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The Living Church

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THE INCREASE OF FAITH, HOPE, AND CHARITY.

HERE is a very beautiful connection between the Collect, Epistle, and Gospel for the Thirteenth and those for the Fourteenth Sunday after Trinity. The leading thought for the preceding Sunday, as we saw last week, was that the ability to keep God's commandments is itself God's gift. Next in order, therefore, comes what the collect prays for, the *increase* of those three elements into which the spiritual life is resolvable—faith, hope, and love. There is no more important question, after that of the essential nature and practical beginning of the divine life in the human soul has been answered, than that of its further development. How many Christians there are who have within them the *germs* of faith, hope, and love, but get no further! What is the trouble? How may this "increase" be brought about? It is precisely that question which receives its full answer in the Epistle and Gospel, taken together for this Sunday. The general question of the development of one's moral and spiritual nature is one that is answered in two different ways. On the one hand there are those whose sense of dependence on God is weak, or who lack it altogether, and these tell us that our moral and spiritual muscles, like our physical ones, grow strong by exercise. The emphasis is placed on duty, or on obedience. We are to grow better by doing good. We are to grow strong by resisting temptation and by the energetic pursuit of the right.

On the other hand, there are those whose favorite text is, "By grace ye are saved through faith, and that not of yourselves: it is the gift of God." They love to rejoice in a "complete salvation." Or, if of the Sacramentarian, rather than the Evangelical school of thought, they place the emphasis upon the frequent reception of the Body and Blood of our Lord.

Thus the same antinomy of law and grace that besets the beginning of the spiritual life follows its development. It is one more instance of the mischief of half-truths. The physical analogy is here peculiarly helpful. If the question were propounded whether men grow strong by food or by exercise, no one would have any difficulty about replying that both are necessary. It is equally true of the spiritual life; and it is these two related truths, the necessity of spiritual food received through faith in Jesus Christ, and the necessity of exercise, that are placed before us both in the story of the grateful Samaritan (St. Luke 17:11) and in St. Paul's letter to the Galatians (Gal. 5:16).

It is remarkable that this incident related by St. Luke should come just after the disciples had prayed, "Lord, *increase* our faith," and the Lord had given an answer which seemed to teach that we are to gain more faith by using what we have got. Those miserable lepers who appealed to Jesus, saying, "Master, have mercy upon us," must already have had some faith and some hope and some love (for good health) in their hearts as the triple inspiration for seeking relief at the hands of our Lord. When at the bidding of the Master, they proceeded to go to the priests and show themselves, as if already cured, it came to pass that "*as they went they were cleansed.*" It was the result of the obedience of faith; and in the case of the Samaritan, there was a welling up and pouring out of gratitude to the Healer.

The Epistle carries this truth up to that high plane on which it is seen that leprosy is a type of sin. The philosophy of its healing is—"Walk in the Spirit." Exercise through the spirit received through faith in the Lord Jesus Christ and it will follow of itself that "ye will not fulfil the lusts of the flesh." We must through prayer and meditation and Bible reading partake of heavenly food; and then we must take exercise in the practice of love.

W. B. C.

STRENGTH AND LIMITATIONS OF THE LAMBETH CONFERENCES.

IT cannot be said that the Lambeth Encyclical and Resolutions have been received with enthusiasm. They are criticised for their length and verbosity, and also for their failure to give definite guidance in mooted questions. The former of these qualities is inevitable if each successive Lambeth Conference is to pronounce judgment upon every one of the moral and ecclesiastical questions of the day. In our judgment it would be much more helpful to confine the Encyclical to a very few subjects, such as the Bishops might find themselves able to treat with real helpfulness. It cannot be necessary for each successive conference to duplicate the work of its predecessors, or to reaffirm what had previously been affirmed. Just as the Pastoral Letters of our own House of Bishops generally fail to be effective because of the multiplicity of subjects treated, so the Lambeth letters will fail altogether to be respected or even read if they are not confined to fewer subjects and made more satisfactory in those subjects wherein they essay to speak. It would be better that the Bishops should not speak at all upon subjects upon which they are seriously divided, than to speak so uncertainly as only to show that they are not agreed.

The other criticism is less well founded. The Lambeth Conference is unique among ecclesiastical bodies, ancient or modern. Alone among representative bodies in Christendom, it does not purport to speak in such wise as to commit the Church to its findings. It is easy to sneer at this limitation and to compare the vagueness of Lambeth declarations with the positiveness of those, for instance, of the Vatican Council or of a Methodist conference; but the sneer leaves out of consideration the fact that the Lambeth Bishops stand on Catholic ground, in their conferences, and the Latin Bishops in their councils, and the Methodist brethren in their conferences, do not. That is to say, the Bishops at Lambeth recognize the fact that they are not the Bishops of the whole Catholic Church and have, therefore, no right to speak with binding force on matters of faith or morals. They do but enunciate the prevailing opinion current among Anglicans on any subject; and where there are two contrary opinions current, the Bishops do not pretend to determine finally that one is to be esteemed *de fide* to the exclusion of the other. This self-control which the Bishops exercise, in spite of the fact that the majority might often carry a vote over the protest of a minority, is the highest testimony to the rightful place of the Anglican Communion in the Catholic Church, and is a *sine qua non* to the continued usefulness of the Lambeth Conferences. Roman Bishops, assuming that they alone represent the Catholic Church, feel no hesitation in affirming novel positions and in determining authoritatively between conflicting opinions; Anglican Bishops alone recognize that they do not constitute the whole Catholic Church and cannot, therefore, speak with final authority.

Of course it results that Rome is always cock-sure, and that Lambeth may be uncertain on issues that have arisen since the great breach in Christendom. That is unfortunate and it throws to Rome an advantage with men of a certain temperament, who cannot abide open questions, but would have each definitely settled as soon as an issue arises. But if, in fact, the constitution of the Catholic Church is such that Roman Bishops alone—much less their primate by his own sole right—have no authority to commit the Catholic Church on any question, then every cock-sure determination by Roman authority only adds to the difficulty. An authoritative utterance is binding only where the authority itself is uncontested; but if the authority be insufficient, the utterance becomes unauthoritative. The three tailors of Tooley Street could be as dogmatic in their utterances as a papal decree. The question behind the dogmatic certainty in both cases is: By what right have you determined it? Anglican Bishops do not purport to have the right of final determination and are therefore extremely cautious in enunciating views that may be contested by a minority within their own body. Possibly the minority may ultimately prove to be right. Roman Bishops have no such hesitation; but perhaps their very cock-sureness is the rock upon which Roman autocracy may sometime fall. If the Pope be accounted infallible, and if an *ex cathedra* utterance of his does, by the guidance of the Holy Spirit, sometime come to be acknowledged faulty, the whole Roman system must fall. But even if he be not speaking *ex cathedra*—and one never knows when he is—the certainty of his utterances is undiminished. One seeks in vain, for instance, to find in the papal utterances on Modernism the slightest indication that possibly there is some

light yet to be thrown on religious questions growing out of newer theories in philosophy or in Bible criticism. Nothing is left for future determination. The conservative party is all right, the Modernist party all wrong and not even honest in its views. And yet the reverse was true in the Roman determination of the Infallibility of the Pope; the conservative party then was all wrong and the then Modernist party was all right. Why was Modernism right in 1870 and wrong in 1907? This is a question which Romans will sometime find it difficult to answer; but in the meantime there is no note of uncertainty. The Holy Spirit had led—from the Roman standpoint—the Church further into all truth by guiding her to define the Infallibility of the Pope in 1870, but He cannot lead her into further truth in philosophical or critical matters, according to the encyclical on Modernism. An Anglican is tempted to wonder whether the personality and the advisers of Pius IX. on the one hand and of Pius X. on the other were not pretty important factors in both cases, and whether the cock-sure determination on both issues might not better have been deferred until a general council representing all of Christendom might be able to pass upon them. One wonders, too, what will be the effect if the Holy Spirit does, in fact, guide the Church further in spite of the Pope, as He has done in spite of some earlier Popes. At any rate it is quite possible that the Roman determination of Papal Infallibility and of the issues growing out of Modernism may eventually prove to be boomerangs which, on their rebound, may pull down the whole papal structure with it. Cock-sureness has its limitations when the time comes that the Holy Spirit leads the Church to see the whole truth.

THUS WE OUGHT to be prepared to view Anglican hesitation in a different light from that in which it has commonly been seen. That hesitation is not the result of cowardice. Indeed it is braver for a majority to deny itself an expression of its own views on the ground that the minority view ought not to be suppressed than it would be to enunciate the view forcefully and, papal style, to seek to exterminate the minority.

But it must not be supposed that this Anglican working hypothesis, if we may so term it, leaves the Anglican layman devoid of authority in matters of religion. The whole Catholic Faith was authoritatively enunciated before the unhappy breach in Christendom occurred. The inconvenience of a present lack in practice of authority to make final determinations, by reason of current divisions, may be greatly overstated. It is not essential to salvation nor to the integrity of the Faith that modern questions should be authoritatively solved; if it had been, no doubt the Holy Spirit would have provided the means for such solution.

The Anglican Communion teaches implicitly whatever was accepted as of faith before the schism between East and West. She does not purport to have enunciated an original faith. She does not claim authority to add to or to subtract from the Catholic Faith. Whatever can be shown to have been taught *as of faith* by the whole Church during the period of the councils is, *ipso facto*, her teaching. It cannot, however, be said that this final ecumenical authority is recognized in matters of discipline. Very many of the disciplinary canons enacted by ecumenical authority have fallen into abeyance in all parts of the Church. Discipline is changeable; the Faith, unchangeable. It is because many fail to distinguish between the two that the final authority of the ecumenical councils in matters of faith is not more generally recognized.

The questions that have arisen within the past thousand years have been many, and it is true that the Catholic Church has had no means for finally determining them with ecumenical authority. It is quite possible that this may even have been a blessing in disguise. Humanly speaking, it seems certain that erroneous determinations would have been given in the days when a now discredited philosophy, an abandoned astronomy, an entire ignorance of biology, a greatly limited range of scholarship that could be applied to critical studies, with vastly undeveloped progress in all branches of learning, furnished the perspective by means of which the Catholic Faith must have been defined. Unless the Holy Spirit were to have preserved the Church miraculously from false determinations, which has not been His ordinary mode of working, one fails to see how else than by this division of Christendom the Catholic Faith could have been preserved whole and undefiled during all these centuries of varying and incomplete knowledge. Neither have we any warrant for maintaining positively that the day for a

reunited Church has come, even yet. "Peace at any price" may never be the slogan of Churchmen, even to advance Christian unity.

So the Anglican Communion propounds a definite faith to her children, and acknowledges herself so completely bound by it that not all her Bishops together can add to it or detract from it. The impossibility of determining new questions with final authority in the Lambeth Conference is therefore of the essence of the Anglican position.

And yet the several Churches of the Anglican Communion are obliged to formulate working hypotheses on modern issues. They must determine, for instance, whether they will or will not give the blessing of the Church upon the remarriage of a divorced person or upon the marriage of a man with his deceased wife's sister. Concrete cases must be dealt with. It becomes necessary therefore that such questions be determined, not as by final authority, but in order to furnish a working hypothesis upon which the several Churches may proceed. Even here the Lambeth Conference may not speak authoritatively, for its component Churches are each self-governed, subject only to their common acceptance of the Catholic Faith, or to limitations (as of parliamentary authority in England) in which, wisely or unwisely, they acquiesce. As the Lambeth Conference, not representing a national Church or province on the one hand nor the whole Church on the other, is an anomaly in Christendom, justified only by the peculiar situation of its divided condition, so it is impossible that any authority should be claimed or exercised by it unless or until it be bestowed upon it by these national Churches.

A CENTRAL CONSULTATIVE BODY.

THE thoughts expressed in the foregoing consideration bring us to the question of a "Central Consultative Body," which the conference has authorized. That body, localized in England, is to consist of eighteen Bishops, seventeen of whom would be chosen by the different constituent Churches of the Anglican Communion. These would almost of necessity be Bishops of sees within the British Isles, since none other could easily attend the many sessions that would be required. The Archbishop of Canterbury would be the only *ex officio* member. This Body "shall be prepared to receive consultative communications from any Bishop, but shall, in considering them, have careful regard to any limitations upon such references which may be imposed by provincial regulations" (resolution 55); and it "shall not at any meeting come to a decision on any subject not named in the notice summoning the meeting."

The *Churchman*, in a recent issue, took occasion to criticize this action with some asperity, maintaining that, following the tentative action of the Lambeth Conference of 1897 in which the formation of such a body was commended, the American General Convention of 1898 "definitely and unequivocally refused to take part in organizing a Consultative Body as a step toward organizing the Anglican Communion."

"In these resolutions," continues the *Churchman*, "the General Convention merely gave expression to the settled policy and the universally accepted position of the American Church. The Lambeth Conference of 1908 has not done the American Church the courtesy of recording its official reply to the official letter of its official chairman."

We should not wish this allegation of discourtesy, if not of bad faith, against the Bishops at Lambeth, to stand as the reply, even informally, of the American Church toward this proposition. Careful scrutiny of the Journal of General Convention of 1898 does not bear out the accuracy of the *Churchman's* recollection. The Lambeth resolutions were referred to an exceptionally strong joint committee of both Houses, of which the late Bishop Dudley was chairman. Their report (pp. 377-8) was, in substance, that "the Committee cannot recommend any formal action upon any of the resolutions." No resolutions were passed at all, as the *Churchman* seems to think. But the report proceeds further, saying, in part:

"That inasmuch as the need of such Consultative Body has been deeply felt by Bishops of the colonial and missionary Dioceses of the Church of England, it would be ungracious in us not to recognize their need, even though we have no sense of it among ourselves But as the suggestion emanates from a voluntary Conference of Bishops only, which neither claims nor asks recognition as an organic representative of the Church, the Committee thinks that no action of this General Convention should be taken in regard to it, feeling that if the Bishops of this Church desire any of their number to be members of this Consultative Body, they will

undoubtedly arrange among themselves some method of accepting the courteous invitation of the Archbishop of Canterbury." (Italics ours).

Surely this is very different from the recollection of the *Churchman* quoted above, and it entirely releases the Bishops from any discourtesy or bad faith toward this American Church.

The present proposition differs very materially from that of 1897. Then, the purpose was to set up a body "to which resort may be had, if desired, by the National Churches, provinces, and extra-provincial dioceses of the Anglican Communion either for information or advice." It is not strange that American Churchmen were unanimous in their conviction that our own National Church would never appeal, in the official and corporate manner that seemed to be anticipated, to any body over the seas.

The present proposition contemplates a body which "shall be prepared to receive communications from any Bishop, but shall, in considering them, have careful regard to any limitations upon such references which may be imposed by provincial legislation." Thus, in its present form, it appears only to be intended as an advisory body to isolated Bishops who have no such opportunity for contact with their brethren of the episcopate as have our own Bishops, even in foreign fields, all of whom are members of the House of Bishops at home.

Our criticism of the plan, which does not strike us as even yet satisfactorily devised, must be on wholly different grounds from those which were germane to the proposals of 1897. Our objection is to the top-heavy, unworkable body of eighteen Bishops, chosen by thirteen different bodies distributed among all parts of the globe. It would be inevitable that only Bishops within the British Isles would be chosen, since the expense and time of attending meetings would be prohibitive toward others. And this body of eighteen Bishops would be altogether too unwieldy to give the "advice" to any single Bishop which, in some emergency in an isolated field, might easily be required. If a small committee consisting almost wholly of returned colonial and missionary Bishops resident in England, chosen by the Conference itself, and filling vacancies in its own number, were constituted for this purpose, we can understand that its advice would often be of great value to workers in the field. Apart from Bishops of English dioceses who had been consecrated for colonial or foreign sees, there were, among English retired Bishops, nearly all of them resident in England, at the time the *Living Church Annual* for 1908 was compiled, six Bishops who had served in dioceses in Asia, six from Africa, five from America, and four from Australasia. Surely from this body of experts, with perhaps the Archbishop or one English Bishop, a committee of five, who could easily be gathered into session, could be formed, whose "advice" to the isolated Bishop abroad would be of greater value than the ponderous determination of such a body of (chiefly) English home Bishops as is contemplated in the resolution of 1908. Moreover it would be quite feasible for the American Bishops "in counsel" to appoint a similar number of their own members for similar service, and for the two bodies to cooperate through correspondence where desired. We have entire sympathy with the desire for the establishment of such a Consultative Body, though it is not required by any needs of American Bishops, but the elephantine body which the Bishops propose to set up strikes us as absolutely unadapted to the purpose. We cannot feel that it would ever possess the slightest practical value, and, owing to its representative character on paper, coupled with its unrepresentative character in fact, it is impossible to be assured that it would not sometime become a menace to the autonomous Churches that would be parties to its creation.

WE greatly deplore the publication by the Bishop of Maryland of what he deems to be a "godly admonition and judgment," as printed on page 711 of this issue. The Bishop declares unreservedly that "the ceremonies and prayers" set forth in a book by Dr. McGarvey, published many years ago with the title of *The Ceremonies of a Low Celebration*, "excepting those parts which are taken from the Book of Common Prayer, are not conformed to the doctrine, discipline, and worship of the Protestant Episcopal Church" and "may not be used in, or in connection with, the celebration of the Holy Communion." There may of course be some question as to what the Bishop means by "ceremonies." We must assume that he includes under that term every action set forth in the con-

demned book. This is the sense in which the term is used in the title to the book, and the Bishop presumably was not splitting hairs over a mere matter of terminology. But a saving sense of humor would have kept the Bishop from the very absurd position in which he has placed himself, and the peculiarly difficult position in which he has placed his clergy.

His order is rather sweeping. To pass absolute condemnation upon each and every chapter, paragraph, and sentence contained in an entire book is to go rather beyond the scope of the celebrated *Index* in Rome. But the absurd part of this episcopal bull is that the only possible way in which the clergy can obey it is for each and every one of the Maryland clergy to buy the book, study every clause with the greatest care, place it alongside the Altar Service at the celebration of the Holy Communion, refer to it at every instant, and do something different from every direction therein contained; for if in the most trivial degree, however inadvertently, the action of the priest is not different from that set forth in this use, the priest falls *ipso facto* into contumacy and becomes liable to all the canonical penalties attaching thereto. In all the realm of episcopal mandates, Anglican or Roman, in all the jokes in the funny papers based on absurd language used in officialdom, in all the accumulated literature of the Anglican Communion bearing on the difficult subject of the ceremonial of the Holy Eucharist, we do not recall the enunciation of so absurd, so unworkable, so uncalled for, so absolutely impossible a rule as the Bishop of Maryland has here set forth. Sheer reverence for deity forbids us to recognize in it a "godly" admonition and judgment. It belongs rather to the sphere of comedy. The Bishop's order may rightly be termed a bull—with the adjective "Irish" prefixed.

Dr. McGarvey's *Ceremonies of a Low Celebration* was published in 1891, when its author was a loyal and respected priest of the American Church. Its object was to discountenance "freak" ceremonial by means of a suggestive standard of what, in the author's judgment, was a fitting way to perform the duties of the priest at the altar. In this purpose it was largely successful. It may, of course, be criticised for its over-detail. It is, in part, a book of ecclesiastical etiquette. Very many of the "ceremonies" are analogous to those social rules which distinguish a gentleman from a boor. All etiquette consists of series of "ceremonies." And in detail the use is, no doubt, subject to other criticisms. The book was a tentative publication, and was superseded, for the most part, by Dr. McGarvey's more elaborate work, *Ceremonies of the Mass*, which was criticised in many details, some thought pretty severely, in our own editorial columns. Why this episcopal bull should have been promulgated seventeen years after the publication of the tentative book, and should bear no reference to the fuller and later work, we cannot imagine, for we would not suggest that the Bishop of Maryland has been so uninformed as to the literature of the Church during all of these years as only just to have discovered the original book and to be still ignorant of the later one and of all that has been written about it. But why should the Bishop of Maryland make himself and his diocese the inevitable butt of the newspaper paragrapher, who cannot fail to be struck with the humor of the situation? He has outdone the famous German captain who ordered: "When I say Halt, the leg in the air must be held stationary, and the other drawn up uniform with it."

But as this book reversed now becomes the official standard of ceremonial, coercively set forth, in the diocese of Maryland, we beg to say that The Young Churchman Company can supply a few copies to the reverend clergy at the uniform rate of 50 cents bound in paper; and since the sale has been very small within recent years, to the obvious detriment of the distinguished and, perhaps, extinguished editor of the work, one ought, from his point of view, to express thanks to the Bishop of Maryland for this tardy re-galvanization of the book into life. Possibly

we may shortly be able to announce the publication of a new edition, with the Maryland standard test printed on the fly-leaf; or, for convenience in Maryland, an edition in which every single direction shall be exactly reversed.

And on legal grounds, if the Bishop of Maryland can compel all of his clergy thus to conform to an exact standard in every "ceremony" during the celebration of Holy Communion, so can every other Bishop; all of which would bear rather harshly on the Protestant minority in Catholic dioceses. But, happily, Bishops of such dioceses do not promulgate such absurdities.

Moreover the terms of this extraordinary pronouncement must apply equally to every sentence contained in Bishop Paret's own book on the Prayer Book, wherever he seeks, in the slightest degree, to elucidate or amplify the meagre directions contained in the Book of Common Prayer.

For it is a poor rule that does not work both ways.

But seriously, this attempt to kick a once useful priest who is now down and out is unworthy of the Bishop of Maryland; and the worst Protestant partisan in the Church ought to be able to find at least a few directions in his now superseded book that need not be condemned by episcopal proclamation.

ONE reads with shame the account of the riots in London in connection with the Roman Catholic Eucharistic congress.

Religious liberty seems not yet safe in the very capital of the Anglo-Saxon race. One is thankful that the plan of carrying the consecrated Host in procession, where insults would certainly have been offered to it, was abandoned.

As for the utterances of the speakers in the congress, it is discouraging to think how untrue to historical fact many of them were. To assume that the recently imported mission from Italy is the successor of the Church of Augustine and Patrick and Stephen Langton and other founders and builders of the Church of England is on a par with an assumption that the present king of Italy is the successor of the Popes

who governed Italy prior to 1870. Indeed there is more truth in the latter than in the former assumption. Except for the spiritual unity which has never been broken in the whole Catholic Church, Dr. Bourne and his associates are totally alien to the Church to which these men gave their lives. And the supposition that, could these come to life, they would recognize the Roman mission rather than the native Church of the land as that of their allegiance is a curious mental aberration. These saints knew nothing of the Creed of Pius IV., nothing of Tridentine decrees, nothing of the dogmas of 1854 and 1870. They did know something about local and provincial enactments, and they would therefore be able to distinguish between the local authorization of the Thirty-Nine Articles in England and additions purporting to be made to the Catholic Faith itself in Rome.

But truth and history are bound to prevail in time; and Anglican Churchmen can only await that time. It is useless to talk of any schemes looking toward Anglo-Roman reunion until then.

ANSWERS TO CORRESPONDENTS.

M. E.—(1) Where an adult dies unbaptized but having expressed the desire for baptism, we can but trust Almighty God to supply whatever grace the soul is capable of receiving; knowing too little of that "house of many mansions" to be able to say more.—(2) Bishop Wilkinson's *Chastening of the Lord* (28 cts.) would be helpful; and if the opportunity for suggestion as to reading continued, Newbolt's *Religion* (\$1.52) might be named.

C. H. B.—(1) The Rev. Arthur W. Hutton is an English priest, ordained by an English Bishop, who afterward (we think) abandoned his orders, made his submission to Rome, lapsed into agnosticism, and was subsequently restored to his priestly ministry in the Church of England and is now the honored rector of a London parish.—(2) Dr. Addis, author of *A Catholic Dictionary*, is in Roman orders, conferred by Cardinal Manning, and was received into the Church of England in 1911.

From the Presiding Bishop.

THE ADVENT WEEK OF PRAYER.

THE laymen are bidding us to prayer. Eighteen organizations, each composed wholly or mostly of laymen, join in asking all Christians to make the week beginning with Sunday, November 29th, to be a season of special prayer for the spread of Christ's kingdom among men throughout the world.

May I be permitted, through your columns, earnestly to commend the observance of the appointed week to all the clergy and laity and Sunday schools and families of our Prayer Book Church of America, humbly adding my personal prayer for God's guidance and blessing upon this devout undertaking? Faithfully yours,

Wequetonsing, Mich.,
September 9, 1908.

DAN'L S. TUTTLE,
Presiding Bishop.

THE TURKISH REVOLUTION IN JERUSALEM.

[FROM OUR JERUSALEM CORRESPONDENT.]

August 17, 1908.

THE last few days have brought about unexpected changes in the Holy City.

The Young Turkish party have for some time past been secretly represented here. Your readers will remember that the Constitution was officially announced in Constantinople on July 24th. The declaration was sent to the Turkish governors in Damascus and Beirût, as well as to Akram Bey, the Pasha of Jerusalem, who kept it back for some days. Consequently the inhabitants were offended, and he has been removed from his post.

On August 8th Muder-al-Maarif, the head of the Government Educational Department, promulgated the constitutional régime of 1876 in the Turkish barracks, adjoining the Tower of David, on which occasion the city was decorated, and nearly the whole of the inhabitants and fellahin from the surrounding villages, being gaily dressed in their picturesque oriental costumes, came to hear it.

Since that occasion demonstrations and processions are taking place by day and night, singing Ottoman national anthems. Each procession in its turn has permission to engage the Turkish Military Band as they march from one quarter of the city to another.

There has been a strange mingling of nationalities. Jews and Arabs, Turks, Armenians, and Protestants have publicly embraced one another. The Orthodox Greek Church officials, although sympathizing with the movement, are inclined to assume a cautious attitude. So far there have been no disturbances. Many are already beginning to talk of sending their respective representatives from the Judean towns to the Parliament at the Sublime Porte next November.

"The Young Turkish ideal is a liberal country, conscious of its nationality, and binding together the diverse elements of race and religion within it. It is not an Islamic ideal, it is an Ottoman ideal. It is not a rally to a faith, but to a country."

Jews (who are now the largest section of the population within and immediately around the city walls) have actually been welcomed for the first time within the Harâm esh-Sherif (the ancient Temple area).

Up to this date the revolution has not affected the Bedouins, but as they are notoriously disaffected to the late Turkish misrule they will, no doubt, in the course of time, fall in with the Young Turkish ideal.

A Jewish newspaper entitled *Hashkawah* (Observation) printed in Hebrew and Arabic, appeared to-day, and Mr. George Habib Hanania, an excellent Orthodox Syrian layman—a lay preacher in one of the city parish churches—after paying 200 Napoleons as backsheesh to the Porte, and waiting in vain for seven years to be allowed to publish an Arabic newspaper, has applied once more to Stamboul for permission to issue *El-Kuds* on Tuesdays and Fridays at first, with the hope that it may develop into a daily publication.

The aged Armenian (Gregorian) prelate, who was exiled by the Porte to the Armenian monastery (in the traditional Sion) has been summoned to Constantinople, with the intention, it is supposed, of electing him to the vacant Armenian Patriarchate. The Armenian congregation in Jerusalem has collected sufficient money to send his Lordship by a special train to Joppa.

ALPHA AND OMEGA.

"By Seed of woman shall the serpent's head
Be bruised, while it, recolling, sting His heel":
On this First Promise God hath set His seal
In sweat of man and soon his narrow bed.

An empty Eden mourns its master, fled
From flaming sword, while earth and woman feel,
Together travalling for common weal,
Production's pangs, as God had promisèd.

Thus, till in fulness of prophetic time
Redemption-pregnant darkness brings forth Light,
And rod of Jesse bears its Branch Sublime,
Who leaves, ascending, this Last Promise bright—
That hope may yet inhabit human clime—
"Behold, I quickly come: Watch through the night."

H. G. A.

FATHER TYRRELL ON THE ENGLISH CHURCH

Considers it "Poor Where we are Rich and Rich Where we are Poor"

NOTABLE REPORT ON THE ADMINISTRATION OF HOLY BAPTISM

Memorial Arranged to G. F. Bodley

"HUNGER MARCHERS" ENTER CANTERBURY CATHEDRAL

The Living Church News Bureau (London, St. Giles, Ab. C. 1908)

THE Rev. George Tyrrell, in his latest book, *Mediaevalism*, which is a reply to Cardinal Mercier, Archbishop of Malines and Primate of Belgium, makes in one place an interesting and sympathetic allusion to the English Church, and the passage, for this reason as well as for its reference to his present position, seems well worth quoting:

"I can only say," writes Mr. Tyrrell, "that if I am sensible as ever of the limitations of the English Church, I have come more and more to understand and appreciate her manifold excellences. We have much to learn from her. If she is poor where we are rich, she is rich where we are poor. There are reasons (not the sophistical reasons of popular controversy) which forbid my return to her communion and keep me where I am, suspended midair. Frankly, I regret their existence, and have done my best to get over them."

This ex-Jesuit Father, it may be interesting to recall, was one of the late Rev. Robert Dolling's most attached friends, their intimacy beginning in their boyhood days and when both were in communion with the Irish Church. But at length their paths diverged widely in respect of their ecclesiastical environment. While Robert Dolling embraced the full Catholicism of the English Church, Mr. Tyrrell fell a victim to the sophistries and errors of the Roman system.

REPORT ON BAPTISM AND ITS REQUIREMENTS.

A notable report on the increasingly urgent question of the administration of Holy Baptism in the case of infants, drawn up by a committee of the Ruri-Diaconal Chapter of Wakefield and adopted by the chapter, has been published, with a preface by the Bishop of Wakefield (Leeds: R. Jackson). In his preface the Bishop observes that the administration of Holy Baptism is one of those things where the practice of the Church falls far behind her ideal: "Modern conditions of life and the unhealthy competition caused by the manifold divisions among Christian people have tended to obscure the clear and loving command of our Lord, which combined Baptism, teaching, and practical discipleship in the making of a child of God." As to how far the Church in this country is justified in practically offering Holy Baptism to the children of all comers, irrespective of the conditions under which the Church ordains that the Sacrament should be administered to infants, the Bishop thinks that question—certainly a very anxious one—will have to be more definitely faced by the Church if the general tone of society should show further indications of estrangement from the essentials of true religion.

The report, after setting forth the Church's requirements in regard to the baptism of infants and the office of god-parents, goes on to point out that there is, notoriously, a widespread disregard for and neglect of those requirements:

"It is frequently the case that the clergy and their lay workers urge parents to bring their children to be baptized, and, at the same time, take no care to ensure that the baptized children shall be virtuously brought up to lead godly and Christian lives. In all ranks of society unsuitable persons are allowed and even encouraged to act as sponsors. The Church's requirement that there shall be three persons (in addition to the parents) pledged to care for the spiritual welfare of the child is constantly ignored; Baptism often takes place with but one sponsor (and he or she, perhaps, an unqualified one), and sometimes only the mother is present." The committee finds that various reasons are given for this neglect and carelessness in regard to the sponsorial office: "Sometimes it is pleaded by the clergy that Baptism is a divine institution, and that the office of god-parent is a mere ecclesiastical requirement which may easily be set aside if circumstances render it difficult to insist upon it. But we must not separate what our Lord has joined together. He gave no authority to baptize apart from teaching, or, more literally, 'making disciples' (St. Matt. 28: 19). As it would be wrong to baptize adults without previous instruction and satisfactory evidence of their penitence, faith, and intention to obey God's Commandments, so from the first children were only regarded as suitable candidates for Baptism when adequate security was forthcoming that they should be brought up in a Christian atmosphere and instructed in the meaning of their

profession. In the primitive Church the privilege of infant Baptism was certainly confined to the children of believing parents, or children wholly intrusted to the care and teaching of the Church."

The committee, referring to the lack of discipline from which, as all agree, the Church of England suffers, attributes this largely to the fact that we have broken down our fences and relaxed our discipline at the very threshold of the Church: "The indiscriminate baptism of children, the failure to lay stress on the requirement of a genuine religious education, is the obvious cause of far-reaching trouble." The committee then gives telling quotations in support of its main position from Canon Price's *The Duty of Sponsorship*, from the Bishop of Birmingham's *Mission of the Church*, and from St. Thomas Aquinas (III, Q. lxiii, Art. X.), in which he held that the children of Jews and other non-Christians should not be baptized against the will of their parents. The committee then passes on to certain remedies, and suggests, first, that there should be more regular and definite teaching on the Sacrament of Holy Baptism.

"At least half-yearly, if not quarterly, a sermon should be preached on the nature and grace of this Sacrament. A short instruction on the subject might be given instead of a sermon when there are public Baptisms at Matins or Evensong on Sundays, holy days, or ordinary week-days. These instructions or sermons could be based on different portions of the Baptismal Office or on the exhortations it contains. In this way not only the nature and grace of the Sacrament and the responsibilities it involves could be taught and explained, but also the duties and obligations of parents and godparents in the matter. The subject could also be dealt with in the parish magazine, and short tracts on Baptism might be given to parents on the birth of at least the first-born." It is regarded, further, of special importance that all the Faithful, especially among doctors and midwives, should be instructed in the validity of Lay Baptism, and encouraged to baptize a dying child without delay, if no ordained minister is at hand to officiate. Secondly, in regard to godparents, the difficulties of poor and uninstructed people in finding godparents must be recognized, and the clergy should offer to find suitable sponsors who will take a real interest in the children. This can be done if the matter is brought before communicants, who may be able and willing to undertake this charitable work. The clergy should endeavor to impress upon parents their own responsibility in the matter. Thirdly, in regard to the administration of the Sacrament of Holy Baptism, the committee says:

"If the administration of Holy Baptism were treated as the important event that it really is, some of our present difficulties would disappear, or at least be lessened. The change required here is one of greater conformity with the rules of the Prayer Book. In many churches Holy Baptism is administered on one day in the week during Evensong, as the rubric directs. And everywhere it should be the rule, at least at regular intervals, thus to publicly minister the Sacrament on a Sunday. Occasionally this could take place at Matins, if the congregation at that service varies much from the evening congregation. The great festivals, especially that of Whitsuntide, are the fittest occasions for these public ministrations. At all times let there be dignity in the administration of Holy Baptism, according to the possibility of gathering congregations and choirs, avoiding as far as may be any methods which suggest that Baptisms are of no consequence. When a choir is present at a public Baptism its members should accompany the clergy to the font. There is need, in some cases, that the font itself should be held in greater honor and better cared for. It is not a suitable receptacle for hats, hymn-books, or even for floral decorations which hinder its legitimate use. It is most needful in baptizing children or adults to comply with the Church's direction to 'pour' the water (unless there be immersion), and not merely to sprinkle it. Some find that it is convenient to use a shell for this purpose."

The committee finally recommends that at every Baptism memorial cards should be supplied to parents and godparents. These cards should contain some instruction on the obligations undertaken, and a prayer for the godchild.

The members of the committee, and who signed the report, were the Rev. Messrs. N. N. Hunt (Rural Dean), W. E. Bartlam, J. I. Levens, P. L. Snowden, J. N. Soden, Cyril Bickersteth, C.R., J. E. Swallow, and J. G. Love (secretary).

MEMORIAL DEDICATED TO MR. G. F. BODLEY.

A memorial to the late Mr. G. F. Bodley, the eminent architect, has been recently dedicated at one of the very finest of the many churches which he designed. It takes the form of the new ante-chapel erected at the west end of the magnificent Church of the Holy Angels, Hoar Cross, Staffordshire, built by the late Mrs. Meynell-Ingram (sister of Lord Halifax), and where Canon Knox Little was, until quite lately, for many years the vicar. The memorial ante-chapel is thus described:

"Carved figures of angels guard the western doors, while the stained glass lights within contain a series of heraldic shields—those on the north side bearing the devices of the Bishops during whose episcopate the church has been erected, and those on the south side the arms of the Megnell and Wood families. On the south side is a representation of the Crucifixion, a replica of the well-known rood in Worcester Cathedral.

An arcade of three spans separates the new building from the nave, and is filled with massive wrought iron gates beautifully ornamented." The design was one of the last things done by the late Mr. Bodley. This Bodley memorial, it may be added, is also intended to preserve the memory of the late Mr. T. Garner, who was Mr. Bodley's partner at the time the Church was designed.

UNEMPLOYED ATTEMPT DEMONSTRATION IN CANTERBURY CATHEDRAL.

On Sunday week Canterbury Cathedral appears to have narrowly escaped being the scene of a demonstration on behalf of the "unemployed," as represented by a body calling themselves the "Hunger Marchers," who are touring the country to enlist sympathy and support for men of their class who are out of work. From early morning (according to the Canterbury correspondent of the *Church Times*) an announcement, amounting to an implied threat, had faced Christ Church gate, to the effect that the "Hunger Marchers" intended to assert the people's rights by holding a great "unemployed" meeting in the nave of the Cathedral at 4 o'clock that afternoon, when their leader would speak to them. And a letter to the same effect had been received by the Vice Dean (Canon Mason) still earlier in the day. Every preparation was made to meet these men when they arrived at the Cathedral, and their spokesmen were told that they would be not only permitted to enter, but welcomed, so long as they behaved themselves as ordinary worshippers, and did not attempt to give addresses. The majority gave the desired promise, and were admitted:

"The ordinary service was proceeding when the marchers entered, and at its conclusion their leader, who had arrived in the meantime, endeavored to speak, but was immediately asked to desist by the vergers. It was here that a scene seemed imminent, when the timely arrival of Dr. Mason, in his robes—he having hastened from the treasury—prevented any further unseemliness. Advancing to their leader the Vice-Dean shook him heartily by the hand, and after addressing some earnest words to him, stepped into one of the nearest raised seats and earnestly addressed the processionists."

Canon Mason, in the course of his remarks, quoted the saying from the Gospel: "Man, who made me a judge or a divider over you?" and said that the Church had always taken that line: it was not the business of the Church to settle questions of property, but to see that the poor and needy had right. On the other hand, the Gospel laid down as clearly as possible that the thing that concerned Christ and the Church was not the distribution of wealth, but the formation of character:

"Character was the one thing that marked the real line between man and man; not the clothes he put on, but the way in which he used his life. The one thing of importance, whether they were rich or poor, was whether they remembered their obligations to God and to one another, not whether they had wealth or had it not, but to learn to use whatever God had given them in the right way—not to covet or desire other men's goods, but to learn and labor truly to get mine own living.' Everything they had was given them by God in order that they might be the better able to serve and help their fellows."

He wished them "good afternoon," and might God bless them. The "Hunger Marchers" then quietly left the Cathedral, but within a few minutes the leader was standing in the Cathedral Close pointing out, as he considered; the Vice Dean's erroneous social teaching. Finally, upon a request of the vergers, they all withdrew from the precincts. J. G. HALL.

MORMONISM is actively at work in the English provinces, and in Liverpool the subtle effort to poison the minds of young girls have led to an open conflict between one of the city incumbents and the Mormon leaders. Some of the girls in the parish of St. Nathaniel had been given New Testaments, with notes hinting that polygamy is permitted by nature, and that our Lord's early disciples practised polygamy. The vicar published a striking and telling reply to the insidious attacks on Christian morality. This was followed by denials that "polygamy was necessary to salvation" in Mormon teaching. In fact, it was maintained that polygamy is not practised by present-day Mormons, notwithstanding the clear meaning of the notes to the New Testament. There is evidence that the apostles of Mormonism are engaged in spreading their views throughout the metropolis as well as the provinces, but they are making little headway. The air is full of all sorts of notions on marriage, most of them, unfortunately, opposed to the teaching of Holy Scripture, and irregular unions are much more to be feared than Mormon emigration. The growth in the number of small flats has given rise to moral problems of the greatest difficulty, and if we can deal effectively with these problems, we shall do much more good than by spending our strength in denouncing and combating fancy ideas which are repugnant to the vast majority of English folk. Our gravest dangers arise from human weaknesses, and not from the eccentricities of cranks.—*Church of Ireland Gazette*

ARRANGEMENTS FOR FUNERAL OF BISHOP POTTER

To be Held at Grace Church, Tuesday, Oct. 20th
OTHER CHURCH NEWS OF NEW YORK

The Living Church News Bureau
New York, September 14, 1908

PLANS for the public funeral of Bishop Potter were arranged at a meeting called by Bishop Greer at the See House, Lafayette Street, on Monday afternoon. The funeral is to take place at Grace Church, Tuesday, October 20th, at 11 o'clock. This date is the twenty-fifth anniversary of Bishop Potter's consecration at the same church. Bishop Greer will

H. W. French. There was no sermon. There has been no election to the rectorship.

By a curious consequence of the adoption of plans to relieve the anxiety due to a scant water supply for the Boroughs of Manhattan and the Bronx by the building of a great reservoir, the village of Patterson, with the parish church (Christ), will be submerged. The consumption of water is now 325 millions of gallons daily; the new reservoir to be built at a cost of \$3,000,000 will provide 50,000,000 gallons of water a day.

Several men actively engaged in Church work in this city and the neighborhood have been enrolled in the School for Postulants at Uniontown, Ky., and will start about September 23rd to secure a preparatory course of instruction for Holy Orders. It is reported that ten or more are going from this diocese, Newark, Boston, Brooklyn, and Providence.



SCENE AT THE LAYING OF THE CORNER-STONE OF ST. LUKE'S CHAPEL, ANCON, CANAL ZONE.

officiate. After the service, interment will be made in the Cathedral crypt. The vault is now being constructed between the altar rail and the place for the altar. The committee in charge of arrangements consists of Bishop Greer, Archdeacon Nelson, Rev. Dr. Grosvenor (as president of the Standing Committee), Charles H. Russell (son-in-law of Bishop Potter), and George Macculloch Miller (secretary of Cathedral trustees).

Asked whether he would make request for the election of a Bishop Coadjutor at the diocesan convention in November, Bishop Greer said he would make a statement to the convention, but until then he would say nothing at all on the subject.

Bishop Greer has arranged a Quiet Week for the Deaconesses of the diocese of New York, and others, to be held in the country house of Grace Church, New York, at New Canaan, Conn., to commence on Monday, September 21st. The Rev. Philip M. Rhinelanders is to conduct the retreat.

Requiem Eucharists were said in the Church of St. Edward the Martyr, last Sunday morning, for the Rev. Edward Wallace Neil, who died a month before. There was a large attendance at 7:30 and 8:30. At the midday requiem the church was filled. The celebrant at this service was the Rev. Joseph N. Starr; deacon, the Rev. George H. Hooper; sub-deacon, Mr.

CHURCH WORK IN THE CANAL ZONE.

THE corner-stone of the Hospital Chapel of St. Luke the Beloved Physician at Ancon, Panama Canal Zone, was laid with Masonic ceremonies on Sunday morning, August 16th. The Goethals Garrison, preceded by the Isthmian Canal Commission Band, marched from the court house to the chapel site under command of Captain Shanton. Archdeacon Bryan, the Pacific Masonic Club, the Canal Commission, and a long line of invited guests followed. The British Minister was represented by Vice-Consul Manners. The corner-stone was tested and the elements of consecration—corn, wine, and oil—were then presented. The ceremonies being ended, the hymn, "Our Father's God, to Thee," was sung; and Judge Gudger delivered the oration. The singing of the Doxology, followed by Collects and benediction by the Archdeacon and an address of thanks to the various organizations for their interest in Church work, and a cordial welcome to the new church when opened, made up the programme for the day.

The corner-stone contains a copy of the Holy Bible, Book of Common Prayer, Canal Record, THE LIVING CHURCH, the *Young Christian Soldier*, the *Press*, *New York Times*, coins of the United States and of Panama.

APPROACH OF MISSIONARY COUNCIL IN CHICAGO

Fifth Department Gathering to Follow the Milwaukee Brotherhood Convention

WORK OF THE CLERGY PENSION COMMISSION

Preparations for the Brotherhood Convention

NEW CHURCH FOR CHICAGO LAWN

The Living Church News Bureau
Chicago, September 14, 1908

AT this writing it is expected that Bishop Anderson will have returned to the city by the 15th of September. One of the first of the many objects which will occupy his attention will be the arrangements for the Missionary Council of the Fifth Department, to be held in Chicago on Sunday and Monday, October 18th and 19th. Mr. W. R. Stirling, the secretary of the Laymen's Forward Movement, has already begun an extended correspondence with the Chicago clergy, in perfecting the plans for inviting Bishops and other able speakers on the theme of General Missions to preach in as many as possible of the churches and missions of the diocese on that Sunday, which will be both St. Luke's Day and the Eighteenth Sunday after Trinity. There will be a well-filled programme of meetings and addresses on the Monday following, when the Departmental Council will meet for permanent organization, and will adopt a set of by-laws consonant with the provisions of the Missionary Canon passed at the Richmond General Convention. The delegates to this October meeting from the diocese of Chicago are the following: The Rev. W. G. Waters, the Rev. Dr. J. S. Stone, the Rev. S. B. Blunt, the Rev. Dr. Herman Page, and Messrs. D. B. Lyman, W. R. Stirling, E. P. Bailey, and the Hon. Jesse Holdom. Inasmuch as this council will follow immediately upon the adjournment of the National Convention of the Brotherhood of St. Andrew, in Milwaukee, the attendance of laymen, as well as of clergy, bids fair to be gratifyingly large. The "Fifth Department" of the Church's missionary organization includes the twelve dioceses in the states of Ohio, Indiana, Illinois, Michigan, and Wisconsin. This whole movement to organize the missionary forces of the Church in these various groups partakes of something akin to the organization of the Provincial System, which the deepest thought of the Church has regarded for many years past as an indispensable condition of our effectiveness and growth in all directions. Its development of the missionary spirit of the Church has already been marked in every one of the "departments," from the Atlantic to the Pacific.

CLERGY PENSION FUND.

Another movement in which the whole Church is interested, and which is to a certain extent centering in Chicago, is the undertaking to raise \$5,000,000 as a pension fund for General Clergy Relief. The "Chicago Group" of dioceses includes twenty-two dioceses and districts in and around the "Middle West," and the Bishop of Ohio is the chairman of this group. The vice-chairman is the Rev. Dr. J. H. Hopkins of Epiphany, Chicago, and this month there is being mailed to every clergyman of the Church in these twenty-two dioceses an envelope containing letters from the chairman and the vice-chairman, a copy of the special prayer for the furtherance of this heavy undertaking, and a pledge blank for a personal subscription to the fund from the clergy themselves. The General Commission appointed at Richmond to raise this vast fund decided to appeal to the clergy first, before approaching the laity. This began last Eastertide on the Pacific Coast, and the clergy of the coast responded right nobly, those of the diocese of Los Angeles alone contributing over \$2,000, in sums from \$10 to \$300 apiece, payable in semi-annual installments. In nine of the dioceses of the "Chicago Group" there are local vice-chairmen, but the

Chicago vice-chairman has had to mail these letters to over 700 clergymen in the thirteen other dioceses thus designated. The clergy are asked to respond, with cash or pledges, by the 1st of October. Then the Commission will proceed to approach the laity. One of the laymen of the diocese of Ohio has generously volunteered to defray the large expenses incidental to the printing and mailing of all these letters, throughout the entire Church, and the Rev. Dr. J. J. Wilkins of the diocese of Los Angeles last fall resigned his charge—the Cathedral in Los Angeles—in order to devote all his time to the arduous work of the secretaryship of this General Pension Fund Commission.

PREPARATIONS FOR BROTHERHOOD CONVENTION.

The Chicago members of the Brotherhood of St. Andrew began the month of September with effective gatherings of both the Senior and Junior local assemblies, with a view to arousing interest in the Milwaukee Convention of October 14th to 18th. The Local Assembly of the Juniors met at the Church of the Redeemer, Chicago, on Saturday afternoon, September 5th, the rector, the Rev. S. B. Blunt, extending a most hospitable welcome to the boys. There were about 125 of the Juniors in attendance, and the programme included several interesting athletic events in the early afternoon, Evensong in the church at 5:30 P. M., three excellent papers read and prepared by the boys themselves, on various aspects of the work, the whole concluding with supper served in the attractive guild rooms of the parish.

The seniors were entertained on the following Saturday afternoon by the chapter of Grace Church, Hinsdale, the Rev. E. H. Merriman, rector. A large number of the men met at the Union depot in time for the earliest afternoon train, and others came out later in the day. Upon arriving at Hinsdale, two hours were devoted by the first comers to outdoor sports and games. At 4:30 P. M. an out-of-door conference was held on "The



J. H. RADTKE.



A. B. CARGILL.



CHAS. E. SAMMOND.

MILWAUKEE DELEGATION IN BEHALF OF BROTHERHOOD NATIONAL CONVENTION AT CHICAGO LOCAL ASSEMBLY MEETING.

Milwaukee Convention." The speakers were Mr. A. L. Cram, Jr., of Chicago, and Messrs. Charles E. Sammond, J. H. Radtke, and A. B. Cargill of Milwaukee. Mr. Courtenay Barber was the chairman of this valuable and helpful conference. Supper was served in the parish house at 6 P. M., and at 8 P. M. there was full choral Evensong, with an earnest address by the Rev. E. H. Merriman, rector of the parish, his theme being "Spiritual Preparation for the Milwaukee Convention." The return train for Chicago left at 10 P. M.

The Chicago Chapters are all aroused fully to the importance and the opportunity of this Milwaukee Convention, and it is confidently expected that the largest number of Chicago delegates ever present at an annual convention will go to Milwaukee, for all or parts of this great and inspiring gathering.

OPENING OF FALL WORK.

The first Sunday in September this year was marked in Chicago by cool and pleasant weather, thus facilitating the re-opening of the full sessions of Sunday schools, and the re-assembling of many congregations. This is the first time in five years that this important Sunday has been other than very warm, or rainy, or both, in Chicago, and the results were clearly seen in increased numbers at services and Sunday school sessions.

CORNER-STONE LAID AT CHICAGO LAWN.

In the afternoon a large congregation of Church people and their friends assembled for the laying of the corner-stone of the new St. Elizabeth's Church, Chicago Lawn, the Rev. William C. Way, priest-in-charge. A platform had been built over the foundation of the choir and the organ-chamber, and from this the service was conducted, the sermon being a strong one from Dean Sumner. The architect of this attractive church is Mr. John Sutcliffe of Oak Park, our well-known Church architect. The building is to be 70 feet by 25, and will hold nearly 200 people. The room adjoining the chancel is to be large enough to provide space for guild meetings and other parish gatherings, until the new parish house can be completed. The mission of

St. Elizabeth's is not yet five years old, and it has grown steadily ever since its organization. It was started through the loyalty of a single family of Church people who moved into Chicago Lawn in the early autumn of 1903, and who inserted an advertisement in the local weekly paper, asking all persons interested in the Church and desiring her services to attend a meeting. From this small beginning steps resulted in the formation of the mission, with Mr. W. C. Way, then a student in the Western Theological Seminary, as lay missionary in charge. The first services were held on November 15, 1903, in the old Post Office building, where they have been regularly held ever since. Mr. H. B. Sykes was appointed superintendent of the Sunday school at that time, and still holds this position. The mission was formally organized on June 14, 1904, the Rev. J. M. Johnson being then priest-in-charge. The Rev. W. C. Way was appointed on January 1, 1906, and under his care the work has progressed rapidly.

WATERMAN HALL IS FULL.

Three weeks before the opening of the fall term, Waterman Hall, our diocesan school for girls at Sycamore, Ill., had no more vacant rooms, and applicants were turned away who came after that date. This is unusual—in fact it is unprecedented—even in the very successful career of this school. The Rev. Dr. B. F. Fleetwood has been the rector for twenty years.

FRESH AIR EXCURSIONS.

One of the most enjoyable of the "fresh air" excursions arranged by our Church people during the summer was that which went from St. John's mission, Chicago, to Winnetka, by the invitation of Mrs. J. L. Houghteling and Mrs. H. B. Butler, residents of that beautiful suburb. Another similar excursion was given to the women and children from the St. Mary's Mission House, through the kindness of Mr. W. B. Lloyd, and of the Rev. H. W. Starr, our rector at Winnetka.

PROGRESS AT RAVENSWOOD.

The Rev. W. H. Tomlins' summer engagement with All Saints' parish, Ravenswood, Chicago (formerly in charge of the Rev. C. E. Bowles), closed on the last Sunday in August. Father Tomlins has been appointed by the Bishop of Springfield to take charge of the work in Carrolton and Jerseyville, Ill. The work at All Saints' is prospering in a most encouraging manner, and a very hopeful feeling pervades the entire parish. One item of its strength tells that a new gymnasium has been built, at a cost of about \$1,500, and that \$500 of this sum has been raised during this summer.

DEATH OF MRS. GRANT.

The sympathy of the diocese is called forth by the sudden death of Mrs. Grant of Trinity Church, Chicago, the sister of the Rev. Z. B. T. Phillips, rector of the parish. Mrs. Grant was an earnest member of the Woman's Auxiliary, and was well known in many parts of the diocese for her devotion and good works. She passed away after an operation, during the first week in September.

TERTIUS.

OFFICIAL MANDATE FROM THE BISHOP OF MARYLAND.

To the Clergy of the Diocese of Maryland:

WHEREAS it has come to my knowledge that in one or more of the churches in this diocese, at the time of the celebration of the Holy Communion, or in connection therewith, ceremonies and prayers are used not found in the Book of Common Prayer, but set forth in a certain book published by William McGarvey, entitled *The Ceremonies of a Low Celebration*, I do make known and declare that the ceremonies and prayers set forth in said book, excepting those parts which are taken from the Book of Common Prayer, are not conformed to the doctrine, discipline, and worship of the Protestant Episcopal Church in the United States of America; and that they may not be used in, or in connection with, the celebration of the Holy Communion. And I further declare that even though called the priest's private prayers, or "*Secreta*," any prayers audibly uttered for the hearing of one or more persons, or to which responses are made in word or ceremonial act, are not private prayers, but are to be counted as parts of public service; and, as such, if they are not set forth by the lawful authority of this Church, their use is contrary to lawful discipline and worship.

And on the 7th day of September, in the year of our Lord 1908, I do publish and declare this to be my godly admonition and judgment.

WILLIAM PARET,
Bishop of Maryland.

PROGRESS REPORTED AT MARQUETTE DIOCESAN CONVENTION.

THE diocese of Marquette held a quiet and helpful convention last week at the Cathedral, marred only by the illness of the Bishop, who was able only to be present at the opening service and first session. There he gave a short synopsis of the convention address, which will subsequently be printed in the journal. He has an affection of the throat, and can do only a very limited amount of public speaking.

Following the service and organization, the Bishop introduced the Rev. J. J. Wilkins, D.D., general secretary and financial representative of the Five Million Dollar General Clergy Relief Pension Fund Commission. Dr. Wilkins spoke eloquently and appealingly of the subject nearest his heart. He has spent about a week in Marquette county, preaching in the Cathedral on the morning of September 6th and in Ishpeming that evening, and reports a splendid response on the part of the laity. It is also noteworthy that there was not a single clergyman or candidate for orders in the diocese, attendant at the convention, who failed to make either a cash contribution or a money pledge. All of which indicates that the diocese of Marquette heartily endorses Dr. Wilkins, and the work he has given up a comfortable parish life to do. Dr. Wilkins will go to the Copper country at the week end, preaching at Calumet and Houghton on Sunday, September 13th. The visit of Dr. Wilkins was one of the pleasant features of the convention.

At 2 o'clock the convention reassembled, Archdeacon Curzon presiding by request of the Bishop, whose illness enforced his absence. Few changes were made in the officers from last year's list. The Rev. William Poyseor continues as secretary, Mr. Peter White Phelps as treasurer of the diocese and of the Aged and Infirm Clergy Fund, and Mr. F. J. Schulteis as registrar. The Standing Committee is, however, practically a new one. The Ven. John Edward Curzon, Archdeacon of Houghton, will continue as president thereof, and the Rev. B. G. Burt of Marquette as secretary. The other clerical member is the Rev. Carl G. Zeigler of Ishpeming, who has recently come into the diocese from St. Louis, Mich. The lay members are the Hon. John W. Stone and Mr. A. O. Jopling, both of Marquette, and Mr. Thos. Bailey of Sault Ste. Marie.

The convention then discussed the missionary conference to be held in Chicago following the Brotherhood Convention in Milwaukee in October, and showed its approval thereof by electing as delegates the Rev. Messrs. F. H. Halleck of Menominee, H. J. Ellis of Manistique, William Poyseor of Crystal Falls, F. T. Datson of Iron Mountain, and Messrs. A. S. Putnam of Manistique, L. S. Austin of Houghton, C. M. Rogers of Crystal Falls, and Thomas Bailey of Sault Ste. Marie.

MISSIONARY SESSION.

As is customary in the diocese of Marquette, the evening was given over to a missionary meeting. At 7:30 the rector of the parish, Mr. Burt, read Evensong, following which the Ven. Archdeacon Curzon introduced the speakers of the evening, who were the Ven. Arthur Howes Lord, Archdeacon of Chippewa, and the Rev. William Poyseor of Crystal Falls. Archdeacon Lord spoke first, from St. Matthew 22:42: "What think ye of Christ?" making one of those splendid, stirring addresses which may always be expected of him. We are answering this question, he said, daily, whether consciously or not, and in many ways; but chiefly in the zeal or the lack of it which we manifest for the extension of the kingdom of God. As a concrete object lesson, and as a concrete warning, he pointed to the multitude of small towns in our own diocese where the Church has not penetrated, where she is not even known, perhaps. The moral was plain, and he undoubtedly was given the heartfelt thanks of everyone within the sound of his voice.

Mr. Poyseor followed in his characteristic optimistic strain. His theme was "Come over and help us." Mr. Poyseor is a missionary of the Pauline type—a real missionary who has been sent with a real mission, who is willing to and does make many sacrifices for the good of his message, and is glad of it. And to hear Mr. Poyseor speak is to make you glad of sacrifice also, because his words are the words of a worker. No fewer than seven missions are this year in his charge.

After the service the convention was once more called to order for the closing session. The thing of chief interest was the report on the State of the Church by Archdeacon Lord. Reports are usually tiresome affairs, but Mr. Lord transforms them into a drama. The diocese has made no spectacular progress, he said, but there has been a steady growth. Throughout,

we have felt somewhat the recent stress of financial conditions, but not to an alarming degree. Two notes of growth are worth considering: first the admission of St. Mary's mission, Painesdale, into union with the convention as an organized mission; and secondly, the fact that this year's record of confirmations exceeds that of any of the past several years in an encouraging degree, the figure being 222.

THE IMPROVEMENTS AT ST. CLEMENT'S, PHILADELPHIA.

BY CLINTON ROGERS WOODRUFF.

THE alterations that are being effected in the sanctuary at St. Clement's, Philadelphia, and the new altar which is being erected as a memorial to the late rector, the Rev. George H. Moffett, are of more than ordinary parochial or diocesan interest. St. Clement's has long been in the forefront of the Catholic movement in the American Church, and whatever she has undertaken has been with a view to strengthening that movement and of developing a sound sentiment for proper and effective church ornamentation and worship.

The sanctuary alterations, while dictated by the necessities of the situation and the convenience of the priests and acolytes, have been worked out with a view to retaining all that was most desirable artistically in the old conditions, and of harmonizing with the improvements and the new altar. The walls of the apse will be raised ten feet to enable the building of a series of small lancet windows, which will give to the sanctuary the greatly needed ventilation; at the same time affording a quiet, subdued light. The walls will be entirely lined with English redstone to permit the retention of the artistic effect of the original plaster.

The ceiling will be of oak, with carved cornice and ribs, which are to be enriched with gold and color to accord with the general scheme of decoration. The floor will be of colored marble with marble steps leading to the foot pace in front of the altar, which is elevated above the general floor level. The altar rail will be so constructed that it may be removed for the solemn Masses on the great festivities, when the sanctuary is crowded. Additional space is also secured by bringing the step of the sanctuary forward two feet. These alterations will greatly aid in the orderly celebration of the solemn High Mass and add to the convenience alike of the priests, acolytes, and choristers.

The altar which has for many years been associated with St. Clement's was of oak, with a low reredos dignified by a dossal rising to the full height of the sanctuary walls, and embroidered in panels representing the Crucifixion with supporting figures of St. John and the Blessed Virgin. Above the dossal was a projecting canopy with side wings of drapery hung so as to enclose the altar below.

To preserve something of the effect thus produced, the new memorial altar in the process of construction has been designed with a reredos of the full height of the former dossal, flanked with folding wings forming a tryptych, and the whole surmounted with a baldachino. The base of the reredos to the level of the retables is of English red stone corresponding to the face work of the sanctuary walls. The altar, which will be carved out of the same material, is in the form of a table supported on six columns, following the lines of the table altars of the primitive Church. The reredos with its side wings and baldachino is of quartered white oak, carved and highly enriched with gold and color. The retables at the base are intercepted at the center by a tabernacle of oak. Back of the retables, the base of the reredos is enriched with tracery panels enclosed with a border mould on which the grape vine is carved in high relief. Above this base the reredos is flanked with pilasters containing niched figures terminating under the baldachino with winged figures representing the Archangels St. Michael and St. Gabriel. On the gospel side, beneath the figure of St. Michael, the niches of the pilasters contain the figures of St. Clement, St. Alban, and St. Augustine of Canterbury. Below St. Gabriel, on the epistle side, the pilasters contain the figures of St. Katherine, St. Athanasius, and St. Columba.

The face of the reredos between the pilasters is divided into three panels, and directly over the center under the baldachino is a niched and canopied figure of the Madonna and Child enthroned.

The baldachino is of open tracery enriched with carving, and below the folding side wings are hinged to close over the pilasters and central panels of the reredos. When open the ex-

posed surfaces of these wings will show carving in which the grape vine is so treated as to follow lines of Gothic tracery with a frieze also carved in low relief, representing liturgical and choral angels. The reverse side of the wings shows a plain unpanelled surface with ornamental wrought iron strap hinges.

The central panels of the reredos will contain paintings in color and gold treated in *gesso*, representing the glorified Christ clad in sacramental vestments reigning from the cross, at the foot of which two kneeling angels, also vested, hold tapers significant of the twofold nature of Christ. Above the circular head of the central panel appear winged symbols of the Evangelist encircling a dove placed over the cross, and from which golden shafts of light radiate over the figures below. On either side the panels will contain respectively the figures of St. John the Evangelist and the Blessed Virgin.

The woodwork of the reredos, including the folding wings, will be decorated in gold and color harmonizing in tones with the central painting and so treated as to preserve the texture of the wood.

A model of the altar and reredos was exhibited in the parish hall and greatly admired. In the design of both, the aim of architect, rector, and vestry has been to secure and retain that strictly ecclesiastical feeling best expressed through the medium of Gothic or Christian art so treated as to be in harmony with the architecture of the church building, which is Norman-English in detail.

On the Fifth Sunday after Easter (May 17th) the last Mass was celebrated at the old altar, with Father Quin, the senior curate, as celebrant. Father Ward served as deacon and Father Schneeweiss as subdeacon. The Mass was said in thanksgiving for many blessings received, and particularly in remembrance of those who had ministered at the altar and the departed saints of the parish. Immediately after Solemn Evensong, St. Vincent's Guild assisted in dismantling the sanctuary. The baldachino was removed and the ornaments taken down from the altar, so that all might be in readiness for the workmen on the following morning.

A wooden partition was thrown across the chancel arch, cutting off the sanctuary from the choir, and St. Katharine's altar has been moved from the south aisle and placed in position in the choir to serve as a high altar until the improvements are completed. The solemn Masses have been given up until St. Clement's day, owing to lack of room, but the choral Mass has been sung as usual every Sunday at 11. The old altar, which has been placed temporarily at the head of the south aisle, has been promised to the Bishop of Southern Florida for use in his Cathedral.

The architect of the alterations and the altar is Horace Wells Sellers, who was the architect for the clergy house and the parish house, both of which are very generally regarded as models of their kind. The artist retained to paint the panels of the reredos is Frederic Wilson, artistic adviser to Tiffany's. The carving is being done by the well known Belgian sculptor, E. Maene.

It is now hoped and expected that all will be finished on St. Clement's day, so that the parish festival may be one of double rejoicing.

The sanctuary fund was started by the late Father Moffett. The altar fund was started shortly after his lamented death. Both have been augmented under the active and capable leadership of the present rector, the Rev. Charles S. Hutchinson, who has entered heartily and earnestly into the spirit of the work and has given to it all an unflinching oversight and supervision which mean a complete fulfilment of the prayers and aspirations of the faithful parishioners of St. Clement's. Both funds are very near completion and it is hopefully expected by the rector and the committee in charge that the dedication can follow immediately on completion.

The new altar and sanctuary will constitute another memorial to the steadfastness of the faith and convictions of this historic parish. It is not a wealthy parish. It is situated in a part of the city no longer regarded as desirable. Its parochial work is difficult and complex, but there is no thought of removal. True to its Catholic standards and traditions, it believes there is work in every part of a great city, and an adverse change in surrounding conditions does not mean abandonment of the field, but harder work. This is what the faithful clergy, now five in number, (the rector, and Fathers Quin, Ward, Schneeweiss, and Kellogg, curates) are doing, and the result is a parish of which every Anglican Catholic may feel proud. It is a witness of the faith and service, which has persisted long, but always to the glory of God and for the good of His children.

THE INDIAN CONVOCATION OF SOUTH DAKOTA.

BY THE REV. B. S. MCKENZIE.

MORE than thirty-five years ago, when the balloting of the House of Bishops came to an end, and William Hobart Hare was declared the Bishop-elect of Niobrara, it is said that the late revered Bishop of Connecticut said to a brother Bishop: "When will the Church learn to stop taking her finest steel to cut rock?"

I heard an old friend of Bishop Hare say to him, just a few weeks ago: "I have never forgiven the Church for taking you away from your work in the East and making you Bishop of Niobrara." In a conversation with this writer and a brother clergyman later, this friend explained this remark to the Bishop by reminding us what a noble Bishop some great Eastern diocese could have found in Bishop Hare. If the saints in Paradise can look down upon the saints of earth as they set themselves earnestly and devotedly to the tasks divinely assigned them, I am sure that the saintly Bishop Williams, as he has watched Bishop Hare's devoted labors among the Sioux Indians, has long since given devout thanks to Almighty God for having guided His chief pastors in the choice they made that day of a man for this work who has proved in the fullest sense a fit person. And, if I could have taken with me to the recent Convocation of the Niobrara Deanery the friend of the Bishop who thought that he should have been left for some great Eastern diocese to choose as its chief pastor, I am sure that he would have forgiven the Church freely for giving Bishop Hare to these people, who love him so devotedly and to whom he has been a veritable father-in-God.

With all the clergy who come here and see with their own eyes the marvellous results of the thirty-five years of Bishop Hare's episcopate, he would feel that the Holy Spirit did indeed preside at that council of the Church, and when the lot was cast, the man that He had chosen was taken. One of the clergy, who has labored for at least ten years among the Dakota Indians, said to me when we were speaking of Bishop Hare and his work among these people at this Convocation: "The qualities which Bishop Hare possesses that would make him acceptable to people of the highest culture, have caused the Indians to respect, admire, and love him as they do. His culture, refinement, dignified and gentlemanly bearing appeal to them and challenge their respect and admiration. It is because they recognize in him the elements of a cultured Christian gentleman that they honor and revere him as they do." The Church makes no mistake in sending the very best men she has to the people in the greatest need of her refining and uplifting influences. She never displays greater wisdom than when she sends her noblest sons to occupy the most difficult posts, and engage in the work of civilizing and Christianizing those in sorest need of having such influences cast around them. She can find no better illustration of the wisdom of giving her best men to the mission field than in taking account of the stewardship of those to whom she entrusted the work of winning to Christ and His cause the red men of Dakota, more than thirty-five years ago.

Until I came to South Dakota in March of this year, I had seen absolutely nothing of the Church's work among the Indians. I had read enough, however, of what had been accomplished here by Bishop Hare and his noble band of clergy, to arouse my interest in the work, and prepare me to find that a response that was pleasing and gratifying was being made by these people to the efforts that are put forth in their behalf. But I confess that when I saw with my own eyes what had been accomplished, I was amazed; yea, utterly dumfounded! I could scarcely bring myself to realize that I was not dreaming of what the Church should like to do for these people, rather than seeing with my own eyes what it had already done. But it is true, nevertheless.

The first surprise that I had was when I came in sight of

the camp where the Convocation was to be held, after a twenty-mile ride across the plains from Merriman, Neb. The Sand Hills Chapel (St. Mary's) on the Pine Ridge Reserve was in the centre, and there were hundreds of tents encircling it. When I came in sight of these tents and was told that there were at least 3,000 Indians encamped here, and that they had come, many of them, great distances for no other purpose than that of attending to the business of our Divine Lord and King, I found it indeed hard to realize that I had really come at last to the place where I was to find that the Church which has nurtured me from my earliest years, and in whose ministry I have had the privilege of serving for nearly twenty years, had been doing the work which must be nearest of all to the heart of the Good Shepherd.

It did not take me long after I had reached here to find that I was to come away feeling that I had indeed found the place where the Church has demonstrated beyond cavil its adaptability to the needs of all sorts and conditions of men, the unlettered as well as the lettered, the people of the plains and forests as well as the people of the towns and cities. I am aware of the fact that I am writing in an enthusiastic vein, but it would be impossible for me to convey by my pen even a faint idea of the enthusiasm with which one finds himself

fired when he sees such a blessed work as this, and realizes that to the Church he has loved from his childhood days belongs the credit for doing it. There were three other clergymen beside the writer who attended the Convocation and saw with their own eyes for the first time the Church's work among the Indians, and they were equally amazed and enthused by what they saw. The Rev. Dr. R. W. Clark, secretary of the Missionary Conference of this District, the Rev. Arthur Wilde of Hot Springs, S. D., and the Rev. Mr. Roberts, who comes to South Dakota from Berkeley Divinity School, are the clergy to whom I refer. Again and

again we were saying to each other as we witnessed the devotion of these people to the Church and her clergy: "I never saw anything like it!" Here the Church has done a work that is a credit to her, that is evidently worth while, and to which she can "point with pride." We all felt as the Queen of Sheba did when she visited Solomon, that the half had not been told us of what had been done to make of the Dakotas a God-fearing, Christian people.

I shall never forget the Sunset service on the top of the highest hill on the first evening of the Convocation. With the Bishop and several of the clergy in the centre, the Indians form themselves into a circle at the close of each day's service for a few moments of prayer and praise before going to their tents. Sung and said though they were in the Dakota language, with which I am not familiar, I am sure that the creed and prayers and hymns of the Church never seemed so real or to lift to such heights of devotion. There was no service during the Convocation in which we were not impressed with the fact that the Indians go to church for worship and for no other purpose. I was told that an Indian girl told a white girl at All Saints' School that the Indians had a great deal more reverence for sacred things than the whites have. I was told also as I made the journey from Merriman that I would be impressed with the reverent spirit that would pervade all the services of the Convocation. The man who told me this expressed it in this way: "The Indian knows what he goes to Church for, and he gives his whole attention to it from the time he reaches there until he leaves."

I have attended great and hearty services of the Brotherhood of St. Andrew. I have been present at many ordinations and at the consecration of a Bishop. I have been at services in our great churches when they were rendered by our best trained choirs, and yet I can truthfully say that I never attended services so impressive, uplifting, inspiring, more reverent and hearty than the services in the booth near the Sand Hills Chapel in the Dakota tongue, and in which thousands of the Dakotas took part. Yes thousands took part. No



CLERGY AT SOUTH DAKOTA INDIAN CONVOCATION.

FRONT: Rev. Messrs. Lambert, Joyner, Flockhart, Holmes.
MIDDLE: Rev. Mr. Walker, Bishop Hare, Rev. Mr. Deloria.
THIRD ROW: Rev. Messrs. Ross, Ashley, Robinson.
FOURTH ROW: Rev. Messrs. Clark, Burt.

Dakota came to look around or to make whispering comments upon the services to those near him. They all had their Prayer Books and Hymnals and they made the responses in an audible tone, and with one accord lifted their voices in glad songs of praise to our Great Redeemer and King. If we want to learn how to worship God with a real worship we must sit at the feet of these children of the plains and forests.

I shall not attempt to give an account of all the services, for it would require more space than could be given me, I suppose, in the columns of the Church press.

The Convocation opened with a celebration of the Holy Communion on the morning of August 21st, the Bishop being

another Indian who has served as secretary since 1889, was re-elected to this office. The white priests who have labored here for so many years also manifested a most decided interest in all the proceedings. The Rev. Mr. Ashley took part in all the discussions, and judging from the laughter and applause with which many of his remarks were punctuated, when he took the floor, he must have succeeded, as a rule, in making some excellent hits and striking a popular chord. Mr. Ashley seems to be a perfect master of the Dakota language and speaks it as fluently as the Dakota himself. He was kept very busy acting as interpreter for the Bishop and others during the Convocation, and aiding in every way in its work. Too much cannot



MARCHING TO THE SERVICE,
SOUTH DAKOTA INDIAN CONVOCATION.



MARCHING TO THE SERVICE,
SOUTH DAKOTA INDIAN CONVOCATION.

the celebrant. I never saw as many communicants receive at a service, but there were more that did not receive than the Bishop felt should have stayed away; and in his address in the afternoon he spoke very plainly to them on the subject. The result was that when the next opportunity for receiving this sacrament was given, more communicants than I could count came forward. I am satisfied that there is no gathering of the Church in any part of the world where such a large percentage of the communicants are present at the services, and come forward to partake of this blessed sacrament when the invitation is given.

I have spoken of the devout interest manifested in the services, but the interest manifested both by the men and women in the proceedings of the Convocation was equally

be said in his praise and that of the other white priests who for so many years have stood loyally by the Bishop and labored earnestly, uncomplainingly, and with exemplary devotion to civilize and Christianize these people. They have given their very lives to this work.

The Rev. Mr. Burt has been here since 1872, the Rev. Mr. Robinson since 1871, the Rev. Mr. Ashley since 1874, the Rev. Mr. Clark since 1889, the Rev. Mr. Flockhart since 1902. To say that these men have found their way to the hearts of these people is not enough. They are their leaders in a real and true sense. I occupied the same tent with the Rev. Messrs. Clark and Flockhart, and I saw quite a good deal of the Rev. Mr. Ashley, and I could not help noticing how their people were constantly consulting and advising with them. They gave the most



A GROUP OF CHURCHMEN.
SOUTH DAKOTA INDIAN CONVOCATION.



A SMALLER GROUP OF CHURCHMEN.
SOUTH DAKOTA INDIAN CONVOCATION.

striking and exemplary. There was no trouble about securing a quorum for the transaction of business! The delegates were all in their places when each session began, and nothing was allowed to interfere with the performance of the duties their respective congregations had sent them to aid in discharging.

As I have already said, I labored under the disadvantage of not being able to understand the Dakota language. I could not, therefore, follow the discussions as I should have liked to do. I was struck, however, with the earnestness with which the discussions were participated in, and the number of delegates who took part in them. A few were not allowed to have things their own way, but all the delegates insisted upon lending their aid in the solution of the problems that they found facing them. The Indian is a very fluent, earnest, and eloquent speaker, and he has his own ideas and expresses them in terms that seem to command for them the attention of his brethren. The Rev. Luke Walker, the oldest Indian priest in the Deanery, presided in the absence of the Bishop, and the Rev. William Holmes,

decided evidence of their confidence in their judgment and their willingness to be guided by them.

The Indians are not at all demonstrative, but I have seen enough of them to find out that they do not attempt to conceal the fact that they believe in, trust, respect, and are devotedly attached to Bishop Hare and the clergy who have been with him for so many years. It is not only a very evident fact that the Indians love them, but it is equally evident that they love the Indians. It is no perfunctory interest that these men take in them, but it is the interest that is prompted by the heart. The Bishop and the clergy that have lived with them so long take a fatherly interest in them, and it is the desire of their hearts to shield and defend, strengthen and uplift them in every way in their power. The Indian loves his Bishop and loves his priest because he has tested both and found that their hearts are true, that they are his friends.

I should like to speak of Walker, Ross, Deloria, and Holmes, Indian priests, who are true leaders of their people,

and worthy sons of whom the Church should be proud. I must wait until some other time for this. Mr. Ross was host of the Convocation, and most efficiently and delightfully did he perform all the duties which were necessarily involved in arranging for the entertainment of such a great gathering of people.

I shall also have to tell some other time of the native deacons, catechists, and helpers. I regret the necessity of writing so briefly of the splendid meetings which the women had. There was a booth for them, and they met there daily and told of their work and made their offerings. The amount given by them was over \$3,000, and the men gave nearly \$600, so the Convocation not only showed us by its hearty and reverent services what the Church means to the Indian, but it showed us by its offerings also. The practical man of the world can find the evidence which he asks shall be given him, that the work of the clergy among these people has been worth while. There is no place in all the world, I am satisfied, where such encouraging results have crowned the Church's labors as in South Dakota, among the Sioux Indians. Thirty-five years ago there were not more than 100 Indian communicants of the Church here. There are now about 4,000 communicants, and more than 10,000 baptized members of the Church, and the Indian is hard to find that cannot tell you of Bishop Hare and what the Indians think of him. In thirty-five years the Church has built up ninety congregations among them, taught them to love and reverence her holy ways as few of her children anywhere do, to become more and more civilized as the years have gone by and to endeavor by their gifts and labors to do for others what others have done for them.

A resolution which touched the Bishop very deeply, was adopted by the Convocation:

Resolved, That this convocation assure the Bishop that his words, 'I thank my God whenever I think of you,' find an echo in the hearts of all his Indian children, and that his presence with them and the improvement in the state of his health have filled their hearts with gratitude to God."

Two very impressive ordination services were held during the Convocation. Saturday morning, August 22nd, Charles M. Jones of the Santee mission, son of Henry Jones, a progressive Indian of such intelligence and ability that he has held a clerkship in the Santee Agency for thirty-five years, was ordained deacon in the presence of an even larger congregation than had assembled for the opening service of the Convocation. He began his study for orders while working under the Rev. A. B. Clark of the Rosebud mission. For two years he was a student in the Seabury Divinity School. The candidate was presented by the Rev. William Holmes of the Santee mission, and the sermon was preached by Dean Ashley, under whom he will work at Cheyenne mission.

Some sections from the address of Bishop Hare to the Indians follow. The address was interpreted to the Indians by the Rev. Philip J. Deloria.

"MY DEAR FRIENDS:

"St. Paul often wrote letters to the Christian people whom he knew in different cities, and sometimes he began his letters with the words, 'I thank my God whenever I think of you.' Those are the words I want to say to you, my dear friends, in this Convocation this afternoon.

"I am especially thankful this day, my friends, because last May I was 70 years of age—thirty-five years and thirty-five years more make seventy years. The first thirty-five years of my life I lived upon the seaside near Philadelphia and New York. The second thirty-five years of my life I lived here among your good people. I think of the first visit I made out to this Pine Ridge country, thirty-four years ago. It was a very long journey from where I then lived on the Missouri river—twelve days and twelve nights. Eight days and eight nights that I travelled I saw no human face but my driver's, and never saw a house where people dwelt. I think of all the years since then; I think of hard times and good times among the Dakotas. I thank my God whenever I think of these thirty-five years; I thank my God.

"Now I have been speaking about those who are still living. I thank my God next, my dear friends, for all good men and women living here on earth no longer. One of the first Santees I met thirty-five years ago was a tall, straight young man, of fine face, good smile, and very loud singing voice—George Red Owl, they called him; George Dowana, or George the Singer. First he was a catechist, and then, after fifteen or twenty years, he became a deacon. I sent him up to work under Mr. Ashley; he was always a faithful man. He was a happy Christian. He was always a singing Christian. He took sick last spring and they hurried him off to the hospital in Minneapolis. There he died. He rests now from his labors, but he is singing, singing, singing day and night now. I don't doubt he recalls the hymns we are singing here to-day. Now, my dear friends, I want all our Dakota Christians to be sing-

ing Christians. Sing in your hearts with your mouth shut when you don't like to sing aloud. You old people, men and women, who can't read books, sing in your hearts. You mothers, sing your babies to sleep in the evening. You young people, come back from school, join with us—sing, sing, sing always.

"Now, my dear friends, think of those who have fallen asleep in Jesus our Saviour. You may think of many of your friends, men and women, who have gone to their rest; so here and now we will think of all the dead we love, and Dean Ashley will give thanks.

"Now I want to speak about some things in which I want better order. You know we have a long paper divided into columns, and one column is headed: 'How many communicants have you in your church?' and the next column asks the question: 'How many stay away from the Holy Communion?' When all the persons who have been confirmed and are communicants come regularly to the Holy Communion and kneel in their places, that's good order; but when a great many stay away and leave vacant places, that's bad order. I am very sorry to say we have a great deal of bad order now. When I read over the list of people who don't come to the Holy Communion, my heart is very sad. I want to say to anybody who stays away from the Communion, man or woman, boy or girl, you are not right with God. Tell that, my friends, all over the country: the Bishop says that those who neglect the Communion are not right before God. People who neglect the Communion ought to be afraid to lay their heads upon their pillows at night. Somehow or other you are wrong, my friends, who keep away from Communion.

"Now I pass to another thing in which I don't think we have much good order. I speak about the offerings now. In some respects we have very good order. I have just spoken about the women doing their business of this kind with such good order. Now I want to speak to my friends the men. My brother men are in very bad order. It is a good thing to have a woman nurse you when you are a baby, but it isn't a good thing to have a woman nurse you when you are grown up. You would all be shocked if the women should undertake to sing you to sleep with a lullaby; but that is what you are doing. The women's offerings run up to \$3,000, perhaps; the men's offerings amount to \$500, perhaps. The men seem to be saying to the women: 'Take care of us. Nurse us. Nurse us.' Perhaps you will say: 'Our women do it so well, we don't want to take it out of their hands.' But, if you do well, they will do better. A man said to me the other day: 'Oh, well, the women get the money from the men.' I asked one of the priests: 'Is that so among your people?' and he straightened himself up and said: 'No, it isn't so; my women earn the money. They make moccasins and all sorts of things and sell them. They make up clothing and send a peddler around and so make money.' Now my dear friends, the men, you have too long leaned upon the women. I want to see better order, men, before I pass away.

Mr. Deloria's plea for the Native Clergy Fund, as given by him to stenographers:

"MY FRIENDS:

"Our dear Bishop has spoken about a subscription paper, meaning that he wants us to raise a little more money for the Native Clergy Sustentation Fund, and for the catechists' and helpers' salaries.

"When I was a little kid, when I was restless, crying too much, then someone from our tent, without my knowing it, went outside and scratched on the tent like this (imitating), and said like this, 'Oo-oo-oo-oo,' imitating the owl at night, and they tell me, 'That is an owl that will keep you down. Behave yourself.'

"Now, I said, we know this much: When we obey the Church teachings, and go along in the way of the Church and do good, it makes our hearts glad. We are not afraid; but when we turn away from the right road and go astray, then we think there is some big owl at us.

"Now, my dear friends, which of these, the children or the older people, are to be blamed? Are the grown people to be blamed? I said, I blame the grown people more than the child; because I know the child does not make the owl (does not have real reason to be afraid); the grown people make the owl, we make the reason why we should be afraid.

"Then I went in and said this more. When we Indians want to do anything, we used to do it with all the might that was in us, we use all our strength to it; but why don't we use our strength now days to do the Christian duty with?

"I said, the Clergy Fund is small, catechists and helpers have not much pay; and instead of doing their duty sometimes, they look out to the tents of the people, and when they see the smoke coming out of the house, why, the catechist neglects his duty. He is hungry. He goes there to eat. So I said, these catechists and helpers are our own men, Indian men, and they have been suffering in this way for so many years for our benefit. Can't we men, now, get up and take our strength and use it to increase the Native Clergy Sustentation Fund more? Now here are my friends the Santees, my friends the Yanktons, my friends the Crow Creek Indians, my friends at Lower Brule, my friends at Rosebud, my friends at Pine Ridge, my friends at Sisseton, and a few friends at Flandreau. In all these places there are some Christian Indians. Men, to you I cry. Let us use our own strength to do more for these objects."

Helps on the
Sunday School Lessons

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

JOSIAH, THE YOUNG KING.

FOR THE FIFTEENTH SUNDAY AFTER TRINITY.

Catechism: XI. The Lord's Prayer. Text: Ps. 119:9. Scripture:
II. Chron. 34:1-7; 35:1-7, 17, 18.

WHEN Manasseh died, his son Amon came to the throne. He at once set about to restore all the false worship and idolatry of the early sinful days of his father. He reigned for two years and was then put to death by a conspiracy of his servants (II. Chron. 33:21-25). The better element of the people then took things into their own hands, executed the assassins, and made the boy Josiah king. He was a young son of Amon, and was destined to be the good son of a wicked father.

Josiah was but eight years of age when he came to the throne. For the first years of his reign he was but a figure-head, owing to his youth. The ministers were in practical control. As appears from the age of his son Jehoaz (II. Kings 23:31), he married Hamutal when he was thirteen years of age. Three years later "he began to seek after the God of David." Just what brought about the taking of the critical step which is thus characterized, we are not told. We know that Jeremiah (1:2; 3:6) and Zephaniah (1:1) were preaching at this time, and it is not unlikely that one or both of them influenced the young king. It is at least significant that the call of Jeremiah is put at the same time as the beginning of Josiah's active reform.

Josiah was twenty years old when he began the actual work of reform. Probably at this time he took the sole charge of the kingdom. But it is something more than the policy of his reign which is thus characterized. There are several indications, which a careful reading of the lesson will reveal, that he was personally interested in the work of purging the kingdom of false gods and false altars (4-7).

It is interesting to note that Divine Providence helped Josiah's reform. The land had suffered from a severe drought until the people's thoughts were turned God-ward, and they were thus prepared to welcome the return of the true religion (Jer. 3:3; 9:12-14; 14:1-7). Nor must it be supposed that the work of reform was accomplished in a few months or by a single progress of the king. Although the work was begun in the twelfth year of Josiah, it was not until the eighteenth year that the Passover was kept, and it was after this Passover that the king led the people in the removal of false shrines about Jerusalem (II. Kings 23:1-14, 23).

An interesting feature of his work is that it was done in fulfilment of a prophecy uttered nearly 350 years before this time. It makes an interesting story. See I. Kings 13:1-6. It is also clear that he had been shown this prophecy (II. Kings 23:16-18). It might be worth while to arouse a discussion upon this point. When shown this prophecy, Josiah could see what God had planned for him to do. Could he fail to do it? Could the prophecy have still been fulfilled if he had failed to do so? What kind of man alone would refuse to carry out God's plan for his life? Having guided the discussion to this point, and made it clearly, bring out the fact that God has a plan for each life. There are also certain things which He expects of each one. See St. John 3:5-8; 6:47-58; 15:9-16.

During the course of the reform, the king undertook the restoration and reconstruction of the Temple (34:8-21). While these changes were being made in the Temple, there was discovered the ancient Temple copy of the Law, which Moses had commanded to be preserved in the Ark (Deut. 31:26; II. Chron. 35:3). This may have been the very copy made by Moses for the purpose. At any rate it was a more complete copy than they had possessed; for while the king was undoubtedly familiar with many of the requirements of the Law, he seems to have heard others for the first time. The curses against which Israel was forewarned by Deut. 27 and 28 seem to have alarmed him greatly, as he realized that neither he nor his forefathers had been faithful to the Law's requirements.

When King Josiah had heard the reading of this Law, he was greatly troubled. He called together the elders and people

of Jerusalem, and the immediate country round about, and had the Law read to them also. Then he set them the good example of renewing the covenant with God, promising to keep the Law which they had heard read. The people were led to do the same thing. In this way they once more pledged themselves to work with God as His people. Part of the Covenant required the keeping of the Passover. The Passover was the great feast which celebrated their salvation from the bondage of Egypt and their baptism as a nation (Exod. 12:1-29). Refresh your memory as to its institution and to the manner of observing the rite, as given in Exod. 12. You will see that the taking part in this feast must have impressed the people with a sense of their dependence upon God. It reminded them forcibly of their origin as a nation. It was their "Fourth of July," only more of a holy day.

In the account of the keeping of this Passover, there are but one or two points that need explanation. Verse 3 is a little obscure. It seems that Josiah here orders the Ark restored to its proper place in the Temple. It could only be carried by Levites (Num. 3:31; 4:15). Verse 5 means that a portion of a Levitical family was assigned to every distinct family that came to the Feast. Verse 6 shows that the people had been so long neglectful of this ceremony that it was necessary for the Levites to instruct them how to conduct themselves properly in the carrying out of the ritual of the supper.

Correspondence

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

THE STORY OF A LAYMAN'S DEVOTION.

To the Editor of The Living Church:

A FEW days ago, in completing the twenty-sixth season of Old South Lectures in Boston, Professor Louis C. Elson took occasion to mention the great men who had been treated in this year's lectures. He spoke of "Gladstone and the Union of Conscience and Statecraft."

It has been suggested that the group of men born in 1809 might be widely commemorated by a series of lectures. The possibilities of such a centennial course become obvious when the names are mentioned: Darwin, Holmes, Lincoln, Tennyson, Gladstone.

While Church people may be expected to take an interest in all, they would feel a special and profound interest, especially at the season of elections and new administrations, in "the union of conscience and statecraft."

The Church was the inspiration of this life. What materials for study can we find in the libraries?

Justin McCarthy's *Life of Gladstone* is, if I remember correctly, mainly political. Ambassador Bryce has written a little *Life* which does the scantiest sort of justice to the religious features. He makes the assertion that Gladstone "did not make what is commonly called a profession of religion" (page 97). Perhaps Mr. Bryce did not understand the methods of the historic Church. There are those who will recall that "half-pathetic interjection" in a letter of Bishop Stubbs: "Bryce, M.P., has asked us to dine on Ash Wednesday" (Hutton, *Letters of William Stubbs*, page 329).

The Rt. Hon. John Morley's great biography of Gladstone more than once disclaims ability to describe his "theological" history, but, nevertheless, Churchmen will find it surprisingly full and fair.

These are the materials which the libraries are most likely to present to us. Yet we need something more. The Church and her message were confessedly the great inspiration of Mr. Gladstone's career. We cannot fairly estimate the man with his main pursuit put in second place.

"The A. L. A. Catalogue" gives Bryce, Morley, and H. W. Paul, so these alone are likely to be found in libraries of about 8,000 volumes.

It would be worth while for Churchmen to ask for Mr. G. W. E. Russell's *Life of Gladstone*, and Mr. D. C. Lathbury's *Mr. Gladstone* in the series, "Leaders of the Church, 1800 to 1900" (published by Whittaker, New York).

But this note is chiefly to urge "Mr. Gladstone's Religious

Development," a truly great paper in Mr. Russell's book, *The Household of Faith*. There is a great deal more in the same volume, all well worth while for the clergy and faithful laity, especially a paper on Mrs. Gladstone, which is one of the most charming domestic sketches extant. If there is a demand, Mr. Gorham might be induced to publish by itself for wide circulation in 1909, the single paper, "Mr. Gladstone's Religious Development."
JOHN S. LITTELL.

Keene, N. H., September 9, 1908.

OUR WORK IN CHINA.

To the Editor of *The Living Church*:

THANKING you for your generous fairness in publishing my long letter in your issue of June 13th, and for your candor in the editorial comment, I beg to add only two "words."

First, in regard to your very pertinent remark that "if distrust is to be removed it is essential that the Church at home should know" what we are doing and intend to do here. This is true; but it is surely not necessary for me or any one priest here to outline the "policy." Our work is an open book. Our reports are printed and circulated. Our letters appear at home, not only in *Churchman* and *Standard*, but also in *THE LIVING CHURCH* and in *Holy Cross Magazine*. The account of our first Local Synod, held in Hankow last February, with the Constitution and Canons there adopted, should be sufficient proof that we are not aiming to build up a Protestant sect nor a congeries of such sects; but are working for the development of nothing less than the Catholic Church, with no compromise on the subject of Orders or of Doctrine. Our clergy, though representing all the seminaries of the eastern coast of the United States, are, I believe, absolutely at one in this. In respect of ritual we differ much, but in those fundamentals there is no disloyalty. Even as to ritual, it may relieve many minds at home to know that we have at this centre, in the parish churches, all the points of ancient Catholic ritual. The daily Eucharist is maintained at the Divinity School (though it is not compulsory on students). The ancient system of public confession, public penance, and public absolution is carried out for public sins; but private confession, penance, and absolution are also taught and practised, in proportion to our numbers, as largely, I should judge, as at home. In all these respects we enjoy a liberty as great as is enjoyed in any diocese at home, and more than in most—and that liberty is extended to all types of Churchmanship.

Second. As to your accusation of "suppression of facts," I think you will find that, so far as the Shanghai Conference was concerned, there was no such suppression, but only silence; and that because it was not known here how little you at home knew of the facts of the case. Even the case of Tokyo is reported in its proper place—the Bishop's report to the Board.

As to the action of the Bishops of Hankow and of Sz-chwan (Western China), though I know, perhaps, as much of the facts as most people here know, I am by no means sure that your statement is correct. But even granting it so, the truth is merely this: that like all other members of the conference, these two Bishops acted on their own authority according to their own interpretation of the resolutions. Whether they did wisely or not is a question of personal criticism into which I must refuse to enter; but notice that they were not bound to do so by any binding force of the resolutions. If you will consult the conference reports, p. 755, you will see, e.g., that the committee on which Bishop Roots acted was not instructed to "divert our Chinese mission in Tokyo to the Methodists," but merely to advise the Y. M. C. A. converts in Tokyo that they should not remain "unattached," but should connect themselves with some particular Church. There was real danger that a "Y. M. C. A. Church" would grow up there, and the majority of the conference desired to see that prevented. Could Churchmen desire less? That the Bishop of Hankow could not lead the committee to recommend that the Y. M. C. A. work be handed over to us is not strange. That he withdrew our priest when the Y. M. C. A. Christians decided to commit themselves to Methodist hands may be criticised, but you are quite wrong in saying it was "not because he could not really spare a man." Perhaps you will admit that this at least is a matter which we on the field can judge better than you at home.

All you say, in fact, simply emphasizes the one fact I specially insisted upon in my letter—that the conference was an unauthoritative body. It was because we all knew this that

the "voluminous resolutions" were passed, with apparent unanimity. "Unanimous" in many cases was merely *nem. con.*, and a minority might (and did) often say to themselves: Let the expression of opinion pass. We are not bound, but act hereafter as we choose and as we can.

May I take this opportunity to express the satisfaction I and various *confreres* here have felt in watching the calm, judicious way in which you have treated the matter of Canon 19 and stemmed the storm? It has been a comfort to see *THE LIVING CHURCH* neither cowed by the extravagant, nor swerving from the Catholic course, but seeing clearly both the real dangers and the real issues, and taking care of both. You have helped us to realize the actual situation better than any other paper.

Hoping I have not trespassed too far on your space, and hoping not to do so again.

Sincerely yours, L. B. RIDGELY.
Wuchang, China, August 7, 1908.

MORAL TRAINING IN THE SCHOOL.

To the Editor of *The Living Church*:

PURSUANT of the topic under very general discussion at present, and more than once forcibly presented in the columns of *THE LIVING CHURCH*, deploring the lack of religious or moral teaching in our public schools, the thought presents itself: May not those earnestly, but thus far ineffectually, seeking better things, be making the mistake of dealing too much in generalities looking to large concessions, while meantime overlooking possible, if more circumscribed, attainments, within closer range?

Much as all Christians can but desire a fully defined and recognized Christian training for the youth of our land, much as may be advocated a more thorough system of Biblical instruction, yet in view of the ever-increasing obstacles incident to the varied elements representing the masses claiming equal right to consideration, would it not be wiser to direct all effort to the construction of some platform which, though less elevated than might be desired, should yet be broad enough and strong enough to accommodate all? In other words, the attainment of some common ground whereon much might be gleaned while awaiting larger ends?

One chief difficulty, it is claimed, is the acceptance in common of any clear, comprehensive definition of *religion* in its aspect of guide and rule of daily life and practice. Yet, for practical ends, and the need of mankind at large, may not religion be fittingly defined as man's consciousness of accountability to his Maker and his duty to his fellow-man? Such, certainly, has ever been its full significance to the Jew; such, equally, the broad definition rendered by the Son of God in answer to the great question of human obligation (St. Matt. 22: 36-39).

With this general recognition, then, clearly in view, surely it should not be difficult to discern some plain, direct path, the objective point of which should be simply the inculcation of this twofold obligation, the promulgation of its widespread comprehension. And as though foreseeing this very need of a common exponent of faith and practice wherever the Name of God and duty to man should be taught of men, there have been provided two concise formularies answering most wonderfully the aims thus defined, formulas amenable to every creed, race, and condition, while antagonistic to none. They are the Ten Commandments and the Lord's Prayer.

Studied in the light of this claim to universal adaptability, each is alike remarkable. Each, first and foremost, implanting, as supreme, man's relations to his Maker; secondly, in the Commandments, his duty to his fellow-man; in the Prayer, his universal need. Surely here is a common ground whereon alike may stand Jew, Catholic, Romanist, and Protestant, and offensive to none, unless it be the atheist or agnostic, which protest at most is ever negative merely, never positive.

Yet none the less are both the time-honored, time-tested depositories of faith and conduct denied admittance in our common schools to-day. Might not much be gained by united effort on the part of all interested in the moral development of our youth and land, in a demand that they, at least, be adopted as exponents of moral teaching in our public instruction? Taught, if so required, with neither comment or individual interpretation, but faithfully and thoroughly in all their virile truth and authority; that they be allowed a place on our

school walls, even as the map and chart, or, better still, as our national banner and emblems.

True, the suggestion is far from new. But there are times when even old methods are given new impetus and purpose through new and purposeful presentation.

Let this be the effort, then, put forth anew in every community, and who can say what influences may thus be set in motion, making for larger and more far-reaching ends?

Louisville, Ky., September 9th. L. L. ROBINSON.

VALUE OF TWO CELEBRATIONS ON SUNDAY.

To the Editor of The Living Church:

IN reading the excellent article by Dean Delany (August 30th) on "Some Principles of Christian Worship," I notice that he states (as I have heard others state) that the primitive and therefore ideal custom of the Church was to have but one Mass on Sunday, at which all who wished made their Communions. It is not in my power nor is it my wish to dispute that statement; but it does seem to me that those of us who are privileged to live at a time when (in a great number of churches) the Low Mass is followed later by a High Mass, are very fortunate.

The late Mass gives such an ideal opportunity for thanksgiving. The act of communion comes so near the end of the Mass that almost before we realize it the service is over and Christ is no longer sacramentally present on the altar. Of course we can "feed on Him in our hearts" as the Church bids us, but does it not add to our joy to know that a few hours later the door of heaven will again be opened as it were, and the same Christ that came to dwell in us may be offered to the Father, as a perfect thank offering for our communion? Underneath all our worship through the whole of the late Mass we can be appropriating the gifts we have received better than in the solitude of our homes, because Christ is present on the altar to direct our aspirations.

Also, as Dean Delany suggests, at the late Mass, having already made our communion, we do not need to think so much of our own needs, but have time to pray for others.

Of course the perpetual reservation of the Blessed Sacrament makes it possible to offer our thanks in God's immediate Presence; but at Mass God the Father does more for us than this, for He not only opens a way of access by which we approach Him with our own devotions, but puts into the hands of the priest a most perfect gift for us to offer Him.

BLANCHE SIVELL.

INFORMATION AS TO JAMES LLOYD BRECK.

To the Editor of The Living Church:

WILL you not kindly insert the following in your paper? I am desirous of securing everything yet written concerning the life and labors of the Rev. James Lloyd Breck. I shall be grateful to any of your readers who will inform me in what books and magazines such information appears. I am particularly anxious to secure a copy of Bishop Kip's account of his trip to Nashotah in the early 40's.

I shall be grateful to any person who will send me this information to address given below. SCANNELL O'NEILL.

Florence, Neb., September 10, 1908.

ROMAN CONFIRMATION.

To the Editor of The Living Church:

IN his letter in your issue of this date, the Rev. Mr. Rocca makes the familiar statement that the Roman Church does not provide for the imposition of hands in her Confirmation service. This may be true, so far as the terminology of the service is concerned, but what is the actual practice in administering Confirmation in that body?

On the occasion of a young friend's confirmation recently, I attended such a service in the Roman church for the first time. In performing the ceremony, the Archbishop of Cincinnati held his pastoral staff in his left hand while his right hand after being dipped in the *chrisma* (held by an attending priest) was laid upon the forehead and head of each candidate. This was followed by the sign of the cross and then by a very inconspicuous tap on the cheek. It may be said that the anointing on the forehead was not the same thing as the laying on of hands, but so far as I could see from my position near the chancel, the manual act performed on each member of a large class

could not have been distinguished from the average confirmation by an Anglican Bishop, except that one hand instead of two was laid on each head.

I suggest that those who consider Roman Confirmation invalid because it is supposed not to include the laying on of hands make investigation as to actual practice and perhaps they may change their view.

G. H. STANSBURY.

Cincinnati, September 12, 1908.

LITERARY

Prayers for Priest and People, the Parish and the Home. A Book of Services and Devotions for Clerical and Lay Workers. Edited and partially written by the Rev. John Wright, D.D., LL.D. Third edition, revised and enlarged. Milwaukee: The Young Churchman Co. Price, net \$2.00; by mail \$2.10.

This is the most elaborate and comprehensive of the *vade mecum*s made for the use of the clergy. It contains the special offices from the Prayer Book, in addition to a multitude of offices for special occasions covering practically every contingency that is likely to arise in the course of parochial ministrations. One wishes that these many special offices were severally enumerated in the table of contents, so that he could tell at a glance precisely what is here contained and where to find it. But there is a table showing the contents by sections or classes, so that one using the volume would, no doubt, become accustomed to its details. There are some 1,500 prayers, and an index of composers numbering two hundred names; sixty forms of benedictions, twelve litanies, and more than one hundred distinct offices, including all those of the Prayer Book except the Ordinal. The collection is a most admirable one.

SEVERAL MONTHS ago we commended highly a series of "Handbooks of English Church Expansion," published by A. R. Mowbray & Co., London and Oxford, observing that they would be found invaluable for Mission Study Classes. Two later volumes of the same series quite maintain the standard. These are *South Africa*, by the Rt. Rev. A. Hamilton Baynes, D.D., sometime Bishop of Natal; and *Australia*, by the Rev. A. E. David, M.A. The first of these has the peculiar interest that is attached to the South African Church, wherein the Colenso controversy was so bitterly waged a generation ago. The author, a successor to Bishop Colenso in the bishopric of Natal (following after the episcopate and death of Bishop Macrorie) is in position to write most intelligently of that sad episode, and his narrative of it constitutes an important chapter in the Church history of the Victorian era. There is an evident desire to do justice to both parties, and the view that Bishop Baynes takes of the decision of the Privy Council setting aside the Metropolitan's judgment on the ground that coercive force did not attach to the Letters Patent granted by the Crown to Bishop Gray, is an interesting one. He shows that it was this judgment that, in fact, released the Church in South Africa from the Erastian bands of Privy Council law, and acknowledged her right to govern herself. We could wish that there had been given a more complete statement of precisely what were the views advanced by Bishop Colenso which were condemned by his Metropolitan. There appears now to be a common view that Bishop Colenso was a martyr to the cause of advanced scholarship and the higher criticism; but his actual heresy will, we think, be clear to anyone who peruses his books.

Mr. David's volume on *Australia* is especially welcome since his subject is that, probably, upon which American Churchmen have the least information of any of the modern offshoots of the Church of England.

THERE IS MADE in England by the "Society of the Faith" a novelty designed to enhance attendance at Sunday school and Church services, in a series of ecclesiastical stamps, in colors, with a stamp album arranged with spaces according to the days of the Christian Year. These have been introduced into this country by the Rev. H. Wilson (945 Palm Avenue, South Pasadena, Cal.), who has also arranged with the Rev. Francis L. Beal (107 Crest Avenue, Beachmont, Boston) to supply them in the East. A special album has been prepared with the title, *American Catholic Stamp Album*. The album is given to each child, and the stamps given to those in attendance on each Sunday and saint's day. The design and the color of each stamp is appropriate to the day for which it is dated. The album is arranged after the style of a postage stamp album, and by its blanks denoting absence, no less than by its spaces filled with stamps, it gives the record of the child's attendance in a pleasing and teaching manner. There are special stamps for various special purposes, and also a "post-mark" to be used when the stamp is to designate attendance both at church and at Sunday school. Various other devices are provided in the system, all of which are sold at remarkably low prices. An attractively made explanatory circular may be obtained of either of the addresses mentioned and may well be examined by those who would work up more satisfactory attendance at church and Sunday school. The system strikes us as admirable.

MISSIONARY BOXES.

BY MARIE J. BOIS.

WHAT a pleasant thing it must be for a missionary to receive one of these boxes! So I used to think. I imagined it to be something like one of these mysterious Christmas boxes which fills the heart of the happy receiver with delight. I fancied the family taking one thing after another and rejoicing over the useful, pretty things which had been sent

of what has been once a handsome cassock, too discolored to be used for anything but for linings.

What would your feelings be, dear reader, in unpacking such a box, if, as a missionary's wife, and looking for something for your daughters who are at school, and must be clothed decently, you found nothing which really and truly could be of any use to them? A few yards of pretty washable material would have been so welcome, or some ribbons, something which girls like. Why should these girls be ridiculously attired because they are missionaries' daughters? Why should the cups and saucers provided for the missionary's family be such as



“CHRIST'S TRIUMPHANT ENTRY INTO JERUSALEM.”

(INTERPRETING BERNHARD PLOCKHORST'S PAINTING OF THIS THEME IN THE SYRACUSE MUSEUM OF FINE ARTS.)

[See Page 727, this issue.]

BY MARK LEVY OF LONDON, ENGLAND,
A Son of the Priestly Tribe of Israel.

Oh! Beauty of beauties! Lo! Children palm-waving
And singing "Hosannah to David's great Son,"
While strewing the roadway with roses of Sharon,
In innocent love which Messiah has won!
And the joys of His kingdom the children unfold,
As they march through the streets of Jerusalem old.

Majestic and noble, Christ rideth in triumph,
His right hand uplifted to bless and restrain
Their jubilant love; while His pallor denoteth
He sees on yon mountain the cross and its pain;
But the joys of His kingdom Judeans behold,
As they march through the streets of Jerusalem old.

All eager and happy, fond Martha and Mary,
Rejoice in the scene, Israel's high priest beside,
And John gently leadeth the ass which Messiah
In Moses-like meekness electeth to ride;
Thus the joys of His kingdom kind Hebrews unfold,
As they march through the streets of Jerusalem old.

Bold Peter, gray-headed, is nigh to the Master,
While matrons and strangers their homage proclaim;
And a suffering child held aloft by his father
Appealeth for healing with faith in His name;
And the joys of His kingdom kind Gentiles behold,
As they march through the streets of Jerusalem old.

Three doves as a symbol of Trinity flying
Above the gay scene, full of honor and mirth,
Prefigure the worship when Christ in His glory
Shall reign o'er the Kingdom of Heaven on earth;
And the joys of His kingdom the world will behold,
As He rides the "white horse" through Jerusalem old.
Syracuse, N. Y., August, 1908.

to them. But another illusion has gone since the dream has given way to the reality. It is a pity that some of the senders should not have their illusions dispelled, that they should not begin to learn the true meaning of the words: "And whatsoever ye would that men should do unto you, do ye even so to them." God forbid I should sit up in judgment over them, or deliberately try to wound their feelings. No, but I wish to warn them against wounding other people's feelings. How can I best do it? By asking them to put themselves in the place of those to whom they are sending this or that box. Let them imagine for a moment they are the missionary. They are in an isolated part of the country, almost cut off from civilization, where everything from a paper of pins to the most necessary things of life has to be brought from across the river, which the boat crosses but once a day, landing two miles away from the missionary's house. A box has come. Let me enumerate some of its contents: Shoe with pierced soles; an antediluvian hat and coat; a dyed stole pretending to be red; a black skirt, the cut and make of which is still seeking its match in ugliness as well as in coarseness of material; the ghost

only quick-lunch counters dare to put out before a rushing, hungry crowd?

Here, then, let me make a suggestion: Why not interest your daughters in the work? They would, in many things, know better than you yourself what to send to girls of their age. One of the sweetest things it has been my privilege to know of, is the way the daughters of a very dear friend of mine are doing this very work. One is helping a friend of mine through college; the others are caring for and bringing up a little Italian boy whom they rescued from a tenement house, and to whom they have thus opened a new world, fitting him for a useful life. Encouraged by the sweet, true Christian generosity of their parents, these girls are learning that "it is more blessed to give than to receive." Their charitable love does not wake up once a year, at Christmas time: it is systematically trained during the whole year, growing stronger, wiser, and purer as the months roll by.

Why should not every Church-daughter do the same? Missionary boxes would then become a true joy, both to those who send them and to those who receive them.

IN PARADISE.

I know not from what unseen sphere
Thy starry eyes look down on me,
Who still must toll and sorrow here
With sighing after thee;

Or what bright visions fill thy soul,
And make thee ever to rejoice;
What waves ethereal round thee roll
Of unimagined joys;

And what thou art I can but guess,
Pure spirit of the happy boy
Who once in youth's glad carelessness
Walked by my side in joy.

The form of clay we loved so well
Is laid beneath the mouldering sod,
With solemn rite and funeral knell
Entrusted unto God.

Thy soul's deep joy and faithfulness
The angels wafted to that shore
Where hearts that bleed, yet long to bless,
May beat with thine no more.

Yet this I know, where'er thou art,
Thou canst not go beyond God's love;
The grave's deep shadows cannot part
Thee from the light above.

Thine earthly tasks were soon laid by.
Yet now thou learnest heavenly lore,
And love's deep mysteries on high
Thy wondering thoughts explore.

How, more than all words can express,
'Tis blessed in thy peaceful rest
In utter love and trustfulness
To lean on Jesus' breast;

To nestle where His arms may hold
Whose loving hands of old were laid
Upon those darlings of His fold
Who ne'er from Him had strayed;

To hear Him whisper joy and peace,
Theme of the angels' glad refrain,
The end of sorrow, and release
From weariness and pain.

On things we never dared to dream
Thy wide uplifted eyes look out,
And truths in many a radiant gleam
Encompass thee about;

And life in that dear clasp unfolds,
As the young flower of the rose
The secret beauty which it holds
In the warm sunlight shows.

Then rest thee, boy, more fair thy lot
Than earth had e'er in store for thee;
God grant I go to thee, but not
That thou shouldst come to me.

GEORGE LOUIS CROCKET.

THE JAP'S DEVICE.

BY M. ELIZABETH CONVERSE.

I THINK something worries you, Jai."

"Yes, Bessie, I know not what to do about my honorable young ladies. Here are three weeks that they have not spoken to each other, yet, before, their love and kindness delighted my eyes."

"Poor Jai! Quarreling runs in the family. Their fathers, own brothers, went seven years without speaking to each other."

"How distressing! I hope the honorable young ladies will not go so long without the kiss of peace."

"Kiss of fiddlesticks, Jai! Of course Miss Margaret and Miss Dorothy may make up any day. Then again they may not. You're only the butler; so you needn't feel badly. If you had brought them up from the cradle as I have, you might fuss."

"But I do, Bessie. And I shall burn my best water-lily incense before my images to-night and pray the gods of fire, air, earth, and water to make the so honorable ladies to love again. I cannot that they make a fight any more." Here the little Jap heaved a great sigh.

After a moment he asked, "Is it permitted me to burn the lily just inside their rooms? That might make a perfume between their hearts."

"Yes, Jai. But you're a heathen in spite of all our Bible teaching. Your heart is right anyway," sighed the old nurse.

These cousins, Margaret and Dorothy, had been brought

up together, as Margaret's mother died at her birth. They called each other twin sisters and dearly loved each other. Yet for three long weeks they had not spoken together. The cause was something so trivial that both had forgotten it. Night after night Margaret tossed on the pink-trimmed bed hoping Dorothy would come in and make up. "She ought to make the first move, I won't," was her thought. Dorothy in her pretty blue room tossed on her bed and waited for Margaret. "She did it; she must say 'sorry' first," was her thought.

The house-mother was away, so no one noticed their estrangement but Bessie, their faithful Scotch nurse, and Jai, the Japanese butler.

Some days after this talk Jai came to Bessie and said, "I have prayed to your one great God for long. I have prayed all the gods of my nation. I have burned my sacred lily at my young ladies' door but no perfume yet arises from their hearts. Now I go to do one little lie that my honorable young ladies be at peace again. The beautiful boat, the *Water Witch*, is at the wharf. They use it not. Each wishes to row but thinks of the other so beautiful maiden and saddens. But each will not say first, to make sorry. Now Bessie, I make a lie. I go to each and say her honorable cousin asks her to row one last time before they depart for the winter home. She will meet the most gracious one at the wharf at 2 o'clock. Each will think the other has gone first to offer what you call?—kiss of fiddlesticks? Both will go and come back happy. We are happy so."

Bessie listened with growing impatience and now cried excitedly, "Mon, mon, why mak a lee? Ye'll nae say, asks her to row but wishes her to row an' it 'ull be God's truth. They're just pinin' fur't. Then all ull go well."

The plan was carried out, and much to Jai's joy the two girls were soon rounding the point, rowing up the tidal river and chatting away as if nothing had happened. Indeed, each refrained from referring to the late unpleasantness.

The sun shone brightly against the dull green banks and made the patches left by the swirl of the tide seem like cakes of snow. The yellow-brown fields, the background of woods decked in crimson and gold made a picture rarely to be excelled. But to these girls, so long wilfully estranged, now happily reconciled, the scene was enchanting. Up they went with the tide, past the big red rock, the hillock with the little stone house atop; up, through long stretches of meadow looking bare and suggestive in the quiet autumn air; on, till they came to a clump of oaks, where they landed.

Such a happy, lazy row as that had been! The girls' hearts fairly danced with happiness! They sat under the trees and planned many things for the coming winter—fun, music, and, better still, pleasure to less favored girls. While they talked, the squirrels overhead chattered of their plans.

At length the girls aroused from their day-dream to notice the nearly setting sun obscured by fleecy clouds.

"Madge," said Dorothy, "we ought to start for home. Didn't you suppose the tide would turn by this time?" (They had always gone up the river with the tide and gone back on the ebb. This was the only safe way).

"I hadn't thought," Margaret answered. "As you asked me to row I supposed you would plan for the tide."

Astonished, Dorothy exclaimed, "I asked you! My message came from you. I thought you sent to make up."

"No," gasped Margaret. "I never would have done it first." "Nor I."

Silence, irksome, awkward: growing harder to bear each moment for both sensitive girls. Each knew she had been tricked into reconciliation. Each resented it. Should they let the silence continue, estrangement still deeper would follow. Could they ever bear it? How foolish! and simultaneously they hugged each other. Then they laughed embarrassedly.

"It must have been Jai," said Madge. "Or Bessie," said Dorothy. "Anyway, we will never quarrel again," said both. (And they never have.) After a minute Dorothy said, "Now Madge, the serious business of life lies before us. We've nearly a mile to row against wind and tide. Luckily, we're experts."

"Yes, Dolly, it must be blowing hard now outside." They pulled with long steady strokes, making good headway through the meadow, past the little stone house and big red rock until they reached the mouth of the river.

Here they were in a gale. Heavy clouds were scudding across the sky. The sun was hidden and night was near. The waves were running high, sprinkling the girls with foam and spray. The brown banks and tawny marshes had looked dull

indeed; but the rocky headland loomed dangerous in the growing darkness. What a dark, cruel, and greedy sea!

Up on the point, lights twinkled out from the windows. To those tired girls they spoke of home and happiness hopelessly out of reach. Help? There was none near. Baffled repeatedly in their efforts to round the point, their only alternatives, apparently, were to be carried out to sea or dashed on the rocks.

By this time it was nearly dark. Too fatigued to row, Dorothy was bailing. Drenched, tired, and discouraged, Margaret could do hardly more than head the boat up to meet the waves. Their rudder was lost long ago. Suddenly an oar snapped and the boat slewed. By a tremendous effort Margaret saved it from swamping.

"Sing, Dolly, sing!" she cried. "It may give me strength." And through the gloom sounded Dolly's rich alto in the hymn:

"Jesus, Lover of my soul,
Let me to Thy bosom fly,
While the nearer waters roll,
While the tempest still is high."

What comfort in those words to those girls out on the lonely waters! How glad Dolly was to sing! That hymn ended, another rose to her aid:

"I need Thee every hour,
Stay Thou near by."

And over and over:

"I need Thee, O I need Thee,
Every hour I need Thee."

She scarcely finished one hymn before Margaret called for another.

Slowly but surely they had rounded that dreadful headland and now Dolly was straining her eyes to discern the wharf with only the house lights and her knowledge of its position to guide her.

All that afternoon Jai had been so unusually happy and busy that he did not notice the gathering storm until dark. When he did he rushed to Dorothy's brother muttering a terrible Japanese oath.

"O, Philip, most honorable master, help me or I die!" he cried, dancing on one foot and wringing his hands.

Phil smiled benignly on the little man and asked, "What have you broken now, Jai? The \$50 flower bowl or the \$5 bon-bon dish?"

"Nothing so base. The gracious, most beautiful, so lovely young ladies are on the water."

"Are you sure? Man, they'll be lost in this wind. They can never make a landing. I'm off to the wharf, Jai. Come, too, with lanterns and send the stable men."

Philip got to the wharf, battling hard against the wind for foothold even when there.

"Good God!" he muttered. "Think of those young girls out on the raging waters."

With straining eyes he searched the waste for a dancing speck of a boat. Hark! could that be dear Dolly's voice?

"Eternal Father, strong to save
Whose arm hath bound the restless wave;
Who bidst the mighty ocean deep
Its own appointed limits keep:
O hear us when we cry to Thee,
For those in peril on the sea."

Never had Dolly's voice sounded so sweet nor the grand sailor's hymn so significant. They were indeed "in peril on the sea." Did she think she was facing death?

The young man groaned, then gave a mighty shout: another and another. Through the wind and darkness came an answering cry. "Thank God they have heard," he breathed.

Now by the light of the lanterns they saw the boat close to the landing. But just as home and friends seemed near at hand, Margaret's strength was spent and she would have sunk into the sea willingly. She was roused by Dolly. "Courage, dear. We are very near." And Phil called, "Courage, girls! We'll catch you."

Soon a mighty wave threw them into the waiting arms and the next thing the girls were conscious of was Bessie hovering over them in their cosy beds.

It was a long time before they recovered from the effects of their exposure and they both agreed with Jai that it was a sorry time in more ways than one.

He, poor little man, solemnly declared, with hand on heart, "Bessie, the truth for me hereafter. Lies bring danger."

CHRIST'S REBUKE TO IDLE CURIOSITY.

BY THE LATE REV. GEORGE DOWNING SPARKS.

DAWN is slowly breaking over the waters of the Lake of Tiberias. Seven men are busily engaged in dragging their nets in hopes of catching some fish. They are weary and heavy-hearted because, notwithstanding their all-night toil, they have caught nothing. Their names are Peter, Thomas, Nathanael, James, John, and two others who are not named, probably Philip and Andrew. They seem old acquaintances as we gaze at them in the misty twilight. It is after the Resurrection. They all know that Christ is risen; still man must work if he would live; so Simon Peter says to the rest, "I go a-fishing." This explains their being engaged at their old occupation.

Suddenly, on the shore, appears the figure of One whom in the uncertain light they fail to recognize. To the question, "Have ye caught anything?" they send the despondent answer back, "Nothing." "Fling your net to the right side of the vessel, and ye shall find," comes the command from the Figure on the beach. They make the cast and immediately are scarcely able to draw the net from the multitude of fishes. "It is the Lord," whispers John to Peter, and at once the impetuous Galilean jumps into the sea and swims to the shore. The others follow more slowly in the boat. They find the words of John to be true; it is Jesus; and hear Him ask them to come and breakfast with Him. They gladly obey, and after the joyful meal occurs the incident of the rebuke of Peter for his idle curiosity.

Our Lord first solemnly announces to His impetuous disciple the death that will be meted out to him:

"Verily, verily, I say unto thee, When thou wast younger thou didst gird thyself, and walk where thou wouldst; but when thou art old, thou shalt stretch out thy hands, and another shall gird thee, and shall lead thee where thou wilt not."

Peter understands, knows that he is to die a martyr, but he is immediately filled with a burning curiosity to know what will be the fate of John. So turning to Christ, he hurriedly asks, pointing to the beloved Disciple, "What shall this man do?"

Jesus saith unto him, "If I will that he tarry till I come, what is that to thee? Follow thou Me!"

How perfectly characteristic is this curiosity of the hot-headed Apostle! Heedless of consequences, he must say and do the first thing which comes into his head. After he knows what is going to overtake himself, he must find out what is going to happen to John.

Curiosity is universal. It is a libel to say only women are curious. Men are equally so. Every healthy child is filled with a boundless curiosity to know the why and wherefore of things. Indeed, curiosity has its perfectly legitimate place. Where would the human race be to-day if men had never been curious? We owe every great discovery in science to this characteristic. This kind of curiosity, the longing to find out more and more of God and nature, is not the curiosity our Lord condemns; but it is the idle curiosity which is generally empty and vain.

On the surface, it would seem as if Christ were unkind to Peter. But the unkindness is only apparent. Our Saviour rebukes the idle curiosity in order to bring to his notice that the time for action has come. "If I will that he tarry till I come, what is that to thee? Follow thou Me!"

The simple lesson of this incident surely is this: The world is ripe for the harvest, the field needs workers. Let us give up speculating as to what will happen to other people and simply follow Christ. It will only be a waste of time, a squandering of our talents, to indulge in conjectures as to what responsibilities will be imposed upon other men. The command to each individual Christian is, "Follow thou Me." It is none of our business, nor should we burden our minds with considering other people's duties. Sufficient for us to hear the command of the Son of God and then faithfully and loyally to obey it.

TRUE AUTOGRAPHS.

True friendship cannot be expressed in words,
Nor does a life-time serve to show it forth;
Long after friends are gone their memory lives
And by our heartaches do we know their worth.

For with a pen men write upon a page
Such empty words as come into the mind,
But only truth can live within the heart,
And there alone true autographs we find.

Bishop's College.

CHANNING GORDON LAWRENCE.

Church Calendar.



- Sept. 8—Twelfth Sunday after Trinity.
 " 13—Thirteenth Sunday after Trinity.
 " 16—Wednesday. Ember Day. Fast.
 " 18—Friday. Ember Day. Fast.
 " 19—Saturday. Ember Day. Fast.
 " 20—Fourteenth Sunday after Trinity.
 " 21—Monday. St. Matthew, Evangelist.
 " 27—Fifteenth Sunday after Trinity.
 " 29—Tuesday. St. Michael and All Angels.

CALENDAR OF COMING EVENTS.

- Sept. 23—Canadian General Synod, Ottawa.
 " 30—Conv., Miss. Dist. of Nevada Conv., Miss. Dist. of Eastern Oregon.
 Oct. 1—Maryland and Washington special conventions.
 " 13—Milwaukee Diocesan Council; Conv., Miss. Dist. Sacramento.
 " 14—Brotherhood of St. Andrew National Convention, Milwaukee.
 " 19—Miss. Council, 5th Dept., Chicago.
 " 20—Public Funeral of Bishop Potter, Grace Church, New York.

Personal Mention.

THE Rev. FREDERICK J. K. ALEXANDER, late of St. Paul's Church, Concord, N. H., and Mrs. Alexander sailed for England on September 8th. While abroad their address will be American Express Co., West End Office, 8 Haymarket, Pall Mall, London, England.

THE Rev. R. W. ANDERSON has resigned the charge of the Church of the Redeemer, Eagle Pass, Texas (diocese of West Texas), and has accepted the charge of St. Philip's, Uvalde, and St. James', Del Rio. Post-office address: Uvalde, Texas.

THE Rev. GEORGE G. BALLARD, Jr., rector of Trinity Church, Fredonia, N. Y., has accepted a call to the rectorship of the Church of Our Redeemer, Lexington, Mass., and enters upon his work in that parish October 1st.

THE Rev. A. A. V. BINNINGTON, rector of the Church of the Ascension, St. Louis, Mo., has returned to his parish after a vacation spent at Narragansett Pier, R. I. He has not been at Waukegan, Ill., as a supply during August, as was mistakenly stated in the issue of this paper of September 5th.

THE Rev. C. H. H. BLOOR, rector of Trinity parish, Everett, Wash., has returned home and resumed his parochial work. He sailed from Liverpool on August 22nd on the *Empress of Britain* for Montreal.

THE address of the Rev. ELLIS BISHOP has been changed from Bon Ami, Glenada, P. Q., Canada, to Middletown, Conn.

THE Rev. COLEMAN E. BYRAM, Ph.D., formerly curate of St. Paul's Church, Buffalo, N. Y., has entered upon his duties as rector of the Church of the Epiphany, Niagara Falls, N. Y.

THE Rev. WILLIAM E. CALLENDER, who was in charge of Monumental Church, Richmond, Va., during the vacation of the rector, the Rev. James W. Morris, D.D., left for his home, Laurens, S. C., September 4th, Dr. Morris having returned.

THE Ven. LEWIS CAMERON, Archdeacon of Newark, has returned from attendance on the sessions of the Pan-Anglican Congress.

THE Rev. WILLIAM E. EVANS, D.D., rector of the Church of the Advent, Birmingham, Ala., who has had charge of the services in St. Paul's Church, Richmond, Va., during the absence of the rector, has returned to his home.

THE Rev. Z. S. FARLAND, rector of All Saints' Church, Atlanta, Ga., has sailed for home after a short trip to Europe.

THE Rev. HORACE R. FELL, who had charge of the Church of the Nativity, Bethlehem, N. H., for the summer, has returned to St. Alban's parish in The Bronx. Mail should now be addressed to him at 983 Summit Avenue, Highbridge, New York City.

THE Rev. CHARLES FISKE, secretary of the diocese of New Jersey, has returned to Somerville, N. J., after a vacation spent at Prout's Neck, Me., and should be addressed accordingly.

THE Rt. Rev. JOSEPH M. FRANCIS, D.D., Bishop of Indianapolis, and wife sailed from Naples on August 29th on the *Cretic*, and are expected to reach home about September 18th.

THE Rev. ANDREW J. GRAHAM, rector of Christ Church, Rochester, N. Y., and his wife have returned from abroad, where they spent a year in visiting Belgium, Holland, Germany, Austria, Italy, Switzerland, and France, ending with six weeks in England. Their permanent address is The Vassex, 30 Edgerton Street, Rochester, N. Y.

THE Rev. WILLIAM MERCER GREEN, rector of St. Paul's parish, Meridian, Miss., who has been in charge of Calvary parish, Pittsburg, Pa., in the absence of the rector and associate rector during July and August, left for his home on September 15th, via New York and New Orleans, and will reach Meridian about the 21st. He should be addressed from this date at Meridian.

THE Ven. WILLIAM R. JENVEY, D.D., Archdeacon of Jersey City, is abroad, visiting in England and on the Continent with Mrs. Jenvey. They will return home about the first of November.

THE Rev. EDMUND A. NEVILLE, rector of St. Paul's Church, New Albany, Ind., has returned from Europe, where he attended the Pan-Anglican Congress as a delegate from the diocese of Indianapolis.

THE Rev. FRED. A. JUNY has been appointed to take charge of St. Michael's mission, Anaheim, Cal. (diocese of Los Angeles), and has taken up his residence there.

THE Rev. CLARENCE A. LANGSTON of Atlanta, Ga., is in temporary charge of St. Paul's Church, East Cleveland, Ohio.

THE Rev. HARRY G. LIMRIC, recently appointed Archdeacon of the Church in Mexico, arrived at the City of Mexico on September 2d, and at once took up his new duties. For a number of years previously he had had charge of missionary work in Puebla and Pachuca, and afterwards served as a missionary in Japan.

THE Rt. Rev. E. S. LINES, D.D., Bishop of Newark, and Mrs. Lines arrived home on September 17th after a two months' stay in England.

THE Rev. JAMES T. LODGE, curate of St. Mary's Church, Buffalo, N. Y., has accepted a call to the rectorship of the Church of the Incarnation, Dallas, Tex., and assumes charge on the feast of All Saints.

THE Rev. CAMERON F. McRAE of St. John's College, Shanghai, China, who is visiting in the United States, is under medical treatment for rheumatism in the Memorial Hospital in Richmond, Va., and is reported to be improving.

THE Rev. JOHN L. MEREDITH, rector of St. Paul's Church, Salem, Va., has been absent because of ill health. He hopes to resume his work by November 1st.

THE Rev. WALTER H. MOORE has resigned the chaplaincy of Jubilee College, and for the present is priest in charge of St. Jude's Church, Tiskilwa, Ill.

THE Rev. FRANK PAGE, D.D., rector of St. John's Church, Brooklyn, N. Y., has been spending his vacation at "Oakland," the home of his mother, in Hanover county, Va.

THE Rev. J. J. P. PERRY, formerly of Pensacola, Fla., has assumed the duties of diocesan evangelist in the diocese of Atlanta. He and his family will soon take up their residence in the see city.

THE Rev. F. C. POWELL, S.S.J.E., left Boston on the 7th Inst. for Honolulu, where he is to conduct retreats in the Islands. He will return to Boston early in November.

THE Rev. C. L. PRICE, rector of St. Paul's Church, Hickman, Ky., has accepted the rectorate of Trinity Church, Fulton, Ky.

THE Rev. JAMES W. SMITH, who has been spending a short vacation at Cape May, N. J., has returned to St. Mary's Church, Tomah, Wis.

THE address of the Rev. WILLIAM H. TOMLINS has been changed to Carrollton, Ill. (diocese of Springfield), where he has been appointed missionary, in connection with Jerseyville.

THE Rev. FRANK M. TOWNLEY, the newly elected rector of St. Bartholomew's Church, Brooklyn, commenced his ministry there Sunday morning, September 8th.

THE Rev. WILLIAM H. VAN ALLEN, D.D., rector of the Church of the Advent, Boston, who has been travelling abroad for three months with the Rev. Dr. CABOT, another of the Advent clergy, returns to America by the White Star steamship *Teutonia*, sailing from Cherbourg, September 16th. His health seems completely restored. Their journey, after six weeks in England, included Switzerland, Germany, France, Luxembourg, Belgium, and a prolonged stay in Holland.

THE Rev. CHARLES FREDERICK WALKER, curate of St. Paul's Church, Cleveland, Ohio, has been unanimously called to the rectorship of St. James' Church, Painesville, in the same diocese.

ORDINATIONS.

DEACONS.

MARQUETTE.—On September 10, 1908, in St. Paul's Cathedral, by the Bishop of the diocese, ROBERT S. GILL. The candidate was presented by the Ven. Archdeacon Curzon of Houghton, and the Bishop spoke briefly concerning the value of the diaconal office. Mr. Gill has been doing lay work at Painesdale, Mich., and will shortly return to Chicago to conclude this year his seminary course at the Western Theological Seminary.

SOUTHERN VIRGINIA.—At St. Paul's Church, Norfolk, on September 8th, by the Bishop Coadjutor of the diocese, BEVERLY DANDRIDGE TUCKER, Jr. The candidate was presented by the Rev. James M. Owens, rector of St. Paul's, and the sermon was preached by the Rev. Pembroke W. Reed of Buffalo, N. Y. Mr. Tucker is the third son of the Rt. Rev. Beverly D. Tucker, D.D. He is a graduate of the University of Virginia and the Virginia Theological Seminary, and has just completed a three years' course at Christ Church College, Oxford, England. His first work will be at Boynton, Va., where he will have charge of St. Luke's parish.

WESTERN MICHIGAN.—On Sunday, September 8th, at St. Mark's Pro-Cathedral, Grand Rapids, by the Bishop Coadjutor, ADELBERT HAYES HARRINGTON. The Rev. F. T. Russell, D.D., presented the candidate and the Rt. Rev. George DeN. Gillespie, though in feeble health, was present and pronounced the benediction. The Rev. Mr. Harrington is a recent graduate of the General Theological Seminary, and will, on October 1st, become a curate at Grace Church, New York City, while taking post-graduate work at the Seminary for one year.

MARRIED.

McCOOK-BROWN.—On Wednesday, September 2nd, at Christ Church, Cooperstown, N. Y., by the Rev. Ralph Birdsall, rector of the parish, JEAN RUSSELL AVERELL BROWN, daughter of the Rev. Philip Auld Harrison Brown of Trinity parish, New York City, to PHILIP JAMES McCOOK, son of the Rev. J. J. McCook, D.D., rector of St. John's Church, Hartford, Conn.

DIED.

BASS.—Entered into life eternal at Lass Lake, Minn., August 30, 1908, DANIEL THAYER BASS, younger son of the late Frank B. and Lydia Hunt Bass, aged 25 years. Interment September 4th in Oakland cemetery, St. Paul, Minn.

CLAY.—Entered into rest at her summer home at Eaglesmere, Pa., on August 26, 1908, MARGARET TATES, beloved wife of Harry Gibbs CLAY, Esq., of Philadelphia, Pa.

GARDNER.—Entered into rest, September 9, 1908, after a long illness, borne with the cheerful bravery of a Christian soldier, Mrs. LAURA GARDNER, aged 76; the dearly beloved mother of Mrs. Laura Gardner Edwards, 44 N. Oakland Square, Pittsburgh, Pa.
 "Her children arise and call her blessed."

MIXER.—Entered into rest, at Williamstown, Mass., August 26, 1908, MARIANNE PARKER MIXER, widow of John Mixer.

In the communion of the Catholic Church, in the confidence of a certain faith.
Jesu, Marcy.

REYNOLDS.—At The Homestead, Middle Falls, N. Y., in the communion of the Catholic Church,

on Tuesday, September 1, 1908; HARRIET PRESTON, wife of William Pitt REYNOLDS, and daughter of the late Dr. John R. Preston of Schuylerville, N. Y., aged 65 years.

Grant her, O Lord, eternal rest, and may light perpetual shine upon her!

SALSBURY.—Entered into rest at Old Fort, N. C., Monday, August 10, 1908, Mrs. JULIA SALSBURY, in the 70th year of her age. Interment at Old Fort, N. C.

MEMORIALS.

MRS. MARGARET TATES CLAY.

The committee in charge of St. John's-in-the-Wilderness, Eaglesmere, Pa., diocese of Harrisburg, desire to place on record their high appreciation of the beautiful character and long continued labors of Mrs. MARGARET TATES, beloved wife of Henry Gibbs CLAY, who departed this life on August the 26th, 1908.

For over forty years a summer resident of this place, her greatest desire was to have the ministrations of the Church she loved freely offered to other summer visitors and residents. After occasional visits of missionaries and of the clergymen coming here for their vacations and the holding of services in a school house and other buildings, she had the great satisfaction of seeing her prayers and efforts rewarded in the present beautiful building, erected, paid for, and consecrated, and the appointed services attended regularly by large numbers. Her death is deeply lamented by all who knew her, and not least by the many whom she comforted in their times of sorrow. We thank God for her good example, and while we shall miss her helpfulness and guidance we cannot but rejoice that, through His grace, she was faithful to the end and now rests with His saints in glory everlasting.

J. LEWIS SMITH,
E. S. CHASE,
C. LA RUE MUNSON, ESQ.,
WM. EMERY,
EMILY WHITE ALMY.
Committee.

REV. WALTER HUGHSON.

Following the interment of the Rev. WALTER HUGHSON, rector of Grace Church, Waynesville, on Saturday, September 5th, at Morganton, N. C., the Bishop and clergy present met and appointed the undersigned committee to express to the family and friends of our deceased brother their sympathy with them in their affliction and their sense of the loss the district of Asheville and the Church as a whole have sustained.

We recall with gratitude the many qualities of mind and heart that endeared Mr. Hughson as well to those of us who shared with him a common ministry as to those who were his special pastoral care. Few have done as much for the upbuilding of the Church of Christ in the district of Asheville, and many a small mission station, besides the fields in which he has labored during his life in Western North Carolina, will feel the loss of his active interest and zealous help.

We extend to his widow and children our sincere sympathy and assure them of our prayers that God may strengthen and comfort them in their bereavement, and to the whole Church we bear our witness to the sterling worth and consecrated service of our brother departed. May he rest in peace.

RODNEY R. SWOPE,
REGINALD N. WILLCOX,
HERVEY C. PARKE, JR.

CLASSIFIED NOTICES AND ADVERTISEMENTS.

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

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

Address: THE LIVING CHURCH, Milwaukee, Wisconsin.

WANTED.

POSITIONS OFFERED.

WANTED, graduate kindergarten teacher, Churchwoman, to open a kindergarten. Address: Rev. E. W. AVERILL, 617 West Berry Street, Fort Wayne, Ind.

WANTED, for choir of Christ Church, Houston, Texas, a first-class tenor soloist thoroughly familiar with music of Episcopal Church. Address: HORTON CORBETT, Organist, 1802 San Jacinto Street, Houston, Tex.

THE Church of the Redeemer (White), and St. Mary's Church (Indian), constituting one cure, in Flandreau, S. D., the seat of a large Government Indian Boarding School; on the C. M. & St. P. R. R., are vacant. Apply to BISHOP HARE, Sioux Falls, S. D.

PRIEST WANTED October 1st. Young; unmarried; good extempore preacher; energetic; loyal under authority; willing to do hardest self-sacrificing work on small salary; to live in residence with two priests; parish and institutional work in large city, Middle West. This advertisement is inserted in the hope that it may meet the eye of a priest who feels the call to consecrate himself; only such could be successful or happy in the work. Address: A 1, care LIVING CHURCH, Milwaukee, Wis.

POSITIONS WANTED.

FIRST-CLASS ORGANIST and Choirmaster desires change. English Cathedral experience. Some years in this country. Boy or mixed choir. Address: "CHURCHMAN," THE LIVING CHURCH, Milwaukee, Wis.

CANADIAN lady, 30, refined, educated, stenography, typewriting, experienced correspondent, desires position, secretary or companion. References given and required. Address: M., 1115 N. 41st Street, Philadelphia.

ORGANIST AND CHOIRMASTER of prominent city church desires change. Churchman; recitallist; English and American experience; expert trainer of boys' voices and mixed choruses. Enthusiastic and conscientious worker, good disciplinarian. Best recommendations furnished. Address: "COMPETENT," LIVING CHURCH, Milwaukee, Wis.

MOTHER'S ASSISTANT: fond of children; versed in all domestic matters. Apply: RECTOR TRINITY CHURCH, Newark, Ohio.

ORGANIST AND CHOIRMASTER of unquestioned musical ability and experience, desires change. Churchman. Highly recommended. Address: "BACH," care LIVING CHURCH, Milwaukee, Wis.

ORGANIST AND CHOIRMASTER (Mus. Doc., F.C.O., etc.) holding one of the most important positions in Canada, desires appointment in the States. Communicant; highest references to Bishops and clergy. Address: "ORGANIST," 636 Bathurst Street, Toronto, Ont.

ORGANIST AND CHOIRMASTER, with best of references as to ability, character, desires a change. Catholic parish preferred. Address: "RECTOR," 7342 Evans Avenue, Chicago, Ill.

PRIEST desires change of parish. References: Present Bishop and vestrymen, and others. Address: PRIEST, care THE LIVING CHURCH, Milwaukee, Wis.

CHURCHWOMAN of long experience and first-class credentials desires position as matron and housekeeper in school or Church Home. Address: MATRON, Columbia Hospital, Cola, S. C.

AN ORGANIST AND CHOIRMASTER in city in Western New York is desirous of a change where there is a good field for teaching. Solo player and boy-voice specialist. Excellent testimonials. Address: "CANTATE," LIVING CHURCH, Milwaukee, Wis.

ORGANIST AND CHOIRMASTER (English Cathedral trained) desires appointment. Address: ORGANIST AND CHOIRMASTER, P. O. Box 192, Detroit, Mich.

YOUNG PRIEST, 28, married, hard worker, good preacher, experienced in city parish work, leaving Indian mission field in September, desires parish or city curacy in October, preferably in East. Salary not less than \$1,200. Best recommendations furnished. Address: MISSIONARY, THE LIVING CHURCH, Milwaukee, Wis.

PARISH AND CHURCH.

FOR SALE, an Altar, 60 inches long, with Tabernacle, Cross, Candlesticks, etc. Suitable for small mission. "SISTER," 3408 Walnut Street, Philadelphia.

K NIGHTS OF ST. PAUL. A Church secret society for boys. Home Office, 411 Washington Street, Pekin, Ill.

FORTY DOLLARS for parish societies introducing the *Sign of the Cross*. ANCHOR PRESS, Waterville, Conn.

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

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

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. MACKRILLE, Chevy Chase, Md.

UNLEAVENED BREAD.

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

ALTAR BREAD. Samples sent. THE SISTERS OF ST. MARY, Kemper Hall, Kenosha, Wis.

COMMUNION WAFERS (round), St. EDMUND'S GUILD, 889 Richards St., Milwaukee.

EDUCATIONAL.

PRIEST will take four boys of high school age into his family for \$125 each a year. Postulants preferred. "NORTHERN PRIEST," care LIVING CHURCH, Milwaukee, Wis.

I WOULD like to receive into my family two boys for the school season October-May. Engagements should be made during September. Address: L. S. TILTON, Emerson Institute, Washington, D. C.

TRAVEL.

TUTOR: Clergyman, young, experienced, lately chaplain London and Continent, will take boy abroad for winter. Study and travel. American and English references. "M. A.," LIVING CHURCH, Milwaukee.

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.

MISCELLANEOUS.

THE CHURCH SERIES Tracts and S. S. Cards by the late Rev. Wemyss Smith are for sale by Mrs. WEMYSS SMITH, Norwalk, Conn.

THE KERMIS—A delightful and profitable amateur entertainment, for Church or charity, directed by two capable Churchwomen. Best references. Address: Miss JESSIE PALMER, Marquette, Mich.

ORIGINAL POEMS wanted, with or without music, for publication as sacred sheet music. Also short stories for use in new Sunday school library book. Rev. W. B. PRICE, Newport, N. Y.

WONDERFUL LUMINOUS CROSS; shines in the dark. Sent postpaid, 25 cts. IMPERIAL NOVELTY COMPANY, Milwaukee, Wis.

CHRISTMAS GIFTS. Hand-initialed Handkerchiefs are exclusive. We make these to your order. Gentlemen's pure linen, beautifully hand worked in any three initials, at 50 cents; ladies' ditto from 30 cents. Write for cuts and full particulars. THE IRISH LINEN CO., Importers, Davenport, Iowa.

APPEALS.

STATEN ISLAND ITALIAN MISSION.

For the Italian Mission on Staten Island, N. Y., there are needed several boys' cassocks and cottas; a processional cross with or without the figure of our Lord; altar furnishings and Eucharistic vestments. Kindly address Rev. D. A. ROCCA, 2784 Richmond Terrace, Staten Island, New York City.

ST. JOHN'S CHURCH, IDAHO FALLS, IDA.

The church building in Idaho Falls, Idaho, erected in 1893, has labored since then under a crushing debt of about \$4,000. It is a matter of honor for the Episcopal Church to keep it from being lost to the organization. Idaho Falls is a most important point in a rapidly developing farming country where the population is fully half Mormon. The Church people are few and cannot possibly save the property themselves, while I am myself, with my vast work, unable to help them to any great extent. A large part of the debt is owed to the American Church Building Commission, who feel that after waiting fifteen years they must have their money. We have a splendid clergyman at Idaho Falls, who will help to save this church, if we stand by him. Large or small gifts will be gratefully received by Rt. Rev. J. B. FUNSTEN, Boise, Idaho.

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.

GENERAL CLERGY RELIEF FUND.

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

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

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

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

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

A REQUEST.

The priest in charge of Grace Church, Amherst, Mass., the Rev. DONALD MCFAYDEN, would be obliged if clergy or others knowing of Churchmen intending to enter either Amherst College or the Massachusetts Agricultural College this autumn, would communicate with him.

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 Bromfield 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, 618 Locust St.
Lohman Art Co., 3528 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.

THE YOUNG CHURCHMAN.

THE YOUNG CHURCHMAN is the most desirable weekly paper to have in any Church family where there are children. Its price is 80 cents per year for single subscriptions, for weekly visits.

To induce new subscriptions, we will present any one of our Sterling Silver Crosses, or a Gold-plate Pendant Cross, for one subscriber for one year accompanied by 80 cents. To any person sending money for three single subscribers, we will present a Gold Roll Cross brooch pin. A circular, showing size and description of pins, will be sent on application. Address:

THE YOUNG CHURCHMAN CO.,
MILWAUKEE, WIS.

THE CHURCH AT WORK

CHURCH SERVICE ON A LAKE STEAMER.

THE REV. EDWARD HENRY ECKEL, rector of Christ Church, St. Joseph, Mo., while touring the Great Lakes in August, organized a service on the steamer *Germanic* of the Northern Navigation Co., on Sunday, the 30th. This was the first religious service ever held on any of the steamers of this line. Nearly all the passengers attended the service, and some of the officers and employees. Evening Prayer was said, slightly modified owing to the fact that no one but the priest had books. Sailing under the British flag, the prayer for civil rulers was for "Edward, King of Great Britain and Ireland, and all the royal family; the Governor General of Canada; the President of the United States; and all in civil authority." All the responses were made and the hymns played and sung from memory, enough Church people being present to lead the others. A few words of explanation at the beginning and of kindly request for conformity to the customary usages of the Church, led to a gratifying uniformity in the observance of the rubrics touching the postures of public worship. Besides Canadian and American Churchmen, it is known that

there were Roman Catholics, Presbyterians, Methodists, Baptists, and Unitarians in the congregation, besides others. Mr. Eckel's sermon on the unity and purpose of human life was heard with marked attention and appreciation. An offering of \$7.31 was received for the marine hospital at Collingwood, an institution for the seafaring men of the lakes. The service ended with an extemporaneous prayer by the priest, the benediction, and a recessional hymn from the Church Hymnal.

It was abundantly evident from the heartiness and success of this service and from the expressions of appreciation afterward, that the offices and usages of the Church, tactfully commended to a mixed assemblage, constitute no barrier to sympathetic participation by Christians of other names.

DEATHS AMONG THE CLERGY.

THE DEATHS of three priests are recorded in this issue—the Rev. WALTER HUGHSON, head of the associate mission at Waynesville, diocese of Asheville; the Rev. WILLIAM B. MCPHERSON, dean of the Arkansas Theological School, rector of St. John's Church, Fort Smith, Ark.; and the Rev. LAWRENCE

B. JOHNSTON, rector of St. John's Church, Clifton Springs, New York.

THE DOMESTIC missionary force of the Church has sustained a serious loss in the death of Archdeacon Walter Hughson of the missionary district of Asheville, who had come to be widely known throughout the country for his splendid efforts in connection with the work among mountaineers in Western North Carolina. He has for several years been at the head of the Associate Mission at Waynesville in that state. Mr. Hughson passed to his rest on the 3d inst. and was buried on the 5th at Morganton, the Bishop of Asheville officiating and being assisted by a considerable number of the clergy of the missionary district, including the Rev. Dr. Swope, the Rev. R. N. Willcox, the Rev. H. C. Parke, the latter of whom was associated with Mr. Hughson in the Associate Mission, and others.

Mr. Hughson was ordained deacon in 1895 by Bishop Starkey of Newark, and advanced to the priesthood in 1897 by Bishop Davies of Michigan. After spending his diaconate as assistant at Calvary Church, New York, and being for a few months in charge of Trinity Church, Detroit, he entered upon his work in the mountains of North Carolina.

He had been very successful, indeed, in that work, and had become widely beloved throughout the country, where many had come in contact with him during his trips in the interests of his work.

THE REV. WILLIAM BRUCE MCPHERSON, dean of the Theological School of the diocese of Arkansas and rector of St. John's Church, Fort Smith, Ark., died of typhoid fever on September 7th, at the residence of the Bishop of Maryland in Baltimore. The interment was made in St. Mary's churchyard, Prince George County, Md., the Bishop officiating, assisted by the rector of St. Mary's. At the exact hour of the burial memorial services were held at St. John's Church, Fort Smith, the church being crowded with friends of the deceased priest. He leaves a wife and two children. Mrs. McPherson, formerly Miss Helen Haskell, is the daughter of Mrs. William Paret.

The deceased priest was educated at Ho-

Confirmation and awaits the visit of the Bishop, in spite of the fact that Mr. Hayward, one of the deposed priests, is holding Sunday afternoon instruction classes among his former parishioners with a view toward preparing them to enter the Roman communion. It will easily be seen that the work in the parish is of the greatest delicacy, but those qualified to know feel that it is being admirably carried on.

OUTDOOR SERVICES AT NEW YORK LAKE.

OUTDOOR services were held at Greenwood Lake, N. Y., in connection with the Church of the Good Shepherd, on each Sunday from June to September with but one exception. Congregations were increasingly large and were always attentive and reverent. On the first Sunday in September an altar in memory of Dr. Cortelyou was dedicated. The work was done by the lay missionary and the

and discovered that the premises had been so thoroughly ransacked that half the contents were missing. Every nook likely to prove a hiding place for valuables was searched by the miscreants, who evidently left nothing that could be carried away, even removing carpets and rugs and bulky pieces of furniture.

WORK OF ST. PHILIP'S SOCIETY.

THE RECENTLY organized St. Philip's Society for Lay Readers and Other Church Workers will hold an important meeting on October 1st. The meeting will be held in the Assembly hall of the University building, Syracuse, N. Y., thus obviating the necessity of coming in contact with Canon 19, and really avoiding the use of church buildings for purposes other than the usual worship of the congregation. The Very Rev. John T. Rose, Dean of the Fourth Convocational district, will preside. The Bishop will speak, and ad-



OUTDOOR SERVICE AT GREENWOOD LAKE, N. Y.

bart College, which conferred upon him the degrees of B.A. and M.A., and was ordered deacon in 1893 and priest in 1896 by the present Bishop of Maryland. During his diaconate he was connected with St. Andrew's and St. Clement's Churches, Baltimore county, Md., accepted charge of the Church of the Holy Comforter, Rossville, in 1896, and in 1903 accepted the position of assistant at St. Peter's, Baltimore. In the same year he succeeded the Rev. J. Julius Sams, D.D., as rector of Holy Trinity Church, Baltimore, became examining chaplain, and was for some time editor of the *Maryland Churchman*.

THE REV. LAWRENCE B. JOHNSTON, rector of St. John's Church, Clifton Springs, N. Y., passed to the Church Expectant on Wednesday, September 2nd; at the age of 32 years.

AT ST. ELISABETH'S, PHILADELPHIA.

IT WILL BE of general interest to know that congregations at St. Elisabeth's, Philadelphia, have kept up remarkably well during the summer and that at many of the evening services the church was filled. Contracts were signed last week for the completion of the church building. The south aisle has never been built, but will now be constructed and it is hoped that the improvements will be completed so that the church may be ready for consecration at the time of the patronal festival. The retiring clergy who perverted to Rome left no parish roll, thus making especially difficult the work of their successors. Facher Robinson has, however, accumulated the material and brought it up to date. A large class has been prepared for

boys of the parish—a striking example of what can be done where there is a will. The mission is in charge of a lay reader under the supervision of the Archdeacon of Orange.

THE "WIDOW'S MITE."

THE FOLLOWING letter, dated September 4th, has been received by the Rev. Austin W. Mann, superintendent of Church work among deaf-mutes. The writer's name and residence are, of course, omitted:

"MY DEAR SIR:—Please find enclosed ten cents—a small offering, indeed. It is for your noble work from an invalid of the Church, who is pleased that she can help a wee bit the extension of the gospel among the deaf. I only wish it were possible to give a great deal more for your work, which I am sure is doing much good. I shall remember you and your charges on Ephphatha Sunday, with my prayers. There being no Church services here, I am sending my mite direct to you, hoping you will be able to do something with it. With best wishes, I am,
"Most respectfully yours,
"_____"

RECTORY ROBBED AT LONG ISLAND CITY.

DURING the absence of the Rev. Thomas McKim and family, thieves entered the rectory of St. John's Church, Long Island City, and despoiled it of nearly everything of value. The clergyman returned from his vacation on September 5th and was amazed to find his house guarded by policemen, who, finding the shades missing, made an investigation

and dresses will also be made by Mr. Eugene M. Camp, president of the Seabury Society of New York, and Mr. George Ballachey, superintendent of the Laymen's Missionary League of Buffalo, an organization which has accomplished great work for the Church in the western diocese.

Besides furnishing workers the St. Philip's Society also proposes to train them for the particular work desired. The officers of the society include two parish priests, the Rev. Karl Schwartz and the Rev. I. M. Merlin-jones, vice-president and secretary, respectively. One session of the school for training was held on September 3rd, with the Rev. J. Malcolm-Smith, rector of Grace Church, Baldwinsville, as instructor. There was a good attendance of licensed readers, together with those men intending to take up work in and around Syracuse this winter. The instruction will be maintained for eight weeks.

NEW ARRANGEMENTS AT THE UNIVERSITY OF THE SOUTH.

SEWANEE will not in the future be different from other American colleges and universities in the time of its terms. It is arranged that hereafter the scholastic year will begin the middle of September and end in June, as is customary elsewhere. The Bishop of Tennessee has lately been elected Chancellor to succeed the late Bishop of South Carolina; the Rev. Dr. DuBose, the distinguished Dean of the theological faculty, has retired and been created Dean *emeritus*. The Rev. Phillip M. Rhinelandier was invited to succeed him, but declined. Bishop Gerry succeeded in

the chaplaincy by the Rev. Arthur P. Gray, whose chair of pastoral theology will be given into other hands.

PAROCHIAL DAY SCHOOL INAUGURATED AT CINCINNATI.

ON MONDAY, SEPTEMBER 14th, a day school was started in the Cathedral House of St. Paul's Cathedral, Cincinnati, Ohio, under the direction of Dean Matthews with a corps of competent teachers. The school starts with an enrollment of nearly 100 scholars in the regular grades from the first to the eighth inclusive. No charge is made for tuition or books to children belonging to the Cathedral or St. Luke's Church.

A circular letter issued by the clergy of these two congregations, says:

"There has been in operation for a number of years at St. Luke's Church, Cincinnati, and for the past year at St. Paul's Cathedral, a 'parochial school' for religious instruction. With the consent of their parents and of their teachers in the public school, some fifty children have been excused from a part of one day's session each week to attend our school, where they have been given religious instruction more systematically than was possible in the Sunday school.

"While this is better in its results than the short Sunday morning session we are not satisfied with it, for the children are with us less than an hour. We have long felt that it is the Church's duty to provide more fully for the religious training of her children, and we furthermore believe that there are a great many people who would prefer to have their children educated in a private school, where definite religious training is made a part of the regular instruction. The difficulties of undertaking such a work are great, but we are determined to make the experiment of establishing a parochial school to meet what we feel is a crying need.

"We plan to give the children the regular secular instruction given in the public schools, and we have an adequate and efficient corps of teachers. We will also train the children in the Church catechism, the Bible, and the principles of the Christian religion, and will endeavor to bring to bear upon them that moral and refining influence which they cannot get in the public schools, from which the Bible and religion are banished.

"We make an earnest plea for your sympathy and support in this undertaking, which we are making at no small expense of time and money. We hope that we will not be accused of presumption in this matter when our public schools are so large, efficient, and prosperous. It would be far easier for us to leave conditions as they are. We are impelled only by a profound sense of the Church's responsibility for the religious training and moral welfare of her children, to make what may seem to some an experiment at once rash and weak. But we feel that we can appeal for support to Christian parents who desire for their children a full and complete education, not only of the mind, but also of the heart and of the soul."

MINISTERS' SOCIALIST CONFERENCE.

A MANIFESTO on behalf of what is termed the "Ministers' Socialist Conference" has been issued as follows:

"To the Clergymen and Churches of all Denominations in America—

"GREETING:

"Brethren—We who are ministers to congregations of various denominations, hereby declare our adherence to the object of the Ministers' Socialist Conference, which is:

"1. To permeate Churches, denominations, and other religious institutions with the social message of the Bible; to show that Socialism is the economic expression of the

Religious Life; to end the class struggle by establishing industrial democracy, and to hasten the reign of justice and brotherhood upon earth.

"2. We believe that the economic teaching of the Scriptures would find its fulfilment in the coöperative commonwealth of modern Socialism.

"3. We believe that the present social system, based as it is upon the sin of covetousness, makes the ethical life as inculcated by religion impracticable; and should give place to a social system founded on the 'Golden Rule,' and the 'Royal Law' of the Kingdom of God: 'Thou shalt love thy neighbor as thyself,' which, realized under the coöperative commonwealth of Socialism, will create an environment favorable to the practice of religious life.

"4. We accordingly urge with utmost earnestness that all our brethren in the ministry, and the people in all Churches, search the Scriptures and study the philosophy of Socialism, that they may see if our belief be not indeed God's very truth."

This is signed by 161 ministers, said to represent 34 religious denominations, and it is stated that the secretary has "the names of nearly ten times that number who are in hearty accord with the signers of the Manifesto." Our own clergy signing are: the Very Rev. Gardiner C. Tucker, rector of St. John's Church, Mobile, Ala.; Rev. Franklin Knight, chapel of Epiphany, New Haven, Conn.; Rev. Hubert W. Wells, St. Andrew's, Wilmington, Del.; Rev. H. W. Greetham, St. John's, Orlando, Fla.; Rev. George M. Babcock, St. George's, Chicago; Rev. James L. Smiley, St. Ann's, Annapolis, Md.; Rev. H. M. Dumbell, St. James', Great Barrington, Mass.; Very Rev. Jay S. Budlong, Christ Church, Austin, Minn.; Rev. E. A. Wasson, Ph.D., St. Stephen's, Newark, N. J.; Rev. A. L. Byron-Curtiss, St. Joseph's, Rome, N. Y.; Rev. George F. Miller, St. Augustine's, Brooklyn, N. Y.; Rev. W. A. Wasson, Grace, Riverhead, N. Y.; Rev. Geo. I. Browne, St. John's, Lancaster, Pa.; Rev. E. M. Frank, Advent, Philadelphia; Rev. A. R. Kieffer, D.D., Ascension, Bradford, Pa.; Rev. W. H. Tomlins, Chicago; Rev. Eliot White, Worcester, Mass.; Rev. W. D. P. Bliss, New York; Rev. R. Heber Newton, D.D., LL.D., New York.

LAYING OF THE CORNER-STONE OF THE NEW CONVENT OF THE SISTERHOOD OF ST. MARY AT SEWANEE.

ON THURSDAY, September 3d, Bishop Gailor laid the corner-stone of the new convent for the Southern Province of the Community of St. Mary, near Sewanee, Tenn. Among the clergy present were the Rev. Robert A. Holland, D.D., the Rev. W. S. Claiborne, the Rev. Dr. Arthur H. Noll, and Rev. Messrs. J. H. Ilsley, A. C. McCabe, Ph.D., F. Amber, and Louis Lorey.

The ceremonies were simple and impressive. The Bishop made a short address on the text: St. John 8: 32, "Ye shall know the Truth, and the Truth shall make you free."

He emphasized the fact that the Christian revelation invites and welcomes all real knowledge; that the Christian Gospel is no esoteric nor cryptic system, afraid of intelligent investigation and criticism; that the very terms of the Revelation challenged earnest enquiry. He proceeded to show that the position of the Anglican communion was the position of sound learning, which dared to stand by the facts of Christian history and experience, and refused to permit any love of theory and logical consistency to blind its eyes to the truth of God, as revealed in Holy Scriptures, in Nature, and in the life of man. "The Mediæval Church," he said, "in the persons of its leaders, succumbed to the

temptation which always attacks great institutions, the temptation to make the preservation of the institution more important than the preservation of the Truth, for whose witness it was founded.

"The authorities of the Mediæval Church condemned Galilee and provoked the storm of the Reformation by divorcing the Church from the real, actual life of men, and by making the details of antiquated tradition superior to the growing life of the world.

"The monastic movement of St. Francis and St. Dominic was a revolt against this frigid and barren conservatism. They undertook to recall the Church from her dreamland of external authority and bring her into contact with everyday life.

"To-day there are those who think that the security of the Church lies in ignorance of modern movements, and that the individual Christian relieves himself of responsibility by refusing to reason or inquire; but we have not so learned Christ. The true *raison d'être* of monasticism is to recall the Church from isolated conservatism to actual contact and sympathy with the human struggle for higher righteousness under new conditions; to break through abstractions and conventions and assert liberty and responsibility—the liberty which makes men free.

"These reflections are appropriate to an occasion like this, when we are laying the corner-stone of a new Conventual House for a Community of Christian women, who have devoted themselves, in the faith and love of our Lord Jesus Christ, to the special service of humanity. The Sisterhood of St. Mary is not a mere cloistered order for mystic contemplation; but it is an association for the more earnest and effectual effort of bringing the Incarnate Love of God to bear practically upon the needs and hopes of human life, in mental and moral training, and in the creation of higher and nobler ideals of manhood and womanhood.

"And finally, dear friends, I commend you to God and to the Word of His Grace, which is able to build you up and give you an inheritance among all them which are sanctified, praying always that the light and love, which shall dwell in this House, may be a blessing to the people here at Sewanee, to the diocese of Tennessee, and to the whole Church, through Jesus Christ our Lord. Amen."

The new convent is beautifully situated near one of the mountain views overlooking the valley. It is to be built of sandstone and will be one of the most dignified and attractive houses of the order in this country.

DEATH OF NOTED NEGRO CHURCHMAN AND FORMER U. S. MINISTER.

ONE OF THE most useful colored men in Virginia, and a communicant of the Church, John H. Smith, died on Sunday, September 6th, in Richmond. He was a sincere, humble Christian, and was highly respected in the community. He was a loyal and devoted member of the Church, and shortly before his death had been admitted by Bishop Gibson as a postulant for holy orders, with a view to his ministering as a deacon. He was born in Richmond in 1844, his mother being a free woman, and received his education at Philadelphia. He practised law in Washington and was appointed by the late President Cleveland as minister and consul-general to Liberia, West Africa, which position he retained for nine years. After his return, realizing the great need for a reformatory for young negro criminals, he succeeded in interesting in the subject Mr. and Mrs. Huntington, the former the president then of the Southern Pacific Railway, and through their liberality a large tract of land was bought in Hanover county, Va., buildings were reared, and Mr. Smith became superintendent of the reformatory. He devoted the

rest of his life to this work, and the influence for good which he exerted on his race will long be felt. The reformatory was recognized by the state, and the legislature has made annual appropriations for its support.

The funeral services over the body of Mr. Smith were held in St. Philip's Church (colored), Richmond, the Rev. Charles L. Somers in charge.

NEW AND PROSPECTIVE CHURCHES, RECTORIES, AND PARISH HOUSES.

MENTION was made last week of the plans for the new parish house for the churches of St. Jude and the Nativity to be erected at Eleventh and Mt. Vernon Streets, Philadelphia. The two congregations have consolidated, and the Rev. L. N. Caley will have charge of the united congregation. The building will be of stone, and perpendicular Gothic in architecture. The main portion will have two stories, with a three-story section in the rear. There will be a large entrance hall, with double stairway on the Eleventh Street side, and the first floor will contain guild rooms, chantry, a primary class room, rector's office, choir rooms, parish office, and a kitchen. On the second floor will be a Sunday school room, 47.6 by 73.6 feet, with accommodations for 650 pupils. A portion of this main room can be partitioned off for class rooms. In addition, there will be Bible class rooms, a library, secretary's office, and toilet rooms. The third floor will contain quarters for the clergy. In the basement will be bowling alleys, reading rooms, game rooms, and dressing rooms. The building will be lighted by electricity, and thoroughly modern in all of its furnishings and appointments. George Nattress & Sons are the architects. The bunding of this fine edifice is largely due to the efforts of Mr. John E. Baird, vestryman and warden of the Church of the Nativity.

THE INTERIOR of St. Ann's Church, Amsterdam, N. Y. (diocese of Albany), is undergoing a renovation. The chancel is receiving particular attention, where a mosaic floor will be laid. Three marble steps will lead from the main aisle to the chancel and another marble step from the chancel to the altar. The new floor and steps are the gift of the Sunday school and will be dedicated to the memory of Mrs. Emily V. Devendorf.

ABOUT a year ago the Rev. R. G. Shannonhouse began a mission at Batesburg, S. C., where there were two Church families. At first, services were held in the opera house, and now there are five families and service is held once a month in the Methodist church. In August the congregation bought a lot in a most desirable part of the town and in the near future they expect to build first a church and then a rectory. The church is to be called St. Paul's.

AMONG THE numerous improvements recently made to the interior and exterior of St. Luke's Church, Phillipsburg, N. J., of which the Rev. Arthur W. Shaw is rector, may be mentioned the installation of a new pulpit. In spite of the large extra expense entailed, all the parochial expenses and obligations have been met as they became due.

AT GLEN-CARLYN MISSION, Va., a fund is in hand towards the erection of a church. The congregation has a lot in the village, but \$500 is needed that the church building may be begun. At Braddock Heights, a growing suburb to the northwest of Alexandria, Va., a lot has been obtained and about \$700 is in hand towards the erection of a chapel.

GROUND has been broken for a new edifice for Trinity Church, Asbury Park, N. J. (the Rev. William N. Baily, rector). The church is to be English Gothic with perpendicular tracery, central tower, cruciform nave, and aisles with columns, and will cost \$45,000. It is hoped that the work will be pushed to com-

pletion without any long delays. The fund for its erection was begun some years since during the rectorship of the Rev. Mr. Miller. When the present rector was elected the amount on hand was nearly \$20,000.

MEMORIALS TO DEPARTED PRIESTS.

A FUND is being raised for the purchase of an altar to be placed in the chancel of Christ Church, West Islip, L. I., as a memorial to its late rector, the Rev. George Downing Sparks. It is intended that every friend of Mr. Sparks in Babylon and West Islip shall be afforded opportunity to give something. As soon as the committee knows approximately the amount to be contributed, various designs will be submitted to the congregation and vestry for their approval, and it is hoped that in this way a suitable and lasting memorial may be secured.

THREE stained-glass windows have been recently placed in the chancel of Trinity Church, Edgefield, S. C. (the Rev. R. G. Shannonhouse, rector). One, an oriole window, is in memory of the Rev. Edward Tabb Walker, twenty-five years rector of the parish. After his name and the dates, is the following text: "Precious in the sight of God is the death of His saints." The whole is surmounted by the emblem of a cross and crown. The other two windows were given by Mr. and Mrs. D. S. Du Bose, devoted members of the parish. During the past year Trinity Church has been greatly improved by the building of a new recessed chancel and a large robing room.

DEATH OF A FRONTIER LAY MISSIONARY.

BISHOP ROBINSON of Nevada has been looking—so far in vain—to find a priest for a group of three missions at Battle Mountain, Eureka, and Austin. At Eureka, where there is no minister of any sort, there has for several years been a faithful lay reader, John Pardy, who has kept up the day services and a Sunday school and has been called upon to bury the dead for miles around. Mr. Pardy himself died early in September. Bishop Robinson hastened from four hundred miles distant to go to the place, but there being no undertaker available, the body had, of necessity, been laid in the ground, with no pretence of Christian burial, before he arrived. Of course the Bishop read the service and conducted a requiem on his arrival. It is pathetic that he should have no priest available to take up the work in this field.

The Nevada convocation will be held in Reno on September 30th and October 1st. The Bishop of California will preach at the opening service. After the convocation Bishop Robinson will visit all the mining camps not on the railroads, travelling by wagon with two horses and accompanied by the Rev. H. E. Henriques. The trip will occupy about a month.

BEQUEST TO THE CHURCH CHARITY FOUNDATION, LONG ISLAND.

BY THE WILL of the late Colonel Martin of Brooklyn the endowment fund of the Church Charity Foundation of the diocese of Long Island has received nearly \$8,000 for the General Fund and \$5,000 for the hospital. The total paid into the Foundation from the will up to this time amounts to nearly \$27,000. Another \$23,000 received from proceeds of sale of securities from Colonel Martin's estate will be paid in the near future. The full amount of the endowment to date is \$376,917. An endowment three times as great will yield sufficient income to meet the running expenses of the institution. An urgent appeal is made for additional funds for the endowment; also, a donation of \$150 for

the installation of automatic gates to the hospital elevator to have the best possible protection against accident.

ALBANY.

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

A Tribute to Two Noble Women.

DURING the recent "Troy Week" commemoration the woman's meeting was marked by an address of welcome by Mrs. Charles E. Patterson, in which she made reference to two of Troy's noble women, Emma Willard and Mary Warren, the last named being the founder of the Mary Warren Free School for Girls, and who devoted much time and means to the assistance of the unfortunate. From Mrs. Warren's charitable school sprang the Church of the Holy Cross, where the choral service was first introduced in America. This church is also the home of the "Tucker Hymnal" and the "Rousseau Service-Book," which are in such frequent choir use to-day.

ATLANTA.

C. K. NELSON, D.D., Bishop.

Chapter of Knights of St. Paul Organized.

A CHAPTER of the Knights of St. Paul has been organized among the boys of St. James' parish, Marietta, and a chancel chapter inaugurated. The Rev. Charles Noyes Tyndell is the rector.

CENTRAL NEW YORK.

CHAS. T. OLMSTED, D.D., Bishop.

Work of Mr. Mark Levy—New Mission at Eastwood—Death of Miss E. Manders—Notes.

MR. MARK LEVY, a member of the Commission appointed at the last General Convention for "Church Work Among the Jews," visited Syracuse and adjacent towns the beginning of this month. He spoke at a special service at the Church of St. John the Divine on "Hebrew Christianity," and gave a recital, entitled, "The Songs of a Hebrew Pilgrimage," illustrating the national, social, and spiritual life of the Jews, in the guild hall of the same church. While in Syracuse he wrote a poem interpreting Bernhard Plockhorst's painting of "Christ's Triumphant Entrance into Jerusalem." The poem has been adopted by the authorities of the Syracuse Museum of Fine Arts, and distributed by the thousands among the school children of the city with a cut of the painting. It is printed on another page of this issue. Mr. Levy has created more than usual interest among both Jews and Christians.

A NEW MISSION station has been organized at Eastwood, a growing suburb of Syracuse, by the rector of the Church of St. John the Divine. Regular services with Sunday school will be held on Sundays, with celebration of the Holy Eucharist once a month and on saints' days and fasts.

MISS ELIZABETH MANDERS, a faithful servant at Trinity church rectory, Watertown, under two successive rectors, Drs. Olin and Reed, passed to her eternal rest, in Syracuse, recently. She was a devout and faithful communicant of the Church, and received the Blessed Sacrament during her last illness.

THE JOURNAL of the diocese, just from the press, shows an increase in Church affairs in everything excepting that of Sunday school scholars and teachers.

THE TWELFTH ANNUAL Labor Day service was held in St. Joseph's Church, Rome, on Sunday evening, September 6th. This has become such an established feature of labor's annual holiday, that the unions of the city regard it as a part of the observance.

CONNECTICUT.

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

Handsome Legacy for St. John's Parish, New Milford—Rev. T. M. Peck and Wife Celebrate Quarter Century of Married Life.

ST. JOHN'S PARISH, New Milford (the Rev. John F. Plumb, Archdeacon of Litchfield, rector), receives a legacy of \$6,000 by the will of the late Mrs. Alice Merwin, widow of Mr. Henry Bostwick. There is a further conditional legacy of \$3,000. Mrs. Bostwick was in her lifetime a most generous contributor to the work of the Church.

THE REV. THEODORE M. PECK, rector of St. John's Church, Washington, and his wife recently celebrated the twenty-fifth anniversary of their marriage. A reception was tendered them at the home of a parishioner, and a handsome sum presented by the people of the parish.

IDAHO.

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

Personal and General Notes.

THE REV. D. H. JONES, in charge of Christ Church mission, and the Rev. R. A. Curtis, rector of Grace Church, Boise, have returned from their vacations and resumed their duties. Mr. Jones holds services at St. David's, Caldwell, each Sunday morning, while Mr. Curtis officiates alternate Sundays at Silver City.

THE WOMAN'S AUXILIARY held its first meeting since the adjournment in June, on the 8th instant, and made plans for the work to be taken up in the fall and winter now approaching.

THE VESTRY of St. Michael's Cathedral have sustained a severe loss in the death of Mr. S. Caldwell, a member thereof, who died very suddenly on August 26th. He was buried from the Cathedral on the 28th, the large congregation gathered on the occasion testifying to his worth as a citizen and Churchman.

INDIANAPOLIS.

JOSEPH M. FRANCIS, D.D., Bishop.

Coming Marriage of Rev. G. Huntington—Clericus to Resume Sessions.

THE FOURTH priest of this diocese to be married within three months will be the rector of the pro-Cathedral, the Rev. George Huntington, whose wedding is to take place in Indianapolis on September 22nd.

ON THE third Monday in September the Indianapolis Clericus will resume its regular meetings in the see city. At this meeting the topic will be the book *Christ in the Old Testament*, by the Rev. D. V. Randolph. The opening paper will be furnished by the Rev. D. C. Huntington of Richmond.

KENTUCKY.

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

Personal.

THE FRIENDS of the Rev. John K. Mason, rector of St. Andrew's parish, Louisville, are rejoicing in the knowledge that he will be able to resume his duties October 1st. Serious illness necessitated a sudden interruption of his work early in June, and for the first time in his pastoral service of thirty-two years he was compelled to avail himself of a complete and protracted rest.

LONG ISLAND.

FREDERICK BURGESS, D.D., Bishop.

Retirement of the Rev. G. T. Dowling, D.D. Personal Notes.

THE REV. GEORGE THOMAS DOWLING, D.D., feeling the need of a prolonged rest, has decided to retire from the rectorate of St. James' Church, Brooklyn, October 1st. At

his suggestion a unanimous call has been extended to his present assistant, the Rev. Charles W. Naumann, who was also associated with him on the Pacific coast, to become his successor. By the request of the vestry Dr. Dowling will remain for the present rector emeritus. He will not accept another charge, but will devote himself to literary work, while making preaching and lecturing tours throughout the United States, under the auspices of a lyceum bureau in New York City, with which he was associated in former years.

AT THE Church of the Redeemer, Merrick (the Rev. Frank M. Townley, rector), on Sunday evening, August 30th, the Merrick hook and ladder company attended service in a body. The rector will shortly leave Merrick to take up pastoral work in Brooklyn.

THE MISSION Church of St. Andrew's-by-the-Sea, Belle Harbor, which has been in charge of the Rev. Charles A. Brown of St. Timothy's, Brooklyn, has been well attended during the summer. On August 9th a memorial window was unveiled. Services will be continued up to and including the third Sunday in September.

MASSACHUSETTS.

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

Rev. F. M. Brooks Gives up Parish Work—Christ Church, Swansea, Escapes a Predicament—Tenth Anniversary of Rev. G. W. Miner's Rectorate at Franklin—News of St. Augustine's Church, Boston.

THE REV. FREDERICK M. BROOKS, rector of the Church of the Good Shepherd, Watertown, has been obliged to give up parochial work owing to the continued and serious illness of his father, whose business affairs need the son's attention. Mr. Brooks therefore has sent in his resignation as rector to take effect October 1st. It is not his intention to altogether give up his Church work, for he will stand ready to officiate from time to time as his services may be needed. No arrangements have been made for his successor.

CHRIST CHURCH, at Swansea, has been benefited by the addition of a pretty parish house and rectory, and now that this parish is thus equipped, steps will immediately be taken to find a suitable rector, for the parishioners did not feel like inviting a rector while there was not a proper place in which to house him. This is one of the unfortunate predicaments that face many parishes in the diocese, and there are not a few places that will soon follow the example of the Swansea parish and build rectories. This matter came up for consideration at the last diocesan convention, when this embarrassing feature was plainly pointed out.

SEPTEMBER 20th will mark the tenth anniversary of the establishment of the Rev. Guy W. Miner over St. John's parish at Franklin and the neighboring missions, which, under his able guidance, are rapidly taking shape into progressive working bodies. Mr. Miner's work in the field in that time has borne good fruit and the anniversary will be fittingly observed in several ways. As a feature of the occasion the Archdeacon, the Rev. Samuel G. Babcock, will go to Franklin, Medfield, Medway, and Millis, these last three being missions, and deliver an address at each place.

THE NEGRO population of Boston connected with the Church is taking a deep interest in the progress of the work incident to the erection of the new Church of St. Augustine and St. Martin, at the South End, the cornerstone of which was laid in the early spring. Already the building is roofed in and plas-

tered and it is hoped by Father Field and the other priests that the edifice will be opened for services on St. Martin's day, November 11th. On the twelve days following a mission will be preached in the church by the Rev. John Albert Williams, a negro priest, who is held in high esteem for his piety and learning.

THE BISHOP will return to Boston from his summer home at Bar Harbor, Me., on September 18th and will immediately enter upon his visitations among the parishes of the diocese.

MILWAUKEE.

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

Marriage of the Rev. Dr. B. S. Easton—St. Luke's Church, Milwaukee, Celebrates Quarter Century of Existence.

ON SEPTEMBER 8th there occurred at St. James' Church, Lancaster, Pa., the marriage of the Rev. Dr. Burton Scott Easton with Miss Marian Pyott, daughter of Mrs. Joseph Drummond Pyott. Dr. Easton is professor of New Testament Exegesis at Nashotah.

ST. LUKE'S CHURCH, Bay View, Milwaukee, on September 6th observed the twenty-fifth anniversary of its foundation with a special musical programme. The Rev. N. W. Heermans, Jr., is priest in charge. St. Luke's was originally a mission of the Cathedral, founded by the late Dean Spalding.

OHIO.

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

Coming Meeting of Cleveland Clericus

THE CLEVELAND CLERICUS will hold its first meeting of the fall at Trinity Cathedral House, Cleveland, on Monday, September 21st, at which time the programme of the new year's work will be announced.

PENNSYLVANIA.O. W. WHITAKER, D.D., LL.D., Bishop
ALEX. MACKAY-SMITH, D.D., Bp. Coadj.**St. Clement's Summer School, Philadelphia—Rev. T. J. Garland Visits the Pope—Personal and Necrological.**

A SUMMER SCHOOL was held during July and August at St. Clement's, Philadelphia, under the charge and direction of the Sisters and the curates of the parish. It proved quite successful, being well attended by the children of the neighborhood, irrespective of creed.

THE REV. THOMAS J. GARLAND, secretary of the diocese, was honored while in Rome some few weeks ago by having granted him a special audience with the Pope. Mr. Garland says he was impressed with his great gentleness and simplicity and as being possessed of a beautiful character, good, spiritual, and fatherly.

MISS EDITH D. BOGGS, one of the head nurses at the Episcopal Hospital, Philadelphia, has resigned and accepted the superintendency of the Elizabeth Buxton Hospital, an institution at Newport News, Va.

WILLIAM J. EAVENSON, member of the firm of noted soap manufacturers, and a prominent and active Churchman, died in the Hahnemann Hospital, Philadelphia, on Wednesday, September 9th, following an operation. The burial office was rendered the following Saturday at St. Jude's Church, of which the deceased was for many years a faithful vestryman and communicant, the rector, the Rev. Charles Logan, and the Rev. W. T. Snead, rector of St. Stephen's, Beverly, officiating.

VIRGINIA.

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

Progress of the Fund for an Ornate Church at the State University—Farewell Service to the Rev. Robb White at Charlottesville—Personal and General Items.

THE REV. HUGH M. McILHANY, to whom was entrusted the task of raising \$100,000 for a church at the University of Virginia, reports that he has made substantial progress. The Church people of Charlottesville have undertaken the raising of the sum mentioned with which to build a highly ornate church upon a lot already purchased and advantageously situated near the University, which numbers among its students so many from Church families, and the Bishop and Council of Virginia have heartily endorsed the project. Mr. McIlhany has been in charge, for five years, of the Young Men's Christian Association of the University of Virginia, but some time ago severed his official relation with the association in order to devote his time exclusively to the Church's work.

A FAREWELL service, in honor of the Rev. Robb White, Jr., of Charlottesville, Va., preparatory to his departure to the Philippines as a missionary, was held in Christ Church, Charlottesville, on September 4th. He recently resigned the rectorate of a flourishing parish in Cambridge, Mass., to accept a hard field of labor with Bishop Brent, and left on Sunday, the 6th, to take up his new duties.

THE JOURNAL of the 113th annual Council of the diocese of Virginia, just published, shows: Present number of communicants, 13,034; confirmed persons, 14,258; total parochial offerings, \$182,021.84; total diocesan offerings, \$33,307.96; total general offerings, \$23,574.86.

THE FALL meeting of the Rappahannock Valley Convocation will be held in St. John's Church, Tappahannock, on October 7th, 8th, and 9th.

PRELIMINARY to the celebration of Labor Day, the Rev. Thomas Semmes, rector of St. Andrew's Church, Richmond, preached a special sermon to the local representation of the American Federation of Labor.

THE REV. R. C. COWLING, rector of Wickliffe parish, Clarke county, has organized a promising mission at Sucker's Hollow, in the Blue Ridge Mountain region.

CARDS have been issued announcing the wedding, on September 1st, of the Rev. John Ridout, curate at St. Andrew's Church, Richmond, Va., and Miss Emily Gould Bliss, at Santa Barbara, Cal.

THE CHURCH at Upperville, Fauquier county, Va., has been in charge during the summer of Mr. Henry Howard Marsden, a student at the Virginia Theological Seminary. The parish has been without a rector since the resignation, about a year ago, of the Rev. John C. Ambler, to accept work as a missionary to Japan.

THE SERVICES at Meade Memorial Church, White Post, Clarke county, during the summer have been in charge of Mr. Walter Blaine McKinley of the senior class of the Virginia Theological Seminary.

THE REV. CARL E. GRAMMER, D.D., rector of St. Stephen's Church, Philadelphia, spent several weeks during the summer at Front Royal, Va., and has ministered at Calvary Church in that place, assisting the rector, the Rev. Thomas Carter Page.

WASHINGTON.

Winter Schedule of the Sunday School Institute—Other Items of Interest.

THE Sunday School Institute of this diocese has arranged its winter schedule, and the first meeting will be held in October. The Rev. Dr. G. H. McGrew will address the meeting, his subject being "The Place of

Athletics in the Sunday School." The Institute also has a well organized teachers' training class, which meets the first Tuesday of each month throughout the fall and winter in the Sunday school room of Epiphany Church. The Rev. G. H. McGrew, D.D., rector of Silver Spring parish, will deliver a course of eight lectures to this class on "The Life of Christ."

IT MAY BE well to correct a statement recently appearing in various papers to the effect that several prominent rectors of Washington earnestly urged the Bishop of the Philippines to reconsider the call to the diocese of Washington. Bishop Brent did visit Washington on official business and spent an hour or two at the episcopal residence. At luncheon he met two or three rectors informally. That is all, and from this the above statements have grown.

THE LOCAL ASSEMBLY of the Brotherhood of St. Andrew will meet at Emmanuel parish hall, Anacostia, on September 21st. The great purpose of this meeting is to act as an auxiliary in the interests of the approaching general Convention of the Brotherhood at Milwaukee, October 14-18. All Brotherhood men of this section are earnestly requested to be present.

ONE VACANCY in the diocese has been splendidly filled, that of St. Michael and All Angels, Twenty-second Street and Virginia Avenue, N. W. The Rev. J. H. Deis has accepted the call to the rectorship of this long vacant parish. Mr. Deis has for several years been the assistant of St. Mark's parish, under the Rev. Dr. W. L. Devries.

WESTERN COLORADO.

EDWARD J. KNIGHT, Miss. Bp.

Walked 75 Miles to be Confirmed—Mission to be Started at Palisades—The Coming Convocation—Personal Mention.

A MAN was presented to the Bishop for Confirmation, on the Twelfth Sunday after

THE WAY OUT

From Weakness to Power by Food Route

Getting the right start for the day's work often means the difference between doing things in wholesome comfort, or dragging along half dead all day.

There's more in the use of proper food than many people ever dream of—more's the pity.

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"Yet a breakfast of rolls, fried foods, and coffee meant headache, nausea, and kindred discomforts. Either way I was losing weight and strength, when one day a friend suggested that I try a 'Grape-Nuts breakfast.'

"So I began with some stewed fruit, Grape-Nuts and cream, a soft boiled egg, toast, and a cup of Postum. By noon I was hungry, but with a healthy, normal appetite. The weak, languid feeling was not there.

"My head was clearer, nerves steadier than for months. To-day my stomach is strong, my appetite normal, my bodily power splendid and head always clear.

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I have now used your Electrophone over a year, and know that it is a first-class, scientific hearing device. Without it people have to shout directly in my ear to make me hear. With it, I can hear distinctly when spoken to in an ordinary tone. Best of all, it has stopped my head noises, which were a terrible aggravation. LEWIS W. MAY, Cashier, 100 Washington Street, Chicago.

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land, France, Germany, and Spain. This volume should be placed upon the shelves of every American library in order that future generations may be made familiar not only with the exquisite airs themselves, but also with the circumstances under which they are produced.—*Atlanta (Ga.) Constitution.*

THE YOUNG CHURCHMAN CO. MILWAUKEE WISCONSIN

Trinity, in St. Matthew's Church, Grand Junction, who had travelled seventy-five miles to church, tramping all that distance behind his burro.

WORK will soon be started at Palisades, in the very centre of the peach industry, under the direction of the rector at Grand Junction.

THE FIRST annual convocation of the district will be held in Glenwood Springs on Wednesday and Thursday, September 16th and 17th, and the meeting of the Federation of Guilds will be held on the Friday following.

THE REV. JOHN W. HEAL has finished, and is now occupying, the new rectory at Montrose.

THE BISHOP goes east late in the autumn, not for a rest, but to tell of the needs in this important post of the Master's vineyard.

ARCHDEACON LYON has moved his family to Delta, which will be his headquarters, and from which the many stations assigned him can be more readily reached than from any other point.

CANADA.

General and Personal News of the Church of England in the Dominion.

Diocese of Toronto.

A NEW CHURCH, to replace the old St. George's, is to be built at once at Gore's Landing. The question of the new building has been under discussion by the vestry for about nine years, but a decision has been reached at last.—THE HEALTH of Archbishop Sweatman is very much improved by his recent visit to England.—AT THE August meeting of the chapter of the rural deanery of Peel, in the parish of St. John the Baptist, Rural Dean Walsh presided, and in a discussion on Sunday School work dwelt upon the duty of being faithful to the Anglican Church's principles. The November meeting of the deanery will be held at Islington.

Diocese of Montreal.

THERE WAS a good attendance of clergy at the August meeting of the Brome Clericus at Glen Sutton on the 25th. After the early celebration of the Holy Communion, Archdeacon Naylor gave an excellent address on the duty of faithfulness to the doctrine and discipline of the Church. Rural Dean Carmichael spoke on the Pan-Anglican Congress.

Diocese of Huron.

THE CORNER-STONE of the Memorial Hall, in the parish of New St. Paul's, Woodstock, was laid by the Rev. Dr. Farthing, Dean of Ontario, and formerly rector at Woodstock. The cost of the hall will be about \$20,000.—DURING Archdeacon Richardson's recent visit to England gifts to the amount of \$1,000 were received by him towards the building fund of his church, St. Luke's.

Diocese of Moosonee.

THE DEATH of Mrs. Horden, widow of the first Bishop of Moosonee, in England, in August, recalls the struggles and labors of her husband and herself in the beginning of missionary work for the Church in that distant region, nearly fifty years ago. At that time they were almost cut off from the rest of the world, the principal means of communication being the ship sent out from England once a year. She shared the Bishop's hardships and labors for many years in the little house at Mooseport, where they made their home. Her body was laid to rest in England while his last resting place was in the land of his adoption.

Diocese of Caledonia.

BISHOP DUVERNET spoke, in his address to the diocesan Synod in August, of the good training which had been given in the Metlakatla Industrial School for Indian Children

for nearly twenty years. The school is now closed and the Bishop appeals for increased funds to carry on efficiently the Indian day-schools.—THERE HAVE been three additions to the staff of clergy in the diocese during the past year. There are now fourteen, including the Bishop. This year the diocese celebrated the jubilee of the founding of the Church's missions on that part of the Pacific coast. Bishop Duvernet spoke of the great need for every effort to be made for the spiritual welfare of the men employed on the railway construction line now going forward. One of the resolutions passed was to the effect that in the best interests of the community, no liquor licenses should be issued along the line of railway construction in northern British Columbia. The secretary was instructed to forward a copy of the resolutions to the superintendent of the provincial police.

MUSIC

Editor, G. EDWARD STUBBS, Mus. Doc., Organist St. Agnes' Chapel, Trinity Parish, New York.

[Address all Communications to St. Agnes' Chapel, 121 West 91st Street, New York.]

Some months ago a brief reference was made in this column to the visit of Sir Frederick Bridge to Canada for the purpose of lecturing on the Anglican Cathedral school of music. The tour of the Westminster organist was a remarkable one, and we wish that it had included some of the larger cities in the United States. It speaks well for Canada that Dr. Bridge was induced to undertake so extensive a trip. He lectured and conducted performances of English Church music in Montreal, Ottawa, Toronto, Belleville, St. Catharines, Woodstock, Hamilton, London, Brantford, Winnipeg, Regina, Moosejaw, Calgary, and Vancouver. By way of illustration a selection of ancient and modern anthems was made in advance by the lecturer, and sent out last winter for preparation by certain choirs and choral societies. This selec-

[Continued on Page 732.]

A KENTUCKY EXPERIENCE

Coffee and Tea Still at Work

A Ky. lady had a very agreeable experience in leaving off coffee drinking, which she found harmful, and taking on Postum. She never loses an opportunity to tell others of her good fortune. She says:

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MUSIC.

[Continued from Page 730.]

tion was published by Messrs. Novello & Co. in two volumes, arranged to suit the requirements of large and small choirs. Of the performance of this music by fifty or more choirs Dr. Bridge is reported to have said:

"It is a remarkable fact that of all the music I sent out for the choirs to rehearse for these illustrations, everything was sung with one exception. Even this had been rehearsed, but there was not time for its performance. Canadian Church choirs have a high standard of ability, and I was surprised to find how good they are all round. As regards their singing, the people in the western part of Canada remind me of those in the North of England. They have a great deal of 'go,' more, I think, than I found in the Eastern Provinces. Musically, as well as commercially, there is a great future for Canada."

It appears that Dr. Bridge lectured to all kinds of people and in all kinds of places, including sectarian meeting houses. His ecclesiastical nerves undoubtedly received many a shock, and he must have experienced some sharp contrasts to what he is accustomed to within the time-honored walls of Westminster Abbey!

It is, however, necessary to take a broad minded view of his mission to Canada. We could wish that his lectures had been confined to his own Church, and that he could have accomplished more in improving the general condition of Anglican music in Anglican parishes.

On the other hand, by doing what he did he covered a greater field of teaching. For "nonconformist" bodies are turning more and more toward the Anglican school for their service music, and to have this school explained by so distinguished a man as Sir Frederick Bridge must have been a benefit of no small value.

The complete list of music used in illustration of these lectures is worth preserving, and we append it:

FOR LARGE CHOIRS.

- come, ye servants of the Lord. *Tye*
- If ye love Me. *Tallis*
- Hide not Thou Thy face. *Farrant*
- Jesu, the very thought of Thee. *Dering*
- Hosanna to the Son of David. *Gibbons*
- Concluding Amen *Gibbons*
- (Sung at the Gibbons Festival, 1907)
- all you creatures (Hymn) *Gibbons*
- Let my prayer come up. *Purcell*
- sing unto the Lord. *Purcell*
- Cry aloud and shout. *Croft*
- clap your hands. *Greene*
- Turn Thy face from my sins. *Attwood*
- If we believe that Jesus died. *Goss*
- From all that dwell below the skies *T. A. Walmisley*
- Blessed be the God and Father. *S. S. Wesley*
- The Wilderness *S. S. Wesley*
- Magnificat in B flat. *Smart*
- that I knew where I might find Him *Sterndale Bennett*
- Unto Thee have I cried. *G. J. Elvey*
- Awake, awake, put on thy strength *Stainer*
- Who is like unto Thee? *Sullivan*
- Lord of Life *Mackenzie*
- I was glad when they said unto me *Hubert Parry*
- (Coronation Anthem sung at the Coronation of King Edward VII.)
- Kings shall see and arise. *Bridge*
- (Homage Anthem sung at the Coronation of King Edward VII.)
- He giveth His beloved sleep. *Bridge*
- Crossing the bar *Bridge*

FOR SMALLER CHOIRS.

- come, ye servants of the Lord. *Tye*
- If ye love Me. *Tallis*
- Lord, for Thy tender mercies' sake *Farrant*
- Blessed be the Lord God of Israel *Gibbons*

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- Threefold Amen *Gibbons*
- (Sung at the Coronation of King Edward VII.)
- all you creatures (Hymn) *Gibbons*
- Let my prayer come up. *Purcell*
- Remember not, Lord, our offences *Purcell*
- Cry aloud and shout. *Croft*
- Turn Thy face from my sins. *Attwood*
- Saviour of the world. *Goss*
- From all that dwell below the skies *T. A. Walmisley*
- Blessed be the God and Father. *S. S. Wesley*
- Lord of all power, and might. *S. S. Wesley*
- How goodly are Thy tents. *Ouseley*
- Awake, awake, put on thy strength *Stainer*
- love the Lord. *Sullivan*
- Hollest, breathe an evening blessing *Martin*
- Te Deum in B flat. *Stanford*
- Kings shall see and arise. *Bridge*
- (Homage Anthem sung at the Coronation of King Edward VII.)
- Crossing the bar *Bridge*

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