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The Living Church

VOL. XL.

MILWAUKEE, WISCONSIN.—NOVEMBER 21, 1908.

NO. 3

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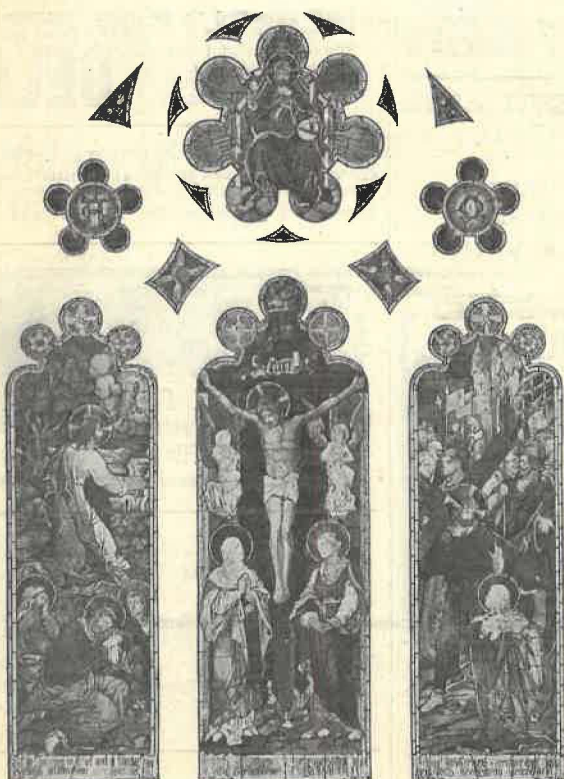
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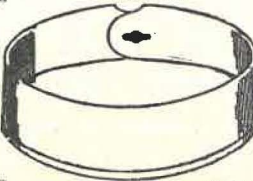
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THE SUNDAY NEXT BEFORE ADVENT.

IN bringing to a close this series of articles on the Collects, Epistles, and Gospels for the Church Year, the writer begs to state once again what he conceives to be the principle which actually underlies the selection of scriptures for the Gospels and Epistles and the special object of petition in the Collect. Many and various have been the efforts to work out such a scheme. Obviously each Epistle and Gospel contains many separate teachings; and ingenuity finds abundant scope for its labors. But there has been a lack of any unifying principle; and especially there has been, so far as the writer knows, no inquiry, hitherto, into the underlying philosophy of the relation between Gospel, Epistle, and Collect. Casting aside all private opinions and seeking for a broad and deep foundation for our study of these scriptures and prayers, we take note of the fundamental fact that divides the New Testament into two parts. The mutual relation between our Lord and His disciples falls into two connected yet widely separated divisions: before and after the coming of the Holy Spirit. This relation before Pentecost, during our Lord's visible, earthly presence with His disciples, is strictly limited on both their side and His. He is limited in what He can impart; they are limited in what they can receive. He can speak the words of eternal life; but He cannot, as yet, cause those words to enter into their experience and bring forth fruit. He can manifest a power above nature, but only on a certain plane. He cannot as yet regenerate. He can raise dead bodies, but He cannot as yet raise dead souls, cannot quicken, as He afterwards did, those who had been "dead in trespasses and sins." The Holy Spirit was not given yet, says St. John, "because that Jesus was not glorified." And the disciples themselves are limited in their faith. Their faith could not, in the nature of the case, reach its greatest height until Jesus Himself has removed "the barrier of His physical presence." Faith in Christ could not meet its greatest test nor receive its richest reward until it became faith in the triumphant and invisible Christ "whom, not seeing, we love. Now the books of the New Testament which give the history of this relationship between the Lord and His disciples thus limited, are the Four Gospels; the story of "all that Jesus began both to do and teach."

But after Pentecost, what our Lord had spoken in the ear, entered into the experience of the believers, and by the mighty power of the Holy Spirit became a regenerating force; and His miracles of feeding and healing are carried up to the higher and permanent plane of the impartation of spiritual and eternal life. With this the other books of the New Testament deal, especially the Epistles.

The Gospel for any one Sunday, then, is a transcript from the life of the Master in the days of His flesh, up to and including His Resurrection: His wondrous deeds and His gracious words; while the Epistle for each Sunday carries the point of the Gospel story forward into the post-Pentecostal experience of the Disciples and, of course, up to the plane of the Spiritual Life; and the Collect prays for a similar experience ourselves.

The Collect for the Sunday next before Advent prays that the *quality* of that life whose study has occupied us for a whole year may also be matched by *quantity*; that we may "*plentifully*" bring forth the *fruit* of good works; "fruit," be it observed, not mechanical, lifeless deeds. The power of the promised Christ to bring this about is illustrated on the plane of the physical life by Jesus' miracle of Feeding (Gospel), while, in place of the Epistle of experience, we have the foreshadowing of that experience in the prophecy of the wider Redeemer, the Establisher of the New Covenant, "The Lord our Righteousness."

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IS THE CHURCH PRESS WORTH WHILE?

ALAS for the certainty of that "fall" which is promised as the inexorable aftermath to one who "thinketh he standeth"!

We ventured recently to comment on the coincidence that two Bishops, situated several thousand miles apart, in annual addresses that chanced to be printed side by side in *THE LIVING CHURCH*, both spoke vigorously in regard to the importance of reading the Church papers. Perhaps the recording angel detected too pronounced a flavor of complacency in the editorial acceptance of the view thus propounded. Evidently it was written in an eternally predestinated decree, that some Church editor would become so inflated over this episcopal indorsement of the Church press in general, that only a "fall" could bring him back to his normal condition of meekness; meekness so profound, thanks to the letters of kind friends who are always ready to point out editorial limitations, that the late lamented Moses was hardly in the editorial class! And even Moses required somebody to stimulate the circulation in his uplifted arm!

At any rate, hardly was the ink upon that issue of *THE LIVING CHURCH* dry when there stared before the editorial eyes in huge black letters the heading printed in an eastern daily paper—

"CHURCH PAPERS USELESS, BISHOP ——— SAYS!"

The remark appears to have been made by the respected Bishop of an eastern diocese at a Church Club dinner. We withhold his name, because we desire to give him the benefit of a doubt. Perhaps he really did not say this; perhaps the refined daily paper, which so adequately represents the deep religious spirit of the day as to make the Church press entirely unnecessary; only thought he said it; perhaps if he said it, it was only one of those hasty things one would fain were left unsaid; perhaps the banquet had been too much for his digestive organs. At any rate *THE LIVING CHURCH*, at least, will shield the Bishop. We shall not disclose his identity unless he shall himself avow it. And the ever-hospitable columns of *THE LIVING CHURCH* are open to him, as always, for the purpose.

The Bishop was speaking at a public dinner. What led up to the expression of his view we are not informed. Perhaps he was anxious not to tread on the sensitive toes of any of his fellow-diners, and scanning their full and satisfied countenances—trust magnates, politicians, philanthropists, and what not—observed that no ecclesiastical editor was seated at the board. Perhaps some totally depraved editorial utterance from Milwaukee or New York or Richmond had agitated the episcopal nerves. Perhaps the good Bishop simply could not think of any one else who, being absent, could be criticised in his post prandial remarks and so chose the naughty editor—him whose chair could be filled with such greater edification by every person present, each one of whom, beyond question, from the dusky waiter to the Bishop, struck a deadly blow to the usefulness of the press when he elected not to be an editor.

"The main feature of his discourse," says the report in question, "was an attack on the weekly papers of the Church, which he considers unintelligently managed and too much given to controversialism." "After a few humorous remarks concerning his golfing experiences, Bishop ——— took up the Church papers. They made in him a strange feeling of depression, he said. He allowed, however, that there was a great field for a Church paper properly managed, avoiding all controversy, printing no children's page, no pictures, and no politics."

The weekly Church press is, therefore, on the defensive. There are only three sections of it left. It is their fault that they must be condemned. If they were "properly managed," there would be a "great field" for them. And the counts against them are their "controversialism"—a word that does not grace the pages of the dictionaries—their children's pages, their pictures, and their politics. Also, they "make in him a strange feeling of depression." Two of these counts do not affect *THE LIVING CHURCH*. It has no children's page, and it does not venture into politics. *THE LIVING CHURCH* resisted a number of politely expressed offers from parties who were willing to show that Mr. Taft's dangerous relations with "Catholics" and his Unitarian heresies—a rather unusual combination of iniquities—must make it impossible for good, orthodox Protestants to vote for him. Neither has it attempted to expound Mr. Roosevelt's forceful letters nor to show how plainly the hand of manifest destiny has pointed toward the ample figure of Mr. Taft as his logical successor. Not reckoned as of the kitchen cabinet of the President, nor being honored with the confidence

of Popes or Emperors, *THE LIVING CHURCH* has not even umpired a presidential game of tennis. No, the most searching self-examination elicits no *mea culpa* from *THE LIVING CHURCH* on the ground of having interfered in politics.

But as to pictures—alas! The eight pages filled with snap-shots taken by our own special photographer at the Brotherhood convention, of which we had been so proud, must have been contained in the very last issue of *THE LIVING CHURCH* before this condemnation was expressed. The shoe fits; we must put it on. How are the mighty fallen! We supposed we were doing that which would be found especially pleasing to our readers in giving them these illustrations. Even the dignified assemblage of Bishops gathered in the library of Lambeth Palace gracefully permitted the photographer to enter, that posterity might behold the collection of benign countenances there assembled. We are almost tempted to tear from this present issue the illustration of those Bishops and other dignitaries who are grouped before a southern state capitol that they might be photographed together, totally oblivious of the episcopal censure which they were earning from the East. Gaze, all ye readers, and judge between *THE LIVING CHURCH* and its episcopal critic. Is this picture worthy to look upon? Or is it a blemish upon the fair pages of the Church press, such as deserves the reprobation of contemporary thinkers?

Did our right reverend critic ever protest against the grouped photographs of the American House of Bishops that are regularly taken at each General Convention? But of what value are the photographs if not to be shown? The real fact is, journals are not illustrated for the amusement of the editor, but because the public wishes to look at the pictures. No doubt our critic never thought of that.

As for "controversialism," did it not occur to the Bishop that he was not wholly invulnerable himself? If it is objectionable for weekly papers to be controversial, how about after-dinner speeches? Do these afford the most delicate occasions for the utterance of controversial views? Yet certainly the good Bishop must have known that at least three editors were pretty likely to disagree with him, and that, on the whole, his address was about as controversial as any utterance commonly printed in the Church press. If we did not know the Bishop too well we might deem him to be like so many other people who consider their own view absolute and final, while that of another person who disagrees with them is controversial and wicked. Editors, at least, constantly meet such people.

But, we are told that the Church press is too "controversial."

Precisely what does this mean?

Are we to understand that intelligent people feel that the discussion of important subjects on which people are disagreed is unfitting in the Church press? Shall the subjects for editorial treatment be such as The Care and Feeding of Infants; The Expediency of Warming the Church Sufficiently; The Importance of Preserving Episcopal Lawn Sleeves Inviolable; The Respective Value of Walnut and Ash for Church Pews; The Excellence of Canons Eighteen and Twenty; Trousers or Gaiters—an Episcopal Quandary; Shall We Eat Roast Beef on Sundays? How to Entertain the Bishop—and like mildly soporific topics? How nice it would be if a paper never discussed anything upon which people disagreed! The Fence! The Fence! Let us all adjourn to the fence and balance ourselves upon it with absolute mathematical equipoise whenever a dangerous topic is mentioned. Then our papers will be safe, quite safe, and Bishops who shun issues will deign to be complimentary to our astuteness. We fear we must burst into rhyme upon this suggestive theme:

The episcopal fence! The episcopal fence!
Let us never descend into arguments!
For green is red and black is white;
I tell you so and it's therefore right.
But if any one brings up arguments,
We will hasten to climb the episcopal fence.

Why, we can all be uncontroversial if the world will only accept as final what I, the great EGO, say on any subject! But if another ventures to have an opinion, too, the rascal is a controversialist!

But for our own part, we believe the greatest service that the Church press can perform is to elucidate the knotty questions that continually arise for solution. If we are not always to stand on the fence when questions arise, we must treat them in one of two ways. The editor may express his own view and refuse to give place to any divergent view. That will prevent open controversy. It is especially useful for editors who,

like Bishops, are infallible. But for editors who realize that, writing on several hundred distinct topics a year, they may sometime be wrong, there is an alternative plan. The editor may express himself according to his best ability and his best light, and then allow other intelligent and competent persons, who are able to write courteous and fairly reasonable letters, to do the same thing. Such editors realize that the editorial brain was not designed by Almighty God to solve all the problems of the universe. They also are ready to learn from their correspondents; and they believe that the wise solution of any question will more certainly be reached if many minds are allowed to work upon it than if it be left to their own sole determination. But this is to make a paper "controversial."

Here we shall abandon the spirit of banter with which we have thus far treated this matter. Strange to say, this complaint is more often made against THE LIVING CHURCH than any other, except the direct opposite, that it passes over too many regrettable incidents without criticising them. Both sorts of complaints come in about equal measure. Our episcopal critic raises the former complaint—not, indeed, against THE LIVING CHURCH by name; but as one of only three weekly papers in the American Church, and as we intend to plead guilty and to maintain that that policy which he criticises is the only one that can make a paper useful to the thinking section of the Church—for whom THE LIVING CHURCH is made—we desire to take this criticism entirely to ourselves. Again, the shoe fits.

It is the glory of THE LIVING CHURCH that it seeks to combine two distinct characteristics—editorial frankness with open freedom of discussion. The editorial point of view is distinctly "Catholic"; that of correspondents is not necessarily so. Quite recently we advertised these two characteristics, adding that because of them THE LIVING CHURCH was not a partisan paper. One of our esteemed contemporaries on the Catholic side proceeded immediately to announce that it at least was partisan, and by the advertised confession of the other Church papers, the only partisan paper left. Be it so; we, for our part, believe it to be perfectly feasible to be definite and outspoken and yet so perfectly fair as to avoid the imputation of partisanship. We plead guilty to the admission of controversial matter to our columns; but such discussions are never permitted to become polemical.

It must be remembered that THE LIVING CHURCH, at least, is made expressly for the intellectual minority of American Churchmen, who possess the art of thinking and are able and willing to weigh evidence. To complain because a paper intended for such classes contains discussion of controversial questions is akin to a public criticism of the *North American Review* because its articles are not like those in *Munsey's* or *Success*. The obvious reply is that the different periodicals are intended for different classes of readers; and if one finds himself aggrieved because serious questions are discussed in the *North American* his obvious course is, not to proclaim that the latter "makes in him a strange feeling of depression," but to confine his reading to those safe and uncontroversial journals that never think of expressing views with which any of their readers may conceivably differ, on any subject whatsoever. We recommend the good Bishop to read the *Parish Visitor* and the *Young Churchman*, neither of which is likely to make his angry passions arise. But so far as THE LIVING CHURCH is concerned, we believe that the problems which confront the Church to-day in her work are so momentous, so far-reaching in their scope, and so hedged about with difficulties, that they require the best thought of the best thinkers of the Church, and we propose to do what we can, with the support of people who do not resent the invitation to think, to show how such problems may be solved.

The fact is, none but the narrowest of Churchmen or those who lack intelligent interest in the Church (except our present critic) resent the discussion of such questions as are treated in our columns. These comprise the class of men who order their paper stopped at once when they read something with which they do not agree, or sometimes return their paper to the publication office in their wrath. We venture to say that the present editor scarcely ever wrote an outspoken editorial upon a new subject; that did not lead some indignant correspondent to demand that his paper be instantly stopped.

And yet, after all is said, rarely does so large a proportion as one-sixth of the space of THE LIVING CHURCH in any issue deal, even remotely, with controversial problems.

Happily, an increasing number of Churchmen is ready to sustain a journal with such ideals, even when they believe its

editor to be sometimes mistaken. Very likely, in this, they are right. We have even known Bishops to make mistakes.

We regret that the reading of the Church weeklies should so affect even one reader as to "make in him a strange feeling of depression"; but we confess that the Bishop's own address "makes in us" a feeling somewhat akin. We are in the same boat.

DIFFERING considerably from the view of the unnamed Bishop which we have just criticised, is the following, which we find in the weekly leaflet of the Church of the Advent, Boston, over the signature of the rector, the Rev. Wm. Harman van Allen, D.D.:

"Many people ask me about religious reading; so here are a few points. Every family should have THE LIVING CHURCH, our strongest and best religious weekly newspaper. It is ably edited, counts many of the best writers in the Church among its regular contributors, has many illustrations, gives the news of the Church abroad, and has family departments. It is published in Milwaukee, at \$2.50 a year. I believe in it so thoroughly that I will gladly receive and forward subscriptions myself. For those who want a Church monthly, *The Treasury*, published in London, is excellent; while *The Commonwealth*, edited by Canon Scott Holland, shows the progress of right ideas in the English Church. I wish many of you took *The Bible Student and Teacher*, a monthly magazine of reverent Scriptural studies, published at the Bible House, New York, at \$1.00 a year. With its general tone and purpose I am in hearty sympathy.

"Among new books, Fr. Holden's *The Holy Ghost the Comforter* is devout and instructive; *Breaking Down Chinese Walls* is the study of medical missions I spoke of last Sunday; *Mankind and the Church*, edited by Bishop Montgomery, is the most valuable missionary book I have read in a long time. I wish you would get, to mark and lend to uninstructed friends, the Rev. Charles Fiske's *Religion of the Incarnation*; it is clear, sound, and useful."

We quote this not only, or mainly, to direct attention to Dr. van Allen's kind reference to THE LIVING CHURCH, but particularly to suggest to the reverend clergy the helpfulness of commending to their people the reading of specific books and periodicals in this wise. Few parishes, no doubt, are blessed with so large a number of people accustomed to read serious literature as is the Church of the Advent; but few parishes are totally destitute of such intelligent people. These would often be glad to have their attention directed in this way to particular books and periodicals which have proven stimulating to their rector. An intelligent interest in religious thought is thus maintained.

One reason for the decline in the reading of Churchly books and periodicals is that they are seldom kept in stock by local booksellers. Indeed the gradual disappearance of the old-time bookstore has grievously affected the reading of serious literature for the worse. The book shelves and tables of the department stores are crowded with the "best sellers" and with cheap reprints of old standards. Cheaply paid girl clerks, to whom the inside of a serious book is an unknown quantity, purvey these wares as they purvey sausages and shoe polish in other departments. Literature, in any true sense, has disappeared from sight. No longer does the student browse among the books newly placed upon the shelves of refined bookstores. No longer are there "old corners" in which men of letters congregate and compare literary notes. In the back streets or the far downtown buildings of our older cities there yet remain, among the relics of the past, a few such old-time bookstores, with dingy signs left over from a generation that has passed, with elderly men to greet the occasional customer and a few elderly men who drop in and browse among the books. They are few, and their places are not taken by their sons. The younger generation buys the "best seller" at the department store, scans the ten and fifteen cent magazines and the daily and Sunday papers, and knows little or nothing of the serious literature that helped to give culture to their fathers. We are fast degenerating into a people of wholly superficial reading, which means superficial thought.

The clergy can help to stem the tide to some extent by suggesting to their people what to read, and by telling them where to send away for it, as most of them must do, now that the bookstore has so generally "passed." It was the clergy who kept the lamp of literature burning in dark ages once before; perhaps it must again be left to them to keep learning alive in this later day of superficial reading.

A RECENT issue of *Charities and the Commons* contains a suggestive editorial on "Health, Labor, and Education in the Federal Government," in which is argued the expediency

of combining these interests into a "department of social welfare" which might possibly supplant one of the present government departments, as that of Commerce and Labor or of the Interior.

"Into it," says the editorial, "would naturally come the pure food activities and certain other scientific work now carried on by the department of agriculture, and perhaps also the division of vital statistics from the Census bureau, although there may be valid reasons for retaining the present close relation between the collection of vital statistics and the collection of general statistics of population. Certainly, however, no one can defend the anomalous and absurd distribution of functions by which one cabinet officer whose duties are mainly fiscal—the Secretary of the Treasury—is responsible for the collection of statistics of morbidity, while another, whose primary duties relate to commerce and labor, is charged with the collection of statistics of mortality." "In this new department there would naturally appear the children's bureau, the need for which we have several times fully discussed. There are many matters not now falling within the recognized scope of any federal bureau—such as orphanage, illegitimacy, and infant mortality—demanding investigation and publicity such as a children's bureau, working on the lines of the labor bureau or the bureau of education, could give."

The suggestion seems to us a very wise one. It would simply expand the present functions of the department of commerce and labor, which would be much better fitted for such expansion than the interior department. It would embrace bureaus from several other departments, and might possibly yield to the department of agriculture, with which "commerce" in its narrower sense is easily joined, some of its present functions. The gain would be that the people themselves, in all their various relationships, would be an object for solicitude on the part of their own government.

We should be glad if something should come of these suggestions of our able contemporary, whose view of matters sociological and practical we always find of the greatest value. The subject is one that might wisely be considered by the men's clubs in our parishes.

ONCE more we urge upon all Churchmen the importance of observing the Advent week of prayer, beginning November 29th. Let the Church be in earnest in its resolve to pray earnestly "Thy kingdom come." The thought of the Kingdom of God may be the particular, distinguishing mark of twentieth century Christianity. Within and without the Church it has taken a hold upon men. It contains in itself the keynote to reunion, to a united Christianity, and a social state animated by Christian ideals. It is the antithesis to sectarianism in religion and to selfishness in society. And yet the Christian world had almost lost the idea of the Kingdom of God until present day thinkers had reminded them of it. Prayer for the spread of the Kingdom includes prayer for all those ends. Ought we not to be very fervent in offering it?

We remind Churchmen that the plan comes to them with the unanimous recommendation of General Convention in both houses, reinforced by the urgent exhortations of lay bodies such as the Brotherhood of St. Andrew and affiliated societies; and that it is also arranged to be observed simultaneously in a number of other religious bodies, at the recommendation of their lay brotherhoods. In common prayer, at least we may all unite. Churchmen will naturally begin and close the week, at least, with Eucharistic supplication, if they are at all in earnest.

For ourselves, we feel increasingly that the problems of the Kingdom, whether of its own organization and unity or of its influence over the minds and the attitude of men, will be solved by prayer only and not chiefly, if at all, by concordats between religious bodies on the one hand or by a socialistic propaganda that knows not God on the other. At least it may be said without fear of challenge that prayer is the first step toward the realization of the Kingdom.

Will Churchmen do their part, in the united prayers of a large section of Anglo-Saxon Christendom, to test the power of prayer for the spread and realization of the Kingdom of God?

IT is due those who have saved St. Elisabeth's Church, Philadelphia, that an expression of appreciation should be made. During the regime which ended with the defection of the parish clergy last spring the parish was constantly losing ground. Every effort was made by the retiring clergy to carry the people

with them into an alien communion, even to the extent of holding classes for instruction during the summer.

But not only was the parish saved, but it is stronger to-day than it ever was before. The incoming priest, who has tided matters over—the Rev. Charles W. Robinson—has, first, succeeded in raising funds for the completion of the church edifice by erecting the south aisle. But the spiritual results are even more noteworthy. It was reported at the patronal festival that the retiring clergy took with them into the Roman communion one man and twenty-two women. Against these losses, forty-new families have been added under the present administration, the congregations have doubled, and offerings increased 25 per cent. And St. Elisabeth's has been brought into touch with the Church in the diocese, and the barrier of parochialism is being broken down. The people are learning that Catholicity is not a characteristic peculiar to their own little parish, but is a note of the Church at large; that they are able to be a Catholic parish only because they are a small part of a Church that is Catholic in all its essential parts.

There was, indeed, a critical period for the parish during several months of last winter and spring when Dr. McGarvey and his associate clergy maintained their parochial connection and at the same time published widely circulated attacks upon the Church. It was uncertain for a time what would be the extent of their influence among their parishioners of so many years' standing. The uncertainty is now past. St. Elisabeth's is on its feet again. To many of the clergy and laity who have helped within these critical months, and particularly to the Rev. Charles W. Robinson, we express the appreciation which, we are convinced, is felt by the whole American Church. Their service has been a notable one.

IT is a shock to learn of the death of the Missionary Bishop of Western Colorado, less than eleven months after his consecration. Bishop Knight had laid a splendid foundation for the work of a Missionary Bishop through his service at the head of the associate mission in Trenton, N. J., and gave promise of exceptionally efficient work in his missionary district. He possessed the faculty of being constructive in planning, and was both active and tactful in administration. His death is both a keen disappointment and a severe loss to his fellow-workers in Western Colorado.

At the same time we are impelled to express our sense of severe loss in the death of Dr. G. Brinley Morgan, who was run down by an automobile last Saturday, receiving injuries which proved fatal next day. As rector for many years of Christ Church, New Haven, Dr. Morgan had attained an influential position among the clergy of Connecticut, and was looked to as first (except for the Bishop) among Catholic Churchmen of the diocese. Of loving personality, he made friends easily and was revered and respected by all who came into contact with him. The sudden method of his taking away redoubles the blow which is thus given.

May both these servants of God, whom He has called suddenly when their work seemed at its height, find rest and refreshment at His loving hands! And may He raise up new workers of equal force to take their place, where, it would seem, it is so difficult for them to be spared!

THE election of Dr. Alfred Harding to be Bishop of Washington is one to be greatly commended. Dr. Harding has for many years been a leader in the diocese and has shown himself to be possessed of much tact and wisdom. As spokesman for Catholic Churchmanship in Washington he has obtained a well recognized place in diocesan counsels and has invariably evinced that largeness of mind which prevents one of deep convictions from becoming a partisan. The diocese at the nation's capital could not fall into better hands.

ANSWERS TO CORRESPONDENTS.

L. M. A.—Write the Secretary of Society for Home Study of Holy Scripture, 2022 F Street, N. W., Washington, D. C.

RUBRIC.—It is entirely proper to attend any celebration of Holy Communion, early or late, without communicating. One should have a definite rule as to times for receiving, but should not be estopped thereby from prayer and worship at other celebrations.

P. G.—The scriptural prohibition, "call no man father," etc., prohibits attributing God's relation to the soul to any human being. It does not refer to a title of respect; if it did, it would equally apply to one's father in the flesh as to one's father in the priesthood.

DEATH OF CARDINAL MATHIEU

A Votary of Leo XIII., But not of the Present Pope
ONLY ITALIANS AND ITALIANIZED FOREIGNERS ARE
MADE CARDINALS

Professor Minocchi is Under the Ban

CURIOUS CASE COMES BEFORE ITALIAN LAW COURT

[FROM OUR EUROPEAN CORRESPONDENT.]

LEARN with regret of the death in London of Cardinal Mathieu. He came to attend the Eucharistic Congress, but the fatigue was too great for a man who, in spite of his vigorous appearance, was sixty-nine years of age and in uncertain health. I think he attended no more than the opening of the Congress. An operation became necessary, and he passed away on October 26th. The body is to be carried for burial to Nancy, in which diocese he was born. May he rest in peace!

Francois Desire Mathieu was born in 1839 at Einville, close to the border of Lothringen; he studied at Nancy, and became professor in the seminary of Pont-à-Mousson, and *curé* of the church of St. Martin in that quaint old city where Margaret of Anjou, the wife of Henry VI. of England, was born. In 1893 he became Bishop of Angers in succession to Freppel, the fiery advocate of Infallibility at the Vatican Council. Three years later he was translated to the archbishopric of Toulouse; but that post he occupied for no more than three years, for he was raised to the Cardinalate, and, being required as the representative of the French Church, resided in Rome. His titular church was that of Santa Sabina on the Aventine, the grand but desolate home of St. Dominic. As his youth had been spent in the district which was swept by the Prussian troops it was natural that he should be an enthusiastic patriot, and under the reign of Leo XIII. he gave considerable help to Cardinal Rampolla, whose policy was in favor of France. At the accession of Pius X. whose policy, directed by Cardinal Merry del Val, was in a different direction, he ceased to be a prominent person; nor was the favor of the Pope increased by a History of the Conclave which he contributed, without his signature, to the *Revue des Deux Mondes*—a history which was not without a tone of sarcasm, and which disclosed the fact that the writer's vote was not given to the successful candidate. But he remained in Rome, employed in diverse posts, and winning the good report of his countrymen for his courtesy when they visited the Eternal City. In Vatican circles, however, he was regarded as an *enfant terrible*. He was not without literary ability, and only two years ago he was elected to a vacant chair in the French Academy. Last year, when Rampolla was going to Switzerland in ill health and humiliation, Mathieu was one of his old friends who greeted him on the way. I do not know that he was a man of any eminence as a theologian, or that he took any steps to influence the recent action of the Pope in favor of the French Church. There was perhaps little that he could do against the Spanish faction which held the reins. The French Church needs champions of a more vigorous temper. His death makes the twentieth vacancy in the Sacred College since the accession of the present Pope, and another vacancy has occurred still later. It is an impressive fact, that Pius has had occasion to fill more than two-sevenths of the college in five years, and that he has filled them with Italians or with foreigners who are more Italian than the Italians, and none of them men distinguished by anything but devotion to the Holy See. There was a time when the Cardinals were in a way representative of the whole Church, but those days are remote and dim.

My readers may remember that I have more than once spoken of an eminent divine, Professor Salvatore Minocchi. He is perhaps the most learned Semitic scholar in Italy, holding a post under the Government in the *Studi Superiori*, or University of Florence. A year ago he delivered a lecture to an educated audience on the beginning of Genesis. In this he argued, as almost every competent person would argue, that the first chapters of the Bible may be safely regarded less as actual history than as a spiritual allegory. The writer of Genesis, who is unnamed in the book, took legends about Creation which were commonly prevalent in the East, purged them of polytheism and grotesque immorality, and transformed them into beautiful and touching allegories of man's relation to God. There was no denial of inspiration in this, for without inspiration it is inconceivable that a Hebrew writer should have made such noble use of Babylonian myths. Nor is the view a new

one, for many of the greatest of the Fathers interpreted those chapters in a spiritual rather than a literal sense. For this lecture Minocchi was suspended from the ministry by the representative of the Archbishop of Florence. At the time there was room to believe that the censure was due not to the Archbishop himself, still less to higher authority, but to the ignorance of a subordinate. Apparently this was the view of certain friends who intervened on behalf of the Professor, with no further result than that a formula of entire retraction was once more insisted on. Then Minocchi applied to the proper authority in Rome, and was finally informed that although no retraction was needed on the score of doctrine, yet, as the censure had been inflicted, a retraction was required to save the reputation of the authority which had imposed the censure! In plain words, Minocchi might continue to hold his opinion, but, for the sake of appearances, he must pretend obedience to the person who had punished him unjustly. "It was demanded that I should once more sacrifice to that old idol which for many ages has been the ruin of Catholicism."

Minocchi is an honest man, and would not pretend compliance with an unjust sentence. But, since the daily wearing of the priestly habit is but a modern use, and may seem to indicate that the wearer of it is in obedience to his ecclesiastical superiors, he has published his intention of disusing the clerical costume, making it clear that in doing so he by no means casts off the clerical profession or regards himself as other than a Catholic or a priest. Whether this step is wise or not, it is not for me to decide. My own inclination would have been to retain the cassock until it was taken from me by the Bishop. But what is of general interest is that while a certain liberty of thought is allowed to a scholar, he must dissimulate it lest the supposed unity of the Church should lose credit. I have already pointed out that, although Minocchi claims the freedom of a student, he is by no means an advocate of the views condemned in the Encyclical, and indeed has declaimed the title of Modernist.

A curious case has been in the law-courts. A number of students of the Scottish College were passing through Ariccia, where they were attacked by a set of evil-minded boys armed with knives. It would seem that these lads jeered at the students, who, with Scotch fervor, returned their insults; then the knives were drawn. The squabble would hardly deserve notice if it were not for the course adopted by counsel for the defence, who not only declared that the prosecution was prompted by the British Embassy, but also that it was instigated by Cardinal Merry del Val, who spends the summer at Castle Gandolfo, a few miles from the scene of the assault. It is rather disheartening to find a member of an honored profession treating the action of a party of hooligans as a matter of religious antagonism. I am glad to say that the young miscreants received pretty severe punishment.

HERBERT H. JEAFFRESON.

Fiesole, October 30, 1908.

"I KNOW MY SHEEP."

MY BRETHREN, we do not desire to do wrong, but we do not think of it, and, I repeat, what breaks the heart of any one, wife or husband, or mother or child—what breaks anybody's heart, who has a heart left to break, so much as indifference?

"By indifference I mean the not thinking what Christ wants us to do with our money; the not thinking what Christ wishes us to do with those abounding resources; the not thinking why we are cleverer than other people, or have more beauty than other people, or more influence or whatever it may be; the not thinking, and therefore taking the adornments, and taking the beauty, and taking the intelligence, and taking the whole that God has given us, and lavishing it—not on sin, giving, it may be, a hundred here, and a hundred there, perhaps a thousand here, and a thousand there—but giving it irrespective of ever having realized what Christ wanted to be done with it; spending it on the world and the things of the world. Oh, think what Christ feels, when He knows what He is, when He knows what life means, when He knows what eternity involves! It would be no matter if He did not love you; it would be no matter if He had not died for you. Then it would not grieve Him. But it grieves Him because He loves you, and because He has given you all this that you may show you love Him, and gladden the heart of the crucified King. He is wounded, not by the outside world—that He expects—but wounded in the house of His friends. 'It was not an enemy that has done Me this dishonor, for then I could have borne it; but it was thou, My friend, for whom I died, to whom I did give a Christian name; and yet thou didst never think how thou couldest please Me and gladden My heart.' Oh, my brethren, there is a life-long teaching in that word, 'I know My sheep.'"—From *The Invisible Glory*, by the late Bishop Wilkinson.

GREAT ENGLISH SOCIETIES HOLD MEETINGS

Men's Society; Guild of All Souls; Anglican and Eastern Union

CONTEST IS FIERCE IN THE DIOCESE OF NORWICH

The Living Church News Bureau
London, November 3, 1908

THE annual Conference of the Church of England Men's Society was held in London on Tuesday last, under the presidency of the Bishop of Stepney (Dr. Lang), and in the evening the Primate (Archbishop Davidson) presided at a great public meeting held in connection with it. A preliminary proceeding took place on Monday evening with the reception of delegates from a distance by the London city branch. On Tuesday, at 8 A. M., there was a special offering of the Holy Eucharist for the Society at St. Paul's, at which over 300 delegates were present. The Bishop of Stepney was the celebrant. The Conference was held at the Church House, Westminster, the proceedings lasting during the day. About 1,000 delegates were in attendance. One of the most important matters discussed was that raised by the following resolution: "That this Conference earnestly exhorts branches not to allow the names of members or associates who do not keep the Rule of Life to remain upon their list." The resolution was ultimately carried with the insertion between "associates" and "the Rule of Life" of the words, "who fail to make any real effort to keep." It appears there was a small dissentient minority which disagreed, not with the principle, but on the ground of charity. A further resolution, "trusting that the Society's work, especially in the Army, the Merchant Service, and abroad, may be still further developed," was passed after a short discussion.

Following the business meeting of the delegates was a short service at St. Margaret's, Westminster, at 5:45. The Bishop of Stepney preached. The Society's general meeting was held this year at the Queen's Hall—the largest hall in London, except the Royal Albert Hall—and it was filled in every part. The Primate was supported on the platform by the Bishops of Bath and Wells, and Thetford, Bishop Taylor Smith (chaplain general to his Majesty's Forces), Mr. G. A. King, and others. The meeting was opened with a short devotional office, which included the recital of the Apostles' Creed. The Secretary's report stated that during the past four months the number of new branches has been eighty-seven. Eight new federations have been established, their object being to break down the spirit of parochialism in the Church. The Council is exceedingly pleased to be able to announce that the improved financial position has made it possible for them to invite the Rev. Mr. Woolcombe, Head of the Oxford House, Bethnal Green, E., to devote the next few years to the work of the Society. This he has expressed his willingness to do, and the Council will at last be able to respond to the many requests that have come from abroad for a special representative to be sent from the Society in England. Mr. Woolcombe, towards the end of 1909, hopes to visit the branches in South Africa, India, Australia, New Zealand, and other places.

The Primate spoke on the rapid progress of the Society in numbers. They had to remind themselves, however, that bigness—mere size—will do comparatively little good. What they had to think of was the material, and the possibilities of power and work in life. The keynote of the deliberations of the Pan-Anglican Congress and of the Lambeth Conference was the idea of Christ's call to service—exactly what they as a Society existed for in all the branches.

The Bishop of Stepney, who next addressed the meeting, instanced the progress of their movement in the Army and in the Merchant Service.

He then went on to explain the object of his approaching visit to Australia and New Zealand. Although he was not going as a special representative of the Men's Society, he wished to take three messages from them to the men of those distant lands. They might express their consent by their applause. First then, "should he tell their brethren that there were thousands of men in England who still believe that no race had a sure future which did not bring itself under the Lordship of Christ?" (Applause.) Secondly, "should he tell them that some sixty thousand of their fellow countrymen in England still believed that the old Church had still got life, strength, and a future of its own; that it was well worth their rallying round it in these new countries for these new times?" (Applause.) Thirdly, "should he say that their brothers in England wished to be

bound in a closer brotherhood, so that, not separately, but together, they might make proof to the whole world of the rightness of their claim that their English Church, in the truest and deepest sense of the word, was one living branch of that Catholic brotherhood which Jesus Christ meant to extend all over the world?" (Applause.)

Mr. C. F. G. Masterman, M. P. followed the Bishop of Stepney.

SERVICES OF THE GUILD OF ALL SOULS.

The Guild of All Souls has issued, as usual, a list of the churches where there are services during November in connection with the annual Commemoration of All Souls. It is, indeed, a matter of deep thankfulness to Almighty God that at such a very large number of churches within the English Church the Faithful Departed are being especially remembered at this solemn season of the ecclesiastical year in the ancient and pious manner of our Catholic forefathers. I will just note here the official arrangements of the Guild of All Souls for the commemoration of the Faithful Departed. On the eve of All Souls' Day, Sunday last (All Saints' Day), at St. Stephen's, South Kensington, there was a sermon after the parish Evensong, preached by the Rev. A. M. Cazalet, vicar of St. Alban's, Teddington, followed by Vespers of the Dead. On All Souls' Day, yesterday, there was a solemn Oblation of the Holy Eucharist at St. Alban's, Holborn, at 11 A. M. The preacher was the Rev. H. P. Dennison, prebendary of Bath and Wells, and vicar of St. Michael's, North Kensington. The guild's Solemn Requiem for all departed members, also those whose names have been accepted by the Council for perpetual commemoration at the altar of the proposed chapel, will be sung on Tuesday, November 24th, at St. Barnabas', Pimlico, at 11 A. M. The preacher will be the Rev. J. E. Dawson, rector of Chislehurst.

REASON FOR ABANDONMENT OF EUCHARISTIC CONGRESS PROCESSION.

The *Liverpool Daily Post and Mercury* hears from an important quarter an interesting piece of information, which throws some light, as it says, on the sudden action of the Government in regard to the proposed procession in connection with the (Roman) Eucharistic Congress:

"From this information it appears to be an absolute fact that the Eucharistic procession was stopped by the direct intervention of the king, who sent Mr. Asquith a cypher message of 250 words by telegraph, suggesting that the procession should be stopped, it being an infringement of his Majesty's Royal prerogative."

That this was so—namely, the direct intervention of the king—seemed more than probable at the time.

A "TREASURY" FOR THE BLIND.

The British and Foreign Blind Association (whose premises are at 206 Great Portland Street, W.) have certainly done the blind a very important service, in the way of promoting their spiritual and devotional life. The Association advertise that they have brought out an edition in Braille type for the use of the blind of extracts from the *Treasury of Devotion*. The price of the volume is 3s. 9d. The adoption of this well-known devotional manual for the use of the blind is not only a remarkable testimony to its value and usefulness, but also to the constantly spreading influence of the Catholic Movement.

SECOND ANNIVERSARY OF THE A. AND E. O. C. U.

The second anniversary of the Anglican and Eastern-Orthodox Churches Union took place in London on Thursday, October 22nd. Solemn High Mass, preceded by the Litany in procession, was sung on behalf of the Union at St. Alban's, Holborn, at 11 A. M. The preacher was the Rev. C. R. Davy-Biggs, D.D., vicar of St. Philip and St. James', Oxford. Clerical members were requested to visit in their full choir habit and take part in the procession. A large congregation was present. The annual general meeting was held late in the afternoon at the Church House, the vice-president (the Rev. R. A. J. Suckling, vicar of St. Alban's, Holborn) occupying the chair. The business included, *inter alia*, the election of officers and the committee. The vice-president presided over a largely attended public meeting at the Church House in the evening. The chairman read messages from the presidents of the Union, Bishop Collins and the Archbishop of Riga (Russia), Bishop Gaul (late of Mashonaland), the secretary of the American Branch (the Rev. C. B. Perry) and others. In the course of his remarks, he said that an untoward event had checked their growth last year, but they had recovered from this, and the progress of the past twelve months had been great. They had now twenty-eight Bishops of both Communion on the list of their members.

The Rev. Leighton Pullan (Fellow of St. John's College,

Oxford), spoke on the bearing of the resolutions on the Eastern Church of the Lambeth Conference. If these were not always as strong as they could wish, at least they recognized in an unique manner the Eastern Orthodox Catholic Church. They might all live to see great changes in the near East, in Turkey and in Russia, and whatever light they saw dawning ought to rekindle their hopes. J. Gennadius, Esq. (ex-Minister of Greece to the Court of St. James), who is a new member of the committee, gave an Orthodox view of the hope and prospects of reunion. He rejoiced to take part in the work of the Union. It had aroused enthusiasm in the East. The Greek Church looked with hope to closer relations with the Anglican Communion. The Hon. General Secretary (the Rev. H. J. Fynes-Clinton) dealt with the origin and present position of the Union. The presence of the American Bishops in England during the summer had greatly advanced their cause. H. Theodoudes, Esq., the Rev. W. Wakeford (treasurer), Dr. C. Pouptis, and the Rev. J. A. Douglas were the other speakers. Rev. Mr. Wakeford, who is also the general editor of *Eirene*, spoke on the importance of that official organ as a means of intercommunication.

DECEASED WIFE'S SISTER ACT LITIGATION.

The situation in the diocese of Norwich, as the outcome of the Deceased Wife's Sister Act and the recent judgment and subsequent monition of Sir Louis Dibdin's Court, has now advanced another stage, and one of exciting interest. In the Divisional Court of King's Bench, on Thursday last, before two of his Majesty's justices, Mr. Duke, K. C., with whom were associated Mr. P. V. Smith and Mr. Hansell, made an application *ex parte* to their Lordships for a rule *nisi* for a writ of prohibition against the Court over which Sir. Lewis Dibdin presides. Counsel moved on behalf of the vicar of Eaton-next-Norwich, against whom Sir Lewis Dibdin had given a decision and had admonished. Their Lordships granted the rule *nisi* asked for. It is understood that the Bishop of Norwich is so entirely on Canon Thompson's side that he has refused absolutely to allow any of his clergy to administer the Blessed Sacrament to Mr. Banister and his deceased wife's sister, with whom he is living as man and wife.

RESIGNATION OF THE ARCHBISHOP OF YORK.

The press is officially informed that the Archbishop of York (Dr. Maclagan), has resigned his see. Failing health and the infirmity which his years forced upon him—he is 82—are, it is understood, the considerations which have prompted him to take this step. On Saturday afternoon the King received the Lord Archbishop in audience at Buckingham Palace, and accepted from his Grace the resignation of his See. The deed of resignation was signed on Saturday. He was raised to the Primacy of the Northern Province in 1891. J. G. HALL.

SERVICE is an old Church word and an honored one. To many we fear it is little more than a syllable sound. But to the man or woman who is not only content, but determined by grace, daily to live the simple life of self-denial, cross-bearing, and following the divine footprints, this seemingly servile word spells freedom. Gradually, but surely, the letters become transposed. And such an one in the very storm and stress of the most testing, trying service here, receives, actually, really receives, the foretaste of the joy and peace that the world can neither give nor take away.—*Canadian Churchman*.

THE DAY has come when men are realizing the folly and the wickedness of division among Christians, and are more and more coming to see that only in Catholic Faith and Catholic Order is unity to be found, says the *Hawaiian Church Chronicle*. Denominationalism is honey-combed with rationalism. Men are permitted and encouraged in these islands to join and identify themselves with it in some congregations on the distinct understanding that they do not accept or believe in Christ as God. Sunday school teachers in certain congregations in these islands have boldly told the writer that they did not believe in the divinity of Jesus Christ. Dr. Ewer pointed out that the individualism of Protestantism leads to the downward path of denial until it reaches the denial of Christ as the divine Redeemer. The Church stands to-day, as it has always stood, for the Catholic creeds. It is "the faith once for all delivered to the Saints" which she holds. It is the ministry coming in unbroken succession that she has. Amid the varying creeds of man-made organizations she holds fast to the old faith. Opinions about articles of the faith differ with each age, but the facts remain. Protestantism is too often simple denial or negation. The Church stands for positive truth and positive duty.

MISSIONARY COUNCIL FORMED IN NEW YORK

Second Missionary Department is Now Fully Organized

CHURCHMEN'S ASSOCIATION CELEBRATES ITS QUARTO-CENTENNIAL

The Living Church News Bureau
New York, November 16, 1908

ALL the Bishops in the states of New York and New Jersey, and a full attendance of the clerical and lay representatives to the Second Department Missionary Council assembled in Christ Church, Broadway and Seventy-first Street, on Friday, the 13th instant, for the election of officers and other routine business incident to organization.

The Holy Communion was celebrated at 11 o'clock, the officiating ministers being the Rt. Rev. Drs. Doane and Olmsted, and the Rev. George A. Strong, rector of the parish. Subsequently the senior Bishop, Dr. Doane, called the Council to order and a committee was appointed to report on a constitution and by-laws. These having been reported and adopted, elections were held as follows.

President, the Bishop of Albany; *Vice President*, the Bishop of Long Island; *Secretary*, the Rev. George A. Strong; *Treasurer*, Mr. William J. Schieffelin.

The following were chosen as the executive committee: the Rev. Messrs. John R. Harding (Central New York); James E. Freeman (New York); Dr. Alfred B. Baker (New Jersey); Dr. Charles H. Smith (Western New York); Messrs. Robert C. Pruyn (Albany); Decatur M. Sawyer (Newark); Henry E. Pierrepont (Long Island); and Henry W. Dooley (Porto Rico). The matter of electing a salaried secretary was referred to the executive committee. The treasurer was chosen as the council's representative in the Board of Missions. The fourth Tuesday in October was appointed as the day of the annual meeting, and Utica, N. Y. was selected as the place of meeting next year. The Rev. Dr. Lloyd and Mr. John W. Wood of the Board of Missions were present and took an active interest in the deliberations of the Council.

ANNIVERSARY OF THE CHURCHMEN'S ASSOCIATION.

At the Hotel Manhattan on Monday last, the members and guests of the Churchmen's Association of this city celebrated the twenty-fifth anniversary of the organization with a dinner at which the principal address of the evening was a memorial of "The Seventh Bishop of New York," by the Ven. George F. Nelson, D.D., Archdeacon of New York. The Rev. Dr. George R. Van De Water, president of the association, presided. About one hundred and fifty association members were present.

Bishop Greer, in speaking on "The Outlook of the Diocese for the Next Twenty-five Years," said that an almost impossible task had been assigned him, for no man could foresee the future of New York. Continuing, he said that he wanted to see all of the various schools of thought in the Church hang together; or, as the British schoolmaster said to his boys, he hoped to live long enough to see them hang separately. He hoped the true, loving and loyal spirit of the Church would hang together and help him make the diocese of New York a great power for good and for God.

MEETING OF THE LEAGUE OF THE BAPTIZED.

A woman's organization in aid of pensions for the clergy known as The Church League of the Baptized, and aiming to collect small sums through parochial chapters and devote the proceeds to the General Clergy Relief Fund, held its annual service in Christ Church on Sunday evening, November 15th. Bishop Darlington of Harrisburg, chaplain of the league, Bishop Whitehead of Pittsburgh, the president, and the Rev. Dr. Wilkins, the secretary of the General Convention committee to raise \$5,000,000 for the General Clergy Relief Fund, were speakers.

ST. GEORGE'S MEN'S CLUB BANQUET.

In the Teutonia Assembly Rooms, on Thursday, November 12th, the Men's Club of St. George's Church, Stuyvesant Square, held its twentieth annual banquet; the rector of the parish, the Rev. Hugh Birkhead, presiding. The speakers were General Theodore A. Bingham, Commissioner of Police; William T. Curtis, who was an Assistant Secretary of the Treasury under

President Cleveland; and the Rev. James E. Freeman of Yonkers. Several hundred men attended.

THE "LAMBS' DINNER" FOR DR. HOUGHTON.

Sole guest of "The Lambs," the Rev. Dr. George Clarke Houghton, rector of the Church of the Transfiguration, was entertained at dinner on Tuesday evening, November 10th, by the flock who hail him as their spiritual shepherd. Dr. Houghton has endeared himself to the theatrical profession, of which the club largely consists. For several months the members considered ways and means of showing their appreciation of his kindly interest, and the testimonial took this form.

PROSPECTUS FOR THE 1909 SEABURY CONFERENCE.

The conference under the auspices of the Seabury Society of New York City, held last summer at St. Faith's School, Poughkeepsie, will be held next summer in Cambridge, Mass., from July 17th to August 1st. St. John's chapel and the rectory of the Episcopal Theological School have been tendered, and boarding halls in sufficient number quite near to the school are available. The reason for not returning to St. Faith's School, which has been kindly offered for another year, is that it is not large enough to accommodate the number who desire to attend. Instructors already secured for 1909 at Cambridge include the Rev. Dr. Samuel Hart, Prof. Samuel R. Colloday, and the Rev. Harvey Officer, Jr., O.H.C. An outing, for men only, will be held, the dates being August 1st to 15th, and it is likely that it will be held at Kent as last year, but the place is not yet selected. The Rev. Harvey Officer, Jr., will take the Bible lessons as last summer. The Seabury Society, which has charge of these conferences, has received some substantial encouragement in its efforts to secure a permanent home for these summer meetings, not far from New York, at which there can be added a Sunday school conference, and entertains the hope of having such permanent home for the conferences after this next year.

THE BISHOP POTTER MEMORIAL MEETING.

More than a thousand representatives of Church and parish clubs of laymen, and many well-known clergymen, attended the Bishop Potter memorial meeting in the Synod Hall on Monday evening. The Cathedral festival choir of 150 voices sang appropriate hymns and several anthems. Memorial addresses were made by R. Fulton Cutting, Francis Lynde Stetson, John P. Faure, and James H. Canfield. A charge to the laymen of the diocese by Bishop Greer and Hymn 143 closed the impressive meeting.

MORTUARY CHAPEL CONSECRATED.

[By TELEGRAPH.]

NEW YORK, N. Y., Nov. 17.

THE mortuary chapel of St. Joseph of Arimathea at the Church of the Transfiguration was consecrated this morning by Bishop Greer, assisted by Bishop Weller and the rector, the Rev. George C. Houghton, D.D. It is in memory of George Hendric Houghton, founder and first rector, who died eleven years ago to-day. A large congregation was present. There was elaborate music, including Mozart's Seventh Mass, with organ and orchestra. Bishop Greer made an eloquent address on the true life beyond the grave.

The chapel will be described in detail next week.

THE NEW YORK CONVENTION.

AS reported in last week's issue of the LIVING CHURCH, the one hundred and twenty-fifth convention of the diocese met on Wednesday, the 11th, in the crypt, for the celebration of the Holy Communion, and the reading of the address *in memoriam* of Bishop Potter by the Rt. Rev. Dr. Greer, Bishop of the diocese, reported in full on page 41.

The business session was begun at noon in Synod Hall, when the Rev. Dr. Harris was elected secretary, and Richard M. Pott, treasurer, to succeed themselves. It was decided to change the rule of order and select deputies to the next General Convention at the session of 1909. No change was made in the standing committee elected last year except that Dr. Manning succeeds the late rector of old Trinity. Mr. James H. Canfield becomes treasurer of the missionary fund of the diocese. The Rev. Dr. Christian, absent from the country, received a handsome vote in the ballot for the Standing Committee, lacking few of the number necessary for election.

Several important matters provoked animated discussion,

but, while widely differing opinions were expressed, at no time was there any regrettable incident.

Amongst these debatable opinions were several recommendations in the report of the Social Service Commission. A substitute offered by Mr. Francis Lynde Stetson was accepted by the Commission and all threatened danger of a division of sentiment in the convention was past.

A resolution was adopted indorsing and confirming in a broad way the work of the Social Service Commission of the diocese.

The resolution authorized the commission "to proceed to effect a definite organization in accordance with the plans submitted." In the committee's original report the principal feature provided for the appointment in each parish or district of fraternal delegates to act with the various labor organizations, with a view to giving the wage-earners assistance in a general way. This provision was practically mandatory on the part of the Church authorities, and the wording of the amendments was so modified as to leave it optional with the Church as to what action should be taken. For example, in the original report section A read: "The diocese to be divided into labor districts, following the lines of the several Archdeaconries." In the modified form this section reads: "In their discretion, from time to time, to appoint fraternal delegates to confer or to sit with any local labor organization or any association of wage-earners or association of employers." All the way through the report, as finally adopted, employers' associations are placed on the same footing as the wage-earners' organizations, whereas in the original draft the employers' side of the question was not mentioned.

Other sections of the report as adopted read: "To invite any local organization of labor or association of wage earners or any association of employers to send representatives to take such part as may be mutually agreeable in any meeting of the Social Service Board or the Executive Committee in any Archdeaconry."

The Rev. James E. Freeman, chairman of the subcommittee, said: "The changes made do not weaken or essentially modify the plan, but simply define its scope. The changes give affirmative force to it, and the general purpose of our idea is fully supported and approved."

BASIS OF ASSESSMENTS.

The basis of assessment for diocesan support having been changed from "the salaries of the clergy," to "current expenses" of the parish or mission, during the session the Rev. Dr. W. T. Manning, rector of Trinity Church, again brought up the matter of the general expense fund assessment and offered a supplemental resolution defining "current expenses of the parish" as "salaries of clergy, expenses of organist, choristers, sextons, and other employees; also expenses for lighting and heating connected with the church and its services." Eventually a committee of five to coördinate the finances of the diocese, with a view to straightening out these matters and distributing the responsibility properly among the several parishes, was authorized.

SALARIES OF THE CLERGY.

The matter of increasing the salaries of the underpaid clergy was ably handled in a report from a special committee read and eloquently supported by the Rev. Dr. Leighton Parks, Bishop Greer's successor at St. Bartholomew's Church. The committee offered a resolution to the effect that it be the opinion of the convention that the minimum salary for an unmarried clergyman in the diocese of New York should be \$1,200 and for a married clergyman \$1,200 and a suitable place to live, or \$1,500 in clear money. The resolution was passed amid applause. Dr. Parks said that there were twenty-one mission stations or parishes in the diocese paying clergymen less than \$1,200 annually. Fifteen of these clergymen were married. Several were attached to rectories, however. Dr. Parks read the list. One man drew no salary, another received \$410 a year, seven received \$1,000 a year.

"I put this resolution on the basis of pure money," he said. There was a pause and he continued: "The burden falls not on the strong, broad-shouldered men, but on the wives and daughters of the ministry."

Bishop Greer, who followed Dr. Parks, said: "I wish to say that the resolution has my hearty approval. I think nothing has come or can come up in this convention which can be of such importance as this resolution made by Dr. Parks. I hope and believe that it will be adopted unanimously. All those in favor please stand up."

Everybody arose.

THE GENERAL SEMINARY.

Toward the close of the session an unusual report from the committee on the General Theological Seminary provoked some critical comment by men familiar with past and present movements looking to the "localizing" of the Seminary by still further reducing the number of trustees. This institution is the oldest of our "General" institutions. Should the ends aimed at by the recommendations of the committee be realized, it will be in order to speak of the "New York Theological Seminary" with entire propriety. All dioceses are now to be asked to waive their rights to elect trustees, as New York has done, and then a new charter or constitution will make the General Seminary almost, if not quite, a diocesan, local institution.

MORE MONEY MUST BE RAISED FOR GENERAL MISSIONS

An Increase Gained Last Month Over Corresponding Month Last Year

PROCEEDINGS OF THE BOARD OF MISSIONS

AT the November meeting of the Board of Missions the treasurer reported an increase in the contributions to the 1st instant towards meeting the appropriations of \$6,477.10, as compared with a decrease to October 1st of \$2,434.93; being an improvement during the month of \$8,912.03. This showed an average increase during the two months of a little over \$3,000, but if this increase should be maintained during the fiscal year, and the other contributions remain the same as last year, and an equal amount of legacies received which could be applied to the appropriations, this increase would not restore the reserve which was depleted at the close of the year to the extent of \$48,517.50. He was glad to be able to say that the increase above stated was general, from all sources of contributions.

The treasurer also stated that he had signed personally a letter to every one of the parochial clergy calling attention to the Apportionment and asking their coöperation in endeavoring to have it met, in view of the responsibilities confronting the Board; also that he had addressed a personal letter to each Bishop enclosing one of these letters and asking his aid in the matter.

The Board adopted a resolution to the effect that new appropriations for the maintenance and furtherance of existing work be made for the present only to meet imperative exigencies as they may arise, and the general secretary was instructed to inform the Church of this action, through the Bishops and the clergy, with the hope that immediate and general efforts may be put forth to increase materially the receipts of the Society in order that the aggressive work which needs to be done may soon be vigorously prosecuted. In connection with the same there was a further resolution to the intent "that it was urgently desirable that each member of the Board regard himself as charged with the responsibility of doing whatever may be in his power, beyond the discharge of his duties in the board room and on committees, to increase and deepen practical interest in the missionary work, especially in securing individual subscriptions to the Board's funds."

FIELD SECRETARIES.

The Rev. James DeW. Perry, Jr., tendered his resignation of the position he has held as secretary of the First Department of the Missionary work of the Society. The Board was officially informed by the Fifth Department that, at the Council held Tuesday, October 20th, 1908, the Rev. John Henry Hopkins, D.D., was unanimously elected department secretary, and so nominated to the Board of Missions. The Board, by resolution, approved the election of Dr. Hopkins.

SYBIL CARTER TABLET.

An offer on behalf of the "Sybil Carter Indian Mission and Lace Industry Association" to place a tablet in the Board room of the Church Missions House in memory of Miss Carter, was appreciatively accepted.

ALASKA.

Bishop Rowe has been heard from as far as Ketchikan. Upon his arrival there, he found the hospital filled with patients, with Miss Huntoon alone in charge, and enlarges upon the necessity of the appointment of another nurse for her assistance. He is impressed with the need of two nurses working together at all hospitals, giving them freedom to do some other Church work. Mr. Hoare, going up to relieve the Rev. Dr. Driggs at Point Hope, was heard from within sixty miles of his destination and the Bishop met Dr. Driggs on his way "out" in Seattle. The Rev. Charles E. Rice wrote that they had succeeded in erecting more buildings than the Bishop had planned for this year. They have, as a result, from the \$5,000 sent them from the Men's Thank Offering, a church twenty-four feet by forty, with a vestry room added; a mission house two stories high with a large porch and balcony; and a dormitory—all necessary buildings except the school house, which the government will probably build next year. The Bishop's appointment of the Rev. Robert Ewell Roe of Troy, Pa., was confirmed. He will be a missionary at Ketchikan, and the Rev. Mr. Jenkins will be stationed at Juneau to serve also Skagway, Fort Seward, Douglas, and other stations.

HONOLULU.

The Bishop of Honolulu speaks enthusiastically of the work carried on by the Rev. Mr. Kroll at Lahaina. He says that he has not only the English speaking population but all the Chinese children in town; besides a strong work among Korean, Japanese, and Chinese adults. He needs very much a woman worker to assist Mrs. Kroll in the house-to-house visiting. Mr. Kroll is living in a part of the parish hall, screened off from the large room in which day and evening schools are constantly in session. At Kauai he himself made a list of fifty-four adult communicants recently. People wanted services and the Bishop arranged for one of the Cathedral clergy to go there once a month. The Bishop is still \$20,000 short of the amount

required for the new priory building, but hopes that contributions will come in before the money is needed. It is already under contract.

CANAL ZONE.

The appointment by the Bishop of Cuba-in-charge of the Rev. William Herbert Decker of Peckville, Pa., as missionary to the Canal Zone was approved.

CHINA.

Bishop Graves writes of the success of the Rev. Mr. Standing's work at Soochow. Among other things he has a school of one hundred boys which is paying its own way and in excellent condition, and on the basis of this, the Bishop asks that another layman may be appointed to relieve Mr. Standing of the details of the school work, adding: "It will be all the better if another clergyman also could be sent there." On September 19th the Bishop laid the corner-stone of the new Mann Hall, an addition to St. John's University in memory of the Rev. Arthur S. Mann, who lost his life in the summer of 1907 in an attempt to save a friend from drowning.

MEXICO.

The Bishop of Mexico informs the Board that he has secured the services of the Rev. Henry M. Green for the work at Jalapa and that his stipend is to be raised within the district of Mexico. The Bishop says that he wanted to do the work where it would be hardest to find men to go, so he sent him to the verge of the Tropics, where it rains five days in seven. The Bishop says that the care of the English-speaking people of Mexico weighs upon his mind and heart distressfully. He is not able to find enough men to do the work. More promising places are vacant. He needs six more men "gifted with the venturesomeness of faith and a consecrated courage." He was about starting on a long journey over the field, having just returned from a trip to the Isthmus of Tehuantepec, where he found everywhere a desire for the Church, "although some have grown quite reconciled to its absence." He was constantly told that the local support of the Church would depend on the man.

DEATH OF THE BISHOP OF WESTERN COLORADO.

THE death of the Rt. Rev. Edward Jennings Knight, Missionary Bishop of Western Colorado, occurred at his see city, Glenwood Springs, on Sunday, November 15th, of typhoid fever. He was about to leave his district for New Jersey in order to assist the Bishop of that diocese, his father-in-law, in visitations, when he was seized with his fatal illness. Consecrated on December 19, 1907, Bishop Knight had been less than eleven months in the episcopate. Only two Bishops in the American succession—Parker of Massachusetts and Auer of Liberia—have had shorter episcopates.

Bishop Knight was born in Philadelphia, November 17, 1864. He took a special course in philosophy at Columbia College, then spent several years in a banking house, and afterward entered the General Theological Seminary, from which he was graduated as first honor man in 1891. He was ordained deacon in the same year and priest a year later by the Bishop of New Jersey. His entire priesthood was spent as rector of Christ Church, Trenton, N. J., and head of the associate mission in that city. Elected Missionary Bishop of Western Colorado at the General Convention of 1907, he was consecrated December 19th in Christ Church, Trenton, by the Bishop of New Jersey, assisted by the Bishops of Newark, Central Pennsylvania, Harrisburg, Utah, and the Coadjutor of Pennsylvania.

DUMBNESS.

Oh, dumb and dreary silences of earth!
Deserts of stifled, unexpressed desire,
Waste places peopled with a spectre choir
Of thoughts unspoken, strangled at the birth;
Where hermit aspirations, doomed to dearth
Of human understanding, light their fire,
A feeble flicker in the darkness dire,
And bubbling joys suppressed forget their mirth.

Well will it be when in that dreadful Day
He, the Incarnate Word, revealing all,
Shall touch to speech thy dumbness, and array
Thy dreariness in language to enthral,
Making thy deserts bloom with greetings gay
To those who listened vainly for their call.

H. G. A.

LEARN that though the show of righteousness may be unseasonable, righteousness itself can never be so; the yoke of Christ is to be borne by all persons of all professions, in all times and in all places, and that piety, purity, heavenly-mindedness, and continual growth in grace are no more to be confined to persons of leisure, and theologians by profession, than death and judgment, and eternal happiness or misery are.—*Keeble*.

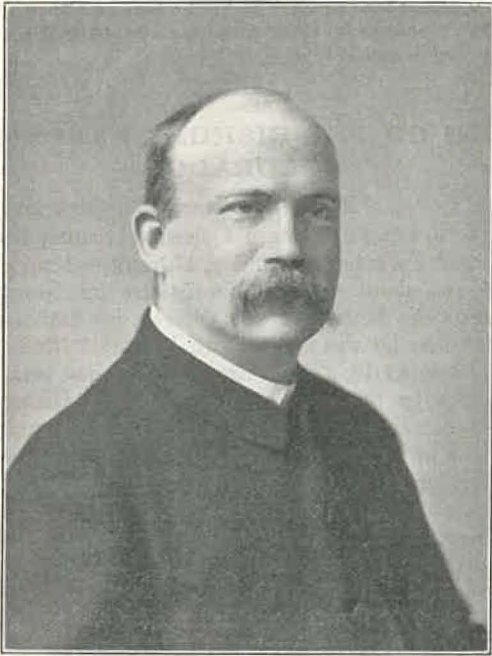
THE ELECTION OF A BISHOP IN WASHINGTON

CANON HARDING, rector of St. Paul's parish, Washington, was elected Bishop of the diocese at the fourth session of the thirteenth annual Convention, which assembled Tuesday, November 10th, in Trinity Church. Four ballots were taken before the final and happy result was accomplished. To say that the election came as a complete surprise to Dr. Harding and his many friends, but mildly expresses it. Such a tremendous demonstration of trust and love seldom comes to any man.

The fourth session of the Convention assembled promptly at 10 A. M., and the Holy Communion was celebrated by the Rev. Dr. McKim, assisted by Archdeacon Williams, rector of Trinity Church, and Archdeacons LaRoche and Graham. At 11 A. M. the Convention was called to order by the president, Dr. McKim, and the usual routine of determining the personnel of the Convention followed.

Dr. McKim stated that the re-assembling of the thirteenth annual Convention of the diocese was made necessary, as all know, by the declination of the Rev. Dr. Mann of Boston to accept the bishopric. He also gave a complete account of his conduct of affairs since the last session.

The question of the Bishop's salary was next discussed. The chancellor of the diocese, Mr. Charles H. Stanley, moving to increase the stipend by \$3,000. At last, on motion of the



REV. ALFRED HARDING, D.D., BISHOP-ELECT OF WASHINGTON.

Rev. George C. Carter, rector of St. Andrew's, the matter was referred to a committee of five laymen, who were to be instructed to devise ways and means of increasing the "Bishop of Washington's Fund." By this time the hour for adjournment for luncheon had arrived, and, in accordance with prearranged and businesslike resolutions offered by Archdeacon Williams, rector of the parish, the Convention adjourned until 2 P. M.

Promptly at the hour the Convention met for the afternoon session, and, after much argument, it was finally determined to have nominating speeches and other necessary speeches all limited to five minutes. The Rev. Roland Cotton Smith placed the honored president of the Convention, Rev. Dr. Randolph H. McKim, in nomination. The Rev. Dr. Childs, Rev. Henry Thomas, Rev. G. C. Carter, Rev. J. A. Aspinwall, and Mr. W. D. Baldwin seconded Dr. McKim's nomination.

Bishop Griswold of Salina was nominated by the Rev. Dr. C. Ernest Smith, and seconded by Rev. G. F. Dudley, Rev. F. B. Howden, and Rev. H. Parkman.

Archdeacon Williams was nominated by the Rev. A. S. Brown and seconded by Archdeacon La Roche.

Dr. James R. Winchester was nominated by Dr. Pettis and seconded by Mr. Thomas Nelson Page.

Then the balloting began, and breathlessly the Convention awaited the first result. When the tellers reported the first ballot, Dr. McKim was in the lead with Bishop Griswold a

close second. Dr. Harding, Dr. Slattery, and the Rev. Mr. Buck, though not nominated, each received a few votes. At the end of the second ballot it was plain that Bishop Griswold was not to lead, and Dr. C. Ernest Smith withdrew his name and nominated Canon Harding in a rousing speech, which was ably seconded by Dr. Bratenahl and the Rev. W. J. D. Thomas. With the third ballot Dr. Harding's name was on every tongue, and Dr. McKim fell considerably behind. The fourth ballot resulted in the overwhelming election of Dr. Harding. Dr. McKim announced the result. At once the large and crowded church was filled with applause and it was some minutes before it was hushed. Then the president appointed the Rev. G. F. Dudley and Mr. W. H. Singleton to escort Canon Harding to the choir steps to address the Convention, and congratulated him cordially on his election.

Dr. Harding was deeply touched at this kindness that was so warmly evident on all sides, and said in part that he wished to express his gratitude at the great honor which had come upon him absolutely unsought. "I am yours for Christ's sake," he said, and called upon all, clergy and laity alike, to stand by him and hold up his hands for Christ's sake and the Gospel's.

The following table shows the successive ballots:

	BALLOT 1.		BALLOT 2.		BALLOT 3.		BALLOT 4	
	CLER.	LAY.	CLER.	LAY.	CLER.	LAY.	CLER.	LAY.
Votes Cast	81	80	83	78	83	77	82	77
Necessary to Choose.....	41	41	42	40	42	39	42	39
Dr. McKim	34	36	40	33	34	33	33	31
Bishop Griswold	32	25	30	26	1	0	1	0
Dr. Winchester	10	9	6	10	2	7	3	3
Archd. Williams	3	5	4	5	2	3	1	2
Dr. Harding	1	3	2	2	44	31	44	40
C. E. Buck	1	1						
Dr. Slattery	0	1	0	2	0	2	0	1
Dr. Devries			1	0				
Dr. J. Burrows.....					0	1		

THE BISHOP-ELECT.

The Rev. Alfred Harding, D.D., was born in Lisburn, County Antrim, Ireland, of English-Scotch parentage, August 15, 1852. His father was a linen manufacturer, hence his Irish home. Dr. Harding was educated at Pyper's Academy, Lisburn, and the public schools of Dublin. Later his father removed to Brooklyn, N. Y., and there the youth Alfred was soon called upon to manage the business at his father's death. This he most successfully did, though keeping up his studies as he found opportunity. In 1875 he matriculated at Trinity College, Hartford, Conn., having prepared himself for college in one year and graduated as valedictorian of his class in 1879. In 1882 he received his M.A. degree while spending quiet but studious days in Berkeley Divinity School, Middletown, Conn. From this seminary he was graduated in 1882 and ordained deacon by Bishop Littlejohn of Long Island, serving his diaconate at Trinity Church, Geneva, N. Y. In 1883 he was ordained priest, and then became first assistant to Dr. J. S. B. Hodges of St. Paul's, Baltimore, where he remained nearly four years. In 1887 he received simultaneous calls to Trinity, Wilmington, Del., and St. Paul's, Washington. He chose the latter and has completed nearly twenty-two years as the successful rector of his first and only parish. Success is witnessed in the lives of his people.

In diocesan work Dr. Harding is also foremost, for his modest, unassuming manner wins its way into all hearts. He was one of the promoters of this diocese and one of its most enthusiastic founders. He has continuously been the secretary of the Standing Committee and served as deputy to four successive General Conventions. His *alma mater* conferred upon him the degree of D.D. in 1902. He was Bishop Satterlee's right-hand man on all occasions and acted as marshal of the great Cathedral Close services when English and American Bishops and other high dignitaries were always in evidence, and never a hitch or disturbing feature ever marred those solemn and impressive ceremonies. He is chaplain of the House of Mercy and Columbia Hospital and a member of its board of Governors, also that of the Episcopal Eye, Ear, and Throat Hospital, instructor at the National Cathedral School for Girls, Canon of the Cathedral and one of its trustees.

Dr. Harding is a firm believer in missions, and St. Paul's has always met, and more, its apportionment for Church purposes at home and abroad. He is a "high" Churchman in the best sense of that term, knows no party or clique in ecclesiastical matters, therefore is never a partisan man and will be the Bishop of the whole diocese.

He married, in 1887, Miss Justine P. Douglass of New York, and has three children, two boys and one girl. Mrs. Harding, although never very strong, is a most charming helpmeet, wife, and mother, and an accomplished musician.

THE PERFECTION of God's outward service is of great consequence in His sight, and He is His wisdom and love calls upon men freely to provide for it with promise of a great blessing, *i.e.*, His especial Presence, if they cheerfully obey the call in the best way they can, but with great fear of losing that Presence if they draw back and refuse to offer.—Selected.

INCREASED DIOCESAN ENDOWMENT REQUIRED IN CHICAGO

Churchmen Promise to Respond to the Bishop's Call

CLERGY PROTEST AGAINST A DISREPUTABLE "BALL"

Lectures on "Teacher Training" Arranged by Sunday School
Commission

VARIOUS LOCAL NOTES OF CHICAGO

The Living Church News Bureau
Chicago, November 16, 1908

A MOST important meeting of Chicago Churchmen, clerical and lay, was held in the Church Club rooms, in response to the personal invitation of Bishop Anderson, on Friday, November 13th, at mid-day. The rooms were crowded with many of the leading laymen of the diocese, and numbers of the clergy of the city and suburbs were also present. The meeting was a conference on increasing the endowment fund of the diocese, which now amounts to about \$26,000, and is quite inadequate, the yearly diocesan expenses being about \$17,500. Bishop Anderson made a cogent plea for the increase of this very important fund to at least \$200,000 or \$250,000. He gave a concise and most compelling sketch of the history of the endowment fund during the last twenty-five years, and when he had closed his address the deepest interest was unanimously manifested in the project of taking up this work immediately. Several speakers volunteered, among them being Messrs. H. J. Ullman, E. P. Bailey, and Charles S. Kilbourne of Aurora, the last named winning a hearty round of applause by pledging Trinity parish, Aurora, to raise \$1,000, and by stating his conviction that the sum of \$200,000 could be readily raised, in cash or short-time pledges, in ninety days, if a strong committee went to work with a will. Mr. Kilbourne outlined the very successful plan which the citizens of Aurora lately adopted in raising \$100,000 for a public purpose, and his address was received with the closest attention. The Rev. W. O. Waters and Archdeacon Toll also spoke, the latter making a deep impression by describing his own recent action in making a thank-offering of \$500 for this fund, as a starter for his fall and winter work of active effort in increasing this diocesan endowment. The conference passed a resolution that the Bishop request each rector to appoint at once a committee of four laymen, who shall coöperate with a strong central committee, to be appointed by the Bishop himself at an early date, the whole movement to be begun at once, to raise as large an addition as possible to the endowment fund of the diocese. It was one of the most important gatherings of men which have taken place in the Church Club rooms for a long time.

NORTHEASTERN DEANERY MEETING.

The 140th chapter meeting of the Northeastern Deanery of the diocese, comprising the clergy of Chicago and her suburbs, met at Grace Church, Chicago, on the 10th of November. The attendance was large, about sixty clergy being present, and the addresses were among the finest given at any deanery meeting for a long time. The Holy Communion was celebrated by Dean Toll at 11 A. M., assisted by the Rev. W. O. Waters, rector of the parish, and at the business session which followed the officers were all reëlected. The Ven. W. E. Toll, Archdeacon of the diocese, is the dean, appointed at the diocesan convention. The Rev. E. Croft Gear of Maywood was reëlected secretary, and the Rev. W. O. Waters is again the chairman of the committee on topics. There is also a committee on Civic Affairs. The Rev. E. J. Randall was elected as the representative of the deanery on the State Board of Directors of the Anti-Saloon League. The deanery has also a representative on the official board of the Chicago Law and Order League. The following resolution was passed, and was sent to each Chicago paper, to the Mayor, and to each alderman:

"WHEREAS, The so-called First Ward Annual Democratic Ball has always been a questionable affair, and has often, and especially of late, become a disgrace to the city, and a serious reflection upon the Mayor and the City Council; therefore be it

"Resolved, That the clergy of the Northeastern Deanery, in annual meeting assembled, do respectfully protest against any action on the part of the city authorities which would permit this ball to be held again as it has been in the past."

This disreputable affair has been growing worse and worse each year, until it has been the yearly occasion for the most horrible debauchery and orgy on the part of the most dis-

reputable elements of the city's degraded districts. A great many personal letters of protest have been written to the Mayor, of late, by individuals, and the respectable forces of the city are petitioning all good people, men and women alike, to write to his honor, the Mayor, similar letters of protest, as soon as possible. The addresses of the day were notable, the first being by Professor Graham Taylor, the well known founder of the Chicago Commons, whose theme was "Settlements: Methods, Cost, and Results." The afternoon address, following the excellent luncheon, was by Bishop Anderson, on "The Lambeth Conference." The February meeting of the deanery will be held at St. Luke's, Evanston, and the rector of Grace Church again invited the clergy to meet at Grace Church for the next annual meeting.

LECTURES ON "TEACHER TRAINING."

The diocesan Sunday School Commission has issued an attractive leaflet, describing the extensive series of lectures on "Teacher Training" now being held on Saturday afternoons at the Church Club rooms at 7 P. M., and open to all the officers and teachers in the Sunday schools of the diocese. The lectures in November are on Pedagogy, and the lecturers are the Rev. A. B. Whitcombe, the Rev. Dr. J. S. Stone, and the Rev. C. H. Young. The Rev. A. B. Whitcombe takes the topics on November 21st and 28th, which are "Conducting a Recitation," and "Building up Knowledge." This excellent leaflet contains a list of suggested books, with their prices, those on the course in Pedagogy being as follows: **The Churchman's Manual of Methods*, by A. A. Butler; **Sunday School Teaching*, by W. W. Smith; **The Meaning of Education*, by N. M. Butler; **Motives, Ideals, and Values of Education*, by W. E. Chancellor; **Education in Religion and Morals*, by A. A. Coe; **The Point of Contact in Teaching and The Natural Way*, by Patterson-DuBois; **The Art of Teaching, The Art of Securing Attention*, and **The Art of Questioning*, by J. J. Fitch; **The Seven Laws of Teaching*, by J. M. Gregory; **Unconscious Tuition*, by F. D. Huntington; **Talks to Teachers*, by William James; **Teaching and Teachers*, by H. C. Trumbull; **A Primer on Teaching*, by John Adams; **Picture Work*, by W. L. Hervey; **The Sunday School Teacher*, by George Hedges; **The Training of the Sunday School Teacher*, by J. S. Stone; **The Art of Questioning*, by H. H. Horne; and **The Seven Lamps for the Teacher's Way*, by F. A. Hill. Eight of the above are starred (*), as being most important, and the cost of these works ranges from 15 cents to \$1.50. It is hoped that a great many of the teachers who cannot attend the weekly lectures will buy one or more of these works, and will read them at home. In all these ways, and in others as well, the diocesan Sunday School Commission and the local Sunday School Institutes are trying to build up the character of the Church's educational work in our parishes and missions. And they are beginning to succeed, in a very encouraging manner. When one looks back even five years, the improvement can be clearly measured.

MUSICAL NOTES.

An elaborate choir festival was held at Grace Church, Oak Park, on the evening of Thursday, November 5th, by the combined Church choirs of La Grange, Maywood, Wheaton, Glen Ellyn, Hinsdale, and Grace parish, Oak Park, under the direction of Mr. Barradell, choirmaster of Grace Church. There were fully 125 choristers in the procession, and the service, which was choral, was most uplifting and impressive. The large church was crowded to the doors. The canticles were by Simper, in F; the anthems were Woodward's "The Sun Shall Be No More Thy Light by Day," and Maunder's "Praise the Lord, O Jerusalem." The clergy present were the Rev. E. V. Shayler, rector, and the Rev. Herbert William Prince, the new curate of the parish, and the Rev. Messrs. T. B. Foster, E. C. Gear, F. O. Granniss, and E. H. Merriman. The sermon was by the Rev. E. C. Gear, and all the other clergy participated in the service. A luncheon was served at 6:30 P. M., preceded by a full rehearsal of the music at 5 P. M. The festival was a gratifying success, and will be followed by others, in the near future.

Another elaborate musical service is being planned for the afternoon of the Sunday next before Advent, November 22nd, at St. Paul's Church, Hyde Park, the Rev. Dr. Herman Page, rector. The combined choirs of Christ Church, Woodlawn; St. Bartholomew's, Englewood; The Transfiguration, and St. Paul's, will sing Maunder's cantata, "A Song of Thanksgiving," under the direction of Mr. G. H. Stewart, choirmaster and organist of Christ Church. Mr. John Allen Richardson, organist and choir-master of St. Paul's, will preside at the organ.

The members of the Western Chapter of the American Guild of Organists were invited to the 129th organ recital given

by Mr. Francis Hemington at the Church of the Epiphany, the date being Monday, November 16th. The rector of the parish gave an address on "Choirs and Choral Music in America." The vocal numbers were by Mr. George F. Champlin.

The monthly free entertainments, musical and literary, given at Cook County Hospital, Chicago, under the auspices of Epiphany parish, have been more successful this fall than for many years. The convalescent patients have thronged into the arena of the hospital in great numbers for these programmes of music, recitations, and dramatics, and have greeted the performers with unstinted applause. The chairman of the committee, to whom the increased success of these charity entertainments has been principally due, is Mr. E. L. Cowell, one of Epiphany's communicants. The management of the hospital have expressed their appreciation of these programmes in the highest terms.

The subject of Dean Lutkin's second "Hale Lecture" on Church Music, was "Hymn Singing." The lecture was given in St. James' parish house, Chicago, on the evening of Wednesday, November 11th, and afforded a delightful evening to all who attended. These lectures are given under the auspices of the Western Theological Seminary, and are free. They will be continued on the second Wednesday evenings of the coming months, closing on March 10, 1909. The third lecture, on "The Organ," will be given on December 9th, at Trinity parish house, 103 East Twenty-sixth Street, at 8 o'clock. TERTIUS.

CONVENTION OF THE CHURCH STUDENTS' MISSIONARY ASSOCIATION.

THE twenty-second annual convention of the Church Students' Missionary Association met as the guest of Trinity College, Toronto, November 5-8, 1908. The woman delegates were entertained at St. Hilda's College. There were represented twenty-one educational institutions, including eleven theological schools of the United States and Canada, with Harvard, Cornell, the University of Michigan, Syracuse, Barnard, and others. The number of college visitors, exclusive of those present at the general meetings, was about fifty. The meetings were held in Trinity College and Wycliffe College, with a special meeting of the women delegates at St. Margaret's College.

Two general subjects formed the centre of the addresses and conferences: (1) the mission field, including China, Japan, Mohammedan lands, the Canadian Northwest, and the City; (2) the college, in relation to its opportunities for religious work among Churchmen while in college, and to the fields of boarding school and after-life.

Very great and real was the interest of the delegates present; and very earnest was their desire that the twenty-one years of the Association's past history might prove the background for a future field of opportunity and greater systematic effort to reach through the Church as a whole the body of the Church students. Throughout the carefully considered and vigorously debated meetings of the convention, the argument advanced was this: Every theological school in the United States and Canada has to-day its missionary society, and a vigorous missionary activity. Such was not the case a few years ago. In this, as Professor Rhinelander and others pointed out, stands the greatest claim to a present wider planning and broader outlook than could have been the hope even four years ago. From the standpoint of the theological seminary the period of expecting to receive help from the C. S. M. A. has been superseded by a period in which the seminaries, now fully alive to the situation and the importance of the ends for which the C. S. M. A. has been striving, must be giving of the very best of their concentrated effort to aid the colleges and schools in their effort to present to students the Church's mission. This from the seminary standpoint. From the college standpoint, a feeling, expressed forcibly by the Harvard delegation, that a missionary society, as commonly understood, does not fully represent the university and college religious work, but that all fields of religious effort, not missionary alone, should be the aim of any college with sufficiently large Church representation. That the C. S. M. A. as at present understood cannot constitutionally undertake this, but that some such larger work must form the background of any real missionary work in the colleges, was brought out not only by the Harvard chapter, but by the report of the executive committee and in the words of the secretaries, whose clear duty it has been to understand the field in which they have been laboring. In brief, it was resolved to work for the following results: (1) To have the missionary work among students, including the call to the ministry, directed by regularly appointed board secretaries for student work, and backed officially by the whole Church—whether in the United States or Canada—and (2) To have the whole field represented by the college Church societies taken over by the Church at large, through General Convention, to organize and direct and to make its own. At no meeting for years has there been such an earnest presentation of a definite policy as was the case at this convention. All felt that now is the time for the Church, as a Church, to back with all her might a movement

which must mean in the end an answer to the Church's call for laborers.

That missionary interest is spreading was evidenced by the fact that fifteen men and nine women who have been members of our C. S. M. A. chapters have gone out from the United States this year to foreign or extra-United States mission fields; and that many others have undertaken perhaps even harder work both in Canada and in the United States, in the domestic fields. It was inspiring to know that at least two of the delegates to this year's convention have decided as the result of the convention to go out into foreign service; and that at least two others will eventually volunteer.

The missionary side of the convention was presented on the side of China by the former C. S. M. A. missionary, the Rev. D. T. Huntington, from Ichang, China; the Rev. Mr. Shortt of the Canadian Missionary Society spoke on Japan; the Rev. Dr. Gould of Palestine and the Rev. Dr. Zwemer, now the candidate secretary of the Student Volunteer Movement, and for fifteen years a missionary in Arabia, presented vividly the Mohammedan field; the general secretary of the Canadian Board of Missions, the Rev. Dr. Tucker, gave a glowing account of the almost magical settlement of the Canadian Northwest, and in a second address, at which His Grace the Archbishop of Toronto, Dr. Sweatman, presided, brought to the delegates the message of the Pan-Anglican Conference, "The Church for Service." The city mission call was presented by the Rev. Canon Dixon and the Rev. W. H. Vance, both of Toronto, in two addresses made vivid by the speakers' own personal touch with the life of the city.

All these addresses were made more practical by the conferences on the missionary fields; and the beautiful service of preparation, at the opening of the convention, led by the Rev. T. L. Powell of Eglinton, Ont.; the kindly words of welcome to the delegates, spoken by the Provost of Trinity, the Rev. Dr. Macklem, with their reminiscences of the former C. S. M. A. convention held at Trinity, when he had made the farewell address; and the daily celebration of the Holy Communion, helped, by no means least, to bring home to all present the truth that all our work, to be truly blessed in God's sight, must be in its highest sense missionary. The address by Prof. Rhinelander on the "College or University in Its Relation to School and After Life," and his closing address on "Convictions," emphasized the unity of all our work for Christ. Of the missionary addresses, all struck home, but perhaps none so deeply as that call from the Moslem world to a Christian people to bring light and love to those who, though they do not know it, so sorely need it.

Particular mention must be made of the special conference for women, held at St. Margaret's College, Toronto, and arranged by Deaconess Goodwin, who, as C. S. M. A. secretary for women, has done such strong work among the women's colleges during the past year. One hundred and fifteen women were in attendance at this meeting. Miss Cartwright of St. Hilda's College presided. Addresses were given by Miss Heywood of Japan, by the Dean of the Toronto Training School for Deaconesses, by Deaconess Goodwin, and a number of others, both formally and informally.

Invitations from Seabury Divinity School, Berkeley Divinity School, and Cornell University were received to entertain the next C. S. M. A. convention. It was decided to leave the choice of the place to the executive committee.

The convention voted to retain in office the present executive committee, the members of which are: Rev. Arthur P. Hunt, Rev. Everett P. Smith, Rev. G. Ashton Oldham, Mr. John W. Wood, Dr. William Jay Schieffelin, and Mr. Francis H. Holmes. An amendment to the constitution makes it possible in the future for this committee to add to their number if it is deemed advisable.

The treasurer's account revealed the fact that in spite of a hard year, and the expense attached to the employment of a second secretary for the men's work—the Rev. J. J. Gravatt, Jr., who assumed office in September—there is a balance in the treasury that will enable the Association to face the coming year under better auspices than has ever in the past been the case.

On the whole, the impression left on those who attended this convention was, that through most perplexing questions and heated discussions there was present always the sense that it was on Christ's work that the delegates had come together; and that, in so far as in them lay, His Spirit should guide them in the coming months to help them see their way clearly to a work that was not theirs, but God's.

SEA-SAFETY.

Over the eastern ocean lie old lands
By grim vast bands
Of rimming armies guarded each from all,
While, lest the tense truce die,
Or war draw nigh,
Like burdened slaves the people toll and fall.
So lie they and shall stay
Till that red day
When iron throats of cannon sound a parle.
Guarded and grim with fear.
For, far and near,
As wolves watch wolves the nations crouch and snarl.
Lion-like on a continent sleep we
The waves our slaves, our sentinel the sea.

L. TUCKER.

SIXTH DEPARTMENT MISSIONARY COUNCIL.

THE second annual council of the Sixth Missionary Department, comprising the dioceses and districts within the states of Colorado, Minnesota, Montana, Nebraska, North Dakota, South Dakota, and Iowa met at Gethsemane Cathedral, Fargo, N. D., on November 8th, 9th, and 10th, Bishop Hare of South Dakota acting as president of the council, and the Rev. T. P. Thurston of Minneapolis as the secretary.

THE SUNDAY SERVICES.

The first act of the Council was the celebration of the Holy Eucharist by the Bishop of the district, the Rt. Rev. Cameron Mann, who was assisted by Dean Burleson.

At 10:30 a splendid congregation crowded the Cathedral and took part in the inspiring service, which consisted of shortened Morning Prayer and Holy Communion. Six Bishops were in the chancel and forty vested clergymen occupied the front seats in the nave, there being many others scattered through the congregation. The sermon by the Bishop of Colorado was one of the most scholarly and impressive ever delivered in the Cathedral, and gave a fitting keynote to the work which lay before the Council. The musical portions of the service were excellently rendered by a vested choir which crowded the chancel. The Bishop of Minnesota acted as celebrant, the Rev. Dr. Clark read the Epistle and Bishop Johnson of South Dakota the Gospel. The Benediction at the close was given most impressively by Bishop Hare.

At 4 P. M. a goodly congregation of both children and adults met for the service of the Sunday School Commission, which consisted of Evening Prayer and three addresses, which were well made by Col. A. P. Peake of Valley City, N. D.; Bishop Mann, and the Rev. Dr. Clarke. The offering of \$11.67 will be held and added to the next Lenten offering of North Dakota.

The hour of 7:30 again found the Cathedral filled. The service consisted of the Creed and a few collects, and ten-minute addresses from the Bishops of the department, interspersed with hymns. The last report was made by Bishop Hare.

THE MONDAY SESSIONS.

On Monday morning at 7:30 the Holy Eucharist was celebrated by Bishop Williams of Nebraska, assisted by Rev. A. T. Young of Moorhead, Minn. The Bishop gave a brief and helpful meditation on the Eucharist. At 9:30 Morning Prayer was read by the Rev. Theodore Sedgwick of Minneapolis and Rev. L. G. Moutrie of Valley City. At 10 o'clock the business session was called to order. After routine business the chairman of the committee on Constitution and Canons, Bishop Edsall of Minnesota, made his report, which, after considerable discussion and some alterations, was adopted. An invitation to hold the Council of 1909 at Sioux Falls, S. D., was unanimously accepted. The matter of the election of a department secretary was then taken up but not concluded before the recess for luncheon. On this day and the day following, the members of the Council were served with luncheon at the Metropole Cafe. The Council reconvened at 2 o'clock and again took up the election, which was not concluded at the previous session, but the final vote not being reached before the hour for the conference, it was postponed until 5 o'clock.

At 2:30 Bishop Williams took the chair for the conference on "How the Sixth Department Can Further the World-wide Mission of the Church." The Rev. I. P. JOHNSON of Minnesota spoke on "Strengthening the Centres." He said that "to accept Christ with reservations is not to accept the Christ at all, but to accept the Christ is to obey—especially the command 'Go ye!'"

The Rev. C. C. ROLLIT spoke on "Shepherding the Scattered." He dwelt upon the need of following the departing communiant, which if done would greatly lessen the problem. Bishop Johnson of South Dakota then followed, speaking on "The Evangelizing of our Indian Tribes." His address dealt with the wonderful accomplishments in South Dakota, and the astonishing changes wrought in the Indian life by the influence of the Gospel of Christ. A brief discussion followed this conference, and at 4 P. M. was taken up the subject, "Agencies for Advancing the Church's Mission." The first paper was by the Rev. Dr. VAN FLEET of South Dakota, on the "Use of Missionary Intercession." He properly emphasized prayer as the truest preparation and the greatest impulse for fitting service.

His address was followed by that of the Rev. Dr. CLARK on the "Dissemination of Missionary Information." Dr. Clark showed how ignorance is the real mother of apathy in all spiritual enterprises, and urged free use of the means of information which the Board places at the disposal of the Church.

The Rev. F. J. MYNARD of Montana followed Dr. Clark, treating of the "Promotion of Missionary Study." This, he said, is something more than mere reading, or mere knowledge of facts; it is setting the mind upon a subject with absorbing and thoughtful attention.

The last address of this conference was given by the Rev. THEODORE SEDGWICK of Minnesota, upon "Coöperation with the Board of Missions." He reminded his hearers of the universal need of intelligent coöperation in all branches of effort if any adequate success is to be achieved. At the close of these two conferences the matter of the election of department secretary was taken up, and a close vote resulted in the choice of the Rev. C. C. Rollit of Red Wing, Minn. The secretary then reported an attendance of delegates at this Council almost double that of last year at Des Moines, the laymen present being two and one-half times as many.

THE MEN'S CLUB DINNER.

The one social feature of the Council—the dinner given by Gethsemane Men's Club—was a wonderful success, and will leave

its permanent impress both upon the delegates and the community. At 7 P. M. the Masonic Temple was filled with guests, 150 men taking their places at the well-appointed tables. A most satisfactory dinner was delightfully served, and was followed by a series of addresses which, for power and inspiration, have seldom been equalled. Dr. Clark opened by speaking on "Our Purpose Here," and was followed by Bishop Olmsted of Colorado, who, in wonderfully luminous and beautiful style, answered to the toast "The Church for Men."

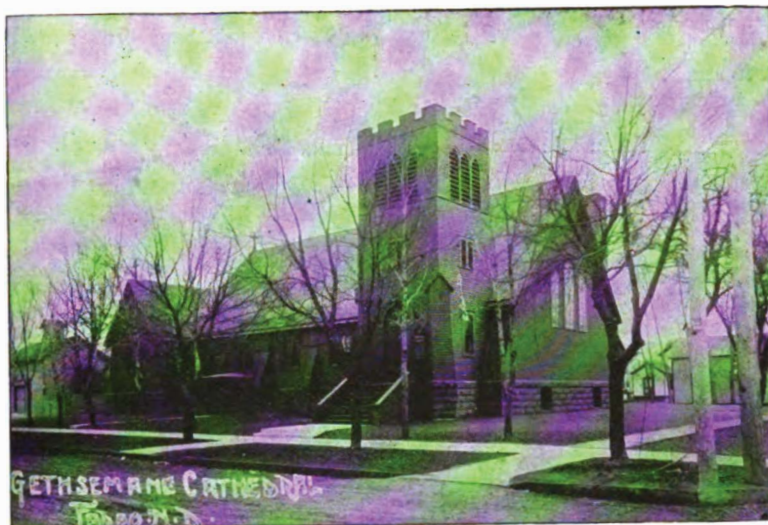
The next toast, by the Rev. Irving P. Johnson of Minneapolis, was the reverse of the former—"Men for the Church." Following him

the Rev. Theodore Sedgwick of St. Paul, who was the representative of the Board of Missions in this Council, made a telling address upon "Men and Missions." The next speaker was Mr. Clement Chase of Omaha, Nebraska, editor of the *Western Banker*, who delivered an address on "Objections to Missions and How to Meet Them." The final speech, on "The Work Ahead," was to have been made by Bishop Hare, but as he found it impossible to attend the banquet, this subject was treated by the Bishop of North Dakota.

THE SESSIONS OF TUESDAY.

The Holy Eucharist on Tuesday morning was celebrated by the Bishop of Colorado. At 9:30 Morning Prayer was said, and a conference followed, with Bishop Morrison of Duluth presiding. The subject was "Provision for the Future of the Church's Mission." The first paper was by ARCHDEACON PARSHALL of Duluth, on "Our Sunday Schools," and was an able presentation of the value of this branch of the Church's work, and also of the need of more thorough and systematic organization and teaching. He was followed by the Rev. A. T. GESNER of Minnesota, who read an able paper on "Our Church Schools." The writer exposed the fallacy of the opinion that real education can exist without religion, and therefore insisted upon the great need of religious training in a Christian environment. Following Mr. Gesner, Warden McELWAIN of Seabury Divinity School spoke upon "More Candidates for Orders." There was food for thought in his statement that the bulk of our candidates do not come from the sources where we have a right to look for them—the families of our better educated and our well-to-do Church people. The last speech of this section was delivered by the Rev. Dr. PALMER of Colorado, on the "Care of the Aged Clergy." He showed the smallness of the average clergyman's salary; the hopelessness of making, out of this pittance, any provision for sickness or old age, and contrasted the way in which the officers of the army are cared for and pensioned.

At 11:30, Bishop Edsall of Minnesota presiding, a brief conference was called to hear reports upon the Pan-Anglican Congress by Dr. W. D. Lawrence of Minnesota, and of the Lambeth Conference by Bishop Morrison of Duluth. Both these speeches set forth most vividly the great gatherings with which they dealt. After luncheon the Council reconvened at 2:30, Bishop Olmsted in the chair, for its final conference, the subject being "The Church's Mission to Society." It was opened with an able paper on the "Church and



the Family" by the Rev. Dr. HARE of Davenport, Iowa. He touched upon family life as a provision of God, and the home as a sacred place whose atmosphere should be that of religion, and spoke of the influences which tend to destroy this idea. He dwelt also upon the evils of hasty marriages. The next speaker was a layman, Mr. H. S. NOLLEN of Iowa, who spoke upon "The Church and the Community." He showed how the Gospel of Christ is a Gospel of a Kingdom, not merely of a parish, and how that Gospel was designed to leaven communities and not merely societies. Judge C. F. AMIDON of the United States Court, who took the place of Governor Johnson, generously consented to speak upon the subject, "The Church and State," and throughout an address which more than covered the space of time allotted, and which the listeners would gladly have extended indefinitely, he held the breathless interest of his hearers.

The last speaker of this conference was Dean BEECHER of Omaha, who read a paper upon "The Church and the Laboring Man." He spoke with great force and vigor, emphasizing some of the points made by the previous speaker and urging the abolition of class distinctions and the better recognition of the Church as the home for all peoples.

The final act of the Council was its participation in the devotional service at 4:30 o'clock. This consisted of three short addresses by the Bishop of Duluth, interspersed with appropriate hymns and prayers read by the Rev. J. K. Burleson of Grand Forks, the whole being closed with Evening Prayer. So with the note of devotion and supplication which had been evident throughout the entire Council, the session came to a close.

THE MASS MEETING.

At 7:30 on Tuesday evening the Cathedral was crowded with listeners who participated in the final service of the Council. Bishop Mann briefly introduced the three speakers, the first being Bishop WILLIAMS, who spoke on "The Next Towns." Bishop EDSALL spoke on the subject "For God and Country," and the final word of the Council was fittingly spoken by Bishop HARE. As he came forward the vast congregation arose to do him honor, and like a true Father in God he uttered the words of admonition and encouragement. He gathered up the thoughts contained in the three divisions of the subject by saying that the work in the "next towns" meant simply neighborliness, that the work for "God and Country" was another expression for patriotism, and that the work for "All the World," meant universal brotherly love.

After the addresses an offering was taken, which is to be devoted to General Clergy Relief, and after the benediction pronounced by Bishop Hare, the long line of clergy filed out of the chancel to the words of that stirring hymn, "O Zion haste, Thy mission high fulfilling." And so ended the second annual Council of the Sixth Department.

TAKING A CHURCH PAPER.

By MARIE J. BOIS.

WHICH one of my readers has ever taken a lengthy trip abroad or, for years perhaps, been living among strangers in a strange land? The trip may have been a pleasure trip. Nevertheless who, in arriving in a new place, never felt the intense longing for home, and if by chance the small hotel of an out-of-way place happened to have an American paper—even one which at home would have been despised as too sensational—how eagerly was that sheet seized and read, from the first page to the last! How thankful the traveller was for news direct from home, told in the familiar way, giving the American standpoint of the political situation in the American way, appealing so strongly to Americans, made all the more loyal, all the more intense in their patriotism by the alien surroundings in which they were. Anyone who has travelled or lived abroad for any length of time will readily understand this.

Well, then, let us draw a comparison. We are in this world as travellers, passing through an alien, strange, and antagonistic world on our way home, and yet some of us turn to its papers to learn the latest news from their spiritual home, the Church! What a strange, senseless thing to do! Imagine a German expecting a French paper to post him on the news of Germany, and accepting its sarcastic account of German politics as the only true account worth having! Incredible, is it not? And yet is it not what Church people are doing who take their views of Church matters from secular papers? Ah! I seem to hear the answer of some who call themselves broad-minded because they read everything else but the Church papers, and who call others narrow-minded, bigoted, because they take a Church paper and, as loyal children of the Church, learn to think of the Church as the one important thing in this world, of "Thy Kingdom come" as the one wondrous thing to pray for, and of everything else as subordinate to it.

Who has not heard the conceited arguing of disloyal and selfish Church people—for sons and daughters of the Church

who do not take a Church paper when they can afford it are certainly both disloyal and selfish, disloyal to their Master whose last command to His disciples was: "Go ye therefore and teach all nations." We may not all go, but we may and we must all pray for the extension of the kingdom. "The harvest truly is great, but the laborers are few; pray ye therefore the Lord of the harvest that He would send forth laborers into His harvest." And how are we to obey, how are we to pray, if we do not know anything of the work? Selfish, because they do not care how the battle against the world, the flesh, and the devil is going; because they do not help by their interest, by their prayers and their contribution of strength and means, the mighty warfare against heathenism at home and abroad.

The victory is sure: "And there were great voices in heaven saying: The kingdoms of this world are become the kingdoms of His Christ and He shall reign for ever and ever." Do we hope to share in the unspeakable joy of the mighty victory? Let us then begin at once to learn something of the stern conflict in which the Church is engaged; let us study Church history; let us read Church literature past and present.

Believe me, dear reader, week by week you will look forward to the news, your perspective will broaden, your sympathies will grow, and you will bless the day when the messenger of the Church first came into your life.

WORSHIP.

I said our outward habits react upon our inward character. This is true not only of our postures, such as kneeling in worship and prayer, but is true in still greater degree with reference to our observance of the Lord's Day, and our attendance upon the public services of His Church.

The man who neglects observance of Sunday by worship in church not only neglects the outward witness before the world of his own belief in God, but neglects God's provision for keeping alive in heart and mind the love and true knowledge of God.

The man who gives up habitually and deliberately these elements of religion for either work or recreation will, beyond all doubt, ultimately give up religion itself. He who neglects the public worship of God on the Lord's Day, especially the Holy Communion, may retain outward respectability, may retain his place in social life, but there is nothing in God's Word to indicate that he will escape the condemnation of an unfaithful and disobedient servant. "Except ye eat the flesh of the Son of Man and drink His blood ye have no life in you." It is so easy, when one begins to relax their reverence for the Lord's Day, to pass from one thing to another, until the final result is far beyond what one would have thought possible in the beginning.

This is why we should watch so carefully how far we allow ourselves to go in relaxing the rule of Sunday observance. The danger is that the habit grows stronger or weaker as we cultivate or neglect it. It is like the drink habit in reverse order. Begin to grow careless and you can never tell where you will end. I have known men and some women who began with what would be a quiet game of tennis in their own grounds at home who have gone on, step by step, until now they have no more reverence for Sunday than the most benighted heathen in darkest Africa. The thought of going to church on Sunday never enters their mind. It has no place at all in their plans or engagements for the day. They have practically given up their religion and in many cases their sense of moral responsibility as well. And yet they were once communicants of the Church, sons or daughters of God-fearing mothers, if not of pious fathers. One does not need to be a Puritan to recognize the great moral and religious decadence which threatens our communities from this source.

Our country homes, with the "week-end" house parties, have had not a little to do in starting this growing habit of indifference.

First the bicycle, then golf and the automobile have played their part.

Beloved, let us do what lies in our power to keep alive in our own hearts and to rekindle in others the principle so beautifully set forth in the words of the psalmist which we have chosen as our text, "O come, let us worship and fall down, let us kneel before the Lord, our Maker."—Dean Craik.

RIGHT-THINKING and right-living are closely related, and are mutually dependent. Emerson spoke a truth when he said, "Our lives are what our thoughts are." But there is a truth equally as important, that our thoughts are what our lives are. Which has the ascendancy in your life? Are you controlled more by thought or act? Noble thoughts do not spring from a life trailing in the dust of sin and deceit. A clean life compels clean thoughts, and pure thoughts put purity into life. Evil thoughts will destroy the noble life, just as effectively as the evil life thwarts the best thought. If both life and thought are kept pure, the result will be happiness and peace.—*Christian Observer*.

MISSIONARY "DEPARTMENT OF SEWANEE" ORGANIZED.

THE Church and city of Jackson, Miss., threw wide its doors in cordial and hospitable welcome to the members of the Council of the Fourth Missionary Department on November 4th and 5th, who were gathered in St. Andrew's Church to begin the sessions of the first Council of the Department. From the beginning to the end of its sessions, one felt that he was enjoying the genuine, whole-souled hospitality of Southern homes, and that he was a welcome guest just so long as he could make it possible to share its hospitality. And so, one of

were the Bishop's guests on a trip to Vicksburg to visit the site of the new All Saints' College for women, the cornerstone of which was laid by the Bishop on All Saints' day. By a curious coincidence the Bishop's home is in the very midst of Battle Hill, one of the most notable battlefields of the war, and the new school is being built in the midst of the National Park Reservation, made memorable by the historic siege of Vicksburg.

PRELIMINARY SERVICE.

The preliminary service of Council was held on the evening of Nov. 3, in St. Andrew's Church, of which the Rev. Halsey Werlein, Jr., is rector. The keynote of all succeeding meetings was struck clear and ringing and in uplifting and inspiring strains by the Rev.



GROUP PORTRAIT TAKEN AT FOURTH DEPARTMENT MISSIONARY COUNCIL, JACKSON, MISS.

TAKEN IN FRONT OF THE STATE HOUSE.

FRONT ROW, FROM LEFT TO RIGHT: THE BISHOPS OF SOUTHERN FLORIDA, TENNESSEE, MISSISSIPPI, FLORIDA, ATLANTA, AND ALABAMA.

the first and essential conditions of success in any assemblage of this character was fulfilled, and contributed largely towards the ultimate success of this notable gathering, in this far-off section of the Department's territory. For Jackson is within fifty miles of the western borders of a territory covering eight states, including thirteen dioceses and missionary districts, and embracing within its limits such far-off extremes as Covington, Ky., and Key West, Fla.; Vicksburg, Miss., and Edenton, N. C.

During the sessions of the Council its members were received informally by the Governor of Mississippi and his official staff in the Historical Room of the State house, one of the handsomest of all our State capitols. On the afternoon of its second day's session the members of the Council enjoyed the gracious hospitality of the Bishop of Mississippi and Mrs. Bratton, and the rector and congregation of St. Andrew's Church, at a reception tendered at the Bishop's home on Battle Hill. After the close of its sessions as many as could find it possible

I. H. Correll, D.D., of Kyoto, Japan. He spoke of "The Spirit of Missions," and his address was an earnest, strong, practical, clear-cut statement, not alone of the underlying essentials of mission work everywhere, but with more especial reference to the work in Japan, to which for more than thirty years he had devoted his life. In a rapid sketch, replete with inspiring facts of profound interest, he showed how the Japanese nation had passed through its successive periods of hostility and indifference into its present period of keen inquiry after and a searching, insistent demand for truth, and that they were yearning now for a gospel which would provide a standing ground for a stable, moral life. In the short period of a generation, the rapid transition from positive prescription by the government of gospel preaching, to an open declaration of absolute freedom for religious conviction, had revolutionized the hearts of a great people, and God was now calling them to evangelize the Orient.

THE OPENING SERVICE.

At 9 o'clock on Wednesday morning the opening session of Council was held, being a corporate celebration of the Holy Com-

munion in St. Andrew's Church, with a brief but cordial and loving word of welcome from the Bishop of Mississippi, and a word of greeting and response by the Bishop of Florida, who, as the oldest Bishop by consecration in this Department, called the Council together, and presided at its opening sessions. After this service the Council adjourned to the hall of the House of Representatives, where, by the courtesy of the governor of the state, all the business sessions were held.

PROBLEMS OF THE MINISTRY.

Following close upon the thought of the "Spirit of Missions" as presented by Dr. Correll, came a stirring plea from the Rev. Dr. Evans of Birmingham for a larger enlistment of men in the ministry. Assuming the need as without question, he urged with eloquent appeal and deep sympathy the supreme influence of the family and home in directing the way of the growing boy towards the highest ideals of service to God and man. With unusual strength of conviction, the speaker's burning plea for greater personal sympathy for the work of the ministry, and more generous interest from a large-hearted laity, stirred the heart of his hearers, and opened the way for discussion by the Bishop of East Carolina of the meaning and purpose and reason for the Five Million Dollar Fund for Clergy Relief. The Bishop spoke briefly, and gave his time to the Rev. J. J. Wilkins, D.D., the official representative of the Commission having charge of the fund. The Council listened with intense interest to his message, so full of appeal, nobly presented, and withal so touchingly pathetic.

LAYMEN'S WORK FOR MISSIONS.

On Wednesday evening, in St. Andrew's Church, speaking to the subject of "Missions, the Paramount Issue for the American People," the Rev. Robert W. Patton reviewed in rapid sequence the successive periods of the history of God's people, indicating the contribution of each to the final end, until it had come to pass that the American people, having inherited such of all that was fine and strong and noble from other nations, had inherited also a supreme obligation to spread that civilizing Christianity which to-day makes missions and mission work and mission opportunity the paramount issue for the American people, because it means the preservation and extension of its most sacred and precious inheritance. The thought opened the way for a wonderfully clear and profoundly impressive exposition of his topic, "The Layman's Forward Movement, its Ideals and its Opportunity," by the Rev. Dr. Warner of New Orleans, who in strong, vigorous diction and intensely persuasive thought, full of spiritual vigor and bristling with common sense, pointed out the way for men effectually to advance the great cause of world missions, not by any additional organizations or instrumentalities, but merely by applying what already existed, and by consecrating themselves afresh to the determination to do on their part what the women of the Church had always been doing, viz., to pray and work, and work and pray, and to put into operation the laws of the Ten Commandments, and to apply practically the Sermon on the Mount.

THE WORLD MISSION.

On Thursday morning the Council's work was ushered in by the discussion of the topic, "The Church's World Mission," and the Rev. Mr. Farland of Atlanta engaged in a most practical and helpful talk on the first concern of a parish to this mission. He found that the lack of interest in missions on the part of the laymen, and especially of the vestries of the Church, was one of the main reasons why the Church failed to do its work. Therefore, the first concern of the parish is overlooked and submerged in the pressure of other things. Until the heart of the laity is touched, the calls from the mission field everywhere will remain unanswered and the first concern of the parish left undone. In the absence of Mr. Chambers of Memphis, the secretary read a most interesting paper from him on the "Layman's Relation to this Great World Mission."

WHAT IS BEING DONE.

The department secretary in his report assured the Council of inspiring progress all along the line, and instanced specifically the splendid advance made in Atlanta and New Orleans and other points. He stated that the policy of the secretary, with the consent and approval of the Board of Missions, was to concentrate his efforts mainly in large centers, remaining two or more weeks at a time, until an impression, fixed and lasting, had been produced, thus stimulating work in the Church's great centers of activity.

On the call for reports from the Bishops of the Department, only Bishop Gray of Southern Florida responded, touching briefly on his great mission field amongst whites and negroes, and speaking at length on his work amongst the Seminole Indians in the Everglades; reporting that after all these years of labor and of prayer he had at last had one baptism amongst the Indians, thus proclaiming the goodness of Almighty God in blessing the labors of the workers in this faraway spot in the wilderness.

OTHER ADDRESSES.

In a brief address the Rev. Arthur R. Gray, chaplain of the University of the South, brought greetings from the University, and urged the Bishops who sent theological students to the University to give full liberty to their students to devote themselves,

if they wished to do so, to the mission field of foreign lands, and not to require them to serve, or feel themselves bound to serve, for a number of years in their own home diocese.

After the transaction of necessary business in the afternoon, the Council listened to one of the most suggestive talks of its entire session from the Rev. John Mockridge of Louisville, who discussed most lucidly and forcibly the Apportionment System as the Church's approved plan and the necessity of disseminating missionary information amongst the people.

THE CONCLUSION.

Immediately after the adjournment of the session the Council proceeded in a body to St. Columb's chapel, within the precincts of the Bishop's home, where a service was held by the Bishop of Mississippi, in loving memory of his predecessors in the episcopal office. The chapel is itself a memorial to Bishop Green, erected by Bishop Thompson, and Bishop Thompson is himself buried beneath the chancel floor. Gathered at the end of a beautiful and busy day, the Council knelt and the prayers in memory of God's saints were said in the hushed silence of the twilight hour. And then in the evening, again at St. Andrew's, the meetings reached their climax in the addresses by Bishops Gailor and Woodcock, and the farewell words from the Bishop of Mississippi. In an analysis so keen and incisive that it revealed the very heart of the Christian's vocation, and the call to labor as God's children for the uplifting and cleansing and purifying of God's world, the Bishop of Tennessee, in splendid and brilliant oratory, sent the blood coursing through the veins, whilst the terse, sparkling, pungent, and epigrammatic charges to God's sons by the Bishop of Kentucky to rouse them from their ease and inactivity, kindled anew, as with a flint and steel, the flame of devotion and love. One cannot tell of it! You must have been there to feel and see and hear, and then to know what it all meant! And then, finally, the word of farewell, of love, of grateful appreciation that the Council had come to him and to his—from the Bishop of Mississippi. It was a benediction, a gracious gift of peace. So simple the words, so heartfelt, so sincere: "We have been expecting, wishing, longing, for the Council. And now the Council has come, and has done its work, and is going away. We have had in our midst great men. We have heard great addresses. We have been in the midst of great thoughts. And now we have great responsibilities left at our doors, and, God helping us, we shall attempt to realize them. We shall attempt to let God's Spirit permeate and fill the body of God's Church here. Upon us now is laid the duty of saying 'we are grateful, very grateful, for your coming, and to say also, 'Good-bye' which, for us, is 'God be with you.'"

BUSINESS TRANSACTED.

Briefly stated, the business transacted was as follows: The name chosen was "The Department of Sewanee"; the Bishop of Florida was elected president; the Rev. Robert W. Patton was elected secretary of the Department and of the Council; the Rev. William Mercer Green was appointed assistant to the secretary; Mr. F. B. Dancy of Atlanta was elected treasurer; Mr. W. N. Hawks of Atlanta was elected Department representative on the Board of Missions; November 9, 1909, was appointed as the date, and St. John's Church, Montgomery, Ala., chosen as the place of meeting of the next Council.

CONVENTION ADDRESS OF THE BISHOP OF ALBANY.

AT the opening of the diocesan convention of Albany, on Tuesday of this week, Bishop Doane gave his annual address, which dealt almost wholly with subjects growing out of the Lambeth Conference, and especially the possibilities of Reunion.

He thought that there was advance in the language of the Lambeth report on that subject; "microscopic, perhaps, but real."

"Everybody knows that the fourth part of the Chicago-Lambeth so-called Quadrilateral has lapsed into a right-angle triangle with its angles sharp and acute. The Historic Episcopate, particularly in its proposal, lies dormant in the tomb of the Capulets, and yet while it lies there it is an insurmountable barrier to any approach to an agreement or mutual understanding, because unqualified and unexplained, it seems to mean that every minister of every denomination must come to get ordination at our hands before he can be considered as authorized to minister, anywhere, in holy things. And in the maintenance of these opinions its advocates fall back upon the preface to the Ordinal, misquoted threadbare, because the statement in that preface is that no man should be counted or taken to be a lawful Bishop, priest, or deacon in this Church or suffered to execute any of the said functions in this Church except he has had Episcopal consecration or ordination. But in the first place the preface is confined to the lawfulness of the exercise of this ministry in this Church. It does not deny or intend to deny the lawfulness of the ministry of other Churches according to their rule of conveying Orders. To approach the great Protestant Churches of the world with the statement that their ministries are unlawful is to propose not re-union but absorption; not consideration but contempt. If one may quote, not

irreverently, the rather vulgar saying of the lamb and the lion lying down together with the lamb inside, it is just this and nothing more, and leaves us in an attitude of antagonism and isolation, which is perfectly hopeless and futile. There are some authentic facts as to the relative number which are startling and little realized. Of the millions* of Christians in the world to-day, two hundred and ninety millions, a majority of fifty-nine millions, are *not* Roman Catholics. Out of every one thousand Christians of to-day there are about four hundred and fifty Roman Catholics, two hundred and five members of the Greek Church, two hundred and fifty Protestants without the historic episcopate, and only fifty-five Anglicans. It is a very little leaven to leaven the whole lump, and somehow the leaven has got to get into the lump and not the lump into the leaven."

"Beginning at the bottom it is first necessary not to recognize only but to realize and to proclaim the fact that every human being baptized in water in the name of the Father, the Son, and the Holy Ghost is not only a Christian but is a member of the Body of Christ. We talk too loosely and too lightly about schismatics and heretics. These terms apply to the leaders and founders of the various separations, and to certain defects and errors of belief, but the break, the division, is functional and not organic. If a man is a Christian at all—and few will deny the name to members of Protestant Churches—then he is a member of the Church which is the Body of Christ; and while there are wide divergences of belief and still wider differences of opinion, the great fundamental verities of the Christian faith—except among those who deny the deity of Jesus Christ—are held in common among us all. And one may say that except where the Unitarians have lapsed into a sort of semi-christianized humanitarianism, even *their* recognition of the Lordship of the Master is very reverent and real. Starting from this point, which seems to be incontrovertible, we come to the vexed question of Orders, and when one sees the abundant evidence of divine blessing in the lives and services and teachings and zeal of other ministries, and the result of their ministry in the saving of souls, I cannot think that we can speak of such ministries as invalid. Irregular they are, but if validity means what it must mean, that they avail to the saving of souls, it must mean that God makes them valid ministries, and that we must begin by recognizing them as valid and offering the gift which shall make them regular as well. We have explained to ourselves the statement in the preface of the Ordinal that 'it is evident to all men diligently reading Holy Scripture and ancient authors that from the Apostles' time there have been three Orders of ministers in Christ's Church,' by taking it for granted that those to whom this fact was not evident do not diligently read Holy Scripture and ancient authors. I think we have got to translate the statement in the preface to the Ordinal to mean, that through all variations and changes, the Episcopal Order emerges clear and definite as the recognized institution at the end of the first century. I confess it seems evident to me, that although as one studies the early story of the Church, it appears as if there were differences of organization in Asia Minor and in Italy and in Alexandria, nevertheless the Episcopate, as an Order of the Church and as the channel of conveying Orders, stands out distinctly and unmistakably in the beginning of the second century, which must mean that it could not have been a device of man or an invention of that time; and after that the Episcopate was universally recognized, and continued in existence and in recognition for at least fourteen centuries. This, I think, is the point to be pressed. It must have been according to the Will of Christ; it must have been under the guidance of the Holy Spirit of God; it must have been the norm and rule intended to be followed through all time, and but for the contentions and controversies of Papal claims, and for the impatient violence of the German reformers; but for the unwisdom and blunders of Rome in Luther's time, and of England in the time of the Wesleys, the breach of Order would not have been made; but it is here and to be faced, not in the spirit of compromise but of conciliation; not in the spirit of surrender but in official terms of agreement; not in the spirit of controversy but in the spirit of fairness; not in the spirit of fear but of 'power and love and soberness.' Toward these I venture to think that certain preliminary understandings would be helpful and are absolutely justified, without any departure from our own polity and order."

Of such he mentioned the idea that the requirement of Confirmation as a prerequisite to Holy Communion applies only to persons baptized and educated as Churchmen; and also that "somehow lives are matured and built up in intense spirituality," to whom the Holy Communion "is unknown and unrealized. There is a deep and wide difference between the possibility of our receiving the sacrament at the hands of any but a duly ordained priest, and the possibility of giving that sacrament to those whose ministry is not and does not claim to be a priesthood. And yet there are millions of Christians outside ourselves who, in their careful preparation and their reverent reception of the Sacrament, manifest a recognition of its inner meaning far beyond the language in which they describe it, and whose religious lives must somehow be lived by its supernatural grace. Is there not perhaps an explanation of it, if it is necessary to find one, in the rubric of our office for the communion of the sick? Is not the fact of their imperfect teaching—for which they are not responsible—and of the lack of the duly appointed priesthood which they (I mean the great Prot-

estant Churches of *this century*) have lost through no fault of their own; is not this such 'a just impediment' as makes it possible that they 'do eat and drink the Body and Blood of our Saviour Jesus Christ, to their soul's health,' although they do not receive the Sacrament with their mouths? I know I am treading on delicate and doubtful grounds, but I am only anxious to find somehow the solution of two seeming contradictions that for a real consecration of the elements in the Holy Eucharist, a regular and recognized priesthood is essential, and that such lives as are lived where no such priesthood exists must somehow be lived in the strength of that supernatural food."

He deprecated a "tendency to make new divisions among ourselves, as indicated by the grouping of certain clergymen for the purpose of pushing and maintaining their own position, and urging both legislation and affiliations along lines which are certainly partisan and I think decidedly narrow." "Some people have been let alone perhaps too long, and allowed to go too far in the use of language and practices beyond the border line of the teaching of the Book of Common Prayer; and there has been, I think in very few instances, the stretching, to misuse, of the liberty in its really restricted form in the change in Canon 19." He hoped that his clergy "will not be drawn into any of the schemes and suggestions of divisions and distinctions among us, in matters of teaching and ritual; and I venture to suggest that throwing stones by people who live in glass houses is dangerous, and may provoke retaliation."

THE BISHOP COADJUTOR

related in more detail the work within the diocese. Of more general bearing, he laid stress upon three duties of a priest: Pastoral visiting, the rendering of the services, and the instruction of the people.

He drew two general conclusions from his year's work in the diocese and his study of conditions in the Church at large:

"First, I feel we are living in times which call for quiet loyalty to the principles for which our Church has stood through so many centuries. In an age of changing thoughts, the conservative forces are apt to be undervalued. Our Church is at once the most conservative and the most progressive of bodies. It holds loyally to all that is of divine institution, and it moves forward into new fields as it is led by the Spirit of God. That which it has received from the past it holds in trust for the future, and for the American people it offers an ideal which is in harmony with the traditions and the tendencies of our nation. Our Church is truly Catholic and truly American; a Church which has preserved its apostolic character and its national liberty, and a Church, therefore, which may hope to bear a leading part in reconciling those who long for a real and lasting unity.

"Second, I think that we must lay heavy emphasis upon the moral and spiritual duties which arise out of present conditions. The claim to possess high covenant privileges avails little when the fruits of a true religious life are lacking. The indifferent and the unbelieving will be aroused and convinced by the witness of a genuine life, and the divisions of Christendom will be healed by those who exhibit the spirit of our Lord Jesus Christ. If we can prove that He dwells in us, the world will seek Him where we are. Here lies our great work for the unity of Christendom, to build up Christian character in ourselves and in all who come within our influence; to contend for high standards of personal and social life, and to cultivate a deeper devotion to Him who is the source of spiritual life. This will be the best evidence of our right to be called a Catholic and Apostolic Church, and this will enable us to exercise something of the divine attractiveness of Him who draws men to Himself."

THREE UNQUESTIONABLE EXAMPLES OF IMMERSION.

A Baptist minister once pestered Bishop Wilmer with an argument on the mode of baptism, and asked: "Don't you think that there are unquestionable examples in Scripture of immersion?"

"I must confess that there are," answered the Bishop; "but just now I can recall only three instances. The first and most striking case is that which occurred at the Deluge. You remember that the Church at that time was in the Ark, and that the rest of the world was drowned—in all probability by being immersed. The Church of God was saved from perishing by water, by being in the Ark.

"The next instance I can recall, is that of the immersion of the Egyptians in the Red Sea. You remember that the Israelites, who were the first to cross the Red Sea, were, as the Scriptures inform us, 'baptized unto Moses in the cloud and in the sea'; and as they are said to have gone over 'dry-shod,' they must have been baptized by being sprinkled. But you remember, also, that the Egyptians, who essayed to pursue those baptized people, were all drowned—in all probability by being immersed. Thus twice was the Church saved from 'perishing by water'; and thousands to-day, sir, are in danger by their excessive valuation of immersion, of 'perishing by water.'

The third instance is that recorded in the New Testament, where a herd of swine, under demoniacal possession, 'ran violently down a steep place into the sea and perished in the waters.' And it is quite a noticeable fact, my friend, that in the three unquestionable cases of immersion on record the parties seemed to be acting under malign influences, and came to a fearful end."—*Duluth Churchman*.

* The entire number, I think, is given at 521,000,000.

MICHIGAN CONVENTION WITNESSES LAYING OF CORNERSTONE

St. Paul's Cathedral, Detroit, Now Well Under Way

WHAT WAS SAID AND DONE AT THE DIOCESAN CONVENTION.

THE laying of the cornerstone of St. Paul's Cathedral was the most notable act in connection with the 75th annual convention of the diocese of Michigan. It followed the opening celebration of Holy Communion, in St. Paul's chapel, at which the Bishop of the diocese was assisted by the Bishop of Huron, Canada, and the Bishop Coadjutor of Western Michigan. A procession was then formed, led by choir and clergy, which moved to the place for the laying of the stone.

Theodore Eaton, senior warden of the church, held the copper box which was placed inside the stone. This box contained pictures of Bishops McCoskry, Harris, Davies and Williams and of the four rectors of St. Paul's, Lightnes, Pitkin, Clark, and Marquis. It also contained a Bible and Prayer Book, names of the vestry and the building committee, annals of St. Paul's parish written by Dr. Clark, some old English coins, and a piece of the altar rail in the old St. Paul's. Striking the stone three times with a trowel, Bishop Williams proclaimed:

"In the name of the Father, and of the Son, and of the Holy Ghost. Amen. I lay the cornerstone of a building to be named St. Paul's Cathedral and to be devoted to the service of Almighty God in accordance with the doctrine, discipline, and worship of the Protestant Episcopal Church in the United States of America, that here true faith with the fear of God and brotherly love may flourish and abound; and that this place may be a House of Prayer for all time to come. Other foundation can no man lay than is laid, which is Jesus Christ."

Returning to the chapel, the Bishop read the memorial section of his address.

THE CONVENTION.

The business sessions of the convention were held in St. John's parish house. Perhaps the most pleasing thing that was done was the change in the time of holding convention. The old time of meeting up to 1899 was June, but the day being excessively warm, a change was made to November. This has never been liked, and dissatisfaction has been growing each year till it has culminated now in changing to May. The measure, when under consideration, occasioned discussion and opposition, as all motions will, but when this was put to vote it carried unanimously.

The convention made a rule that parochial reports should be sent to the Bishop ten days before the meeting of convention, that the Committee on the State of the Church might have time to act. It was also ordered that certificates of lay delegates be sent to him at the same time. These measures, it is hoped, will expedite the business of convention.

Elections resulted in the choice of the Rev. S. W. Frisbie, secretary; the Rev. Mr. Ziegler, registrar; Mr. William T. DeGraff, treasurer of convention; Mr. J. B. Howarth, treasurer of the Missionary Committee.

Standing Committee: Dr. Faber, Rev. Messrs. Gardam, Wilson, Frisbie; Messrs. Baldwin and Denison, and Chancellor Smith.

The day of meeting for the annual convention, commencing with 1909, is the Wednesday following the second Sunday in May, unless such Sunday shall be the Fifth Sunday after Easter, when it shall follow the third Sunday in May.

THE BISHOP'S ADDRESS.

The Bishop summed up his impressions of the Pan-Anglican Congress and of the Lambeth Conference, and proceeded then to a discussion of Canon 19. He did not find the "slightest cause for alarm even in the minds of those who hold the strictest and most advanced views as to the apostolic ministry and its exclusive authority in so-called sacerdotal or sacramental functions. In the first place, this enactment simply regulates and puts under authority a custom widely prevalent and long practised without rule or regulation. In the second place, the strictest sacerdotalist must recognize the clear distinction between prophetic and priestly functions. . . . The one question to be asked is not the question of orders, but the question of the character of the prophet and his message. He "would see the widest possible development of lay preaching and lay ministry." "And as to ministers of other bodies, in the Reformation era at least there was wide recognition of the liberty of prophesying. Cherished parts of our Prayer Book we owe to Presbyterian ministers from the Continent, and they occupied pulpits in the English Church. Who are we, then, that at this late date we should presume to restrict this liberty of prophesying to an order which sometimes exhibits small prophetic gifts? If we do, we have neither the spirit of the Bible nor of that historic Church whose children we claim to be. The scruples and convictions of the sacerdotalist are carefully

guarded and fully respected in this and all our legislation. There is no hint or suggestion anywhere of the admission of any man, not episcopally ordained, into any priestly office or function, no handing over of the sacraments into any hands that could by the strictest Churchman be regarded as unauthorized.

"To repeal this amendment and enact in its stead any prohibitory clause, would be a long and fatal step backward."

The Bishop stated that his aim has been "the upbuilding of the Kingdom of Christ, and as instrumental thereto, what I have called the enlargement of our vision of the Church's mission and work, or to put it in more definite form, the strengthening of our diocesan and general Church consciousness in addition to our parochial consciousness. At the last Convention I suggested the pressing need of a diocesan office or Episcopal rooms where the business of the diocese might be transacted, the various committees and boards meet, etc. That suggestion was promptly acted on. Since this action a Church Club has been formed which has assumed the entire responsibility for the rent of these rooms as well as for the salary of a secretary. This means that the club is contributing to the work and welfare of the diocese \$1,500 yearly. The club expects to bring to the diocese from time to time men of eminence in the Church and the fields of Christian activity and public service, who will help to enlarge our vision of the work of the Kingdom. It has also, at my request, appointed a committee of able business men whose advice and counsel I may seek upon some of the difficult problems with which I have to deal."

"I have recently signed a contract with the proprietor of the *Detroit Churchman* whereby I assume, as Bishop, the control of this paper, its name to be changed to the *Michigan Churchman*. I have appointed the Rev. W. Warne Wilson as editor-in-chief with a large board of associate editors chosen from the clergy of the diocese. I hope that this paper may prove an efficient instrument in the fostering of a larger and stronger diocesan consciousness. I should like to have the Convention endorse the paper as the official organ of the diocese and also appoint a committee on the subject.

"The laying of the cornerstone of St. Paul's Cathedral to-day is an event fraught with great joy to me personally, and, I hope, also to the whole diocese. The people of St. Paul's parish, with the aid of but one gift so far from outside, are generously undertaking to furnish a church home for the Bishop where he can have such rights and privileges as he cannot have in any other church, and also, I trust, an ecclesiastical centre for the diocese. There are various ways in which such a Cathedral church might efficiently serve the diocese. It ought to be the natural centre about which other diocesan institutions, such as a hospital, a clergy or associate mission house, etc., should gather and from which they should be ministered to; by some member or members of its staff of clergy the missions of the city and the surrounding district might be superintended and cared for. Within its hospitable walls such functions, services, and meetings as are of a general and extra-parochial character might naturally and conveniently be held. I greatly hope that the Cathedral may serve to focus and intensify our diocesan consciousness. So far the arrangements and transactions have been purely personal between the rector and vestry and myself. I should like to have a committee appointed to consider what relation the Cathedral should bear to the diocese or whether any such relation is desirable. I have gathered by correspondence the statutes of nearly every Cathedral in the United States, and this material will be available for the committee's use."

He "recommends that this Convention authorize the appointment of a Social Service committee. Its functions might be, among others:

"1. The study of the whole subject of the relation of the Church to the social problems of the day and its duty and opportunity in the social service of the community; and the stimulation of interest in and study of such subjects on the part of clergy and laity. This might be done by the circulation or recommendation of approved literature on the subject and the holding of meetings in our churches to be addressed by leaders and experts in this field.

"2. Advice and counsel in the development of institutional work in our parishes.

"3. The consideration of the possibilities of coöperation in this work:

"(a) With other Christian bodies. Often in certain districts of the city, and still more frequently in smaller towns there is an opportunity for the coördination of the energies of various Christian bodies in positive social service to the community. This is not only valuable in itself but it furnishes a chance for comity and common action with our brethren which we ought to take advantage of and develop.

"(b) Coöperation with other agencies and institutions. For example, in one of our rural towns the Farmers' Grange, largely at the instance of the local minister, has undertaken the establishment of a Farmers' Club as a substitute for the saloons, now closed by local option. Such opportunities are likely to abound in the near future, and we should be ready to meet them.

"(c) Coöperation with and stimulation of civic and municipal action in this field. For instance, we as a Church should take interest in and give aid to the public play-ground movement in Detroit."

MICHIGAN CITY DIOCESAN COUNCIL.

A HOPEFUL spirit pervaded the diocesan Council, which met at Goshen on Wednesday, November 11th. There was a missionary service in the evening before, at which Dr. Hopkins of Epiphany Church, Chicago, was a speaker, giving an inspiring address upon the opportunities of the Fifth Missionary Department. The Bishop made an urgent appeal for devotion and generosity in the missionary work of the diocese.

The Bishop's address, given on Wednesday morning, dealt with Canon 19, Suffragan Bishops, and the Preamble, submitted by the General Convention for our action, all of which the Bishop disapproved of. All these matters were subsequently referred to the committee on Constitution and Canons to report next year. After reference to the Pan-Anglican Congress and the conference of Bishops in England, the Bishop considered diocesan affairs. He reported that every mission and parish was supplied with clergy, and that there were four more clergymen in the diocese than last year. Howe School of Lima opened in September with 181 in attendance, the largest number in its history. The Bishop commended the helpfulness of men's clubs in various parishes. He reported 35 visitations and 279 confirmations in the diocese.

Appointments and elections to office resulted as follows: Chancellor of the Diocese, Hon. Perry L. Turner of Elkhart; Chaplains, Rev. J. H. McKenzie, Rev. W. S. Howard, Rev. J. A. Linn, Rev. H. R. Neely.

Standing Committee: Rev. J. H. McKenzie, president; Rev. E. W. Averill, secretary; Rev. G. P. Torrence, Rev. E. L. Roland, Rev. F. M. Banfil.

Missionary Committee of the Diocese: Rev. Messrs. W. S. Howard, C. A. Smith, E. L. Roland, and C. S. Champlin; Messrs. J. A. Seybold, G. H. Thayer, C. D. Gaston, and A. G. Harlin.

Delegates to the Fifth Missionary District Council: Clerical—Rev. Messrs. J. H. McKenzie, W. S. Howard, E. W. Averill, and G. P. Torrence; lay—W. B. Conkey, S. H. Hanna, M. C. Dow, and Mr. Earl.

The Council was the largest in the history of the diocese, and is also eventful in the admission of Christ Church, Gary, as a parish, with over fifty communicants and a rector's salary of \$1,500 provided entirely by the parish. Next spring will see the building of their permanent church.

WOMAN'S AUXILIARY.

The sessions of the Woman's Auxiliary were held on Wednesday, beginning with the Holy Communion. The business sessions began with Mrs. G. P. Torrence, the president, in the chair. The president's address was very helpful and instructive, and the treasurer's report showed a total of nearly \$700 in cash and boxes given during the year. After a delightful luncheon in the parish house, the afternoon session was devoted to reports from the parishes and missions, to addresses from missionaries, and a conference on methods of Auxiliary work and study.

The officers for the coming year are as follows: President, Mrs. G. P. Torrence; Vice-President, Mrs. J. A. Seybold; Recording Secretary, Mrs. L. W. Applegate; Corresponding Secretary, Mrs. T. J. Boedefeld; Treasurer, Mrs. A. C. Cook. The president of the Junior Auxiliary is Clara Edgerton, and of the United Offering, Mrs. J. H. White.

IT IS A common excuse of non-church-goers that God can be worshipped anywhere, for He is everywhere, and why not be honored in the field or the home? But religion is conduct, therefore it needs often and vividly to be reminded of the motive which makes conduct religious. While the Church cannot shut religion up, it can enclose it for a time from worldly cares and refresh it with heavenly thoughts whereby the outside life of the world will be refreshed. The God who is indeed worshipped everywhere, is most apt to be worshipped when He is sought in the place consecrated wholly to the thought of His presence, the church or kirk whose very name denotes God's house. Conduct is not so constantly nerved with highest motives that special times and places, symbols and rites, to move and guide these, can be set aside or taken up whimsically as pastimes. The one day is set apart to show the sanctity of all days, the one place the sanctity of all places, the one sacramental act of communion with God the sanctity of all right acts as being done from God and for Him.

When the outside seeker is at home, does he make that house God's? Is that God's book he is reading? Many millions of men never go to church. Are they the godly men of the race, its benefactors, its founders of schools, asylums, hospitals; its missionaries, its martyrs? Do their acts show that it is more beneficial to pray "everywhere" than at set times, in solemn environment, with reverent posture? No, their promiscuous worship, or rather entire lack of worship, has resulted in loss of faith. Thoughts of God have gone out of their minds. It is more comfortable to doubt, to ignore, to profess ignorance and call it by the grandiloquent name of liberty of thought! Liberty is still noted for the sins committed in her name.—*Ontario Churchman.*

SOCIAL AND POLITICAL STUDIES.

BY CLINTON ROGERS WOODRUFF.

V.—THE CHURCHMAN AND HIS CIVIC DUTY. PART I.

IT is not my intention to dogmatize concerning the Churchman's duty; but rather to suggest what he can do to improve a situation which all thoughtful observers agree to be badly in need of radical change and improvement. However, before one can even suggest what should be the course of duty in a given instance, one must describe the situation confronting us.

An explanatory word is needed, for I do not wish it understood that I view the municipal problem with dismay or discouragement. But it certainly is destined to be worse unless Christian men soon change their habits of political thought and action. I am not blind to the municipal conditions surrounding us on every hand, nor to their tendency if allowed to go unchecked; but I believe that the problem, though difficult, is not impossible of solution and that the signs of improvement are multiplying with encouraging rapidity.

What is the present municipal situation in the United States?

In the first place we find that the civil service of the city is being used for other ends than that for which it was devised. When a score of years ago Grover Cleveland declared "A public office is a public trust" the statement was regarded as a new revelation of truth. Why should this be so? Solely because public offices had been, and are still, for that matter, and especially in the cities, used to pay political debts; to support political retainers at public expense, for partisan advantage.

The maintenance of the spoils system is far worse in the city than in the state or nation; for there it involves not only the prostitution of the offices to other than legitimate ends; but the perversion of municipal functions. People are coming to realize in ever increasing numbers that city affairs should be administered without regard to state or national politics. How can this be accomplished if the offices created by law for the discharge of municipal functions are used as pawns on the state and national chess-board and are used to build up and extend a national party? The maintenance of the spoils system in a city therefore constitutes a double evil.

When the voters insist that a public office shall be regarded in the light of a public stewardship, for which a strict accounting will be required, and that any perversion of that office to other than the ends intended in its creation will be punished as any other breach of trust is punished, then the dawn of the new day will be at hand.

How can a Christian man, called upon to administer the affairs of a city or of a department or bureau of a city, justify to his conscience the use of the offices for partisan or factional purposes; whether or not there is a civil service reform law on the statute books? As a Christian he believes in the doctrine of stewardship. He knows that every place of responsibility in which he is placed is a trust to be administered for the proper use and behoof of the beneficiary. He recognizes this fact when the trust happens to be a private one; but how many do when it is a public one? The appreciation of one's accountability seems to diminish as the trust passes from private to public and increases in size; and yet is there any real difference? If I hold myself to a strict accountability for the administration of a trust of \$100,000 for John Smith; how can I hold myself to any less accountability when the income amounts to \$33,000,000 a year and 1,250,000 people are involved instead of one?

On every side, however, we see men prominent in Church work and scrupulously exact in private concerns, accepting public office and administering it on the spoils system, claiming that it is politics. Does calling an act by a different name in any wise alter its character, or lessen one's responsibility in regard to it? Should such an excuse avail?

Not only is the civil service of the city used for political purposes on the plea of political necessity, but the favored contractor is a familiar personage in American municipal politics. Men have grown rich from contracts awarded them by political pulls. The idea that the letting of a public contract is a public trust does not seem to have dawned upon the mind of the average public official. The scandals connected with the granting of contracts and the purchase of supplies in the New York Fire Department are still fresh in mind. In Philadelphia, hand-in-hand with the granting of contracts to favored contractors, goes a policy of favoritism by the means of which contracts,

even should they be taken at low figures, yield riches. Several years ago, by some chance, the garbage contract was given to the actual lowest bidder, one whose bid was \$100,000 lower than the favored company. This should have been regarded as a good stroke of business, and in most lines would; but not as Philadelphia's were conducted. No sooner had the new company begun work than it met with one difficulty after another. Ordinances, long forgotten, were enforced against it; its workmen were arrested on trumped-up charges and the police generally harassed the company to such an extent that it was eventually forced to give up and the city awarded the contract at the higher figures. After that nothing has been heard of the ordinances; and the favored company, which received a higher rate than it received in any other city in the country, was permitted to proceed unmolested.

Of course if the object of municipal government is to enrich those in power and to strengthen their influence, then such conduct is defensible. If on the other hand it should be regarded as a trust, how can such an administration of affairs be justified to a Christian conscience? If there is anything in the stewardship conception, such conduct is unjustifiable and cannot be defended on the ground of politics. To plead politics is to belie the question and to degrade an honorable word to the basest of uses.

If those who are in control of affairs in our various municipalities would stop short at the abuse of the civil service and contracts we might regard the situation as somewhat hopeful; but we find them using the highly important and all important police power just as they do patronage, for personal and political ends. What were the raids of Jerome when justice; what were they aimed at? To show official connivance at and protection of vice. He claimed that gambling, illicit liquor selling, and the social evil were permitted by the police authorities; that the proprietors paid tribute to the "powers that be," either in the form of money or political support and influence, or both.

Can one conceive of anything more iniquitous or degrading than the utilization of the police power for such base ends?

There may be two sides as to the possibility of the extirpation of gambling and the social evil; as to their police protection, there can, or at least should be, but one. Can there be any doubt as to what the attitude of the Churchman on this question should be?

Perhaps the gravest abuse of the police power was witnessed some years ago in Philadelphia, when the then director of the department of public safety, who had charge of the Bureau of Police, sought to blackmail a private citizen into silence and through him stop the personal criticisms made by his son's newspaper.

When the chiefs of our police departments so far forget their duties to the public and forget that they hold their office as servants of the people and not as masters, then indeed are we in danger; although I incline to the opinion that the greatest menace to our municipal welfare lies in the direction of the relation of the public service corporations to our city governments. More frequent and graver scandals have attached to the granting of franchises and privileges to private corporations, than to the exercise of any other municipal function, and they have been more general.

Let us recite a few. In New York one recalls the Broadway franchise steal, which resulted in the conviction of several aldermen, the flight of still more, and the death of the lobbyist while awaiting trial. Several years ago well-known citizens of Kansas City were obliged to resort to a demonstration of force to prevent the councils from granting additional franchises on inadequate terms to a favored corporation. Within a couple of years the citizens of Chicago were forced to take similar steps to protect themselves against the aggressions of the street railway companies. It has not been many years since a dozen or more of the Councilmen of Scranton were indicted for accepting bribes from public service corporations. They resigned their offices, and paid, after they were detected, the money they had received to local charities.

In Philadelphia eleven years ago the councils passed and the mayor approved an ordinance leasing the gas works of the city for thirty years to the United Gas Improvement Company, in the face of a bid from another company offering \$10,000,000 more for the lease.

Eight years ago an ordinance was passed, giving to the friends of the then mayor telephone franchises estimated to be worth not less than \$5,000,000, without providing for one cent of compensation to the city or affording any safeguards to its

interests. Another telephone ordinance was passed some years previously, and in an investigation which followed it was shown that 3,000 shares of the stock stood in the names of the two bosses of the city and that there was a sufficient number of blocks of twenty shares each to correspond to two-thirds of the select council, and of blocks of six shares each to correspond to two-thirds of common council, and one of these certificates for six shares was traced into the assets of a deceased councilman. Several years ago this spring the councils passed in three days fourteen street railway ordinances, and the mayor approved them without a public hearing and notwithstanding that the city was offered \$2,500,000 for them by a responsible citizen who deposited \$250,000 as an earnest of his good intentions.

In San Francisco, so powerful was the influence of a leading railroad company that its lobbyist was for years known as the thirteenth member of the Board of Aldermen, with power equal to all the other members put together.

One situation which occurred in St. Louis was aptly and forcibly described by the Hon. Charles Nagel (now a member of the National Republican Committee) in an address before the National Municipal League. He said:

"The very large vote that was cast by workingmen at this election for a third candidate, who has for years appealed to the masses of the people against tax-dodgers, franchise-grabbers, etc., is sufficient notice that it is not safe to rely upon the management of elections by either force or cash. The people are bound to be consulted. If they are not reasoned with, they will act without reason, but act they will. Much as has been said, and justly said, against the outrages perpetrated in our city during the last year's strike, one fact has so far gone without comment, and this is, that at the bottom of the fierce acts of violence was a well-settled and profound indignation against mismanagement and wrong-doing in the past. The force which manifested itself by disorder was not to be attributed entirely to sympathy with the strikers, but very largely to indignation at the manner in which the street railroads and similar corporations had acquired their franchises. It is just as safe to say that most of the citizens who took arms to restore order in the city of St. Louis felt no more opposition in their own hearts to car-window smashers than they did to franchise-grabbers. To the minds of American citizens a mob on the street is no more guilty than is a briber in the Assembly. The attack upon government and law and order is the same. They stand upon the same footing, with this difference: that the franchise-grabber is actuated by exclusively selfish and corrupt motives, while the member of a mob may at least be actuated by a blind desire to help his comrades."

Many communities have not learned to regard public office as a public trust, much less to regard public contracts, the police power and public privileges and franchises in the same light; and yet they must come to that view if we are to solve our municipal problems and regenerate municipal life.

Can you conceive of a mayor who believed he was the steward of the people's money, rights and interests, accepting \$10,000,000 less for certain privileges, or \$2,500,000 less for certain other ones, or giving away, without compensation, rights estimated to be worth \$5,000,000? If a man charged with a private trust was to conduct himself in such a manner the courts would make short work of removing him and would apply strong language in denunciation of his conduct. Why do we not regard the actions of public men in the same light and similarly punish them?

Or take the other side of the story. Can you understand how an honorable man can sit on the board of directors of a company which receives such privileges under such circumstances? As Mr. Nagel suggests, there is ethically no difference between the law-breaker in the mob and the law-breaker who offers a bribe to a public official. The methods may differ; but the public welfare is alike endangered by both acts.

The corruptionist unfortunately does not stop with the debasement of the public service and patronage, nor with the abuse of the police power and the franchises, but in his inordinate greed for wealth and power he subjects the precious machinery for the expression of the popular will to his sinister ends. The breach of faith and trust involved in all the former pales into insignificance before his perversion of the electoral system. When we reflect upon the blood and treasure of our forefathers expended to secure for themselves and their posterity the sacred right of suffrage, and when we behold how corrupt politicians for the meanest ends use this sacred heritage, we cannot help being filled with alarm and indignation!

Election frauds are frequent both at primary and general elections. In Philadelphia at one time between 50,000 and 80,000 fraudulent votes were alleged to have been cast at a single election. This was certainly a frightful state of affairs,

no longer existing, however, thanks to the effective operation of the personal registration law. Philadelphia has purged herself of this sin, but other communities are subjected to the humiliation of an appalling list of crimes against the elective franchise.

Helps on the Sunday School Lessons

JOINT DIOCESAN SERIES
SUBJECT.—*The Life and Teachings of Our Lord Jesus Christ.*
BY THE REV. ELMER E. LOFSTROM

OUR LORD IN THE HOUSE OF SIMON.

FOR THE FIRST SUNDAY IN ADVENT.

Catechism: I. and II. The Christian Name. Text: St. Matt. 11:28.
Scripture: St. Luke 7:36-50.

ACCORDING to the plan of our lessons, we turn to the New Testament for our lessons for the next six months. We resume the subject dropped six months ago. We had studied the first part of the life of our Lord Jesus Christ, up to and including the healing of the cripple at Bethesda's pool, the raising of the widow's son at Nain, and the Sermon on the Mount. A card with the appointed lesson for each Sunday during the next six months may be obtained by sending a request for "J. D. S. Series, Schedule No. 63" to the Rev. H. L. Duhring, D.D., secretary, 225 South Third Street, Philadelphia.

Following the raising of the widow's son at Nain, we have next in point of time the coming of the messengers from the Baptist to inquire whether Jesus were indeed the Coming One, and Jesus' answer (St. Luke 7:18-35). St. Matthew's account of this incident closes with the gracious invitation given us as the text, "Come unto Me all ye that labor, and are heavy laden, and I will give you rest." It may have been these words which drew the woman who was a sinner to come to Him at the house of Simon. In St. Luke's account, after the departure of the messengers of St. John Baptist, he relates how the plain people had "justified God," being baptized with the baptism of John, while the Pharisees and lawyers were satisfied neither with the stern message of the Baptist, nor the gentle one of the Saviour. Jesus said that they were like unto spoiled children playing in the market place, who refused to play either wedding or funeral. "And wisdom is justified of all her children," He adds. Then St. Luke goes on to this incident, which illustrates what has just been said above, giving a contrast between the attitude of a Pharisee and of a sinning woman.

In studying the incident in the house of Simon, it is important to notice that Jesus tries His best to reach not the sinful woman alone, but Simon also. Read the story carefully with this in mind. Notice how tactfully Jesus rebukes Simon. Notice that in the parable there are *two* debtors. *Both* are bankrupt. It is evident that one represents Simon, the other the woman. In the parable Jesus takes Simon's estimate both of himself and of the woman—but He adds elements not taken account of by His host. He asks Simon to put into words the main point of the parable. Surely He is trying to win Simon as well as the woman.

There is no explanation given showing why Simon asked Jesus to dine with him. The record plainly indicates, however, that Simon thought that he was bestowing a great honor upon our Lord. He felt himself so superior to his Guest that he neglected the customary courtesies given to invited friends. Simon certainly had no knowledge of his own need. He did not ask Jesus because he wished His help. Yet Jesus did not refuse to go on that account. Happy for us that He does not wait to help and bless us until we seek and ask for the blessing! When any need Jesus, He is ready to help them, if He can only get them to realize their need enough to fulfil the required conditions upon which alone the help can be bestowed. The need is request enough to Him. It ought to be enough to appeal to His disciples, in whose care His work has been given. Whether He succeeded or not in reaching the heart of Simon we are not told. But note how Simon sinks to his true level when Jesus addresses him. Could Simon feel then that to him there was "little" to be forgiven? Did Jesus, after all, we wonder, succeed in raising in his heart a sense of his need so that he wished Jesus' help? Even our Lord cannot help those who will not

wish His help, when His love is revealed to them. Herein lies the reason why it was harder to save the Pharisees than the open sinners.

In studying the case of the woman, it should be noted that Jesus' words addressed to the woman are not so abrupt as they might seem. He says to her, "Thy sins are forgiven thee." But note all that she had done before this. It was her faith that had brought her to Him in the first place (verse 50). Upon coming into His presence she had given unmistakable signs of repentance. Her faith and repentance were real, and won her forgiveness. The forgiveness extended to her won her love. A careful reading shows that it is not that much love wins forgiveness, but much forgiveness which wins much love. This is the true order. When we realize how much we need forgiveness, and then realize that Jesus is ready to forgive us, we must give our love.

It would seem that this lesson should remind us forcibly of our guilt by way of sins of omission. Simon thought that because he was not guilty of the open sins such as could be laid to the charge of the woman, he had little of which to be forgiven. Jesus quietly points out to him his gross omissions of another kind. He was guilty not for what he had done, but for what he had not done.

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.

PRIESTHOOD IN THE SWEDISH CHURCH.

To the Editor of The Living Church:

AS doubts have been expressed as to the existence of rightly named priests in the Swedish Church in spite of the retention of the word "*priest*" in their formularies, and as the eighteenth century was in Sweden, as in England, a period of depression for high Churchmanship, I wish to give a brief note here from the diary of Bishop A. O. Rhyzelius, who was at the time he describes the chaplain in attendance on King Charles the Twelfth. The year was 1717.

"On the 14th of June, at 9 o'clock in the evening I was told by Neuman, the royal chamberlain and director, that His Royal Majesty desired to communicate at 2 o'clock the following morning, whereto I prepared myself and arranged for; but the questions on the Communion which I asked caused a postponement until the morning of the following day, when between 2 and 3 o'clock I shrived His Royal Majesty with reference to Hebrews 4:16, and absolved him, whereupon he received at my hand with hearty devotion and joy for the first time the Holy Supper of the Lord Jesus, namely June 16th, Trinity Sunday."

The old form of absolution, prescribed since 1571, was:

"Almighty, everlasting God, the Father of our Lord Jesus Christ, be merciful to thee, and for the sake of His only begotten Son, our Lord Jesus Christ's passion and death, forgive thee all thy sins, and I, in the Name of the same our Lord Jesus Christ, after His commandment, and in the power of His word, where He says, 'whose sins ye forgive they are forgiven them,' I declare thee free, clear, and loosed from all thy sins; in the Name of the Father, and of the Son, and of the Holy Ghost. Amen."

"Go in Peace."

The hour of this service may seem surprising to those who have never been in a high northern latitude in summer, but it was, of course, broad day. G. MOTT WILLIAMS.

VALIDITY OF THE SACRAMENTS IN THE SIGN LANGUAGE.

To the Editor of The Living Church:

PRAY grant me an opportunity to discuss a letter which appeared in this column of the issue for November 14th, the latest at this date of several communications regarding the validity of the Sacraments administered in the sign-language of the deaf.

The Rev. Mr. Burnett in the letter referred to above says, "Language certainly is, primarily, oral speech, *i. e.*, the intelligent utterance of the thoughts of the mind by means of the tongue and the articulate sounds of the voice." Now, passing

over the somewhat dogmatic "certainty," and even granting the "primarily" to carry here a true implication, may it not be fairly said that all this does not necessarily exclude other media of communication from the rank and standing of language, even though the dictionary might range them under the secondary groups of definitions, and though the etymological derivation of the word "language" shows it originally referred to spoken languages, or "tongues"? We would ask if "primary" and original meanings are to be universally accepted to the exclusion of all accreted significations of a given word?

And does not the narrow literalness of this view withhold from written English all claim to the title of language? Yet is not written English just as much the English language as were Shakespeare's spoken words?

In passing comment, as we read a little farther, when Mr. Burnett goes on somewhat to amplify the concept conveyed of "oral speech" by speaking of it as "the intelligent utterance of the thoughts of the mind," does he not entirely pass over half the essential quality of a language by omission to include the attribute of intelligibility to the hearer as well as the requisite of intelligence on the part of the utterer?

A little later Mr. Burnett says: "Any imitation of or substitute for oral speech, however successful it may be as an instrument for the transmission of thought, is not *speech*." This truism will be readily conceded. But we were discussing language, not speech. The question is, not whether signs used by the deaf are speech, but whether they can come under the head of language, in the broader sense of the word.

Let us set what is the consensus of scholarly opinion on this point. Now a dictionary is not of course infallible; none the less a considerable measure of authority attaches to its pronouncements. Looking out "language" in the *Century*, we find that only in its most limited application is the use of this word restricted to the denomination of human, articulate speech (G. P. Marsh). Whitney says: "Any body of expressions used by a community for the purpose of communication and as the instrument of thought is a language."

In the article on *Language* in the *New International Encyclopaedia* we find this statement: "It should be noted that the really significant *differentia* of human speech is not to be found in the nature of its motive or form of expression but in the relation of this expression to thought."

So it goes; wherever we carry our question of the philologists and the great masters of linguistics, the answers come carefully couched in such form as most clearly to show that these scholars hold that the *use*, the *function*, of language, not the mere mode of expression, is the definitive mark. Certain works on philology even go so far as to note especially that the term language has an extended meaning where the deaf are concerned. It also seems worthy of note in this connection that this view as to what truly constitutes a language is held not only by the specialists in linguistics or phonetics, but also by those scholars who have studied philology from a psychological standpoint. The reader of Wundt, Curti, Müller, Ribot, and others can hardly escape the knowledge that if he regard mere vocal utterance as the criterion of language, it will be in direct contravention to the views of these authorities.

As for the New York clergyman's remark that our Lord did not call and empower any deaf men to be His official representatives, we hardly think this comes under the head of argument or that it has much bearing on the case. It is admitted that He did not; and if this is to be taken as a ground for excluding deaf men, otherwise qualified, from orders, so let it be.

Still farther on Mr. Burnett remarks that "nowhere outside of the Episcopal Church is there an instance of the ordination by a Catholic Bishop of a man who could not speak rationally." We should like to quarrel with the implication carried by the use of the word "rationally"; "normally" or "intelligibly" would serve the purpose, and would not afford a delicate inference that Mr. Burnett regards the deaf as a class incapable of anything rational. However, that is not my point here. I only wish to make comment that it is no disgrace to the Episcopal Church to have been first and foremost of all organized religious bodies to undertake general missionary work among the deaf. Doubtless had it depended on the Rev. Mr. Burnett, Mr. Macomb, and others like-minded, we should still be left out to starve—at least till good Samaritans (probably Methodists) less letter-scrupulous came out to minister unto us.

The number of deaf mutes in the United States may be taken as about 80,000. The Church has ten priests engaged in work among us; the Methodists, three; the Baptists, two; and

the Lutherans have, I think, six, while a few Romanists also are engaged in this field.

As a deaf layman, still more as a Churchman, I feel the keenest interest in this recently initiated discussion. So I have taken it upon myself to speak in my own behalf and that of my fellow-deaf. As laymen, unlearned in the letter of canon and rubric, we do not venture upon debate of the minute points of ecclesiastical law and interpretations of canonical prescription. But we cannot help regarding such literalism as has been displayed in this discussion as narrow, utterly rabbinical, and altogether incongruent with a true Catholicity. If we must accept the word "say" in its most limited meaning, why stop where we do? Why not boggle over acceptance of the pronouncing of the Words of Institution as a valid sacrament in any other tongue than Aramaic? A reduction to the absurd to be sure, but quite as logical a conclusion for over-meticulous literalism.

Now a word regarding the sign language. It cannot be too clearly understood that this medium of thought interchange is not a chaotic medley of pantomime and hit-or-miss gestures; it is a conventionalized, arbitrary system for the expression of definite ideas in visible symbols, which are as exactly and correctly comprehended by others who use the system, as spoken words are by the normal auditor of the same nationality as the speaker. Though many of the individual and separate signs are mimetic in their nature, these constitute by no means the majority; indeed there is hardly the suggestion of a "pictorial" origin for a large body of our signs. True, research will often trace out the development of a present formal sign from an early mimetic one; and any natural peculiarity which lends itself to reproduction in gesture is seized upon in pursuance of the universal instinct of figure-making. However, the limitations of space forbid entering on any extended discussion here. But it ought to be once more emphasized that the sign language is a formalized system of thought-expression and transmission; in this it exhibits what Whitney names as "the essential characteristic of our speech" in that it is arbitrary and conventional.

Numberless close analogies can be established between the sign language and spoken tongues, in spite of the fact that signs are far more ideographic in their nature; and it should not be taken that signs are merely a sort of writing in the air, which, however, can be more truly said of finger-spelling.

In the combination at will of signs and manual spelling, the deaf have at their command a medium of thought-expression and transmission which is as universal in scope as any spoken language, which owns as peculiar and native a genius as our own English tongue, and which in flexibility, resource, and capability of development is fully adequate to our mutual needs.

Signs are even not lacking in certain special advantages over a spoken language. For instance, at the Paris Exposition in 1900, an international banquet was given by the French section to the visiting delegates of the World's Congress of the Deaf. At that board were seated representatives from all civilized countries; yet throughout the speeches, toasts, and general table-talk, as well as during the proceedings in the daily sessions of the convention, only the utmost freedom of intercourse was to be observed; the Englishman argued with the German, the Italian jested with the Dane. This is told to illustrate the universality of our wonderful tool, without which we should still be lying in that utter darkness which was the portion of the deaf under the grandeur that was Rome, when Lucretius said of the mute, "no art nor science can teach him."

Chicago, November 12, 1908.

E. M. ROWSE.

SURF-MUSIC.

As the great evil-seeming dissonance,
When sharp waves glance,
Crashing with harsh storm-howlings at our feet,
Heard far is the sea-sound
That spreads around
In vast and solemn music slow and sweet;
So the strong storm of sin,
This world within,
Intolerably evil that doth fall
Till, humbled and afraid,
We grope for aid,
May really prove His love Who ruleth all,
The surf's triumphant crash that seemingly
Is discord, makes the music of the sea.

L. TUCKER.

ANNIVERSARY.

The weary weeks come round again—
Come round again with frost and cold,
With falling leaves and dripping rain
And gleams of sun on autumn gold.

Through windows in the House of Time
I see great forces come and go;
I know the issues are sublime,
The trumpet-call to arms, I know.

But still my eyes go straining far,
Above the tumult and the noise,
To where, beyond the farthest star,
My darling plays among his toys.

I hear the laughter from his heart,
I see the sunshine in his eyes,
And then I waken with a start
And face once more the hollow skies.

FREDERICK GEORGE SCOTT.

THE GIFT OF BROTHER BERNARDUS.

BY MERLE S. WHITCOMB.

AT last the labor was complete. The toil of years was done. Lovingly, tenderly, Brother Bernardus turned the illuminated pages, rich with gold, and emerald, and scarlet—richer yet with the fair tracery of the Holy Words. He forgot the years he had given to the task; the youth he had left behind him; the toil of workmanship; the privations he had suffered—forgot all in the holy joy of its execution. His Christmas offering was complete. Never had man seen such a volume. Each letter was a work of art, a labor of love. Each wonderful curve of the decoration was made for the glory of God, each jewel of color painted for the love of His Son. Never were words so befitting the richest of settings; never had the Words of God been so fitly inscribed. And now it was finished. Only three more days, and Brother Bernardo would present it to the monastery church, a thankoffering to God; a work of expiation for his old sin. And he blessed God that the work was good.

But, alas, his gift was not perfect! Well did Brother Bernardus remember those awful days when the barbarians of the North swept down upon the little handful of people who were all His Church; and how the Gospels perished from the earth amid that whirlwind of fire and ruin and sword, save only one copy, and that with a missing page. And that page might no man restore, so in every scroll which bore the words of the Redeemer there was a blank space, though all the rest was written fair.

It was hard, indeed, to offer an imperfect gift to God, but Brother Bernardus had done his best. For his was the heart of a child, and a pure soul. And the love of God was his, and the love of all men, which is the love of Christ. And long he sat and mused of the Saviour; of His coming, and of His passing, despised of men for the very love He bore them. And his heart was warm with faith. "Would He might come again," he mused; "how differently would the world receive Him! Now indeed man would leave the false ways and follow Him! How gladly would the world receive its Saviour!" And lo! it seemed that the place became radiant as with the sun at noonday, and he heard a voice, like the murmur of waters, and the sighing of winds, and the song of birds at sunrise, when the world is new. "O ye whose heart is pure! Thy prayer is answered. Even on Christmas will I come again into the world, that My own may receive Me." Then the light faded. And in the air was the hush that cometh before the dawn, and a sweetness as of lilies, and a peace that was more than these. So the Vision came, and passed, and Brother Bernardus knelt and hid his face in awe of It.

Now when he told of his vision there was bustle and stir in the monastery and in the town and wherever the tidings flew. Each one brought forth his richest apparel and his finest gifts and his most marvellous treasures that he might do honor to the Lord. The great church was swept and garnished and decked with the gifts of kings; and on Christmas morning countless tapers gleamed through the fragrant clouds of incense, as they came in long procession to receive the Lord—king and peasant; Bishop and priest and abbot; knight and page; mother and child and infant. Solemn, sweet, wonderful was the music of the great organ, and the chanted hymns of praise, echoing from vaulted roof and architrave. Varied, brilliant as the leaves of the autumn was the array gathered together to receive the King of the World.

Then amid the great hush of the kneeling multitude the holy Mass began. Clear and sweet and fervent was the abbot's voice as he sang the sacred words, and the others responded as none had sung since that night so long ago, when the angels of heaven sang together and the stars of the morning danced for joy. Solemnly rose the prayer of the incense; sweetly sounded the words of the hymn: "Hosanna! Blessed is He that cometh in the Name of the Lord. Hosanna in the Highest!"

The kneeling multitude heard the sweet tone of the sacring bell; they saw the Abbot, with a look on his face that was not of earth, raise toward heaven the sacred Host. Now was the time for the Son of God to claim His own. Breathless they awaited the miracle.

Even at this moment there came a stranger into the church; a man clad in the rags of a beggar, and with the look of one starving on his face. Through the kneeling throng he passed to the very chancel, and on into the sanctuary, and touched the abbot's vestment. "Help me," he cried, and his voice was piteous beyond compare. "Help me, or I perish!" And the abbot said never a word, but went on with his prayers and motioned them to take the man away. And so he went to all in turn and cried out to each his piteous prayer: "Succor me, or I perish!" And some drew away their rich robes from his touch, and some spurned him secretly, and some affected not to hear, but none had mercy or pity in his heart. And so at last he came to Brother Bernardus and caught at his robe, "Help me, or I perish!" he cried. Then was the heart of the monk filled with a great pity, and he took the hand of the beggar and led him forth.

But alas! All his patrimony, the gifts of those he had aided, all had been spent on the great work of his life. Only the pittance of bread and fish given him daily was his, and the single garment. His work! A great resolve came to him. He took the precious book from its wrappings of silk and parchment; wonderful with gilding, marvellous in its intricate tracery as the veinings of an autumn leaf, every page rich with the Divine Sayings, the work of his whole life, his gift of expiation, his Christmas offering to God. But a moment only he hesitated. With the precious burden in his hands he sought the merchants of the town. In silence he heard their cries of wonder, in silence he received the purse of gold they gave. Yet, strange to say, a feeling of joy was in his heart, of joy too sacred for utterance.

With his arms full of food and raiment he returned to the beggar and in his great pity was his sacrifice forgotten. And, clothed in a new robe, the mendicant ate of the food as one ravenous, while a little apart Brother Bernardus mused. And even then; lo! the stranger was transfigured as the glory of the sun; and his face was as an angel, radiant with a love that is beyond all telling, and a pity not of earth. And his robe was as the moonlit snows of winter, yet whiter than any snow, and when he spoke, his voice was as the murmur of mighty waters, calm and deep and clear. And outside was silence unbroken, every voice of nature hushed.

"O man of great faith, I am He of whom it is written, 'His own received Him not.' Still are the hearts of men closed against Me. Not yet have they learned that the Son of God cometh in lowly guise. But unto such as thou I am ever incarnate; lo, unto the end of the world, I am with thee always."

Slowly the radiance faded; slowly as the falling of summer twilight passed the Divine Presence. And in the hush without Brother Bernardus heard a single thrush singing to its mate, filling all the world with melody.

And lo! On the table before him lay his precious work, wonderful with a new radiance, and on the open page shone the missing words in characters as of fire—

"Inasmuch as ye have done it unto one of the least of these, ye have done also unto Me."

IGNATIUS, BISHOP OF ANTIOCH, SAINT AND MARTYR.

BY EUGENIA BLAIN.

HIGH among the Syrian hills, overlooking the blue Mediterranean, rose the palaces of far-famed Antioch, styled an "oriental Rome" because of its luxury and splendor. Cicero bears witness to the culture of the people, of whom a considerable proportion were Hebrews. The "Jews of the Dispersion," dwelling by thousands in pagan lands, were a conspicuous class,

holding high official positions, eminent for learning, and powerful by reason of superior ability.

During the persecution which followed the death of St. Stephen many disciples fled from Jerusalem, and wherever they found refuge they ceased not to proclaim the wonderful story of Calvary. At Antioch a company of believers was formed, who were the first to bear the name of "Christians." They became the nucleus of a great Church, inasmuch that four centuries later, when St. Chrysostom, native-born, lived and preached there, he found half the inhabitants enrolled among its members. It is evident that St. Paul found in this enlightened and popular city a promising field, and among the converts, of whom several receive special mention in the Book of Acts, a congenial atmosphere, for he abode at Antioch in the intervals of missionary labors elsewhere, until that last fateful journey which led to Rome and terminated in martyrdom.

Thirty years later, St. Ignatius, in the prime of splendid manhood, reared with the Apostles, imbued with the same spirit, carefully trained by St. John in the same doctrine, was made Bishop of Antioch and consecrated by St. Peter. As a little lad he was undoubtedly known to St. Paul, having been the companion of the Apostles from his infancy. Tradition asserts that he was the child whom our Lord "set in the midst," as an example of humility. For nearly half a century he ruled over his flock, but his was a dominant personality whose influence could not be confined within these narrow limits; it pervaded the entire Church, where he was universally recognized as a leader. The fame of his sanctity spread far and wide and he was esteemed a worthy exponent of the faith, the veritable successor of the Apostles.

While furious persecution raged on every hand the Church at Antioch had peace. With much fasting and prayer he entreated this favor of the Lord, for the protection of his people, well-beloved; for himself, with all the intensity of a strong nature, he coveted the martyr's crown as the glorious consummation of his career; he thirsted to prove his devotion by the supreme test—the sacrifice of his life; and this ardent desire was destined to receive a late fulfilment.

The eyes of all the pagan world were fastened on St. Ignatius with peculiar malignity, because of his prominence and the fact that he continued to pursue his steadfast way, proclaiming the truth in open defiance of their resentment. Vengeance was determined and only awaited a fitting opportunity.

He was 80 years of age, a calmly majestic figure, with snowy locks and beard flowing upon his breast, when the Emperor Trajan, returning from a military expedition in the Far East, paid a visit to Antioch, and St. Ignatius was summoned to appear in his presence. Long before, he had adopted the title "Theophorus," "bearing Christ in the heart," and thus he persistently styled himself in his interview with the Emperor. Loaded with chains, he was led away, a willing captive, condemned to the wild beasts.

The vessel which conveyed the prisoner and his guard to Rome did not sail directly thither, but proceeded by a circuitous route, stopping at various points along the way. Intercourse with his friends was not forbidden, and pastors and people flocked from all the surrounding region to utter their sad farewells and to beg a parting blessing. They came weeping, and St. Ignatius met them with a countenance that shone with happiness. It was during this journey that the seven Epistles were written, for the benefit of those with whom he might not speak personally and who desired some last words of counsel. In one addressed to the Church at Rome he pleaded with them to refrain from efforts to secure his release, or the offering of prayers to that end. He was constantly apprehensive of obstacles which might intervene at the last moment to defeat his desires.

And thus the aged and illustrious Bishop made his tedious progress towards martyrdom, which had, indeed, begun already, for the relentless soldiers, glad to have him at their mercy, afflicted him with every untold cruelty.

The last day of the games has arrived and the coliseum is filled with a vast concourse, eager to witness the crowning spectacle, the death of a Christian. And amid the tumultuous and excited throng it is easy to fancy the little group of faithful ones, who have followed from Antioch and who likewise await the end, oppressed with a poignant grief they dare not betray. The roar of the frenzied mob mingles with the roar of the lions as St. Ignatius appears, but he remains unmoved. With consummate courage he advances into the arena and faces the multitude and the ravenous beast. But his uplifted glance perceives them not. He is lost in rapturous contemplation of the

future, and a smile of victory and of joy illumines his face as his spirit is wafted away to its reward.

MODERN LIVING SACRIFICES.

BY STELLA PAUL CRAIG.

WONDER is a beautiful home. They all are, though, for that matter. In fact, because of their beauty, this block of houses is popularly known as Millionaire Row. It is a singular fact, but in almost every case the millionaire himself, the man who made the money and built the home, is dead, and the houses are occupied by the widows and children."

This remark, made casually by a friend who was driving me through the residence section of the city in which he lived, was startling enough to any one who would stop for a moment and study its real significance.

How many a young man has left college, bright and hopeful, full of vigor and ambition, healthy, buoyant, happy, and, bidding farewell to his *Alma Mater*, dashed eagerly into the arena of life stretching grandly before him! His aims are high. His life will be a noble one. He will take the place that is waiting for him in the great world; will fight manfully for the right, and then, when old age shall wrap its mantle of feebleness about him, his sons will be ready to take his place and take up the good work where he leaves off.

Alas! all too soon he is caught in the terrible whirlpool of worldly ambition; is whirled round and round in its relentless grasp, and, ere one-half the normal number of years has passed over his head, he is drawn down in the cruel vortex, and the world knows him no more.

Is it right? Does it pay? Are the men of our country to be thus ruthlessly sacrificed on the altar of mammon? Are they to lose their lives, just at the zenith of their career, in the mad effort to keep up with the tide of extravagant living that is sweeping over the land?

Ah, no. Surely the tide must turn! Surely the day must soon come when it will not be possible that in a block of city houses nearly every home has been robbed of its master, every family left fatherless.

It is a question that appeals forcefully to every woman in this broad land of ours, for in nine cases out of ten the women of the household set the pace of living, for which the husband and father must provide the means. Must the pace, then, be so rapid that our men, in order to keep up with it, are obliged to spend every hour of their lives in a perpetual round of toil and grind, after the elusive almighty dollar? Are they to be offered up, living sacrifices, on the altar of the golden calf?

If we women, who have full sway as to the style in which we shall live, would only be content with less, the terrible strain would cease; our men would be happier; life would mean more both to them and to us, and the yearly harvest of the Grim Reaper would not be so appalling.

Which shall it be? Extravagant living, and the early demise of those we hold dear; or a more modest home, in which health and happiness reign supreme; a home in which there is time for the refinements of life, for quiet evenings with the family, for peace and comfort, for relaxation from the cares and worries of the business world!

May each of us, whether mother, wife, or daughter, have the wisdom to choose nobly, and the moral courage to live up to our convictions.

FRANKNESS WITH DAUGHTERS.

PLAYING at hide-and-seek with our daughters is such a mistake. We cannot blind ourselves to the fact that she is changing daily, that every day adds to her development. We must be aware that each month and each year which rolls over her head carries her closer to womanhood. We know that she does not look upon life at seventeen as she looked upon it at fourteen, and she knows that we know it.

It is no use for us to say: "O, Elsie is still a child. She never gives a thought to such things." Elsie is not a child any longer, and the sooner we cease playing at this game of hide-and-seek with her the better it will be for us both. We want the broad, full light of day upon all our thoughts and all our deeds where our daughters are concerned. Literally, she must be heart of our hearts and soul of our souls if we would see her develop into true, noble womanhood with a mind far above petty things, subterfuge, and deceit.—*Gabrielle E. Jackson.*

Church Kalendar.



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. 28—Ohio State Conv. B. S. A., Columbus.
 " 29—Brotherhood Week of Prayer.
 Dec. 2—Conv. Diocese of Springfield.
 " 16—Special Conv. Diocese of Virginia, at Alexandria, to elect a Bishop Coadjutor.

Personal Mention.

THE REV. MORTON A. BARNES should be addressed at Grace Church Rectory, 960 Broad Street, Newark, N. J.

THE REV. H. E. BOWERS, D.D., LL.D., has been appointed by the Bishop of Arkansas Dean of the "Arkansas School of Theology," in succession to the late Rev. W. Bruce McPherson. He will reside in Texarkana, and will take up his new work on December 1st.

THE REV. W. J. CORDICK has accepted a call to Holy Trinity Church, Pueblo, Colo., and will enter on his new duties December 15th.

THE address of the Rev. W. H. DECKER is changed from Peckville, Pa., to Ancon, Panama.

THE REV. CHARLES DONOHUE, rector of St. Paul's Church, Grand Rapids, Mich., was extended an unanimous call to become rector of Holy Trinity Church, Manistee, Mich., and will take charge at the latter place about December 10th.

THE REV. CLARENCE M. DURHAM, who for the past seven years has been rector of St. Jude's Church, Brooklyn, N. Y., recently presented his resignation to the vestry to take effect January 1, 1909.

THE REV. CHARLES FISKE assumed his duties as rector of St. John's Church, Norristown, Pa., on Sunday, November 15th, closing his service at St. John's, Somerville, N. J., the previous week.

THE REV. ANDREW GRAY, D.D., formerly of Mattoon, Ill., again requests that all communications for him be addressed to 131 South Second Street, Springfield, Ill., to which address he removed last February.

THE REV. C. M. HITCHCOCK is now in charge of St. Mary's Church, Ferndale, Calif., and near-by points.

THE REV. BYRON HOLLEY has resigned the rectorship of St. Paul's Church, Chattanooga, Tenn., and accepted that of St. George's Church, New Orleans. After December 15th address care of St. George's Rectory, Cadiz Street, New Orleans.

THE address of the Rev. JULIAN E. INGLE, secretary of the dioceses of North Carolina, is changed from Henderson to Raleigh, N. C.

COMMUNICATIONS for the secretary of the diocese of Newark should be addressed to the Rev. JOHN KELLER, 874 Broad Street, Newark, N. J.

THE REV. S. R. MACLEWAN having accepted the rectorship of Christ Church, Duaneburg, in the diocese of Albany, has resigned that of St. Peter's Church, Westfield, diocese of Western New York. The resignation will take effect November 30th.

THE REV. WILLIAM D. MCLEAN, rector of St. Paul's Church, Pekin, Ill., has accepted an invitation to become rector of Christ Church, Streator, Ill., and after November 24th all mail should be addressed accordingly.

THE future address of the Rev. D. L. SANFORD, diocesan missionary of Vermont, is Belows Falls, Vt.

THE REV. C. P. SPARLING, rector of St. John's Church, Louisville, and priest in charge of St. George's mission, Parkland, Ky., has been asked

to go to Baltimore as assistant to the Rev. Arthur Powell, rector of Grace Church, and to have charge of Advent chapel, a mission of that parish.

THE REV. GEORGE B. STONE, assistant at St. James' Church, Washington, D. C., and Mrs. Stone have returned to the city from an extended trip abroad, and have taken a home near the church.

ORDINATIONS.

PRIESTS.

WEST VIRGINIA.—In the Church of the Ascension, Hinton, on October 22d, by the Bishop Coadjutor of the diocese, the Rev. MAURICE CLARKE. The sermon was preached by the Rev. B. M. Spurr, Archdeacon of the diocese, and the candidate was presented by the Rev. Dr. S. S. Moore of Parkersburg. Archdeacon Spurr and Dr. Moore also assisted in the laying on of hands. The Rev. E. P. Dandridge also took part in the services. Rev. Mr. Clarke will remain in charge of the parish of Hinton and its associate missions.

TEXAS.—On Sunday, November 8, 1908, in Christ Church, Houston, Tex., by the Bishop of the diocese, Rev. HARRIS MASTERSON. The sermon was preached by the Rev. P. G. Sears, rector of the parish, and the candidate was presented by the Rev. E. Cecil Seaman, rector of Christ Church, Temple, Tex. Mr. Masterson will continue as assistant to the rector of Christ Church.

MARRIED.

BANISTER-HOBIE.—On Saturday, October 31, 1908, at Grace Church Chantry, New York, by the Rev. Elliott White, rector of Grace Church, Newark, N. J., EMILIE ST. JOHN, daughter of Emma L. and the late Rev. Reeve HOBIE, to Dr. ROBERT LOUIS BANISTER, all of Newark, N. J.

DIED.

GRAY.—At the home of his son-in-law, Dr. Eugene Douglas, 830 W. North Avenue, Baltimore, Md., on the morning of October 26, 1908, Rev. JOHN B. GRAY of the diocese of Easton entered into the rest of Paradise. He was 72 years of age, and had been an invalid for thirteen years. His sufferings were borne with Christian patience. Funeral services were held in Christ Church, Easton, on the feast of St. Simon and Jude. Interment in Spring Hill Cemetery.

"Numbered with Thy saints, in glory everlasting."

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 WANTED.

COMPANION, travel-guide, secretary, mother's helper, or all combined in a woman of mature age and large experience, especially with younger people and children. Competent services for expenses only in travelling (experience four continents); otherwise, moderate salary. Address: GENTLEWOMAN, Drawer 51, Hartford, Conn.

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PRIEST, young, small family, at present well employed, desires a change. Excellent reasons for same. X. Y. Z., care LIVING CHURCH, Milwaukee, Wis.

WANTED, position as Parish Visitor in New York City by Churchwoman, graduate of School of Philanthropy, with extensive experience as district visitor. Address: PARISH VISITOR, LIVING CHURCH, Milwaukee.

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K NIGHTS of ST. PAUL. A Church secret society for boys. Information given by Rev. W. D. McLean, Streator, Ill.

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

CATHOLIC SERVICES IN LOS ANGELES, Cal. Church of the Ascension, corner St. Louis Street and Brooklyn Ave., Sundays: Low Mass 7:30, Choral Mass 11, each Sunday; Evensong 7:30. Week Days: Low Mass 7, except Wednesdays; Wednesdays at 8. Strangers are cordially welcome.

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

TRAVEL.

LADY, experienced traveller, having highest references, social and otherwise, sailing in January for four months in Egypt, Italy, Sicily, Paris, and London, wishes to chaperone two young ladies for the trip. Terms, \$2,500 each, which will include all expenses. Further information on request. Address, with references: F. S., LIVING CHURCH, Milwaukee.

EUROPE.—Organize party for 1909. Free tour and commission. Rev. GEO. F. NASON, Wilmington, Del.

PARENTS wishing to send their daughters abroad for study or travel, or to leave their children while they travel, and desiring a suitable chaperone, are asked to communicate with Miss C., care THE LIVING CHURCH, Milwaukee.

CHURCH EMBROIDERY.

CHURCH EMBROIDERY of every description by a Churchwoman trained in English Sisterhoods. Stoles from \$3.50 up. English silks and designs. Special rates to missions. Miss LUCY V. MACKRILL, Chevy Chase, Md.

CHURCH PUBLICATIONS.

THE DIVINE SERVICE, an Illustrated Altar Manual; 23 half-tones; 35,000 sold. Three editions: 14 cts., 25 cts., and \$1.40 each. Rev. H. PAGE DYER, Broad and South Streets, Philadelphia.

INFANT Baptism and Kindred Church Teaching, four addresses. Price, 10c. Rev. FRED W. POLAND, Granite City, Ill.

1909 CHRISTIAN YEAR CALENDAR can be localized. Single copy, 15 cents. Special price in quantities to clergymen and parish societies. ANCHOR PRESS, Waterville, Conn.

HEALTH RESORTS.

THE PENNOYER SANITARIUM (established 1857). Chicago Suburb on Northwestern Ry. Grounds (100 acres) fronting Lake Michigan. Modern: homelike. Every patient receives most scrupulous medical care. Booklet. Address: PENNOYER SANITARIUM, Kenosha, Wis. Reference: Young Churchman Co.

FLORIDA WINTER RESORT.

THE IZAAK-WALTON INN—a high-class Hotel, situated on the banks of the world-famous Indian River; 250 miles south of Jacksonville, and 45 miles north of Palm Beach, on the Florida East Coast Ry., and within twenty minutes of Ocean Beach; second season, nicely furnished, modern improvements, and homelike; pure drinking water, fruit, fish, and oysters in abundance; long, commodious wharf for bathing, boating, and fishing; telegraph and telephone service in house; mean temperature, 76 degrees; weekly services in the Church. In fact, a charming, restful, and healthful spot to spend the winter. For further particulars apply to Mrs. C. B. SCHUYLER, Lessee, Walton, St. Lucie Co., Florida.

MISCELLANEOUS.

ORIGINAL POEMS wanted, with or without music, for new song book. Also short moral stories. Rev. W. I. PRICE, Newport, N. Y.

FOR SALE at a sacrifice: Pipe Organ; four manuals, C. C. to C. 4; pedals, C. to C.; two octaves; 47 stops; blown by electric motor. For further particulars address: M. J. C., P. O. Box 118, Elberon, N. J.

APPEALS.

Sunday School text books and Christmas tree decorations that have been used elsewhere would be very welcome to a small mission in debt for church. Mrs. E. J. GRAFFT, Joliet, Mont.

NOTICES.

A missionary savings box sends on an errand of mercy a dime or a dollar that otherwise might serve no useful purpose.

Every dollar and every dime aids

THE BOARD OF MISSIONS

to do the work entrusted to it as the agent of the Church.

\$850,000 are needed to meet the appropriations this year.

A postal card request will bring a savings box free.

Full particulars about the Church's Mission can be had from

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

GEORGE C. THOMAS, Treasurer.

LEGAL TITLE FOR USE IN MAKING WILLS:

"The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America."

THE SPIRIT OF MISSIONS—\$1.00 a year.

AMERICAN CHURCH BUILDING FUND COMMISSION.

(Corporate Title.)

CHURCH MISSIONS HOUSE, NEW YORK.

Money loaned to build churches and rectories. Money also given to build churches. Legacies and donations solicited. Annual Report sent on application.

HAVE YOU MADE A WILL?

It seems a delicate matter to speak of. It will not shorten life to make a will. No one knows so well as the person interested what he wishes to leave his money to.

It is possible to continue to do good through all time by a wise bequest.

A lawyer should write a will. Better a small expense than to have an estate ravaged by litigation. A lawyer should be sure that the name of the object remembered is used with absolute correctness.

The Clergy Relief Fund has never been doing a larger or more necessary work in providing pension and relief for the old and disabled clergy and their widows and orphans.

Generous legacies and bequests would lift the ordinary work of the society to a basis of adequacy and dignity and react upon the Church in filling the hearts of workers in hard places with courage and hope.

A General Convention Committee said at Richmond: "We are of the opinion that all has been done that can be done to safeguard the interest of the Church in this important matter, and that the General Clergy Relief Fund can be safely commended to all those who contemplate blessing themselves and the Church by placing in the hands of the Trustees large sums of money."

New Name and Will Title: "GENERAL CLERGY RELIEF FUND," Rev. ALFRED J. P. McCLURE, Assistant Treasurer, The Church House, Philadelphia.

SAINT JOHN LAND.

KINGS PARK, LONG ISLAND.

(Founded 1866.)

Homes for aged men and women, and aged couples. Homes and schools for children. For information, address, Rev. HENRY CHAMBERLAINE, Pastor and Superintendent.

AMERICAN CHURCH MISSIONARY SOCIETY

The annual meeting of The American Church Missionary Society will be held in St. Mary's Church, Lawrence Street, New York City, on Thursday, December 3d, at 3 o'clock P. M.

There will be a public service in the same church at 8 o'clock in the evening.

INFORMATION AND PURCHASING BUREAU.

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

The Information Bureau is also placed at the disposal of persons wishing to travel from one part of the country to another and not finding the information as to trains, etc., easily available locally. Railroad folders and similar matter are gladly forwarded, and special information obtained and given from trustworthy sources.

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

THE LIVING CHURCH

may be purchased, week by week, at the following places:

NEW YORK:

Thos. Whittaker, 2 Bible House.
E. S. Gorham, 251 Fourth Avenue.
R. W. Crothers, 246 Fourth Avenue.
M. J. Whaley, 430 Fifth Avenue.
Brentano's, Union Square.

BOSTON:

Old Corner Bookstore, 27 Broomfield Street.

PHILADELPHIA:

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

WASHINGTON:

Wm. Ballantyne & Sons, 428 7th St., N. W.
Woodward & Lothrop.

ROCHESTER:

Scranton, Wetmore & Co.

CHICAGO:

LIVING CHURCH branch office, 153 La Salle St.
A. C. McClurg & Co., 215 Wabash Avenue.
The Cathedral, 18 S. Peoria St.
Church of the Epiphany, Ashland Blvd. and Adams Street.

MILWAUKEE:

The Young Churchman Co., 484 Milwaukee St.

ST. LOUIS:

E. T. Jett Book & News Co., 806 Olive St.
Phil. Roeder, 616 Locust St.
Lohman Art Co., 3526 Franklin Ave.
Wm. Barr Dry Goods Co., 6th and Olive Sts.

LONDON:

G. J. Palmer & Sons, Portugal Street, Lincoln's Inn Fields, W. C.
A. R. Mowbray & Co., 34 Great Castle St., Oxford Circus.

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

FALL CATALOGUES.

The Young Churchman Co. has just issued its Twenty-fifth Annual Catalogue of Theological and other books carried in stock. It has a larger list and more titles than any other catalogue contains that covers more than one publisher.

They have also issued a separate catalogue of Bibles, Prayer Books, and Hymnals, showing a large and varied stock. And a third catalogue shows Text Books and Sunday School Requisites. They will be glad to forward copies, to any person interested, of any one of the catalogues, or of all if desired. Their mail order department is an important part of their business. Address:

THE YOUNG CHURCHMAN CO.,
Milwaukee, Wis.

THE WAYS AND TEACHINGS OF THE CHURCH.

The Rev. Mr. Haughwout, who is engaged in missionary work, seeing the necessity of a small book of condensed teaching, has written one on the "Ways and Teachings of the Church." It is a pamphlet of nearly 90 pages, illustrated, and covering in 30 chapters every topic necessary for the instruction of children for Confirmation, as well as for adults who are children in knowledge of the Church. It is not only a useful book for Sunday School use, and for Confirmation classes, but it is particularly valuable for home use, especially for those remote from church and not having frequent clerical instructions. It is so very useful, that we commend it wherever such instruction is desired. The price is but 12 cents, postpaid, for single copies. Published by

THE YOUNG CHURCHMAN CO.,
Milwaukee, Wis.

THANKSGIVING DAY SERVICE.

Our series of Leaflet Services include one for Thanksgiving Day (Leaflet No. 70). The Hymns are Nos. 472, 470, 200, and 192. The full Prayer Book Service, Anthem, 16th Selection, the Lessons, Collects, etc. Price, \$1.00 per hundred copies, postpaid. Address:

THE YOUNG CHURCHMAN CO.,
Milwaukee, Wis.

REV. DR. VAN ALLEN'S

Lecture on "The Falsity of Christian Science, So-called," we can supply at 11 cents each, post paid. Address, THE YOUNG CHURCHMAN CO., Milwaukee, Wis.

THE GIRLS' KALENDAR.

We are now ready to fill orders for the Girls' Kalendar for 1909.

The Psalms have been chosen as a basis for the Girls' Kalendar in the twenty-third year of its publication. It is hoped that the constant and daily use of a verse of the great Hymn Book of the Church may encourage a deeper study and more spiritual dependence on the teaching and guidance of the great Book of Worship.

Price, 15 cents; by mail, 18 cents each. Per dozen, \$1.50, express additional. Address:

THE YOUNG CHURCHMAN CO.,
Milwaukee, Wis.

SUNDAY SCHOOL CHRISTMAS SERVICES.

We have just added a new Sunday School Christmas Service (No. 86) to our list of special Leaflets. We can also supply any of the Services of previous years, which have become so popular. They are numbered 62, 64, 72, 76, 80, and 84.

The price is at the rate of \$1.00 per hundred copies, postpaid in the United States (postage

charged to Canada) for any number of copies desired. Address:

THE YOUNG CHURCHMAN CO.,
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PRAYER BOOKS AND HYMNALS FOR PEWS.

BOURGEOIS IMPERIAL 32mo P. B.
Size 5% x 3%.

- No. 300—Prayer Book. Imperial 32mo, bourgeois type, cloth, \$20.00 per hundred.
- No. 301—Prayer Book. Same size and type, black cloth, red edge, \$21.00 per hundred.
- No. 302—Prayer Book. Same size as above, maroon cloth, red edge, \$25.00 per hundred.
- No. 303—The Pointed Prayer Book, authorized by General Convention. \$24.00 per hundred.

BOURGEOIS IMPERIAL 32mo HYMNAL.
Size 5% x 3%.

- No. 10300—Hymnal to match Prayer Book No. 300, \$25.00 per hundred.
- No. 10301—Hymnal to match Prayer Book No. 301, \$26.00 per hundred.
- No. 10302—Hymnal to match Prayer Book No. 302, \$30.00 per hundred.
(Carriage additional.)

THE YOUNG CHURCHMAN CO.,
Milwaukee, Wis.

BOOKS RECEIVED.

SHERMAN, FRENCH & CO. Boston.

The Miller and the Todd. By Richard Clifton. Price, \$1.20 net.

G. P. PUTNAM'S SONS. New York.

The Art of Natural Sleep, With Definite Directions for the Wholesome Cure of Sleeplessness. Illustrated by cases treated in Northampton and Elsewhere. By Lyman P. Powell, Rector of St. John's Church.

Northampton, Mass., author of *Christian Science: Its Faith and Its Founder*, etc.; editor of *Historic Towns of the United States*. Price, 90 cents net.

THE MACMILLAN CO. New York.

The Bible for Home and School. The Epistle to the Hebrews. By Edgar J. Goodspeed, Assistant Professor of Biblical and Patristic Greek in the University of Chicago. Price, 50 cents net.

The Educational Ideal in the Ministry. The Lyman Beecher Lectures at Yale University in the Year 1908. By William Herbert Perry Faunce, President of Brown University. Price, \$1.25 net.

THE RED DIAMOND PRESS. New York.

The Gospel of Optimism and Other Sermons. By the Rev. T. J. Lacey, Ph.D., rector of the Church of the Redeemer, Brooklyn, N. Y. Price, \$1.00 postpaid. Copies on sale at Thomas Whittaker's, New York.

LONGMANS, GREEN & CO. New York.

Abba, Father. A Comment on the Lord's Prayer. By Walter Lowrie, M.A., Rector of St. Paul's American Church, Rome.

Little Miss Quixote. A Story for Girls. By Robert Haymes and Dorothy Rose. With Eight Illustrations by H. R. Miller. Price, \$1.50.

A. C. McCLURG. Chicago.

Health and Happiness, or Religious Therapeutics and Right Living. By Samuel Fallows, D.D., LL.D., author of *Science and Health*, etc. Second Edition. Price, \$1.50 net.

RICHARD G. BADGER. Boston.

Children of Christmas and Others. By Edith M. Thomas, author of *The Dancers and Other Legends and Lyrics*, etc.

Verses. Lusina Strong Mills, Jessie Mills.

The Comet. A Play of Our Times. Edward Doyle.

THE YOUNG CHURCHMAN CO. Milwaukee.

Reflected Lights from Paradise. Comfort-Thoughts for Those Who Grieve. Compiled by Mary Dunnica Micou.

FLEMING H. REVELL CO. New York.

The Angel and the Star. By Ralph Connor. Price, 50 cents net. Paper covered, 25 cents net.

The Christian Method of Ethics. By Henry W. Clark, author of *The Philosophy of Christian Experience*, etc. Price, \$1.25 net.

The Law of Christian Healing. By David Bruce Fitzgerald, Pastor of the Market Street Presbyterian Church, Lima, Ohio. Price, 75 cents.

Bishop Hannington and the Story of the Uganda Mission. Prepared by W. Grinton Berry, M.A. Price, \$1.00 net.

Day Unto Day. A Brief Prayer for Every Day. By George Matheson, D.D. Compiled by H. B. Price, 50 cents net.

D. VAN NOSTRAND CO. New York.

Auchincloss' Chronology of the Holy Bible. Introduction by A. H. Sayce, LL.D., Professor of Assyriology, Queen's College, Oxford, England.

HENRY HOLT & CO. New York.

Christ Legends. By Selma Lagerlof. Translated from the Swedish. By Velma Swanson Howard. Decorations by Bertha Stuart.

A. WESSELS CO. New York.

The Wisdom of Abraham Lincoln. Being Extracts from the Speeches, State Papers, and Letters of the Great President. Price, 50 cents net.

MOFFAT, YARD & CO. New York.

When Mother Lets Us Cook. A Book of Simple Recipes for Little Folk with Important Cooking Rules in Rhyme, together with Handy Lists of the Materials and Utensils Needed for the Preparation of Each Dish. By Constance Johnson. Illustrated. Price, 75 cents net.

THE CHURCH AT WORK



SANCTUARY OF CHRIST CHURCH, NEW BRIGHTON, S. I., N. Y.
SHOWING NEW PULPIT AND LECTERN.
[See THE LIVING CHURCH, November 21, page 61.]

WHAT A NEBRASKA LAYMAN DID.

A YOUNG LAYMAN, Mr. Everett A. Moore, about three years ago moved with his family from Omaha to Tobias, Neb., and entered into business. He was a lay reader. Last December he was requested by a number of the inhabitants to give them instruction concerning the Church. With the Bishop's consent a hall was rented and a few furnishings collected. On December 15th the first ser-

VICES were held after several meetings for instruction. A Sunday school was started which has an average attendance of 20, with 5 teachers. Ten ladies have organized a mission guild. The average attendance at the services is twenty-six, and about twenty-five families in all look to the Church for its ministrations. The Rev. W. H. Moor, general missionary, has visited the mission several times and has baptized six adults and

six infants, and the Bishop on his visitation last spring confirmed nine persons. There is a prospective class of twelve more which will be ready in a few weeks, when the Bishop expects to visit the mission and bless the new building, which was completed last August. It is of frame, 20x55 feet, with a tower. The interior is finished in a Churchly manner. The total cost of all the work has been \$2,130, all of which is paid with the exception of \$600, and if \$400 is raised at once the American Church Building Fund Commission will pay the balance.

At the time Mr. Moore took up his residence at Tobias there was but one communicant living there with the exception of himself and wife. "Behold, how large a matter a little fire kindleth."

A "PEPPERCORN" PARISH.

ST. PETER'S PARISH, Freehold, N. J., is of national importance as one of the earliest parishes of the country. Work began in its neighborhood as early as 1702, and land was given and the parish charter granted by King George II. in 1736. It is one of those known as "Peppercorn parishes," the annual rental, according to the charter for the granting of the land, being one peppercorn. The battle of Monmouth raged through the parish and a portion of the carefully preserved church building was used as a hospital during that memorable battle. Notwithstanding the antiquity of the parish, and the neglect and decay of early times, progress, material and spiritual, has been steady until the parish to-day ranks as one of the best equipped in the diocese. Several enlargements and renovations have been made. The latest is

recently completed, consisting of the interior renovation of the building. Many handsome memorials have been given from time to time, and a "plant" so venerable is also, in every sense, up-to-date. The present rector is the Rev. Howard E. Thompson.

COMBATting ROME UNDER DIFFICULTIES.

ROMAN clergy of the Passionist order lately conducted a "Mission to Non-Catholics" in Salem, Mass., in the course of which the usual polemical attacks upon the Anglican position were made. One of our own clergy, the Rev. W. M. Partridge, obtained from a local paper the publication of a "Reply," in which, chiefly, the dogma of Infallibility was attacked. A few days later a local Roman priest, the Rev. Timothy J. Murphy, published in the same paper a statement to the effect that 500 copies of Cardinal Gibbons' *Faith of Our Fathers* had been ordered for free distribution through a drug store, an earlier supply having been already exhausted; that "through the kindness of the librarian," ten copies of *The Prince of the Apostles*, by "two Anglican divines" have been placed in the Salem public library; and that the publishers of *The Lamp* have been authorized to supply 500 annual subscriptions to "non-Catholics of Salem," as also had the publishers of *Truth*, a Roman polemical magazine, here described as having "a similar scope and purpose to that of *The Lamp*, to supply an equal number of that publication for a year." "Instead of regarding this offer a favor to the recipients," continues Father Murphy, "I shall feel that all who will accept it will place me under a very pleasing obligation to them." The difficulty in maintaining the Anglican position with works of Anglican priests used as the ammunition on the other side, will easily appear. One wonders, too, whether "through the kindness" of that public librarian, an equal number of copies of Westcott's *Catholic Principles* might not properly be placed in the public library. Why not? What is the purpose of public libraries, and what the duties of their librarians?

THE CHURCH WORKERS' COMMONS.

THE SECOND YEAR'S programme of the above institution, which is conducted under the direction of the Seabury Society of New York at Seabury Hall, Seventy-first and Broadway, is admirably calculated to forward the object of the organization, which is to train Church laymen and women to work intelligently and effectively. Classes and instructions are to be given on the following topics: The Deepening of the Spiritual Life, Reading the Church Service, Preparing and Giving Public Addresses, Sunday School Conduct and Teaching, Teaching the English Bible, Teaching a Mission Study Class, Present Day History of the Church, History and Use of the Prayer Book, Raising Money for Church Work, Christian Socialism, Methods in Missionary Work, and Church Economics. The list of speakers on these subjects is composed of clergy and laymen who are thoroughly competent to handle their respective subjects.

TO ENDOW NASHOTAH HOUSE CEMETERY.

AN ENDEAVOR is being made to raise an endowment fund of not less than \$6,000 for Nashotah House Cemetery. This sum, deposited with a trust company, will yield an annual income of about \$300, which income, made payable to the Dean, will enable him to employ a competent man from the 1st of May to the 1st of November, six months every year, who will devote his entire time to the cemetery. Whatever care has been given up to the present time has been almost entirely by Nashotah House, which, being itself sup-

ported by gifts of friends who realize the great importance of its work, is in no position to carry such a burden. The coöperation and assistance of all friends of the mission everywhere, as well as those living in the vicinity, are invited. Blanks have been prepared on which you are asked to indicate the sum you are willing to contribute. The Bank of Oconomowoc, at Oconomowoc, Wis., is selected to act as receiving agent of the subscriptions, and when the same are paid, to turn them over to the Milwaukee Trust Co., of Milwaukee, Wis., by whom the endowment will be held in perpetual trust.

PATRONAL FESTIVAL AT ST. ELISABETH'S, PHILADELPHIA.

IT WAS a very joyful occasion when, on Sunday, November 8th, the new addition to St. Elisabeth's Church, Philadelphia, consisting of the south aisle, with an altar at the east end, was consecrated. At the early Eucharist some 250 people received, thus showing the loyalty of the members of the parish. The church was crowded for the high celebration. The procession, which moved to the sanctuary, headed by a crucifer,



NEW SIDE ALTAR,
ST. ELISABETH'S CHURCH, PHILADELPHIA.

consisted of choristers and acolytes, with a number of the Philadelphia clergy, and finally the Bishop of Fond du Lac, vested in cope and mitre and accompanied by a deacon and subdeacon of honor. The procession halted at the new aisle, where the twenty-fourth Psalm was chanted and the Bishop read the prayers of consecration. A high celebration of the Holy Communion followed at the high altar, with the Rev. H. H. P. Roche celebrant, assisted by the Rev. Frederick D. Ward as deacon and the Rev. A. L. Millet as subdeacon. The Bishop of Fond du Lac preached a powerful sermon, setting forth the resemblances and differences of the old and new dispensations of law and grace. He preached also at solemn vespers in the evening on the subject, "The Church." At this service the Rev. Charles W. Robinson, who has been in charge of the parish since the defection of its former clergy to Rome last spring, gave some information as to the parish's condition. As a result of the defection of the clergy the parish has lost one man and twenty-two women. On the other hand it had gained forty new families in the last six months and the offerings have averaged 25 per cent. larger than those of the year previous. The congregation has doubled and the old atmosphere of isolation has been entirely banished. Too much credit cannot be given Mr. Robinson for these results. Under God he has been the

means of saving that important parish to the Church.

As stated in another column, the Rev. Frederick D. Ward has accepted the rectorship of St. Elisabeth's.

CLERICAL CALLS, ACCEPTANCES AND DECLINATIONS IN THE DIOCESE OF PENNSYLVANIA.

THE REV. ROBERT JOHNSTON of Edinburgh, Scotland, has been called to the Church of the Saviour, West Philadelphia, vacant since the death of the rector, the Rev. Wm. B. Bodine, D.D., and the Rev. Cassius M. Roberts, associate rector. Mr. Johnston has sent a cablegram accepting, and expects to assume charge in the early part of January. He was in this country recently and attended the Brotherhood conventions in Hamilton and Milwaukee. A "snap-shot" of him was printed in THE LIVING CHURCH of October 24th.

THE REV. GEORGE L. RICHARDSON of Glens Falls, New York, has been called to St. Mary's, West Philadelphia, made vacant some months ago by the resignation of the Rev. A. J. Arnold. He has accepted.

THE REV. FREDERICK D. WARD, curate at St. Clement's, Philadelphia, has been elected rector of St. Elisabeth's, Sixteenth and Mifflin, and has accepted. He is a member of the Companions of the Holy Saviour. At the same time Father Ward received a call to the rectorship of Christ Church, Eddington, vacant by resignation of the Rev. Addison A. Lamb. St. Elisabeth's vestry desired the Rev. C. W. Robinson to become their rector, and he would have consented had a consolidation been formed of the Church of the Evangelists', St. Martin's College for Poor Boys, of which Father Robinson is the head, and St. Elisabeth's. The Board of Trustees of St. Martin's objected on legal grounds only and as pertaining to the endowments of St. Martin's.

THE REV. J. W. COMFORT has accepted the call to St. Paul's, West Whiteland, Pa., and will also have charge of St. Peter's, Great Valley.

THE REV. PERCY FENN of Wichita, Kan., has declined the call to St. Peter's, Phoenixville, Pa., vacant since the resignation of the Rev. W. H. Burbank.

THE REV. FRANCIS M. BURCH, one of the staff of the Philadelphia City Mission, has declined the call to the rectorship of St. John's, Third and Reed, lately resigned by the Rev. R. K. Yerkes.

THE LAYMEN'S MISSIONARY MOVEMENT IN BOSTON.

DURING the nine days beginning November 13th, there is being held in Boston a series of functions under the auspices of the (interdenominational) Laymen's Missionary Movement, in which the Church has played a considerable part. At Trinity Church on Sunday evening, November 15th, Dr. Mann, the rector, officiating, addresses were given by the Bishop of Massachusetts; J. Campbell White of New York, a general secretary of the Laymen's Movement; and Mornay Williams, Esq., of New York. The next day, called "Pastors' Day," Dr. Lloyd, general secretary of the Board of Missions, was one of the speakers in connection with a session of the Boston Evangelical Alliance. At the dinner on that evening Bishop Lawrence and Silas McBee, editor of *The Churchman*, were speakers. Thursday, the 19th, is termed "Denominational Day." The different "denominations" hold separate meetings, that termed Episcopal being arranged for St. Paul's Church at noon. The purpose of the movement is the increase of missionary zeal among all Christian people, without any attempt to divert them from sending any contributions through the channels of their own official boards.

MASSACHUSETTS SUNDAY SCHOOL UNION MEETS.

THE SUNDAY SCHOOL UNION of the diocese of Massachusetts held its fourth annual meeting in Boston on November 11th. Bishop Lawrence celebrated Holy Communion in St. Paul's Church, after which the business session was held in the parish rooms. The Bishop made a brief address of welcome, then President James J. Greenough took the chair, while the Rev. Thomas L. Cole was made temporary secretary pending the annual election later. Mr. Greenough read a long report from the Board of Education of the Union, in which there were numerous recommendations and statistics offered, among these being that there are now 19,766 children and teachers in the Sunday Schools of the diocese, which is a gain of 885 during over a year ago. He made reference to the loss of the secretary, the Rev. William B. Stoskopf, who since the last meeting removed to the diocese of Connecticut. In him, said Mr. Greenough, the Union had lost a valued worker and the Board of Education a deep thinker. The election of officers resulted as follows: Vice-President, the Rev. Dr. Alexander Mann; Secretary, the Rev. Charles Mockridge of Ashmont; Treasurer, Henry G. Vaughan. The Bishop is permanently the president of the Union. Delegates selected to the Sunday School Federation were the Rev. Carlton P. Mills, the Rev. Thomas L. Cole, and James J. Greenough, with the Rev. John W. Suter, the Rev. Henry Bedinger, and Thomas Eckfelt as alternates. At the afternoon session there was a discussion of the subject "The Training of Teachers for the Sunday School," with the Rev. Dr. Lester Bradner of Providence as the leader.

Mrs. J. W. Barnes of New York, who is on the editorial bureau of the Sunday School Department of the Methodist Church, spoke on "The Principles and Methods of Teaching." She congratulated the Union on the splendid progress that was being made in the diocese. Three conferences held later were led by the following: Primary Workers, by Miss Lucy Kummer; Junior Workers, by the Rev. Charles E. Jackson; Senior Workers, by the Rev. George L. Paine. In the evening there was a general meeting in St. Paul's Church. The Rev. William E. Gardner of St. James' Church, Cambridge, officiated, and the principal address was made by the Rev. Philip M. Rhineland, professor at the Episcopal Theological School at Cambridge.

FIRST SERVICE AT ST. AUGUSTINE AND ST. MARTIN'S CHURCH, BOSTON.

ST. MARTIN'S DAY was observed by the colored Churchmen of Boston by the first service in the new Church of St. Augustine and St. Martin at the South End of the city, and for which the Rev. Father Field, S.S.J.E., has worked long and faithfully. It surely must have made his heart glad at the service, which took place at 10:30 that Wednesday morning, for there was presented to the eye of the worshipper a handsome auditorium, an impressive sanctuary, not ornate, but tastefully beautiful, and a good Catholic service, at which he was the celebrant at the altar. With him were the Rev. F. C. Powell, S.S.J.E., as deacon, and the Rev. Albert E. Tovey, S.S.J.E., as sub-deacon. The sermon was preached by the Rev. John Albert Williams of Omaha, Neb., who has done a notable work among his own people in that city. The music was under the direction of George L. Ruffin. The service was begun with a solemn procession, in which several visiting clergy took part. In the evening Bishop Lawrence lent his presence to the services and made an address, in the course of which he congratulated Father Field and the worshippers on their beautiful house of worship which, he said, would stand as a beacon light, and the spiritual light shed will bring with

it the power of righteousness. At the conclusion of the Bishop's address the Rev. Mr. Williams began a mission which is to last twelve days. His opening address was on "The Cleansing of the Lepers."

The new edifice is built of brick and the interior is finished in mission style in dark oak. There is a rood screen at the entrance of the chancel surmounted with a cross and several statues, and six steps lead up to the stalls with the main altar a few steps higher up. There are two side altars and most of the furnishings heretofore in St. Augustine's Church at the West End have been installed in the new edifice.

MEMORIALS, GIFTS AND BEQUESTS.

A NOTABLE occasion at St. Paul's Church, Columbia, Pa. (diocese of Harrisburg), was the announcement by the Bishop on Wednesday, November 11th, after confirming a class of thirty-five, one of the largest in the history of the parish, of a generous gift from Mrs. H. M. North, and that it had been accepted by the vestry. It was a proposition to free the church property of its debt as a

tion as a fitting memorial to the little child, who was buried in the churchyard while the Bishop was rector of St. Paul's (1845-1849), and in recognition of the valued services rendered the parish by the father.

ST. ANN'S CHURCH, Lowell, Mass., has been left a generous legacy through the death of Elizabeth M. Edson of Lowell. The will has just been filed at the Middlesex Court in East Cambridge. Of her estate of \$41,000, \$24,000 goes to the rector, wardens, and vestry of St. Ann's in trust. It is stipulated that the income of \$5,000 is to be used for the Theodore Edson Orphanage, and the income of the residue to be used for an assistant to the rector and for Morning Prayer.

TWO MEMORIALS have been placed in Christ Church, Beatrice, Neb. (the Rev. W. A. Mulligan, rector. One is a handsome brass lectern, made by the Gorham Co. of New York, and the other a figure window of the Good Shepherd, made by an Omaha firm. The lectern is a memorial to M. Abbie Smith, wife of John E. Smith, and the window is in memory of George F. and Esther A. Norton, mother and father of Mrs. Smith.



INTERIOR OF ST. PAUL'S CHURCH, COLUMBIA, PA.

memorial to her husband, the late Hugh McAlister North, LL.D. The announcement was an entire surprise to the congregation. By the conditions of the gift, the debt which rests upon the parish house, and which amounts to about its original cost, is to be entirely wiped out. The building is to be placed in good condition, and a new heating plant is to be installed, upon consideration that it will hereafter be known as the "H. M. North Memorial Parish House." A stone, with suitable inscription will be placed in the wall. The Bishop also announced that at some future time the Bishop and clergy would assemble in St. Paul's parish, and dedicate the house to the glory of God and to the memory of Mr. North, who had so long and faithfully served the church as a vestryman. He also stated that to insure the permanency of the memorial and to protect it from debt, sale, or any other legal complication that might arise, the title thereof would be transferred to the trustees of the diocese, in whom it would be vested forever. The rector of the parish is the Rev. George F. G. Hoyt.

ST. PAUL'S CHURCH, Goochland County, Va., has been presented with a handsome private Communion set by the Woman's Auxiliary of Calvary Church, Summit, N. J. A new font has also been recently placed in the church, as a memorial to the infant daughter of the late Bishop Wilmer. The money was subscribed for it by members of the congrega-

A CHOIR DOORWAY, given in memory of Frank Shermson Benson by his mother, daughter, and sister, to Grace Church, Brooklyn Heights, L. I., was dedicated by Bishop Burgess on All Saints' day. Mr. Benson was for some years a vestryman and the treasurer of the parish, and an active member of important diocesan boards and committees. The new doorway is of cut stone, oak, and wrought bronze, rich in symbolism. The archway proper contains rich sculpture in the carvetto of the arch and six statues of angels bearing musical instruments, thus carrying out the leading thought of praise. These statues are the work of Lee Lawrie, a pupil of St. Gaudens. The whole work was designed by and carried out under the supervision of Herbert Wheaton Congdon of New York City.

THE LARGE Gothic window in the avenue side of Grace Church, Madison, Wis., has just been replaced by a new one of opalescent glass, set in leads, the memorial window being a tribute to Denison Worthington, a pioneer settler of Madison, connected in many capacities of trust and honor with Grace Church from 1878.

THE LATE Anna J. Smith of Troy, N. Y., though possessed of small means, left a "Church Fund," consisting of \$300, to the Church of the Holy Cross, Troy. This fund is a permanent deposit, the interest only to be drawn each year, at Easter, and placed in the offering "for a memorial of her."

ECHOES OF THE WASHINGTON CONVENTION.

THE DIOCESE is jubilant over the choice of Canon Harding as Bishop. Dr. Harding has received, and is still receiving hundreds of letters and many telegrams from all over the country. Telegrams from Bishops Doane, Paret, and Talbot were early received and letters from many more. A Presbyterian writes: "I suppose Presbyterians have the right to be glad as well as anybody else, and we shall insist upon exercising it to the limit. I congratulate first the whole diocese, and the city of Washington particularly, upon your election." Several Jews have sent such letters; among them are the city rabbis.

That the result of this fourth session of the thirteenth annual Convention of this diocese was a surprise but states it weakly. The Convention was all surprises. The harmony and good feeling that existed were everywhere marked. And then the election of a man not at first nominated at this session and who in former sessions when nominated only received a few votes, was striking. Again, he was so promptly confirmed by the lay delegates when the clergy had elected him; and lastly, the election of a local man dispels all thought of jealousy among the Washington clergy. If there was any jealousy it was of an outsider.

NEGRO DEACON DEPOSED.

THE BISHOP of Asheville gives notice that he has deposed from the ministry, the Rev. Robert Josiah Morgan, a negro deacon under his jurisdiction, who had been sentenced to suspension for six months last spring. This deacon travelled in Europe last year and came back re-baptized, re-confirmed, and re-ordained as deacon and ordained as priest in the Orthodox Eastern Church by a Greek Bishop. He has been more or less conspicuous since his return in the Oriental mission in New York and the East. He is a native of Jamaica and of African descent.

DEVOTED TO THE SERVICE OF GOD.

TRINITY CHURCH, Steelton, Pa. (diocese of Harrisburg), was consecrated November 10th. The instruments of donation were read by Dr. J. W. Middleton, senior warden, and the sentence of consecration was read by the Rev. Alexander McMillan, Archdeacon of Harrisburg. The sermon was by the Rev. A. G. H. Buxton of Lewistown. Fourteen of the clergy of the diocese were present. At the luncheon which followed speeches were made by the Bishop, Rev. Mr. Dorwart, a former rector, Rev. Mr. Baker, the founder of the work, Archdeacon McMillan, Mr. Parsons of the vestry, and others. Work was begun in Steelton about twenty-five years ago from St. Paul's, Harrisburg. In 1883 a church building was erected. This was subsequently moved to the site now occupied. While the growth has been comparatively slow it has been continuous, and the Church is very firmly established and progressive. The parish has recently declared its independence of the Board of Missions.

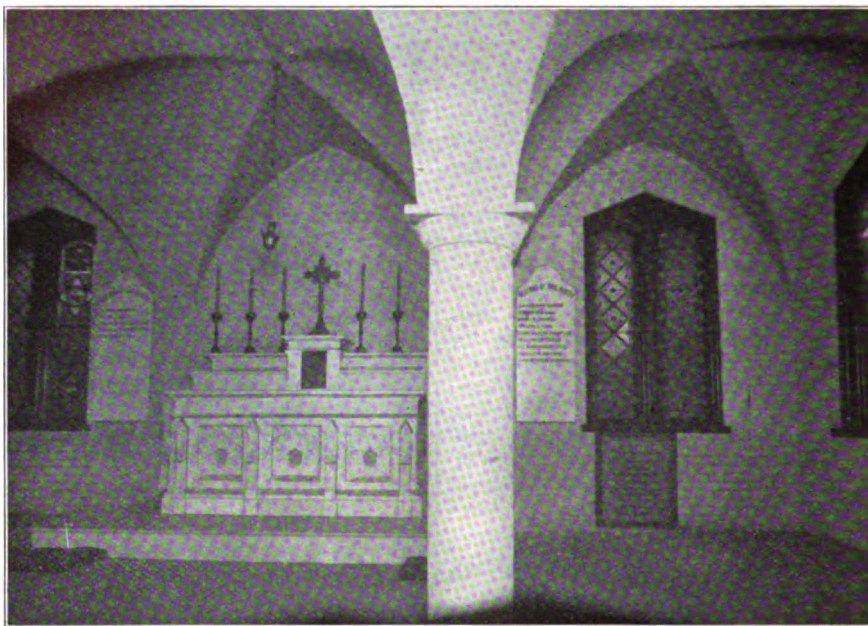
ST. PAUL'S CHAPEL for the Indian people in Amherst County, Va., was consecrated by Bishop Coadjutor Tucker October 15th. The total cost of the chapel, including furnishings, is about \$1,500. It has a comfortable seating capacity of 150, with a large double window in each end, and three small windows on each side. All the windows and doors are Gothic; the roof is high and steep, covered with metal shingles, and surmounted by a white cross; and the roof of the vestry room at the rear corresponds. The chapel is painted white, with gray trimmings. The consecration service took place at 11 A. M., the Rev. Frank Meziek assisting the Bishop, and the Rev. W. E. Rollins preaching the consecration sermon.

UPON his recent visitation the Bishop of the diocese blessed the improvements and additions which have been lately made to the ancient Church of St. Mark's, Honeybrook, Pa. The chancel has been removed to the proper portion of the building, a stained glass window placed above the reredos, and an entire new ceiling of open woodwork, all of which gives a more Churchly appearance. The Rev. Robert L. Stevens is the rector and also has charge of the neighboring parish of St. Mary's, Warwick.

ST. MARK'S CHURCH, Lambert's Point, Va., was consecrated on Sunday, November 8th. The sentences of consecration were read by the rector, and the consecration service by the Bishop, who also celebrated Holy Communion. Bishop Tucker preached.

FOUNDERS' DAY AT HOWE SCHOOL, LIMA, IND.

HOWE SCHOOL, Lima, Ind., is celebrating this year its twenty-fifth anniversary. The exercises began with the observance of "Founders' Day," November 5th. At 7 o'clock there was a celebration of the Holy Communion, at which the Bishop of Michigan City blessed a marble altar in memory of the Right Rev. David Buel Knickerbacker, D.D., third Bishop of Indiana, and one of the founders of the school. The Bishop of Western Michigan blessed tablets in memory of all the Bishops of the diocese, the rectors of St.



MEMORIAL ALTAR AND TABLETS IN CHAPEL OF HOWE SCHOOL, LIMA, IND.

Mark's parish, and Mrs. Frances Maria Howe, one of the founders of the school. At 10:30 A. M. there was a choral celebration of the Holy Eucharist, at which memorials of the departed founders were read. The Bishop of Western Michigan preached the sermon. In the afternoon addresses were made in Blake Hall. The Bishop of Michigan City responded for "The Trustees," the president of Kenyon College for "Church Education," Mr. Grover C. Good for "The Alumni," and Mr. Henry Dillard for "The School." The Hon. S. B. McManus read a poem which he wrote at the time of the founding of the school. The rector read a history of the school, and a song written by Mr. W. W. Fisher, '00, was sung. At 4 o'clock a most interesting programme was rendered by the Lower School upon "Our Japanese Mission." In the evening the Bishop of Indianapolis made an address upon "Our Work in Japan," giving his experience as a missionary there. The school is studying our missions in Japan this year, so that this address was most timely and helpful. A large number of the clergy, guests, and patrons of the school attended the various exercises.

CIVIC PROBLEMS TO BE CONSIDERED.

AT A MEETING of The National Civic Federation to be held in the assembly rooms of the Hotel Astor, New York, December 14th and 15th, the chief subject of discussion on the first day will be The Trade Agreement between Employer and Employees as a means of promoting Industrial Peace and Commercial Prosperity; and on the second day, Industrial Insurance, Employers' Liability, and the Salary Loan Evil. The annual meeting will be held at the same time. Discussions will be concluded with an annual dinner at the Hotel Astor on the second evening.

WORK OF THE WOMEN'S ORGANIZATIONS.

THE VIRGINIA branch of the Woman's Auxiliary held its annual meeting in St. James' Church, Warrenton, November 4th and 5th. The Rev. Edmund J. Lee of Anking, China, made an address on the work in China. It was decided to raise \$300 for a lecture room in St. Agnes' School, for which Mr. Lee is endeavoring to raise \$25,000, the room to be known as the Virginia Room. At the Holy Communion on Thursday morning the offering was \$191, of which \$50 will be given to a lace school among the Indians, as a memorial to Miss Sybil Carter. At the business session reports were made from all of the

diocesan departments. The United Offering showed \$543.81 collected since the General Convention. Addresses were made by the Rev. Mr. Lee and Miss Louisa Boyd of Tokio, Japan. A general missionary meeting was held in the church at 8 P. M. Services were conducted by the Bishop and the rector of the parish, both of whom made addresses. That of Mr. Hinks was on the work in Idaho, from which he had just come. Bishop Gibson spoke of the Lambeth Conference.

THE FIRST fall meeting of the Missouri Woman's Auxiliary was held at the Cathedral, St. Louis, November 11th. Holy Communion was celebrated in the chapel of the Cathedral at 10:30 A. M., and the business meeting followed in the Schuyler Memorial House. Pledges were made for the life insurance of a foreign missionary, the Harriett M. Tuttle scholarship at Sewanee, and the colored work at Lawrenceville, Va.

THE ANNUAL council of the Guild of St. Barnabas for Nurses has been held in St. Louis, Mo., during the past week. Bishop Whitehead preached the opening sermon in

Christ Church Cathedral. The business sessions have been held in St. Luke's Hospital. Reports showed good progress during the year and there is a balance of \$800 in the treasury. Representatives came from all over the country and amongst the chaplains present were the Rev. Messrs. George T. Lindsay of Hartford, Conn., T. B. Reazor of Orange, Conn., and the Very Rev. Carroll M. Davis of St. Louis. Delegates were present from branches of the guilds at Boston, Newport, Providence, Hartford, New York, Orange, Philadelphia, Pittsburgh, Chicago, Omaha, Charleston, S. C., and St. Louis. For the ensuing year the following officers were elected: Chaplain-General, the Bishop of Pittsburgh; General Secretary, Mrs. William R. Howe of Orange; General Treasurer, Mrs. Van Harlingen of Philadelphia.

THE ANNUAL assembly of the Daughters of the King for the diocese of Arkansas was held in St. John's Church, Camden, on November 4th and 5th. The opening service was a Quiet Hour at 3 p.m., Wednesday, conducted by the rector, the Rev. H. M. Ingham. At night a reception was given at the home of the senior warden, General Joseph A. Reeves. Thursday morning the rector celebrated the Holy Communion, and the day was given to a full discussion of "The Rule of Service: Why It Should be Kept; Where, to Whom, When, and How It Could Best be Kept." At night addresses were given by the Rev. J. W. Thompson of Van Buren and Rev. W. D. Buckner of Pine Bluff. This was a most practical and profitable session.

THE Woman's Auxiliary of the Norfolk Convocation, diocese of Southern Virginia, held its annual meeting in St. Paul's Church, Norfolk, November 6th. The chief feature of the morning business session was an address by the Rev. E. J. Lee. It was stated that the Auxiliary of the diocese of Virginia had pledged \$300 for a class room in the school, and a movement began at the meeting looking to the raising of \$300 in Southern Virginia for another class room there.

THE FIFTEENTH annual meeting of the Pennsylvania branch, Daughters of the King, was held on Tuesday afternoon and evening, November 17th, at St. Elisabeth's Church, Philadelphia, the Rev. C. W. Robinson, minister in charge.

THE HOLDING of the semi-annual meeting of the Woman's Auxiliary of the diocese of Western Michigan at Belding on November 11th gave the Churchwomen of the diocese an opportunity to see personally the work they are sustaining at this point. About fifty members of the Auxiliary attended, making this one of the most successful semi-annual meetings for many years past. Papers and discussions engaged the attention of the conference with plans for increasing the efficiency of the work. The sermon at the opening service of the day was preached by the Rev. J. E. Wilkinson, Ph.D., of Ionia.

THE ANNUAL MEETING of the Woman's Auxiliary in the diocese of Newark was held in St. Paul's Church, Englewood, on Wednesday, November 11th. After the Holy Communion was celebrated, two addresses were made by missionary workers: Rev. Edmund J. Lee of Anking, China, and Archdeacon Smith of Oklahoma. Bishop Lines and Dr. Arthur S. Lloyd, general secretary, made addresses after luncheon. Miss Lindsley, associate secretary of the Woman's Auxiliary, was introduced at the meeting and made an address. The gathering was representative of the life of the Church in this diocese, and in point of numbers and in respect to work accomplished during the year, there was cause for much gratification.

OBSERVANCE OF THE WEEK OF PRAYER.

THE "Week of Prayer" will be marked at Brockville, Ont., by a "Mission of Help," which will be conducted by the Rev. Frank J. Mallett, director of the Society of Mission Clergy, Sharon, Pa. All three churches of the city will participate in the mission. The schedule of services contemplates a "Devotional Hour" on Saturday evening, preparatory to the corporate Communion of the Brotherhood men of the parishes, and on Sunday afternoon a mass meeting for men only. The mission will commence on Saturday, November 28th, and close on Friday evening, December 4th.

THE WEEK OF PRAYER will be observed in Richmond, Va., under the auspices of the Brotherhood of St. Andrew. The first meeting will be the annual meeting of the Assembly, usually held on St. Andrew's day, Monday, November 30th, in St. Andrew's Church. The other meetings will be held in All Saints' building, and will consist of brief services, each led by a layman, with a clergyman to address the meeting.

THE BISHOP of Atlanta has issued a letter with regard to the week of prayer to be observed throughout the Christian world, beginning on Sunday, November 29th, stating that never before in the history of Christianity has any such unanimity been approached as that which will engage Christians in its observance.

THE RHODE ISLAND Assembly of the Brotherhood of St. Andrew intends to hold special services at Providence and Pawtucket in observance of the Week of Prayer, November 29th to December 5th.

SPECIAL ADVENT SERVICES AT TRINITY CHURCH, BOSTON.

THE FOLLOWING special Advent courses are arranged for Trinity Church, Boston:

Sunday afternoons at 4 o'clock, sermons on Efficient Religion, by the Rev. George Hodges, D.D., Dean of the Episcopal Theological School, Cambridge:

November 29.—The Fundamental Facts.

December 6.—The Word of God.

December 13.—The Means of Grace.

December 20.—The Saviour of the Soul.

Sunday evenings, at 8 o'clock, Popular Service, led by choir of men, with special preachers.

November 29.—The Rev. Harry P. Nichols, D.D., rector of Holy Trinity Church, New York City.

December 6.—The Rt. Rev. Arthur C. A. Hall, D.D., Bishop of Vermont.

December 13.—The Rev. Henry S. Nash, D.D., of the Episcopal Theological School, Cambridge.

December 20.—Special Peace Service. Addresses by the Rt. Rev. William Lawrence, D.D., Bishop of Massachusetts, and the Hon. John H. Stiness of Rhode Island.

Monday afternoons, at 4:30 o'clock, in the church, Lectures on the Incarnation by the Rev. Edward S. Drown, D.D., of the Episcopal Theological School, Cambridge:

November 30.—The Divine Humanity.

December 7.—The Incarnate Word.

December 14.—The Uniqueness of God.

December 21.—The Son of God in History.

All sittings are free. The public is cordially invited.

PAROCHIAL AND OTHER IMPROVEMENTS.

THE CORNERSTONE of the new St. Mark's Church, Minneapolis, was laid on the afternoon of Sunday, November 15th. The weather being inclement, most of the services were conducted in the guild house adjoining. Those taking part in the services were the two associate rectors of the parish, the Rev. Messrs.

C. E. Haupt and the Rev. G. H. Hills, and the Bishop of the diocese. Short addresses were made by Mr. Haupt and the Bishop. At the conclusion of the services in the guild house the choir, clergy, and the Bishop marched to the cornerstone, which was duly laid by the Bishop. The stone contained the contents of the old stone, which was laid forty years ago, and in addition articles usually placed in such stones, together with photographs of Bishops Whipple, Gilbert, and Edsall. It is of Bedford limestone and of massive dimensions. Inscribed on it are the words:

1868 ST. MARK'S 1908
Pax per sanguinem Crucis.

IN THE city of Sacramento, Cal., the builders are again at work on the large, fine stone church of St. Paul's parish. Several years ago the structure was begun under what seemed favorable circumstances, but for various reasons the work ceased at different times. Now, however, the means for its completion are in sight and it is earnestly hoped no new impediment will prevent its being finished at an early date. The present rector, the Rev. Charles E. Farrar, has worked with much diligence to forward the work. The parish house has been used as a house of worship since the former church building was condemned by the public architect.

THE Church of the Good Samaritan, Paoli, Pa. (the Rev. Horace A. Walton, rector), has been beautified by the placing of a tile floor in the nave and a marble mosaic floor in the chancel and sanctuary, being the gift of St. Mary's Guild of the parish. Another valuable addition, a fine two-manual Haskell pipe organ, the gift of two members of the parish, was dedicated on Sunday, November 8th. The grounds adjoining have been recently purchased for a Churchyard and burying-ground and have been graded and planted, greatly improving the approach and appearance of this handsome rural church.

IN VALLEJO, Cal., the members of Ascension parish are rejoicing over the completion of a spacious new guild hall, the cost of which, including furnishing, will total \$4,000. It contains dining room, kitchen, auditorium, and club room.

ST. PAUL'S CHURCH, Waco, Tex., has recently installed a \$2,500 heating plant in the church.

THE CORNERSTONE of what will be known as the chapel of the Good Shepherd, at Pitman, N. J., was laid on the afternoon of All Saints' day, the Rev. Charles Bratten Dubell, rector of St. Thomas' Church, Glassboro, officiating in the absence of the Bishop. For some time past services have been maintained at Pitman by Mr. Dubell with recognition and encouragement that are significant at this stronghold of the Methodists. The land, and what has thus far been done upon it, representing an expense of about \$4,000, are paid for, and funds are in hand sufficient for the partial erection of the walls. The offerings at the service referred to were over \$200. Beside the rector there were present the Rev. Messrs. Garland, Bishop, Faber, and Tabb, and an attendance of over 1,200 people. Addresses were made by the rector and the Rev. Thomas J. Garland. The architect is Mr. Herbert Norris Moffett, junior warden of St. Thomas' Church, Glassboro, who is giving his service without charge. The chancel is to be a memorial of the late Bishop Coleman of Delaware.

SESSIONS OF THE CONVOCATIONS.

MISSOURI.—The Southern Convocation met at Christ Church, Rolla, on the 10th, 11th, and 12th inst. A large number of the clergy were in attendance. Papers were read on "Church Music" by the Rev. Messrs. Courtney Jones, L. B. Richards, and F. M. Weddell.

Papers on "Christianity and Modern Thought" were read on the second afternoon and subdivided as follows: "The Bible and the Higher Criticism," by the Rev. George Lloyd; "The Creeds and Rationalism," by the Rev. L. F. Potter; and "The Church and Socialism," by the Rev. Loaring Clark. Papers on the last day dealt with "Clerical Supply," by the Rev. G. E. Young; "Clerical Training," by the Rev. W. A. Hatch; and "Clerical Support" by the Rev. J. C. Ingham. Sermons were preached by the Dean of the Convocation, the Rev. L. F. Potter of Kirkwood, the Rev. H. P. Horton of Columbia, and the Bishop of the diocese, who also gave addresses on the Pan-Anglican Congress and the Lambeth Conference. The Rev. W. A. Hatch conducted a Quiet Hour on Wednesday morning.

NEW JERSEY.—The regular meeting of the Convocation of New Brunswick was held in Trinity Church, Princeton, of which the Dean, the Rev. A. B. Baker, is rector. The Bishop, after his long illness, was able to be present, and to celebrate the Holy Communion. An essay was read by the Rev. E. E. Matthews of Lakewood, on "The Relation of the Church to the Social Problem." Many participated in the lively discussion that followed. The speakers at the missionary service in the evening were the Rev. Hamilton Schuyler and the Rev. Charles Fiske.

NORTH CAROLINA.—Charlotte Convocation met in the Church of the Holy Comforter, Charlotte, November 5th and 6th. At the Holy Communion Bishop Cheshire was celebrant. At the business meetings all the clergy but three were present. General offerings showed an increase, but there was a decrease in individual gifts. Mr. C. E. Frick was reelected treasurer and the Rev. Francis M. Osborne secretary. Thursday evening after Evening Prayer addresses were made by the Rev. T. G. Faulkner of Greensboro and the Rev. Harris Mallinckrodt, the first on the "Individual" and the latter on the "Parochial" relation of the parish to convocational missions. On Friday "The Church's Work Among Mill Operatives" was discussed by the Rev. S. J. Brown of Cooleemee, and the Rev. Messrs. Alex. Galt, A. R. Berkeley, G. W. Lay of Raleigh, and Bishop Cheshire spoke on other phases of Church endeavor. The Convocation closed with a missionary mass meeting at St. Peter's Church.

TEXAS.—The Northwest Convocation met in a three days' session in St. Mary's Church, Belton. All the clergy except two were present. The Bishop was present the last day and preached at the evening service. St. Mary's has had no rector since the death of the Rev. J. A. Duncan last January, and one of the results of the Convocation was the arousing of the congregation. It was decided to unite with All Saints', Cameron, each taking half time, and to call the services of a clergyman. The next meeting will be with St. Andrew's Church, Bryan, on January 25th, 1909.

VIRGINIA.—The fall meeting of Central Convocation was held at the Church of the Good Shepherd, Dinwiddie County, from October 5th to 8th, inclusive. Services were held at McKenney by several of the clergy, each night. On the third day Bishop Coadjutor Tucker addressed the Convocation on his trip to the Pan-Anglican Conference. The business meeting dealt largely with missionary effort. The question of the advisability of an Archdeacon for the eastern portion of the diocese was discussed, and a committee appointed to confer with the Norfolk Convocation in regard to the matter. The old officers were unanimously reelected. The Convocation closed with a missionary meeting on Thursday afternoon. Able addresses were made by the Rev. Flournoy Bouldin, the Rev. R. W. Barnwell, and the Rev. F. G. Ribble. These were followed by Bishop Tucker, who made some helpful remarks on Missionary work.

B. S. A. AND OTHER MEN'S MEETINGS.

AT THE FALL MEETING of the Norristown (Pa.) Local Assembly of the Brotherhood of St. Andrew, held on Thursday evening, November 12th, at Christ Church, Upper Merion, Evensong was said by F. H. Longshore, a lay reader (the parish being without a rector since May last), and a sermon in memory of the late R. T. S. Hollowell, at the time of his death president of the local assembly and a member of the parish, was delivered by the Rev. A. J. Miller, rector of St. Thomas', Whitemarsh. A business meeting and conference ending with a collation followed.

THE FALL meeting and dinner of the Church Club of the diocese of Harrisburg was held at the Hamilton Club in the city of Lancaster, Pa., on Thursday evening, November 12th. The president, Colonel Charles M. Sunbury, presided. Forty new members were elected. The following delegates to the National Conference of Church Clubs of the United States, which meets in New York next April, were elected: Messrs. James M. Lamberton of Harrisburg, Frank C. Angle of Danville, William A. Brosius of Sunbury, and George N. Reynolds of Lancaster. At the dinner the Bishop of Cuba was the guest of honor. The address of welcome was by Benjamin C. Atlee, Esq., of the Lancaster bar. Bishop Knight spoke on "The Foreign Field"; the Rev. William Northey Jones of Williamsport, on "Recollections of the Pan-Anglican Congress," and Bishop Darlington on "The Lambeth Conference."

THE LOCAL ASSEMBLY of the Brotherhood of St. Andrew in the Convocation of Erie convened at St. John's Church, Sharon, Pa., on Thursday, November 12th. Delegates were present from New Castle, Franklin, Oil City, Erie, Greenville, and Youngstown, Ohio. Seven of the clergy of the Convocation were in attendance, and visitors from Pittsburgh and McKeesport. The meeting was declared to be the best in point of numbers and enthusiasm ever held. The chief event of the gathering was the meeting at 8:15, presided over by Mr. N. Evans. Mr. H. D. W. English spoke on "Why a Churchman Should be a Brotherhood Man"; and Mr. W. A. Cornelius, on "How Can our Local Assembly Propagate Its Work?" Five-minute talks were given by the Rev. Dr. Jones of Erie, Mr. C. E. Zinram of Erie, and Mr. Addison C. Dickinson of New Castle. Officers elected were: Chaplain, the Rev. Martin Aigner, Franklin; President, Mr. C. E. Zinram, Erie; Vice-President, Mr. Frank J. Mallett, Jr., Sharon; Secretary, Mr. Samuel Baker, Oil City; Treasurer, Mr. Addison C. Dickinson, New Castle. The next meeting of the assembly will be held at Franklin.

THE FIFTH annual banquet of the Men's Club of the Church of the Incarnation, Broad and Jefferson Streets, Philadelphia (the Rev. N. Van Pelt Levis, rector), was held on Thursday evening, November 19th. Addresses were made by Bishop Talbot, Dr. Tomkins, Sheldon Potter, Esq., and others.

RECENT DEATHS AMONG THE CLERGY.

THE DEATHS are recorded this week of the Rev. JOHN LLOYD TAYLOR, the Rev. JOHN B. GRAY, and the Rev. GEORGE BRINLEY MORGAN, D.D.

THE REV. JOHN LLOYD TAYLOR, aged 71 years, for many years a missionary of the diocese of Pittsburgh, died at his home in Oakmont, Pa., on Friday, November 6th. Mr. Taylor was born in Birmingham, England, and came to this country when a boy. He was a graduate of Nashotah House and was ordered deacon and priest in 1869 by Bishop Kemper. His early ministry was spent in Illinois, Michigan, and Ohio. He went to

the diocese of Pittsburgh in 1882, and his name stood fourth on the roll of diocesan clergy for length of service. Some of the places at which he served as missionary were New Haven, Rochester, New Brighton, Tarentum, Freeport, New Kensington, Brookville, Leechburg, Vandergrift, Red Bank, and Wayne Township. During the last year or two his health began to give way, and seven months ago he retired from active work, and was given the title *Missionary Emeritus*. Mr. Taylor is survived by his wife, two sons, and four daughters. The funeral services took place on Monday, November 9th, at the St. Thomas' Memorial Church, Oakmont (the Rev. C. M. Young, rector). The Bishop of the diocese read the opening sentences, the Rev. Robert W. Crane, D.D., the lesson, and the Rev. Mr. Young the Creed and prayers. The Bishop read the Committal service at the interment in Homewood Cemetery. Pall bearers were the Rev. Messrs. Cole, Danner, Wightman, Paddock, and the Rev. Drs. Vance and Bragdon. Other clergy present not already mentioned, were the Rev. Messrs. Ferris, Gray, and Benton. Representatives of many of the missions in which Mr. Taylor had served were in attendance at the obsequies.

THE REV. JOHN BENJAMIN GRAY, a non-parochial clergyman of the diocese of Easton, Md., passed away on October 26th at the home of his son-in-law, Dr. Eugene Douglas, 830 West North Avenue, Baltimore, Md., at the age of 72 years. He had been an invalid for over thirteen years. The funeral services were held in Christ Church, Easton, on SS. Simon and Jude's day, and the body was interred in Spring Hill Cemetery. He was ordained deacon and priest by Bishop Elliott.

THE SAD NEWS is received that the Rev. GEORGE BRINLEY MORGAN, D.D., rector of Christ Church, New Haven, Conn., was run down by an automobile last Saturday, November 14th, and succumbed to his injuries next day. Dr. Morgan was one of the most prominent of the Connecticut clergy and had done an excellent work in Christ Church, in the course of which the sanctuary and interior were remodelled and greatly enriched, so that the church is now one of great beauty. Its membership has also largely increased under his rectorship, and its tone of spirituality been decidedly advanced. He was aged 55, and was born at Hartford, Conn. He graduated from Trinity College in 1870 and from Nashotah House in 1874, and was ordained deacon by Bishop Williams in that year. His early work was done at Goffstown and Exeter, N. H., and in 1877 he became rector of Christ Church. He is survived by his wife, two daughters, and one son.

DEATH OF THE REV. DR. JAMES CRYSTAL.

THE REV. DR. JAMES CRYSTAL, 71 years old, and for many years in the ministry of the Church, succumbed to heart trouble at his home in Jersey City on Wednesday, November 11th. He was learned in Sanskrit, Hebrew, Greek, and Latin, and was the author of a work on Baptism. He spent years of travel in the Holy Land, Greece, and Russia. While in Greece he submitted to ordination in the Holy Eastern Church. His best known contributions were translations of the decrees of the first four Ecumenical Councils.

CHICAGO.

CHAS. P. ANDERSON, D.D., Bishop.
Autumn Meeting of the Northern Deanery.

THE FALL meeting of the Northern Deanery was held at Emmanuel Church, Rockford, on October 26th and 27th, Dean Fleetwood presiding. At the first service addresses were given by the Rev. A. B. Whitcombe of Dixon and the Rev. W. Bohler Walker, the diocesan general missionary. There was an excellent

attendance of the laity. On the 27th, Dr. Wilson, the new organist and choirmaster at Sterling, read a paper on "Church Music." In the afternoon, at the business session, an interesting letter from the Rev. J. H. Dennis was read. Much sympathy was expressed for the Rev. J. S. Mahood of Belvidere, who is suffering from a serious nervous breakdown. After the business meeting adjourned, an account of the Pan-Anglican Conference was given by Archdeacon Toll. The Rev. F. J. Bate of Freeport was reelected secretary-treasurer. The next meeting will be in January, 1909, at Christ Church, Harvard.

CONNECTICUT.

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

Memorial Service for the Rev. E. H. Fitzgerald at Waterbury.

A SERVICE in memory of the late Rev. Edward H. Fitzgerald, missionary to China, was held at St. John's Church, Waterbury (the Rev. John N. Lewis, rector), on the evening of the Twenty-first Sunday after Trinity. The rector read letters of appreciation from the Rev. Anson Phelps Stokes, secretary of Yale University, and Dean Hodges of Cambridge, Mr. Fitzgerald having graduated from both institutions. Addresses were also made by the Rev. John T. Dallas, Professor Charles Baldwin of Yale, the Rev. E. DeF. Miel of Hartford, and the Rev. Arthur S. Lloyd, D.D.

MR. HENRY L. PARKER, who died recently at Norwich, after a long illness, had served as vestryman, warden, treasurer, and superintendent of the Sunday school.

KENTUCKY.

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

Sunday School Institute at Grace Church, Hopkinsville—Louisville Clericus Meets.

A SUNDAY SCHOOL INSTITUTE conducted by Bishop Woodcock was held in Grace Church, Hopkinsville, last week. Immediately afterwards, the rector (the Rev. George C. Abbot) began a ten days' mission, assisted by the Rev. Richard L. McCready, rector of St. Mark's Church, Crescent Hill, and priest in charge of St. Luke's Church, Anchorage.

THE LOUISVILLE CLERICUS held its November meeting in Jeffersonville, Ind., with the Rev. A. Q. Bailey, rector of the church there, as host. Owing to the distance from their See city, the clergy of southern Indiana are by courtesy members of the Louisville Clericus. The essayist on this occasion was the Bishop of Kentucky, whose subject was "Dogma."

MASSACHUSETTS.

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

Meeting of the Church Temperance Society.

THE ANNUAL public meeting of the Church Temperance Society of the diocese was held at Trinity Church, Boston, on the evening of Sunday, November 8th. There were present Bishop Lawrence, the Rev. Samuel H. Hillard, secretary of the society, and the Rev. Dr. Alexander Mann.

MISSOURI.

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

Coming Ordination of the Rev. George F. Taylor.

THE BISHOP OF MICHIGAN will advance to the priesthood on Tuesday, November 24th, the Rev. George Farrand Taylor, recently graduated from the General Theological Seminary. The ordination will be held at St. John's Church, Detroit, Mich. The Rev. D. C. Garrett of St. Peter's Church, St. Louis, Mo., will preach the sermon and the Rev. Wm. F. Faber of St. John's will present the candidate. Mr. Taylor is with Mr. Garrett as curate for the coming year. His address is 124 North Spring Avenue, St. Louis.

NEWARK.

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

Sunday School Conference at the House of Prayer—How Money Was Raised for the Diocesan Hospital, Jersey City—Chapel of the Good Shepherd, Fort Lee, Robbed Again—Other News.

THE PARISH HALL of the House of Prayer, Newark, was well filled with parents, teachers, and older Sunday school scholars Thursday evening, November 12th, for a social meeting and conference on "The Work and Aims of the Sunday School." Methods were explained and exhortations for greater co-operation of school and home influences were made by the rector, the Rev. John S. Miller, assisted by the Rev. V. Van M. Beede. Music and a light supper added to the good fellowship of the evening.

FIVE HUNDRED women and as many boys and girls acted as collectors during "Tag Day" in Jersey City and Hoboken, last Saturday, for the benefit of the Diocesan Hospital in Jersey City. The cities were divided into districts, and each was in charge of a woman identified with society and Church affairs. More than \$3,000 was raised through the efforts of the "taggers" under the direction of Miss Elsie Jenvey, daughter of Archdeacon Jenvey, president of the hospital, assisted by Miss Cora Besson; Rev. G. Ernest Magill, rector of Holy Innocents' Church; the Rev. W. Bernard Gilpin, rector of Trinity Church; and Mr. Richard Stevens.

FOR THE second time the mission chapel of the Good Shepherd, Fort Lee, has been robbed; a quantity of valuable ornaments were stolen from the altar, and vestments from the vestry closets.

THE FIFTH anniversary of the consecration of the Bishop of Newark was celebrated by a special service of the Holy Communion in Grace Church, Orange, on November 18th. An address to the clergy, on the conditions and needs of the diocese, was made by the Bishop. It was in no sense commemorative of the anniversary. Luncheon was served in the Alice Broome Memorial parish house. An informal conference was held in the afternoon.

THE NEW extension to the Daisy Ward, the children's ward of Christ Hospital, 176 Palisade Avenue, Jersey City, will be formally opened and blessed by the Bishop of the diocese on the afternoon of November 23rd at 2 o'clock. It is hoped that all the generous friends who have made this enlargement possible will be present.

NEW JERSEY.

JOHN SCARBOROUGH, D.D., LL.D., Bishop.

Church Services Maintained at Woodbury.

DURING the vacancy in the rectorship of Christ Church, Woodbury, the Rev. Thomas J. Garland will maintain the Sunday services. Mr. Garland is secretary of the diocese of Pennsylvania.

OHIO.

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

Important Meeting of Toledo Clericus.

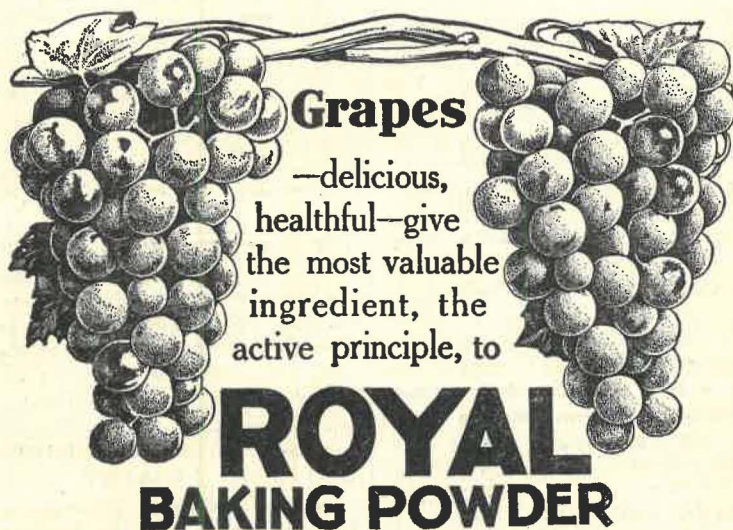
THE TOLEDO CLERICUS has just held its largest meeting. Thirteen clergy from the city and vicinity met in Trinity Church. The Rev. Alsop Leffingwell was elected president and the Rev. H. L. McClellan secretary-treasurer. An able paper was read by the Rev. Mr. Leffingwell on "The Bible, and the Bible Alone, the Religion of Protestants" which was discussed by all present. Arrangements were made for the second meeting of all the Altar Guilds of the Convocation in Trinity Church, the first Thursday in January. The program of subjects and writers was adopted for the monthly meetings of the Clericus until next June.

OREGON.

CHARLES SCADDING, D.D., Bishop.

Progress of the Associate Mission.

THE Bishop is adding four clergymen to the Associate Mission staff in his diocese, in order to cope with the growing needs of the Church in that district. In an appeal for help towards providing the salaries of these additional clergymen the Bishop states that there are many Church buildings in the diocese paid for but closed for lack of means with which to pay living salaries and points



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PENNSYLVANIA.

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

Anniversary of St. Barnabas' Colored Mission at Germantown—New Rectory for House of Prayer, Branchtown, Philadelphia—Greek and American Catholics Worshiping in All Saints' Church, Philadelphia—Other Diocesan News.

THE FOURTH anniversary of St. Barnabas' mission for colored people in Germantown was celebrated on Sunday, November 15th. The Rev. Dr. Groton of the Divinity School and the Rev. Dr. Perry, formerly Dean of the Germantown convocation, were present and made addresses at different services. The choir of the Church of the Crucifixion furnished special music at the night service. Great progress in the work has been made during the past year by the minister-in-charge, the Rev. E. S. Thomas.

A RECTORY has been built and will be ready for occupancy about the first of December on the grounds adjoining the House of Prayer, Branchtown, Philadelphia. The money was raised by the rector, the Rev. Azael Coates, largely from friends outside the parish.

THE ORTHODOX GREEKS, having purchased and now using All Saints' Church, Twelfth and Fitzwater Streets, Philadelphia, have courteously allowed All Saints' congregation the use of the basement in which to hold their services on Sundays until they secure a new site and building. Services, therefore, are being held in the building simultaneously in the Greek and Anglican rites.

THE SUNDAY SCHOOL ASSOCIATION of the diocese has issued an appeal to the Sunday schools of the diocese, asking that they devote their special Advent offerings to the fund of \$100,000, which the Bishop Coadjutor is raising for the furtherance of missionary work under his direction.

THE REV. DR. DUHRING and the Rev. H. Cresson McHenry, both of the Philadelphia city mission, are in attendance at the annual meeting of the American Prison Association, which is being held the present week in Richmond, Va., they having been appointed with others by the Governor to represent the state of Pennsylvania.

SPECIAL SERVICES have been held in the new St. Mark's Church, Frankford Avenue, Philadelphia, each night since its opening for worship on All Saints' Day. Illustrations and description will be published when the whole work is complete, and it will then be one of the finest church edifices in the whole country.

PITTSBURGH.

CORTLANDT WHITEHEAD, D.D., Bishop.

Lecture Under Auspices of the Sunday School Institute at Pittsburgh—Missions Study Class Meets at Homestead.

THE OPENING lecture of the series on the Prayer Book and Hymnal being given under the auspices of the Sunday School Institute took place on the evening of November 11th, in the lecture room of Trinity parish house, Pittsburgh. The lecturer was the Rev. Dr. Ward, who had for his subject "The Occasional Offices."

THE FIRST meeting of the Missions Study Class connected with the Pittsburgh Branch of the Woman's Auxiliary took place on Thursday, November 12th, at St. Matthew's parish house, Homestead. The general subject for consideration was "Cannibals, Colonists, and Christians in New Zealand." Three

papers were read: by Mrs. Emmerling, of the Church of the Ascension; Mrs. Carrier of Calvary, and Mrs. Slicer of St. Peter's, on the subdivisions "Race Contact," "Bishop G. A. Selwyn," and "Peace and Progress."

SPOKANE.

L. H. WELLS, D.D., Miss. Bp.

Instructive Mission Held at Trinity Church, Palouse.

A VERY successful mission of instruction was given in Holy Trinity Church, Palouse, Wash., by the Ven. Henry J. Purdue of Spokane, extending from November 1st to November 8th. Each afternoon, one of a series of lectures on the establishment and growth of the Church was delivered; and in the evening the lecture was illustrated by stereopticon slides. The church was crowded at each service with thoughtful seekers after truth. A large number of persons from the different sects requested the Archdeacon to continue his instructions, and several asked for private interviews, with a view of being prepared for Confirmation. Never before has such interest been aroused in Palouse regarding the claims of the Church.

TEXAS.

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

Progress at Christ Church, Temple—Personal Mention.

IN A RECENT canvas of Christ Church parish, Temple (the Rev. E. C. Seamon, rector), about \$1,700 was secured on the church debt.

THE REV. J. H. SWANN has moved his residence to Georgetown and will hereafter give half his time to Grace Church of that place; the remainder of his time will be divided between Calvary, Bastrop, and St. Philip's, Hearne.

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"There was scarcely anything I could eat that would agree with me. The little I did eat seemed to give me more trouble than it was worth. I finally quit coffee and drank hot water, but there was so little food I could digest, I was literally starving; was so weak I could not sit up long at a time.

"It was then a friend brought me a hot cup of Postum. I drank part of it and after an hour I felt as though I had had something to eat—felt strengthened. That was about five years ago and, after continuing Postum in place of coffee and gradually getting stronger, to-day I can eat and digest anything I want, walk as much as I want. My nerves are steady.

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The Rector of the Church of the Advent, Boston, the Rev. WM. HARMAN VAN ALLEN, says of it in his parish paper: "I wish you would get, to mark and lend to uninstructed friends, the Rev. Charles Fiske's *Religion of the Incarnation*. It is clear, sound, and useful."

The leader of the Women's Bible Class, Trinity Church, Boston, commends it just as highly: "It is just the book I have been looking for, for years. We are using it as a text book in our Bible Class of 150 members."

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WASHINGTON.

Session of the Washington Archdeaconry—Fifth Anniversary of St. Agnes' Chapel, Trinity Parish.—Other Diocesan News.

THERE WAS a well attended meeting of the Archdeaconry of Washington in Trinity parish hall, Wednesday, November 4th. After the usual business the Archdeacon reviewed the colored work and its needs, and the Rev. E. M. Thompson was called upon to give an account and statement of the progress of his mission of the Nativity, Fourteenth and A Streets, E., for which ground was broken for a church on All Saints' Day. The city missionary, Mr. H. C. Amos, gave some interesting reports through the Rev. Messrs. C. E. Buck and G. F. Peters.

NOVEMBER 15TH the congregation of St. Agnes' chapel, Trinity parish, celebrated its fifth anniversary. The Rev. Dr. R. E. Campbell is the priest-in-charge and to him is due the new life and energy seen on every side. This chapel is now self-supporting and the congregation has outgrown the plain frame house now occupied. As they own the lot it is hoped preparations to build a proper chapel will soon begin.

THE ALL-DAY intercessions at St. Paul's and St. Mark's Churches, Washington, were largely attended, Friday, November 6th. Services and intercessions were arranged for convenient hours during the day. These churches being always open, many persons may have been seen entering at such times as they were able for prayer and meditation. The object of this intercession was for guidance in the choice of a Bishop.

GRACE CHURCH, South Washington, has secured a rector in the person of the Rev. Colwort Cogswell, formerly of Trappe, Md. This church has now overcome its financial difficulties and a new era in its existence, starting afresh with a new rector, has happily begun. There was a large congregation at all services last Sunday.

WESTERN MASSACHUSETTS.

ALEX. H. VINTON, D.D., Bishop.

Mission to be Preached at Pittsfield.

THE REV. CHARLES J. SNIFFEN, diocesan missionary, has rented from the Methodists Trinity chapel, Pittsfield, and will conduct a mission there. He has conducted services there for the last two weeks. The lease runs until January 1st.

WESTERN NEW YORK.

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

Meeting of Rochester Sunday School Association.

THE ANNUAL meeting of the Rochester Sunday School Association was held in St. Luke's parish house, Rochester, October 19th, when officers were elected for the ensuing year. Addresses were made by the Rev. J. W. D. Cooper and the Rev. J. B. Thomas, Ph.D. On the same evening a conference of Sunday school workers was held in Trinity parish, Buffalo, when addresses were made by the Rev. G. H. Gaviller, Mr. Calvert K. Mellen, Rev. G. F. J. Sherwood, and Rev. Thomas B. Berry, and a paper was read by Mr. H. C. Spendlow.

CANADA.

Items of Diocesan News from the Dominion Diocese of Rupert's Land.

AFTER a year spent at work in Birmingham, Eng., the curate at Christ Church, Winnipeg, the Rev. F. S. Lewis, has returned to the parish.

Diocese of Quebec.

THE FIRST confirmation service ever held in the parish of St. Ursule took place lately,

when Bishop Dunn confirmed eight candidates. The service was entirely in French and the preacher was the Rev. Henry Benoit of L'Eglise Du Redempteur, Montreal.—THE NEW church at Coaticook was dedicated November 11th, by Bishop Dunn. The Bishop preached in the Cathedral, Sault Ste. Marie, on All Saints' Day, when Mr. Harold C. Dunn was ordained by Bishop Thornloe of Algoma.—ST. PETER'S RECTORY, Sherbrooke, has been greatly altered and improved during the summer and will soon be ready for occupation by the Rev. Dr. Shreve and his family again. The health of Dr. Shreve has much improved since his recent operation on his eye.—THE CHURCH at Lake Beauport has been thoroughly renovated during the summer.—AT THE October meeting of the deanery of Gaspé at Shigawake it was decided to issue a deanery intercession leaflet, for the present once in two months, to the clergy, in which all may bring to intercession before God any special needs, whether for the parish, the home, or the individual life.

Diocese of Keewatin.

WHEN THIS diocese was divided off from that of Moosonee a few years ago, there were only two churches, two priests, and one deacon for the white work. To-day there are thirteen churches for the white centres and ten clergy working in them. The congregations are displaying the spirit of self-help in an unusual way.

Diocese of Toronto.

A LARGE attendance is expected at the third annual conference of the archdeaconry of York and Simcoe, November 18th and 19th, at Barrie. The Archdeacon is to preside and the Assistant Bishop, the Rt. Rev. Dr. Reeve, is to be present.—ST. CLEMENT'S mission, recently opened, is proving very successful, good congregations being the rule. There is still some debt on the building, though offerings have been made very liberally.—ARCH-BISHOP SWEATMAN is honorary president of the new home for women and girls earning their own livelihood, which is to be opened in December in Toronto. It is hoped that this home, when fully equipped, will fill a long felt want. Amongst the directors are

A FAT BABY

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Babies grow very rapidly and if they do not get the right kind of food they grow backwards instead of forwards; that is, when their food is not nourishing they grow thin and cross and some of them die from the lack of the right kind of food. A girl writes:

"My aunt's baby was very delicate and was always ill. She was not able to nurse it and took it to one doctor after another, but none of them did the child any good.

"One day mother told my aunt to try Grape-Nuts for the baby, but she laughed and said if the doctors couldn't do the baby any good, how could Grape-Nuts? But mother said, 'Try it, anyway.'

"So my aunt put one tablespoonful of Grape-Nuts in a quarter cup of hot water and when the food was soft she added as much milk as water and gave that to the baby.

"In a month and a half you would hardly have known that baby, it was so fat and thrived so fast. A neighbor asked my aunt what made the baby so healthy and fat when only six weeks before it was so thin. She said, 'Grape-Nuts.' The neighbor got Grape-Nuts for her baby and it was soon as fat as my aunt's child."

"There's a Reason."

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Sores, and Itching Eczema—Doctor Thought an Operation Necessary

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"I am now eighty years old, and three years ago I was taken with an attack of piles (hemorrhoids), bleeding and protruding. The doctor said the only help for me was to go to a hospital and be operated on. I tried several remedies for months but did not get much help. During this time sores appeared which changed to a terrible itching eczema. Then I began to use Cuticura Soap, Ointment, and Pills, injecting a quantity of Cuticura Ointment with a Cuticura Suppository Syringe. It took a month of this treatment to get me in a fairly healthy state and then I treated myself once a day for three months and, after that, once or twice a week. The treatments I tried took a lot of money, and it is fortunate that I used Cuticura. J. H. Henderson, Hopkinton, N. Y., Apr. 26, '07."

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Canon Welch of St. James' Cathedral, and the Rev. Provost Macklem of Trinity College. Many generous gifts have been received for the institution.—THE NEW parish house for St. James' Cathedral, Toronto, is to be commenced after Easter.—THE CONFERENCE of the Archdeaconry of Peterborough is to be held in the parish of St. Paul's, Lindsay.—THE NEW church of St. Paul, at Washago, was opened October 25th. The interior is not yet finished.

Diocese of Ottawa.

BISHOP HAMILTON arranged to preside at the meeting of the rural deanery of Stormont, in Cornwall, November 5th. Addresses were given by a number of the clergy, the Rev. E. A. Anderson of Ottawa, and others.—AT THE October meeting of the diocesan board of the Woman's Auxiliary in the Lander Hall Ottawa, it was shown that the 121 delegates in attendance at the triennial meeting were all entertained by the ladies of the city parishes. The office of general president so long held by Mrs. Tilton, president of the Ottawa branch, has by her resignation been transferred to an officer residing in Montreal, Mrs. Paterson Hall, having been elected.—ARRANGEMENTS for the week of prayer during the week beginning with Advent Sunday, were made at the meeting of the rural deanery of Ottawa, held in the beginning of November. Bishop Hamilton presided at the meeting.—SOME new altar vessels of solid silver were dedicated on All Saints' Day, by the Bishop, at the early Communion service in All Saints' Church, Ottawa. They were given in memory of two members of the congregation.

Diocese of Algoma.

THE NINE days' mission held in All Saints' Church, Huntsville, was very successful, and there was a large attendance at all the services. The mission was finished on All Saints' Day.—ST. THOMAS' CHURCH, Fort William, which was burnt last May, is much improved, since its restoration.

Diocese of Huron.

IN EACH of the three churches of the parish of Eastwood, a new font was consecrated on the same day in October, and in each baptism was celebrated afterwards.—THE Anglican Young People's Association is very active in the diocese. In the parish of Trinity, Galt, a number of lines of parochial work is taken up by it.—CHRIST CHURCH, Chatham, which celebrates its fiftieth year next year, is to be enlarged by extending the nave.—THE FIFTEENTH anniversary of the induction of the rector of St. George's, Owen Sound, was celebrated by special services November 1st. Special services were held on the same day in the Church of the Epiphany, Kingsville, to mark the seventeenth anniversary of the building of the church.

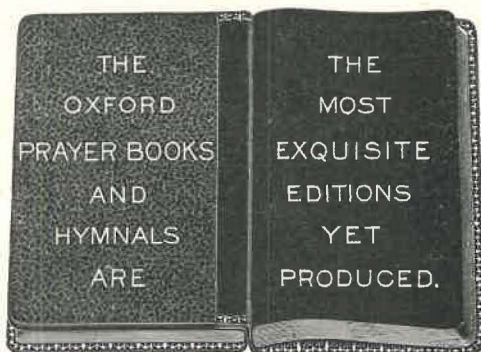
MUSIC

The Philharmonic Society of New York will give during the coming season eight Friday afternoon concerts, and eight Saturday evening repetitions of the Friday performances. The conductor will be Wassily Safanoff, and among the works to be heard in the near future are the "Pathetic" Symphony, Tschaikowsky; Toccata in F, Bach-Esser; Overture, "Manfred," Schumann; Concerto for Violin (B minor), Saint-Saens; and Richard Strauss' "Thus spake Zarathustra."

William Westenholme of All Saints', Hyde Park, London, will give some organ concerts in this country, the first of the series taking

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place in the music hall of the Brooklyn Academy. This distinguished performer was born blind. As a boy he was considered a prodigy in piano, violin, and organ playing. Dr. Done of Worcester Cathedral became interested in him, and gave him much assistance and encouragement during his early years of musical study. Westenholme has a most remarkable memory, and is a composer of no little reputation. His works include 59 for the organ, 19 for the piano, 6 for chamber music, 5 anthems, and 9 songs. In his early manhood he was associated with Elgar, who frequently wrote out the compositions for his blind friend.

The sesqui-centennial of the capture of Fort Duquesne and the renaming it Fort Pitt was celebrated with appropriate services in all Pittsburgh churches. At Calvary Church the services, in the absence of the rector, the Rev. Dr. McIlvaine, were under the direction of the Bishop of Pittsburgh, who had prepared a special order of service with brilliant music by the choir under the direction of Mr. James E. Bagley, the organist and choir-master. The *Te Deum* was Parker in E; the *Jubilate*, the festival setting in C by Warwick-Jordan; and the anthem, "Sing Praises unto the Lord," by Gounod. A unison chorus of sixty men's voices was seated in the triforium, thirty feet above the chancel, and the familiar hymns, "Ancient of Days," "America," "Old Hundred," and "St. Ann's," with this great choir of men's voices were splendidly effective. The official guests of the city, the Misses Pitt-Taylor, descendants of Sir William Pitt, for whom the city is named, were present and greatly enjoyed this, their first Church service in America. Mr. Bagley has used on several occasions this unison chorus of men in the evening service, using Bunnett's *Magnificat* and *Nunc Dimittis* in F.

This is an idea which might be utilized in any church with a goodly number of men capable of singing an ordinary hymn tune. The unison music is simple to learn, and the great body of tone, together with the novelty of such a choir, make a pleasant change in the usual order of choir work.

Within thirteen months three of the greatest violinists have died—Joachim, Wilhelmj, and Sarasate! Sarasate's recent death was a shock to the musical world. He came of a musical family, his father having been conductor of a military band at Pamplona, where the violinist was born on March 10, 1844. As a boy he was considered precocious, and at the age of 10 he is said to have played at the court of Madrid. Later he was sent to Paris to study under Alard at the conservatory. A pathetic story is told of his first trip to Paris. His mother, who accompanied him, was seized with cholera and died suddenly at a small village. The son, who was a mere child, was the only attendant the unfortunate woman had, and he remained with her dead body all night in the lonely house where she was stricken with fatal illness. Sarasate mastered his grief as best he could, and proceeded on his journey to Paris, where he became the favorite pupil of the famous Alard. He died at the age of 64; Wilhelmj at 63, and Joachim at 76. Strange as it may seem, three other world-famous violinists all died within a year: Wieniawski, Ole Bull, and Vieuxtemps.

EDUCATIONAL

EXERCISES in commemoration of the twenty-fifth anniversary of the founding of Howe School, Lima, Ind., took place on November 5th. The benediction of the altar in memory of Bishop Knickerbacker and of memorial tablets in the crypt took place in the morning. Bishops White, Francis, and McCormick taking part, and in the afternoon the new

Lower School building was blessed. Bishop Francis made an address on "Our Missions in Japan" in the evening.

THE CELEBRATION of Founders' Day, commemorated properly on the feast of All Saints', together with the annual matriculation of new students at Kenyon College, Gambier, O., occurred this year on Tuesday afternoon, November 10th. Forty-two new students at the college and six at Bexley Hall, the Theological Seminary, were admitted to full standing as matriculated students. In connection with these exercises the honorary degree of Doctor of Laws was conferred upon an alumnus of the class of '80, the Hon. Irving B. Dudley, United States Ambassador to Brazil, who made an address upon "Our Consular and Diplomatic Service."

THE New Jersey Military Academy and the Freehold Military School are situated in St. Peter's parish, Freehold, N. J., and the rector of the parish, Rev. Howard L. Thompson, is chaplain of the schools. While not distinctly Church institutions, the Church influence is strong, and cadets are presented for Confirmation at each annual visit of the Bishop. Daily services are maintained at both schools.

THE MAGAZINES

THE PROSPECTUS of *The Century* for the coming year, which, we are reminded, is the one hundredth since the birth of Lincoln, shows that the magazine will consider the months to come as constituting a Lincoln Year. A number of hitherto unpublished documents from Lincoln's pen and from that of one of his private secretaries are promised, as are a number of other papers on subjects connected with the great war president. There is also promised a series of reminiscences of Augustus Saint-Gaudens; a new novel by Alice Hegan Rice; papers from several writers embodying their recollections of Grover Cleveland; a new series of beautiful examples of contemporaneous American art reproduced in color; a notable paper contributed by William Bayard Hale on "A Remarkable Meeting with the German Emperor"; and a group of papers on German Cities, by Robert Haven Schaufler. *The Century* always retains its place at the head of the magazines.

IN ANNOUNCEMENTS concerning *The Youth's Companion* for 1909, it is stated that there will be articles by many distinguished writers including Prince Wilhelm of Sweden; Rt. Hon. James Bryce, British Ambassador; Hon. John A. Johnson, Governor of Minnesota; Justice D. J. Brewer of the Supreme Court; the Duke of Argyll; Hon. David Jayne Hill, Ambassador to Germany, and a variety of writers in every field of activity, of story tellers, and novelties. There will be papers of importance to the farm, a "staff series" in continuation of short articles that have already attracted notice during the past year,

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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.

and so great a wealth of other topics that *The Youth's Companion* will undoubtedly, as in many years past, justify its claim of being a periodical for the whole family. Stories especially for boys and girls are not forgotten.

HELPFUL THOUGHTS.

THE highest seat in the kingdom of God is the stool of penitence.

If you would find the men that serve God the best, you must look for the men of the most faith.

If, instead of a gem, or even a flower, we could cast the gift of a lovely thought into the heart of a friend, that would be giving as the angels give.

How fearful the hold of sin upon some of its victims! When once it has really gotten its virus spread through the nature of a man, nothing but a miracle of divine power can deliver him.

To live in the presence of great truths and eternal laws, to be led by permanent ideals, that is what keeps a man patient when the world ignores him, and calm and unspoiled when the world praises him.

Be gentle! Be gentle! Many a man you meet and many a woman, with serene countenance, is bearing about all a mortal can bear, though the burden be hidden away from the world. You may tighten heartstrings already strained to the breaking point.—H. I. R. in *Albany Church Record*.

PROSPERITY has never enriched the world as adversity has done. The best thoughts, the richest lessons, the sweetest songs, that have come down to us from the past have not come from the minds and hearts of those who have known no privation, no suffering, no adversity, but are the fruit of pain, of weakness, of trial. Men have cried out for emancipation from the bondage of hardship, of sickness, of infirmity, of self-denying necessity, not knowing that the thing which seemed to be hindering them in their career was the very making of whatever was noble, beautiful and blessed in their life. The cost of all truly helpful life is pain. We must not forget that redemption and heaven come to be ours only through the Cross of the Son of God. In all life the sweetest comforts and the richest blessings come to us at the cost of suffering and tears in those who went before us. The fruit of earth's "thorns" seems bitter to the taste, but it is the wholesome food of human souls.—*Canadian Churchman*.

NO MAN has a right to sell himself. It is a sin to sell so much of our time or energy or talents that we have none to use for the glory of our Maker. God in the beginning was insistent on the setting apart to Him of a proportion of man's time and man's wealth. He fixed on one-seventh of man's time, and one-tenth of man's income. Some have thought that the command as to the proportion of income was not perpetual; but the principle is perpetual, and love should ratify the proportion. It is safe to say that where love rules, the proportion will be at least one-tenth.—*Christian Observer*.

NOTHING worries disease like good health. Tuberculosis specialists tell us that the parasites, or disease germs, can live only with great difficulty in a perfectly healthy body. They thrive in proportion as the tissue is debased. The theory is that they originally grew only in dead bodies—getting their life from inorganic tissue. The same is true of sin. It has little hope for life in one whose spiritual health is vigorous. It thrives in proportion as the tissue is debased. It is satisfied only with death. There is a Physician who will keep us in such health that sin will starve when it tries to feed on us.—*Sunday School Times*.



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