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The Living Church

VOL. XXXIX.

MILWAUKEE, WISCONSIN.—OCTOBER 31, 1908.

NO. 27

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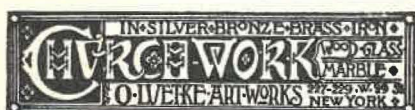
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MUSIC

At a meeting of organists recently held in New York, Mr. Edwin H. Lemare, the distinguished London recitalist, made a strong plea for greater uniformity in the construction of organ consoles. He maintained that no matter what amount of experience and practice a concert soloist got from travelling about and playing upon all sorts of instruments, there was always a feeling of uncertainty and annoyance in not knowing what to expect in the way of manuals, pedals, and stop action. Of late years American builders have been doing away with the old style of stop knobs, and have substituted little ivory tablets, placed just above the manuals. Mr. Lemare thinks this craze for getting rid of the old draw stop action has gone entirely too far. He contends that the present tendency is toward more and more complicated "tablet" action, and that there is too great a multiplicity of systems. The player cannot tell what is drawn and what is not drawn unless he has very keen sight, as in many cases the tablets move only slightly, and the stops affected do not show as in the case of the old method.

There is perhaps no other organist as well qualified to give advice on this important subject. Mr. Lemare goes all over the world, and gives concerts on innumerable organs. If any one could possibly get used to a hopeless diversity of keyboard accessories, he, of all men, would succeed in doing so. But he stoutly maintains that there should be a reformation, a return to the draw-stop system, and a more general uniformity in console construction.

A peculiarity of American instruments that is distasteful to him is the placing of choir organ stops on the right of the player, instead of on the left, as in England. Writing on this subject in the *New Music Review*, he says:

"I am strongly of the opinion that the choir organ stops ought always to be placed to the left of the player, and the pedal organ stops to the right. For what reason the reversal of these stops is usually adopted in this country, I cannot conceive. In the first place, the choir organ ought to contain the orchestral element of the organ, as well as suitable stops for accompaniments, etc.

"We ought to be able to give infinite variety and frequent change of tone-color in our accompaniments, as well as independent 'light and shade' by means of the swell pedals. I think it will be generally admitted that the left hand can usually be more easily spared than the right, and therefore the advantage of this arrangement ought to be apparent to any one: especially when we remember that the pedal organ must always have independent control by means of composition pedals, or, better still, pedal pistons. Granted that we have a sufficient number of pedal pistons for the independent control of that organ, it is not necessary to manipulate the stops by hand, nor vary the fixed combinations to the extent that is required for the more delicately voiced and characteristic stops of the choir."

Another practice condemned by Mr. Lemare is the distribution of couplers "all over the place," as he puts it. The swell to choir coupler, for instance, is placed with the choir organ stops, the choir to great with the great organ stops, etc. He contends that the couplers form an independent system, and that they should be classed by themselves.

In regard to modern organ touch he has this to say:

"One of the most fatal developments of the detached console (and electric organs generally), is the so-called light spring touch. This alluring contrivance appeals to the inexperienced as being a wonderful improvement to the old, heavy, tracker action, on account of its so-called lightness. Let us look into the matter and see what actually happens. It will be generally admitted that the most perfect action of any keyboard instrument is that of a full-sized grand

[Continued on Page 940.]

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THE JOY OF THE KINGDOM.

IT is not surprising that men should often fail to do their
duty, in this world, or should yield to temptations of one
sort and another. But it is surprising, when we come to think
about it, that men should turn away from joy; should refuse
God's invitation to be happy; should turn away from it without
even giving it consideration, uttering frivolous pretexts when
asked for their reasons.

In nothing did our Lord make the Kingdom of Heaven
more unique than in just this element of joy. The Kingdom of
Heaven, He said, the method of rule which God was intro-
ducing into the world through Him, was like a marriage feast
which a king made for his son. A king, in the Orient, stood
for absoluteness of power and authority. And God had been
engaged, for centuries, in establishing His authority and power
among the chosen people. But now, there was to be new revela-
tion of God's character. Authority was to be pushed into the
background, and hospitality and good cheer, just the elements
that make men enjoy life, were to be put forward and empha-
sized. The kingdom of heaven is promulgated, not as a com-
mand to men to obey a divine law, but as a gospel, as good news,
as an invitation to come to a feast, and that a wedding feast,
the most enjoyable of all social entertainments.

So Jesus presented the Kingdom; not only by parable, but
so He lived it, going about among men with a wondrous gra-
ciousness and charm, and inviting men to come into loving,
joyous fellowship with God and each other. Surely men must
respond to that! Yet what was the experience of Jesus? How
was His invitation received? He has told us in the parable of
the Marriage of the King's Son, and history has recorded the
sad story of His rejection. The King "sent forth His servants
to call them that were bidden to the wedding feast; and they
would not come." Some treated the matter lightly, others were
aroused into a state of bitter hostility and treated the servants
shamefully and even killed some of them. A strange way in
which to treat an invitation to be happy!

And how foolish! One went to his farm, another to his
merchandise. But would entering into social relations with the
king really harm either of those operations? Would not they be
happier to carry on their business on such terms with their
sovereign?

But this is parable. Have we really such an invitation
from Almighty God? Is it possible, here and now, to be joyous,
living in sweet and soul satisfying relations with God and our
fellow men? Not if Jesus simply spoke those words and then
disappeared, leaving nothing behind Him but waves of sound
to grow less and less and sink into silence. Not, in other words,
if our Lord was Teacher and Teacher only. Not if He simply
said "The kingdom of heaven is like unto a certain king," etc.,
and it stopped there, without any permanent manifestation of
that kingdom or forces by which its joy can take possession of
the heart of man.

Thank God that is not the case. Every word Jesus spake
was afterwards, when the Holy Ghost was given, made real.
Hear St. Paul: "Be filled with the Spirit, speaking to yourselves
in psalms and hymns and spiritual songs, singing and making
melody in your hearts to the Lord; giving thanks always for
all things unto God and the Father in the name of our Lord
Jesus Christ."

Will we accept God's invitation to be joyous? Perhaps you
think you would if Jesus were visibly here to offer it to you in
person. But that was not always so when He was here; and,
besides, what is more to the point, our chance to enter into the
kingdom, which is not only righteousness and peace but joy, is
far better than those had to whom this parable was spoken, at
least, until after Pentecost. We have the Holy Spirit, through
whom we may "cheerfully accomplish the will of our God.

"ONE."

NO thought is more frequently expressed in the New Testament than that of the unity—the oneness—of Christ's flock. Our Lord's earnest prayer "that they all may be one" is the pivotal thought around which the apostolic conception of the Church is circled. "We, being many, are one body in Christ"; "That ye may with . . . one mouth glorify God"; "We, being many, are one bread"; "All the members of that one body . . . are one"; "By one Spirit are we all baptized into one body"; "Many members, yet but one body"—the quotations would become tiresome did we seek to embrace them all.

Though the outward unity of the Church is broken on earth, the unity of every part of the Church Militant with every part of the Church Expectant and the Church Triumphant has never been, can never be, broken. Here is manifest the true unity of the Church. Souls in different lands on earth, accustomed to very different aspects of Church life, seem singularly out of touch with each other and may be entirely out of communion with other parts of the Church. But the moment they are received into those higher vistas of the Church above, they are freed from such limitations. Not only is the unity of the Church above absolutely perfect and unbroken, but it embraces as well a unity with every part of the Church on earth. Wherever the mark of baptism shows upon a human soul, there citizenship in the Kingdom of God is an assured fact; there a common life with every other citizen, despite the warring of communions and sects, already exists. Thus the Church is at unity with itself when viewed from its capital wherein its King doth reign.

But at All Saints' time many of us seek a more individual unity even than this. So long as we live on earth, the distinction between human personalities is more obviously in evidence than the unity between them. That distinction is never lost. The future life is no impersonal Karma. Yet physical life presents us primarily as distinct from one another, while spirit life seems to emphasize our unity.

There is, truly, a bond of unity exercised by spirit with spirit which it is difficult to recognize while each is in the flesh and each limited by its physical distinctness from the other. Psychology seeks to fathom the closer spiritual contact, even on earth, that seems to impress spirit upon spirit. New powers of spirit, new opportunities for earthly communion one with another, new aspects of human personality from the standpoint of the *psyche*, are opening upon us as we delve farther and farther yet into the mysteries of spirit life in human bodies lived. But the blest freedom of the spirit that has left its human clay behind gives opportunity for contact with the spirits of the departed such as one does not consciously possess with those on earth. The living dead are actually nearer to us, we may reverently believe, than are those whom physically we may touch, but with whose spirits we may fail to come into contact.

This spirit contact may, indeed, be abused and sink into the hideous degradation of spiritism. How much is true and how much is false in the alleged contact given through "mediums" is less important than it is to shun such sordid, misplaced contact, if contact it is.

There is a true Medium through whom we have contact with our loved ones departed, and that is our Blessed Lord, in whom we are one. The life that circles through His body and theirs and ours brings us into the same close oneness that the hand is brought with the foot. Death does not annihilate this oneness. We are one with our loved ones through Him into whose Body both they and we are baptized. We need no other medium. In every prayer, in every high aspiration, in every work for God or for His children on earth, in every act of love and act of faith, we are placing ourselves into touch with those who have gone before. We are united both in Person and in deed with all that vast number who, in all ages, have put on Christ, but, even more intimately, we come into touch with those who are bound to us in the everlasting ties of love.

For the one common bond that death cannot break is love. Now love is personal and individual. It is not a mere amiability exerted in like degree toward the whole Body. Because love transcends the grave, so the point of contact which we have with those who have departed is stronger and stronger in the degree in which they are bound by love each for the other. Love would not be eternal if the departed spirit did not exercise it individually toward those it has loved on earth. And the opportunity for the free exercise of pure love, where neither sin nor temptation can detract, and where the very air that is

breathed is the radiation of Love, must transcend vastly the loves of earth. Never fear that the love borne for us by those who have departed finds no opportunity for expression toward its object. Love pours from the spirit into Christ, the heart of Love, and from Him direct is poured into the spirits of us who are loved. Thus human and divine love merge into one, and as we love Him who is Love, we are drawn closer and closer into communion with those we have loved and—in the flesh—have lost awhile.

But the chief point of contact of spirit with spirit is given in the Holy Communion. Think what it is to receive into our inmost being that Body and that Blood into which those we love in the spirit world are inextricably interwoven. In Him we receive them; His presence is their presence; for who can divide the Body or the Blood of our Lord Christ, or separate Him from those who have been joined into His Body? Not only, in Holy Communion, do we come into contact with our loved ones on the common ground of our common worship in which "angels and archangels and all the company of heaven" have part with us and we with them, but in the culminating act wherein we receive our Blessed Lord, the spirits of those we love who are in Him and who, we cannot doubt, would come to us, touch us in close embrace. In Him we have communion with them.

Let All Saints' day be to us, then, a time of true communion with our loved ones in Him who folds them and us closely to Him and thus to each other. And be assured that love finds a way to satisfy its longing for us as we come thus into closest contact.

The real separation from those blest ones whom we love is caused by our sins and our worldliness, when those who are being purged of sin cannot act in coöperation with us. The real unity is that which we exercise in a life of service, yet of dependence upon our Lord. Loving, we receive love.

THE SIGN LANGUAGE IN THE ADMINISTRATION OF SACRAMENTS.

SEVERAL letters have appeared in our columns relative to the validity of sacraments administered by deaf mute priests by means of the sign language, in which both sides have been presented, but, perhaps, not always in such wise as to meet the true issue. In order that correspondents may perceive precisely what is the issue involved—should the discussion be continued—it may be well for us to state it concisely; and as the matter is one of large importance, it may not be intrusive if we express our own view, though we grant that it differs from the views of some most estimable and generally trustworthy authorities.

The Catholic doctrine of the sacraments requires the use of distinct words as comprising the "form," without which no sacrament can be esteemed valid. For many centuries, when all languages were oral, it was esteemed a matter of course in the Church that a valid form could consist only of spoken words. Finally a deaf mute language was evolved and at length it became accepted by intelligent men as the equivalent of a spoken tongue. It is taught in schools and accepted in practice as such. Can that sign language, then, be accounted sufficiently a language to be used in expressing the form in the administration of a sacrament? As we criticised Father Burnett, in reviewing his book on Baptism, for giving a negative answer to this question, we gladly embrace this opportunity to state the grounds upon which an affirmative answer may be based.

Language is not primarily the utterance of vocal sounds; although every language prior to that of deaf mutes involved such utterance. It is, primarily, the recognized and ordinary medium of communication between man and man. If one could conceive of the utterance of the vocal sounds involved in the use of the English sacramental offices, in those centuries when the English language had not come into existence, such sounds would not have constituted a valid form. The essential requirement for such validity is not the vocal utterance of sounds, but the intelligent use of those sounds as a medium of communication. Precisely the issue involved in the validity of the sign language is also involved in the use of any new oral language. When and how do successive sounds become a language and thus capable of expressing the form in a sacrament? An exact answer may be impossible, but it would seem that when

a language has become the intelligible medium of communication between man and man, it has reached that point.

If so, the sign language is as legitimate in the performance of sacraments as is the English language. As the present vocal sounds of the English office would not have given validity to the form of a sacrament before English had become a recognized language, but yet are now sufficient, so, for the same reasons, the motions involved in the sign language would have been insufficient for the same purpose until they had become a recognized language, but must now be esteemed to be sufficient.

If it be argued that sound be an essential element in such language, it must be replied that sound is not an external phenomenon, but only an impression received by the auditory nerves. It is well established that noise is not noise unless there be ears to hear it. Vocal language is efficacious, not because peculiar waves of air set in motion by the voice are efficacious for the purpose of a sacrament, but because it is the recognized medium of communication. There seems to be no good reason for holding that another medium of communication perceived by the eye or even by the sense of touch should not be equally so. Otherwise it would be the vibration of the air that gave validity, and thus the voice of a priest, reproduced by a phonograph, could give valid form to a sacrament! We suspect very few would care to pursue the sound theory as the essential factor in validity of form that far; but otherwise they can hardly rule out the sign language, which lacks only the wave movement of the air set in motion by the voice and perceived by the ear.

Again, the mere enunciation of words by a priest does not, in itself, give validity to a form. If, for instance, a priest, sitting at the dinner table, with a glass of wine and a morsel of bread before him, should, in casual conversation, quote the words of consecration from the Communion office, the "elements" before him, if we may so speak of them, would not thereupon receive consecration as the Body and Blood of Christ. What would be lacking would be neither valid form nor valid matter but the intention of the priest. Sound gives validity to form only as it is the expression of the intention of the Church, intelligently conveyed by the priest.

Again, it may be objected that to accept the sign language as sufficient for giving valid form to a sacrament would involve the validity of mere gestures on the part of any priest, which the Church has never accepted as sufficient. We reply that gestures have never become a recognized and exact equivalent of language except in the deaf mute formula, and it is unthinkable that they could become so to talking men. By being reduced to exact terms, taught in schools and used by mutes as their medium of communication, the sign language has become a recognized and formal language.

Let us then recapitulate.

The essence of a valid form in the administration of sacraments is not the wave movement produced by the human voice, nor yet the audible sensation received by the human ear, since (a) as often as new languages are evolved, the new sounds thus used to express the thoughts to be conveyed by the form become equally valid with those of older languages; (b) the reproduction of the voice of the priest through the phonograph would not be sufficient; and (c) the mere quotation of the words by a priest without the proper intention would not be sufficient.

The essence of a valid form consists in (a) intelligible communication according to the customary medium of communication used as language by any people, (b) with the intent on the part of the priest to perform the act in which he is engaged.

If we are right in these definitions, the deaf mute language is as truly legitimate as a medium for expressing the form of a sacrament as is the English language. If we are wrong, it is difficult to see how any language other than the Aramaic of our Lord's institution can be sufficient. The contrary view makes the form a purely mechanical operation of sound waves plus auditory nerves, amounting simply to an incantation. The view we have expressed alone seems sufficient to translate the uniform teaching of the Church Catholic into a practical determination of a question which could not have arisen in the Church until the sign formula became a recognized language.

We grant, however, that it was an extremely dangerous exercise of episcopal authority for an individual Bishop to act in so important a matter as the ordination of a deaf mute to the priesthood, without first submitting the question of the sufficiency of the deaf mute language to express the form of a sacrament, for the judgment of expert theologians, and without the

prior consent of the House of Bishops to his act. Logical as the argument in favor of such validity seems to us, we could have wished that it had been more carefully considered in the Church before any Bishop had assumed its sufficiency. It is not strange that in the absence of definite expression of assent to the validity of sacraments thus administered, there should be many who gravely question that validity; and it is quite probable that the consequent doubts have seriously affected the support given to the deaf mute work. It is reassuring to learn from the statement of the Rev. Mr. Cloud printed two weeks ago that none of the clergy now engaged in work among deaf mutes is himself a mute, though it does not necessarily follow that none of them uses the sign language alone to express the form in administering any sacrament.

We beg to suggest that the clergy engaged in that work join in a memorial to the House of Bishops asking for the official expression of its judgment as to the sufficiency of the deaf mute language for the purpose; and that until they have received the affirmation of the Bishops, they should express orally the language of the Book of Common Prayer at the same time they are translating it into the sign language, whenever administering a sacrament. In that way the question may more satisfactorily be determined than by the mere appeal to logic, and the fears of Churchmen will be set at rest.

A REPORT made to the Presbytery of Newark, N. J.—the Presbyterian body in that city—states that in that city of something more than three hundred thousand, one hundred thousand people are "unchurched," being outside any and every Christian communion. It is not strange that the condition arouses serious thought in the minds of thoughtful people. Those thoughts are reflected in an editorial entitled "The Plea for the City," printed in the Newark *Evening News*. "There is," says this editorial, "a very proper solicitude for the moral and spiritual welfare of this third of our citizenship that refuses to take advantage of the influence the Church has to offer. There is also a very proper anxiety for the future of the city in which they have an influence and a vote." And a further "cause for concern is the future of the Church itself."

Yet this is the condition of most of our American cities. Organized Christianity does not keep abreast with the increase of the population. Children of Puritan ancestry, no longer holding the tenets of their fathers, have sunk into irreligion; emigrants from Europe, freed from the oversight of priests at home, join the mass of the unchurched. From American Protestant and from European Roman Catholic stock there is the same breaking away.

The Church barely holds her own in most American cities. In Newark our statistics show that our clergy baptize four out of every one hundred infants; bury four out of every one hundred persons dying in the city; and solemnize more than five out of every one hundred marriages reported to the state. This indicates that her nominal strength is from four to five per cent. of the population. In the last few years more than 25 per cent of deaths in Newark occurred in public institutions.

What will be the outcome nobody can predict. The *Evening News* suggests federation of religious bodies. But historic Christianity cannot abdicate its post. It must stand where God has placed it. Yet we should look favorably upon a federation of Protestantism outside the Church. No doubt we must make better Churchmen of our own members before we can really occupy the vantage point in Christendom.

WITH the overwhelming majority of our Bishops voting in 1904 in favor of a canon prohibiting divorced persons from receiving the blessing of the Church upon their re-marriage, we had fondly hoped and assumed that the American Bishops would be a strong and powerful factor in the Lambeth Conference in favor of enunciating that view. We are surprised therefore to read in the New York *Herald* what purports to be an interview with the Bishop Coadjutor of Pennsylvania, in which he says:

"Of the divorce resolutions adopted by the Lambeth Conference the Bishop said that a radical resolution prohibiting divorce on any ground would have been adopted had it not been for the more liberal views of the American Bishops, who told the English Bishops there would be no use in going beyond the wishes and belief of the majority of the Church. Consequently the resolutions were modified so as to approve of divorce for adultery only, with the privilege given to the

innocent person to marry again under as many restrictions as possible."

The reporter may, of course, have misunderstood the Bishop. In that event we should be most pleased to set him right.

But if it is true that the American Bishops adopted this attitude in the Lambeth Conference, it must be a cause of intense regret to many Churchmen at home. The Bishops would have been justified in resenting any interference with the canon law of this American Church by the Lambeth Conference, even in an instance, such as this, wherein they were on record as preferring a stronger canon; but this would not justify them in asking the Lambeth Conference to take lower ground in the enunciation of the abstract moral question as to whether or not divorced persons ought, in any event, to be deemed proper subjects for remarriage by the clergy of the Church, death not having released them from a former matrimonial vow.

In view of this alleged statement made by one of our Bishops concerning the attitude of the American Bishops in general at Lambeth, we feel that it is due them that their position taken in that body should be declared.

WE have heretofore directed attention to the excellent work undertaken by the Christian Studies Society, composed of laymen in and near Albany, N. Y. They propose to promote greater intelligence concerning the Church by means of study classes, parochial or inter-parochial, lecture courses, the distribution of Churchly literature, and a campaign of education through the daily press. Their object is a splendid one, and one that must receive the support of all Churchmen. We gladly give it our own commendation and earnestly hope that it will receive the coöperation of Churchmen generally. The president is Mr. Clarence M. Abbott.

ANSWERS TO CORRESPONDENTS.

F. P. P.—The difficulty over the late amendment to Canon 19 arises from the fact that the subject was introduced for legislation avowedly in the interest of throwing the Church's pulpits open to sectarians. The final legislation, which was reduced into its present form in the House of Bishops, was intended for the very different purpose of indicating under precisely what conditions any sort of addresses might be made in churches by persons not in holy orders. But some Churchmen have refused to accept the positive assurances of the great majority of the Bishops to the effect that the canon was expressly drawn so as to prevent the "open pulpit," and continue to assert that the legislation runs counter to the principles laid down in the ordinal. A few Bishops, accepting their view, acted hastily in accordance with it last spring. Hence the confusion.

ANGLICAN CATHOLIC.—The introit is a psalm or other composition sung at the entrance of the priest into the sanctuary for Holy Communion. Hymns are sometimes so used among Anglicans, though liturgical precedent is best carried out by the use of a psalm. The appropriate table of psalms for the purpose will be found in the Prayer Book of 1549. If a hymn is used, any hymn appropriate to the day may be selected.

"THE DISTANT TRIUMPH-SONG."

"STEALS ON THE EAR THE DISTANT TRIUMPH-SONG."

O blessed Feast of All Saints! every heart
That feels a sense of loss in you hath part.
The mourner hears, with mingled grief and love,
The distant triumph-song of saints above.

When wrong too oft appears, in cruel might
To triumph, we may weaken in the fight,
But strength revives when rising sweet and clear
The song of the redeemed our spirits hear.

So, e'en on earth our waiting hearts are blest,
Our prayers arise for holy saints at rest.
What though we toil with weary feet, not long
The passing years, we join the triumph-song.

Sweet echoes borne upon the autumn air
Of songs above shall soothe our grief and care.
Sing, happy saints, till earth and heaven blend
In one grand song that nevermore shall end.

Asbury Park, N. J.

MARTHA A. KIDDER.

IT DOES not injure gold to show that something else is not gold. So character is not harmed by afflictions which reduce its dross and refine its gold.—*Christian Observer.*

ATHLETES AT THE VATICAN

The Pope Encourages Excellence in Manly Sports ATHLETICS NOT GENERALLY ENCOURAGED IN ITALIAN SCHOOLS

THIS summer has seen the fiftieth anniversary of the Pope's ordination to the priesthood, and the customary crowd of pilgrims has flocked to Rome. Rome does not warmly welcome them, for they spend little, and they derange the traffic. They are not the picturesque host which Dante saw on the bridge of San Angelo. Princes do not come with gorgeous retinues, nor are there weary strangers who have made the way on foot. Only a number of commonplace travellers have faced the dusty misery of Italian railways to spend a pleasant holiday, mingled with some amount of devotion, in the Eternal City. Yet pilgrimages perform an important work. Those who have visited an interesting place, or seen an eminent person, have an advantage over those who stay at home and read; and those who made a journey from Tuscany or Belgium or Germany will carry home with them an enhanced conception of the Pope's dignity, and a grateful sense of his benignity, which will make them more than ever his devoted servants.

One event has made this pilgrimage unlike those which have preceded it. It was made the occasion of a meeting of athletic societies under the Pontiff's patronage. We think of the splendid crowds which Boniface surveyed, and of the bloody duel which Sixtus IV. arranged in the same place; but perhaps to a thoughtful observer the recent assemblage of stalwart young men was a more significant event.

I cannot describe the competitions or the religious celebrations, save to say that at the last of these the Pope made an admirable speech, full of fatherly sympathy and urging moderation and religious temper. One or two matters, however, should not be passed without comment. A vast procession of the athletes marched through the streets of Rome with banners and music, and were welcomed everywhere. At one point some disturbance was anticipated from atheists, but order was preserved by the troops of a government which is charged with hostility to the Church. Everybody has known, though some have denied, that if the Pope were to quit his "prison" and to drive through the streets of Rome he would be greeted by almost unbroken respect, and that the government would take good care to save him from possible insult. A side-door of the prison has been opened, and no mischief has occurred. Again, it has been observed that a procession of the Catholic athletes sang the Military Hymn of Goffredo Mameli, who was killed, a martyr of Italian liberty, when the French soldiers were restoring the city to the Pope in 1849, and that the clergy who marched with the procession raised no objection. May we not take these things as signs of the passing away of the strife between Church and State, which has done so much harm to religion in Italy?

It may be hoped that this meeting of athletes in the Vatican points to a change in the relation of the clergy to popular amusements. Hitherto the priest has kept to his place in church and has not been expected to take an interest in recreation. Novels, indeed, speak of the venerable grey-haired priest presiding over his dancing children on the village green, but I have never come across such a scene in France or Italy. Generally, I fancy, the priest's presence would be regarded with suspicion, perhaps with dislike. The nearest approach to it which I can recall was at the institution of a popular priest to a parish in Venice. All the parishioners hung out carpets, curtains, and pictures on the front of their houses. (Our own lodgings were adorned with a picture of the Madonna and one of the first Napoleon.) The canals were decorated with garlands of paper roses. In the morning the new *parroco* went in procession through the streets of his parish, and sturdy gondoliers pressed to kiss his hand. In the evening the alleys were filled with a gay crowd, chatting and drinking sober glasses of wine; and in open spaces there was dancing, the young men keeping apart from the girls. The priest sat in a balcony looking on, but he took no part in the merriment. Perhaps if the clergy took more interest in innocent gaiety they might save it from becoming not innocent. A friend tells me a sad change that has taken place in his part of France. He remembers the time when the priest was almost always a welcome guest at a wedding. Now he is not invited, and the guests drink to excess and sing indecent songs. I do not think matters are so bad in Italy, but I should be thankful to find the clergy mixing more in social festivities. I have lately spent a week in a

little Tuscan town, where the people were most hospitable, but I do not remember ever hearing that the clergy had been asked to meet me.

Further, I think it would be a gain if there were more organized games in the country. The most popular game is a sort of football called *pallone*, but it is seldom played without a good deal of expensive display. There are no games in the schools. The government schools (in which, by the way, there is no religious instruction above the elementary grade) are mostly day schools, to which the boys are often conducted by their parents, and where they stay only for lessons. There are, however, many schools conducted by religious communities, of which the *Padri Scolopi* and the *Barnabites* are the most conspicuous instances. Here most of the pupils are boarders, though some are admitted who live at home. Here also there are no games. The chief recreation is a walk, two and two, under the conduct of a priest as usher. I remember an English girl teasing a charming lad with a budding moustache.

"Do you mean," she said, "that you allow yourself to be taken about by an usher?"

"Of course," he replied; "if we had no master to look after us, who can tell where we should go?"

I described to a friend of mine, a Barnabite, the liberty which is enjoyed by English schoolboys, the freedom of the play-ground, the long walks taken within very wide bounds, with little restraint save the boys' sense of honor. He said this would be impossible in Italy; and probably he was right, for the sense of honor takes years to grow, and even in England it is open to grave abuses. Yet constant supervision, though it may prevent serious evils, does not allow room for growth of conscience; and the French friend whom I have quoted assures me that he finds little difference between the pupils of religious schools, such as those of the Christian Brothers, and those who have received only secular education: as soon as they are free they run alike into dissipation.

I cannot but wonder whether a remedy might not be found in the encouragement of organized games. I cannot think that a daily walk in marshalled ranks affords enough outlet for the animal spirits of a growing boy. Not that such promenades are hateful to an Italian lad, for he has the national enjoyment of conversation, and the serpentine length of a big school is full of merry faces. Nor does the presence of an usher seem to check chatter and cheerfulness, and it is often pleasant to notice how the boys claim the honor of walking by his side. Yet I cannot believe that character can be formed without some degree of liberty, and perhaps liberty can be found with least risk of abuse in the playing-field, where the boys can be left to organize their own games without the danger of straying to undesirable places. And if the boys have acquired at school a taste and aptitude for a game, may it not be hoped that when they leave school they will have some counterpoise to the habit which throngs the steps of the club with a crowd of idle dandies, hardly out of their teens, who pass the day smoking cigarettes and ogling the ladies who pass by? The clever and agile Italian lads are well fitted to excel in sports; and I have often been amused to see their admiration of the students of the American College in Rome, who tuck up their cassocks, which they habitually wear, to fight a match at baseball. They admire, but they do not imitate; but it may perhaps be hoped that the favor which the Pope has shown to athletic clubs may lead the clergy, and especially those who are engaged in educational work, to promote a sane and temperate attention to manly games.

HERBERT H. JEAFFRESON.

Fiesole, September 30, 1908.

TOO TIRED TO PRAY.

Too tired to pray, yet so
I long for help at eventide;
I kneel, and in the silence know
That Thou art by my side.

I cling to hands whose scars
Speak love divine. Oh, Christ, I see
Thy burning eyes; no anguish bars
The hope they bring to me.

Only Thy name I cry;
Thou art revealed in blaze of day,
Or in the still, sad night, when I
Look up, too tired to pray.

Dear Lord, that I may plead
For blinded eyes that on the way
See not Thy face in their great need;
Oh, give me strength to pray!

THE ENGLISH CHURCH CONGRESS

Held at Manchester: Discusses the Problems of
the Day

THIRTY-FIVE HUNDRED MEMBERS IN ATTENDANCE

The Living Church News Bureau |
London, October 10, 1908 |

THE 48th annual Church Congress opened for its usual four days' sittings in Manchester on Tuesday last with the customary civic welcome and street procession, followed by concurrent services at the Cathedral, St. Anne's, and St. Philip's, Salford, the preachers respectively being the Bishops of Durham, Gloucester, and Perth (Western Australia). The Bishop of Manchester's presidential address was delivered in the Free Trade Hall in the afternoon, and was, in accordance with general expectation, almost exclusively devoted to the subject of the industrial crisis which is being experienced all over the country, but especially and so very acutely in the district conterminous with the diocese of Manchester.

The visit of the Congress, the Bishop said, was exceptionally opportune at the present moment. What answer had the Church to make in an hour of deep anxiety and even despondency? "Human nature was the basis on which human society was built up, and they were bound to reckon with the anti-social instincts in man which had hitherto brought ruin upon his splendid social fabrics." In other words, they must reckon with sin. It was there that the distinctive contribution of the Church to the perplexities of the world must be found. It was on that distinctive message he wished to insist. As individual Churchmen, they would feel their responsibility for their share in civic life; they would study economic laws with a view to the solution of the problem of unemployment. But the Church, as a body, ought not to be committed to any of the schemes of social science. The Church had proved repeatedly in the course of human history her power to inspire a living hope. The most careless reader could not overlook the close connection existing between the religious revival and the social and political reforms of the last century. Why should not our age, too, witness a great religious revival? Dare they not pray especially, asked the Bishop, for a religious revival among the rich and prosperous, which might set before them the true meaning of the stewardship committed to them? The sufferings of the present moment were "the birth pangs of the new age," and they might even welcome them with joy.

PAPERS ON BIBLICAL CRITICISM.

At the close of the president's address, the discussions of the Congress began with papers on the "Limits of Biblical Criticism," read by the Bishop of Winchester (Dr. Ryle), Professor Burkett (Cambridge), the Dean of Canterbury, the Rev. Professor Kennett (Cambridge), and Canon Storr. The Bishop of Winchester represented what he called "sound and moderate criticism." He was thankful for the progress of criticism, while recognizing that the cause was not served by "conjectures based on foregone conclusions." His Lordship frankly admitted that the freedom of Biblical criticism was wholly unknown to the old Christian Fathers and even to the schoolmen; it had its birth "in the era of the Reformation." Professor Burkett's paper spelt, as was to be expected, the rankest of rank Bible scepticism, and some of his remarks were received with loud cries of disapprobation. The Dean of Canterbury (Dr. Wace), associating himself with the traditional and orthodox position, felt bound to urge that there were limits beyond which critical processes and conclusions could not be pushed without coming into conflict with settled principles of Christian truth. When it came to denying the substantial truth of Scripture record—then, for Christians at all events, the time had come for exclaiming: "Hitherto shalt thou go, and no farther; and here shall thy proud words be stayed." Professor Kennett and Canon Storr occupied, perhaps, a middle position between the Bishop of Winchester and the Dean of Canterbury.

REVISION OF THE RUBRICS; THE VESTMENTS.

Two meetings were held on Tuesday evening. The Bishop of London addressed a crowded meeting of men. He said the message of the Congress to Manchester comprised five ideas which had already changed the face of the world—namely, justice, equality of opportunity for all, the supremacy of righteousness, the reality of religion, and the brotherhood of the Church. The Bishop of Ripon was also one of the speakers. At another crowded meeting, papers were read on the "Revision of the Rubrics" by the Bishops of Gloucester and Sodor and Man; and on the "Mass Vestments and Ceremonial," by the Rev. Darwell Stone (Pusey House) and Mr. T. W. H. Inskip. The Bishop of Gloucester (Dr. Gibson) held that the Church ought to press forward with the work of the revision of the rubrics, and he approved of the suggestion of applying to Parliament for an Act which should give to canons the force of statute law. The Bishop of Sodor and Man (Dr. Drury) pleaded for bringing the rubrics into closer correspondence with accepted practice. It is a pleasant surprise to know that this Evangelical Bishop is of the opinion that the Burial Office in the Prayer Book needs to be reconstructed. "The

service in church should be made," he said, "a complete service, following the normal Western model, on which nearly all our services are framed. The Burial Office of 1549 supplies in sequence and structure just what we need."

SOCIALISM; CANON LAW.

On Wednesday the topic which bulked largely in the debates of last year's Congress and also of the more recent Pan-Anglican Congress, and which seems to have such a singular fascination to a certain section of the clergy—Socialism—was again discussed, and, as was to be expected, with widely divergent views and sentiments. The Archbishop of Melbourne (Dr. Clarke) found fault with Churchmen for not practising, as he thought, the teaching of the Catechism in respect of duty to one's neighbor. The Rev. Percy Dearmer seemed prepared to go the whole figure of State Socialism. Mr. St. Loe Strachey (editor of the *Spectator*) contended that Socialists represented a "throw back to savagery." Mr. T. Summerbell, M.P., associated himself entirely with the cause of the "laboring man." A striking feature of the meeting (one of the most crowded of the Congress) was the plethora of speakers in the open debate. At the morning session in another Congress hall the less popular subject of Canon Law was introduced by the Bishop of Exeter (Dr. Robertson), who erred in limiting the Canon Law of the Catholic Church too largely to the system of the Italian canonists of the twelfth century. Chancellor P. V. Smith's treatment of the subject was hardly more satisfactory. But the Rev. T. A. Lacy's paper was a noteworthy contribution to the discussion. It was distinguished at once by historical accuracy and breadth and luminousness of view. The dominant note was the passing of legalism.

THE CHURCH IN WALES; REUNION.

On Thursday there were as many as eight Congress meetings, including a meeting for girls and one for women and girl students. The principal social event was the reception in the evening at the Town Hall by the Lord Mayor and his lady. In opening the subject of the Church in Wales, the Bishop of St. David's proved up to the hilt the truth of the late Mr. Gladstone's testimony that the Church in the four Welsh dioceses was undoubtedly "an advancing Church, an active Church, a living Church, and a distinctly rising Church." Among other speakers was Mr. A. Griffith Boscawen, an ex-M.P., who pointed out that the Church was by far the strongest religious body in Wales. "There was one Church," he said, "but many Nonconformist sects, who were united only in opposition to the Church." The student Volunteer Missionary Movement was explained and commended by a group of speakers, including the Bishop of Lahore (Dr. Lefroy) and the Rev. Dr. Murray (Canterbury). The subject for consideration at still another morning session was the "Eschatology of the New Testament, the invited speakers being the Rev. Drs. Sanday and Charles of Oxford, the Rev. Canon Knowling of Durham, and the Rev. Hubert Brooke of Brighton. At the two principal afternoon meetings the subjects respectively under consideration were the "Continuity of the Anglican (i.e., English) Church" and "Lessons from the Pan-Anglican Congress." The Bishop of Bristol, *in re* the former subject, made a good point when he said that the modern creed of the Church of Rome—containing the doctrinal innovations of Pius IV. and Pius IX.—was not the creed which the Church of England received thirteen centuries ago. Canon Henson, who followed, spoke at once from the Romanist and Protestant point of view. The Rev. Dr. Gee (Durham University College) adduced evidence to show that in all essentials the Church of England was the same before and after the breach of external communion with the Roman See. The Rev. T. A. Lacy, who joined in the general discussion, naturally did not allow Canon Henson's views to pass uncriticised and unrefuted. The meeting to consider Pan-Anglican Congress Lessons was the occasion of some notable remarks by the Bishop of Bombay (Dr. Palmer) about a reunion of Christendom. "The call for reunion," he said, "is urgent to-day; ten years hence it will be imperative. Let us have not competition, but contribution; not compromise, but comprehension; not uniformity, but unity."

Only one session was held Thursday night, and the subject set down for discussion—"Methods of Dealing with Poverty"—again showed the prominence of the "social" element in the programme of this year's congress.

The proceedings of the Congress came to a close on Friday, when the morning sessions were occupied with subjects of a devotional character. "The Doctrine of the Atonement" was the subject of four papers.

NEW SUBJECTS ON THE PROGRAMME.

One of the two subjects under discussion in the afternoon had never before, I believe, been set down in a Church Congress programme—namely, the "Church and the New Universities." The Rev. Dr. Rashdall (Oxford University) thought that the new universities had a body of men whom the Church could not afford to neglect. The Rev. Principal Headlam (King's College, London) cordially approved of the establishment of a Church Theological Faculty in connection with Manchester University. Professor Tout (Manchester University) complained that the new universities had not received from the Church proper recognition. The Rev. Professor Masterman (Coventry Collegiate Church and Birmingham University) emphasized the responsibility of the Church to those students at the new universities who belonged to her obedience.

"The Status of Unbeneficed Clergy"—also perhaps a new subject and which ought to come up again at future Church Congresses—was treated from different points of view by four invited speakers. The Bishop of Worcester thought that if all the unbeneficed clergy in a diocese could be formed into a society with the Bishop to direct their movements, all would go well with them. The Rev. Principal Warman (St. Aidan's College, Birkenhead) tabulated the assistant curates' grievances succinctly as follows: "No vote in convocation, no right as a brother presbyter with the incumbent, no security of tenure, a decreasing market value as he grew older, no assurance that preferment was equitably allotted, and no recognition in the pension schemes of the Church."

CHURCH MUSIC.

In the evening there was a great meeting for lads (about 3,000 present), and at the two concluding Congress sessions "Church Music" and "Secularist Propaganda" occupied attention. The former subject was considered with special reference to the conditions under which the revival of the oratorio at special seasons should be encouraged or discouraged in ordinary parish churches. The invited speakers were Dr. Kendrick Pyne, organist of Manchester Cathedral (having many years ago held a similar appointment at St. Mark's Church, Philadelphia), and Dr. Madeley Richardson, who is now retiring from the post of organist at Southwark Cathedral. The two papers were illustrated by selections rendered by the Manchester Cathedral choir. Dr. Pyne was unhesitatingly of the opinion that such compositions as Bach's sacred cantatas were much more appropriate for special occasions in parish churches than that master's Passion music and similar colossal works as the great oratorios. He certainly struck a right note when he said that Psalmody was the true musical utterance of the masses. Dr. Madeley Richardson brought a serious charge against the Church of England. He said that musicians who came to the Church prepared to offer their best were, in some quarters, met with coldness, indifference, and even persecution. In his remarks about congregational singing, I am glad to note that he commended for this purpose the ancient Plain Chant.

As to the number of members which this year's Church Congress enrolled, a higher standard was reached than at some previous congresses. There were no fewer than 3,500 full members, while in addition, there was an exceptionally heavy demand for day tickets.

J. G. HALL.

"UNDOUBTEDLY cures are effected and good is done by those ministers who have added 'psychic hospitals' to their churches, or established neurotic prayer meetings. But the grave problem is: Does this union of piety and psychology accomplish more good than evil? Merely incidental benefits, which are really within the realm of another profession, do not justify a radical reorganization of the Christian Church. The plea used by some to justify this course is ominous: It will bring the masses back to the Church. But the cry, 'Something to get a crowd,' does not present the Spirit of Jesus Christ and a church so filled is doomed to ruin. . . .

"The danger to the Church is momentous. This policy, if it spreads, will produce a lot of ecclesiastical quacks; too 'psychic' to be good ministers and too priestly to be good doctors! They will misdirect the work of the Church, divert attention from its real functions, confuse the public mind respecting the essentials of religion, and leave undone the great tasks of spiritual education. Those who run to the Church for bodily cures will not long be held by its worship and preaching."

"This movement will surely result in a cheapening of the Church and a perversion of religion. Why divert the Christian Church from religious teaching and ethical nurture? These supreme subjects at present receive too little attention. Why obscure the salvation of the soul by the exaggeration of disease? Why supplant wholesome instruction and service by 'clinics' that intensify morbid conditions and foster neurotic introspection, multiplying ills by an overconsciousness of disease? Are aches and pains more important than repentance and sin and faith in Christ? This attempted reorganization of the Church will develop a vast amount of morbid sensationalism, and in the end we shall have a 'neurotic confessional,' which will involve many a minister in heartache, if not scandal!"

"The whole duty of the Church along this line is simple, and in the main it is now, and long has been, well done. The best that it can do for the health is so to quicken and arouse the private and public conscience that men and women shall obey God's laws. The best that religion can do for a young man's health is to regenerate his heart so that he will lead a pure life. The greatest service that a minister can render to morbid and nervous people is, not to invite them to a 'church clinic,' but to reclaim them to the simple life and to set them at work for others where they will forget their frivolity and pains."—REV. J. H. CROOKER (Unitarian).

"LET us thank God if we have found those among our teachers who have had patience with us, who have shown us what we might be, who have come to us in all our limitations and shortcomings and have said, 'Thou art Simon . . . thou shalt be called Cephas.' Many have found themselves to be able, because others have shown them that they consider them to be able."—Canon Newbolt.

TWO HUNDREDTH ANNIVERSARY OF STATEN ISLAND PARISH

The Bounty of Queen Anne is Commemorated in a Tablet

KING EDWARD AND PRESIDENT ROOSEVELT SEND CONGRATULATIONS

Anniversaries in Other Parishes and in St. Luke's Hospital

OTHER CHURCH NEWS OF NEW YORK

The Living Church News Bureau
New York, October 26, 1908

ON Wednesday, the 21st, several hundred of the clergy, former parishioners, and friends journeyed over to Staten Island to join with the Churchmen of Richmond county in celebrating the two-hundredth anniversary of the founding of the ancient parish of St. Andrew's, at Richmond.

On the previous evening a special historical service was held, at which Bishop Greer administered Confirmation, and the rector, the Ven. Charles Sumner Burch, D.D., made an historical address, a striking passage of which is here reprinted:

"By a search of the records of the S. P. G. in London, the rector of St. Andrew's has been able to add to the personal history of the first American Bishop considerably beyond that contained in the present biographies. The Rev. Dr. Seabury, as he was then, was compelled to quit his work in Westchester and the East, and so he began the practice of medicine in New York City, receiving also salary at the rate of fifty pounds a year as charge of St. Andrew's parish, Staten Island. This charge began in 1777 and continued until 1782. He was never instituted as rector, so far as the records show, and he did not always officiate himself, occasionally securing other priests to act for him. During the whole period covered by the Revolution, the island being in possession of the British, and during the period of unrest following the Declaration of Independence, services were suspended in all churches on the island except St. Andrew's. In that they were never suspended. It was less than a year after the Rev. Dr. Seabury ceased charge of St. Andrew's that he was elected Bishop."

On Wednesday there was an early celebration of the Holy Communion at 8 o'clock. At 11, Morning Prayer was said; the Bishop preached and celebrated the Holy Communion. After the offertory, a memorial tablet to Queen Anne was dedicated, and accepted by the Rt. Rev. Dr. Courtney, formerly Bishop of Nova Scotia. Another tablet was also unveiled.

The memorials both placed on the north wall are in memory of Queen Anne, and the minister and other founders of the parish. The one to the queen bears a medallion portrait and tells the history of the Church. It reads:

"1708-1908. On this two hundredth anniversary of its foundation, the Sunday school scholars and members of St. Andrew's parish raise this tablet to the memory of good Queen Anne of England, in grateful remembrance of what she wrought for the cause of Christ in this community and country. In 1704 her faithful minister, the Rev. Aeneas Mackenzie, was sent to shepherd her subjects on this island. In 1709-1711 this church was built, and 1713 it was formally presented to the parish by Queen Anne, as head of realm and Church, with valuable glebe lands, a church bell, and a silver Communion service, still used in the worship of the Church. In 1713 she granted the parish her perpetual royal charter, which is still reverently preserved by a faithful and grateful people."

The tablet to the Rev. Mr. Mackenzie bears besides his name the names of the following: Ellis Duxbury, Augustine Graham, Lambert Garrettson, William Tillyer, John Morgan, Ephraim Taylor, Thomas Farmer, Joseph Arrowsmith, Nathan-

iel Britton, Richard Merrell, Alexander Stuart, Caleb Heathcote.

An organ, partly the gift of Mr. Andrew Carnegie, a memorial chalice, and other gifts were also dedicated. A luncheon was served to the clergy and visitors in the parish house at the conclusion of the service. The afternoon was spent by many in viewing the old as well as the new things in the venerable church and churchyard. The first church was built in 1709; the present edifice after the destructive fire in 1767. The oldest tombstone remaining bears the date 1733.

During the service a message by cable from King Edward's private secretary was read:

"I am commanded by the king to express his gratification at the tribute you are paying to his ancestress Queen Anne, and the hope that the Church she founded two centuries ago may yet have a long and prosperous life."

Letters of congratulation were also received from the President of the United States, and from the Presiding Bishop of the American Church.

SYSTEMATIC MISSION STUDY.

Under resolution of the last diocesan convention, Bishop Greer has appointed Samuel Thorne, Jr., of Rye, N. Y., to be

Educational Missionary Secretary for the diocese. Mr. Thorne has been successfully engaged in the practice of the law, and at the same time has taken a keen interest in the progress of the kingdom of our Lord Christ. He will serve without salary and will form normal classes for mission study. It is planned to organize one in the Bronx, two in Manhattan Borough, and one on Staten Island. The Junior Clergy Missionary Association will cooperate and have one course for themselves.

THE WEEK OF PRAYER AT CHRIST CHURCH.

Father Huntington, O.H.C., will conduct a series of meditations at Christ Church for men only from November 29th to December 6th. The initial meeting on November 29th will be held in Seabury Hall, adjoining the church, at 4 in the afternoon and continue through the following week except Saturday. The general subject will be: "The Faith, the Foundation for Prayer." The reverend father will preach at both Sunday night services.

SPECIAL SERVICES AT OLD TRINITY.

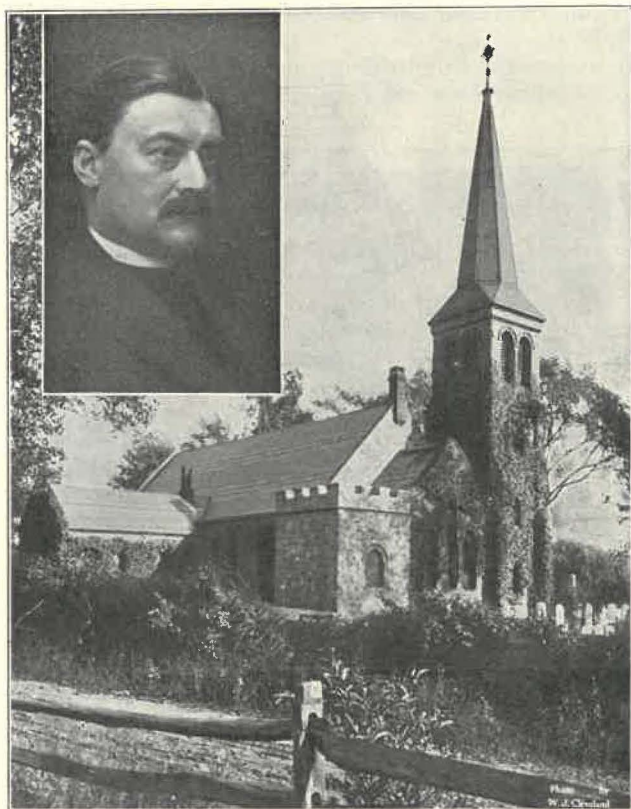
Beginning with Monday after the First Sunday in Advent there will be special noon-day services in Trinity Church for the business people in the Wall Street district. The Lent noon-day services inaugurated by the Rev. Dr. Steele and carried on so successfully for many years will serve as a model, except that one preacher will have a week's course of sermons. Father Huntington is the first on the list.

A SUNDAY SCHOOL AT THE CATHEDRAL.

St. Mary's Church, Manhattanville, has secured permission to conduct a Sunday school for the children of the neighborhood in Synod Hall. The opening session last Sunday was attended by thirty pupils. It is not a Cathedral work, and its exact status is not yet determined. The new church now being erected for St. Mary's congregation on the old site in Lawrence Street will be ready for use about Thanksgiving day.

ANNIVERSARY AT ST. JAMES' IN THE BRONX.

The fifty-fifth anniversary of the founding of St. James' Church, Jerome Avenue and St. James' Street, was celebrated on Sunday, October 25th. Special services and a parish reception were arranged for the week following. Bishop Greer officiated and unveiled a memorial tablet to the Rev. C. J. Holt, a former rector. The Rev. Dr. De W. L. Pelton, the present incumbent, officiated at the several services following. St. James'



ST. ANDREW'S CHURCH, RICHMOND, STATEN ISLAND, N. Y.
WITH VEN. C. S. BURCH, D.D., RECTOR.

congregation has a fine group of buildings. There is no debt.

THE BROTHERHOOD OF ST. ANDREW.

A departure in the method of the Local Assembly of the Brotherhood of St. Andrew has just been announced. Instead of leaving the schedule of topics and speakers to be made up from time to time a schedule has been arranged for meetings, topics, and speakers for the new year; all men as well as Brotherhood men are now invited to attend the conferences and meetings. An annual statement, financial and statistical, has been published.

A HALF CENTURY AT ST. LUKE'S HOSPITAL.

The annual meeting of the officers and trustees of St. Luke's Hospital was held on Monday, the morrow of St. Luke's day. It was the fiftieth anniversary of the founding of this great charity by the venerable Dr. Muhlenberg, then rector of the Church of the Holy Communion. The president, Mr. George Macculloch Miller, made a report and submitted several suggestions as the result of some months' study looking to improvements in hospital efficiency and administration. The proposition to establish a Central Hospital Bureau of Information to which application may be made for information as to vacancies, rates, and kinds of diseases specially treated in the various hospitals of the city, and save much valuable time and prevent disappointments, met with approval.

St. Luke's also proposes to enlarge its faculties by providing physicians to treat that numerous class of patients who are sick but who can be successfully treated in their own homes, thus saving the over-crowding of the hospital wards, to the exclusion of surgical and other cases demanding nothing less than admission into a hospital.

The legacies received during the year amounted to about \$300,000. The present capacity of the institution is 300 patients. During the year 12,863 patients were treated; of this great number 71 per cent. were free patients.

PLANS OF CHURCH WORKERS' COMMONS.

The Church Workers' Commons, a school to train laymen and laywomen to work intelligently and effectively, begins its second year at Christ Church, New York, with the Week of Prayer on November 29th.

While holding its sessions in Seabury Hall, loaned by Christ Church without charge, the school is not a part of the parish, but is conducted by the Seabury Society for workers coming from all parishes as far as they may desire. No attempt is made to induce laymen coming from any parish to quit the work of their own parishes. Rather they are urged, upon graduation, to return to their parishes.

Father Huntington will be the speaker on Sunday afternoon, November 19th, at 4, and every night during the week at 8:15 in Seabury Hall to meetings for men only. On the evenings of November 29th and December 6th he will preach in Christ Church. During January the Rev. Dr. Edmonds Bennett of Mobile, one of the foremost educators in the Church, will conduct the Bible course of the Commons, the classes being on Monday and Friday nights of the month, save the first Monday, seven nights in all. The Lay Workers' Courses will be three in number, one beginning January 3rd for five weeks, a second February 2nd for eight weeks, and a third March 1st for six weeks. Reading the Church service, preparing and delivering missionary addresses and Bible readings, money raising for Church work, history and use of the Prayer Book, and Church economics comprise the subjects covered.

Two mission study courses will be given under the general direction of the Educational Secretary of the Board of Missions, the first beginning December 30th and the second February 19th. There will be four Sunday school conferences, with Canon Harrower in charge of two of them, and four lectures on Christian Socialism by Rudolph M. Binder, Ph.D., lecturer on sociology in the New York University. Church history, all of it

present day, will be taught in six addresses, all of them illustrated. Canon Jones will describe the Cathedral of St. John the Divine; William T. Demarest will tell of immigrants, their former and their American homes; two Commons speakers will describe missions of the Church, and the Rev. Sydney N. Ussher, the traveller in behalf of Church missions, will tell of recent discoveries in Babylon and Nineveh, and Bethlehem and Jerusalem as they are to-day.

Actual practice in reading the service will be given to advanced male pupils of the schools, after licensing as lay readers by the Bishop, in Christ Church, St. Margaret's, and some others, and in speaking in meetings to be held in the Church of the Holy Communion in Sixth Avenue, in Holy Trinity Church, Harlem, and St. Margaret's Church, Bronx. Work among foreign speaking peoples will be afforded in services to be started in Hobart Hall of the See House. The Commons last year had an enrollment of fifty-eight. Classes are held on Sunday afternoons and week nights and the faculty is made up of clergy and laymen of the city. Similar schools have just been started in Baltimore and Pittsburg.

MATRICULATION AT THE SEMINARY.

At the General Theological Seminary, matriculation services are appointed for Friday, October 30th, at 6 P.M., with sermon by the Rev. Charles L. Slattery, D.D. Next morning there will be Morning Prayer and celebration of Holy Communion, with the dedication festival of the Memorial Chapel of the Good Shepherd, commemoration of founders and benefactors, and matriculation.

BISHOP POTTER'S WILL.

Bishop Potter's will was filed for probate October 23d. His entire estate is left to his five children, share and share alike.

WHEN NECESSITY REQUIRES.

By C. H. WETHERBE.

HERE come times in the life of every Christian when he fronts a necessitous condition, and when his own resources are not sufficient to meet its demands upon him. It may be an hour of unexpected perplexity; a sudden turn to one's affairs has taken place; the present outlook is misty with uncertainty; the heart is much

inclined to be fearful. What is to be done? Look to God! But where is He? He is on His immutable throne in heaven. He is there, although you cannot see Him with your natural eyes. And will He come to your relief, in the very midst of your necessitous condition? Certainly! He will not come in person, but He will employ some agency through which such help as you need will be duly given to you. I may have some reader who is now in despair because his or her circumstances are at a very low ebb, and there is apparently nothing within reach to relieve them. Temporal provisions are about exhausted; perhaps there is no opportunity to earn anything, or enough for the family necessity. How dark the situation seems to be! Yes, but there is a large light above all of the lower darkness. God's light is vaster than all earthly darkness. Why should you fear the darkness, when there is so much greater light? Be of good cheer! In some way God will provide, even for you. Have you ever read the history of the Prophet Elijah's cramped temporal conditions? God provided for him when he was at the brook of Cherith. The fare was very plain, but it was plenty enough. Was he fearful when the brook was getting very low? I think not. He did not put his faith in brooks, nor in any amount of water. He fastened his faith in God. The brook got dry, and then God sent the prophet to a very poor widow, and He supplied the necessities of both. A time of necessity is the time for the triumph of Christian faith.

"EXCEPT IT DIE" is written across the face of the spiritual world no less than the natural. Decay, disappearance, death, this is the condition of life.—Bishop Lightfoot.



MEMORIAL TABLETS,
ST. ANDREW'S CHURCH, RICHMOND, STATEN ISLAND, N. Y.

A GREAT WEEK FOR CHICAGO CHURCHMEN

Many Important Events Crowded Into
Last Seven DaysORGANIZATION OF THE FIFTH DEPARTMENT
MISSIONARY COUNCILWoman's Auxiliary and Daughters of the King Have Important
MeetingsREV. A. W. GRIFFIN CORDIALLY GREETED ON HIS RETURN TO
ST. PETER'SThe Living Church News Bureau
Chicago, October 23, 1908

CINGLING with zest and verve were the spirits of the Church people of Chicago during the third week in October. Rarely if ever have more varied and important events taken place in the same brief period, in Chicago, since the session of the General Convention here, a good many years ago. The united effort throughout the diocese on St. Luke's day to present the cause of Church Extension from the pulpits, the return on the following day of about 125 enthusiastic Brotherhood men and boys from the great Milwaukee convention, the intensely interesting services and sessions of the first Missionary Council of the Fifth Department and the first conference of the diocesan Auxiliary officers of the Department on Monday and Tuesday, the splendid gathering of men at the Church club dinner on Monday night, the very large congregation of women at the semi-annual meeting of the Woman's Auxiliary on Tuesday afternoon, the crowds of visitors who inspected the new Smith Memorial addition to St. Luke's Hospital (opened this week), the record-breaking attendance at the Local Assembly meeting of the Daughters of the King on Wednesday, and the well attended sessions of the West Side and South Side Sunday School Institutes, on Thursday and Friday, respectively, and the luncheon and donation party at the Church Home for Aged persons on Thursday, the meeting of the Board of diocesan missions on Friday, all these varied and interesting gatherings of Church people, centering within the same busy week, made an unusual impression, both on the devoted communicants of the Church and on the city of Chicago itself as well. The newspapers gave ample notices of many of these matters, and one paper, the *Evening Post*, made editorial mention of one of the pulpit utterances of the week, the notable sermon preached on Sunday morning by the Rev. Dr. J. S. Stone, at St. James' Church, on "The Ideal Church."

THE MISSIONARY COUNCIL.

Important as were all of these events, that which was paramount was the Departmental Missionary Council. This met at St. James' Church on Monday for the celebration of the Holy Eucharist, the Bishop of Chicago being the celebrant. There was a good sized congregation, with many clergy. It was a large attendance for 10 A. M. on a Monday.

At 10:45 the opening session of the council was held in St. James' commodious Sunday school auditorium, in the parish house, the attendance filling the room. Large numbers of the Chicago clergy and many of the laity were visitors. There were present, during the council, 11 Bishops out of the 14 connected with the Department, 38 out of the possible 48 clerical delegates, and 18 of the lay delegates, every one of the 12 dioceses in Ohio, Michigan, Indiana, Wisconsin, and Illinois being well represented. All but one sent both clergy and laymen, and all but two were represented by their Bishops in the Council. After the address of welcome by Bishop Anderson, who was elected temporary chairman, and who presided during the four sessions of the council, the delegates settled down to several hours of hard and able effort, formulating the constitution of the Department. Every point was thoroughly discussed, and the brief but comprehensive constitution, which was finally adopted at 4 o'clock Monday afternoon, is an admirable document, skilfully expressed.

Three addresses were given in the afternoon. The Rev. John Henry Hopkins read a statistical paper on "The Field," giving various kinds of data concerning the condition of the Church in the Department. Among these were the items stating that there are now 16 millions of people in these five States, and that the Church has about 670 clergy, 800 churches and chapels, 60 per cent being missions, 120,000 communicants, 60,000 in the Sunday schools, and that last year the total contributions were about \$2,000,000, of which \$130,000 was given to missionary work, divided into \$69,000 for diocesan and \$61,000 for domestic and foreign missions. The Rev. Dr. W. F. Faber, rector of St. John's Church, Detroit, followed, in an eloquent address on "Obstacles, and How to Surmount Them," "They exist," he declared, "as a matter of course. We are here for the purpose of meeting them, and of overcoming them, by the help of God." The third topic of the afternoon was that of "Our Re-

sources," and was the subject of a valuable paper by Dr. Louis Howland of Indianapolis. Dr. Howland swept the field thoroughly, not failing to specify the treasures and teachings of our incomparable Prayer Book as foremost in our rich inheritance of spiritual capital.

At 5 o'clock the session adjourned, to meet at 6 at the Auditorium banquet hall, where fully 250 guests, Bishops, priests, deacons, and laymen, met for one of the best dinners and a series of the breeziest addresses ever enjoyed by the Church Club of Chicago. Mr. Amzi W. Strong, the president of the club, introduced Bishop Anderson as the toastmaster, and the Bishop wittily introduced the speakers of the evening: Bishop Weller, the Rev. Dr. A. S. Lloyd, the Rev. Robert Johnston of Edinburgh, Mr. Robert H. Gardiner, the Rev. Z. B. T. Phillips, and Bishop McCormick. We only wish that a full report of these delightful addresses could be published, for they held the closest attention of their hearers, and elicited the most vigorous applause throughout the entire evening.

Bishop Weller, in an eloquent appeal, urged the strong men of the Church to give their sons to the sacred ministry in larger numbers. The Rev. Dr. Lloyd, whose theme was "The Domestic and Foreign Missionary Society," forcibly brought out the telling point that the modern missionary movement was no longer that of a mere "society," but was that of the whole Church. The Rev. Robert Johnston kept the guests in almost one continuous roar of laughter by his inimitable Scotch humor as he described his experiences in Edinburgh and at the Milwaukee Convention of the Brotherhood, and this despite the fact that many other brilliant stories scintillated all through the evening from the other speakers. The president of the Brotherhood, Mr. Robert H. Gardiner, reminded his hearers of the fine saying of the late Bishop Brooks, that "with 100 men, with the root of the matter in them, he could regenerate Boston." The theme of the address of the Rev. Z. B. T. Phillips was "Realty, the Supreme Test," and this message was impressively driven home in a most earnest manner. Bishop McCormick, in speaking on "The New and The Old," showed clearly the comprehensiveness, solidity, and adaptability of the Faith of the Ages. It was a remarkable dinner, in every way.

On the following morning, at St. James' parish house, the council elected its permanent officers, and discussed the questions referred to it by the 14th and 15th sections of Canon 52 of the General Convention. The officers elected are as follows: President of the Department, Bishop Vincent, of Southern Ohio; Vice-President, Bishop Anderson, of Chicago; Secretary, Mr. W. R. Stirling, of Chicago; Treasurer, the Hon. W. J. Stuart, of Grand Rapids, Mich.; Representative of the Department at the meetings of the Board of Missions in New York, Bishop Williams of Marquette; Departmental secretary, the Rev. John Henry Hopkins, rector of Epiphany, Chicago. The Executive committee of the Department was also elected, and includes the following, in addition to the above-named officers: Mr. W. C. Graves of the diocese of Springfield; Mr. Thomas A. Brown (Quincy); Mr. F. C. Morehouse (Milwaukee); Bishop Weller (Fond du Lac); the Rev. Dr. W. F. Faber (Michigan); the Rev. Charles Donohue (Western Michigan); Mr. Thomas Bailey (Marquette); the Rev. E. W. Averill (Michigan City); the Rev. J. E. Sulger (Indianapolis); Mr. Thomas H. Walbridge (Ohio); Mr. J. A. Gallaher (Southern Ohio); and the Rev. Dr. J. S. Stone (Chicago). After discussing the apportionment and referring it to the Executive committee to report at the next departmental council meeting; considering a resolution from Mr. W. C. Graves, looking to the development of missionary interest in the men's clubs of the department, and the appointment of some necessary committees, the delegates and the large number of visitors listened to a helpful address "The Progress of the Church in Foreign Lands," by the Rev. Dr. Lloyd. Mr. John W. Wood continued this subject after luncheon, speaking of the work in the domestic field, and its progress. The rest of the afternoon was devoted to a very interesting conference on "How to Increase Interest and Efficiency in the Work." The sub-topics were, "In Parishes," "In Sunday Schools," the Rev. Dr. Cyrus Townsend Brady being the speaker; and "With the Individual Clergyman," Bishop Webb's theme; and "With the Individual Layman," Mr. E. P. Bailey of Chicago being the speaker. This gratifyingly successful series of services and meetings closed with a grand missionary service in St. James' Church at 8 P. M. Tuesday, the church being crowded to the doors with people from all parts of the city and suburbs. Stirring missionary addresses were made by Bishop McCormick and Bishop Weller.

The Rev. S. B. Blunt and Mr. W. R. Stirling were appointed as the committee to inform the Rev. Dr. Hopkins of his election as departmental secretary. He has not yet come to a decision. The election must, by canon, be ratified by the Board of Missions in New York City, probably at their November meeting, on the 10th, as the departmental secretary is a stipendiary of the Board in New York, works under their direction, and is removable at their pleasure.

THE WOMAN'S AUXILIARY.

The semi-annual meeting of the Chicago branch of the Woman's Auxiliary was very largely attended on Tuesday afternoon, October 20th, Epiphany Church, which is allowed by the city authorities to hold 900 persons, being nearly three-fourths filled by delegates. At the Chicago Homes for Boys, 350 of the Auxiliary were entertained at luncheon at 1 P. M., the women

leaving a donation of about \$75 as an expression of their appreciation. The "Homes" are one block from Epiphany Church.

Bishop Francis assisted the diocesan president, as Bishop Anderson was detained by the departmental council at St. James' Church. The speakers of the afternoon were Bishop Francis, Bishop Webb, and Bishop Williams of Marquette. Each dwelt on a different phase of the missionary work of the Church, and seldom if ever have three more valuable and interesting addresses been heard by the Chicago Auxiliary.

Bishop Francis spoke of the "Ideals of the Auxiliary"; Bishop Webb, among other matters, stressed the privilege of having Churchwomen dedicate their children to the Sacred Ministry, and Bishop Williams spoke very happily on "The Inspiration of the True Missionary." The offerings of the afternoon in envelopes amount to \$441, for the Church's Missionary Kindergarten in Chicago—"Providence Kindergarten," as it is called—and the open offerings, of about \$83, were divided between the three Bishops who addressed the meeting.

The conference of diocesan Auxiliary officers, held in Epiphany Chapel and parish house on Tuesday morning, was attended by about forty officers, representing ten of the twelve dioceses of the Fifth Department. The Holy Eucharist was celebrated in Epiphany Chapel by the rector, with a meditation on "Woman's Place in the Work of the Church," the offering going to the Board of Missions in New York. The conference in the parish house, which occupied the remainder of the morning, centered around the discussion of the three phases of missionary work, "Prayer, Study, and Gifts." Well prepared papers were read, and the topics were informally discussed from the floor.

DAUGHTERS OF THE KING.

At Grace Church, Chicago, on Wednesday, October 20th, was held the largest annual Local Assembly meeting of the Daughters of the King ever held in Chicago. The Holy Eucharist was celebrated at 11 A. M., the sermon being a powerful one from Bishop Weller. An unusually large number of the clergy, including some twenty priests and three Bishops, were present at the business meeting which followed the luncheon and was attended by all the delegates and visitors. Some of the reports from the parish branches were given by the clergy, the remainder by the secretaries. The three addresses of the afternoon were by Bishop Anderson, on "Woman's Opportunity as a Deaconess"; Bishop Osborne, on "Woman's Opportunity in a Sisterhood"; and the Rev. C. E. Taylor of Berwyn, whose theme was "Woman's Opportunity in the Professional Field." The election of officers followed, Mrs. George C. Burton being reelected as diocesan president. The work of the Daughters is deepening and growing in this diocese.

RETURN OF REV. A. W. GRIFFIN.

St. Luke's day was a festal day of especial character at St. Peter's, Chicago. The rector returned to his parish, after some weeks of absence, the church was lavishly decorated, and the congregations were very large. The work at St. Peter's is filled with even more than its wonted enthusiasm, and the outlook for increased usefulness is bright. The Rev. A. W. Griffin has won the enthusiastic support of his people, even though he has scarcely rounded out his first year as rector.

NEW ADDITION TO ST. LUKE'S HOSPITAL.

Fully 1,000 persons thronged the very handsome and complete "George Smith Memorial," the new addition to St. Luke's Hospital, on Wednesday afternoon, October 21st, the occasion being the public reception given by the officials of the hospital at the opening of this superb building. The members of the Woman's Board received, and light refreshments were served. On Monday evening there was a banquet for the surgeons, and on Tuesday evening a reception for the members of the medical profession at large. St. Luke's is now one of the largest and most perfectly equipped hospitals in Chicago. TERTIUS.

ALL SAINTS.

Our saints who sometime with us trod
The earthly way our feet still roam,
Have found their perfect rest in God,
In Him their home.

Their joy we never may attain,
Nor white-robed look upon God's face,
Till up the beetling hills of pain,
Their steps we trace.

Lord Christ, the Cross of Calvary,
Marked for Thy saints the journey's length,
We follow where they followed Thee,
Be Thou our strength.

CHARLOTTE LEECH.

SECTARIANISM IN NEW ENGLAND TOWNS.

BY THE REV. S. H. WOODCOCK.

HAVING recently returned from a few weeks' sojourn in one of our quiet little towns of New England, I had a good opportunity of witnessing the teaching and services of some of our sectarian brethren.

The nearest parish church was 9 miles west and 7 miles south. Once we attended the last named for the Blessed Sacrament. In this village of but a few hundred inhabitants there are no less than three houses of worship, respectively Congregational, Methodist, and Universalist. The last is the prior occupant of the field. In 1902 they celebrated the one hundredth anniversary of their beginning.

During the first year of their existence they were a strong body, but to-day they are in a most deplorable condition. But one service is held each Lord's Day for two or three months in the summer with from 15 to 25 persons in attendance, and the remainder of the year its doors are locked, except for an occasional funeral, etc. We attended a so-called "children's service" on Sunday morning, and the children came marching in, gaily dressed, to the tune, "John Brown's Body Lies a'Moldering in the Grave." The minister at this service baptized three children, and to our surprise he used the scriptural form as commanded by our Lord, and at the end of each baptism used the prayer, "Defend, O Lord, this Thy child," etc., with the addition of these words: "And we invoke upon thee, the blessing of Abraham, Isaac, and Jacob, Amen."

The first Sunday of our sojourn here we walked over a mile to be present at a Congregational service. The minister was a Yale graduate, and at the sermon time he took no scriptural text but gave an address, or talk, on "Physical Culture." During its delivery he used such words as these: "No doubt rich, red blood flowed through the veins of Jesus"; and: "I wish there were more base ball, and golf clubs in our country towns for our boys and girls, for such exercise makes healthy bodies, and healthy bodies make healthy Christians." When invited again to attend there we very frankly said: "Oh, no, when we attend divine service on the Lord's Day we want to hear the Gospel preached"; and at the same time we quoted some of the words uttered by his pastor a few Sundays before. He having found we were Churchmen at once said: "When I lived in Boston I attended the Episcopal Church," and with a shake of his head said, "I never liked it."

To find out how much he knew of the "Episcopal Church" we quietly said:

"What parish did you attend in Boston?" Said he: "It was in one of the suburbs." Said we: "What was the name of the suburb?"

To our astonishment he could not remember, and when we further questioned him as to the name of the parish, this also he had forgotten.

It is just such persons who are ever ready to pass opinions upon things they know nothing about.

The summer visitors in this rural district represented New Jersey, Long Island, Connecticut, and Rhode Island, to our knowledge. No doubt there were some from other states whom we did not meet, and so far as we know the Church has never had a mission in the town. What a blessing might the scriptural service of our American Catholic Church be to such a community as this! It might be new to many, but they would soon learn to love those sweet words of devotion, and by its continual use would find peace and comfort for their souls—such peace as the world giveth not; and no doubt they would join with all true children of the Church throughout the world in that sweet hymn:

"Faith of our father, Holy Faith,
We will be true to thee till death."

A PROSPEROUS CHURCH is a Church that prays. It is written, "My house shall be called a house of prayer." We must never lose faith in prayer. We must never abandon prayer. We must never lose the spirit of prayer. We might as well expect a man to live without breathing as expect a Church to live without praying. Pray for the minister. Pray for the sick and afflicted. Pray for the children. Pray for the lost. Pray for the community. Pray for one another. Pray ye the Lord of the harvest that He may send forth laborers into His vineyard. Pray without ceasing. Pray everywhere. Let the Church be characterized by prayer, filled with the atmosphere of prayer, and crowded with the trophies of prayer.—*Christian Observer.*

The Call to the Ministry

An Address Delivered Before the National Convention of the Brotherhood of St. Andrew at Milwaukee

BY THE RT. REV. WM. WALTER WEBB, D.D., *Bishop of Milwaukee.*

I AM most thankful to the committee of the Brotherhood for giving me the opportunity of speaking to you on what I consider to be by far the most important question and problem before the Church. The Brotherhood of St. Andrew has done a great work in bringing men to and within the blessed influence of the Church. It has done a great deal in deepening the spiritual life of men and teaching them the value and power of prayer. I believe one of the best things it has done is to arouse vocations for the Ministry. If I may judge from the percentage of men belonging to or interested in the Brotherhood at Nashotah, it has been a most important factor in arousing vocations.

The supply and training of clergy was considered one of the most important of the topics brought up for discussion at the Lambeth Conference, and one full day was given to its consideration at the Pan-Anglican Congress. I had the pleasure of sitting on the special committee appointed in connection with the Lambeth Conference, of which the Bishop of London was chairman. A large part of two weeks was spent in the consideration of this question alone.

For the past few years from every direction has come the report of the lack of candidates for Holy Orders. It has been true not merely of this country, but also of England, Canada, and the English Colonies generally, not only of the English but also of the Roman Church and of other religious bodies. Much has been written on the subject and many causes have been assigned for the lack: the materialism and luxury of the age; the lack of Christian training in the home; the many new openings for young men in engineering, scientific, and other lines of work; the psychological and biological courses in our colleges and universities; the intellectual unrest and necessary readjustment of many questions of biblical and historical criticism, which render young men doubtful of their ground and unwilling to go out to teach an uncertain message; the small stipends and insufficient provision for the future. Probably no one of these things is in itself a sufficient cause, but all combine to deter men from studying.

What more important question than how to meet these difficulties and arouse vocations? Not only can the mission work of the Church not be carried on or any aggressive work done, but we cannot hold our own. In fact so much emphasis has been given to the foreign mission work, and the salaries paid by the Board are so much larger than we can command in the smaller towns, that men are attracted to the work abroad and are unwilling to stay in the much more difficult positions in the domestic field. What are those of us to do who are administering the Mid-Western dioceses, with many small missions that cannot, in the nature of things, be self-supporting, and for the maintenance of which there is no sufficient mission fund? On the lowest ground, how can people hear without a preacher?

But the ministry means far more than that. It is the means which our Lord appointed for carrying on His own work. In a very real sense it is the carrying on of the work of the Incarnate Son of God: "As my Father hath sent Me, even so send I you," said our blessed Lord. As He was Prophet, Priest, and King, so the Ministry has this threefold character: the prophetic side of teaching and example; the priestly side of self-denial, worship, and sacrifice; and the kingly side of administration and ruling. In the old theology, Baptism and Orders were spoken of as the two Sacraments of perpetuity, because the very being of the Church depends on them. It is very evident that if for several generations no one were baptized into the mystical Body of Christ, the Church would cease to exist here on earth. It is just as true, although not quite so evident, that if there is no one to preach the truth and minister the Sacraments, the Church will cease to be, and that to just the extent that she fails to do this work she will fail to grow.

We sometimes comfort ourselves with the thought that our Lord has promised that the gates of hell shall not prevail against the Church. This promise our Lord has indeed given to the whole Church, but not to any portion of it—any local or national Church. Our Lord bade St. John warn the Church at Ephesus: "I will come unto thee quickly, and will remove thy candlestick out of his place except thou repent" (Rev. 2:5). Ephesus, St. John's own see city, is to-day a desolate wilderness. Not one of the seven great Churches remains, if we except the

small group of Christians at Smyrna. Where are all the great Churches of North Africa, of one of which St. Augustine was Bishop? They have practically disappeared. Even Constantinople, the second Patriarchate of Christendom, is a Mohammedan city, and Justinian's great church, probably the greatest Christian temple ever built, erected in honor of the Incarnate Wisdom, is a Mohammedan mosque. The whole Church has not failed, nor will it fail, but these portions have in one way or another proved unfaithful and have ceased to exist. For their sins their candlestick has been removed. If we do not rise to opportunity and do our duty, others will take our place. Were it not for the many ministers coming to us from other religious bodies, or those who have been brought up outside the Church seeking Orders, things would be still worse. We are indeed thankful for this fact, and we owe many of the greatest of our clergy to those who have come to us, but there is something wrong when our own sons do not offer themselves.

Two or three years ago Bishop Lawrence of Massachusetts made an analysis of some of the conditions and circumstances connected with the first one hundred deacons that he had ordained. Only 42, less than one-half, had been brought up in the Church. Out of the 175 parishes in Massachusetts, less than twenty had sent one man into the ministry. As he says: "From parishes containing tens of thousands of communicants not one young man has offered himself. Here is cause for searching of hearts of pastors and people. Are we lacking in personal religion, which is really the soil from which the Ministry springs?" I imagine that here in the West the showing would be even worse. There is one comfort: it looks as if we had reached the lowest point of the ebb and that the tide was on the flood. During the last year the number of candidates has increased and I think we will find still greater returns this year. The seminaries have more students than they have had for some time. In every direction interest is being aroused; sermons are being preached; articles are being written; and guilds and societies are being formed for the purpose of arousing vocations. Ember Days are being emphasized, but above all, many prayers are being said. Cannot we make it one of the special subjects of the Week of Prayer? We want to do all that we can with our lives; we should not ask "Why should I go into the Ministry?" but, "Why should I not go into the Ministry?" He has called each one of us to be good Christian men; we are trying to follow that vocation; but why should I be satisfied with offering part of my time and work? Why should I not give it all to Him?

We want good laymen, we do indeed; and we thank God for all the devoted laymen in the Brotherhood of St. Andrew, but we also want good priests and plenty of them. Some of our most able Bishops and clergy in this Middle West, or who came from here, were laymen until well on in years. Their business training has stood them in good stead and often enabled them to accomplish what men whose lives had been passed largely in the lecture room or in an atmosphere of study could not accomplish. Many of you have sons. Will you not put the question of a possible vocation to the Ministry before them? Preaching in a church in Western Massachusetts three years ago, a man came to me after the service and said: "I cannot take Orders, but I have several sons. I will try and influence one of them, and if one will study for the Ministry I will see that he has the best preparation in the way of education that I can give him." How seldom the question is put before a man or boy, and yet how much can be done by a suggestion!

Will you pardon my speaking of my own experience? Although I went to a Church school and a Church college, I never heard the question put before the boys or men, except on one occasion by the present Dean of Berkeley Divinity School. The Church loses in this way a great opportunity. We know how many boys the great De Koven influenced. Racine numbers among her alumni four Bishops and a long list of priests. Once when I was crossing the ocean my roommate, a Presbyterian clergyman, asked me if I had never thought that it might be my duty to study for Orders. I was then a sophomore in the University of Pennsylvania, studying mining engineering. I am afraid that I laughed at the question. But it stuck, and a year after, when I was camping with a friend, a very devoted

Churchman and a man much older than myself, we were speaking of some lay reading that I was doing and of the interest it gave me. He said: "I think it is your duty to study for Orders. Say your prayers that you may be shown God's will." That friend was a delegate to the Council of this diocese at which I was elected Bishop.

A Bishop speaking to the Church Club of Philadelphia said that not only the number of candidates was decreasing, but also that the quality of men we were getting was deteriorating. Fewer men were offering themselves who had had the advantages of a liberal education; who were leaders of men; who had the advantages that a certain social position gives. This is undoubtedly true. The time was when parents were glad to have a son study for Orders. That time is past. My own experience is that a young man's father is likely to oppose his son's studying. Even the mothers are filled with a worldly ambition. Dr. Huntington of Grace Church, New York, in a sermon on "The Ministry, Why Not?" printed two years ago, says: "'Oh, yes, certainly,' I have heard a mother say, 'If one could count upon one's son achieving a career, making a brilliant success of it, the ministry would be all very well. Think, think for a moment of all the obscure ones!'" And then he goes on, in his inimitable way, to picture the obscure ones, the pastors of souls in quiet places, with their routine work Sunday after Sunday; nothing to help them—no advertising, no money to spend on music or institutional work; cut off from the libraries and friends; the strict economy. I might add, in these Western towns, the Church often the smallest body; looked down upon and despised; her pretensions sneered at; the loneliness, the self-sacrifice of it all. "His house small, his furniture meagre and shabby, his books few." If success is what we are after, then his life is a failure. But if the help he has for souls; his sympathy; the friendships he gains; the chance to mould character, count, then the life is well worth living.

But to come back to the question of quality: What do we mean by quality? Do we mean certain social opportunities, a certain intellectual training, a certain refinement? Or do we mean character? We need men for certain sorts of work that have had every social and intellectual opportunity, but we also need and can use men, called of the Holy Ghost, who have the character to do hard work, lead self-sacrificing lives, and who, above all, are gifted with common sense. When I first used to think about the fitness and necessary qualifications of men for Holy Orders I used to place spirituality first; then intellectuality; then common-sense. It was not very long before common-sense ranked above intellectuality, and my experience not only as the head of a theological seminary for many years, but also as a Bishop, has convinced me of the correctness of my second opinion. Also, that spirituality without common sense can accomplish but little, except for a man's own soul and the value of his prayers.

It has been a grave mistake on the part of the English Church and of the sister Church in this country to insist so strongly on a certain sort of intellectual training on the part of her clergy. I am speaking now not so much of the seminary training as of the preliminary training, one so costly, begun at such an early age and carried through so many years that it has resulted to a very large extent in our clergy having been taken only from the wealthy and cultured classes. In England, unless a man has a university degree he is not likely to be given preferment, and an Oxford or Cambridge degree is almost a necessity for any promotion. We have become a class Church. It is bad in England, perhaps not so bad here. That the English Church has so largely lost the middle class is due to this fact, and we in this country have reaped the result. We reach the upper classes, sometimes we are spoken of as "Apostles to the Gentiles"—and in England, and to a certain extent in this country, we reach the very poor; but with the great middle class, the backbone of any country, we are out of touch. This I believe is largely due to the fact that our clergy, as a whole, do not know their point of view. We are too intensely respectable, or, as one of our Bishops put it very vigorously to a committee of donnish Bishops, we are "in danger of dying of dignity." There is an English priest, a man of very strong personality, Fr. Kelly, director of the Society of the Sacred Mission, who has taken every opportunity to point out the fact that unless we can take men from every class—any man that the Holy Ghost calls to do our Lord's work in the sacred ministry—and give him an opportunity of fulfilling his vocation, we are really not doing the work that we ought to do. I wish that everyone interested in the subject of the supply and training of the ministry would read

Fr. Kelly's book, *England and the Church*, or his later pamphlet entitled *An Idea in Working*, published by Mowbray. The devotion shown by the men at Kelham makes one realize what can be done by an appeal to the spirit of self-sacrifice in men, and as far as scholarship is concerned, the Bishop of London said that the Kelham men had passed as good examinations as any men who came before his examining chaplains.

What we want is men burning to do our Lord's work; filled with holy zeal; with the spirit of prayer and service. Years ago when the first Bishop of this diocese, the great missionary, Kemper, appealed for men at the General Seminary, three men, James Lloyd Breck, William Adams, and John Henry Hobart, offered themselves for the work. There were no railroads then west of Buffalo; there was no Milwaukee. They came out and put themselves under the only priest in this part of the country, a Rev. Mr. Cadle, stationed at the little town of Prairieville, now Waukesha. They rode and walked around the country. Many a parish and mission in the dioceses of this state owes its beginning to the work of these men. They walked 160 miles to the Oneida mission, near Green Bay, to be ordained. It was soon seen that men would have to be trained out here for the work in this part of the country. They bought the tract of land, a square mile, now known as Nashotah, and built a small frame house with \$360 that they had had given them. That house is still standing to-day. They lived a hard life under a strict rule. I wish that there had been time for some of the members of the Convention to go and see that early missionary school, about thirty miles west of this city, where an attempt was made to do very much what is being done at Kelham. Nashotah has sent out over 300 clergy, many of whom are to-day working in the mission field.

Sometimes it is said that the question is one of supply and demand. It was no question of supply and demand when our Lord sent out the seventy, or when, later on, He sent forth the Apostles with their mission to the world. Was it the law of supply and demand that sent St. Paul on his great missionary journeys? Was it the law of supply and demand that took St. Augustine to England? Did the English people ask Gregory to send them men according to certain enclosed specifications? They came taking their lives in their own hands, that whosoever would might hear. We look back at times in our own lives and ask ourselves how much of the Gospel we then asked for. There is demand enough; the harvest is plenteous enough; but the laborers so very few. How we want to work and pray that laborers may be sent to the harvest; to help it with our means, as the Bishop of London said, every diocese should have an Ordination fund. There are many who would study, but they are not able, they cannot afford it. We ought to be able to say to every boy and young man: "We will test your vocation. We will give you every opportunity of finding out whether God has called you." We ought, each of us, to ask ourselves: "Has God called me to carry on His work in this special way?" Can we say, "Here am I, send me"?

Oh, pray ye the Lord of the harvest that He will send forth laborers into His harvest.

SOCIAL AND POLITICAL STUDIES.

By CLINTON ROGERS WOODRUFF.

II.

SOCIAL ACTIVITIES AMONG THE METHODISTS.

THE Methodists have only just completed the organization of The Methodist Federation of Social Service; but it is showing that earnestness, vigor, and aggressiveness which characterize the work of that communion. Composed of clergymen and laymen, this unofficial body was organized last December to give concrete force to the conviction that had for some years been taking shape in the minds of a number of them that the denomination should be organized for specific social work.

This spontaneous conviction, according to a formal statement, added to the fact that many others who were unable to attend the meeting had made known their hearty interest in the project, was favorable to the belief that it was timely and providential. The movement was a response also to a demand manifesting itself in various ways throughout the denomination. The adoption of memorials and resolutions by annual and general conferences, the statements in the addresses of those in authority, the appointment of committees on social betterment and of delegates from ministerial meetings to labor unions—all indicated a rising interest in the larger fulfilment of the second

great commandment of Jesus Christ and a recognition of the responsibility of organized Christians to meet the social problems of the day with a Christian answer.

THE PURPOSES OF THE METHODIST FEDERATION.

To quote from the Federation's declaration: "It is not difficult to understand this interest and this call. The political, industrial, commercial, and social conditions of the day need no pessimistic prophet to make evident the urgent necessity for the application of the Christian principles of righteousness and brotherliness. Industrial peace, social justice, commercial morality, political integrity, an open opportunity to decent and happy conditions of life and of labor for every man, do not yet prevail. Until this comes to pass, the Kingdom of God, which is righteousness and peace and joy, cannot be supposed to have fully come.

"This work of social regeneration, therefore, is not one alien to religion. The Old Testament prophets stood stoutly for the principle of remedying public wrongs in the fear of God and for His service. Jesus Christ gave to the sick, the blind, the lame, the poor, the outcast, healing and help, not simply as a means of approach for spiritual profit, but out of the compassion of His heart for the woes about Him. He rebuked the oppressor. He proclaimed that His mission, as Isaiah had foretold, was a social mission; He appealed to His social ministry to prove to John the Baptist His Messiahship. He and His disciples taught the hollowness of any religious profession which did not attest itself by works of justice and of mercy."

The purpose of the Federation, conceived in the spirit just described, is to give to the social aspect of Christian truth its rightful place of prominence. Its executive committee points out that in the Wesleyan Methodist Church in England, in the Presbyterian, Congregational, and Episcopal Churches in this country, such steps have already been taken to bring this "neglected half of the Gospel" back into the full recognition of the church. Such an organization offers an outlet for existing social enthusiasm; causes social workers to feel less lonely, and to connect their social labors with their church life; educates the conscience of the church, helps to make the church more largely and truly the servant of the community. It can gather information, point out needs and opportunities, stimulate energies, suggest and direct forms of service; it can afford a vital and vivifying centre for the social spirit of the church. Adding as little machinery as possible, it can work through existing agencies, seeking to diffuse the love of social service through the entire congregation of Christ.

THE METHODIST PROGRAMME.

It proposes to carry out these important and far-reaching purposes by following out this programme:

1. (a) A careful investigation as to the extent to which Methodist churches of cities are lined up with associated charities;

(b) A systematic effort to bring all the churches that are not so related into active coöperation.

2. (a) The preparation of a classified list of the charities and movements for social betterment, public and private, in the city;

(b) The selection from this list of such as the Federation can coöperate with, and an effort to bring into line the forces of the Federation, and also, as far as possible, of the church.

3. (a) A careful study of the foreign population of these cities, of the location of foreign communities, their needs of every sort, and how fully these needs are supplied;

(b) An effort to supply such needs as are not already met, by bringing this information before the stronger churches and before the missionary societies of the churches in a given city.

It is too soon to look for results, but the spirit already manifest indicates that one may expect them in abundance. There is something in the way certain people go about accomplishing things which inspires confidence and leads one to anticipate success. This something I think the Methodists have, and I believe that before many years go by the Methodist Federation of Social Service will have a record the Episcopal Church and its organizations can study with interest and profit.

The first publication of the Federation deals with unemployment and is full of sound counsel and information. It is preëminently practical and is addressed to those who are in authority and can give concrete form to the suggestions.

THE INTEREST OF THE GENERAL CONFERENCE.

The General Conference of the Methodist Episcopal Church

has not been idle either, for its committee on the State of the Church at its meeting last spring in Baltimore adopted a memorial in which it declared that the Methodist Episcopal Church stands for equal rights and complete justice for all men in all stations of life.

For the principle of conciliation and arbitration in industrial dissensions.

For the protection of the worker from dangerous machinery, occupational diseases, injuries, and mortality.

For the abolition of child labor.

For such regulation of the conditions of labor for women as shall safeguard the physical and moral health of the community.

For the suppression of the "sweating system."

For the gradual and reasonable reduction of the hours of labor to the lowest practical point, with work for all, and for that degree of leisure for all which is the condition of the highest human life.

For a release from employment one day in seven.

For a living wage in every industry.

For the highest wage that each industry can afford and for the most equitable division of the products of industry that can ultimately be devised.

For recognition of the Golden Rule and the Mind of Christ as the supreme law of society and the sure remedy for all social ills.

Although the great Methodist book concerns, as they are called, have had their troubles, and serious ones, too, with organized labor, this committee's memorial stated that the organization of labor is not only the right of the laborers and conducive to their welfare, but is incidentally of great benefit to society at large in securing of better conditions of work and life, in its education influence upon the great multitudes concerned, and particularly in the Americanization of our immigrant population.

"While we cordially appreciate the social service rendered the community by captains of industry in maintaining large businesses, affording employment to hundreds, and by their products serving the needs of their fellow-men, yet our primary interest in the industrial problem is with the great number who, by their conditions of toil, cannot share adequately in the highest benefits of our civilization. Their efforts to improve conditions should receive our heartiest coöperation, as must all similar effort on the part of employers or disinterested organizations.

"We are gratified by the growth of the spirit of conciliation and the practice of conference and arbitration in adjusting trade disputes, and we trust that these methods may increasingly supplant those of strikes and lock-outs, with attendant boycotts and blacklistings."

To give a practical turn to its statements and to bring their principles definitely before the denomination, the committee propounds a list of questions designed to arouse interest in social work. The members of the various conferences are asked to bring the answers to the General (Quadrennial) Conference of 1912. Here are the questions:

What principles and measures of social reform are so evidently righteous and Christian as to demand the specific approval and support of the church?

How can the agencies of the Methodist Episcopal church be wisely used or altered with a view to promoting the principles and measures thus approved?

How may we best coöperate in this behalf with other Christian denominations?

How can our courses of ministerial study in seminaries and conferences be modified with a view to the better preparation of our preachers for efficiency in social reform?

ONE WONDERS what would be the position of the fraternal societies, the Masons, Odd Fellows, and others, if they depended upon the general public for the maintenance of their respective institutions; if members, instead of paying their dues, advised the master or noble grand to hold entertainments for the benefits of the lodges, to meet the direct obligations which rightfully only belong to the members? Does not the very independency of the lodges add to their respect and prestige, which, alas, the Church in many places cannot gain on account of the beggarly position she is obliged to hold because her members are not serious in the discharge of their whole duty? The Church needs emancipation from the entertainment fad, and the sooner Church people can see the blessedness in direct giving on the principle of true self-denial, the better for the Church.—*Sacramento Missionary*.

Helps on the Sunday School Lessons

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

DANIEL AND DARIUS.

FOR THE TWENTY-FIRST SUNDAY AFTER TRINITY.

Catechism: XXI., XXII., and XXIII. Lord's Supper. Outward Part; Inward Grace. Text: Isa. 26:3. Scripture: Dan. 6:10-23.

THIS story of Daniel in the den of lions will never fail to appeal to the child-heart. That story itself brings the main lesson of the day. The first requirement then for the teacher is such a knowledge of the story that it may be told well to young children, or discussed with vividness with older ones. The foundation for this preparation must be laid by a study of the complete story.

The "Darius" of the story is called elsewhere by Daniel "Darius the Median," and "the son of Ahasuerus" (5:31; 9:1). There is no certain reference to him outside of the Bible. He has been identified (Winckler) with Cambyases, the son of Cyrus, but it is hard to reconcile this with the statement that "Darius" was sixty-two years old. With more probability he has been identified with Gobryas, who is mentioned, both in Xenophon's *Cyropaedia* and in an Annalistic Tablet of Cyrus which has been found, as governor of Babylon.

He was, very probably, a local king under Cyrus, as Belshazzar had been under Nabonidos. With this supposition agrees the wording of the references cited above. It is said that he "took the kingdom," or as the Aramaic word means, "received the kingdom" (as from another), and that he "was made king over the realm of the Chaldeans."

Daniel was now an old man, certainly 87 years of age. The position accorded him in Babylon under Belshazzar, and his strange part in the last few hours of the life of the old regime, would make it natural for him to receive a place of honor and influence in the reorganization of the local government instituted by the new authorities. We are not surprised that his faithfulness commended him to the king, and that he was in line for still greater honors.

The perfect honesty of Daniel as a public official furnishes a timely topic for discussion. The first scheme of Daniel's enemies was to accuse him of "graft." But even his enemies, seeking for questionable practices, and spying upon him, could not find anything against him. This was even more remarkable in that day than it would be now. We are shocked whenever we hear of corruption on the part of officials to-day. That at least is a sign of progress. In the days of the old monarchies, graft was so general as to excite no comment. The prophets of God alone raised their voices against the practice. Others felt its burden, but they supposed that it was a necessary part of the system of government. Since religion, which furnishes the only secure basis for morals, cannot be taught in our public schools, we should see to it that our boys in Sunday school come to realize that graft is not only theft, but also a betrayal of the honor and trust imposed by the office.

When they failed to fix upon Daniel a charge of dishonesty in conducting public affairs, the jealous plotters fixed upon a plan which sounds strange and preposterous to our ears. Yet it was not such a bizarre proposal for those days. Then, as in the days of the later Caesars, the worship of the king was not unusual. In the days of the old Babylonian kings it was more sincere than in the case of the Romans, for the Babylonian kings claimed divine honors as being the representatives of Ormuzd. Divine honors were accorded the Caesars by lying courtiers, who had no faith in any gods, and thought it a harmless and advantageous thing so to flatter the emperor. When it was proposed to Darius his vanity was pleased and, all unsuspecting of the true design, he signed the decree.

The decree once signed could not be changed even by the king who had issued the decree. Such was the law of the Medes and Persians. The plight of the king, and his piteous concern for the man he would have delivered had he dared, reminds us of Herod and his promise to the daughter of Herodias, and again of Pontius Pilate when he "sought to release" the innocent One whom he had condemned (St. Matt. 14:9; St. John 19:12-16). What was the mistake made by these men, and

those who have found themselves in a like position? It is the failure to see that the obligation of a higher law releases from the obligation to a lower. It is our duty to fulfil our promises, it is true. But when a promise comes into conflict with a higher duty, it should be broken. It is the duty of a child to obey his parents. It is God's commandment that he should. But if the parents should command the child to break one of the commandments of God, the child then ought not to obey. It would seem that Darius might well have turned the tables upon the plotters by invoking the rights of the divinity which they had thrust upon him, and as one not required to give account unto men, to have broken for once this unalterable law of the Medes and Persians.

As it was, however, the king's desire did not avail to keep Daniel from being cast to the lions. The double sealing of the door is interesting as showing a system by which the king and the nobles had a check upon each other. Neither the king alone, nor the nobles alone, could open the door without the knowledge of the other. The night vigil of the king shows where his real interest was. At early dawn he was at the den and called for Daniel with mingled hope and fear. When he found that God had really come to the help of His servant, he was ready to concede without further question that Daniel's Lord is a Living God. Daniel's faithfulness thus resulted in convincing the king of the truth of his religion. We, too, bear witness by our deeds. If we are faithful, men see our good works, and glorify our Father in heaven. There is nothing which would bring the world so soon to Christ as to have those who profess to be His followers live each and all the life of faithful and obedient service. The last Bampton Lectures argued that the greatest "Reproach of the Gospel," and that which is the greatest hindrance to the progress of the Kingdom, is found in the failure of the professed followers of the Saviour to live sincerely the Christian life.

It is declared that Daniel was saved "because he believed in his God." That, after all, must lie at the foundation of all true faithfulness. Do we really believe that our God is a living God? If we do, we cannot neglect serving Him for light causes. The excuses that are usually given for failure to serve Him would sound very strange on the lips of one who really believed that God is alive and real. Let the teacher himself meditate upon what a true faith would mean for him, and what it would demand of him, and then let him be prepared to arouse discussion of the subject on the part of his pupils. Does God now deliver those who are faithful to Him? Does He now answer prayer? Are we to give more heed to men and their opinions than to God and His will?

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.

ORTHODOX EASTERNS ON ROMAN DOGMAS.

To the Editor of The Living Church:

KINDLY give this space in your paper, if possible. Father Paul James Francis, editor of the *Lamp*, has firmly, and no doubt wisely (for his own views) refused me space to reply to his statement that "The Holy Orthodox Church has taught or does at present teach the Immaculate Conception of the Blessed Virgin Mary," also that the same Church, earlier in her existence, accepted papal supremacy and infallibility (not primacy of honor; that, of course, was conceded).

The Patriarch of Constantinople, *primus inter pares* of the Holy Orthodox Church, in his Encyclical Reply to Leo. XIII., paragraph xiii., says:

"The one Holy, Catholic, and Apostolic Church of the Seven Ecumenical Councils teaches that the supernatural Incarnation of the only begotten Son and Word of God, of the Holy Ghost and the Virgin Mary, is alone pure and immaculate; but the Papal Church, scarcely forty years ago, made an innovation by laying down a novel dogma concerning the immaculate conception of the Mother of God and ever-virgin Mary which was unknown to the ancient Church, and strongly opposed at different times even by the more distinguished among the papal theologians."

Simply because there have been, and may yet be, indi-

viduals in the Orthodox Church that implicitly believe in it, merely as a pious belief (that may be); to insist that the Orthodox Church as a whole believes it, or authorizes it, can no longer be thought of after reading the above.

Pope Gregory the Great said:

"I venerate the Four Councils with the Gospels."

The twenty-eighth canon of the Fourth Council, *i.e.*, Chalcedon, says:

"We do also determine and decree the same things respecting the prerogatives of the most holy Church of Constantinople, which is new Rome. For the fathers have rightly given the prerogative to the throne of the elder Rome, because that was the Imperial city. And the hundred and fifty most religious Bishops, moved by the same consideration, assigned an equal prerogative to the most holy throne of new Rome."

Enough to disprove papal supremacy; now for infallibility. At the Sixth Ecumenical Council the papal legates showered encomiums on the Roman See; in fact such as might be construed into Papal Infallibility, *i.e.*, at least the legates intended that to be their meaning. The answer of the Council certainly is forceful; they proceed to the condemnation of Honorius, sometime Pope of old Rome, as a heretic for having in dogmatic pontifical letters to three of the Eastern Patriarchs fallen into the Monothelite heresy, the papal legates signing with the rest.

How is it that Pope John VIII., writing to Photius, calls the *Filioque* insertion blasphemy, and the Council of 879 (the 8th, which undid all of the work of the Photius-hating Council of 869) distinctly and canonically condemns the *Filioque* insertion as heresy, and that also concurred in by the papal legates. One is certainly justified in believing that Rome is under its own anathema.

The Ecumenical Councils claimed the guidance and inspiration of the Holy Ghost, *i.e.*, they were Infallible. It is in vain for Roman theologians to seek to separate the ecclesiastical canons of the Seven Ecumenical Councils from the definitions of faith put forward there; the canons are fatal to Papal pretensions.

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THE CHURCH IN SOUTHERN MARYLAND.

To the Editor of The Living Church:

IN a recent article on the diocese of Washington, published in THE LIVING CHURCH, the writer made this statement about the four counties of Maryland that are part of the diocese of Washington: "none of them rich or strong in a Churchly way."

These four counties of Maryland—Montgomery, Prince George, Charles, and St. Mary's—have about four thousand communicants; more than some of our dioceses have. When we take into consideration that there are no large centers of population in this territory, that seems to be a sign of much Church strength.

There are parishes in this section that were organized with "metes and bounds" by the Colonial Assembly of Maryland in the year 1692, and to-day there are standing Colonial brick churches from 150 to 200 years old.

To show that in some localities the Church has had almost supreme sway: when rector of St. Thomas' parish, which has the home church of Bishop Claggett, as far as I could ascertain there had never been a Christian minister permanently located for work within the borders of that parish other than one of the Anglican communion.

Now let us take Prince George county by itself. We shall see that our Church is very strong there. In this county alone there are over 2,000 communicants; the total population of the county is probably a little over 30,000. So we have there one communicant for about every fifteen persons. A recent census showed that there were more members of our Church than Christians of any other name. It would be of general interest to know which is the strongest county in a Churchly way in the whole American Church. I believe Prince George county to have that high honor, and would be interested to find out if any of your readers know of a county that has as good a record.

Yours very truly,

F. P. WILLES.

Elkins, W. Va.

THE ORDINATION OF DEAF MUTES.

To the Editor of The Living Church:

PLEASE allow me a little more space to try and somewhat respond to the Rev. James Henry Cloud's letter to you in issue of 17th, in which he refers to mine in issue of 10th inst., under this caption. In the first place, this clerical St. Louisian makes the assertion that "whatever fears may have been entertained at the time concerning the risk of invalidating the priesthood have happily disappeared before the advancing light of results." It used to be my custom to remit a contribution about every Ephphatha Sunday to the late Rev. Dr. Gallaudet (not a mute) for his excellent work among the deaf and dumb at St. Ann's Church, New York City, in connection with his work among the hearing and speaking. I say let's have hearing and speaking and seeing men speak both with the tongue and hands at the same time in celebrating at the altar and ministering at the font, at least, as I believe the late Rev. Dr. Gallaudet did. There seem to be reasons for insisting on this, and which the clergy can better deal with than simply a layman like myself. Your St. Louis correspondent's reference to our Lord's using the sign language to the Decapolis deaf man, seems to me, at best, but a poor argument. Our Lord was not saying, "I baptize thee," or "This is My Body," etc. He was not instituting, celebrating, or administering a sacrament, but performing a miracle. Is it a valid baptism where the words "I baptize thee," etc., or a valid Eucharistic celebration where the words "This is My Body," etc., are not spoken with the tongue of the baptizer or celebrant? That's the question. If so, let the ordination of deaf and dumb men go on; if not, the sooner absolutely prohibited and prevented the better. Whether the deaf mute missions are outwardly successful or unsuccessful is not the question with me; it's a question whether validly or invalidly ordained priests minister there, and whether valid or invalid sacraments be ministered by them.

St. Luke's Day, 1908.

WM. STANTON MACOMB.

256 South Thirty-eighth Street, Philadelphia.

To the Editor of The Living Church:

YOUR issue of October 10th contains a communication adversely critical of the wisdom of ordaining deaf mutes to the priesthood. The writer manifests an high ideal for the sacred office, which is as it should be with all good Churchmen; but his objections are traditional and academic. Certainly his conclusion that such ordinations might lead eventually to our having deaf mute Bishops is preposterous.

Permit me to call attention to these facts: (1) Deaf mutes are rarely ordained to the priesthood, there being a bare half dozen such, and always after careful deliberation by Standing Committees and the Bishop. (2) All our so-called deaf mute priests are, with one exception, experts at reading lips and can talk fairly well; and only such men, themselves deaf, can understandingly and sympathetically minister to the deaf. (3) The Master said, "By their fruits ye shall know them." The Rev. A. W. Mann for nearly forty years has been travelling a circuit of the great Middle West, ministering to gatherings of mutes in the larger towns and has baptized over 900. The late Rev. Mr. Syles, here in Philadelphia, by a tireless pastoral activity gathered together a permanent congregation of some 300 deaf and helped them to a house of prayer of their own, where, during the past thirty-five years scores of them have been ministered to in things spiritual and social, an immeasurable help and inspiration. And, finally, I would refer your correspondent to the Epistle and Gospel for the Twelfth Sunday after Trinity as a suggestive answer to his objections and fears about deaf men as priests.

GEO. H. HEFFLON.

260 W. Rittenhouse Street, Philadelphia, Pa.

St. Luke's Day, 1908.

To the Editor of The Living Church:

THE above is the title of a communication from the pen of Mr. William Stanton Macomb in THE LIVING CHURCH of October 10th. He seems to believe that objection to the ordination of a deaf man for ministry among deaf people is found in Scripture and Apostolical Canon. Bishop Stevens, who ordained the first deaf man in the history of the Church, preached a sermon defending the step he was taking. Let me quote from it briefly. The Bishop asks:

"Does not the Bible forbid the ordination of a deaf-mute? I answer, No. There are certain defects, or blemishes, set down in the

21st chapter of Leviticus. But among the twelve things named as disqualifications for the priestly office under the Jewish economy, deafness and dumbness are not named. In St. Luke we read that Zacharias, a priest, after he was smitten deaf and speechless, did not cease to officiate and depart at once to his own home, but remained serving in the Temple 'until the days of his ministration were ended.' Others have asked: 'Do not the ancient canons forbid the ordination of a deaf-mute?' Again I answer, No. The only one of the canons of the early councils which at all speaks of this class is the 78th of the Primitive Canons, commonly called 'Apostolical.' It says, 'If one is *totally* deaf, let him not be made a Bishop, not that he is thus defiled, but that the affairs of the Church may not be hindered.' As to the authority of these canons, which, according to the learned Hefele, were composed in the fourth and fifth centuries, and are hardly more than repetitions and variations of the decrees of the Synods of that period, permit me to say that if it be contended that this canon, which is confessedly of unknown origin, be authoritative, it only declares that a deaf man 'shall not be made a Bishop.'

Such a man would of course be a priest, who has become partially, or totally, deaf since his ordination.

As deaf-mutes were not generally educated in ancient times, no one thought of ordaining deaf men to minister among a class mentally unfitted to grasp the teachings of the Church. And, as now, no one thought of ordaining a deaf man for ministry among people able to hear and speak.

Conditions have greatly changed. What reasonable objection is there to the ordination of highly educated and otherwise fit deaf-mutes to minister unto those of like physical deprivation? Can it not be said of them that they are "perfect unto their kind"? The Rev. Henry Winter Syle, M.A., the first deaf man to receive Holy Orders, had studied at Trinity, Oxford, and Yale, and was eminently qualified. Most of the other deaf priests, all belonging to the American Church, have taken full courses at Gallaudet College, located at Washington, D. C.

As to the ordination of blind men for ministry among those in a like situation, it is not necessary; for the blind generally hear and talk, and so can take part in ordinary religious services. Any priest able to see, hear, and talk can minister to their spiritual needs. It is easy to see how different the case of the blind is from that of the deaf. AUSTIN W. MANN.

INVITE HIM.

To the Editor of The Living Church:

UNDER the heading, "No One Invited Him," Mr. Hawley makes a vigorous assault upon the ministry of the Church because a certain man says he was never invited to go to Church. The substance and the tone of Mr. Hawley's article reveals the exact reason why all men do not receive an invitation over and over again to attend the Church. It is this: too many laymen seem to feel that it is only the clergyman's duty to "Go out into the highway and hedges and compel them to come in." They do not urge; they do not compel. Yet they can meet the so-called man of the street on his own grounds better than the minister; and when they make the attempt, they get better results than the clergy. Why? Because there are men that think that the minister asks him because of self-interest in wanting to build up the church, and that it is his professional duty to do so.

The Brotherhood of St. Andrew is trying to solve this very difficulty—teaching laymen their duty, and training them to do it. I will send one or two to go out and bring such and such a man to church. Perhaps months will pass before results, but finally they will come with the man or boy and make him feel at home by sitting with him. They do not have to say: "Come to the church, where I conduct the service"; but "Come and worship with me to-day."

Let Mr. Hawley meditate upon this, grasp the real difficulty, and go to work to inspire those who have failed to do their duty and to value their privilege. RANDOLPH R. CLAIBORNE.

THE CLERGY PENSION FUND.

To the Editor of The Living Church:

IT is always unpleasant to differ with an honored friend; but my brother of Fond du Lac can scarcely expect me to remain silent when he attacks so vigorously the Commission created by the General Convention for the raising of the Five Million Dollar Clergy Relief and Pension Fund.

The Commission, however, is by no means on the defensive. It is for him to show cause why he does not feel himself bound by every consideration of loyalty and charity to encourage and

help the great and important work entrusted to the Commission. I have read and re-read his letter in *THE LIVING CHURCH* of October 17th, and find myself divided between admiration for the gift of a rich imagination; with which he is evidently endowed, and sorrow that that imagination should find food for such sad prognostications concerning the clergy, present, past, and future. All my brother's objections are purely imaginary. Really, the majority of the clergy do *not* "spend a dollar a week for tobacco," and the aged clergy as a rule do *not* betake themselves to "idleness, smoking, and drinking," to the detriment of their spiritual life here and their hopes for the world to come. It is hard to believe that the good Bishop is in sober earnest in that line of argument. Would it not be equally effective in the case of retired judges, or officers of the army and navy?

But look at the matter from the standpoint of loyalty to our beloved Church and sympathy with our brethren. The Bishop and I are all the more called upon to indulge the latter sentiment, because, being Bishops, our declining years are provided for; we know nothing of that gnawing anxiety which eats out the life and courage and happiness of scores and hundreds of our brethren. And as for loyalty, it does seem that Bishops should set a conspicuous example of a ready mind and will to obey lawful authority and carry forward every project which receives the united endorsement of both Houses of our General Convention and the hearty sympathy of the mass of our clergy and laity, whom that General Convention represents.

Therefore, the Commission makes no apology for appealing with strong voice and emphatic methods to Bishops, priests, deacons, laymen, lay-women, and all the children of our communion throughout the land, to make this movement a success. The Commission has behind it the whole American Church; it has set its face like a flint toward the accomplishment of the great purpose in hand. It deplores the fact that at the very moment of its appointment there came the financial depression, which still continues. But it hopes and prays for better times, and for kindly thought, generous sympathy, and hearty encouragement on the part of all our clergy and people. Our financial representative, the Rev. Dr. Wilkins, is hard at work, and has already met most encouraging success, considering the "hard times." As soon as, and whenever, the sum of \$10,000 is raised, it will not be retained by the Commission, to be an evil influence in the election of Bishops (as the good Bishop ingeniously fears), but will be entrusted to the General Clergy Relief Society, incorporated, and subject to the General Convention. In the hands of that Society, we are sure that it will be as safe and as properly administered as by any individual Bishop and his diocesan missionary advisers.

So, Mr. Editor, we hope for the conversion of the dear Bishop of Fond du Lac, and of all others who see, or imagine, objections, and to hail them as zealous and generous helpers and contributors to what we believe to be an equitable, sane, practical, and Christlike work. It does seem as if, notwithstanding objections (which, after all, are easy to make), it is well for us not to lose the blessing which awaits "them that provide for the sick and needy."

CORTLANDT WHITEHEAD.

Pittsburgh, Oct. 19. *President of the Commission.*

THE FALLIBLE EDITOR AND THE INFALLIBLE CORRESPONDENT.

To the Editor of The Living Church:

THERE be some things which are too wonderful for me; yea, several which I know not. Among them, the way of a man with an editor.

Public objection has recently been raised against the aggressive methods and manners of certain editorials in a well-known weekly periodical.

As a matter of fact, unless I am in error, just as long as these particular manners and methods were employed in assailing persons, opinions, and things obnoxious to certain individuals; or, on the other hand, to support opinions, things, and persons cherished by them—precisely so long and no longer did such individuals remain the ardent admirers and enthusiastic applauders of exactly these very editorial characteristics.

However, the instant they lose such support or discover the attack to be turned against favorite things, persons, and opinions, then those self-same admirers conscientiously and bitterly denounce just these identical methods and manners as unfair, unkind, unjust, untrue, un-Christian, altogether unworthy and utterly abominable!

A. LEFFINGWELL.

NEEDS OF VILLAGES IN MAINE.

To the Editor of *The Living Church*:

HERE are many small villages in Maine where children are growing up with no Church or religious instruction of any kind. Several of these villages are within a long reach of some of our mission stations, and the people, poor, but a good class of American farmers, are anxious to have a Church building of their own, some sign of God's presence among them. Our missionary is able to reach these places, but only occasionally, when he officiates in a school house. Yet more reverent and appropriate services could be held in a little Church building, and a Sunday school organized, so that baptisms, confirmations, and communions would be possible and profitable.

Such a church may be built for five hundred dollars. The people will gladly finish and furnish what that money will build.

Is there not someone somewhere who would be willing and able to give the whole five hundred dollars for one of these churches? He could then feel that by his help a little church stands in such a community and the Light of the Gospel is allowed to shine and bear its fruit. One soul saved there may save hundreds elsewhere. It might prove a great investment for Christ.

ROBERT CODMAN,

Portland, Oct. 20, 1908.

Bishop of Maine.

PRAYER TO THE HOLY SPIRIT.

To the Editor of *The Living Church*:

A CLERICAL friend was recently talking with me about the possibility of any inter-communion with the denominational bodies, and remarked that they have the "zeal" and we "the knowledge," and that each needs the other. Evidently "zeal" without "knowledge" is more fruitful to-day than the reverse, as their numbers and good works show. Whence, then, comes their zeal?

I verily believe it comes from their direct and frequent prayers to God Holy Ghost—whom we acknowledge is the Divine Agent present in the world to-day.

Attending a noon-day meeting of the Evangelical Alliance the other day, when one of our Catholic-minded clergy was to make the address, this thought was confirmed in my mind. I was surprised at the number present through the full hour's exercises—nearly 200 at the close, and more men than women; and sure enough the minister in his extempore prayer appealed directly to the Holy Ghost to bless and inspire the meeting. In the near-by edifice of our church, at its twenty minute noon-day service (from previous experience) I imagine that there were not one quarter as many people present and probably they were mostly women and most probably there was no prayer addressed to the Holy Ghost. Why? Because there is none in our Prayer Book, except one in the Institution Office at the very back of the book which is very rarely used. I like to use it once each month. Besides that there is only the one petition in the Litany addressed directly to the Holy Ghost; and the beautiful metrical prayer the "*Veni Creator Spiritus*," in the offices for ordaining priests and consecrating Bishops, also at the back of the book, which, as a hymn in the Hymnal, is very occasionally sung in our churches. It is true that there are several collects asking God the Father to give us His Holy Spirit, but even on Whitsunday itself, the special day we commemorate the coming of the Holy Ghost, the collect is not addressed to Him.

Think of it, no prayer or collect addressed to God the Holy Ghost used regularly and frequently in our Church services! Is it any wonder we lack zeal and enthusiasm and that we are cold and repelling? Is not this a subject well worthy of consideration in connection with Prayer Book enrichment? There are some beautiful prayers to the Holy Spirit in the *Treasury of Devotion*, but none, it seems to me, general yet particular enough for daily use, so I have ventured to compose the following form and offer it with hesitation below. "Devotion to the Holy Spirit is the supreme want of present-day Christianity," says the Rev. Mr. Holden in his excellent little book, *The Holy Ghost the Comforter*.

COLLECT TO THE HOLY GHOST.

O Holy Ghost, who camest on the first disciples in the likeness of tongues of fire: Burn up in us the dross of all sinful affections; Inspire our hearts with ardent love and fervent zeal for Christ and His kingdom; Re-unite all Christians in the one Catholic Church; Convert the Jews and the heathen; Make us all more spiritually-minded, faithful, and loving; more true, honest, and pure; and more

obedient to all of God's commendments; so that we may please Him our Heavenly Father, with whom and our Saviour Jesus Christ, Thou livest and reignest ever, one God, world without end. Amen.

Waltham, Mass., Oct. 22, 1908.

HENRY MARTYN SAVILLE.

MRS. ROMANES TO VISIT AMERICA.

To the Editor of *The Living Church*:

ENCOURAGED by the Bishop Coadjutor of Western Michigan, the Bishop of Salina, Bishop Parker, and others who met her in London, Mrs. George John Romanes has been induced to think of coming to America either this approaching winter or next autumn, with the purpose of lecturing on Church subjects, or to bring before American women some of the spirit that made the Pan-Anglican Congress so notable a success. Many people, both in and out of the Church, know of her through the admirable *Life* she wrote of her husband, the noted scientist who, after looking into the deepest that modern science had to show, came out bravely as a Christian Churchman. But she is also well known at home for her various devotional books, and for other literary work, and is frequently in demand for public addresses on Dante and kindred subjects.

Having had the good fortune to be the guest of Mrs. Romanes for nearly a month, I have assumed to take the initiative in arranging for some engagements for her to visit and speak. No money will be expected by her, but it would be no more than fair to make an effort to meet expenses from one point to another. I shall be glad to hear at an early date as to Churchmen who are able to take advantage of this opportunity, naming approximate dates, indicating, if possible, a preference for winter or autumn.

JAMES SHEERIN.

Clinton, Mass.

"OUR BRETHREN."

BY MARIE J. BOIS.

WHAT wonderful messages of love and cheer may reach the faithful soul in the very hour of deepest self-abasement, when, emptied of self, it falls prostrate at His feet in an agony of longing for cleansing and restoration! Oh, for words to express the wonder of the divine mercy, which stretches out loving hands to the repentant sinner, and not only forgives but restores to him the privileges which he had lost through his sin! Oh, for words to tell of things almost too sacred to mention; to deliver the message sent from heaven to a penitent sinner: And I heard a loud voice saying in heaven: Now is come salvation and strength, and the kingdom of our God, and the power of His Christ, for the accuser of our brethren is cast down, which accused them before our God day and night. And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death. Therefore rejoice, ye heavens, and ye that dwell in them.

"Our brethren," the angel calls us! The beauty of the message fills our heart with peace and joy. His own gracious assurance that the angels of heaven rejoice over one sinner that repenteth sheds a stronger light on this wonderful fellowship. The veil seems to grow thinner; heaven is nearer; truly a home where Love is waiting to welcome us after the fight is over.

FELLOWSHIP DIVINE.

(FOR ALL SAINTS' DAY.)

To-day, with my beloved, my yearning thought would dwell,
To-day, mine ears would hearken to know that all is well;
Almost the veil seems lifted, for tear-dimmed eyes of mine
Are opening to the meaning—of fellowship divine.

To-day, anear the threshold, with them I seem to stand,
To feel, with them, the pressure of Our Father's hand;
The threshold where they waited, these dear-loved saints of mine,
Ere they could know the meaning—of fellowship divine.

To-day, upon the mountain, the Promised Land I view;
Their nearness has the power my courage to renew;
Though weariness and struggle I, still, must count as mine,
I feel that I am with them, in—fellowship divine.

To-day, while in God's temple, I, reverent, bow the knee,
In cloud that hides my loved ones I may enfolded be;
The seal upon their foreheads is like to that on mine,
The Cross proclaims us ever, in—fellowship divine.

HELEN ELIZABETH COOLIDGE.

Church Calendar.



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

CALENDAR OF COMING EVENTS.

- Nov. 4—Miss. Council, 4th Dept., St. Andrew's Church, Jackson, Miss.
 " 8—Miss. Council, 6th Dept., Fargo, N. D.
 " 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.
 " 29—Brotherhood Week of Prayer.

Personal Mention.

THE Rev. H. T. ADAMS has resigned the missions of Dunsmuir and Sisson, Siskiyou county, California, and has taken charge of St. John's mission, Arcata, and was instituted by the Bishop of the diocese on Sunday, October 4th. His address for the future will be: Box 146, Arcata, Humboldt County, California.

THE Rev. ARTHUR WILLIAM BELL has resigned the work at Mitchell and Woonsocket, S. D., and has accepted the appointment of general missionary of the northern Black Hills, with residence at Spearfish, S. D. All letters and official papers for the secretary of the missionary district of South Dakota should be addressed to him at Spearfish.

THE Rev. L. C. BIRCH, for several years rector of Emmanuel Church, Shawnee, Okla., has assumed charge of the Church of St. Mary the Virgin, Big Springs, diocese of Dallas.

THE Rev. FRANCIS DE SALES CARROLL, deacon, has been transferred to the diocese of Georgia from the missionary jurisdiction of Cuba, and is now vicar of Christ Church, Augusta.

THE Rev. AUSTIN BROCKENBROUGH CHINN has recently resigned the rectorship of Ascension Church, Frankfort, Ky., to accept a call to Trinity Church, Menlo Park, Cal.

THE address of the Rev. E. W. COLLOQUE is Mohegan, Westchester county, New York.

THE Rev. JOHN COSTELLO has assumed charge of St. Mary's Church, Waynesboro, diocese of Harrisburg, succeeding the Rev. W. T. Twamley.

THE Rev. PERCY T. FENN, D.D., of St. John's Church, Wichita, Kan., has been elected rector of St. Peter's Church, Phoenixville, Pa.

THE Rev. WM. WEBSTER FLEETWOOD, recently elected rector of St. James' Church, Oskaloosa, Iowa, has resigned to accept the rectorship of the Church of the Good Shepherd, Ogden, Utah.

THE Rev. LEWELLYN B. HASTINGS, director the past three years of the Chicago Homes for Boys, has accepted a call to St. James' parish, Manitowoc, Wis.

THE Rev. WILLIAM JOHNSON of Clarksville, Tenn., has been called to the rectorship of the Church of the Good Shepherd, Augusta, Ga., and has accepted, the change to take effect November 1st.

THE Rev. JOHN H. JUDASCHKE, Ph.D., of the diocese of Arkansas is at the Orthopædic Sanatorium "Louisenstrift," Bad Oeynhausen, Germany, where he is taking the baths for the benefit of his health, and though somewhat improved will be obliged to remain there for several months to come and should be addressed accordingly.

THE Rev. ALLEN JUDD has been appointed priest in charge of the work at St. Matthew's Church, Iowa Falls, Iowa. Mr. Judd also has in hand the work at Webster City and Garden Grove.

THE Rev. C. W. KNAUFF has resigned the rectorship of St. Luke's Church, Cleveland, Tenn., effective December 1st. Mr. Knauff intends to go to Florida. The vestry has not yet elected a successor.

THE address of the Rev. EDWARD P. LEE has been changed from Island Pond to St. Johnsbury, Vt.

THE address of the Rev. C. S. LINSLEY has been changed from Modesto to Point Richmond, Cal.

THE Rev. ROYAL R. MILLER, at one time assistant minister at Christ Church, New York City, has returned from a trip abroad, and has accepted a similar position at the Church of the Holy Apostles, Ninth Avenue and Twenty-eighth Street, under the Rev. Appleton Grannis.

THE Rev. GEORGE MOSLEY MURRAY, general missionary of the diocese of Maryland, has accepted the rectorship of St. John's Church, Fort Smith, Ark.

THE Rev. JOHN M. NORTHPROP of Macon, Ga., has accepted the rectorship of St. Mary Magdalene's Church, Fayetteville, Tenn., and will commence his duties there November 1st.

THE address of the Rev. PERCIVAL C. PYLE is changed from 960 Broad Street, Newark, N. J., to 14 East 109th Street, New York City. He will assume his duties at St. Edward's Church on November 1st.

THE address of the Rev. FRANCIS T. RUSSELL, D.D., of Grand Rapids, Mich., until further notice, will be St. Petersburg, Fla.

THE Rev. G. H. SHARPLEY, late curate of Gethsemane parish, Minneapolis, Minn., has accepted an appointment as curate of Christ Church parish, St. Joseph, Mo. (diocese of Kansas City), in succession to the Rev. A. W. Farnum. Besides assisting the rector of Christ Church, Mr. Sharpley will be vicar of St. Luke's mission, South St. Joseph, a chapel of Christ Church. He will take up his new duties on All Saints' day.

THE Rev. M. E. SPATCHES has been appointed to the charge of St. Mary's mission (colored), Augusta, Ga.

THE Rev. FRANK H. STEDMAN, rector of St. Peter's, Delaware, Ohio, has resigned and accepted the position of assistant minister of Trinity Church, Columbus, Ohio. He will take up his new duties on November 1st.

THE Rev. HENRY SWIFT, the United States Army chaplain formerly stationed at Manila, P. I., has been transferred to Fort Leavenworth, Kansas.

THE Rev. I. H. W. THOMPSON, who went as a delegate from Florida to the Pan-Anglican Congress, and afterwards spent some time in France, Italy, and Switzerland, will spend the winter at the Oxford University, England, in attendance on the theological lectures.

THE Rev. WILLIAM E. TOLL has arrived from abroad. His future address will be 838 Sherman Avenue, Evanston, Ill.

THE Rev. MARCUS ALDEN TOLMAN has returned from a five months' trip in Europe, and may now be addressed at Bethlehem, Pa.

THE Rev. DALLAS TUCKER, rector of St. John's Church, Bedford City, Va., has received a call to Harrisburg, Va., and has tendered his resignation to the vestry of his church.

THE address of the Rev. SAMUEL G. WELLES is 1917 Colerain Avenue, Cincinnati, Ohio.

AFTER the 16th of November the address of the Rev. GEORGE E. WHARTON of Walsenburg, Colo., will be Glenwood Springs, Colo.

ORDINATIONS.

DEACONS.

MONTANA.—On Thursday, October 22nd, in St. James' Church, Bozeman, by Bishop Brewer, JOHN PHILIP ANSHUTZ, formerly a Lutheran minister, and JAMES WILLIAM HEYWARD, formerly a Congregational minister. The sermon was preached by the Rev. Francis R. Bateman, rector of St. Peter's, Helena, and the candidates were presented by the Rev. F. B. Lewis and the Rev. H. G. Wakefield, respectively.

PRIESTS.

EAST CAROLINA.—On Friday, October 9th, at Advent Church, Williamston, the Bishop of the

diocese advanced to the priesthood the Rev. WILLIAM JONES GORDON. The sermon was preached by the Rev. L. E. Hubbard of Clemson, S. C., and the candidate was presented by the Rev. Nathaniel Harding of Washington, N. C., both of whom joined in the imposition of hands. The Rev. Mr. Gordon is a graduate of the University of North Carolina, of the Cambridge Divinity School, and was for two years a member of the class of 1907 of the University of the South. He has accepted the rectorate of the Church of the Advent, Williamston.

DEACONS AND PRIESTS.

CHICAGO.—On October 11th, at St. Andrew's Church, Chicago, by the Bishop of the diocese, Rev. Messrs. G. I. A. BEALE, H. E. GANSTER, L. P. EDWARDS, E. J. ZINN, priests; W. F. BUCHANAN, deacon. The candidates for the priesthood were presented by the Rev. Dr. Wm. C. De Witt, Dean of the Western Theological Seminary, and the Rev. Olaf Toffteen, Ph.D., department of Semitics at the Western Theological Seminary. Dr. De Witt preached the ordination sermon.

DIED.

MORRISON.—At Trinity rectory, Bristol, Conn., on October 21, 1908, DOROTHY LOUISE, only child of the Rev. William Henry and Catherine V. Esselstyn MORRISON, fell peacefully asleep, aged 13 years.

"Thine eyes shall see the King in His beauty."

MARRIED.

GRAHAM-PEGRAM.—At Providence, R. I., October 15th, at St. John's Church, by the Bishop of Rhode Island, assisted by the Rev. Lester Bradner, Jr., ISABEL HOMER, daughter of John Combe PEGRAM, Esq., of Providence, to the Rev. RICHARD RATHBORNE GRAHAM, rector of St. Paul's Church, Wickford, R. I.

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 SUPERIOR. 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.

Address: THE LIVING CHURCH, Milwaukee, Wisconsin.

WANTED.

POSITIONS OFFERED.

PROBATIONERS wanted in the Memorial Hospital Training School, Niagara Falls, N. Y. Massage, Laboratory work, and Dietetics included in the course. Salary: \$6 per month first and second year; \$7 third year.

WANTED, immediately, Organist and Choirmaster for St. Mark's Church, Toledo, Ohio. Churchman. Desirable position. Moderate Salary, with excellent opportunity for teaching. Address with references, Rev. L. P. McDONALD, Rector.

POSITIONS WANTED.

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THE MACMILLAN CO. New York.

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Tenn., Rev. E. N. Joyner, diocese of Asheville, and Rev. W. S. Claiborne. Compiled by the Rev. Walter Hughson of the District of Asheville.

THE CENTURY CO. New York.

The Red City. A Novel of the Second Administration of President Washington. By S. Weir Mitchell, M.D., LL.D. With Illustrations by Arthur I. Keller. Price, \$1.50.

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COCHRANE PUBLISHING CO. New York.

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RICHARD G. BADGER. Boston.

Israel Bruna. An Historical Tragedy in Five Acts. By Gotthard Deutsch.
Memories of Cuba and Other Poems. Janan Ewyn.

THOMAS Y. CROWELL & CO. New York.

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A History of English Cathedral Music. 1549-1889. By John S. Bumpus, Hon. Librarian, St. Michael's College, Tenbury. Two volumes. 26 Plates.

THE YOUNG CHURCHMAN CO. Milwaukee.

Meditations on the Office and Work of the Holy Spirit. By the Very Rev. J. G. H. Barry, D.D., Dean of Nashotah House. Price, \$1.50 net.

PAMPHLETS.

Pax. A Quarterly Paper of the Benedictine Community, the Isle of Caldey, South Wales, Vol. III., No. 17. September, 1908.

Southwell Diocese. *First Diocesan Report.* Letter from the Lord Bishop of the Diocese and list of Subscriptions for 1907.

"Russian Orthodox American Messenger." June to October Supplement, 1908.

"The Possibilities of Reunion. An Address made by the Rev. Andrew Gray, D.D., at the Pan-Anglican Congress, London, in June, 1908.

THE CHURCH AT WORK



WELLS MEMORIAL GUILD HOUSE, ST. MARK'S CHURCH, MINNEAPOLIS.



WELLS MEMORIAL SETTLEMENT HOUSE, MINNEAPOLIS.

[See THE LIVING CHURCH, October 24th.]

TWO BRUTON CHURCHES BROUGHT INTO TOUCH.

DURING the summer the Rev. W. A. R. Goodwin, rector of Bruton parish, Virginia, had the opportunity of preaching in Bruton parish church in England, and on a recent Sunday he told his Virginia congregation the interesting story of his English experience. He was one of a party of five who were cordially received at the "quaint and charming town" of Bruton in England, and on Sunday, June 28th, "passed through the ancient tower of old Bruton into a church bearing in its body the marks of use extending centuries further back than ours." He told of the beauty of the parish churches of Somerset, among which none is more beautiful than that of Bruton. Mr. Goodwin was the preacher at the service and in his Virginia sermon he relates how he "spoke of the history of Bruton, Va., and of the significance of the occasion as being but a part of a closer union between the one great church on two sides of the ocean. In the afternoon the scholarly vicar gave an historical address of exceptional interest. As one listened to the history of the old church, which in its mak-

ing had left its marks indelibly in the stones of the building, one could but be impressed anew with a deep sense of reverence and gratitude. We are told sometimes that our Church was formed by King Henry VIII. and that her age is only about 375 years. Nobody of any intelligence in England believes that. The lonely ruined walls of deserted monasteries, the vine-clad ruins of ancient abbeys, the demolished shrines in parish churches, the faint lines which mark the place of abandoned lady-chapels and confessionals, the lone and deserted pedestals of antiquated and dethroned saints, the closed up receptacles for holy water, the deserted cells of monks long since departed, these and many other marks of like kind in these ancient churches tell what was done in the time of Henry VIII. and Edward VI. three hundred and fifty and more years ago, but the stream of our Church life runs back through and far beyond these to Saxon chapels which witnessed a truer faith, and to the ruins of early English churches which were before the Roman domination and are now simple tokens in stone of the simple, uncorrupted faith of our ancestors."

At a reception given by the Prince and Princess of Wales to the Pan-Anglican Congress to meet the King and Queen, Mr. Goodwin expressed "to his Majesty the thanks and appreciation of the church of Bruton, Virginia. Presented formally by His Grace the Archbishop of Canterbury, we took occasion to assure His Majesty of the deep feeling of gratitude felt by the American Church at large but in a special degree by this congregation. We asked if His Majesty would be pleased to accept a slight token of our appreciation of the gift which had been entrusted to the care of this church."

This gift comprised the "two volumes of our church history bound together in green morocco, lined with red levant, and inscribed in gold."

TRINITY CLUB, BOSTON, ENTERTAINS BISHOP AND RECTOR.

MEMBERS of the Trinity Club of Trinity Church, Boston, entertained Bishop Lawrence and the Rev. Dr. Mann on the evening of October 23d; and the fact that the rector recently had declined the bishopric of Washington, preferring to stay in Boston, was the

cause of quite an ovation for him. When he entered the vestry he was given a cordial welcome, all the members rising as a mark of esteem. The club had been anxious to have the Bishop give the members an address on his recent trip abroad, but as he had so many requests from men's clubs to give similar talks he had found it difficult to make proper arrangements. Trinity Club solved the difficulty for the Bishop by inviting on this occasion a number of the rectors of other parishes, together with a delegation of men from their own clubs; and in this way the Bishop was enabled to speak to a number of organizations collectively. President F. Nathaniel Perkins presided, and among the clergy present were the Rev. Thatcher R. Kimball, the Rev. Carroll Perry, the Rev. Samuel Snelling, the Rev. George L. Paine, the Rev. W. S. Packer, and the Rev. Philo W. Sprague. The Bishop made a delightfully informing address on his summer abroad, telling of numerous incidents in connection with the Pan-Anglican Congress and the Lambeth Conference. At the close of the meeting the assemblage, which numbered 180, went over to the Hotel Brunswick for supper.

RECTOR-ELECT OF KENOSHA.

THE NEWLY CHOSEN rector of St. Matthew's, Kenosha, Wis., in the diocese of Milwaukee, is the Rev. Fred Ingley, rector of St. Mary's Church, Braddock, Pa., in the diocese of Pittsburgh. Mr. Ingley was born in England thirty years ago, and coming as a child to this country, was educated in Pittsburgh schools, and at the age of 17 was a licensed lay reader in that city. As a lay-



REV. FRED INGLEY.

man he established missions in several towns in the diocese of Pittsburgh. He was employed at that time in the office of the Pennsylvania Lines, in which employment he continued for ten years, and then entered the Philadelphia Divinity School and studied for holy orders, graduating with honors in 1906 and being ordained shortly thereafter. He entered at once in charge of St. Mary's Church, Braddock, and built it up to the point where, six months ago, it was received into union with the Convention as an organized parish. Mr. Ingley will take up his new work in Kenosha on December 1st.

SIXTH MISSIONARY DEPARTMENT COUNCIL PROGRAMME.

THE SECOND annual council of the Sixth Missionary Department will meet at Gethsemane Cathedral, Fargo, N. D., November 8th, 9th, and 10th. The sessions will be opened with celebrations of the Holy Communion at 7:30 and 10 A. M. The subjects and speakers will be as follows:

Sunday—4 P. M., "The Sunday School as a Missionary Agency," Col. A. P. Peake, Valley City, N. D.; "The Sunday School and Missionary Offerings," Rev. E. W. Bursleson, Jamestown, N. D.; "The Sunday School and

Missionary Instruction," Rev. Dr. Clark, department secretary.

Monday—2:30 P. M., Conference, subject: How the Sixth Department Can Further the World-wide Mission of the Church—(1) "By Strengthening Centers," Rev. I. P. Johnson of Minnesota; (2) "By Shepherding the Scattered," Rev. C. C. Rollit of Minnesota; (3) "By Evangelizing our Indian Tribes," the Bishop of South Dakota. 4 P. M., Conference, subject: Agencies for Advancing the Church's Mission—(1) "Use of Missionary Intercession," Rev. J. B. Van Fleet of South Dakota; (2) "Dissemination of Missionary Information," Rev. Dr. Clark, department secretary; (3) "Promotion of Missionary Study," Rev. E. J. Maynard of Montana; (4) "Co-operation with the Board of Missions," Rev. Theodore Sedgwick of Minnesota.

Tuesday—10 A. M., Conference, subject: Provision for the Future of the Church's Mission—(1) "Our Sunday Schools," Archdeacon Parshall of Duluth; (2) "Our Church Schools," Rev. A. T. Gesner of Minnesota; (3) "More Candidates for Orders," Warden McElwain of Seabury Divinity School; (4) "The Care of the Aged Clergy," Rev. Dr. Palmer of Colorado. 11:30 A. M., Report of the Pan-Anglican Congress by Dr. W. D. Lawrence of Minnesota, and of the Lambeth Conference by Bishop Morrison. 2:30 P. M., Conference, subject: The Church's Mission to Society—(1) "The Church and the Citizen," by the Bishop of Idaho; (2) "The Church and the Family," by the Rev. Dr. Hare of Iowa; (3) "The Church and the Community," by Mr. H. S. Nollen of Iowa; (4) "The Church and the State," by Governor Johnson of Minnesota; (5) "The Church and the Laboring Man," by Dean Beecher of Nebraska. 7:30 P. M., mass meeting, Bishop Mann presiding, subject: What is the Church's Mission?—(1) "The Next Towns," the Bishop of Nebraska; (2) "For God and Country," the Bishop of Minnesota; (3) "Into the World," the Bishop of South Dakota.

COMING CONVENTION OF CHURCH STUDENTS' MISSIONARY ASSOCIATION.

THE Church Students' Missionary Association will hold its 22d annual convention November 5th to 8th in Toronto, Ontario, as the guest of Trinity College. Meetings will also be held at Wycliffe College, Toronto, and a special meeting will be held for women delegates at a place to be announced at the convention. The list of speakers will include the Rev. C. H. Short, Tokyo; the Rev. L. Norman Tucker, D.C.L.; the Very Rev. T. C. S. Macklem, M.A.; the Rev. Prof. Philip M. Rhinelander; the Rev. S. W. Zwemer, D.D., Arabia; the Rev. D. T. Huntington, Ichang, China; the Rev. Sydney Gould, D.D., missionary in Palestine; the Rev. T. W. Powell, Eglinton, Ontario. Among the subjects to be discussed are: "The Pan-Anglican Congress and Its Messages to Students"; "The Mohammedan World and Its Call to Christians"; "The College and Its Responsibility to the Preparatory School and the Problems of After Life." The Rev. D. T. Huntington of Ichang, China, will speak on "The Work of an Inland Mission in China." Further particulars concerning the convention can be obtained from Mr. Claude S. Young, Trinity College, Toronto.

REPORT OF THE CHURCH BUILDING FUND COMMISSION.

THE American Church Building Fund Commission has just issued its twenty-eighth annual report. The permanent fund is now \$458,065.38. Half of the \$50,000 legacy left by Col. Henry P. Martin of Brooklyn has been paid, and a donation of \$1,000 has been made through the missionary thank offering from a parishioner of St. Ann's Church on

the Heights, Brooklyn. Loans amounting to \$27,660 have been made the past year to build churches and rectories. Thirty-five churches have been aided by gifts from the fund to the amount of \$10,250. The contributions for the year amounted to \$3,002.85.

Bishops Lines and Nelson were elected to fill vacancies caused by the death of Bishops Worthington and Coleman.

During the past twenty-eight years the commission has loaned \$569,707.27 for building purposes, and in the past fifteen years has given \$100,000 toward building 500 churches, in sums varying from \$50 to \$500 each.

A PRAYER FOR RAIN.

DURING the continuance of the drought the following prayer is authorized for use in the diocese of Vermont, and is recommended for private and family use:

"O God, the Maker and Ruler of heaven and earth, who hast taught us to bring our wants before Thee, we pray Thee to regard our present necessity, and to send us such refreshing rains as may relieve our needs, and free us from the dangers of fire and sickness; through Jesus Christ our Lord. Amen."



ST. MATTHEW'S CHURCH, BROOKLYN, N. Y.
[Consecrated October 18. See THE LIVING CHURCH, October 24, page 908.]

RE-OPENING OF ST. PAUL'S CHURCH CLEVELAND, OHIO.

AFTER having been closed for three months for extensive alterations and repairs, St. Paul's Church, Cleveland, O., was reopened on St. Luke's day, October 18th, with a special service of blessing of memorial and other gifts, followed by a celebration of the Holy Communion, for which the organist of the parish, Mr. Charles E. Clemens, had written a new composition in A flat. The Bishop of Ohio, who had reached the city only a few hours before the service, on his return from Europe, officiated, assisted by the rector of the parish, the Rev. Walter Russell Breed, D.D., and the Rev. Chas. F. Walker, curate. The service, which was at 10:45 A. M., began with the singing of a processional hymn, after which the Bishop blessed the new memorial sanctuary. Then entering the sanctuary and ascending to the altar, with the clergy, the Bishop proceeded to bless in turn the marble altar, the bronze altar cross, the silver chalice and paten, the carved oak wainscoting and credence, and the Bishop's chair and *prie dieu*. The clergy next passed to the west transept, where the Bishop blessed a large memorial window, made by Tiffany. The blessing of the litany desk and book followed, after which the Litany was said by the Rev. Dr. Breed.

Addresses were made by the rector and Bishop. At the celebration of the Holy Communion the Bishop was the celebrant. Following the service, assisted by the Rev. Dr. Breed, he baptized two grandchildren of the Hon. Henry C. Ranney, the donor of the altar. In the evening there was a special festival service, followed by an organ recital by Mr. Clemens. There were large congregations at the services, both morning and evening.

The new sanctuary of St. Paul's replaces the old one which has been in use since the church was built in 1874. The new sanctuary is of marble, supported by a steel and brick floor, resting on iron columns. The floor is paved with gray marble, bordered with vert antique, and in the center, before the altar steps in mosaic, is a conventional figure of a phoenix rising from the flames, and surrounded with branches of palm, all done in the natural colors. The altar, which is of pure white Italian marble, is mounted on three marble steps. There is also a marble kneeling step at the communion rail. The front of the altar is perfectly plain, except for a carved *Agnus Dei*, in high relief, enclosed in a quatrefoil. On the gospel end of the altar is carved the inscription, "To the Glory of God and in tender memory of Helen Burgess Ranney. Entered into Rest November 2, 1904. Aged 70 years. This Altar is lovingly Erected by her Husband, Henry Clay Ranney. St. Luke's Day, 1908." On the epistle side is a sentence taken from the Prayer for the Church Militant. On the edge of the *mensa* are the words, "Do This in Remembrance of Me." The five crosses are cut in the top of the *mensa*. The retablo also is very plain, having in the center the *Chi Rho* and three small Gothic panels either side. The altar cross, of gilt bronze, is four feet high, standing upon a Calvary base, and ornamented with a leaf design. The ends are square, relieved with large rock crystal jewels. It bears on the lowest step of the base the inscription, "He asked life of thee, and thou gavest Him a long life, even for ever and ever." On the back of the base is the inscription, "This Cross is given in loving memory of Arthur Grant Huntington by his sister, Mrs. A. C. Hord, St. Luke's Day, 1908." It was designed and made by Gorham. The chalice and paten, of solid silver, were given by Mr. A. C. Hord, in memory of his father, the late John K. Hord. The chalice stands twelve inches in height and about the stem and knop are small silver statuettes of the twelve apostles, grouped in two tiers of six each. The paten is perfectly plain, except for a rim on the lower side, which fits the bowl of the chalice. These vessels, like the cross, were made by Gorham. On either side of the altar is carved oak wainscoting, with a design in Gothic panels and cherub heads. The text, carved on the wainscoting, "And he carved all the walls of the house round about with figures of cherubims," gives the keynote to the carvings on the woodwork of the entire chancel. The wainscoting is the gift of Mrs. J. C. Morse. It is intended as a thank-offering. The Bishop's chair and *prie dieu* of carved oak contain the same ornamentation of cherub heads, and also large carved figures of St. Peter and St. Paul and two guardian angels. It is the gift of Mr. Charles F. Schweinfurth, the architect of the parish, under whose direction all of the new work was executed, and bears the inscription, "In Memoriam. Mary Ella Schweinfurth." The litany desk, also of carved oak, following the same general design, is in memory of the late Alfred C. Armstrong, for many years a vestryman and warden of the parish. It is the gift of Mr. Armstrong. The litany service book was given by his grandson, Mr. Alfred A. Murfey. In addition to these memorials and gifts placed in the chancel, the walls and ceiling of the apse have been cleaned and redecorated, the choir stalls and pulpit have been refinished to harmonize with the new woodwork, and a new oak floor has

been laid in the choir. Important changes have also been made in the heating and lighting of the chancel. The Tiffany window in the west transept is in memory of Mrs. Mary Newell Castle and was given by her daughters, Mrs. C. C. Bolton and Mrs. D. Z. Norton. It is divided by mullions into three portions, with a quatrefoil above, but the design is carried across the whole and forms a single subject. It is doubtless one of the finest windows in the Middle West. In addition to the foregoing alterations and improvements, during the summer the vestibules, hallways, and church parlors have been redecorated and in numerous other ways the church property has been overhauled and put into proper shape.

PROGRESS IN THE DIOCESE OF HARRISBURG.

ON THE 17th of October a church building and a house adjoining were purchased in Millersburg, Pa., for the use of this Church by the Rev. William Dorwart, minister in charge. The lot is 55x155 feet, and the church is 28x40 feet, fitted with tower, electric light, furnace, and slate roof. The property had belonged to the Evangelical Association and had been in litigation for a long time. The price was \$1,325. One-tenth of the purchase price has been paid, and possession is to be given on January 1, 1909.

ON OCTOBER 13th the general missionary of the diocese visited Button Hill, a purely rural locality six miles from Tioga, and held a service in a school house in the evening. A Sunday school is being carried on here by a young woman. Plans were discussed for building a structure that might be used for church, Sunday school, and parish house purposes.

IN HOLLIDAYSBURG, near Altoona, a lot has been purchased upon which a church of gray stone is to be erected. On Thursday, October 22d, the Bishop of the diocese turned the first sod preparatory to building.

IN BLUE RIDGE SUMMIT land has been purchased upon which to build a parish house and \$4,000 is in hand for that purpose.

THE FREDERICTON (N. B.) DIOCESEAN SYNOD.

THE FORTIETH annual session of the Fredericton diocesan synod opened in Trinity Church, St. John, on Wednesday morning, October 21st. The Holy Eucharist was celebrated at 8 o'clock and Matins said at 9:30. The Bishop's address urged the importance of Holy Communion and especially the benefit derived from corporate communion. Of Church union, he felt that much progress had been made and union seemed nearer. The matter was one that must be dealt with cautiously, else the union would be in name only. Reference was also made to religious education in the schools. He voiced his approval of the new Hymnal. His Lordship stated that four clergymen had been secured in England for work in the diocese, and six others would shortly arrive. He strongly advocated an increase in clergy stipends. The charge was a lengthy one.

At the annual synod service held in Trinity Church, Tuesday evening, nearly sixty clergymen were present. The service was choral. The preacher was the Rev. R. A. Armstrong, rector of Trinity. At the close of the service his Lordship made reference to the death of his venerable predecessor, the late Rt. Rev. Hollingworth Tully Kingdon, also to the demise of the late Dr. J. Henry Scammell, formerly a representative of Trinity at the synod.

On Tuesday afternoon the Rev. Canon Scott of St. Matthew's Church, Quebec, delivered an address at a quiet day service, held in Trinity Church, Tuesday afternoon.

REV. DR. MANN AND THE WASHINGTON BISHOPRIC.

AS EVERYONE imagined he would, the Rev. Dr. Mann had something to say from the pulpit of Trinity Church on Sunday, October 18th, relative to the call to the bishopric of Washington which he had refused. He took for the text of his morning discourse the words of St. Paul: "I thank my God upon every remembrance of you, always in every prayer of mine, for you all—making request with joy for your fellowship in the gospel from the first day until now. Being confident of this very thing, that he, which hath begun a good work in you, will perform it until the day of Jesus Christ." After Dr. Mann had spoken of the meaning of the text and its significance, he said: "You will allow me just one personal word. There come times in the life of a minister and his people when the mutual trust and affection which have existed between them are brought by certain circumstances to the surface. I have been going through a few such days. All through these last three years I have been conscious, happily conscious, of the deep loyalty, interest, generosity, and helpfulness of the men and women of this congregation. But I have never experienced quite such a revelation of your feeling and interest as has come to me in the past few days. It has been a glad revelation; but it has been much more than that; it has sent me to my knees with a prayer to God that I might be more worthy of the love you have shown me. And such love and affection must be directed into channels of practical service and work. All I can say to-day, my friends, is this: I'm looking forward to a service for the Church of Christ larger and more beneficent than ever before. I am basing that hope on the foundation on which St. Paul based his: 'Even as it is right for me to be thus minded on behalf of you all, because I have you in my heart.'"

OPENING OF ST. BARNABAS' HOME, WILMERDING, PA.

THE NEW St. Barnabas' Home for Convalescents, situated not far from Wilmerding, Pa., was opened with appropriate services on Friday, October 23d. There was an early celebration of the Holy Communion by the Rev. Fred Ingley of St. Mary's Church, Braddock; and at 11 o'clock there was a second celebration of the Eucharist by the Bishop of the diocese. The benediction of the chapel and other parts of the home took place in the afternoon at 3 o'clock, Bishop Whitehead officiating, assisted by the Rev. Dr. Conant and the Rev. Messrs. Danner, Ingley, Pickells, and Wood. At the close of the service the Bishop introduced Rabbi Levy, who made an address. Other addresses were made by the vice-president of the Board of Trustees, Mr. William A. Cornelius; Mr. Flannery, one of the trustees, and the manager of the home, Mr. Gouverneur P. Hance. Much gratification was felt that the Roman Catholic Bishop and two of the neighboring priests, Father McDermott and Father Coyle, found it in their hearts to come out to the home to express their appreciation of all that had been done for many members of that Church in the home in years past. In the evening there were further services conducted by the Rev. Messrs. Danner, Hance, and Wood.

The home cares for men and boys of all creeds who, having been in the hospitals, are sufficiently recovered to leave these institutions, but who are friendless and not strong enough to go to work. It also takes in incurables, and men and boys who can find no other shelter in their need. The building was formerly a club house, but has been thoroughly renovated; a new gas line has been laid to the building, and a new artesian well supplies abundance of excellent water for all its needs. The building stands on sloping ground, and has a fine basement, in which

there is a rest and smoking room for convalescents, with a large open fire-place, brightly painted walls, and comfortable seats. There are forty-five rooms in the building. A chapel has been provided, which is Churchly in every way. The furniture is in mission style, and the walls are ornamented by life-size copies of famous religious paintings. This chapel was the contribution of Pittsburgh friends of the manager of the home, Mr. Gouverneur P. Hance.

A MEMORIAL TO THE REV. W. W. SILVESTER.

A MEMORIAL TABLET in stone has been placed in the north ambulatory of the choir of the Church of the Advocate, Eighteenth and Diamond Streets, Philadelphia, in memory of the first rector, the Rev. W. W. Silvester, and his wife, both of whom are buried in the crypt. The tablet was erected by their three children, one the wife of the present rector, the Rev. Henry M. Medary, and another, the Rev. C. C. Silvester, a curate at St. James'. The dedication took place at the morning service on St. Luke's day, this being the birthday anniversary of both of those whose life and work are thus commemorated.

HANDSOME GIFTS TO TRINITY CHURCH, MUSCATINE, IOWA.

TRINITY CHURCH, Muscatine (the Rev. A. I. E. Boss, rector), has come into possession of a handsome endowment left by the late Mrs. Mary A. Weed. The Church becomes the residuary legatee and receives a bequest of some \$12,000 for the specific purpose of the maintenance of a boy choir. In addition to this sum there is also left to the parish, with the request that the same be used as a rectory if practicable, the homestead used by Mrs. Weed. This consists of three acres of ground and a comfortable house. A portion of this endowment was in land, twenty-nine acres of which has recently been sold and the money received therefrom invested for the purpose designed by the testator.

Another bequest to this parish recently is that of \$1,000, bequeathed by the late Mrs. E. A. Van Nostrand. This is to be known as the "Van Nostrand Memorial Fund" and the annual income is to be used for the support of the church work.

During the summer the church has been entirely redecorated and beautified in the interior. The work was done in a most satisfactory manner and the church is again open for worship. Trinity parish has given practical evidence of its missionary zeal in sending to Porto Rico Miss Mary Kennedy, who is acting as a teacher under the direction of the Board of Missions.

EPISCOPAL ENDOWMENT REQUIRED FOR OREGON.

IN THE *Portland Churchman* Bishop Scadding urgently requests that steps be taken to raise an endowment fund for diocesan expenses in Oregon. He shows the need of such a fund for the relief of parishes and missions upon whom diocesan expenses are a severe tax.

CONTENTS OF CORNERSTONE UNEARTHED AT CHELSEA, MASS.

WHILE at work digging for the foundations of a new schoolhouse in Chelsea, Mass., a few days ago, workmen unearthed a metallic box containing articles deposited under the cornerstone of St. Andrew's Church half a century ago. St. Andrew's in course of time became known as St. Luke's, and the structure was one of the buildings destroyed in the conflagration of April 12th. At the time

of the fire the building was not in use, as the parish a year before had erected a fine concrete edifice in another part of the city. In the metallic box were a copy of a Prayer Book of that period, copies of Boston newspapers, and a parchment certificate giving facts about the church's organization as well as of the exercises incident to laying the cornerstone. According to the certificate the parish was organized on October 28, 1857, and the stone was laid on November 30, 1858, by the late Bishop Manton Eastburn of the Massachusetts diocese. The rector at that time was the Rev. George Dudley Wildes. The wardens were Messrs. Stephen D. Massey and F. D. S. Jones; and vestrymen, Messrs. Charles A. Davis, C. G. Thayer, G. Leonard, A. Cummings, Samuel Walker, Charles Caldwell, Edwin C. Barnes, and E. F. Dana. St. Luke's Church henceforth will be the custodian of the contents of the box.

NEW INSTRUCTOR AT NASHOTAH.

A NEW INSTRUCTOR in the preparatory department of Nashotah House is the Rev. Royden K. Yerkes, who comes from Philadelphia, where he has been rector of St. John the Evangelist's Church. He was a graduate of



REV. R. K. YERKES.

the Philadelphia High School with the highest honors and afterward for six years a Methodist minister. He also took the degree of A. B. from the University of Pennsylvania in 1902. Being led toward the Church, he entered the Philadelphia Divinity School and graduated as highest honor man in 1905. He is a member of the American Historical Society.

PAROCHIAL IMPROVEMENTS.

ON SATURDAY, October 17th, the cornerstone of the new church edifice for St. Nathaniel's Mission, Philadelphia (Rev. George R. Miller, minister-in-charge), was laid by the Bishop of Idaho, twelve of the clergy of the diocese assisting in the services. The new church will be a Gothic stone structure, costing about \$50,000 when complete, and will seat 700. On October 24th the Bishop Coadjutor of the diocese laid the corner-stone of the new parish building for St. Barnabas' Church at Sixty-fourth Street (the Rev. Samuel P. Kelly, rector), a number of the clergy being present. This building, when completed, will cost \$25,000.

ST. JOHN'S FREE CHURCH, Emerald and Elkhart Streets, Philadelphia (the Rev. Robt.

W. Woodroffe, rector), in order to accommodate a vested choir is to be enlarged in both chancel and nave. The cost of these improvements will be about \$5,000. The new rector has been in charge since July last, and has already instilled new life and vigor into the parish and community.

GRACE CHURCH, Lyons, Iowa, has added to its plant through the purchase of adjacent property upon which is a small residence. For the present this house will be rented, but later it is expected to move the present rectory to this new site and erect next to the church a commodious guild hall and Sunday school room. The rapid growth of the Sunday school makes this necessary.

THE CHURCH edifice of St. Alban's mission, St. Louis, Mo., will shortly be removed directly across the street from its present location. Hitherto the structure has been on leased ground. The new lot has been bought by the parish and a concrete basement is to be erected. St. Alban's is a mission of Christ Church Cathedral and has been established for about six years.

PLANS are being perfected for the building of Grace Cathedral, Topeka, Kan., to the east of the present guild house. It will cost \$100,000, half of which is already given, mostly through the generosity of the late Mr. and Mrs. Giles. To this has been added gifts for windows and bells from the estate of Mrs. Sheldon.

A TASTEFUL little structure is about to be built, called Grace mission, Wetmore, Kan. (the Rev. Francis S. White, priest in charge). About \$1,800 has already been subscribed. It is expected that the next meeting of the Northeast Convocation will be held at Wetmore and the building then consecrated.

A HANDSOME house of worship, costing \$6,000, has been built during the past year at Las Vegas, Nevada, by Christ Church, of which the Rev. Harry G. Gray is rector. A debt of only \$1,700 remains and this will be materially reduced in a short time.

THE CONTRACT for a new church at Shawnee, Okla., has been let and work will be started before December 1st.

TRAINING CLASSES FOR MASSACHUSETTS TEACHERS.

THE Board of Education of the diocese of Massachusetts has provided four training courses for Sunday school teachers, which begin this month. They will be held in the parish hall of Trinity Church, Boston, and always on Saturday forenoons. The first, to be conducted by Dean Hodges of the Episcopal Theological School, will consist of twenty lessons on "The Gospels and the Life of Christ"; the second, by the Rev. William E. Gardner of Cambridge, on "Child Study" (six lessons); the third will consist of six lessons on "Principles and Methods of Teaching," by Miss Laura Fisher, and the fourth will be upon the same general topic, considered from a more advanced standpoint, and conducted by Mrs. Alfred S. Higgins of the diocesan Board of Education. This will consist of eight lessons.

THIEVES STILL PLUNDERING PHILADELPHIA CHURCHES.

THIEVES are still plundering religious places of worship in and near Philadelphia. During the past week two of the churches in Germantown have been visited—the Epiphany and St. Barnabas' mission—the silver Communion service being taken from the former.

CRITICAL ILLNESS OF VEN. J. H. BABCOCK.

THE VEN. J. H. BABCOCK of Sioux Falls, S. D., who has labored in that district for nearly twenty years, is in a dying condition. He recently celebrated his 82d birthday.

FOUNDERS' DAY AT CAMBRIDGE.

ALMOST like a class day was the Founders' Day celebration at the Episcopal Theological School at Cambridge on October 22d. Following the chapel service there was a reception in the school library, where the guests were welcomed by Bishop and Mrs. Lawrence, Dean and Mrs. Hodges, and the Rev. Dr. and Mrs. Nash. There were more than 500 guests, including clergy and lay people; and the students of the school in cap and gown served as ushers. Bishop Lawrence in his chapel address spoke of the benefactor of the school, paying him special tribute for thus laying the foundations of a school which has played so conspicuous a part in the history of the diocese.

MEETINGS OF THE SUNDAY SCHOOL INSTITUTES.

THE ANNUAL meeting of the Church Sunday School Institute was held Monday evening, October 19th, in the Church of the Saviour, Syracuse, N. Y., Rev. Karl Schwartz, rector. The Rev. Herbert G. Coddington, D.D., presided and made a report of the work for the past year. It was decided to ask the incoming officers to formulate a plan by which each Sunday school may be visited by a committee whose duty shall be to inspect the schools, suggest improvements, and for the executive committee to make a report of their recommendations. Officers for the ensuing year were elected as follows: President, Rev. Ivan M. Merlijnones, D.D., rector of the Church of St. John the Divine; Vice-President, Rev. Walter E. Jones, Calvary Church; Secretary-Treasurer, Mrs. Robert E. Dey. A vigorous campaign will be carried on during the coming winter and spring.

ON OCTOBER 21st and 22nd the twelfth annual convention of the Sunday School Institute of the diocese of Washington was held in Epiphany Church, Washington, of which the Rev. R. H. McKim, D.D., LL.D., is the rector. There was an unusually large attendance and much enthusiasm and interest in all lines of Sunday school work that betokens fresh efforts and renewed vigor for the winter's campaign for the younger souls. The session was opened by a celebration of the Holy Communion, at which the Rev. Dr. McKim was the celebrant, assisted by the Rev. Dr. De Vries, Rev. A. S. Johns, Rev. G. F. Peter, and Rev. O. W. Zeigler of Grayton, Md., who delivered a most helpful devotional address on the "Holy Communion." The election of officers followed. The Rev. Dr. McGrew of Silver Spring, Md., was elected first vice-president; Rev. C. S. Abbott of Good Shepherd Church, Washington, second vice-president, and Mr. E. H. Hutchinson, secretary. On Wednesday afternoon the Rev. G. Freeland Peter, assistant of Epiphany Church, read a masterly paper on "The Child's Church." Wednesday night, at the mass meeting, all the speakers were good and the subject an excellent one: "Sunday in Relation to the Child." The Rev. Dr. R. K. Massie of the Theological Seminary in Virginia spoke from the standpoint of the Church; Prof. Meyers of Princeton, "The State," and the Rev. J. H. Nelms of Ascension Church, "The Home." Thursday afternoon the books recommended as teachers' helps were discussed and there was one especially interesting and well delivered paper on "Church and Church History" by Mrs. H. B. Simpson at this time, for which steps were taken to have it printed in tract form for general distribution.

A PENNSYLVANIA RECTOR-ELECT.

THE REV. CHARLES FISKE of St. John's Church, Somerville, N. J., who has accepted the rectorship of St. John's, Norristown, Pa., has been rector of Somerville for six years past, and has taken a prominent place in the

life of the community, being president of the local Public Education Society, chaplain of the Fire Department of the town, and chaplain of various lodges. Two years ago he was one of the four priests selected to preach the Mission of Help to San Francisco. He is a graduate of the General Theological Seminary, with the degree of B.D.

Among the tributes paid to Mr. Fiske is the following from a local paper:

"Mr. Fiske is known throughout the whole state as an active worker and a popular preacher. He has been at St. John's Church six years, and 45 per cent. of the communi-



REV. CHARLES FISKE.

cants now enrolled in the parish have been added during his rectorship. During his stay at St. John's he has been active in other matters, being secretary of the diocese and engaging in literary work in New York. He has been identified prominently in many ways in the advancement of the interests of the community; is president of the Public Education Society, secretary of the State Charities Aid, and chaplain of the Fire Department. His departure will be regretted by many besides his own congregation."

MEETINGS OF THE WOMAN'S AUXILIARY.

AT THE quarterly meeting of the executive board of the Woman's Auxiliary of the diocese of Kentucky, plans were discussed for commemorating in some special way this the twenty-fifth year of auxiliary work in the diocese. It was decided to ask a silver offering from every woman in the Church in Kentucky, over and above the regular branch work, which is to be presented at a special service of thanksgiving at the time of the annual meeting next May. Several branches voluntarily increased their amounts pledged for the apportionment and there is no doubt that the Kentucky Auxiliaries will again meet the expectation, as some branches have already paid, and all are endeavoring to make the raising of the apportionment the first work of the year.

AT ST. PAUL'S CHURCH, Cleveland, Ohio, on Thursday afternoon, October 22nd, a well attended quarterly meeting of the Woman's Auxiliary of the diocese of Ohio was held. Brief addresses were made by Bishop Leonard and the Rev. Walter R. Breed, rector of the parish. These were followed by an address on the subject of his work in Fukue, Japan, by the Rev. Charles S. Reifsnider.

ADDRESS OF THE BISHOP OF SACRAMENTO.

IN HIS ADDRESS to the thirty-fourth annual Convocation of the missionary district of Sacramento, Bishop Moreland tells of local needs and local work. Among the former are travelling Archdeacons who can give their whole time to missionary work; and the completion of the Episcopal endowment, which has made large strides. At present there is \$25,000 cash in hand, \$5,000 to be collected, and \$20,000 to come in from the Board, making a total of \$50,000, leaving \$20,000 short of the sum needed to make the district self-supporting. The Bishop desires this remainder raised in order that the district may be organized as a diocese by the next General Convention. In conclusion he expresses thanks "that the flurry of excitement and perversion which accompanied the adoption of Canon 19 was not felt in this district. I believe that our clergy are too well poised in their loyalty to Church principles to get into sudden panic. It is perfectly certain that no one here expected Canon 19 to open our pulpits to preachers of heresy and schism, and the doubtful practices of a few dioceses were so promptly condemned that the false interpretation of this canon seems to have been stung to death."

SESSIONS OF THE CENTRAL COUNCIL, G. F. S.

THE TWENTY-SECOND annual meeting of the Central Council of the Girls' Friendly Society in America was held in Boston from October 19th to 23d inclusive. The sessions were held at the Y. M. C. A. hall and in the parish rooms of both Trinity and Emmanuel Churches. In the course of the sessions there were a number of inspiring talks given and the department meetings developed any number of vital points of great worth in making the Society a power for good both at home and in the mission field. On the afternoon of the first day there was a reception by Bishop and Mrs. Lawrence at the home in Commonwealth Avenue. In the evening there was a service at Emmanuel Church, conducted by the Rev. Charles C. Edmunds of the General Theological Seminary. On Tuesday morning Bishop Lawrence celebrated Holy Communion and later the business of the session was begun at Y. M. C. A. Hall and continued all day. Wednesday the election of officers took place with this result:

President, Miss Mary A. L. Nelson of Philadelphia; vice-presidents, Miss Sarah B. Hopkins of Worcester, Mrs. Morton Lewis of Elizabeth, N. J., Mrs. H. C. Bolton of Washington, D. C., Miss L. L. Packard of Maryland, Miss F. W. Sibby of Detroit, Mich., Miss E. Spaulding of Denver, Colo., Miss Helen Turner of Knoxville, Tenn., Miss A. E. Castle of San Francisco, Cal.; secretary and treasurer, Miss E. Alexander of Baltimore, Md.

This was followed by a meeting of the branch secretaries and an associates' conference.

During Tuesday, Wednesday, and Thursday there were department meetings of importance. In the department of literature Mrs. Richard P. Woodward was chairman, and the topics considered were "City Work," by Miss Agnes D. Abbott of New York; "Rural Work," by Miss A. L. Whittingham of Easton, Pa.; "General Work, the Reading Union," by Miss Julia Jones Cunningham of Maryland. Miss Ellen Horner presided over the department for commendation. Special interest centered in the address of Miss K. M. Townsend, correspondent for India and Ceylon, and head of the candidates' department in England. The other speakers at this meeting were Mrs. J. S. Day of New York and Mrs. W. S. Shattuck of Long Island. In the department for candidates, over which Miss Ruth Wells presided, the topics discussed were "The Candidate Leader: her Characteristics and Her Opportunities," by Mrs.

Choate of Pennsylvania; "The Candidates' Class: Its Spirit and Its Practical Workings," by Deaconess Roberts of Connecticut. The discussion during the session of the department of social service proved especially valuable. Miss C. E. Marshall presided, and the topic, Social Service as It Can be Applied in the G. F. S., was considered under two heads—by Miss L. G. Freeland, who took up "Candidates," and by Miss Geraldine Gordon, who spoke on "Members." Miss Van Kleeck of New York also delivered an address. The session of the department of missions brought before the women two Bishops—Bishop Lawrence, who spoke on "Our Work Among the Colored People," and the Bishop of Idaho, whose topic was "Our Work in the Far West." Speaking for the Philippines was Miss Oakes, who has been laboring on the island of Luzon.

Some of the others who spoke at department sessions were Miss Emily Morgan of Hartford, Conn., Mrs. Thomas Roberts of Riverton, N. J., Sister Constance of Providence, R. I., Mrs. E. A. Fisher of Worcester, Miss A. H. Homans of Boston, Mrs. H. C. Bolton of Washington, Miss Emma F. Neilson of Pennsylvania, Mrs. Morton S. Lewis of New Jersey, Miss Grace E. Machado of Boston, Miss Sarah Harlan, Miss Mary Benson, Miss Margaret Sill, Miss Margaret Bellamy of Rochester, Miss Francis M. Gray of Rochester, N. Y., Miss Josephine Ames of Washington, D. C.

On Thursday evening Trinity Church was filled with diocesan wards of the Girls' Friendly Society. It was the annual meeting which ordinarily comes in May; but because of the meeting of the Central Council it was decided to postpone it until this time. All the Council were present and the meeting was a most uplifting one. The Rev. Dr. Mann, rector of the parish, conducted the service and the speakers were Bishop Lawrence and the Bishop Coadjutor of New Hampshire.

A short business session on Friday following the celebration of the Holy Communion at the Church of the Advent brought the Council sessions to an end. It was voted to hold the next annual meeting in November, 1909, at Philadelphia, the specific date to be determined later.

THE COLORED WORK IN GERMANTOWN, PHILADELPHIA.

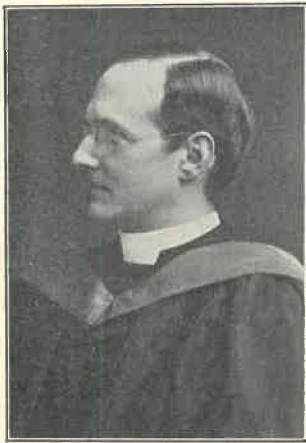
SINCE the article printed in THE LIVING CHURCH about Church work in Germantown, Philadelphia, among the colored people, St. Barnabas' mission, on Rittenhouse Street, has sustained a severe loss. Thieves broke into the building, stealing the silver chalice, the cruets, white altar cloth, and part of the fair linen set. The chancel furniture and part of their altar hangings, with the Communion set, were given by St. Luke's Church, and the rector, the Rev. Samuel Upjohn, D.D., has been most interested in the mission from its beginning, often giving his personal services, and supplying a choirmaster to train the boys' voices. The mission cannot ask St. Luke's again to give them what has been taken, but if any of the other churches will help to replenish its loss, it will be greatly appreciated.

PROFESSOR TYSON GOES TO SEWANEE.

THE REV. STUART L. TYSON, professor at the Western Theological Seminary, has accepted an election to the chair of New Testament Language and Interpretation at the University of the South, in succession to the Rev. Dr. DuBose, and enters at once upon his new duties, removing his family to Sewanee about January 1st.

Mr. Tyson was ordained deacon in 1895 and priest in 1897, by the late Bishop Nichol-

son of Milwaukee, and spent his early ministry in charge of St. Edmund's Church, Milwaukee. He then went to Oxford for the sake of continuing his studies and took next to the highest honors in theology at St. John's College. He attained also the required stan-



REV. S. L. TYSON.

dard, after competitive examination, for the Casbird scholarship, but failed to receive it because of the discovery that the ancient Trust-deed disallowed married men. After his graduation he spent four more years in Oxford doing post-graduate work on the New Testament, returning to this country two years ago to accept his present chair in the Western Theological Seminary.

ALBANY.

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

Fall Meetings of Susquehanna and Ogdensburg Archdeaconries.

THE AUTUMN session of the Archdeaconry of the Susquehanna was held in St. Matthew's Church, Unadilla, on October 13th and 14th. On the first evening a thoughtful sermon on "Prayer" was preached by the Rev. T. E. Calvert of Cherry Valley, and on the second evening missionary addresses were delivered by the Rev. Gilbert E. Pember and the Rev. George Stockwell. The essayist, the Rev. H. E. Martin, emphasized the importance of Sunday school work, and the discussion that followed was full of interest. The Ven. G. H. P. Grout was nominated for reappointment as Archdeacon and the Rev. William J. Wilkie was elected secretary. The retiring secretary, the Rev. E. R. Armstrong, was heartily thanked for his long and faithful service. The spring meeting of the Archdeaconry will be at Cherry Valley.

THE FALL CONVOCATION of the Archdeaconry of Ogdensburg was held in Grace Church, Canton (the Rev. R. Wyndham Brown, rector), on October 13th and 14th. On Tuesday evening the Rev. Edgar L. Sanford of Ogdensburg delivered the address, subject, "The Pan-Anglican Congress." Wednesday morning there was a celebration of the Holy Communion, followed by Morning Prayer. The business meeting was called to order by the Archdeacon at 2:30 P. M. After the regular business the written reports of the missionaries were read and handed to the Archdeacon. The conference of the clergy was most interesting. The Rev. John Cole McKim was the leader and his subject was, "The Method of Instruction in the Administration of the Blessed Sacrament." The Rev. Walter H. Larom of Saranac Lake is continued Archdeacon for the next year with the consent of the Bishop; the Rev. D. B. Patterson of Massena is secretary and treasurer for another year, and the Rev. Edgar L. Sanford of Ogdensburg is the clerical deputy, and Mr. Levi Hasbrouck of Ogdensburg is the lay deputy to the Board of Missions of the diocese.

CENTRAL NEW YORK. CHAS. T. OLMSTED, D.D., Bishop. The Week of Prayer.

THE WEEK OF PRAYER will be observed in Syracuse by having a union service every noon at St. Paul's Church, and evening prayer at the various leading churches. The work will be under the auspices of St. Andrew's Brotherhood and the St. Philip's Society.

CENTRAL PENNSYLVANIA. ETHELBERT TALBOT, D.D., LL.D., Bishop. Children's Eucharist at St. Mark's, Mauch Chunk.

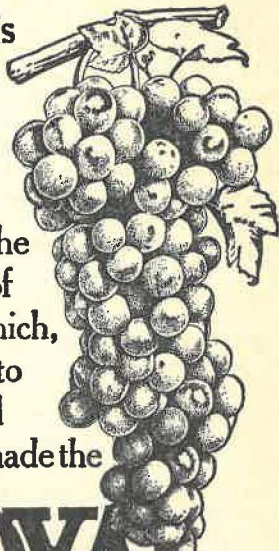
AS A PART of the observance of the Days of Intercession for Sunday schools in St. Mark's parish, Mauch Chunk, the rector, the Rev. A. B. Putnam, appointed a special celebration of the Holy Eucharist, to take the place of the usual session of the school, on Sunday, October 18th. The attendance was large and the service deeply impressive, most of the children having never before been present at a celebration of the Holy Communion. The Bishop of Florida, who was visiting in the parish, was the celebrant and made an address.

CONNECTICUT. C. B. BREWSTER, D.D., Bishop. Rally Day Services at St. Luke's, New Haven—Marriage of E. W. Boone—Notes.

RALLY DAY services for the Sunday school were held on the Eighteenth Sunday after Trinity at St. Luke's (colored) Church, New Haven (the Rev. Harry O. Bowles, rector). The Sunday school, during the year past, has doubled in numbers. A flourishing club for boys is sustained in the parish.

THE RECTOR of St. Peter's Church, Milford, the Rev. Elliott Williams Boone, and

From this
pound of
ripened
grapes
was ex-
tracted the
cream of
tartar which,
refined to
chemical
purity, made the



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and flaky Royal hot
biscuit, the most
healthful and deli-
cious morsel of
food that comes
to the table.

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Miss Edith Isabel Noyes were married at St. Peter's on Wednesday, October 14th. The Rev. Henry Mesier of Far Rockaway, N. Y., officiated. Mr. Boone is a son of the late Bishop.

THE FIFTIETH wedding anniversary of Mr. and Mrs. Ezra Levan Johnson of Newtown was celebrated on October 10th. Their son, the Assistant Bishop of South Dakota, was present. Mr. Johnson is a warden of Trinity Church and has been for many years a member of the vestry.

THE DIOCESAN ASSEMBLY of the Daughters of the King will meet in All Saints' chapel New Haven, on November 5th. The sermon will be preached by the Rev. George Binley Morgan, D.D., and the speakers will be Rev. Messrs. Herbert L. Mitchell, F. S. Kenyon, and I. Newton Phelps.

EAST CAROLINA.

ROBERT STRANGE, D.D., Bishop.

In Honor of Rev. W. J. Gordon.

A NUMBER of North Carolina Churchmen were entertained at a luncheon tendered the newly ordained rector of the Church of the Advent, the Rev. W. J. Gordon, at Williamsston, October 9th, at which fifty-nine guests were present. The speakers were Bishop Strange, Mr. Gordon, the Rev. Nathaniel Harding, and Col. W. G. Lamb. The Bishop, in behalf of Grace Church, Plymouth, presented to Mr. Gordon a handsome green stole.

GEORGIA.

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

The Bishop Granted Further Leave of Absence—Date of the Next Convention.

OWING to the continued ill health of the Bishop he has been granted further leave of absence, and the ecclesiastical authority of the diocese is still vested in the Standing Committee, the Rev. C. H. Strong, D.D., of Savannah, president.

OFFICIAL NOTICE has been issued by the ecclesiastical authority that the next Convention of the diocese will assemble in Christ Church, Savannah, on February 10, 1909.

HARRISBURG.

JAMES H. DARLINGTON, D.D., Ph.D., Bishop.

Trinity Mission, Steelton, to Become a Parish—Meeting of Harrisburg Archdeaconry.

TRINITY, Steelton, has just paid the last indebtedness on the church and the edifice is to be consecrated on November 10th. It has hitherto been a mission, but has recently relinquished missionary aid from the diocese. A charter is to be applied for immediately and a regular parish organization effected.

THE AUTUMN session of the Archdeaconry of Harrisburg was held in St. Mark's Church, Lewistown, on October 19th and 20th. Visitors from a distance who made addresses were Archdeacon Smith of Oklahoma and the Rev. Milledge Walker from China. The Woman's Auxiliary met on the following day and was addressed by these gentlemen and by Deaconess Sabine of Alaska.

IOWA.

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

Memorial Gift to Christ Church, Waterloo.

CHRIST CHURCH, Waterloo, has just received a handsome brass eagle lectern as a memorial to Mr. Lucian Smith, his wife Lena, and their daughter Florence. Mr. Smith died in April, 1907, Mrs. Smith in February, 1908, and their daughter, Florence, several years ago. Just previous to her death last winter, Mrs. Smith set aside a certain portion of her estate for a memorial for the family, to be erected in Christ Church, of which they were all communicants, expressing preference for

an eagle lectern. The lectern was ordered from the Gorham Company of New York, and is one of the handsomest works of art produced by this well-known firm. It is built of solid brass, satin finish, and weighs about 800 pounds. The eagle with outstretched wings weighs over 200 pounds. The cost was about \$900.

KANSAS.

F. R. MILLSAUGH, D.D., Bishop.

Church Edifice Purchased at Seneca—Notes.

THE MISSION at Seneca has purchased the Campbellite building, which is being made more Churchly. The mission will be called St. Titus'. One of its most loyal supporters was turned toward the Church by reading Westcott's *Catholic Principles*. The structure will probably be consecrated on the Twenty-second Sunday after Trinity.

THE SUM of \$10,000 has been left by the late Mrs. Sheldon, an old communicant of Grace Church Cathedral, Topeka, to Christ's Hospital in that city.

THE VISIT of a sister of the Community of St. Mary, Peekskill, N. Y., to her relatives in Hiawatha, Kan., led to the baptism of an elderly woman, who has gathered a number of children into a Sunday school in a district in which there was no services of any sort.

TWO CATECHISTS, one from New York and one from New Jersey, have become students at the Kansas Theological School. They have been placed in charge of missions at Washington and Holton. Application has also been received from a former Methodist minister as a postulant.

THE WINTER meeting of the Northwest Convocation is announced for November 10th

and 11th in St. Luke's Church, Wamego (the Rev. Paul Boynton James, deacon in charge).

SOME of the fruits of the work of the Rev. Dr. Fenn as rector of St. John's Church, Wichita, during an incumbence of three and one-half years, have been two missions organized and chapels built and seven postulants secured for holy orders.

KENTUCKY.

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

Diocesan Notes.

BISHOP VAN BUREN spent the Eighteenth Sunday after Trinity in Louisville and preached in three of the city churches. In addition, he addressed a united meeting of the Junior branches of the Auxiliary on "Work Among the Children in Porto Rico." A number of generous contributions were made for his hospital work there and the Juniors of the diocese are all to work for Porto Rico this year.

THE Church Literature and Publicity department a small but excellent library of Church books, which are kept at the Cathedral and are free to anyone desiring to use them. Valuable additions have recently been made to this library, and much good is being accomplished in this way by the circulation of books giving practical information that all Church people should possess.

LOUISIANA.

DAVIS SESSUMS, D.D., Bishop.

Syrian Services at Lake Charles.

AN UNUSUAL visitor to Lake Charles was the Rev. Michael Saify, a missionary priest of the Syrian Orthodox Church. The rector



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of the Church of the Good Shepherd (the Rev. J. W. Cante Johnson) offered the use of the church for the celebration of the Holy Eucharist by Father Saify on Sunday last. It brought out twenty-five of the Syrian men and ten of the women, all of whom entered most devoutly into the holy service rendered in their native tongue, and with the liturgical customs of the Eastern Church. After spending a few days among the Syrian people there, Father Saify left for Crowley, where quite a number of Syrians are resident.

MAINE.

ROBT. CODMAN, D.D., Bishop.

Diocesan Church Club Meeting—Better than Reported.

A SUCCESSFUL meeting of the Church Club of Maine was held at New Meadows Inn, a popular resort between Brunswick and Bath, on the evening of October 22d. About seventy-five of the clergy and laity, together with the Bishop, were present. After a "shore dinner," there was speaking, which was much enjoyed. Among those who addressed the company were the Rev. Louis A. Parsons of Brunswick, who spoke as a delegate from the diocese to the Pan-Anglican Congress; Prof. Kenneth C. M. Sills of Bowdoin College, whose subject was "What Constitutes a Loyal Layman?" and, last of all, Bishop Codman, who spoke of the Lambeth Conference, touching also upon the Congress. Among other things the Bishop said that with one hand the Church was holding to its Catholic heritage, and with the other it was reaching out to Christians of other names to cement a better feeling. The denominations, however, would have to accept the Historic Episcopate before unity could prevail.

IT WAS STATED in this column on October 17th that \$2,500 was subscribed towards outstanding indebtedness of St. Mary's-by-the-Sea, North East Harbor, but the amount was in reality \$2,800. And instead of "between \$300 and \$400" being contributed for diocesan missions, the amount raised was over \$800; \$1,154.57 was subscribed for general missions, and \$325 extra for specials. These sums were contributed in addition to the regular offerings for current expenses.

MASSACHUSETTS.

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

Interesting General and Personal Notes.

VOTIVE EUCHARISTS are now a feature at the Church of St. John the Evangelist in Boston. They have been carried on since Trinity Sunday and are offered for certain intentions.

SATURDAY, October 24th, was the twelfth anniversary of the ordination of the Rev. Dr. van Allen of Boston to the priesthood, and his parishioners at the Church of the Advent remembered the day with hearty congratulations.

AT THE recent meeting of the western branch of the Sunday School Union, held in St. Paul's Church, Newton Highlands, addresses were made by the Rev. Francis E. Webster of Waltham, on "How to Interest Older Scholars in the Old Testament," and the Rev. E. L. Eustis of Cambridge on "The Apportionment of Teaching in the Sunday School."

IT HAS BEEN arranged that the Rev. A. B. Shields, rector of the Church of the Redeemer, South Boston, shall be associated with Dr. Morton Prince, a physician, in the conduct of the class in psychotherapy which is now being given at Tufts Medical School in Boston. The Rev. Mr. Shields will take the class during the last half of the season.

THE Church of Our Saviour at Allerton, Hull, which is largely attended during the summer months, has received the gift of a

handsome carved font from Mrs. George F. Weld, wife of the rector of the Church of St. John the Evangelist at Hingham.

ON MONDAY, November 30th, there will be a memorial service for Professor A. V. G. Allen of the Episcopal Theological School, who died several months ago. The service will be held in St. John's chapel and Prof. Henry S. Nash, one of the faculty, will preach the sermon and conduct the service.

THE FIRST meeting of the season of the Episcopalian Club was held at the Hotel Brunswick, Boston, Monday evening, October 26th. The speakers were Bishop Lawrence and the Rev. Dr. Daniel D. Addison of Brookline, both of whom spoke on the recent gatherings in London.

BISHOP LAWRENCE made his first visitation to the new negro parish, the mission of St. Bartholomew, in Cambridge, on Sunday, October 25th. Owing to the inadequacy of the edifice the service was held in St. Peter's Church. A large confirmation class was presented to the Bishop by the Rev. G. Alexander McGuire, the negro priest in charge, who is doing a splendid work among his own people in Cambridge. At none of the services now is the edifice large enough to accommodate the crowds who attend and already an addition to the building is in process of construction.

THE Church of the Messiah in Boston now has what it long has needed, a parish house where its numerous activities can be adequately carried on. The parish has rented the house at 81 St. Stephen Street, which heretofore has been occupied as a residence by the rector, the Rev. John McGraw Foster, who now will move to 198 Bay State Road.

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No matter how agreeable an article of food may be, if it causes bloating and gas in the stomach, it is not likely to be nourishing.

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"During these spells I had to sit perfectly still, the slightest movement causing increased pain. Even breathing caused such sharp pain my heart seemed to turn over, making me take short, quick breaths.

"Night after night without sleep, I would sit up and wait until morning, when the pains gradually lessened. I began to fear serious heart trouble.

"One day I was so miserable the doctor was called. After a careful examination he said it was gas from fermented food, pressing against my heart, that caused the trouble—otherwise my heart was all right.

"His medicine gave only temporary relief. I tried going without food, hoping I could find something which would agree with me. After I became quite weak, an aunt suggested Grape-Nuts.

"The first meal of this food caused no unpleasant effects but made me feel stronger. At every meal I ate Grape-Nuts and grew better daily. I now have no trouble when I avoid pastry, starchy foods and stick to Grape-Nuts."

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—*Living Church*.

The new organist, Harold Simonds, is making quite a success of his work with the choir. He is a pupil at the New England Conservatory of Music, and formerly was organist at Marlboro.

DONATION DAY at St. Luke's Home for Convalescents in the Roxbury district of Boston was held on the forenoon after St. Luke's day, October 19th. There was a service of the Holy Communion in the chapel, at which Bishop Lawrence made an address as well as being the celebrant at the altar.

BISHOP KEATOR of the diocese of Olympia reached Boston the other day from England, whither he had gone for the Lambeth Conference. He had much to say of the big assemblages in London and also talked entertainingly and optimistically of the mission field over which he has jurisdiction.

MISSISSIPPI.

THEO. D. BRATTON, D.D., Bishop.

Church Destroyed by Fire at Clarksdale.

ST. GEORGE'S CHURCH, Clarksdale, was destroyed by fire on October 14th. The insurance carried (\$4,500) is said to cover the loss.

MISSOURI.

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

Eighty-ninth Anniversary of the Cathedral to Be Celebrated—Personal.

CHRIST CHURCH CATHEDRAL will celebrate the eighty-ninth anniversary of the organization of the parish on November 1st, by holding special services. The Bishop will preach at the opening service.

PROF. W. N. GUTHRIE of the University of the South is in St. Louis in the interests of the university. He will address the Church Club at its first fall meeting and is expected to be present at the meeting of the Clericus.

MINNESOTA.

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

St. Paul's Church, Minneapolis, Reopened.

ON SUNDAY, October 18th, St. Paul's Church, Minneapolis, was reopened after being closed several months for enlargement. Large congregations were present and a former rector, the Bishop of Kansas, preached at both services. The rector, the Rev. T. P. Thurston, gave the legal notice for placing a mortgage on the parish house, and yet, with splendid Christian faith, offerings at both services were for general missions.

NEWARK.

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

Tenth Ordination Anniversary of the Rector of Trinity Church, Paterson.

ON THURSDAY, October 22d, about a score of the clergy of northern New Jersey assembled with the Bishop of Newark to celebrate the tenth anniversary of the rector's ordination in Trinity Church, Totowa, Paterson. The Bishop celebrated the Holy Communion; the Rev. William M. Pickslay, rector of Christ Church, Warwick, New York, preached the sermon. A choral evensong was held at 8 o'clock, at which the Rev. Charles L. Steel, rector of Christ Church, Newton, N. J., was the preacher. The rector of the parish, the Rev. George P. Armstrong, received several substantial gifts from the congregation.

OHIO.

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

Mr. John W. Wood Addresses Cleveland Clericus and B. S. A.—Services at the Cathedral.

MR. JOHN W. WOOD of New York, corresponding secretary of the Board of Missions,

on his way East from the Brotherhood of St. Andrew convention, stopped off in Cleveland to meet and address the clergy and laymen of that city. A special meeting of the Cleveland Clericus was held on October 21st at Trinity Cathedral House, beginning with luncheon and followed by a conference on missions, at which Mr. Wood gave an interesting talk on the subject of his work. Dean Du Moulin presided. Twenty-five clergymen of the city and suburbs were present. In the evening the Cleveland Local Assembly of the Brotherhood held a meeting at the same place, preceded by supper, at which addresses were made on the subject of the recent convention and Brotherhood work in general by Mr. Wood and Mr. George H. Randall. There was present a large audience.

ON SUNDAY afternoons during the months of October and November the Very Rev. Frank Du Moulin, LL.D., Dean of Trinity Cathedral, Cleveland, is delivering a series of sermons on "The Teaching of Jesus Christ and Present Day Social Questions." The congregations at the Sunday afternoon services are largely composed of strangers and non-church-going people and it is sought to especially reach these classes.

OREGON.

CHARLES SCADDING, D.D., Bishop.

Associate Mission Established at Portland.

BISHOP SCADDING has established an Associate Mission in connection with All Saints' Church, Portland, and has obtained three clergymen for the purpose. The rectory of All Saints' Church will be fitted up for their home.

DIDN'T KNOW

That Coffee Contained a Drug

There are still some well-informed persons who do not know that coffee contains a drug—caffeine.

This drug is what causes the coffee habit and the many ailments that frequently develop from its habitual use.

"I was drinking coffee twice a day but did not know it was hurting me," writes a Neb. lady. "I don't think I had ever heard or read that coffee was harmful.

"Sometimes I couldn't lie down, had to sleep in a sitting posture as the heart action was so slow. The doctor did not ask me if I drank coffee and the medicine I took did not seem to help me.

"Finally I got so bad I could not drink half a cup, as the dull, heavy pain around my heart would be worse. I stopped it for a while and felt some better, but was soon drinking it again, and felt the same distress as before.

"Then I decided coffee caused my trouble, also my husband's, for he complained of severe heartburn every morning after breakfast.

"My daughter had used Postum on a visit and asked why we did not try it. We did, following directions about making it, and for four years we have used it and prefer it to coffee.

"My old trouble has entirely left me and my husband has no more heartburn. I can say from experience now that Postum is the most wholesome of drinks, anyone can drink it three times a day without harm, but with decided benefit."

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PENNSYLVANIA.

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

**Bequest to the Choir of St. James the Less,
Philadelphia—Bishop of Albany Addresses
Church Club—Other Items of Interest.**

MRS. MARGARET WOOD, who was found dead in her home on North Broad Street, Philadelphia, last week, left \$1,000 for the benefit of the choir of the Church of St. James the Less, and \$2,000 to the Church of the Incarnation. Her fine collection of paintings and art objects is left to the city to be placed in a public museum.

THE BISHOP OF ALBANY delivered an address on the late Pan-Anglican Congress in the rooms of the Church Club at the Church House, Philadelphia, on Monday night, October 26th, a large number of the clergy and laity being present.

A SERIES of special monthly festival services have been inaugurated at St. Michael's Church, Germantown. These services are in the interests of the parish chapter of the Brotherhood of St. Andrew, special preachers and music being among the features.

THE OLDEST lodge of Freemasons in this country celebrated its 150th anniversary by attending a special service in old Christ Church, Philadelphia, on the night of St. Luke's day, the sermon being delivered by a member of the organization, the Rev. Edgar Cope, rector of St. Simeon's Church.

THE REV. DR. TOMKINS of Holy Trinity, Philadelphia, officiated at the burial of the Rev. J. Howard Suydam, D.D., the noted Dutch Reformed minister and author, on Tuesday of last week.

PITTSBURGH.

CORTLANDT WHITEHEAD, D.D., Bishop.

Meeting of the Clerical Union and Archdeaconry of Erie.

THE PITTSBURGH CLERICAL UNION resumed its meetings for the current year on October 19th, at Trinity parish house. The session was devoted to the hearing of reports of the Pan-Anglican Congress, made by the diocesan delegates to that gathering. The speakers were the Rev. A. Alexander, Pittsburgh; the Rev. Martin Aigner, Franklin; the Rev. Amos Bannister, Beaver Falls; and Mr. C. E. E. Childers, president of the Church Club.

THE INITIAL meeting of the Archdeaconry of Erie took place at Corry, on Wednesday, October 21st, under the presidency of the Bishop. The meeting began with a celebration of the Holy Communion in Emmanuel Church at 9 A. M., followed immediately by the roll call of clergy and delegates, organization under the new Canon 4, "Of Missions," and the election of the Rev. J. M. Robertson of Emporium as secretary. To complete the Missionary Board of the Archdeaconry the Rev. Messrs. Aigner, Hills, and Radcliffe, and Messrs. Brockway of Warren, Shacklett of Erie, and Howard of Emporium, were elected. Reports of the Archdeacon, the Rev. D. B. Matthews, and of other missionaries filled up the remainder of the morning session. The afternoon was devoted to discussions on "Vacant Stations, and How to Supply Them"; "Plans for Increasing the Missionary Revenue," and "Stipends and General Expenditure." At 7:30 P. M. there was Evening Prayer, with missionary addresses by the Bishop, the Archdeacon, and the Rev. Dr. W. Strother Jones of Erie.

RHODE ISLAND.

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

**Twentieth Anniversary of All Saints' Church,
Pontiac.**

A SERVICE commemorating the twentieth anniversary of All Saints' Church, Pontiac, was held on October 9th. After the service

addresses were made by the rector, the Rev. A. W. H. Thompson, the Rev. Emory H. Porter, D.D., the Rev. E. S. Rousmaniere, D.D., and the Bishop.

ON OCTOBER 1st, at St. John's Church, Providence, the Rev. Richard Rathbone Graham, rector of St. Paul's Church, Wickford, was united in marriage with Miss Isabel H. Pegram of Providence. The ceremony was performed by the Bishop of the diocese, assisted by the Rev. Lester Bradner, Jr.

SOUTHERN VIRGINIA.

A. M. RANDOLPH, D.D., LL.D., Bishop.
B. D. TUCKER, D.D., Ep. Coadj.

Twenty-five Years a Bishop

THE BISHOP celebrated the twenty-fifth anniversary of his elevation to the episcopate on October 21st, with devotional exercises and the Holy Communion at old St. Paul's Church, Norfolk, in the morning and a reception at night at Christ Church parish house. He was presented with a magnificent silver fruit-bowl as a token of esteem and love from the clergy and laity.



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'till
They
Sing**

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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. W. Webb, D.D., Milwaukee; Rt. Rev. C. P. Anderson, D.D., Chicago; Charles F. Hibbard, Esq., Milwaukee; David B. Lyman, Esq., Chicago. Address THE MOTHER SUPERIOR.

VERMONT.

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

Addresses to Sunday School Teachers.

THE REV. C. S. LEWIS, rector of St. James' Church, Woodstock, and chairman of the diocesan Sunday School Commission, visited Burlington, St. Johnsbury, and St. Albans on October 21st-23d, and addressed gatherings of Sunday school teachers at each place on "Child Nature in Relation to Sunday School Instruction," and "How to Prepare and Teach Bible Lessons." The addresses were most practical and interesting. The Sunday School Commission has started a system of teacher instruction by correspondence.

AS ONE RESULT of a meeting of the men of St. Luke's parish, St. Albans, a corporate Communion for men was held on Sunday, October 11th, at which forty-five out of a total of eighty-five male communicants received the Blessed Sacrament.

VIRGINIA.

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

Interesting Sessions of the Valley Convocation.

THE FALL MEETING of the Convocation of the Valley of Virginia was held in the Meade Memorial Church, White Post, October 6th-8th. A preparatory service was held on Monday night, the sermon being preached by the Rev. J. M. Robeson. Services and business meetings were held on Monday, Tuesday, Wednesday, and Thursday. On Wednesday night Archdeacon Neve of the Blue Ridge district, the Rev. J. R. Ellis of the western slope of the same field, and the Rev. W. D. Smith of the eastern slope of the Alleghanies, made most helpful and able addresses on their work. The Convocation will meet next spring at Shenandoah City, Luray parish.

THE REV. IVAN M. GREEN of Shenandoah county will be advanced to the priesthood in Aquia church, Stafford county, on All Saints' day.

WASHINGTON.

Notes.

THE FIRST fall meeting of the Washington Clericus will be held at the residence of the Rev. Dr. C. Ernest Smith on Tuesday, October 27th.

AT ST. PAUL'S parish house, Twenty-third Street, Washington, the diocesan Echo meeting of the great Brotherhood of St. Andrew convention will be held October 26th, and at its close Archdeacon Williams, rector of Trinity parish, Washington, will speak to the men and boys on the Pan-Anglican Congress, recently held in London and to which he was a delegate from the diocese.

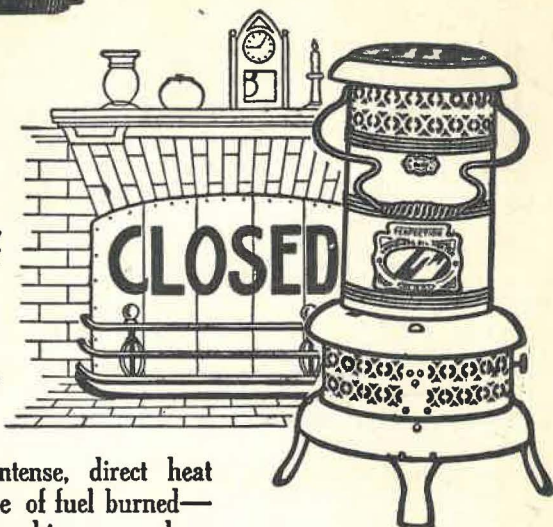
THE REV. DR. MCKIM, president of the thirteenth annual convention of the diocese, has sent out his fourth notice for the assembling of the convention for the purpose of electing a Bishop to take place on Tuesday, November 10th, in Trinity Church, Washington, of which Archdeacon Williams is the rector.

MUSIC.

[Continued from Page 910.]

planoforte. The planoforte has no springs to bring the keys up as they have been depressed. It is simply the weight of the long wooden key, and a certain resistance from the hammer, etc. The result is, that a blow from the finger is required to overcome the inertia of the key, and, when it falls down by its own momentum, it requires but the slightest pressure of the fingers to keep it there. In other words, the resistance is at the top, and, after this has been overcome by the blow of the finger, disappears almost entirely. Now, in these 'light' spring organ touches, the case is absolutely reversed. It is certainly light at the top (where you do not want it, for clear, crisp playing); but, as the tension of the spring increases as the key goes down, it requires considerably more energy to keep it down than it does on a planoforte. The

*The
Heat
that
Doesn't
go up
the Flue*



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old tracker action (uncoupled) is, in a way, similar to the pianoforte, viz.: there is a resistance, at the top of the key, caused by the pressure of wind surrounding the pallet. Directly this is opened, the wind has free access to the pipe, and the slightest possible pressure is required to keep the key down. I am aware that, since the introduction of heavy wind pressures and a host of couplers, the tracker action is an impossibility on the large organs of the present day; but, as far as the touch is concerned (I am speaking of the best examples), it ought still to be taken as our model.

"I have tried the experiment of playing the Toccata in F, by Widor, at a rapid tempo, on a light spring touch, and afterwards on a comparatively heavy tracker touch, and I experienced less than half the fatigue after the latter as compared to the former."

Mr. Lemare's criticisms are well founded, and it is more than likely that some concerted action will be taken by organists in this country with a view toward remedying the defects mentioned. There is urgent need for greater simplicity in consoles, combined with uniformity. In regard to "stop keys" and "tablets" we think there will sooner or later be a reaction in favor of the old reliable "draw stop."

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