr. George C. Thomas. From his left are H. D. W. English and John M. Locke.

SCENES AT THE BROTHERHOOD CONVENTION IN MILWAUKEE.

[Photographed especially for THE LIVING CHURCH.]



THREE STALWART LEADERS.
James L. Houghtelling, H. C. Turnbull, Jr., and Mahlon N. Kline.



A. M. HADDEN TELLS HOW HE VISITS JAILS.



ENTRANCE TO PLYMOUTH CHURCH, WHERE SESSIONS WERE HELD.

SCENES AT THE BROTHERHOOD CONVENTION IN MILWAUKEE.

[Photographed especially for THE LIVING CHURCH.]



BISHOP M'CORMICK AND BISHOP WEBB.

H. D. W. ENGLISH (AT RIGHT) FINDS A SCHOLARLY COMPANION—THE REV. GEO. S. SINCLAIR.



FATHER SILL, WITH UPSHUR BOWEN OF RICHMOND, VA.

"YES, IT WAS A FINE CONVENTION."

SCENES AT THE BROTHERHOOD CONVENTION IN MILWAUKEE.
[Photographed especially for THE LIVING CHURCH.]



BISHOP M'CORMICK AND BISHOP WEBB DISCUSS IT WITH THE CLERGY.



DEAN ROBBINS MAKE AN ACQUAINTANCE.



BISHOP GRAFTON ABOUT TO ENTER.



JOHN M. LOCKE, WITH A GROUP LEAVING ST. PAUL'S CHURCH.

SCENES AT THE BROTHERHOOD CONVENTION IN MILWAUKEE.
[Photographed especially for THE LIVING CHURCH.]



A GROUP OF MILWAUKEE JUNIORS.



THREE GUARDSMEN.
(H. C. Turnbull, Jr., Rev. Robert Johnston of Edinburgh,
John W. Wood.)



RED MEN AND WHITE MEN MEET AS CHURCHMEN. IN FRONT OF PLYMOUTH CHURCH.

SCENES AT THE BROTHERHOOD CONVENTION IN MILWAUKEE.
[Photographed especially for The Living Church.]



GEORGE C. THOMAS IS ALWAYS A CENTRAL FIGURE.



HURRYING FROM ONE APPOINTMENT ON THE PROGRAMME TO THE NEXT.



THEY ALL DEFER TO MR. HOUGHTELING.
[James L. Houghtelling on extreme right. Rev. Robert Johnston's head alone shows next to him. H. D. W. English (right) and Mahlon N. Kline (left) face him.]

SCENES AT THE BROTHERHOOD CONVENTION IN MILWAUKEE.
[Photographed especially for THE LIVING CHURCH.]



PASSING THE CATHEDRAL CLOSE.



MILWAUKEE CHURCHMEN ARE "HIGHER" THAN MR. CARLETON.
 [Standing on lower step, from left to right: Hubert Carleton (Gen. Sec.), J. H. Radtke, H. D. Morton. On step above: Charles E. Sammond. The three latter are prominent Brotherhood Men of Milwaukee.]



HUBERT CARLETON (RIGHT)
 BUTTONHOLES
 A. B. CARGILL (LEFT).



BISHOP GRAFTON SMILES A BENEDICTION.
 [To the Bishop's right, Rev. B. T. Rogers, D.D. To his left, Rev. Geo. F. Burroughs, Rev. H. S. Gatley.]

SCENES AT THE BROTHERHOOD CONVENTION IN MILWAUKEE.
 [Photographed especially for THE LIVING CHURCH.]

NOTES OF THE BROTHERHOOD CONVENTION.

THE TOTAL registration was 717. This shows an attendance of considerably less than that of Brotherhood conventions in some other years, and less than had been prepared for by the local committee; but many times this number were reached by the convention, particularly through the theatre mass meetings. Bishops were few, because most of the Bishops have so recently returned from the Lambeth Conference that they could not give additional time away from their dioceses; but they were more than usually appreciated by reason of that fact. Especially was the presence of the aged Bishop of Fond du Lac appreciated. He is no longer young and does not find it easy to get about quickly, yet no listener seemed more interested in the proceedings. Bishop Osborne was a welcome guest from Springfield, and preached at St. James' Church on Sunday morning.

not members of the Brotherhood, who had been benefited by the services. From both these sources the amount received was \$253.31. It was remarked that for each of the three funds a crisp one-hundred dollar bill was left by a distinguished Eastern delegate who could not be present when the offerings were taken.

THE "BROTHERHOOD BULLETIN," for which the chairman of the publicity committee, A. B. Cargill, was responsible, was a novelty of the convention. Handed to each person present at the beginning of each morning, it gave the day's programme and announcements, with appropriate suggestions. It was an innovation that was much appreciated.

MANY Milwaukee men were glad to remember that "they also serve who only stand and wait." While others were receiving spiritual uplift in attendance at services and other meetings, there were men of the registration and several other committees behind desks and counters in the business rooms. Men of the



SOME MILWAUKEE PAGES AND GUIDES—BROTHERHOOD NATIONAL CONVENTION.

[Photographed especially for THE LIVING CHURCH.]

Bishop Anderson gave parts of two days to the convention. The Bishop of Kentucky and the Bishops Coadjutor of Fond du Lac and Western Michigan were on the programme, the latter taking the Sunday night appointment at short notice. These, with the Bishop of Milwaukee, who was indefatigable and almost omnipresent, were the only Bishops who found it possible to attend.

THERE WERE very many of the clergy registered, including a number from a considerable distance; but it was, more than ever, a lay convention. Outsiders commented upon the fine appearance of the men and boys as a body. They represented, undoubtedly, the best type both of American citizenship and of American Churchmanship.

STATED OFFERINGS were taken only twice, being at the two formal celebrations of Holy Communion. At All Saints' Cathedral, on the opening morning, \$133.79 was given for general missions. The offering at St. Paul's on the occasion of the Corporate Communion was \$117.00. This was for the Brotherhood Forward Movement. It would have been larger, but for the fact that pledges for that fund were invited and given on Friday evening in the convention hall, thus realizing the real thank offering there. At the Pabst Theatre mass meetings plates were placed for receiving contributions for diocesan missions; and at the final service, on Sunday evening at St. James' Church, the rector, the Rev. Frederick Edwards, suggested that an offering to be devoted to this purpose be given by visitors,

reception committee spent much time in meeting trains, and many others were engaged in simply oiling metaphorical but hidden wheels so that the machinery of the convention would run smoothly. These learned, at least, to appreciate the sensations of the stokers and firemen deep down in the ship's hold, during battle or during parade. Not every worker takes part in the dress parades.

SPLENDID work was done by the pages and guides, who were recruited from the members of Junior chapters in Milwaukee. These amply deserve the recognition in the group portrait of them printed above. Frederick Edwards, Jr., was captain of pages. Frederick Sammond was convention postmaster.

IF IT BE PROPER to distinguish among guests, it might be said that the Rev. Robert Johnston of Edinburgh, who brought greetings from the Church in Scotland, attained a first rank from the outset, as he had previously done in Hamilton. An unknown quantity at first, he became the best known quantity almost immediately. He spoke several times in convention in the happiest vein. He demonstrated his versatility as speaker at the dinner at St. James' parish house on Thursday night. He preached on Sunday morning at St. Mark's Church one of the greatest sermons of the day, and took charge of an overflow meeting in the parish house of St. James' Church Sunday evening. Unknown at the beginning of the week, he was perhaps the most distinguished guest at its close. The American Church thanks the Church in Scotland for this envoy.

CANADIAN BROTHERHOOD CONVENTION.

CHRIST CHURCH CATHEDRAL PARISH HOUSE.
HAMILTON, ONT., October 8, 1908.

THE preliminary to the opening of the sixteenth Dominion Convention of the Brotherhood of St. Andrew in Canada, took place this morning, with the meeting of the Dominion Council at 11 o'clock. A. G. Alexander, president, in the chair. The business before the Council occupied the full time of the two sittings. The second meeting was held in the afternoon.

The evening of the first day, following the usual custom, was given up to the "Quiet Hour" and was conducted by the Rev. C. Encor Sharp, M.A., rector of St. Thomas' Church, Toronto. The subject of the address was along the line of Purity. The attendance was very large, both of men and boys.

The morning of Thursday found the convention in full swing. The day was opened by the celebration of the Holy Eucharist in all the city churches at 8 o'clock. At 10 o'clock the formal opening took place. The Bishop of Niagara, in extending his welcome to the delegates, said that it was the second time it had been his privilege to welcome the Brotherhood to Hamilton. Whatever his welcome had been on the former occasion, it would be more cordial this time. Who, he asked, would not welcome a body of men like that before him; who every day prayed and did something to bring men to God?

The Rev. Canon Abbott, rector of the Cathedral, Mayor Stewart, on behalf of the city, A. M. Haddon, New York, and the Rev. Dr. Paterson Smyth of Montreal, also spoke. Greetings were read from Saskatoon; Cleveland, Ohio; Edinburgh, Scotland; Peekskill, N. Y.; Sidcup, Eng.; and Sydney, C. B.; also Winnipeg, St. John, N. B., and Montreal.

The opening session, presided over by A. G. Alexander, Dominion president, was on the subject of "The Brotherhood Way," divided into two heads—first, "Regular and Definite Prayer," treated by A. W. Crysler, Delhi; second, "Systematic Individual Effort," by the Rev. H. T. Stannege Boyce, Christ Church, Chatham, Ont. With this subject before the assembly, being the Brotherhood foundation principles, much earnest inquiry and many valuable suggestions were brought forward. The speeches being limited to two minutes, and the fact that over thirty took part, will clearly show the interest concentrated on the subject.

The afternoon opened with Conference No. 2, presided over by N. Farrar Davidson, K.C., Toronto, the subject being "The Brotherhood Influences in Parochial Activities." Mr. Davidson gave a forceful address in opening the subject, pointing out the need of prayer and more effectual work. The Rev. W. G. Davie of Stoney Creek, Ont., one of the first Canadian travelling secretaries, then a layman, spoke on "Sunday School; Bible Classes; Choirs; Boys' and Men's Clubs; Young People's Associations." He pointed out in part the necessity for personal work in all departments. In every department the Brotherhood man would find splendid scope for his personal effort. Francis H. Gisborne of Ottawa followed on "Lay Readers; Church Wardens; Sidesmen; Lay Delegates; Canvassing and Collecting." The speaker said that Churchmen were too cold, and Brotherhood men should cultivate a more friendly spirit. He spoke in the most complimentary terms of the Laymen's Missionary Movement in closing. The discussion which followed was most practical. Archdeacon Forneret of Hamilton here announced that in Toronto on Thursday steps had been taken to appoint a Canadian Bishop in China, in accordance with the decision of the General Synod, and asked for the prayers of the Brotherhood for God's blessing on the undertaking.

A short business session brought forward the presentation of the annual report, which was read by Alder Bliss, one of the council members. The report outlined the work of the year minutely and gave the increase in the number of chapters as 22 Senior and 14 Junior. Receipts for the year toward the Extension Work amounted to \$2,996.64 as against \$3,483.90 during the previous year. During the year senior chapters were revived at Ottawa (2), Halifax, N. S., Smith's Falls, Seaforth, Wallaceburg, Prince Albert, Simeco, Battleford, Toronto, St. John, N. B., Acton, Cobden, Sarnia, Winnipeg, and Caledonia.

The Junior work is most encouraging, showing an active strength of 90 chapters compared with 74 in 1907, and 59 in 1906, and added to this there are 21 Junior probationary chapters at the present time, about 1,000 Church boys in Canada working along the line of definite service for Christ. The report gives most excellent details of work accomplished by the general and travelling secretaries during the year, and contains a most earnest appeal as to the importance of notifying the head office of the removal of any Churchman or Church boy, whether belonging to the Brotherhood or not. LIVING CHURCH readers would do well to make note of the address of the Canadian Head Office, 23 Scott Street, Toronto, Ont., which can be reached in some cases more quickly than through their own head office at Boston.

The Week of Prayer was brought right to the front, and much inspiration given to the question by the action of the House of Bishops commending it most strongly. A series of resolutions were put through and every delegate present at the convention goes back

to his chapter fully alive to the importance of making the event this year one of power.

Three successful conferences were held during the year—namely, at Brockville, Ont.; Calgary, Alta.; and Owen Sound. The Canadian Brotherhood sent a large delegation to the International Conference, held in Oxford, England, in July.

At Conference No. 3 the subject, "The Junior: How He can Help to Spread the Kingdom," was conducted by the Rev. S. Fea, Winnipeg, Man. The first speaker was Hubert Carleton, M.A., general secretary for the United States. Mr. Carleton said the first thing to do in the Junior work was to teach the boy the object for which he was put in the world. No boy could be a true Christian without doing his part towards making it easier for other boys to be Christians, or assisting Christian boys to be better Christians. In a most interesting manner he told of many instances of the good accomplished by work among boys.

John A. Birmingham, western travelling secretary of the Canadian Brotherhood, followed. He urged that the boy be taught to pray and read his Bible, and when that was done the result would be the making of the fundamentals of true Christianity.

In the presence of a congregation of some 300 men, Canon Cody, D.D., conducted a service preparatory to the corporate Communion on Saturday morning. The service opened at 8 o'clock. The reverend gentleman took as his subject, "The Commandments: Denunciation of Sin," taking the commandments one by one, driving home in each case most forceful and logical convictions to the unrepentant, but in loving theme to the repentant.

Saturday opened with the Holy Communion, the annual corporate worship of the Brotherhood at 7 o'clock, in the Cathedral, the Lord Bishop of the diocese being celebrant, assisted by four of his clergy. About 300 were present. This great act of worship, the pivot of all true Brotherhood work, is what steadies the whole movement. It is truly a wonderful sight to see men and boys of all ages and walks in life, with bowed heads and reverent demeanor, approaching God's altar, there to receive the pledge of man's redemption.

This morning's conference, under the leadership of Mr. Gedde, on the subject of "Avenues of Approach to the Man" was subdivided into the following heads: "Bible Classes," by Charles H. Hewitt, Christ Church, Vancouver; "Hospitals and Jails," W. H. Candy, St. Ann's, Toronto; "Visiting: Follow Up," R. L. Barwick, Trinity, Barrie; "Hotels and Boarding Houses," E. Nash, St. Paul's, Wingham; "Rescue Mission, Mr. Turner, All Saints', Toronto; "Confirmation Campaign," A. M. Hadden, New York; "Men's Communion," John W. Bowstead, Cathedral, Hamilton. Much practical discussion resulted from these subjects.

The next conference, presided over by Jas. A. Catho, St. Luke's, Toronto, divided into three subheads, was one of the chief features of the programme, Fred W. Thomas, the general secretary, treating in his practical and forceful manner the accomplishment toward extension in the East, with J. A. Birmingham, the energetic young western travelling secretary, effectively treating the claims of the West. The Rev. T. W. Powell, M.A., of St. Clement's, Eglinton, Ont., on "Possibilities," pictured a great future which the Brotherhood must fearlessly face. R. H. Coleman, chairman of the Executive Committee, had the difficult task of closing this portion of the conference under the head of "Requirements," followed by the leader, Mr. Catho, who made a direct appeal for substantial support. As a result of this conference, pledges and cash to the amount of \$1,240 were handed in towards Extension work. At the afternoon conference, presided over by Evelyn Macrae, Epiphany, Toronto, the subject was "The Brotherhood Need," under three subheads: "Greater Faith," in which the Rev. A. P. Shotford, St. James the Apostle, Montreal, captivated the assembly with an eloquent and forceful appeal; "Greater Hope," an earnest and truly spiritual talk from the devoted president, A. G. Alexander, and "Greater Love," dealt with effectively by the Rev. S. Fea, St. Peter's, Winnipeg.

At 7:30 p. m. a successful conference of Juniors was held in the Cathedral parish hall, conducted by the Rev. R. M. Willman, St. Ann's Church, Toronto, divided into four subdivisions—"What?" by Hugh Dann, London; "Why?" by Roy Melleville, Toronto; "When?" by Joseph Curzon, Guelph; "How?" by Winston Adams, Peterboro.

At 8 o'clock, in Association Hall, a mass meeting was held, presided over by the Lord Bishop of Niagara. The speakers were the Rev. Dr. Paterson Smyth, Montreal, and the Hon. Justice Fitzgerald, Charlottetown, P. E. I.

The central features of the Sunday were the Holy Communion in all the city churches at 8 o'clock A. M.; the two great mass meetings, one for men at the Savoy Theatre, presided over by the Lord Bishop, the speakers being Hubert Carleton and the Rev. A. P. Shotford, St. James the Apostle, Montreal, the subject being "Whom Serve Ye?" The attendance was large, nearly 1,100 by actual count. At 4:15, in another part of the city, Association Hall, there was held a boys' mass meeting, presided over by the Rev. S. Fea of Winnipeg, Man. "The Boy's Life" was the subject, to which Dr. Harley Smith of Toronto spoke, also the Rev. R. M. Willman.

The farewell meeting at 8:45, closing the convention, was conducted by Rural Dean Mackay, All Saints', Ottawa.

NOTES.

The addresses at the two luncheons were given by the Rev.

Robert Johnston, St. Martin's, Edinburgh, and the Rev. J. Paterson Smyth, D.D., St. George's, Montreal.

A noticeable feature of the convention was the large number of Juniors present.

The total registration, both Seniors and Juniors, was 503, permitting the delegates to return home free of charge. This is the first time in Canada that such a number has been reached.

Helps on the **Sunday School Lessons**

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

DANIEL AND BELSHAZZAR.

FOR THE TWENTIETH SUNDAY AFTER TRINITY.

Catechism: XIX. and XX. Requirements; Infant Baptism.
Text: Gal. 6:7. Scripture: Dan. 5:1-12, 24-30.

THE time of this lesson was about sixty-six years after the bringing of Daniel to Babylon. After a brilliant reign of forty-three years, Nebuchadnezzar had died. His son, Evil-Merodach (II. Kings 25:27), had reigned a short three years, when he was murdered by his brother-in-law, Neriglissar, who was king for four years. He is probably the general called Nergal-sharezzer in Jeremiah 39:3, 13. His son was murdered after a reign of nine months, and one of the chief conspirators, Nabonidus, a Babylonian, came to the throne. He was in the seventeenth year of his reign at this time. "Belshazzar" was long a puzzle to students, because he was not mentioned in secular history. The inscriptions have made him known to us, however, and we learn that he was the eldest son of Nabonidus. He was associated with his father in the government, and so is rightly called "Belshazzar the king." He was about seventeen years old at this time. His father never reigned personally in Babylon, and he was in charge there.

The coming of Cyrus against the city has a direct connection with the lesson, as the city was besieged, and the last stronghold taken on the night of the feast. The record of this campaign is now quite fully at our disposal from contemporary records. Cyrus had already broken up the power of the Medes. The Median army is said to have revolted against Astyages, and to have delivered that king into the hands of Cyrus. He then proceeded against Nabonidus, who had to contend also against treachery in his own army. Slowly but surely Cyrus closed in upon the city of Babylon, whence Nabonidus had fled and where he was captured, according to a cylinder inscription, "in a hiding place."

This taking of Nabonidus and part of the city took place October 10, 539 B. C. Belshazzar and his loyal army still held out in the citadel, which included the royal palace. On October 27th, Cyrus himself made a triumphal entry into that part of the city which had been taken. He appointed Gobryas as governor of the city. Seven days later, November 4th, Gobryas stormed the citadel, and that night Belshazzar, "the king's son," was slain. Cyrus' own record thus confirms the narrative as given in Daniel.

In spite of the fact that they were shut up in the stronghold by the besieging army, Belshazzar and his "nobles" were debauching themselves. They doubtless supposed their stronghold secure. Yet that does not excuse their action, which proves their unworthiness. Belshazzar was drunken with wine when he ordered the sacred vessels brought forth. Perhaps he had some hazy idea that by exhibiting the trophies won by Nebuchadnezzar, of whom he was a descendant, he might inspire his generals to more successful resistance. Yet, vain and proud young man that he was (vs. 22, 23), he probably would not have given this order had his head been clear.

This raises an interesting point. Most crimes are committed under some influence of liquor or drug, yet the law holds the man responsible for his acts. It is right in so doing. The man is responsible for his condition. It needs no revelation from God to teach us that we are held accountable for the powers we lose by abuse of them. This applies to other things than drink. The boy who has made himself a weakling or a degenerate by the use of cigarettes is judged from the standpoint of what he was meant to be. There are other forms of self-abuse which deaden our powers. Let the teacher take the oppor-

tunity to give such warnings as he may see fit in this connection. Often the best method is an indirect one—by simply showing what results come from such causes.

There is a sense in which the profaning of the holy vessels was but typical of the way in which this gay young king had brought ruin upon himself. He had been abusing the powers God had given him for nobler uses. For any man to use his God-given talents for base purposes is to profane that which ought to be sacred to the purposes for which they were given. It is practically the same as taking the holy vessels from the house of God to use them in ministering to the base appetites of the body. For a Christian to so abuse his powers is still more a profanation. He has consecrated himself to God and His work. He has been set apart from all unhallowed and worldly uses. In condemning Belshazzar, let us not be self-righteous.

Daniel at this time was probably over eighty years old. The "queen" was without doubt the "queen-mother" who was probably the daughter of Nebuchadnezzar. Some think she was Nitocris, who had been the wife of Nebuchadnezzar. There is, at least, no evidence to the contrary. In either case she would know of the earlier career of Daniel. He knew that the kingdom was about to fall. He also knew that he had but a few years to live. Yet it was not without a reason, either, that he should now be brought out into such a prominent position. The kingdom was to go into the hands of another line. Daniel, as the "third ruler in the kingdom," and yet as one who had not been concerned in the trouble, was placed in a position where he could be of great service to the exiles. The treatment accorded the Jews by Cyrus would almost presuppose the influence of some such man as Daniel. If we did not have Daniel, therefore, we might have to look for someone to take his place.

An interesting point is brought out by the fact that Daniel was made the *third* ruler in the kingdom. Why not the second? Since we have learned who Belshazzar was, we see that he himself was the second ruler, since Nabonidus was himself the first. An undesigned coincidence thus bears out the reliability of the account.

The portentous words are Aramaic, *i. e.*, the modified Hebrew spoken by the people at that time. They mean, "*Numbering, numbering, weighing, and breaking.*" The U of *upharsin* is the conjunction *and*. *Pharsin* is the active participle plural, while *peres* is the passive singular of the same. Vowel points are a modern invention. Only the consonants would therefore be written. The same letters which spell *Peres* also spell *Persia* (PRS). There is thus a play upon words. And it was *Persia* that was breaking.

A practical lesson may be drawn by a discussion upon the subject of warnings. The mysterious hand wrote upon the wall a sentence of doom already prepared. Yet it was more than a sentence. It was a merciful warning. It should have led the young king to repentance. His repentance might not have averted his earthly doom, yet it would not have been entirely without effect. God constantly sends warnings to His children. They must be heeded or they will cause the sensibilities to deaden. Ask some questions. Is the sending of a warning a friendly or an unfriendly act? Recall the attitude of Jehoiakim. How does God warn us now?

From the accounts given in the press of the action of the Russian grand dukes and other "nobles" during the war with Japan, and especially during the siege of Port Arthur, we are furnished a modern parallel to the action of Belshazzar. It is significant that the outcome was not dissimilar.

It is interesting to note that very probably a deposed Jewish king was living in Babylon at this time, a pensioner of the king of Babylon (II. Kings 25:27-30).

THE BLIND WORKER.

Before his inner gaze he saw a glory,
A beauty that he yearned to make men feel,
But blind, unskilled, the magical, sweet story
In glowing hues his hand might not reveal.

Yet since the capture of that dream Elysian
In some fair wise must find embodiment,
Upon the canvas of his life the vision
With loving toil in colors clear he blent:

High thought and hope and human impulse tender,
The best he gave who wrought unskilled and blind,
And beauty more than painter's art may tender,
A life fulfilled, dying he left behind.

BLANCHE TRENSOR HEATH.

Correspondence

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what letters shall be published.

THE MINISTERS' SOCIALIST MANIFESTO.

To the Editor of *The Living Church*:

IF you will allow me the courtesy of your columns, I should like to reply, as one of the signers of the "Ministers' Socialist Manifesto," to the Rev. Custis P. Jones' "Open Letter" to us in your issue of September 26th.

1st. He says it is not proper work for a preacher to incite the masses to discontent, envy, and hatred of the property-holding classes, and that he cannot cooperate with us in doing so. But they are already incited, we answer. Socialists do not incite, as can be learned from their written and spoken words; they do state facts that need cure, and offer a remedy that they think scientific. As long as people whose boast is that they do no work are allowed to pile their hundreds of millions in wealth, while millions of other Americans are in poverty though working desperately long hours for a pittance, we shall have discontent, and we ought to. The signers of the Manifesto believe they have found God's method of solving our vast and minatory social problems. How can they then but speak forth their conviction?

2nd. Rev. Mr. Jones says: "I cannot teach people to combine and perpetrate a gigantic robbery." But we consider the present system of wealth-getting to be organized robbery. For ministers to condone it by open defense or silence is, we believe, to partake with evil-doers. "Thou shalt not steal" has, as Carlyle said, for its correlative, "Thou shalt not be stolen from." The U. S. census shows the average wealth *per capita* produced by America's workers to be over \$2,400, and the average wage \$437. Give idlers the authority to appropriate the difference between these figures, in many million cases, and you make possible, though never righteous, the unearned fortunes of our time. The Coöperative Commonwealth, through public ownership of the "Trusts"—of factories, machines, mines, railroads, telegraphs, telephones, and all else that people must use in common, or socially, would for the first time allow every worker the full value of his product. All would be users and owners; not one would be excluded who did his share, if physically able, of productive work.

3d. Our critic "cannot incite people to bloody revolution." Nor can we. The belief of some of us, at any rate, is that there is liable to be such a revolution here soon, unless we can persuade those smarting under injustice to further a peaceful revolution through the ballot. Can the Rev. Mr. Jones deny that, as the *New York Sun* lately stated in an editorial, "There is more unrest than before Fort Sumter was fired on"?

4th. "I cannot teach people, as do you gentlemen in your appeal, that the ethics of the Gospel are 'impracticable' at present." We believe them impracticable except for extraordinarily strong characters, and impossible even for these if engaged in business; but we would have it possible for even the ordinary Christian to live out the Golden Rule. We refuse to think Christ mistaken when He said even the good seed will not bear fruit except in good soil and environment. But the indispensable condition of "successful business" is profit-taking, which is to acquire by superior force, cunning, or misdirected ability what is not one's due. This is anti-scriptural and wholly wrong, therefore the object of a minister's righteous hostility.

5th. "I am unable to see the 'justice' and the 'brotherhood' and the loving 'your neighbor as yourself,' when you rob him first of all his property and then of his liberty, compelling him to work as you dictate and share the fruit of his labor with you." No; nor are we able to see these things either—hence our open condemnation of the present system, which has given one American to-day more wealth than the combined possessions of 33,000,000 of his fellow-citizens. We repudiate the assertion that difference in character or "ability" is accountable for such a glaring contrast. The "treatment Socialism proposes to give the present property-holding classes" (quoting further from our critic's 5th objection), is to allow them all they have

earned and not one cent more, and to give them the salutary privilege of doing useful work for every cent they shall receive in the future. This we believe to be the only possible justice. This we are convinced is the only way to fulfill St. Paul's injunction in II. Thess. 3:10: "We commanded you, that if any would not work, neither should he eat."

In his conclusion, Rev. Mr. Jones descends with lamentable weakening of his position to mere assertions. That we are employed in an effort to overturn society, to subvert the United States government and install a commonwealth based upon gigantic robbery, and that we are looking to treason and immorality for the betterment of conditions, has a sonorous ring, but will not, we believe, be convincing to impartial hearers. That 19 of Rev. Mr. Jones' brethren in the Episcopal ministry, together with 137 in the ministries of over 20 Protestant denominations besides in the United States (and 5 in Canada), have signed the "Socialist Manifesto," will move the sincere to investigate before passing sentence. And Rev. Mr. Jones himself, with his outspoken vigor, we want and need in the laborious task before us; we implore him to study Socialist authorities and see if perchance he may not be ascribing to us precisely what the present "business system" is craftily plotting under his very eyes.

ELIOT WHITE,
Secretary of the Christian Socialist Fellowship for Massachusetts.

Worcester, Mass., October 11, 1908.

To the Editor of *The Living Church*:

IN reference to Professor John Bates Clark's article in the *Atlantic Monthly* on "Education and the Socialistic Movement," I wish to say that I observe that Professor Clark has but little to say about education, does not quote from a single Socialist text-book, and only deals with problematical Socialism. To a trained Socialist, the kernel of his articles is found in the following. "We have not proved . . . by incontestable mathematics, that Socialism is not practicable." That it is desirable is left to the majority, who within the next decade may decide it is practicable after all.

A. L. BYRON-CURTISS.
Rome, N. Y., October 15, 1908.

SEPARATED CHURCHES OF THE EAST.

To the Editor of *The Living Church*:

THE writer desires to draw attention to a blunder in the leading editorial of *THE LIVING CHURCH* of October 3d. The Archbishop of Canterbury's Mission has never been to the "Jacobites of Syria," but to the Nestorians, who are as distinct from the Jacobites as the latter are from the Armenians.

The same blunder passed through the *Living Church Annual* a few years ago.

Previous to their fusion with Rome some 200 or 300 years ago the Malabar Christians were part of the Nestorian (Assyrian) body; since regaining their autonomy they have been Jacobites. The Jacobites are usually called Syrians, the Nestorians Assyrians or East Syrians. The former are classed as Monophysites, not Nestorians.

Apart from reading, the writer has had personal acquaintance with four Nestorians—a priest and a deacon and two laymen—one of the latter being Mr. Paul Shuman, sometime attending the General Theological Seminary, New York.

It is not easy to see why the Maronites should be enumerated with the "Separate Churches of the East" seeing they have been united with Rome since the twelfth century and are in the same category as the other Uniates. It is safe to assume that the Lambeth Papers were not taking into account any of the Romanized Christians of the East.

W. E. ENMAN.

DOUBTS SUGGESTED BY TRUTHS.

To the Editor of *The Living Church*:

WE are more sure of the character and personality of Jesus than we are of the complete authenticity of the records of Him.

"We are more sure that God had a purpose moving through the stages of Jewish history and revelation than we are of the exact order of that purpose.

"We are more sure that He meant to found a company and society which should be a body and shrine of His Spirit, than we are as to just what form He meant it to have.

"We are more sure of His Gift and Presence in the Sacrament than of any theory or analysis of these.

"We are more sure of the Unity of God and Man in Jesus than

we are of the definition or description by which the Creed attempts to explain the Mystery."

You may not think that you can afford to occupy the valuable space in the columns of THE LIVING CHURCH by the above. If such is your opinion, I will not gainsay it. My object in sending this quotation is to call attention to the fact that the Bishop of Southwark makes use of four truths to suggest four doubts.

WILLIAM C. POPE.

THE BROTHERHOOD CONVENTION IN MILWAUKEE.

[Continued from Page 885.]

in St. James' Church. He showed mastery of logic in his address on "Real Belief." He took up reality and belief, and the manner in which they are one, yet separate. Real belief, he said, was apparently a strange, impossible condition, but the real belief was belief in reality, and the real belief and the real disciple belonged together and were one and inseparable. A man must accept something on belief in religion. It was impossible for a man to live poised on the top of an interrogation point, or perched on the curve. We must believe because we must live. The real belief was belief in reality. The real Church was the real life in the real church. Along with this real belief came real joyfulness.

JOHN W. WOOD treated of Real Discipleship. He said that the end of the convention meant the beginning of the fight for advanced ground; the end of the discussion marked the time for the beginning of the doing. The real discipleship was told in the name of Brotherhood. True saintliness need not take to itself the attitude of figures in a stained glass window. To "put off the old man" does not make it necessary to put on the old woman. Modern saintliness in man must also be manliness. Brotherliness should be kept constantly in mind. Then he spoke of the last word in the name of the Brotherhood, Andrew, meaning man. The great need of to-day was real leadership. Every man should be a leader as well as a follower. He should follow God's wishes, and lead his brother man to follow in that way also.

FORMAL FAREWELL AND MEMORIAL SERVICE.

After the formal service was over, Mr. English presided at an informal farewell. The first speaker was G. FRANK SHELBY, who said that the first thought of every delegate to the convention just closing should be one of thankfulness for the lessons learned, the benefits received.

JAMES L. HOUGHTLING said he wished to leave one word with the Brotherhood, "Stand fast in the faith, quit you like men, be strong. Wherever you are, don't forget to wear the St. Andrew's button."

PRESIDENT GARDINER closed the speaking, telling the delegates to "go forth, firm in the unalterable sense of certain victory over Satan and death."

Finally came the memorial roll of members deceased during the year—fifty-two seniors and seventeen juniors; then a memorial hymn, and the quiet collects for those at rest and for us who remain, offered by Bishop McCormick; and the convention was at an end.

JUDGE NOT.

By ROLAND RINGWALT.

WHENEVER we yield to envy, hatred, malice, and all uncharitableness we are tempted to say harsh and bitter things. At such times, someone else without or conscience within reminds us of the danger of hasty judging. "Judge not" is repeated many times, as if it were a warning against passion and rancor. So it surely is, but we should also remember that the words point out our mental limitations. In many matters we cannot judge, and it is wrong and foolish to attempt to do so. Outward conditions teach us very little about inward conditions.

To emphasize this we may look at two great evils, one of which formerly menaced every man who went to sea, and one of which now confronts every community in which the franchise is widely distributed. Piracy and bribery are plain words, and we think that we understand them. We know that there are men still living whose fathers may have insured themselves against Algerian captivity, we know that the Mediterranean and the Spanish Main were once favorite cruising grounds for pirates, we know that our own coast has its legends of Captain Kidd. Nowadays, except in the Chinese seas, piracy is rare, and in many parts of the world unknown. The warships that sweep over the ocean and the wires that run below it form a combination pirates cannot resist.

We may spend a winter in Algiers and another in the West

Indies without ever hearing of piracy. The scattered corsairs could not struggle with the united cruisers, and the fight ended in victory for civilization. But the Moors, the Greeks, the Creoles, the mixed population of the Gulf of Mexico who once scuttled ships and cut throats—what of their descendants? No one can frame the wildest conjecture as to how many islanders, now awed by frowning cannon, would turn pirate to-day if conditions were favorable. If a man knew the log-books of every ship that ever cruised after pirates and the proceedings of every court martial that ever sent a pirate to the gallows he would know absolutely nothing about the piratical tendencies that must lurk in many a breast.

Bribery is talked about in every town, and most men know somebody who has been engaged in the lower forms of political work. In sundry communities it is estimated that one-fourth, one-third, or two-thirds of the votes are purchasable. Zealous reformers declare that this means a terrible moral decline from former days, just what days of purity they never tell us. But in former times the franchise was restricted to comparatively few persons. The negro who sells his vote is the son or grandson of a slave who had no vote to sell. The poor white man who sells his vote is the descendant of a man who was barred from the polls because he had not enough property to entitle him to a ballot. King Edward reigns over an England with an enormous number of voters, and some of his predecessors reigned over an England with so few voters that aspirants for Parliament could pay twenty pounds or more to some of their supporters. Sir Walter Scott said that an extended franchise would not destroy corruption, though it might bring down the price of votes. It has lowered the price of votes, it has not destroyed corruption, and how the average conscience of to-day compares with the average conscience of two hundred years ago no one can tell or even guess.

Many men now living avoid piracy because they fear the gallows. Many men now living sell their votes because they have votes to sell. In former times there were more opportunities for piracy, and fewer votes were in the market. No man in the world can tell us whether there are more or less people inclined to piracy than in the days of Captain Kidd; whether the spirit of bribe-taking is stronger or weaker than in the days of Walpole. Our ignorance in such cases ought to teach us humility in other cases. A man who is perfectly sober has perhaps an aversion to the taste and odor of liquor; if so, he cannot tell whether he could or could not resist a craving for stimulants. His neighbor was reared by cultured parents, was early employed by a man of refinement, married a woman of courteous breeding, and has been practically compelled to observe the decorums of life. Perhaps, had he been a street waif, he would have been quick to strike and loud in his profanity.

In our weaker moments we complain that external causes tempt us to sin. None of us fairly own how often external causes have kept us from sinning. None of us can estimate what might happen in our town to-night if there were no police. None of us can tell what might happen in our banks if there were no periodical audits. The best army, the finest fleet—what might follow, if the officers failed to make their rounds of inspection?

In all time of our tribulation and in all time of our prosperity we should remember that we know very little about our brethren and little more about ourselves. Let us judge not. The lesson of humility should never be forgotten. May it be with us in the hour of death, and may we, in all lowness of mind, wait the day of judgment.

WHAT A BLESSING it will be when men stop talking about Christian missions! We ought to have put an end to missions long ago. The apostles would have been sick at heart had they known that missions were to be so prominent a part of Christian activity nineteen centuries after their day. The writer of the Hebrews, when he quoted a writer of some seven centuries earlier, looked to a speedy fulfilment of God's prophecy:

And they shall not teach every man his fellow-citizen,
And every man his brother, saying, Know the Lord:
For all shall know me,
From the least to the greatest of them.

The fact that missionary evangelization still remains the great unfinished work of Christ's Church is not a fact for Christians to be proud of. But the fact that the men of Christendom are waking up to this truth—seen long ago by the women—is a fact to rejoice over.—*Sunday School Times*.

Church Calendar



- Oct. 4—Sixteenth Sunday after Trinity.
 " 11—Seventeenth Sunday after Trinity.
 " 18—St. Luke, Evangelist. Eighteenth Sunday after Trinity.
 " 25—Nineteenth Sunday after Trinity.
 " 28—Wednesday. SS. Simon and Jude.

CALENDAR OF COMING EVENTS.

- Oct. 28—Annual Meeting Sunday School Federation, New York.
 Nov. 4—Miss. Council, 4th Dept., St. Andrew's Church, Jackson, Miss.
 " 10—Conv. Diocese of Michigan City; Special Conv. Diocese of Washington to elect a Bishop.
 " 11—Conv. Diocese of New York.
 " 13—Miss. Council 2d Dept., Christ Church, Broadway and 71st Street, New York City.
 " 17—Miss. Council, 3d Dept., Church of the Holy Apostles, Philadelphia, Pa.
 " 20—Brotherhood Week of Prayer.

Personal Mention.

THE Rev. MORGAN ASHLEY has entered upon his duties as rector of St. Stephen's Church, Netherwood, N. J.

THE address of the Rev. J. R. BICKNELL is changed from College Park, Ga., to 1329 Corcoran Street, N. W., Washington, D. C.

THE Rev. ROBERT U. BROOKING has resigned the rectorship of Emmanuel Church, Harrisonburg, Va., on account of temporary physical disability, and has removed to Washington, D. C.

THE Rev. EDGAR E. BROOKS, rector of St. John's Church, Dover, diocese of Newark, has placed his resignation in the hands of the vestry.

THE Rev. FREDERICK DUNTON BUTLER, for the past few months deacon in charge of St. Matthias' Church, Waukesha, Wis., having been ordained priest, has been elected rector of the parish. His address is 611 Barstow Street.

THE Rev. FLETCHER COOK, rector of St. John's Church, Albuquerque, N. M., has been appointed regent of the University of New Mexico and also chaplain of the New Mexico National Guard, with the rank of captain.

THE Rev. JOHN COSTELLO of Northumberland, Pa., has been appointed to take charge of St. Mary's Church, Waynesboro, diocese of Harrisburg.

THE Rev. EVERETT W. COOPER of St. John's Church, Spokane, Wash., has accepted a call to the rectorship of St. John's Church, Mankato, Minn., and will assume charge November 1st.

THE Rev. CHARLES DE COUX, who has been rector for about eight years of Trinity Church, Niles, Mich., has tendered his resignation, to take effect on December 1st.

ST. GEORGE'S CHURCH, Newport, R. I., has extended a call to the Rev. GEORGE VERNON DICKEY, curate at St. Ann's Church, Brooklyn, to become rector of the parish, and it is understood that he will accept.

THE present address of the Rev. GEORGE FISKE DUDLEY, rector of St. Stephen's Church, Washington, D. C., is 1362 Irving Street, Washington.

THE Bishop of Arkansas has appointed the Rev. WILLIAM DE HAMEL to be Archdeacon of the diocese of Arkansas to succeed Archdeacon Lloyd. He will have charge of the Church extension work and will also be rector of the Helen Dunlap Memorial School and Dean *pro tem.* of the Theological School of the diocese. His temporary address is St. John's Rectory, Fort Smith, Ark.

THE address of the Rev. RICHARD ELLERY has been changed from Estherville, Iowa, to 108 Carlinda Avenue, Shenandoah, Iowa.

THE Rev. CHARLES FISKE, for six years rector of St. John's Church, Somerville, N. J., and secretary of the diocese, has resigned these offices to accept a call to the rectorship of St. John's Church, Norristown, Pa., to succeed the late Rev. Harvey S. Fisher. He will enter upon his new duties November 15th.

THE Rev. FRED INGLEY, rector of St. Mary's Church, Braddock, Pa. (diocese of Pittsburgh), has accepted the call to St. Matthew's, Kenosha, Wis. (diocese of Milwaukee), and expects to enter on his new work December 1st.

THE Vn. WILLIAM R. JENVEY, D.D., Archdeacon of Jersey City, N. J., sailed from Naples en route for Hoboken on October 16th. He expects to arrive home before All Saints' day.

THE Rev. FRANK A. JOSEPH of Marshall, Mo., has accepted the curacy of St. James' parish, Texarkana, Tex., diocese of Dallas, and has entered upon his new work.

THE Rev. HENRY M. KIEFFER, D.D., has been transferred from the diocese of Newark to that of New Jersey, and is now in charge of a chapel at Atlantic City under the care of the Church of the Ascension.

THE Rev. DAVID N. KIRKBY, having resigned the charge of the congregations at Hamburgh and Vernon, N. J., has been transferred from the diocese of Newark to become rector of St. John's Church, Salisbury, Conn.

THE Rev. W. P. LAW, rector of Gethsemane Church, Appleton, Minn., on account of ill health has resigned his work, and on the recommendation of his physician will take a full year's rest.

THE address of Chaplain WALTER MARVINE, U. S. A., is changed from Fort Michie to Fort Trumbull, New London, Conn.

THE Rev. JOHN R. MATTHEWS has returned to Alabama to begin his second year as missionary in that diocese. Mr. Matthews' request to be allowed to accept missions in other dioceses has been allowed, and he will go to Amherst, Va., in November.

THE Rev. IRVING A. MCGREW has recalled his letter of resignation as rector of St. Mary's Church, Haledon, N. J., by request, and will continue for another year at least.

THE Rev. SAMUEL MORAN, for some time acting rector of St. John's Church, Tallahassee, Fla., has been unanimously elected to the rectorship, and is now in residence.

THE Rev. W. E. H. NELLER has been appointed priest in charge of St. Paul's Memorial Church, Pittsburgh, and St. Timothy's mission, McKee's Rocks, Pa., and began work on October 15th.

THE Rev. PHILIP C. PEARSON, who returned from England on October 1st by the steamship *Ivernia*, is at the home of his parents, Newburyport, Mass., having been successfully operated upon for appendicitis at the Homeopathic Hospital in that city.

THE address of the Rev. A. G. PINKHAM, rector of the Church of the Ascension, St. Paul, Minn., is changed to 222 East Robie Street.

THE Rev. FREDERICK W. PRATT of Ardmore, Okla., has taken charge of the Church of the Epiphany, Socorro, N. M.

THE Rev. JOSEPH PECK ROBINSON of Passaic, N. J., has been unanimously elected rector of St. Paul's Church, Georgetown, Del.

THE Rev. W. D. STRES of the Church of the Holy Cross, Dundas, Minn., has accepted a call to the rectorship of the Church of the Holy Communion, St. Peter, Minn., and will assume charge November 1st.

THE Rev. SIDNEY E. SWEET has become curate in St. John's Church, Jersey City, and will work in connection with the parish chapel, St. Stephen's.

THE Rev. M. L. TATE of Mechanicsburg, Pa., has received and accepted an invitation to become rector of Trinity Church, Tyrone, Pa.

THE Rev. CHARLES TOWNSEND assumed his duties as rector of the Church of the Heavenly Rest, Plainfield, N. J., October 1st, and may be addressed at 1224 West Sixth Street.

THE Rev. W. E. VAN DYKE has been chosen as vicar of St. Mary Memorial Church, Pittsburgh, and will enter upon his duties there on All Saints' day.

THE Rev. L. D. VAUGHAN, rector of St. Luke's Church, Essex county, and Emmanuel Church, King and Queen county, Va., has accepted a call

to the rectorship of Westover parish, Charles City county.

THE Rev. GEORGE H. WARD of Palatka, Fla., has returned from a prolonged stay in New York City, where he has been under medical treatment. His health is somewhat improved.

THE Rev. W. E. WARREN, for seven years rector of St. Andrew's Church, Jacksonville, Fla., has taken charge of the Church of the Good Shepherd, Silver City, N. M.

THE Rev. JAMES M. WRIGHT has resigned his work in the missions at Hillsdale and Westwood, in the diocese of Newark.

ORDINATIONS.

DEACONS.

MINNESOTA.—On October 8th, at Grace Church, Pine Island, by the Bishop of the diocese, ALBERT TWICHELL. The candidate was presented by the Rev. F. A. McEldwain, warden of Seabury Divinity School. The sermon was preached by the Rev. William Wilkinson. The Rev. Messrs. C. C. Kollit, W. W. Fowler, and C. W. Holmes also took part in the service. The Rev. Mr. Twitchell has for some time been in charge of Grace Church as lay reader.

NEWARK.—On St. Luke's day, 1908, in Trinity Church, Newark, by the Bishop of the diocese, EZRA F. FERRIS, Jr. The preacher was the Rev. Henry H. Hadley, rector of St. Paul's Church, Newark, and the candidate was presented by the Rev. Louis S. Osborne, rector of Trinity Church. Mr. Ferris will enter on his duties as curate in St. Paul's Church, Newark, and pursue a post-graduate course in the General Theological Seminary.

PIRESITS AND DEACONS.

HARRISBURG.—THE Rev. WARD WINTERS REESE of St. Andrew's, Harrisburg, was advanced to the priesthood, and WILLIAM POWELL HILL, lay reader in charge of Trinity Church, Steelton, was ordained to the diaconate in St. Paul's Church, Harrisburg, by the Bishop of the diocese on Sunday, September 27th. The sermon was preached by the Rev. James L. Lancaster of Perth Amboy, N. J., who also presented both candidates. The other clergy present and assisting were Rev. Messrs. William Dorwart, Newport, Pa., and Francis Peet Willes, Elkins, W. Va.

DIED.

EVANS.—At Blqwing Rock, N. C., on Friday, September 25, 1908, in the 60th year of her age, MARIE ANTOINETTE POWELL, wife of Dr. James Evans, of Florence, S. C.

HENDERSON.—In the morning of October 17, 1908, at her home in Vernon, British Columbia, there passed peacefully to her rest in the Church Experiment, CAROLINE LOUISA BOKLAND, wife of the Rev. Andrew HENDERSON.

"So He giveth His beloved sleep."

JOHNSON.—In Wausau, Wis., on October 9, 1908, MARY ALICE JOHNSON, wife of the Rev. William Everett Johnson. The burial was from St. John's Church on Monday, October 12th, the Rev. Irving P. Johnson being officiant and the Rt. Rev. R. H. Welser celebrant. The interment was at Wausau.

THOMPSON.—Entered into rest September 25, 1908, Miss MARY PHILLIPS THOMPSON, aged 85 years, daughter of the late James and Susan Patterson Thompson of Augusta, Maine.

VAN DOREN.—In her home, 295 Alexander Avenue, New York City, on Saturday, October 10, 1908, ANNA WOOD, widow of the late Charles A. Van Doren Esq., in the 70th year of her age.

"In quietness and confidence shall be my strength."

MARRIED.

COXHEAD-BRYANT.—On August 12, 1908, in St. James' Church, St. Paul, Minn., by the rector, the Rev. George Herbert Bailey, GRACE BRYANT of St. Paul, Minn., to JOHN T. COXHEAD of Taunton, S. D.

RETREATS.

A RETREAT FOR LADIES will be held at St. John Baptist House, 233 East Seventeenth Street, New York, November 17th to 21st. Apply to the ASSISTANT SECRETARY, Conductor, Rt. Rev. W. W. Webb, Bishop of Milwaukee.

CLASSIFIED NOTICES AND ADVERTISEMENTS.

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

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WANTED.

POSITIONS OFFERED.

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RECTOR WANTED, Trinity Mission, Marshall, Mo. Salary, \$900. Address: 221 East North Street, Marshall, Mo.

A HOUSE-MOTHER WANTED for a rector's children. Address: F., 1218 Hurd Avenue, Findlay, Ohio.

ENERGETIC PRIEST for St. Peter's Parish, Fernandina, Fla. Sound, experienced, and loyal Churchman; middle age preferred. Must be good reader, extempore preacher, and faithful parish visitor. Stipend, \$1,000, and furnished rectory. Address: WARDENS, St. Peter's Church, Fernandina, Fla.

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THE ORGANIST AND CHOIRMASTER of St. Paul's Church, Camden, New Jersey, desires change of position. Thoroughly qualified and experienced man, brilliant player, first class trainer of boys' voices and mixed chorus. Graduate of London, Eng., and pupil of late Sir John Stainer, M.A., Mus.Doc., Oxon. Highly recommended. Address: "ORGANIST," care of Kraft, 426 Market Street, Camden, N. J.

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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.

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NOTICES.

The appropriations of

THE BOARD OF MISSIONS

are the yearly guarantees made, as the Church's agent, to the Bishops of 30 Dioceses and 27 Missionary Districts at home and abroad.

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This year the Appropriations total \$850,000. Every gift for Domestic Missions, Foreign Missions, or General Missions, helps to provide the amount.

Full particulars from

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There is, for generous Churchmen, opportunity for good without parallel in the purposes of this National Fund.

A large gift, at interest, would lift the ordinary work of the Society up to a basis of adequacy and dignity, and make not only the widow's heart sing for joy, and bring relief and freedom from corroding anxiety to the sick and infirm among the clergy, but would react upon the Church and fill the hearts of the workers with courage and hope in all hard places.

No man or woman making such a gift can possibly foresee many other splendid beneficial results that would follow.

In making wills, remember this sacred cause. Contributions will be held as "Memorial Funds," if so desired. Such gifts will continue to do good through all the time to come.

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

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

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- Thos. Whittaker, 2 Bible House.
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- R. W. Crothers, 246 Fourth Avenue.
- M. J. Whaley, 430 Fifth Avenue.
- Brentano's, Union Square.

BOSTON:

- Old Corner Bookstore, 27 Bromfield Street.

PHILADELPHIA:

- Geo. W. Jacobs & Co., 1216 Walnut Street.

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- LIVING CHURCH branch office, 153 La Salle St.
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- Church of the Epiphany, Ashland Blvd. and Adams Street.

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- The Young Churchman Co., 484 Milwaukee St.

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BOOKS RECEIVED.

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On the Open Road. Being Some Thoughts and a Little Creed of Wholesome Living. By Ralph Waldo Trine. Price, 50 cents.

THE MACMILLAN CO. New York.

Helianthus. By Ou'da, author of *Under Two Flags, Moths*, etc., etc. Price, \$1.50.

PAMP'LETS.

Preliminary Report of a Committee Appointed by the Committee on the Fabric, to Consider and Recommend a General Scheme for the Interior Decoration of the Cathedral of St. John the Divine.

Proceedings of the Sixteenth Annual Conference of Church Clubs of the United States. Held in Schuyler Memorial House, St. Louis, Mo., May 6th and 7th, 1908.

"Welfare Work" on American Railroads. By William Menkel. Reprinted from *The Review of Reviews* for October, 1908.

THE CHURCH AT WORK

THE FOURTH MISSIONARY DEPARTMENT CONFERENCE.

THE FOURTH Missionary Department Conference will be held in St. Andrew's Church, Jackson, Miss., on November 4th and 5th. The Rt. Rev. Edwin G. Weed, senior Bishop of the department, will preside. The local committees are hard at work getting ready for what they hope will be the greatest ecclesiastical gathering the diocese has ever entertained. The Jackson parish will act as host for all the delegates and other visitors. The programme includes a list of speakers, among them the Rt. Rev. Robert Strange, D.D., the Rev. Dr. Beverly Warner, the Rev. Dr. W. E. Evans, the Rev. Z. S. Farland, the Rev. Robert W. Patton, the Rt. Rev. Charles Edward Woodcock, D.D., the Rev. W. P. Witsell, the Rev. John Mockridge, Mr. I. N. Chambers, and the Rt. Rev. Thomas F. Gailor, D.D. The conference will take up, among other live subjects, the question of enlisting more men for the ministry; the conditions within the department; the Laymen's Forward Movement; methods of bringing missionary information to the people; the apportionment; and the challenge of the mission field. Among the pleasant social features of the conference will be the reception given to the delegates by the state and city officials and by the Jackson Board of Trade at the new state capitol. The Rt. Rev. and Mrs. Theodore DuBose Bratton, assisted by the local committees, will also receive in honor of the visitors at Battle Hill. Immediately after adjournment the members of the Conference will be conducted by special train to Vicksburg, to visit the national park and cemetery, and to view the All Saints' Diocesan School, now in the course of construction.

NEW SCHOOL FOR SISTERS OF ST. JOHN BAPTIST.

IN MORRIS COUNTY, New Jersey, within the precincts of the Mendham parish, at Ralston, the Sisterhood of St. John Baptist is building a new training school for girls, which is to be known as St. Marguerite's School. The corner-stone was recently laid by the Rev. Henry C. Staunton, chaplain to the sisters in New York City, in the presence of some 300 interested friends, including the Rev. Levi Johnston, Rev. G. E. Magill, and Rev. William M. Mitcham of the diocese of Newark; the Rev. M. W. Britton of New York City, and the Rev. N. D. Van Syckel of Philadelphia. Mr. Johnston has been ministering to the Sisters since they began this work in the hills of Morris county. The location of the new building is both very beautiful and advantageous; the materials are brick and stone; it is rapidly approaching completion. The settlement also includes St.

Anna's Cottages and St. Christopher's (Sisters' house). About three hundred women and children were given a ten days' outing by the Sisters during the summer. It is proposed to keep St. Margaret's open all the year round, and eventually merge St. Hilda's (industrial) School, Morristown, with it. The latter institution has been successfully carried on for many years by the same community of Sisters. A change is desirable, as the building is not modern, and the business and built-up sections of the town have surrounded the grounds.

CONVOCAION OF THE DISTRICT OF KEARNEY.

THE SEVENTEENTH annual convocation of the missionary district of Kearney (its area now being that of the old jurisdiction of "The Platte" and later what was a part of the district of Laramie) met in St. Peter's Church, Lexington, Neb., on the Seventeenth Sunday after Trinity. The loss of the clerical delegates from eastern Wyoming, who are no longer enrolled in this convocation, was, of course, noticeable and was duly felt, but this change had been anticipated and was, in part, compensated for by a rather larger attendance of laymen than usual. There were upwards of forty delegates and visitors who took active part in the services and deliberations. At the High Celebration on Sunday, Bishop Graves delivered his annual address, treating not only the matters of local Church administration within the district, but also the recent Pan-Anglican Congress and the Lambeth Conference, and also the more pressing issues just now before the American Church. At 5 P. M. Evensong was said and an able and comprehensive paper read by Archdeacon Cope, on "The Doctrine of the Resurrection." The usual missionary service was held in the evening with a change from the customary order of address. Instead of speakers from the missionary field of the district, two addresses were delivered, one by the Rev. F. C. Taylor of Central City, in the diocese of Nebraska, on "Church Work in Alaska," a field in which Mr. Taylor has spent five and one-half years, and the final address of the evening by Bishop Graves, on "Missionary Aspects of the Lambeth Conference."

At the business session on Monday morning the convocation voted to continue the publication of the district paper, *The Kearney Churchman and Parish Leaflet*. The following were chosen delegates to the coming conference of the Sixth Missionary Department: The Rev. Messrs. F. D. Graves, C. R. Jenkins, W. H. Xanders, A. S. Corbett, W. W. Wells; Mr. F. E. Bullard, Mr. R. R. Horth, Dr. B. B. Baker, Mr. Alpha Morgan, Miss Eleanor J. Ridgeway, Miss Elizabeth Goodell. Mr. William Ritchie, Jr., of Sidney gave

an address on "The Church's Duty to Young People in Rural Communities." Mr. Ritchie is superintendent of public schools for Cheyenne County and his address was inspiring.

At the afternoon session Miss Annie C. Kramph of North Platte made an address in behalf of the Woman's Auxiliary, emphasizing the form and spirit of its administrative work. Her words were most helpful. At the men's conference following, steps were taken looking to the formation, as it is hoped, of a Church Club for the men of the district. It is felt that with an active organization of this sort almost limitless good may result. The chief obstacle lies in the wide distances which separate the principal points. An enjoyable evening reception was held for the delegates at the home of Mr. F. L. Temple.

On Tuesday, October 13th, the last day of convocation, much time was given to some suggested changes in the form of mission organization. Provision was made for the payment from the convocation fund hereafter of the travelling expenses of a certain number of lay delegates, such relief having hitherto been provided for the clergy. The Rev. W. H. Xanders, introducing the subject of Church Institutions in the district, read a carefully prepared paper on "The Ethics of Pedagogy," which gave rise to animated discussion. The Rev. John M. Bates addressed the convocation on "Candidates for the Ministry, Their Supply and Demand," and Sunday school work in the district was the last subject considered.

The next meeting of the convocation will be at the Kearney Military Academy, Kearney, in August, 1909.

REV. DR. MANN TO REMAIN IN BOSTON.

THE REV. DR. MANN has declined the bishopric of Washington and will remain as rector of Trinity Church, Boston. While his decision is a great thing for Trinity in particular and Boston in general, it was bad news that Dr. McKim of the Washington diocese had to give out on Friday, October 16th, on which day Dr. Mann's letter was received from Boston. Dr. Mann's reasons for remaining in Boston are that he considers his work there as only begun, that there are great possibilities and that Trinity is more than a parish church and with a work far beyond the mere parish or denominational lines.

Dr. Mann's letter to Dr. McKim reads as follows:

"MY DEAR DR. MCKIM:—You will remember that, as we parted, I assured the committee of notification that the election to the bishopric of Washington, with which the convention had honored me, would be my chief and absorbing concern until a decision was reached. I believed then that time and wise counsel, and above all prayer and quiet thought, would gradually make

the right decision clear. I write now to say that I feel my way has been made plain, and that I must decline the election to Washington.

"It is not necessary that I should burden you with a long, detailed account of the many considerations that have united to bring me to this conclusion. I know you will believe me when I say that I have tried to face the question fairly, and to listen with an open mind to all the arguments in favor of acceptance which have been advanced by the committee of notification, and by Bishops and clergymen and laymen whom I trust and honor.

"I may perhaps be permitted to say, in passing, that the fact that I have not much more than begun my work here (for three years is but a short time in the life of a minister and people) has had weight with me; and also that it has been brought home increasingly to me that Trinity Church stands for something more in the thought and affection of the Christian people of New England than merely a large parish of the Episcopal Church. I can speak of this fact because it has been none of my doing, but has come to me as a great inheritance for whose use I am responsible.

"May I add, my dear doctor, that I am not insensible to the delay and possible perplexity which this action of mine may cause to the diocese of Washington. While I sincerely regret this, I cannot feel that such considerations should be allowed to have weight in influencing so serious a decision.

"Let me say, in closing, that I have been deeply moved by this expression of confidence on the part of the clergy and laity of the diocese of Washington and that I have felt the present need and the noble possibilities of the work to which they have invited me. But through it all there has been a consciousness and a growing conviction that my work for Christ and His Church lies here, and I thank God that I am able to reach this decision with a quiet mind.

"I remain, my dear doctor, with high regard and esteem, faithfully yours,

"ALEXANDER MANN."

The fourth session of the thirteenth annual Convention of the diocese of Washington, will be held at Trinity Church, Third and C Streets, N. W. (Archdeacon Williams, rector), Tuesday, November 10th, for the purpose of electing a Bishop.

ASSISTANCE FOR THE BISHOP OF NEW JERSEY.

THE VENERABLE Bishop of the diocese, after continuous service for thirty-three years, has consented to accept the services of another Bishop in the arduous work of visitations and confirmations. The Bishop of Western Colorado will assist his father-in-law for two months. Bishop Scarborough has improved since he followed the advice of his physicians in resting as much as the demands of the diocese would allow.

TABLET PLACED IN MEMORY OF REV. JOHN CAMERON.

A TABLET to the memory of the Rev. John Cameron, D.D., has been placed in old Blandford Church, Petersburg, Va., by his great-grandson, Colonel Benneman Cameron, and was unveiled on Sunday, October 11th. The presentation of the tablet was made by former Governor William E. Cameron of Norfolk, and it was accepted by Rev. Carter Braxton Bryan, D.D., of Petersburg, on behalf of the Ladies' Memorial Association of the church. The Rev. John Cameron was rector of Blandford Church from 1784 to 1794, and was especially active and zealous, after the Revolutionary War, in endeavoring to prevent the confiscation of Church property. He was elected supervising clergyman or "Visitor" after the Revolution, and before Bishop Madison's consecration. He was the founder of St. Mary's School, Raleigh, N. C.

FOUNDERS' DAY AT THE THEOLOGICAL SCHOOL, CAMBRIDGE, MASS.

THE OBSERVANCE of Founders' Day at the Episcopal Theological School at Cambridge on October 22nd drew out a number of per-

sons interested in the Church at large and the growth and work of the school in particular. Among those in attendance upon the exercises in St. John's chapel were most of the trustees, the faculty, many clergy and, of course, the student body. Bishop Lawrence made an address and there was special music under the direction of William Alden Paull. The Episcopal Theological School was founded forty-two years ago by Benjamin Tyler Reed, a layman of Boston. In his will he gave a sum of money outright for the foundation, and in addition made the school his residuary legatee.

OPENING OF THE WELLES MEMORIAL SETTLEMENT HOUSE, MINNEAPOLIS.

THE FORMAL OPENING of the Welles Memorial Settlement House, Minneapolis, was held on October 16th. There was a large number of visitors all day, and in the evening a dedicatory prayer was said by the Bishop, who introduced the Rev. C. E. Haupt, who stated the objects of the work. Addresses were also made by Mr. Hector Baxter, conveying the care of the property from St. Mark's Church to the board; by Mr. Dwight Baldwin, president of the board, accepting the same; by the Bishop of Kansas, who was in the city; by the mayor of the city, and by Mr. W. Harris, representing the business men of the city, and other speakers. Opportunity was then given for inspection of the building and all were delighted with its admirable appointments. During the evening Mr. Dwinell, one of the members of the board, stated that of the total expended (\$50,000) for the Settlement House and a building with rooms for renting, an investment yielding 6 per cent. had been made, the income of which would be used for the maintenance of the work.

ARCHDEACON FOR COLORED WORK IN NORTH CAROLINA.

IN THE CHAPEL of St. Augustine's School, Raleigh, N. C., on the night of Thursday, October 15th, the Bishop inducted into the office of Archdeacon for Colored Work in the diocese of North Carolina the Rev. H. B. Delany, for many years vice-principal of St. Augustine's School. Evening Prayer was said by the Rev. M. A. Barber, rector of Christ Church, Raleigh, and the Rev. James E. King, rector of St. Ambrose's Church, Raleigh. The letter of induction was read by the Rev. A. B. Hunter, principal of St. Augustine's School. There were also present at the service the Rev. I. McK. Pittenger, D.D., president of the Standing Committee of the diocese, and the Rev. J. S. Quarles, rector of St. Mary's Church, Columbia, S. C.

Mr. Delany succeeds the Rev. John H. M. Pollard, who died early in August of the present year.

TO SUPPRESS GAMBLING IN NEVADA.

A BITTER FIGHT is being made in Nevada by reputable citizens to reclaim the state from the vice of gambling, which has acquired widespread dimensions, particularly in Reno. The latter city has a referendum clause in her charter, under which the issue of suppressing gambling is to be submitted to the voters on October 24th. Just one paper in the whole state, and that a small one published at Sparks, upholds the reformers. At an enthusiastic mass meeting recently held in Reno, Bishop Robinson and Judge Downer were the speakers. The *Nevada Forum*, the paper published at Sparks, already referred to, speaks of the Bishop's address in part as follows:

"As the Bishop stepped forward, clad in sombre black, he looked the man of dignity

and mental strength. He was given an ovation. Beginning his address, Bishop Robinson reviewed the progressive development of man and laws from the earliest clans down and pointed out the necessity of law and its obedience for the protection of life and home. He reviewed briefly the struggle which some localities had made to expel gambling and how prosperity had followed such action. As an illustration of how imbedded some communities had become with gambling he cited the case of El Paso, where the chief of police publicly declared that bunco men were good for El Paso because they robbed strangers and spent the money in El Paso. This is similar to some arguments used here in favor of gambling, said the Bishop, and the man who uses it has no place in civilization. He is a thousand years beyond the ages of barbarianism. Such a sentiment has never found a place in all history, in ancient or modern government, from beyond the days of Moses and Homer to the present time.

"Bishop Robinson, like Judge Downer, made it plain that he was not attacking men, but principle. He had met gamblers who were courteous, cultured men and that there are bad lawyers and bad doctors as well as bad gamblers, but the present discussion is not one of men. On a train he had heard Reno called the rottenest town in Nevada. Even the porters talked of Reno, and what they said could not be repeated by him. When he got off the train at Reno, the porter told him: 'Hold on to your suit-case, boss, when you get off at Reno.' The Bishop said that after gambling had been abolished in Arizona, one of the magazines sent a writer out to examine into its effects on business, and without exception the towns had benefited. He read several letters, all testifying to that effect. So universal is the condemnation of gambling that should the city of Reno not vote it out on October 24th, Reno will be condemned by every state in the Union.

"The address was a splendid presentation of the evils which earnest men and women seek to remove from the city, and Bishop Robinson was time and again applauded.

SESSIONS OF THE SUNDAY SCHOOL INSTITUTES.

THE ANNUAL meeting of the Sunday School Institute of the diocese of Pittsburgh was held at St. Peter's parish house, Pittsburgh, on Monday evening, October 12th. After the opening devotional services a business meeting was held, and officers for the ensuing year were elected as follows: President, the Rev. J. E. Robinson of St. James' Memorial Church, Pittsburgh; Secretary, the Rev. R. N. Meade, chaplain of the Laymen's Missionary League; and Treasurer, Mrs. H. P. Allen of Calvary parish. The Rev. D. L. Ferris, associate rector of Calvary Church, was elected a delegate to represent the Institute at the meeting of the Federation of Sunday School Institutes. Announcement was made of the course of lectures to be given this year under the auspices of the Institute. There will be four lectures, three upon the Prayer Book and one upon the Hymnal. The lecturers will be the Rev. Drs. Ward and Vance, and the Rev. Messrs. Paddock and Wightman. The lectures will be given also at New Brighton, thereby accommodating the parishioners of Trinity parish, Rochester, and St. Mary's, Beaver Falls, as well as those at Christ Church, New Brighton. A paper was read by the Rev. R. N. Meade upon "The Diocese and the Sunday School." The other topic for discussion was "Shall We Attempt a Recognized Institute Teachers' Training Class?" opened by a speech by the Rev. Mr. Ferris. The consensus of opinion seemed to be that such a class would be a fine thing for the Sunday schools of the diocese. There was a large

attendance and much interest and enthusiasm were displayed.

THE Sunday School Institute of the Saratoga District of the diocese of Albany met in the Church of the Holy Cross, Warrensburgh, October 10th (the Rev. Guy H. Purdy, rector), with a good attendance of clergy and teachers, representing eleven schools. The opening service was a celebration of the Holy Eucharist, the celebrant being the rector of the parish, the Rev. G. H. Purdy. The Rev. H. P. LeF. Grabau, rector of Trinity Church, Plattsburgh, preached a most helpful sermon. At the election of officers the Rev. G. L. Richardson was made president, the Rev. G. H. Purdy vice-president, Mrs. A. H. Bonnell secretary and treasurer, and the Rev. C. T. Pfeiffer chairman of the executive committee. The afternoon session was taken up with discussion of the topic, "The Development of Reverence and the Spirit of Worship in Children," which was opened by the Rev. G. L. Richardson of Glens Falls. The Rev. R. N. Turner of the Cathedral, Albany, the Rev. C. W. Schiffer of Chestertown, and Professor E. W. Benedict of the Warrensburgh High School were the appointed speakers.

PAROCHIAL IMPROVEMENTS.

THE CORNER-STONE of the Church of the Redeemer was laid at Longport, N. J., on Saturday afternoon, October 17th. The ceremony was conducted by the Rev. John H. Townsend of Atlantic City, acting for Bishop Scarborough. For many years the residents of Longport have worshipped in the Borough Hall, services having been held there regularly throughout the season. The rapid growth of the resort attracted many people as cottagers and guests of the hotels, who desired a Church. Several meetings were held last summer, which resulted in the election of trustees, who were authorized to proceed with the erection of the building. This parish was organized by Philadelphians and supported mainly by them. The lot of ground, costing \$3,000, was given by Mr. Joseph P. Remington, a vestryman of Holy Trinity, Philadelphia, and the congregation for several summers was ministered to by the Rev. Edwin S. Carson, now in charge of St. Paul's Church, Fifteenth and Porter Streets, Philadelphia. The church, which will seat, when completed, 300 people, is to cost about \$7,000. Of this sum \$1,500 was lately raised. W. S. Higbee of Atlantic City is the builder. The architects are Messrs. Duhring, Okie & Ziegler of Philadelphia.

THE INTERIOR of Grace Church, Plainfield, N. J. (the Rev. E. Vicars Stevenson, rector), has been redecorated by Messrs. J. & R. Lamb of New York, and the church is now open again for services. The new scheme of decoration is particularly effective in the chancel, which has also been very greatly improved by a new lighting system. The transept lights of the church have also been improved by the erection of the Brooks memorial window in the north. The new window is given by Mrs. Charles E. Brooks in memory of her husband and of Mr. and Mrs. Charles I. Ames. Plans have also been drawn for a new East window, which will be placed in memory of departed members of the congregation and will be known as the All Saints' window. The fund for its erection is nearly all in hand.

ON SUNDAY, October 11th, the new parish house of Holy Trinity mission, Alhambra, Cal., was opened with appropriate services, and a new impetus given to the work of the Church in this growing suburb of Pasadena. The mission has been in charge of the Rev. Dr. Chas. H. Plummer since March 1, 1908. The parish house cost \$2,500. A small indebtedness remains, which it is confidently expected will be met within a few weeks. The building is ecclesiastical in design, and contains a hall capable of seating 200, with

guild rooms, kitchen, and other necessary accessories. Mr. Hubert Frohman, a devout young Churchman of Pasadena, was the architect. The hall will be used as a place of worship until the new church is built.

ON MAY 26th, last year, fire destroyed the frame church building occupied by St. James' congregation at Ridgefield, N. J., since 1871. Nothing could be saved except the Communion service vessels and the rector's vestments. The site was on the western slope of the Palisades, and the question of a new location had to be dealt with. The best plan seemed to be in the rebuilding on the old site. The corner-stone was accordingly laid; and there now stands on the property a beautiful chapel of old English type of architecture, built of cement blocks, appropriately furnished, seating about 130, and costing in the neighborhood of \$4,000. The rector, the Rev. H. P. Lyman-Wheaton, preached an opening sermon on St. Luke's day, and the Bishop of Newark made a formal visitation to dedicate the new building on the same Sunday afternoon.

A FUND of \$2,000 is already in hand towards the erection of a suitable edifice for Epiphany chapel, Orange, N. J., a colored congregation of growing numbers now under the care of Grace Church. The Rev. George M. Plaskett has just taken charge.

WORK OF THE ORGANIZED LAYMEN.

OVER A HUNDRED men, after partaking of a dinner in the Bishop Tuttle Church House, at Boise, Idaho, on October 10th, were organized into a Church Club, the main object of which is to bring the Churchmen and attendants of Boise into closer touch with each other. The next meeting will be on the second Tuesday in November. In return for the courtesy and in appreciation of the banquet the men will, on an evening in December, entertain the ladies at a dinner at the Church House, the details and service of which will be wholly in the hands of the men, a special committee for that purpose having been appointed at the suggestion of State Treasurer Hastings.

UNDER the auspices of the student chapter of the Brotherhood of St. Andrew a social meeting was held at the home of one of the professors of the Massachusetts Institute of Technology for the students at that large school. Among those present to extend a cordial greeting to the youths were the Rev. Alexander Mann, D.D., of Trinity Church and the Rev. W. H. Falkner of St. Paul's, Boston, both of whom invited the students to make these places their Church home.

THE TRINITY-TIDE meeting of the Church Club was held on Monday evening, October 12th in Donaldson's tea rooms, Minneapolis, Minn. An eloquent address was made by the Bishop of Chicago on "The Relation of the Church to Social and Economic Questions," which was followed by an address on the "Responsibility of a Layman for Mission Work in Congested Centers of Population," by Mr. Robert H. Gardiner. It was remarked at the close of the meeting that if the thought of the speakers represented the thought of the Church, she was not indifferent to these great questions. Eighty-six members and fifteen guests were present.

AN AGGRESSIVE work among the marines and sailors at the League Island navy yard is being carried on by five chapters of the Brotherhood of St. Andrew in the southern part of Philadelphia. This work was started by the chapter at St. Paul's Church, Fifteenth and Porter Streets. A short service with an address is held each Sunday afternoon in the Marine Barracks, an excellent attendance and interest on the part of the men being manifested.

THE MEN'S CLUB of Emmanuel Church, Anacostia, Washington, D. C., held its anniversary in the parish hall on October 7th. The rector, the Rev. W. G. Davenport, made an interesting address on the aims and work of the club.

AT THE Church of the Advent, Fifth and Buttonwood Streets, Philadelphia (the Rev. M. Frank, rector), "Open Forum Lectures" are being given under the auspices of the Commonwealth Club of the church. These lectures deal with Socialism in its different aspects. The rector was associated with the late Bishop Kozlowski of the Polish Catholic Church in Chicago.

MEETINGS OF THE VARIOUS WOMEN'S ORGANIZATIONS.

THE ANNUAL MEETING of the Minnesota diocesan branch of the Woman's Auxiliary was held in the Church of St. John the Evangelist, St. Paul, on October 13th. The Holy Communion was celebrated by the Bishop, who made an address. The Auxiliary was welcomed by the Rev. F. G. Budlong, curate of the parish. At the afternoon session the annual reports of the president and secretary were made by Mrs. S. C. Edsall, Mrs. Hector Baxter, and Mrs. Theopold. Mrs. Norris reported the work of the Babies' Branch. The Rev. N. F. Douglass spoke of the work of the Sunday schools. Mrs. Stuart B. Purves presented the needs of the "Sheltering Arms," the diocesan home for orphan children, and Miss Dunn, national travelling secretary of the Y. W. C. A., presented the needs and opportunities of that organization. The contents of the red mite-chests amounted to \$1,168. The former officers were re-elected. A missionary meeting was held in the evening, at which addresses were made by the Bishop, the Rev. Messrs. C. C. Rollit, S. Kilbourne, and Mr. S. Mendelssohn, the latter speaking on work amongst the Jews.

THE TWENTY-SEVENTH semi-annual meeting of the Ohio and Southern Ohio Assembly of the Daughters of the King was held in St. Paul's Church, Mt. Vernon, October 7th and 8th. On Wednesday evening at 7:30 P. M. there was a meditation by the Rev. Wm. E. Hull, rector of the parish. On Thursday morning at 10 o'clock there was a celebration of the Holy Communion, the sermon being preached by the chaplain, the Rev. Robt. Kell. At the business meeting Mrs. E. W. Worthington of Cleveland was elected president; Mrs. Harry Devin of Mt. Vernon, secretary; and Miss Breneman of Cuyahoga Falls, treasurer. Excellent papers were read by Miss Cramer of Cincinnati on "Experiments of a New Chapter," Miss Montgomery of Sandusky on "The Daughter of the King as a Helper," and by a Junior Daughter, Miss Motz of Cuyahoga Falls, on "The Work of a Daughter of the King in the Choir." A separate Local Assembly for the northern and southern dioceses was decided upon. After voluntary addresses and devotional exercises the meeting adjourned.

THE FIRST monthly meeting of the Newark diocesan Woman's Auxiliary was held on October 7th in Trinity chapel, Newark. Mrs. Decatur M. Sawyer of St. Luke's parish, Montclair, presided. About one hundred and thirty members from all parts of the diocese were in attendance. A general discussion on the work for the new year and the annual meeting in November was the principal business of the gathering.

A SERVICE of unusual interest was held in Grace Church, San Francisco, on October 5th, the occasion being the presentation of the United Offering for the past year by the California branch of the Woman's Auxiliary. In consideration of the fact that few members of this branch of the Auxiliary can attend the General Convention, an annual service has been arranged for, when the offerings

of that year may be collected and presented upon the altar. The Bishop made a happy address and was celebrant at the Holy Eucharist. The offering amounted to \$400.

THE Girls' Friendly Society in the diocese of Newark is in a healthy condition. There are sixteen active branches with 950 women and girls enrolled. Instruction, in addition to religious and moral training, is given in stenography, singing, dancing, physical culture, etc.; in twelve parishes Mission Study classes were maintained; money was raised for various kinds of missionary work; the members of one branch furnished music for week-day evening services in the parish.

CONSECRATION OF ST. MATTHEW'S CHURCH, BROOKLYN, N. Y.

ON ST. LUKE'S DAY, October 18th, St. Matthew's Church, Brooklyn, was consecrated by the Bishop of Long Island, the Rev. Frederic W. Norris, rector of the parish, officiating and assisting.

St. Matthew's was started as a little mission in 1859, holding services on Lafayette Avenue. In later years this congregation consolidated with the Epiphany parish, as the latter had unsuccessfully struggled under great financial obligations, and the former parish desired a more advantageous location.

A service of preparation for the Holy Communion was held on Friday evening, October 16th. The Bishop preached the sermon on Sunday morning; the Rev. Dr. J. Clarence Jones, rector of St. Mary's (the mother church of St. Matthew's), preached at the evening service. The programme for the week included a reunion of parishioners and reception to the rector on Monday evening in the parish hall. An entertainment for the young people of the parish and their friends was held on Tuesday evening.

Mr. Norris is of the class of 1891, General Theological Seminary. This is the second church building he has remodeled and rebuilt, and the third he has cleared of debt.

NOTES OF THE CHRISTIAN SOCIAL UNION.

THE REV. GEORGE G. BARTLETT is delivering a brief course on Social Questions at the Seabury Divinity School. The Very Rev. Frank Du Moulin, D.D., Dean of Trinity Cathedral, Cleveland, has constituted a course at the Cathedral on the Social Teachings of Jesus. The Rev. Stanley Kilbourne, secretary of the Bishop Gilbert Memorial at the State University, Minneapolis, is delivering a series of lectures on the Social Conditions in our Great Cities.

ALBANY.

WM. CROSWELL DOANE, D.D., LL.D., Bishop.
RICHARD H. NELSON, D.D., Bp. Coadj.

Meeting of Albany Archdeaconry at St Ann's, Amsterdam.

THE EIGHTY-THIRD meeting of the Archdeaconry of Albany was held in St. Ann's Church, Amsterdam (the Rev. E. T. Carroll, rector), on Monday and Tuesday, October 12th and 13th, the Ven. W. W. Battershall, D.D., presiding. The speakers were the Rev. Roeliff H. Brooks, rector of St. Paul's, Albany, on the "Practicalness of Missions," and the Rev. Paul H. Birdsall, rector of Grace Church, Albany, on "The Human Equation in Missions." The Archdeacon summed up in his usual forceful way. Holy Communion was celebrated at 8 o'clock Tuesday morning by the Archdeacon, assisted by the rector. At 10 o'clock a business meeting was held, followed by Morning Prayer and a strong sermon was preached by the Rev. A. R. B. Hegeman, rector of Trinity Church, Binghamton, N. Y. At the close of this service the annual election was held. The Rev. W. W. Battershall, D.D., rector of St. Peter's Church, Albany, was again nominated to the

Bishop to succeed himself as Archdeacon, the Rev. E. P. Miller of Catskill was reelected secretary, and the Rev. J. E. Bold of Watervliet, treasurer. The Rev. E. T. Carroll was nominated to the convention as clerical member of the Board of Missions and Robert Selden, M.D., as lay member. After luncheon an historical essay was read on "The Early Work of the Church in New York State, especially in the Mohawk Valley," by the Rev. Joseph Hooper of Durham, Conn.

CENTRAL NEW YORK.
CHAS. T. OLMSTED, D.D., Bishop.

Death of Mrs. John R. Harding.

THE REV. JOHN R. HARDING, D.D., rector of Trinity Church, Utica, has sustained a sad loss by the death of his wife. She had been ill for some eight weeks, from typhoid fever, and died on the 15th inst. The funeral was held from Trinity Church at 3 P. M. of Saturday the 18th. The church was filled and twenty-four clergy, vested and in procession, attested the sympathy of the clergy. The Bishop and the Rev. E. H. Coley, rector of Calvary Church, Utica, conducted the services.

CONNECTICUT.

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

Autumn Session of the Archdeaconry of Litchfield—New Haven Convocation.

THE AUTUMN meeting of the Litchfield Archdeaconry was held at St. Paul's, Bantam (the Rev. Clarence H. Beers, rector), on October 13th and 14th. The missionary addresses were delivered by the Archdeacon, the Rev. John F. Plumb, the Rev. Messrs. Humphrey and Smith. The sermon at the Holy Communion was preached by the Rev. Herbert N. Cunningham. The essay was by the Rev. David N. Kirkby, "The Pan-Anglican Congress"; the exegesis by the Rev. Geo. Henry Smith; the book review by the Rev. Clarence H. Beers: "Religion and Medicine," by Drs. Worcester and McComb. The winter meeting will be held in St. James' parish, Winsted.

THE 274TH meeting of the New Haven Convocation was held in Trinity parish, Branford, on October 14th. The sermon was delivered by the Rev. Elliott W. Boone of Milford. The essay was on the Pan-Anglican Congress, and was given by one of the delegates from this diocese, the Rev. Arthur J. Gammack of West Haven.

THE ANNUAL meeting of the Connecticut Local Assembly of the Brotherhood of St. Andrew will be held on Saturday evening and Sunday, November 7th and 8th, at Christ Church, Ansonia.

DELAWARE.

Diocesan Clerical Brotherhood Meets at Wilmington—Some Journal Statistics.

THE CLERICAL BROTHERHOOD of the diocese held its monthly meeting in Trinity rectory, Wilmington, Tuesday, October 13th, with a full attendance of the members in and near Wilmington. Three new members were welcomed, the Rev. Messrs. P. L. Donaghy of Middletown, Wm. H. Laird of Christiana Hundred, and Benj. M. Bird of Wilmington. After the transaction of routine business, an essay was read by the Rev. Kensey J. Hammond on various uses of the Hymnal. By a careful comparison of the choirmasters' lists from five parishes for a year's use, an effort was made to discover what parts of the hymnal were used, what hymns were sung semi-occasionally, frequently, and very often. A discussion followed on the musical use of the Hymnal. The next meeting will be held at Immanuel rectory, Wilmington.

ARRANGEMENTS are being perfected for a good observance of the Week of Prayer in Wilmington. Immanuel Church, New Castle, will have a week of services, beginning on the

Thirteenth Sunday after Trinity. Different clergymen will preach at the morning services, and the rector in the evening, on the Messages of the Seven Churches of Asia.

THE JOURNAL of the 122nd annual convention of the diocese contains also the minutes of two special conventions called in vain attempts to elect a Bishop, with the memorial sermon and address for Bishop Coleman, and the last entries of his official diary. This makes it a very interesting and unique number. The reports show 2,026 families, 293 baptisms, 157 confirmations, 3,820 communicants, 2,600 Sunday school teachers and scholars, \$63,955 expended for parochial purposes, \$2,147 for missions, and \$70,724 for all purposes.

GEORGIA.

F. F. REESE, D.D., Bishop.

The Bishop Arrives from Abroad—Improvement to St. John's Church, Savannah.

THE BISHOP and Mrs. Reese reached Savannah on October 16th after their summer abroad. Great sympathy is expressed throughout the diocese that the Bishop, although decidedly stronger, is still unable to assume the direction of diocesan affairs and has been ordered by his physicians to the hill country until the advent of cooler weather.

ST. JOHN'S CHURCH, Savannah, has abolished the old painted box pews with doors, and substituted open benches of quartered oak with carved and paneled ends, and no longitudinal boards underneath. It is now possible to "kneel before the Lord our Maker," as it was not before. The rector has returned from his summer on a "tramp steamship," thoroughly restored to health and more vigorous than for many months before.

IDAHO.

JAMES B. FUNSTEN, D.D., Miss. Bp.

Personal Mention.

THE VERY REV. E. S. HINKS, dean of St. Michael's Cathedral, Boise, has been suffering from an attack of nervous prostration, and was unable to take the services at the Cathedral on October 11th, the Rev. R. A. Curtis officiating for him. The Dean is now on the road to recovery.

KENTUCKY.

CHAS. E. WOODCOCK, D.D., Bishop.

St. Thomas' Chapel Dedicated at Lyndon—Colored Church Issues Parish Paper—Meeting of Louisville Clericus.

THE BISHOP dedicated the new chapel of St. Thomas at Lyndon on the evening of October 13th. This is a mission of St. Mark's Church, Crescent Hill and is ministered to by its rector (the Rev. Richard L. McCready) who, with the Bishop, made an address at the dedication. Sunday school and regular services have been held in connection with this mission since last December in a rented store, and the congregation is delighted at the completion of its own building as it is the only church in the immediate neighborhood. The new chapel is a simple and Churchly structure of frame work accommodating about 150, and will be entirely free of debt.

THE Church of Our Merciful Saviour, Louisville, one of the few entirely self-supporting parishes of colored people, has issued the first number of a monthly paper called *Parish News*, edited by the rector, the Rev. Leroy Ferguson. The publication is creditably gotten up, bearing a cut of the church on the first page, and is followed by editorials, parish notes, and items of general interest. It is said to be the first negro Church paper ever issued in this section.

THE OCTOBER meeting of the Louisville Clericus was entertained at the Country Club

by the Rev. Harry S. Musson, rector of the Church of the Advent, the essayist being the Rev. Arthur E. Whatham, priest-in-charge of St. Peter's Church, Portland, and of Trinity Church, who read a scholarly paper on "Reunion with the Australian Church." After luncheon, Bishop Woodcock held an informal conference with the clergy present on matters of diocesan interest, discussing ways and means of meeting the increased apportionment for general missions and plans for observing the Week of Prayer.

MASSACHUSETTS.

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

Twentieth Anniversary of St. Philip's, Cambridge—Meeting of the Eastern Convocation—General Notes.

ST. PHILIP'S CHURCH, Cambridge, appropriately celebrated its twentieth anniversary on Sunday, October 18th. The Rev. E. M. Gushêe, D.D., is the present rector and founder of the parish. From the first three services have been maintained on Sundays. The parish has never received any outside assistance.

THERE WAS an attendance of fifty priests and lay people at the meeting of the Eastern Convocation, which was held at St. Anne's Church, Lowell, on Thursday, October 15th. In the morning there was a sermon by the Rev. Dr. A. St. John Chambrê, rector of the parish. In the afternoon Mr. Charles G. Saunders of Lawrence read a paper on the Pan-Anglican Congress at London this past summer, and the Rev. Dr. van Allen of Boston gave an illuminating talk on the revival of the religious life in England with special reference to the work of the Society of the Sacred Mission at Kelham, England. At noon Dr. Chambrê entertained the attending clergy at luncheon at one of the city clubs.

ON NOVEMBER 1st St. Peter's Church in Salem will begin a celebration of the 175th anniversary of the building of the first church edifice, and the celebration, which will continue five days, will include both religious services and social exercises. The Bishop has been invited to take part in the proceedings, and Archdeacon Babcock, who spent his youth in the parish, has accepted an invitation to make an address. He will take for his subject "Some Recollections of St. Peter's."

SEVENTY CHILDREN, inmates of the Church Home for Orphans and Destitute Children in South Boston, had a narrow escape recently when fire was discovered toward midnight in the basement of the building. The adults asleep in the house quickly arose and marshalled the children, who all left the building in their night clothes. The fire itself did not do any great amount of damage, and had there been any fatalities it would have been from smoke rather than from fire.

ST. JAMES' CHURCH, in the Roxbury section of Boston, has had its parish house greatly improved and enlarged and is now in a better condition than ever before to carry on its numerous activities.

MINNESOTA.

S. C. EDSELL, D.D., Bishop.

Session of Winona and Willmar Deaneries—Notes.

THE PRIMARY meeting of the Winona Deanery was held at St. Paul's Church, Winona (Rev. E. Borncamp rector), commencing September 30th. The sermon was preached by the Rev. G. DeWitt Dowling of Trinity Church, Davenport. Dr. Wright of St. Paul's Church, St. Paul, presented the matter of the division of the diocese; but no action was taken. The Rev. N. F. Douglas, field secretary of Sunday schools, spoke of his work. The closing session was a missionary meeting and addresses were made by the Rev. Messrs. C. L. Bates, P. K. Edwards, and A. Chard.

The sessions were presided over by the Rev. C. C. Rollit, acting Dean. The Rev. C. S. Morrison was elected secretary and the Rev. E. Borncamp treasurer.

THE PRIMARY meeting of the Willmar Deanery was held at Christ Church, Benson (the Rev. A. Coffin, rector), on October 14th and 14th. A notable incident of the meeting was the presence of five laymen from outside parishes and missions. There was much enthusiasm throughout the sessions. Steps were taken to inaugurate a lay readers' league in the Deanery, to supply vacant places and to establish the Church in new fields; also to secure columns in the diocesan paper for the insertion of local news, or, failing in that, to establish a Deanery paper; also a board of inquiry, consisting of the Dean, secretary, and a layman from each town, to aid Churchmen generally. The Rev. C. S. Mook was elected secretary.

AT THE REQUEST of the vestry of Christ Church, St. Paul, the Bishop has agreed to take the morning services during November and December whenever possible. The Rev. S. Kilbourne will preach there on the last four Sunday evenings of November.

THE REV. PERCY WEBBER has conducted a mission at the Church of the Good Shepherd, St. Paul (Rev. W. C. Pope, rector). It opened Monday, October 12th, and closed on October 18th.

NEWARK.

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

Meetings of the Paterson Clericus and the Diocesan Church Club—Nucleus given for All Saints' Cathedral—Personal and Other Items of Interest.

SOME thirty and more members of the Paterson Clericus met at the North Jersey Country Club on Monday last, it being the first meeting since the annual election in June. The new president, the Rev. Leslie E. Learned, on taking the chair made formal announcement of his intended withdrawal from the diocese, as he had resigned the rectorship of Christ Church, Ridgewood, to accept a rectorship in South Pasadena, Cal. His resignation was accepted and he was elected to honorary membership. In place of the regular essay a disputation was arranged on the thesis, "Gambling in Any Form or Degree is a Sin." The judges appointed by the chair were the Rev. John Keller, Rev. D. S. Hamilton, and Rev. Henry H. Hadley. Three negative and three affirmative disputants were selected by the judges. The opinion, without dissent, was "That a tree is known by its fruits."

THE CHURCH CLUB of the diocese held its first meeting of the season on Monday evening, the 19th, at the parish hall of The House of Prayer, Newark, and listened to speeches from a number of the delegates to the recent London missionary congress. An important and pressing question will be discussed at the next meeting, namely: "Diocesan Finance."

INFORMATION is received that "a good woman" of the diocese has given a \$5 gold-piece for the building fund of the Cathedral of All Saints. The Bishop has deposited this, the initial offering, in bank.

THE CONGREGATION of St. Matthew's German Church, in the city of Newark, will soon be without a rector as the Rev. Dr. Ulmann has resigned, to take effect November 1st, on account of the heavy demands on his time and strength made by his educational work. A few years ago the old church was sold, and recently a handsome chapel was erected in a more suitable location by the trustees of the German Work Fund.

MISS AGNES McRAE was married to the Rev. Edward Prescott Hooper, rector of Christ Church, Pompton, N. J., on Wednesday, October 14th, in Holy Innocents' Church, Hoboken, by the Rev. George Ernest Magill, rector of the parish. Before accepting the election to the Pompton parish, Mr. Hooper served for three years as curate in the Hoboken church. He formerly served as acolyte in the Church of the Redeemer, New York, and became a candidate for holy orders from that parish, graduating from the General Theological Seminary, and taking a post-graduate course before ordination to the priesthood. Many clerical and personal friends from the neighboring cities came to the wedding.

THE BISHOP has summoned his clergy to meet him for conference on the fifth anniversary of his consecration, November 18th, at Grace Church, Orange. The subject will be: "The Message from the Lambeth Conference."

PENNSYLVANIA.

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

Splendid Record of Galilee Mission, Philadelphia—Sunday School Anniversary of Church of the Good Shepherd, Kensington—Other Diocesan News.

THE WORK at the Galilee mission, Philadelphia, since the middle of August, when the new superintendent, the Rev. J. J. D. Hall, assumed charge, has increased in all branches. During the three months past no less than 7,641 men have attended the daily meetings



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and 25,797 meals been furnished. It is the determination of the new superintendent to make Galilee mission a great life-saving station and at the same time a training school for personal Christian workers. Many a darkened life has found peace and happiness from attendance at the mission.

THE FORTIETH anniversary of the founding of the Sunday school of the Church of the Good Shepherd, Kensington, Philadelphia, was celebrated October 18th. A special service was held at 3 o'clock in the afternoon, at which an address was made by the Rev. Daniel G. Mackinnon, the new rector of St. Paul's, Doylestown, Pa. The rector of the Good Shepherd, the Rev. John A. Goodfellow, has been in charge of the work thirty-eight of its forty years' existence.

THE newly elected rector of the Church of the Resurrection, Broad and Tioga Streets, Philadelphia, the Rev. James O. McIlhenny, will be instituted on the feast of All Saints. The institutor will be the Rev. James De Wolf Perry, D.D., who will also deliver the sermon.

SHORTLY before the death of Bishop Potter of New York, at the request of Bishop Mackay-Smith, he promised to have executed a fine oil portrait of his late illustrious father, Bishop Alonzo Potter, to be placed on the walls of the chapel in the Church House at Twelfth and Walnut Streets. It is expected the painting will soon be in place.

THE FORMAL opening of the new building of the Y. M. C. A. in Philadelphia, which cost about a million dollars, is being held this week. Bishop Whitaker will perform the formal act of dedication.

ON THURSDAY, October 8th, the Rev. David Howard, rector of St. Peter's, Salisbury, Md., and Miss Mary Crozier, of the same place, were married in the Church of the Good Shepherd, Kensington, Philadelphia, the ceremony being performed by the rector of the church, the Rev. John A. Goodfellow, a cousin of the bride.

IN THE DEATH of Dr. George W. Holstein, Christ Church (Old Swedes'), Upper Merion, has lost another of its most valued and honored members. Although in his eighty-fourth year, Dr. Holstein was deeply interested in all that pertained to the welfare of the Church he loved so dearly. For a generation he was a member of the vestry and for many years the senior warden. The burial office was rendered at the church on Tuesday, October 6th, the Rev. W. Herbert Burk of All Saints', Norristown, and the Rev. Waldemar Jansen of St. Bartholomew's, Philadelphia, officiating.

IN AN EXPERIMENTAL way the Rev. Norman Van Pelt Levis, rector of the Church of the Incarnation, Philadelphia, has begun a series of mental healing clinics similar to the system and methods practiced by the Rev. Dr. Worcester, at Emmanuel Church, Boston.

SUNDAY, October 4th, was the two hundredth anniversary of the royal gift to Old Christ Church, Second and Market Streets, Philadelphia, of the silver Communion set by Queen Anne of England. Its use on that day was most appropriate, the beginning of Founders' Week.

PITTSBURGH.

CORTLANDT WHITEHEAD, D.D., Bishop.

Death of Mr. Richard P. Dawson of Corry.

EMMANUEL CHURCH, Corry, has sustained a heavy loss in the death of Richard P. Dawson, vestryman, which occurred at Atlantic City, N. J., on October 11th. His death occurred on his second visit to the seashore within one year for the purpose of benefiting his health. He was 58 years old. The funeral took place on October 14th at Corry, conducted by the Rev. Frederick A. Heisley.

SOUTH CAROLINA.

WM. A. GURREY, D.D., Bishop.

Stained Glass Memorial Window Placed in St. Michael's Church, Charleston.

A STAINED-GLASS window, in memory of the late Mrs. Sarah Calhoun Simonds, a member of the congregation, has been placed in St. Michael's Church, Charleston. The window, which is of favrille glass, is on the north side of the church, and is the work of Messrs. Tiffany & Co., New York. The subject is the Annunciation, and it is a copy of a painting by a Dutch artist. The window bears the following inscription: "In Loving Memory of Sarah Calhoun Simonds. Born January 19, 1839; died February 9, 1908."

SOUTHERN VIRGINIA.

A. M. RANDOLPH, D.D., I.L.D., Bishop.

B. D. TUCKER, D.D., Bp. Coadj.

To Commemorate the 25th Anniversary of the Bishop's Consecration.

OCTOBER 21ST will mark the twenty-fifth anniversary of Bishop Randolph's service in the episcopate. Arrangements are being made for a quiet and simple commemoration, in Norfolk. There will be a celebration of the Holy Communion at old St. Paul's Church at 11 o'clock, and in the evening the congregations of Norfolk will give a reception to the Bishop and his family.

VIRGINIA.

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

Coming Events—Present to a Richmond Rector.

THE EIGHTEENTH annual meeting of the diocesan branch of the Woman's Auxiliary, will be held in St. James' Church, Warrenton, Wednesday and Thursday, November 4th and 5th.

THE FALL meeting of the Richmond Convocation will be held in St. Paul's Church.

NOT A MIRACLE

Just Plain Cause and Effect

There are some quite remarkable things happening every day, which seem almost miraculous.

Some persons would not believe that a man could suffer from coffee drinking so severely as to cause spells of unconsciousness. And to find complete relief in changing from coffee to Postum is well worth recording.

"I used to be a great coffee drinker, so much so that it was killing me by inches. My heart became so weak I would fall and lie unconscious for an hour at a time. The spells caught me sometimes two or three times a day.

"My friends, and even the doctor, told me it was drinking coffee that caused the trouble. I would not believe it, and still drank coffee until I could not leave my room.

"Then my doctor, who drinks Postum himself, persuaded me to stop coffee and try Postum. After much hesitation I concluded to try it. That was eight months ago. Since then I have had but few of those spells, none for more than four months.

"I feel better, sleep better, and am better every way. I now drink nothing but Postum and touch no coffee, and as I am seventy years of age all my friends think the improvement quite remarkable."

"There's a Reason."
Name given by Postum Co., Battle Creek, Mich. Read "The Road to Wellville," in pkgs.

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

WHY HE QUIT "THE PILL HABIT."

A Missouri Physician of Thirty Years' Practice Throws Away His Pills and Finds Health in a Natural Food.

It isn't very often that a doctor will acknowledge that pills have lost their efficacy in the treatment of human ailments and that Nature will do the work of restoring natural functions if you only eat the right kind of food.

The doctors go right on giving pills because that is their business. That is the way in which they earn a livelihood; but when the doctor comes to doctoring himself he sometimes looks at the matter differently. The following letter from a well known Missouri physician shows how quickly one doctor dropped pills when he discovered the food that finally corrected his difficulty:

"I am seventy-three years old, a physician and surgeon in Scotland county, Mo., during the last thirty years, and I write to say that your Shredded Wheat with sugared milk has done for me what all my tablets and eighty-six pills have failed to do. I came about three months ago from a temporary residence at Weldon in Decatur county, Ia., in hopes of getting rid of continual pill taking. I at once began using Shredded Wheat with sugared milk exclusively and results have been, first, that I have had to take but one dose of purgative medicine since coming here. Secondly, have gained fifteen pounds in weight.

"Shredded Wheat will cure any case of curable constipation. For years, in fact, since my service in the Union Army, in which I contracted chronic intestinal disease, I have been constantly afflicted and of recent years disabled by alternate of diarrhoea followed by obstinate constipation. In the last ten years I have been troubled by torpid bowels always attending attacks of acute bronchitis, from which lesion I have long been a great sufferer.

"The Shredded Wheat diet has not cured the incurable effects of chronic diarrhoea, but greatly relieved me in other respects. In my opinion the Shredded Wheat is worth all the other cereal foods now on the market."

Very Respectfully,
(Signed) A. W. SAWYER, M.D.,
Gorin, Mo., Aug. 24, 1908.

The Shredded Wheat Company does not advertise Shredded Wheat as a cure for diseases. It simply advertises Shredded Wheat as the cleanest, purest, most wholesome and most nutritious of all cereal foods.

Nature has stored in the whole wheat berry every element that is needed for building and sustaining the human body. Scientific men and food experts are generally agreed that the process of steam-cooking, shredding, and baking is the best process ever devised for preparing the whole wheat for the human stomach. It is not only much more easily digested than other cereal foods, but possesses wider culinary uses, enabling the housewife to make delicious and wholesome combinations with fruit or creamed vegetables or meats.

THE RELIGION OF THE INCARNATION

By the Rev. CHARLES FISKE

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\$1.50 net; 12 cts. postage.

The Young Churchman Co., Milwaukee, Wis.

Goochland County (the Rev. David Lewis, rector), from October 27th to 29th inclusive.

PREPARATIONS are being made to make the Brotherhood Week of Prayer as impressive and inspiring as possible in Richmond. A joint committee of the clergy and the Brotherhood has charge of the matter.

A PURSE of gold was presented to the Rev. J. H. Dickinson, rector of the Church of the Holy Comforter, Richmond, by his congregation in testimony of their affection and esteem, on the sixth anniversary of his rectorship.

WASHINGTON.

Improvements to Children's Home, Anacostia—Coming Convention and Programme of the Diocesan Sunday School Institute.

THE Episcopal Home for Children, Anacostia, will soon be improved by a new building. The present close quarters are absolutely inadequate to properly carry on the work. The first part of the plan to be carried out will be the erection of sewing-room, play-room, etc., and ground was broken for this part of the structure on Monday, October 19th. The rest of the building will probably be worked upon in early spring.

THE 12TH annual convocation of the Sunday School Institute will be held in Epiphany Church, Wednesday and Thursday, October 21st and 22nd. It will begin with a celebration of the Holy Communion by the rector of Epiphany, Dr. McKim. A devotional address will be given by Rev. O. W. Ziegler of Christ Church, Georgetown. At 2 P. M. a business session will be held and an address given by the first vice-president. Then will follow the election of officers and the rest of the afternoon will be devoted to an educational conference. At this the assistant of Epiphany (the Rev. G. F. Peter), will speak on "The Child's Church," and Canon Harding will also speak on the same topic. "With Jesus the Teacher" will be discussed by the Rev. Paul Harrower, chairman of the New York Sunday School Commission.

There will be a mass meeting Wednesday night at which the general subject for discussion will be "Sunday in Relation to the Child." Rev. Dr. R. K. Massie of the Theological Seminary in Virginia, will speak on "The Church;" Prof. W. Starr Myers of Princeton University on "The State," and the Rev. J. H. Nelms of Ascension Church, Washington, on "The Home." On Thursday from 10:30 A. M. to 4 P. M. books upon classified subjects will be reviewed in fifteen minute talks. There will be an open discussion of all subjects. It is hoped that these reviews and conferences will bring together all the clergy, officers, and teachers of the diocese. There will also be an exhibit of Sunday school books, maps, and other material.

SUNDAY, October 11th, at 3:30 P. M., the Church people at Langdon, Brookland parish, of which the Rev. W. H. Morgan-Jones is the rector, worshipped for the first time in their new chapel. An abandoned schoolhouse was moved onto a lot purchased by the congregation and proper alterations and additions made, so that it is now quite Churchly in the interior. It is to the untiring efforts of the Brotherhood of St. Andrew that the chapel at this growing point is a reality, and the Langdon people appreciate the work by coming out in force.

PROF. JAMES H. GORE of George Washington University addressed the men's meeting of St. Thomas' Church, Monday evening. Prof. Gore was formerly United States Commissioner General to the Paris Exposition.

THE OPEN AIR Evensongs in the Cathedral Close are still being held and largely attended. Chaplain Brown of Ft. Meyer is the special preacher.

ON All Saints' day, members of the new chapel of the Nativity, Fourteenth and Massachusetts Avenue, N. E., will assemble at 4 P. M. to break ground for their new chapel. It is to be a memorial to Bishop Satterlee.

WESTERN MICHIGAN.

GEO. D. GILLESPIE, D.D., Bishop.
J. N. MCCORMICK, D.D., Bp. Coadj.

Work to be Pushed in Manistee—Rectors Observe Anniversaries—Gift to St. Andrew's Church, Big Rapids.

THE PEOPLE of Trinity parish, Manistee, where the two former rectors have perverted to Rome, have bravely gone forward and raised an amount much larger than formerly for clergyman's salary. The diocesan Board of Missions proposes to add to this amount and put at once a most capable priest of the Church to push the work in that city.

THE REV. CHARLES DONOHUE completed early in October nine years of service as rector of St. Paul's, Grand Rapids. During this time much improvement has been made in the parish property. There have been 130 marriages, 370 baptisms, and 231 confirmed. The present number of communicants is 263. A very largely attended reception was held in the parish house by the parishioners on the evening of October 5th to commemorate this long and successful rectorate.

ANOTHER RECTOR of the diocese who has observed an anniversary of his rectorate during October is the Rev. William Galpin of St. Paul's, Muskegon, who now begins his sixth year in the parish. In a sermon bearing on the past five years' progress he told his people how they had contributed about \$14,000 for improvement of their property, had given \$17,500 for diocesan and general Church purposes, and had raised in all \$35,000. There have been 41 adult baptisms, 91 infant baptisms, 118 confirmed, 83 burials, and 43 marriages during this rectorship. The present number of communicants is 251, the parish having sustained a very large loss from removals to other cities.

MR. JOSEPH SCHILLING, for the past two years organist and choirmaster at Sterling, Ill., and previously for three years in a similar position at Calvary Church, Toledo, Ohio,

A FOOD LESSON

That the Teacher Won't Forget

Teaching school is sometimes very arduous work. If the teacher is not robust and in good health, she can't do her best for her scholars or for her own satisfaction.

When it becomes a question of proper food for brain work, as in school teaching, many teachers have found Grape-Nuts ideal.

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"So nervous was I, that dizziness and spells of faintness were frequent and my head and stomach gave me much trouble.

"Several physicians who treated me gave me only temporary relief and the old ails returned.

"About three months ago I dropped all medicine and began eating Grape-Nuts morning and night. Now, my head is clear, pain in stomach entirely gone, and I have gained in flesh. I am not only continuing in school but have engaged to teach another year.

"I owe my restored health, a brighter outlook on life, and relief from doctor bills, to Grape-Nuts." "There's a Reason."

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Awful Case of Scabies—Body a Mass of Sores from Scratching—Her TORTURES YIELD TO CUTICURA

"A young woman came to our city mission in a most awful condition physically. Our doctor examined her and told us that she had scabies (the itch), incipient paresis, rheumatism, etc., brought on from exposure. Her poor body was a mass of sores from scratching and she was not able to retain solid food. We worked hard over her for seven weeks but we could see little improvement. One day I bought a cake of Cuticura Soap and a bottle of Cuticura Resolvent, and we bathed our patient well and gave her a full dose of the Resolvent. She slept better that night and the next day I got a box of Cuticura Ointment. In five weeks this young woman was able to look for a position, and she is now strong and well. Laura Jane Bates, 85 Fifth Ave., New York, N. Y., March 11, 1907."

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The Young Churchman Company
MILWAUKEE WISCONSIN

has now taken charge of the parish music at St. Paul's, Muskegon.

ST. ANDREW'S CHURCH, Big Rapids, has just received a beautiful sterling chalice and paten, the gift of a well-known parishioner.

CANADA.

News Notes of the Dioceses of Our Sister Church.

Diocese of Niagara.

THE PLANS for the new church at Burke's Falls (All Saints'), have been approved. The old building was destroyed by fire in June. Funds for rebuilding are urgently needed, as not much more than half the amount needed is yet in hand.

Diocese of Calgary.

AT THE September meeting of the rural deanery of Red Deer it was decided that a Sunday School Association for the district should be formed as soon as possible, so that the same set of lessons may be used throughout the deanery.

Diocese of Keewatin.

BISHOP LOFTHOUSE held an ordination in St. Alban's Church, Kenora, in September, when two candidates were advanced to the priesthood. The rector of St. Alban's, the Pro-Cathedral, the Rev. C. W. McKim, preached the ordination sermon.

Diocese of Montreal.

THE THIRTIETH anniversary of the dedication of the Church of St. John the Evangelist, Montreal, was celebrated October 11th. At the High Celebration at 11 A. M. the preacher was the Very Rev. Frank Vernon of Maine. The rector of St. John's, the Rev. Edmund Wood, first rector of the parish and still at work, was assisted at the High Celebration by the Rev. Arthur French.—THE FIRST service in the new church of St. Augustine, Montreal, was held on October 12th. That was the date set by Bishop Carmichael for the consecration of the building, but in consequence of his death the consecration had to be deferred. As there was urgent need for the church, however, it was opened with a simple service conducted by Dr. Paterson Smyth, rector of St. George's. It was built by the congregation of St. George's largely out of love to the late Bishop, to whom Church extension was very dear.—THE REV. Principal Parrock, of Bishop's College, Lennoxville, gives the convocation address at the Montreal Diocesan Theological College on October 20th.

Diocese of Toronto.

THE NEW St. Anne's Church, Toronto, was opened the first Sunday in October. The Ven. Archdeacon Armitage, Halifax, was the preacher in the morning.—A NUMBER of the churches in the city celebrated their annual Thanksgiving services on the first Sunday in October.

EDUCATIONAL

THE FIRST of the second series of lectures by Dr. Peter C. Lutkin upon the Bishop Hale foundation, under the auspices of the Western Theological Seminary, was delivered in the parish house of St. James' Church, Chicago, on October 14th, and the second will be delivered at the same place on November 11th. The third and fourth will be given in Trinity Church parish house on December 9th and January 15th, and the last two at St. Andrew's Church on February 10th and March 10th. The general subject is "Church Hymns and Church Music."

THE FIRST course of the Reinecker lectures for the present session of the Virginia Theological Seminary was delivered by Dr. Frederick J. Bliss of Beirut, Syria, on October 5th-9th. The subject was "Explorations in

Palestine." Dr. Bliss was connected for ten or twelve years with the Palestine Exploration Society of England, and himself conducted explorations of importance at Jerusalem and Lachish, which he described with much interest. The lecture on Wednesday was accompanied by stereopticon views.

THE SESSION of the Bishop Payne Divinity School, for colored students, at Petersburg, Va., began on September 15th with an enrolment of sixteen men, which is an increase over that of last year. The following dioceses were represented: North Carolina, Lexington, Springfield, Virginia, Southern Virginia, South Carolina, Florida, New York, and the missionary district of Liberia, West Africa.

AKELEY INSTITUTE, the Western Michigan diocesan school for girls, Grand Haven, has opened for the year with all the rooms occupied with pupils.

THE FIRST special missionary address of the academic year was given at the Berkeley Divinity School, Middletown, Conn., on October 14th, by the Rev. D. T. Huntington of Hartford. The Rev. Dr. William M. Grosvenor, rector of the Church of the Incarnation, New York, has accepted his election as the first lecturer on the Mary Fitch Page endowment. The four "divinity lectures or sermons" will be given at the school in the weeks preceding Lent. The Rev. Dr. Charles L. Slattery, rector of Christ Church, Springfield, Mass., has been appointed special lecturer on homiletics for the current year, and will give a course of lectures on that topic in January.

THE MAGAZINES

THE *Westminster Review* for October contains the usual grist of able articles covering the domain of sociology, politics, and religion. "The Sub-conscious Origin of Personal Religion," by William F. Revell, is decidedly pessimistic and atheistic in its tone and conclusions. Among the latter is the statement that "There are awful evils, miseries, sufferings, horrors everywhere around us, which no shutting of our eyes, nor sophistries of speech, can make non-existent. . . . To reconcile them with the idea of an All-perfect God appears utterly impossible. Faith cannot remove such mountains as these." This is the old, old problem towards the solution of which the writer is no nearer than D'Holbach and his contemporaries. To the Christian it presents no insuperable difficulty.

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A School for Girls under the care of the Sisters of St. Mary. The Thirty-ninth Year opened in September, 1908. References: Rt. Rev. W. Webb, D.D., Milwaukee; Rt. Rev. C. F. Anderson, D.D., Chicago; Charles F. Hibbard, Esq., Milwaukee; David B. Lyman, Esq., Chicago. Address THE MOTHER SUPERIOR.

SYMBOLIC ORNAMENTS OF THE CHURCH.

A symbol or ornament, says the *Mission Herald*, is defined as being "a device or picture conceived in order to embody and represent to the eye some spiritual idea or reality"—the sign or representation of any moral thing by the images or properties of natural things. The early Christians from the first ages seem to have made use of symbols for conveying and enforcing truth. The Catacombs under the City of Rome, where the disciples alike buried their dead and met for worship, in the early centuries of persecution, are rich in emblems of the faith in which they lived and were willing to die, marked upon altars, tombs, and walls. In this pious custom they were but going back to the earliest ages of revealed religion. God said to Noah: "I do set My bow in the cloud, and it shall be for a token of a covenant between Me and the earth." Moses in the Holy Mount received minute direction concerning the ritual and appointments of the Tabernacle, which were an elaborate system of symbolism—types of things in heavenly places.

The eye has its function in teaching truth as well as the ear. This fact was recognized by the early Christians and led them to employ a number of symbols as an effective means of imparting instructions to the people.

The cross comes naturally enough first in order, for this is the especial emblem of our most holy faith. It glitters on the crown of the monarch. It forms the ensign of nations. It crowns alike the loftiest spires of Christendom and the lowliest parish churches. It marks the resting place of the departed who have died with faith in its efficacy, as it was the sign in baptism of their admission to the Kingdom of the Crucified. It is the symbol of our redemption.

IT IS SELDOM that what is known as a popular "fad" lasts so long as has the custom of using souvenir postal cards, and it is rare that a fad can have so much said in its favor, says the *Cumberland Presbyterian*. It is true that attempts have been made to make this custom the means of spreading harmful, even vile, suggestions but, fortunately, Uncle Sam has direct charge of all postal matters and the postal authorities have used their power to suppress the evil. While many of these cards are useless and meaningless, though they may be attractive, most of them are of real educational value. It is a curious and interesting fact that the "two best sellers" are said to be the cards which carry the Ten Commandments and the Lord's Prayer. Millions of other Scripture passages and helpful messages have been distributed by this means.

CARDINAL WISEMAN was of rotund proportions; and he used to relate with great gusto that, when he was staying at Lord Clifford's house, one of maid-servants, who had been told that his proper title was "Your Eminence," used to say, as she dropped her reverential courtsey, "Yes, your Immense!"—*Sacred Heart Review* (R. C.).

EVEN in this life the selfish man must suffer. For despite all the planning and dreaming for his own comfort, his own pleasure, there must necessarily, in the vicissitudes of life, be many a disappointment, many a miscalculation, many a failure of the best-laid plans. And when these things happen, what comfort, what consolation, has the man whose thoughts have been all centered on himself?—*Sacred Heart Review*.



THEODORE THOMAS.
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