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The Living Church

VOL. XLII.

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NO. 26

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The Living Church

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MILWAUKEE, NEW YORK, AND CHICAGO.—OCTOBER 23, 1909.

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THE BIBLE will stand the test of philosophy and the test of science, says the *Detroit News-Tribune*. We need have no fear whatever of the result. The most philosophical nation of the world is now studying the Bible from a philosophical standpoint. There is no need to tremble for the safety of the ark of God. The Great Philosopher, who is also the great Scientist, has given to the world this book, and He knows how to reveal the harmony between His work, His ways and His Word.

TELL IT OUT AMONG THE HEATHEN.

FOR THE TWENTIETH SUNDAY AFTER TRINITY.

EACH person is sent into this world to do some work that he alone is chosen for, and that work is one stone in the up-building of the kingdom of God. For it God gives all the strength and knowledge that we need, if we seek it. It may be very little, and humble in the eyes of men, but so one small stone seems of little value in the erection of a grand Cathedral; remove the stone, however, and the structure is no longer secure.

The Collect has been a great comfort to those who feared that their strength would not hold out for the work assigned them, for in it we pray, "Keep us, we beseech Thee, from all things that may hurt us; that we, being ready both in body and soul, may cheerfully accomplish those things which Thou commandest." Nothing that the Lord does not direct one to do is of any importance to the consecrated soul that delights to do His holy will.

There is a command given to each one to which, alas, many Christians give no heed! This is expressed in the Gospel, in the word spoken by the king to his servants, "Go ye therefore into the highways, and as many as ye shall find, bid to the marriage." Furthermore, our Lord's last command prior to the Ascension was, "Go ye into all the world and preach the Gospel to every creature." There is a frightful apathy among Christians to-day in regard to missions. Many very devout souls are content with their own attendance upon the services of the Church, desiring, and rightly, that they should be ornate, and as worthy as possible for the Presence of the King when He comes to the altar. But would He not say to them: "This ought ye to have done, and not to have left the other undone"? In many of our parishes a missionary sermon is never preached, and the young of the parish are in total ignorance of what the Church is doing in the foreign and domestic fields. It is incomprehensible that anyone calling himself a Christian can refuse to offer the Gospel in heathen lands, and to those at our own doors. No parish can prosper which is weighed down with a selfish parochialism. "Tell it out among the heathen that the Lord is King." In the book of Ezekiel God said, "When I say unto the wicked, thou shalt surely die, and thou givest him not warning, nor speakest to warn the wicked from his wicked ways, to save his life, the same wicked man shall die in his iniquity, but his blood will I require at thine hand." (Ezek. 3:18-22.) When St. Francis was questioned concerning this verse he said, "Yea, the true servant unceasingly rebukes the wicked, but he does it most of all by his conduct, by the truth which shines forth in his works, by the light of his example, by all the radiance of his life." He, the lover of poverty, went up and down the sunny lands of Southern Europe, eager to win souls to Christ. To some his burning zeal may be accounted madness, but in the Kingdom of God will not he stand higher than the modern enthusiasts, who for worldly fame only, endure hardships, starvation, and the risk of almost certain death to accomplish their material purposes?

"Is it nothing to you, O ye Christians,
Will you pass by and say,
It is nothing, we cannot aid them?
You can give, or go, or pray.
You can save your souls from blood-guiltiness,
For in lands you never trod
The heathen are dying every day,
And dying without God.
Is it nothing to you, O ye Christians,
Dare ye say ye have naught to do?
All over the world they wait for the light;
And is it nothing to you?"

C. F. L.

THE SACREDNESS OF ONE'S OWN LIFE.

THE increasing frequency of suicide in the United States is something that should startle serious-minded people. We do not hear occasionally, as was once the case, of some poor betrayed woman driven by shame to self-destruction, or of some man crazed by drink making away with himself; but, constantly, of well-to-do men and women, prominent in business or society, with everything about them to make life worth living, who kill themselves without apparent reason.

That this is not a condition of American life only is witnessed to by the fact that English papers are speaking of the same thing as increasingly prevalent in their land. It must be a condition of our modern civilization, our present-day way of looking at life. We have said that this condition should startle serious-minded people; but the startling thing is that it does not startle us. It hardly awakens more remark than does the ordinary way of dying for one to read in the morning paper that some prominent banker or leading society woman has deliberately thrown life away. "Poor man!" or "Poor woman!" we say; just as though they had been taken off by pneumonia or heart disease.

While it is wrong to exaggerate, it would seem that in our modern life we are developing a condition in morals similar to that of the Roman Empire in its decay. This is a day in which the materialistic philosophy of the last generation, although it has run its course and died out of the schools, would seem to have filtered through into the common mind, and to have produced its legitimate fruit in materialistic living. Great fortunes have been piled up under social and political conditions favorable to the aggregation of wealth. The expenditure of vast sums on mere material advancement or sensual gratification has set the pace in the public mind, by making men generally think that material results are the be-all and the end-all of our civilization.

And not only has our civilization given the desire to the average man and woman to make an idol of enjoyment, but it has done much to make comfort and gratification cheap and accessible; so that the poor have not only the desire but the ability to indulge in many things that were formerly the luxuries of the rich. Thus it is that "the things that should have been for their wealth" have become to many an occasion of falling.

Further, the marvellous alleviation of suffering with which God has blessed the studies and experiments of the physician has been perverted in men's minds into an idolatry of freedom from physical pain. So that physical ease has been elevated into a travesty of religion.

And back of all this lies that great fallacy which is part of all modern developments of religion; namely, that the individual intellect is supreme; that every man may think and believe as he pleases; that he owes nothing intellectually or spiritually to anything outside himself; that he has not only a right but a duty, as man to assert his manhood by adopting any religion he pleases, or no religion whatsoever, if that pleases him better.

Spiritual freedom, so called, has in this its nemesis, its legitimate outcome. Free thinking, which, as commonly understood, is essentially lawless and immoral, results inevitably in free living, especially in an age when we have so many temptations to lawlessness and self-gratification. Given, then, a mind with no law but its own whim, it indulges itself in any way that it sees fit; in low and vulgar ways if its tastes are low and vulgar, in refined and intellectual ways if it cares for things refined and intellectual—but always with this underlying purpose of gratification in it all; with no thought of loyalty due to any higher Being, or of any debt of right to be paid to any fellow man. Then, when the objects of its gratification cease to gratify, when life has nothing further to offer, when to live longer with its thirst unquenched would be a torture, when actual or impending failure is written over all that it has loved; then the life which the man no longer values is pettishly or recklessly thrown away. Life is to me no longer worth living; therefore, I will not live.

What is written above is sadly illustrated by the pitiful reasons given by those who make away with themselves. A woman has frequent headaches, and sees no prospect of getting rid of them. A young man is refused marriage by a young woman. A young woman is jilted by a worthless man. A business man loses his fortune. A person is overworked and nervously exhausted. Such superficial reasons as these, and

even trifling ones, are deemed sufficient to justify this dread step. There seems now no need to wait for such serious provocations as impending shame for the woman who has been betrayed, or for the man who has betrayed his trust. Add to all this that strange list of those who die by their own hand without any assignable cause, seemingly being merely tired of living. All this without taking into account that actually small per cent who are really insane or irresponsible, the only class to whose memory nothing of reproach can be attached.

WHAT CAN WE, as good citizens and Christian men and women, do to counteract this dread outcome of a heathenizing society? We dare not shirk our responsibility to God and to the souls about us. First, we should never condone suicide, even in the case of those nearest to us, except in that rare case when it is the result of an undoubtedly irresponsible mind. For the sake of the living we should beware of that weak sentimentalism which says, "Of course he was not responsible." For us who are makers of public opinion to take that attitude towards one highly placed would be to make suicide interesting and respectable, and would be to encourage some one who is more lowly placed to contemplate the same when an emergency arises. Let no one be in doubt as to our horror of anyone's taking his own life. In this connection the plain common sense of a certain coroner in England, cited in a recent issue of the *Church Times* is well worth quoting. Says the *Church Times*:

"We agree with a certain coroner, who, the other day, instructed the jury to bring in a verdict of *felo de se*, if, in their real belief, the deceased was not out of his mind when he committed the act. 'I think,' he added, 'that coroners' juries ought to take a very strong stand in this matter. Suicides are becoming multiplied. Every day we are reminded through the public press that men either drown themselves or commit other acts of self-destruction, and it is high time for the community to set their faces against these tragedies so called. . . . I think it is the province of the jury to say that they consider a person who takes his own life a moral coward. It is a cowardly and miserable thing that a man cannot face the world if he has trouble. He could put his trust in Providence, and try and see the thing through.'"

In significant contrast to this is a recent editorial in the *New York World* headed "Legalized Murder, or a Higher Humanity?" We quote:

"The acquittal of Edmond Baudin, on trial before the Paris Court of Assizes for wife murder, adds the weight of a jury verdict to the arguments advanced in support of euthanasia. Baudin had killed his wife at her request to relieve the acute physical pain which she had long endured. Jurors in tears and an applauding crowd in the court-room show justice in a hysterical mood on the occasion of this verdict.

"It nevertheless supplies an important legal precedent on a question which has been debated since the time of the Greeks and is periodically revived. Interest in the discussion was renewed in 1906 when the Ohio Legislature considered a measure authorizing medical practitioners in their discretion to employ anaesthetics to end the lives of patients hopelessly ill. There have been occasional instances of this practice without legal sanction. . . . The plan has appealed to humanitarians. It has even been seriously proposed to terminate by anaesthetics the lives of young children doomed to disease. The theme has been treated by fiction writers. . . . In the French affair we have the blunt fact in real life and the indorsement of the husband's action by jury and public. The verdict is certain to provoke new discussion of a course which prelates have denounced as 'legalized murder' but which has yet had the approval of many theorists."

We have here in what is supposed to be an organ of public opinion, the covert approval of what, if it could gain a foothold, would be both "legalized murder" and legalized suicide. There can be no middle ground for Christians when such an issue is raised. We must be either on God's side or the devil's.

The fundamental error in those sad souls who commit self murder lies at the root of all heresies since Satan loved himself and was cast out of Heaven. It is that the suicide forgets who he is and who God is. Every sin is rooted in the creature's claiming entire control of his own thoughts and actions. In some sense every sinner claims to own himself, and asserts his right to do what he will with his own. If my mind is my own I shall do what I will with it. If my body is my own I shall do what I will with it. Finally, and ultimately, if my life is my own I shall do what I will with it.

The answer to all this is the fundamental truth of the Catholic Religion, and of all true religion, written in the very conscience of every man—namely, that I am not my own; I am a creature and God is my Creator. He made me for Himself.

Of all created beings man alone is made in the image and after the likeness of his Creator; Godlike in faculties and Godlike in destiny. He is capable of seeking completeness by union with his Creator, and capable of self-destruction by withholding himself from his Creator.

When from eternity God planned His creation He planned me as part of that Creation. My soul, as individually distinct from every other soul, was contemplated in the eternal foreordination of God to fill a place which no other soul could fill; to give back to Him, in return for His love, a degree and kind of love that no other soul could give. Deliberately to sin is, however unknowingly, to try to thwart God's gracious purpose for me; it is to claim to own myself and to control myself.

To take my own life is, if I act knowingly, to throw back into the face of God the Godlike gift of self that He gave me to use for Him. It is, if deliberately done, to make the final act of separation between myself and God. That is why a healthy humanity has always looked with horror on self murder. That is why to gloss over or condone the sin of suicide is the mark of an over-fed, luxurious, decaying civilization. That is why God's Holy Church, speaking with God's Holy Spirit, "fixed its canon 'gainst self-slaughter." The rubric in the Burial Office is not a mere mediæval survival which might be swept away by the General Convention, but it is God the Holy Ghost speaking through the Church, placing His stamp of condemnation on this crowning sin, while leaving the poor sinner to the unknown but ever-tender mercy of his Creator, in that other world whither he has rushed unbidden.

The Catholic Church is God's new creation in the midst of an ever-dying world. It is the salt that prevents decay in what would otherwise grow rotten. It is the new life ever growing out of that old life, by the fructifying power of Him who says "Behold, I make all things new." It is for us Catholic Christians, as citizens of this New Jerusalem, creatures in this new creation, ever to mould our thoughts, ideas, and aspirations in accordance with Him who is our source and our destiny; moving, as we do at every breath, from God our source to God our end. Out of His overflowing love He made us, to love Him, to live in Him, and to come to Him when and how He wills us to come.

Let not the cruel "tender mercies" of a self-indulgent world delude us and cause us to weaken in our loyalty to our Creator. Firm in our clinging to Him in whose hand our life is, we can, when thus converted, strengthen our wavering brethren. It would do any Christian good to read and take to heart Faber's chapter on "What it is to be a Creature."* It would make one realize the grandeur of his origin and the glory of his destiny, and would fortify him against any faltering compromise in thought or act with this last sin of all.

* In *The Creator and the Creature*. By F. W. Faber.

THE rector of a middle western parish writes that he has "been working like a dog this month (August) to trace up some 200 communicants whom we have been carrying on our lists, though they no longer live here; and also, to get all the actual resident communicants to form the habit of giving *something* toward the missionary apportionment. I have sent a personal letter to each of the 400, and now have 23 collectors in the field following the matter up."

A writer in *Pearson's*, describing the methods of Senator Burton, whom he calls "the systematic statesman," says that "if there are 420 registered voters in Precinct Q of the Fortieth Ward, and our poll books only show returns from 330, it means that the patriotic partisan who made the poll is a bunco man."

This is true not only of Senator Burton's organization, but of all carefully managed political machines, or organizations, if one prefers a less harsh name. One reason why the regular politicians win, nine times out of ten, is because they are always at work; because nine times out of ten they poll their entire strength. If this method produces results in politics, why should it not produce results in religious work? If method and persistent endeavor count in political effort, they will count in religious activity, and the workers in the Church must realize that they must be "all at it and always at it."

"Trite," someone will say. Surely; and every truth is apt to be trite, or to sound that way, but it is none the less truth because it is.

To pay our rightful share toward diocesan and general missionary apportionments may be considered a duty or a

privilege, as one may choose to view it; and means to raise the required amount should, in real earnest, be adopted in every parish. We have completed a creditable year in missions, but we have not yet begun generally to be systematic. The money is around us, and there is willingness to give it; but it needs the magnetic, personal touch of the earnest worker, clerical or lay, to crystallize the vague willingness into results.

During the Men's Thank Offering canvass of 1906-1907, many parishes were as systematically canvassed as a political division by one of Senator Burton's workers. If it worked well one year, why not another, and for that matter every year?

Granted that missionary activity is a duty, an obligation, resting on the Church, ought we not everywhere to be planning to assume that obligation with dignity and dispatch? The news from the Missions House is growing daily in encouragement, but systematic returns are still woefully at variance with the numbers and resources of Churchmen.

ANSWERS TO CORRESPONDENTS.

BARSABAS.—Permission by the Bishop to use the Revised Version in the lessons (which would be of precarious authority) would certainly not extend to a substitution of that version in Prayer Book offices in which the authorized text is printed in the Book of Common Prayer. Even the authorized marginal readings may not be interpolated here.

J. E. R.—The obvious objection to Friday entertainments is their incongruity with "extraordinary acts and exercises of devotion." No exact rule of abstinence from these can be given, but circumstances must be allowed to govern in any case.

THE WRONG POINT OF VIEW.

By MARIE J. BOIS.

HAVE you ever met, dear reader, with people who, instead of "making the best of everything," seem bent upon finding how wretched they can make themselves and everybody around them by grumbling over what they have and longing for what they have not? Whether it is in the small or in the great things of life it is the same: they take the wrong point of view.

I shall take but two instances from the summer's experience to illustrate. The first is the dissatisfaction which spread over a whole summer crowd in a peaceful little village on a beautiful bay. Summer after summer happy crowds had come and gone, enjoying the simple pleasures of bathing, boating, and fishing. The bathing hour had always been a joyful, merry time both for the bathers and for the onlookers, when one day the mischievous spirit of discontent made its appearance with one special character, and ere many weeks had passed, like a contagious disease, it had spread from one to the other, until hardly any were left contented with what formerly had been their joy. The bay was deserted, for they scornfully turned their backs on it as beneath their notice and marched in search of the "so gloriously invigorating waters" of the Sound. And not only did the mischievous spirit take possession of one person after the other, but whoever gave place to it was soon heard finding fault with everything else as well, so that the astonished hearer wondered why they had come at all, and why they stopped in such a dreadful place.

The second instance is sadder, for it embittered a life which might have been made happy in the joy of self-sacrifice. The wife of a poor paralytic, ever speaking of him as if he were a great burden, said one day: "I have been thinking what a glorious time we might have if he were not sick!" With intense pity I heard the remark and watched the poor, hardened, dissatisfied face—pity for him, for how dreadful it is to be, not only helpless, but to feel oneself a burden to others; only one who has gone through such an experience can understand the bitterness of it; pity for her who takes the wrong point of view of her trials. So much is left which she might enjoy, so much to be thankful for, even in the midst of their troubles. But her eyes are blind to the blessings; she sees only what to her is the curse of her life.

Self-seeking crowd and poor, dissatisfied woman, both seemed to have in their vision a bit of that strange looking-glass which in old German fairy tales gave such a distorted reflection of everything beautiful, and which, having been broken by some one, flew into countless, imperceptible fragments that found their way into people's eyes, causing them to see everything distorted as long as the glass was in their eyes.

Is your eyesight defective, dear reader, or can you see the bright side of your surroundings?

OPENING OF ENGLISH CHURCH CONGRESS

Preceded by Art Exhibition and E. C. U.
Meeting.

"CHURCH TIMES" ON THE ANGLO-SWEDISH COMMISSION

Indian Bishop to be Warden of St. Augustine's, Canterbury

FATHER PULLER WILL RETURN TO LONDON

The Living Church News Bureau
London, October 5, 1909

THE forty-ninth Annual Church Congress opens to-day at Swansea, South Wales, having met once before at this great mineral port of Glamorganshire in 1879. The Congress last visited the Principality in 1891, the place of meeting being Rhyl, a popular marine resort in North Wales. This year's Church Congress promises to be well up to the average as a success, and will be particularly notable as a popular demonstration both against the political attack on the "established" position of the Church in Wales and on Church schools, the latter attack being evidenced, in particular, by the Swansea School case. There is every prospect of a large attendance, both of Welsh and English Churchmen. The programme is, on the whole, a fairly prepossessing one. Subjects of social and civic interest figure thereon, perhaps more prominently than some of us would think they are entitled to do. It is at any rate a real relief to have at last a Church Congress without an overcrowded programme.

This year's Church Congress has for its president the Lord Bishop of St. Davids.

The Ecclesiastical Art Exhibition, which has now become such an inseparable as well as picturesque and educational adjunct of the Church Congress, was opened on Saturday last at Swansea by the Bishop of St. Davids. It has thus returned, as it were, to its native place, for it was at the Swansea Church Congress in 1879 that Mr. John Hart first brought out his exhibition. The Loan Collection, the exhibits of which belong mostly in Wales, includes, as usual, a fine array of altar plate, ancient and modern, many specimens of vestments and ecclesiastical needlework, and quite a library of old Bibles, Prayer Books, and other Church books, besides various objects of ecclesiastical interest.

To particularize, we may notice first this year's Church Congress Banner, the gift of the Churchwomen of the diocese, designed by Mr. Comper, the eminent architect and ecclesiologist, and the work executed by the Welsh Industries Association School of Art Needlework at Cardiff. The collection of altar plate includes such objects of antiquity and interest as the ancient Processional Cross belonging to St. Donat's, Llantwit Major, circa 1470; a chalice lent from Llanfihange Cilfargan Church, Carmarthenshire, dated 1573, which is said to be the smallest Elizabethan chalice known; the paten from Llanddasant Church, Carmarthenshire, about the year 1525, the only piece of "pre-Reformation" plate in use in Carmarthenshire. Of greater antiquarian interest are the two thirteenth century chalices from the graves of Richard de Casen and Thomas Beck, Bishops of St. Davids, shown by the Dean and Chapter of St. Davids, and here-with illustrated. A noteworthy specimen of modern altar plate is the chalice presented by the Armenians to Mr. Gladstone. Of the exhibition of early Bibles and Service Books, the contribution from the Swansea Public Library includes the rare Welsh Prayer Book translated by Bishops Davies and William Salesbury—one of the only two copies; the Welsh New Testament of 1567, the first issued apart from the Old Testament: the first Welsh Bible, by the celebrated Dr. Morgan who became Bishop of St. Asaph in 1601. It is interesting to recall, in this connection, that Mr. Gladstone in 1883, quoting from Mr. Ivor James's pamphlet, said that "the Church, by translating the Bible and Prayer Book into Welsh, had saved the Welsh language from the extinction which befell the Cornish language." There are shown Welsh versions of the Prayer Book, dated 1630 and 1664. Among the rare works of devotion is the manuscript Book of Prayers, dated 1640, written for King Charles the Martyr, by Dr. Joseph Gulston, the King's chaplain, who preached before the King at Carisbrooke the last sermon which that monarch was permitted to hear, on November 12, 1648. There is shown the Chapter Book of St. Davids, with Dr. Laud's autograph. Of great historical interest is the MS. *Gwasanaeth Meir*, the earliest known rendering of a portion of Holy Scripture into Welsh, and dating back to the fourteenth century. This very valuable manuscript is lent by the authorities of Shrewsbury School. An exhibit of special interest to Church musicians is the Metrical Psalter of 1635, lent by Mr. North of Llanfairfelhan, which "has the distinction," to quote from the *Guardian*, "of having supplied some of the fine old melodies reproduced in the English Hymnal." Among the exhibits of vestments, of more than ordinary interest is the late fifteenth century cope from the Church of Langharne, Carmarthenshire. From the same church comes a handsome altar cloth, dated 1729 (1),

of red velvet bordered with silver braid. Of modern vestments, the most noteworthy are those from the group of Catholic Churches in Cardiff, St. Mary's and St. Saviour's and St. German's. The splendid set of vestments presented to Lord Halifax by his friends, for use in his private chapel, is also here exhibited.

ATHANASIAN CREED AND WELSH DISESTABLISHMENT.

The English Church Union held a meeting at Swansea last night to inaugurate its campaign of opposition against the proposal to silence the Athanasian Creed. Mr. Miers of the Glamorgan district occupied the chair in the unavoidable absence of Lord Halifax, from whom a letter, explaining his position on the three subjects of the Athanasian Creed, the Marriage Law, and Welsh Disestablishment was read. The speakers, besides the chairman, included the Rev. S. Bayfield Roberts and Prebendary Denison, and Mr. H. W. Hill, secretary of the E. C. U. There was also held in Swansea last night a notable meeting with special reference to the prospects of the Welsh Disestablishment Bill next year. The Bishop of St. Davids presided, and the other speakers were the Dean of Canterbury and the Bishop of Llandaff.

THE ANGLO-SWEDISH COMMISSION.

The *Church Times* of last Friday contained the following sub-leader on the present visit of certain Anglican prelates to Sweden:

"The Archbishop of Canterbury's embassy to the Swedish Church is arousing considerable interest and curiosity in the Baltic Kingdom. The Stockholm *Dagblad* of Sunday, September 19th, contains a full account of the members of the mission, with a portrait of the Bishop of Marquette, who represents the American Church. We gather that the envoys have been honored with an audience of the King, and that the Swedish episcopate has appointed representatives to confer with them. On another page of the same journal is a long article containing a personal account of the Bishop of Salisbury, his family and his work. To know the real results of the visit of ceremony we must await the report that will in due time be made to the Archbishop of Canterbury, and published by him at his discretion. Meanwhile it is well to remember that the Swedish Church, while remaining in some respects curiously old-fashioned and even mediæval, is saturated with a very modern kind of Evangelicalism. This will be understood when we say that Sweden is deeply interested in the China Inland Mission. That the Swedish Church uses Lutheran formularies, such as the Augsburg Confession, is a comparatively unimportant matter, since these are susceptible of an orthodox interpretation. Neither will we say that its evangelism is necessarily heretical; but it is certainly so extreme as to require a cautious recognition. The validity of Swedish orders may be satisfactorily established, but that does not involve complete satisfaction with the Swedish Bishops."

OTHER INFORMATION.

It is officially announced that the health of Dr. Knight, Bishop of Rangoon, being such as to preclude his return to Burmah, the Bishop is resigning his See, and has accepted the nomination of the two Archbishops and the Bishop of London to the wardenship of St. Augustine's Missionary College at Canterbury. Dr. Knight was consecrated Bishop in 1903. He is believed to be specially well qualified for his important new post.

Father Puller is recalled to England from South Africa to take charge of the S. S. J. E. house in London in succession to Father Waggett, who goes to Cambridge. In expressing regret the (Capetown) *Church Chronicle* says:

"This sorrow will no doubt be tempered by the knowledge of the very great value of Father Puller's learning and devotion being made more readily accessible for the benefit of the Church, by his removal to London from the wilds of Kaffraria. But the Church of South Africa has known him too well, and been served by him too generously, not to be conscious of a great loss in his departure."

In view of the approaching General Election, the Government does not appear now to be particularly anxious for the completion of the work of the Royal Commission on Church and Chapel in Wales. Mr. Masterman of the Home Office states in the House of Commons that he is unable to say what is the cause of the delay in the presentation of the report of this Commission, but the chairman has stated that the Commission will probably not meet again before October 18th.

J. G. HALL.

WHAT SHALL we say of the proposal to adapt Christianity to the needs of the world to-day by eliminating or ignoring its characteristic doctrines? You might as well propose to fit a ship for service by taking out its compass and its charts, and cutting off its rudder.—*Van Dyke*.

The Brotherhood Convention

PROVIDENCE, R. I., proved a host to the Brotherhood Convention equal to the long line of city hosts that have extended hospitality in previous years. The location of the city added greatly to the opportunities for attendance and a great number from New England were present. The representation from the Middle West and other sections, however, was considered fair. The convention was successful, too, from other points of view than that of numbers. Father Bull, who had come from England for the purpose of being present, made a profound impression both on men and on boys. He is one of the leading clergy of the Community of the Resurrection and spent two years in South Africa in missionary work. He is a terse and very practical speaker, and his writings possess the same character. The noon-day mass meetings, which were first introduced into Milwaukee last year, proved a great success here as there. The Rev. Robert Johnston, who came from Scotland to address the Brotherhood last year, and who made such a splendid reputation for himself by his apt speeches and his willingness to serve that he was called to the rectorship of the Church of the Saviour, Philadelphia, as a result and accepted the call, was a leading spirit at this convention as well. Father Officer gave a special devotional keynote to each day's session. Bishop Parker, Coadjutor of New Hampshire, and Bishop Gailor of Tennessee, were helpful in all they said, and, indeed, the character of the addresses throughout was high. Providence men delighted to act as hosts and their efforts were evidently appreciated. President Gardiner was unfortunately taken seriously ill on the first day of the convention and by the advice of his physician was compelled to return to his home.

WEDNESDAY, OCTOBER 13TH, 8. P. M.

THE QUIET HOUR.

The "Quiet Hour" was spent in St. Stephen's Church, Bishop Codman of Maine being in charge. Between 500 and 600 persons were present. The Bishop selected for his subject: "How may I use the Crucifixion of my Saviour Jesus Christ?" Speaking on the subject of the Holy Eucharist he showed how analogous the sacrifices of the Jewish Temple were with those of the Christian dispensation and compared the priest pleading for the people on earth in those days with the momentous fact of Christ now at the present time pleading His Sacrifice in Heaven. He spoke also of the tendency of men to-day to condemn instead of to exercise patience with wrong doers who, he said, were rather entitled to our sympathy than deserving of our censure.

THURSDAY, OCTOBER 14TH.

At the early morning Communion service held in All Saints' Memorial Church and celebrated by Bishop McVickar of Rhode Island, over 300 persons were present. Bishop McVickar addressed the congregation on the subject suggested in St. Luke 10:17: "The seventy returned with joy, saying, Lord, even the devils are subject unto us through Thy name." The Bishop was especially anxious to impress upon the laity the necessity of realizing the missionary element in Christian life. It seemed to him, he said, that in Jesus' commission to the seventy we find a wider commission to the laity. The apostles had already received theirs, but it must be supplemented by another alike and yet unlike to that given to those who, while not holding an official place in the work of evangelizing the world, have their essential part. The two must go together. The methods used for reaching men and opening the way for Christ must be thorough. No organization, however beautiful its services, can be successful except through individual lives, the living epistle, known and read by all men.

At 10:30 A. M., a devotional service was conducted by the Rev. Harvey Officer, O.H.C., who laid much stress upon the prayer which all should use, and the spirit in which it should be used as expressed by the words themselves in the Lord's Prayer, "Thy will be done." What other prayer can we offer? As sons of God we must pray our prayers and our prayers must always be those of sons in relation to God. In prayer alone we shall find the full meaning of service.

At noon there were 355 in attendance.

All the national officers and secretaries were reelected.

FIRST NOON-DAY MASS MEETING.

At the noon-day mass meeting in the Providence Opera House there was a very large attendance, many women also being present. The Rev. Robert Johnston, rector of the Church of the Saviour, Philadelphia, selected as his subject "Men's Place in God's Work." One strong point the speaker brought out was that "no man is born a Christian, but any man may become one through the acceptance of Christ." He said that life was not divided into separate divisions,

but was all one, and that the ordinary and religious life were very closely connected. He was afraid that most of us follow the Christ of our own mind rather than Christ as He actually is. He believed that many missionaries go to foreign countries with an Anglicised interpretation of Christ, and are surprised that the Hindus are not willing to accept their interpretation.

THE BROTHERHOOD CHARGE.

At 2:30 the charge to the Brotherhood was given by the Rev. R. P. Williams of Washington, D. C., who emphasized the paramount necessity of concentration and perseverance and the need of the impelling love of Christ in carrying out the purpose of each worker in the cause. All our work should be tinged with that love which must be the motive power of all our labors. When we are absorbed in the love that Christ had for mankind, nothing can turn us aside, and we shall need no further stimulus.

THURSDAY AFTERNOON CONFERENCES.

Vice-President H. D. W. English, speaking at the afternoon conference, made a very telling address on the text, "He first findeth his own brother . . . and brought him to Jesus," being the division of the subject "The Threefold Example of St. Andrew," assigned to him. He said that in this twentieth century the same problems confront us as met the apostle of old and which prompted him. There are as great visions before us as were granted to St. Andrew. He said love for Christ will lead the nation. Let the Brotherhood be filled with faith. Do not fear. We must not be satisfied with having told a single message, or trying to save a single soul; we must persevere. The Church and the Brotherhood cannot afford to look with indifference upon the opportunities which present themselves. There never was a time when a saint like St. Andrew was more needed than now. We must not saw wood with a hammer.

Professor Baldwin, of Yale, spoke of the great opportunities for the Brotherhood and the Church to reach the Greeks, who have now no doubt as to the orthodox faith of the Church of the Brotherhood, and the duty of the Brotherhood to look out for the thousands of Italians who have renounced their allegiance to the Roman Church.

FATHER BULL'S FIRST ADDRESS.

The Rev. Father Bull, of the Community of the Resurrection, England, a distinguished guest, who has done much to make the convention a success, addressed a very large audience in the convention hall in the evening. He paid a very high compliment to the American methods of teaching and the high ideals which he had observed in the Brotherhood work. He quoted an experience of Oxford students who desired to raise the standard of character among boys by forming social clubs among them, believing that they would be greatly benefited by contact with "men like us." Their efforts resulted in disastrous failure until they realized that the influence of prayer had been altogether neglected. He said the only way to achieve success with boys was to believe in them and their possibilities. Failure was principally due to the fact that nothing is expected from them, and their knowledge of that fact is not conducive to their development. Unbelief is destructive, and the expectation that they will get into mischief is usually realized. Even the Blessed Virgin Mary did not expect to find her Son in the temple. To consecrate the boy it is necessary to make prayer real. We need to renew constantly our faith in the power of prayer. It is greater than all the forces in the world. Man is born an agnostic and a glutton. He has at first only a desire to live. He then learns that there are others who wish to live, then that he must live with others, then to live for others, then to love others, and finally he learns that love is the perfect tense of the verb "to live."

Mr. Stanley Hall, president of the Clark University, Worcester, Mass., said that a boy in his teens is easily won by a man who talks to him as a man to a man. He very much dislikes to be talked down to. In France there is a society which has for its purpose the bringing of fatherhood to bear more directly on the boy. He once sent letters to principals of schools enquiring whether the fathers and mothers of the pupils were in the majority in transaction of business with the school. In most cases the principals reported that their dealings were with the mothers; which he regarded as an illustration of what has been spoken of as an abdication of the father. Having a good mother is a great blessing for any boy, but his father's influence should also be a great benefit to him and he should not be deprived of it. In the soul of a boy there is a great deal of human nature. Boyhood is older than manhood and infancy than boyhood. To be able to avoid temptation is a prayer we all offer, but he thought that the proper meaning of the prayer is that the temptation may not be too strong for us.

FRIDAY, OCTOBER 15.

At the business session held this morning it was voted unaimously to increase the number of council members to sixty. Archdeacon Neve of Virginia not being present, Bishop Parker of New Hampshire addressed the convention on House to House Visits, a system of work in which he has had many years' experience. He said: "In New Hampshire we have a plan of mapping out each town

and visiting every household in it, learning its religious condition. There are many families who have not seen a pastor of their denomination for ten to fifteen years. This condition, however, is not peculiar to New Hampshire. It is surprising how many persons there are who will not express any religious preferences. They welcome us as water is welcomed in a desert. We gain a knowledge of where our people are, and the power to reach them in person and by mail, showing that they are not forgotten. It helps inspire them and encourages us to persevere.

Bishop Gailor of Tennessee addressed the noon-day mass meeting and took for his text, "Ye shall be perfect as your Father in heaven is perfect." He said that "Dust to dust" is the legend written all over man's achievements. He promises so much, he accomplishes so little, yet he strives and sacrifices in order that he may attain. He seems to be driven by some strange dynamic power that impels him ever onward. Hence his march has always been one of progress.

By noon 650 had registered as present.

AFTERNOON CONFERENCES.

In the afternoon sectional conferences were held in various parts of the convention building. Mr. George H. Randall of Boston was in charge of that on "The Week of Prayer," which was very interesting, and the general observance throughout the country was noted, men from all over the country speaking enthusiastically on the subject.

The conference on the "Big Brother Movement" was especially interesting, and Mr. H. D. W. English of Pittsburgh gave a very pathetic account of his experiences with a boy he had taken in hand and looked out for, after obtaining his release when he had been brought before a justice.

At the conference on the Work in Public Institutions, under the chairmanship of Mr. Hadden of New York, many facts were brought out and results spoken of which unquestionably showed the value of this work and its extreme fitness for Brotherhood men to carry out.

Mr. Hubert Carleton, the general corresponding secretary of the Brotherhood, spoke at the evening meeting on the aims, purposes, and results of Brotherhood work. He referred to the attitude of the Episcopal Church towards the poor and the outcast, twenty-five years ago, when its reputation was that of coldness and indifference. At the present time this class of persons is more eagerly welcomed by the Episcopal Church than by any other body of whatever name. He spoke of the awakening of the Church to the power in the laity which she could use with such force in the spread of Christ's Kingdom. Every man who dares to appropriate to himself the name of Christian should feel himself bound to work in his own locality among his friends, acquaintances, and neighbors. No other society of men in the world has lasted as long or showed such results as the Brotherhood of St. Andrew. He also commented on the increasing regularity of attendance at corporate communions. Very interesting conferences were also held on local and state assemblies. Work for Juniors, Lay Missions, Senior and Junior Affairs and Meetings.

SATURDAY, OCTOBER 16.

BUSINESS SESSION.

The next meeting will be held in Nashville, Tenn.

Francis Adams, the treasurer of the National Council, reported quite an increase in the Forward Movement fund. Before the convention pledges had been received to the amount of \$11,110.36, and last night the offering was \$1,348.85. The pledges are \$12,450.11, and those from the far west have not yet been received. Last year the sum received was over \$2,500, and it is expected that it will be larger this year. Notwithstanding that the fund was augmented last year by a large gift from the late George C. Thomas, the pledges received amount to more than those received at that time.

George Wharton Pepper, of Philadelphia, spoke on the "Development of a Man's Spiritual Life." He urged a closer study of the Bible. He felt that Prayer, the Bible, and the Blessed Sacrament were the greatest helps to Spiritual Development.

THE SATURDAY MASS MEETING.

Throngs of people attended the mass meeting held in the Providence Opera House to hear the Rev. Dr. Tomkins of Holy Trinity Church, Philadelphia. He spoke on "Loyalty to the Church." He said we should frequently ask ourselves, "What am I doing for this kingdom for which God sent His Son and for which Jesus Christ died?" If your heart does not beat with loyalty to Christ you are not working for His kingdom. We are just beginning to realize the power of the Word of God. The study of the Bible is coming to the front. We should love Christ with all our heart and strive through our own lives and those of others to fulfil His image.

Father Bull conducted a very impressive preparation service for the corporate Communion to be celebrated tomorrow morning at St. Stephen's Church, which was crowded to its utmost capacity. The address was highly devotional.

ON SUNDAY.

(BY TELEGRAPH.)

At the corporate Communion in Grace Church at 7 o'clock about 1,000 persons were present. Bishops Parker of New Hampshire and

Kinsman of Delaware were assisted by the Rev. Dr. Rousmaniere.

At St. John's Church Bishop Kinsman preached the anniversary sermon from II. Kings 6: 14-17, emphasizing the words: "Fear not, for they that are with us are more in number than they that are against us." This occasion means a great deal to me, he said. So many men in all circumstances and conditions of life seem as an army in the service of Jesus Christ. If we were more sincere and more liberal in the interpretation of Christ's commands we should accomplish far more in His cause. It is time for a new kind of revelation.

At 2:30 Bishop Gailor spoke of the ancient history of the Church. It was a splendid declaration of the national reality of religion. Churchmen contributed largely to the foundation of the nation. The ruin of every republic is avarice and covetousness. The madness of the poor man, the tendency to make all our standards depend upon the possession of money, leads to irreverence and results in the looseness of the marriage tie. Patriotism becomes a struggle for office, juries forgetting the obligation of an oath, and a contempt for the law upon which the safety of the nation depends. Webster said the great thought was "My responsibility to God."

George Wharton Pepper dwelt very impressively on the responsibility of man for man. "To whom is man responsible? To himself. To society? Why not to God? He is responsible for the best use of his gifts, that he lose not one of those for whom he must give account. He must see that his opportunities are not lost."

In the afternoon there were mass meetings for boys and for men. At the former Father Bull spoke in a very intense manner, referring to a very poor house, which he likened to the body; comparing the builder, the man who washed it, and the man who lived in it, with God, the Father, the Son, and the Holy Ghost. God made you. Jesus Christ washed you. The Holy Ghost claims you. The speaker dwelt especially on the difficulty of doing very wrong when one realizes God's presence everywhere.

Mr. George Wharton Pepper, at All Saints' Church, delivered a very pathetic eulogy of the late George C. Thomas, showing his beautiful character and his devotion to the Saviour.

Vice President English expressed his sense of inspiration derived from the convention. Mr. Hubert Carleton read the list of those who had passed away during the year, for whom prayers were offered.

The total registration was 916.

THE ATTENDANCE.

The convention attendance being below 1,000, unfortunately, the holders of railroad certificates were unable to obtain reduction of fare on the return trip. Though the attendance has fallen short of expectation, the convention is regarded in all other respects as very successful and enthusiastic.

Registration at 4:00 P. M. Saturday was as follows:

England	1	Missouri	2
Panama	1	New Hampshire	38
Canada	6	New Jersey	43
Alabama	2	New York	104
California	3	North Carolina	12
Connecticut	54	Ohio	6
Delaware	7	Pennsylvania	101
District of Columbia	10	Rhode Island	170
Georgia	7	South Carolina	1
Illinois	18	Tennessee	1
Iowa	3	Texas	1
Kansas	1	Utah	1
Kentucky	1	Vermont	1
Louisiana	1	Virginia	12
Maine	10	Washington	1
Maryland	7	West Virginia	2
Massachusetts	159	Wisconsin	4
Minnesota	1		
		Total	792

A MAN CANNOT do right unless he believes aright, says the *Sunday School Times*. From the time when God first made man and showed him what to believe, down to this present day, men's beliefs have dominated men and made them what they were. Yet the world has never lacked men who urge that a man's beliefs are of minor importance if only his life is what it should be. They miss the eternal truth that a man's life cannot be what it should be if his belief is false instead of true. In discussing the case of a minister who seems to disbelieve some of the truths that Christendom for nineteen centuries has counted sacred and vital, a prominent preacher is reported as favoring the abolition of insistence upon certain creeds, or beliefs, in ordaining ministers, and letting the question of their eligibility be based "solely upon ability and character." Christ did not seem to take this view. He personally trained the first Christian ministers, and he insisted upon His candidates declaring themselves specifically and dogmatically in their creed as to His identity. The "ability and character" of Saul of Tarsus were of the highest order; but Christ did not let up on him until his personal Christian creed had become rigidly and unmistakably orthodox. A man's power is in direct ratio to his belief and his living fidelity to his belief. The man who finds his chief interest in talking or thinking about what he does not believe is doing his best to nullify whatever ability and character he may have started with.

GRAND RAPIDS MISSIONARY COUNCIL.

GRAND RAPIDS, October 19, 1909.

THE Fifth Department Missionary Council opened last night with a devotional service of preparation at St. Mark's Pro-Cathedral conducted by Bishop Weller, Coadjutor of Fond du Lac, at which a large congregation was present. Bishop Weller's thoughtful address gave a high tone of spirituality to the Council. Next morning the Bishop of Southern Ohio celebrated early and afterward opened the business session of the Council, of which he is president. Sessions are held in the parish house of St. Mark's and are beginning with a reasonably large attendance covering most, if not all, the twelve dioceses within the department. Bishop McCormick's address of welcome gave all the delegates a sense of the hospitality which is extended to the missionary council by Grand Rapids, its Bishop and Church people.

The Rev. John Henry Hopkins, D.D., department secretary, gave a stereopticon address to the Junior Auxiliary on Monday afternoon.

A conference at which the "Springfield Plan" and the "Ohio Plan" were each to be discussed was beginning as this report closes, to be completed next week.

All the Department Bishops are present except the Bishop of Marquette, who is abroad. John W. Wood represents the general board.

THE SECRETARY'S REPORT.

The Rev. John Henry Hopkins, D.D., began work February 1, 1909. By October 19th he had travelled 17,077 miles; visited 150 parishes and missions in 133 towns and cities in 11 dioceses; gave 260 addresses to a total attendance of about 25,000, in 245 different buildings, including churches, parish houses, private residences, public schools, theatres, colleges, academies, hotels, railroad shops, and mining camps; 765 calls were made and received; 2,015 letters mailed, and over 10,000 leaflets distributed. Mrs. Hopkins accompanied him every day, and gave 115 addresses, mainly to gatherings of the Woman's Auxiliary and of the Junior Auxiliary.

KONGO MISSIONARY ACQUITTED.

REV. W. H. SHEPPARD, the negro missionary of the Southern Presbyterian Church, just tried at Leopoldville, in the Kongo, for "calumnious denunciation," has been acquitted. For the time being, says the *Interior*, this ends the desperate attempt of the Belgian government to discourage the brave efforts of American and other missionaries to force a mitigation of the evils which still disgrace the Kongo region. The suit was originally brought by the Kasai Company against both Dr. Sheppard and Dr. W. M. Morrison, likewise a Southern Presbyterian missionary, and was based specially on a publication in the *Kasai Herald*. This publication was only a small fraction of the allegations which both men had boldly and repeatedly made against the company, whose stock is controlled by the government; but the latter seems to have made no effort to disprove any of the charges. Its case was to be based almost altogether on the technical distinction between the word "chartered," used in the offending article in referring to the company, and the term "concessionary." The suit against Dr. Morrison was withdrawn after he had been put to great annoyance and expense, and even a government-controlled court has now failed to convict Dr. Sheppard. For this conclusion credit is due, not to the court for its justice, but to the American state department and the American men and women who have voiced their protests against this official persecution of American citizens. It need not be supposed, however, that King Leopold will rest content with such an outcome; and the friends of Kongo reform dare not relax their vigilance.

ON THE VOCATION OF THE "OLD MAID."

The human species in infancy is so dependent that it actually takes not one woman but more than one to bring up a family. From nurse to washerwoman and from cook to teacher, many feminine hands are engaged in the holy work of finishing the care and development of a family of children. The "old maid," the woman who is alone in life, the woman without ties, is a God-send to the other woman who is called "mother." Because she is a God-send she should not feel lonely or useless, she should hear the call of God and go on the mission of God. We live to serve, to help, to please. And none does so more than the single woman who still does woman's work.

J. S. L.

HOW IT LOOKS TO A VISITOR.

BY THE DIOCESAN CORRESPONDENT FROM DALLAS, TEXAS.

SINCE my earliest infancy, I have been taught to believe that "punctuality at divine service is politeness to God"; accordingly, I arrived some fifteen minutes before the mid-day service. Being a visitor in this small eastern parish, I was glad to see a vestryman at the door; but my joy was turned to mourning when he greeted me with effusive friendliness, and discussed, quite audibly, the weather and the relative advantages of the different sittings. I was not used to such levity in the house of God and showed it, perhaps. All through that brief time before the service, when one could so well spend his time getting tuned to the Infinite, there were whisperings and buzzings and confusion enough to distract the attention of a deaf mute.

Apparently no one was pleased with the seat given him by the usher, and immediately that functionary's back was turned each worshipper would visit around in some one else's pew, chatting and smiling most amiably.

The spirit of unrest seemed to pervade the very Holy of Holies. The flowers were not on the altar, the hymn-boards had not been arranged, and it was getting very close to 11 o'clock. Shortly, a stalwart vestryman stalked up the aisle, trailing a large bunch of hydrangeas after him. He stopped in front of the hymn-board long enough to satisfy himself that some attention must be bestowed there before service should begin, and disappeared into the vestry room, through swinging baize doors—which, be they ever so ecclesiastical, yet remind one of the entrance doors to saloons. In a few moments a vase of flowers was being placed on the altar. By whom? A belated member of the Altar guild? No. A vested and demure choir maiden? Wrong again. By the very vestryman who trailed them up the aisle. He deposited that vase on the altar with all the energy required to plant a whole bush, and disappeared for a second, but to reappear with another vase.

Now I would have supposed that an able-bodied vestryman could carry two vases at once! I have known delicate members of altar guilds to do it; but not he. On placing the second one, he seemed to think it needed an artistic touch, so he twisted one of those gorgeous blooms so roughly that I expected to see a shower of petals all over the sanctuary. After a few more trips between sanctuary and vestryroom, the alms plates were placed and other minor details attended to, and the vestryman passed to his reward in the front of the church, seating the now rapidly arriving worshippers.

Hoping the harassing confusion was over, and one might have a brief moment of meditation before the processional hymn, I directed my gaze to the cross on the altar. My line of vision was intercepted by a small choir boy peeking from the sanctuary entrance of the vestryroom. He drew back and peeked again; then, with a preliminary smoothing down of collar and vestments, darted across the chancel, clutched the processional cross with ferocious intensity, and quickly scuttled out with it.

Finally the organist was in place, the opening prayer was chanted by the priest, and the processional, "Fight the good fight," was launched. In all my varied experience I have never heard such a rendition of that soul-stirring hymn. Indeed, it would make even the meekest spirited ready to fight a very good fight with the organist and every member of the choir, for what they were doing. Each word seemed bitten off behind the teeth and flung out with haste, systematic and regular, much as a paper wad is expelled.

At last the priest began "The Lord is in His holy temple, let all the earth keep silence before Him"; and the service began, reverent, harmonious, and impressive throughout. The service was all that the most devout could desire; but when I thought of that pre-service quarter of an hour, I was "lost in wonder," if not in "love and praise."

THE SACRAMENTAL system stands for a belief in the concrete presentment of eternal truth; for its embodiment in ritual and cult as in one form vital to man's religious life; for the lasting significance of a moment in human history, the death of Jesus upon the Cross; for the consecration of suffering as the highest expression of love; for the socially authoritative nature of religion; for the depth of sin, the reality of forgiveness, the possibility of redemption; for the union of God and man through Him, who is both "very God of very God," and yet "man of the substance of his mother."—Dr. Figgis.

MISSIONARY MASS MEETING ARRANGED FOR NEW YORK.

Demonstration to be Made in Carnegie Hall on the
Eve of the Convention.

VICAR OF TRINITY CHAPEL ASKS TO BE RETIRED.

Rev. Edward H. Schlueter Called to Be Vicar of St. Luke's Chapel.

OTHER LATE NEWS OF NEW YORK.

Branch Office of The Living Church
416 Lafayette St.
New York, October 19, 1909

IN Carnegie Hall, Tuesday evening, November 9th, there is to be a missionary mass meeting in connection with the diocesan convention, which meets in Synod Hall on the following days. Bishop Greer has taken an active interest in the preparations for this noteworthy event, and will preside. Three formal addresses will be made on the general topic, "Victories of the Christian Faith." Bishop Hall of Vermont will recount the victories of "The Past"; George Wharton Pepper of Philadelphia, those of "The Present"; and the Rev. Dr. Charles L. Slattery of Springfield, Mass., will predict those of "The Future."

RETIREMENT OF VICAR, TRINITY CHAPEL.

After serving eighteen years as vicar of Trinity Chapel, Twenty-fifth Street and Broadway, the Rev. Dr. William H. Vibbert has sent a letter to the vestry of Trinity Church, requesting that he may be retired under the statutes of Trinity parish. The matter has been referred to a committee, and announcement is made that the vicar's retirement will not take place immediately.

Dr. Vibbert is the son of a clergyman. He was educated in the Episcopal Academy of Connecticut, Trinity College, Hartford, and the Berkeley Divinity School. He was ordained by Bishop Williams in 1863 and shortly afterward became rector of Christ Church, Middle Haddam, Conn. He was rector of St. Luke's Church, Germantown, Pa., 1873-1883; and was rector successively of St. James' Church, Chicago, and St. Peter's Church, Philadelphia, before coming to this city.

Among the institutions in which he is actively interested are Trinity School, the House of the Holy Comforter, Trinity Chapel Home, St. Agatha's School, the Home for Old Men and Aged Couples, St. Luke's Home for Aged Women, and the House of Mercy. He is vice-president of the New York Bible and Prayer Book Society and trustee of Trinity College, Hartford; the General Theological Seminary; the Society for the Promotion of Religion and Learning, and the Clergymen's Retiring Fund Society. He is also a member of the Board of Missions.

VICAR CALLED FOR ST. LUKE'S, TRINITY PARISH.

The Rev. Edward H. Schlueter, at present Canon of the Cathedral at Albany, N. Y., has been called to be vicar at St. Luke's, Trinity parish, New York. He was rector of St. John's, Roxbury, and did good work there under very difficult and discouraging conditions, and has since been of very great service in the diocese of Albany, acting as missionary for the diocese and doing much to help build up the work generally. He has been associated closely with the Holy Cross Fathers, and has often assisted them in holding missions, having an unusual gift for preaching.

He is a man of much force of character, of deep spirituality, and with an eye single to his work. He will live right on the ground at St. Luke's, which is a very important point, and the other clergy associated in the work will live with him in the clergy house. All is now working most harmoniously at St. Luke's.

SUNDAY SCHOOL WORK IN THE BRONX.

As showing the possibilities of Sunday school work in the Bronx, something may be said of that work in connection with St. Ann's Church, One Hundred and Fortieth street, of which the Rev. Charles C. Harriman is rector. The Sunday school is divided into five departments: Kindergarten, Primary, Junior, Senior, and Post-Graduate. There are a hundred boys and girls in the primary, which meets in a hall by itself. The main school is so large as to crowd the facilities, 254 new applicants having been admitted during the past year. The work is thoroughly graded, and after passing through the ten consecutive years of study a pupil is graduated, having then acquired at least a partial knowledge of the Bible and a some-

what general knowledge of domestic and foreign missionary work. Semi-annual examinations are held in January and June, and promotions in September are based largely upon these tests. There is also a post-graduate Bible class, and efforts are made to keep graduates in the school for such study. The number of graduates in the class of 1909 was twenty-four. In the annual number of the parish paper just at hand, there was printed an address of the president of the class of 1909, the history of the class, the valedictory of the class, and an account of the Sunday school graduation exercises. These show that the work of the school is taken seriously as being really educational, and that real education is involved. All this, with more than 600 pupils in the school, is accomplished with only a small fraction of the income of the down-town churches, and St. Ann's is said to be the only Sunday school in New York which has a "waiting list" of applicants.

And this is only one instance of what the Church can do in the Bronx and in other crowded city districts if help can be given to plant the work. It is said that from \$100,000 to \$200,000 might profitably be expended in building up the Church in this borough, which has been so important a factor in Bishop Greer's active administration.

SPECIAL EVANGELISTIC SERVICE AT OLD TRINITY.

The Wall street out-door evangelistic meetings for this season were brought to a close on Friday last by a special service in Trinity Church. Archdeacon Nelson and the vicar of old Trinity, the Rev. C. R. Stetson, officiated. The Rev. William Wilkinson, evangelist of Trinity parish, preached the sermon addressed especially to the young men employed in the financial district, in which he urged his hearers to have faith in Christ in their fight against the manifold temptations of the world, the flesh, and the devil. He remarked that patience was one of the most necessary things in the struggle against sin.

There were many young men in the congregation who have regularly attended the noonday services of the evangelist. A number of women also attended the closing service.

LARGE BEQUEST TO CATHEDRAL.

By the will of John Wallace of New York City, under certain contingencies, a half million dollars will go to the Cathedral of St. John the Divine, and, under similar conditions, \$250,000 will go to St. Thomas' Church, Fifth avenue and Fifty-third street.

NOTES.

Last Sunday the rector of the Church of the Ascension preached at the evening service, taking for his topic, "The Passing of the Third Floor Back." At the after-meeting an address was delivered by Charles Blatchley, of the Joint Application Bureau for Relief. His subject was: "Who Apply for Relief and Why?" The beginning of the second year of the Emmanuel Movement at St. Mark's Church was made on Sunday evening, when an address on "Religion and Health" was made by the rector, the Rev. Dr. Loring W. Batten.

At the annual Matriculation services of the General Theological Seminary, to be held on Monday, All Saints' day, the preacher will be the Rt. Rev. Edward M. Parker, D.D., Bishop Coadjutor of New Hampshire.

A CORRECTION.

Request is made for correction of an item recently printed concerning the "floating church" of the Seamen's Institute. The church has not been sold. Some negotiations for its use in other parts of the city have been had in view of the desire of the society to concentrate its religious work at No. 1 State Street. Nothing, however, has come of these negotiations and the church will continue to be used in connection with the society's work.

THE REAL ATHEIST is not he who goes wrong in his thinking, but he who goes astray morally. The fool did not say in his head, but in his heart, there is no God. A good man, if he will but keep on, is most likely to come out into the clear sunlight of God's truth. The pure in heart shall see God. But the man of a bad heart and a crooked life cannot possibly think straight. Your bad man, your man morally crooked, is the real, dangerous heretic.—*Reformed Church Messenger.*

VAIN, INDEED, and a mockery it is to tell a man broken with trouble, or a woman who has lost child or friend, that he should bow before the majesty of law, and worship the changeless harmonies of nature. What to him is cosmic emotion? It is that very bitterness he seeks to throw off. It is the universe which crushes him. He wants to be free from it. Is there nothing behind the curtain?—*Dr. Figgis.*

NEW MISSIONARY YEAR BEGINS.

Board of Missions Holds its September Meeting

THE Board of Missions, at its meeting on October 12th in the Church Missions House, accepted with great regret the resignation of the General Secretary embodied in the following letter to the president:

"It has become my duty, having accepted my election as Bishop Coadjutor of the Diocese of Virginia, and the said election having been confirmed, to resign the office of General Secretary to the Board of Missions.

"Following the gracious suggestion of the Board itself, I shall be obliged if the Board will relieve me from the duties of this office on October 19, 1909.

"May I not be permitted to add here a record of my high appreciation of the constant consideration and patience of the Board during the years that I have had the privilege of serving it. These have made the work devolving upon me a continuing pleasure."

The Bishop of New Jersey, who presided, the Bishop of Rhode Island, the Rev. Dr. McKim, and Mr. Burton Mansfield made brief addresses expressing the great service rendered to the Church by Dr. Lloyd, the regret of the Board that it would no longer have his leadership, and its best wishes for his future work in the diocese of Virginia.

The Board was fortunate in the presence at the meeting of the venerable Bishop of Pennsylvania and adopted this message:

"This Board offers affectionate congratulations and best wishes to the Right Rev. O. W. Whitaker, D.D., LL.D., on his completing forty years of earnest and efficient labor in the Episcopate. Both in the Jurisdiction of Nevada and in the Diocese of Pennsylvania he has been a Missionary Bishop. The Church also is to be congratulated that he has been prompted and enabled to render so long and so valuable service as a member of this Board."

Mr. George Gordon King, the new Treasurer, in making his first report to the Board, was able to say that in spite of the fact that the books had been kept open until September 28th to credit offerings on the fiscal year closing August 31st the receipts, on account of the new year, during the month of September, were \$4,095 in excess of the income of September, 1908.

Acting under the resolution of the Board at the September meeting appropriating \$25,000 for work among white people in the United States, the Domestic Committee recommended and the Board approved appropriations totaling \$7,100 to the Missionary Districts of Kearney, Oklahoma, Wyoming, and Nevada, and the Dioceses of Oregon, Springfield, Western Michigan, Southern Virginia, and South Carolina. The Board requested that definite information similar to that submitted by the Bishops of the foregoing dioceses should be procured before any further appropriations are made to the Domestic field.

The Bishop of Springfield told the Board in detail of his plans for the establishment of an industrial school for negroes in the city of Springfield. In this effort he is having the aid of representative citizens, not of the Church. The Board voted an appropriation for the salary of the negro superintendent. An appropriation was also made for the support of a missionary among the Indians in the Fort Hall Reservation in Idaho.

Responding to the appeal of the Evangelistic Committee of the China Centenary Conference that at least 3,200 additional evangelistic missionaries should be sent to China during the next ten years, the Board adopted a resolution expressing its determination to do everything in its power to send the necessary recruits and to provide for their work. It has been estimated that if the American Church is to send its proportionate number of the desired reinforcements it should appoint at least fifteen men and fifteen women missionaries each year for the next ten years.

The Board gave permission to the Rev. Dr. Pott of St. John's University, Shanghai, the Rev. A. A. Gilman, missionary at Changsha, the Rev. J. W. Nichols of Shanghai, and the Rev. R. C. Wilson of Zanzok to make special appeals to provide for the equipment of the enterprises under their care.

A number of Bishops in the Domestic Field communicated with the Board with regard to missionaries and stipends and in all cases the desired action was taken. At the request of the Bishop of Shanghai Miss Annie A. Boone and Miss Maude Cartwright were appointed. The Rev. G. H. Moscoso was also appointed at the request of the Bishop of Porto Rico.

BISHOP LEONARD'S ANNIVERSARY.

ON October 12th, Trinity Cathedral, Cleveland, Ohio, was filled to its utmost capacity with representative Church people who flocked to the beautiful edifice to be present at an impressive service commemorating the twentieth anniversary of the consecration to the Episcopate of the Rt. Rev. William Andrew Leonard, D.D., fourth Bishop of Ohio.

The service began promptly at 11 a. m., when the great organ—one of the finest in the United States—thundered forth the first notes of the processional, "Songs of Praise the Angels Sang"; and in slow state a brilliant procession moved up the pillared nave towards the chancel and sanctuary. In the procession were five Bishops, including Bishop Leonard; one hundred and fifty clergymen from various parishes in the diocese, the Archdeacon, the combined choirs of Trinity Cathedral and St. Paul's Church, and about fifty laymen—two hundred and ninety-eight in all.



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

The hymns and tunes used during the service were those which had been rendered twenty years before when Bishop Leonard was consecrated in St. Thomas' Church, New York; by the Rt. Rev. John Williams, D.D., LL.D., Bishop of Connecticut. An inspiring service of prayer and thanksgiving was followed by an eloquent sermon, delivered by the Rt. Rev. Boyd Vincent, D.D.,

Bishop of Southern Ohio. The text was taken from the 6th verse of the 126th Psalm: "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

With manifest affection, Bishop Vincent reviewed the career of Bishop Leonard since his consecration, told of the encouraging growth of the Church during the twenty years of his episcopate, and spoke of him as "a man in whom the spirit of the Lord is."

The fact that the life of a Bishop is not an easy one was emphasized by Bishop Vincent, who said: "He finds himself becoming secularized by his work. He does not have time for spiritual self-culture, or study, or quiet. All his careful plans for systematic work are broken up. He is called to settle parish quarrels, attend business meetings, and attend missionary conventions. He is made the scape-goat of everything that goes wrong, and is in danger of becoming a mere confirming machine." The other side of the life was then touched upon; the realization that he is the responsible custodian of the faith, and, as the years go by, the satisfaction of knowing that he has counseled and helped many and has brought harmony out of chaos.

The sermon was followed by addresses by the Rev. Abner L. Frazer, who represented the diocese, and by the Hon. Robert W. Taylor, United States District Judge, who represented the state.

Mr. Frazer spoke of the growth of the Church during the past score of years and said that when Bishop Leonard entered his office the diocese, with its 20,000 square miles, was largely a mission enterprise, there being many towns in which the Episcopal Church had no organization whatever. During his episcopate, Bishop Leonard had confirmed 20,000 persons. In 1890, there were only 9,000 communicants in Ohio; to-day there is a vast army.

Judge Taylor warmly eulogized Bishop Leonard and then spoke of the different functions of the Church and of the State.

Bishop Leonard made "the Bishop's response" with manifest emotion. "It surely must be evident," he said, "to everyone present, that an almost impossible duty has been placed upon me, to make a response to the loving words that have been uttered on this occasion. In the richness and the largeness of this blessed day, I am merged in the great body of faithful clergy and laity in this diocese of Ohio, and the individual is absorbed by the dear life of souls that is round about me. This life of twenty years is yours and mine, and not by any means mine alone, otherwise I should feel an isolation and a crushing sense of responsibilities that no human being is equal to. But I have been sustained through this period by the loyalty and the love and the coöperation of fellow-laborers, so that I enter fully into the joy of this jubilee and simply share it with each of you.

"It seems to me as I look back, like one great, long, beautiful experience, consecrated and hallowed by sorrows and separations, and dying into life; and the rejoicing of this hour is not only for those

(Continued on page 872.)

MANY NOTES FROM CHICAGO.

The Living Church News Bureau
Chicago, October 19, 1909

THE Rev. Francis J. Hall, D.D., of the Western Theological Seminary is in Nebraska taking part in the events attending the observance of the tenth anniversary of Bishop Williams' consecration. During the greater part of the month of November he will be at the General Theological Seminary in New York, giving the Bishop Paddock lectures. The subject of these six lectures will be "Evolution and the Fall."

Several improvements have recently been made on Grace Church, Hinsdale (the Rev. Erle H. Merriman, rector), among others a new hard wood floor, adding greatly to the comfort and cleanliness of the building. A memorial tablet in honor of Mrs. Cornelia Stuart, late wife of the senior warden, Mr. John F. Stuart, has recently been placed in the church. The tablet was a loving gift of the women of the parish.

The Local Assembly of the Daughters of the King is to hold its next meeting at St. Bartholomew's Church (the Rev. Walter S. Trowbridge, rector) on Saturday, October, 30th. There will be a celebration of the Holy Eucharist at 11 o'clock, at which service the Rt. Rev. Dr. Webb, Bishop of Milwaukee, will preach. The business session is to be held at 2:30 in the afternoon.

At the last visitation of the Bishop to St. Mark's parish, Evanston (the Rev. Dr. Arthur W. Little, rector), Dr. Little had the pleasure of presenting for confirmation a distinguished Methodist minister, Mr. George Randolph Arnold, together with his wife and three children. It is understood that Mr. Arnold has been admitted as a postulant and will soon become a candidate for holy orders.

Mrs. Romanes of England is to be the guest of Bishop and Mrs. Anderson at the episcopal residence during the next two weeks. She is to make several addresses while in the city on the subjects, "Spiritual Ideals," "Women's Work in the Church," and "How to Study the Bible." She will address the women of St. Peter's Church on Friday, October 22d, in the afternoon; the women of Grace Church the following Tuesday morning; the women of the Epiphany Wednesday afternoon; and the women of St. Paul's Thursday afternoon. Great interest is being shown in these coming addresses and no doubt large groups of women will be present to greet her on these various occasions.

Upon his return from the Missionary Council at Grand Rapids, Bishop Anderson is to devote five days to assisting Bishop Osborne in a large missionary campaign in the diocese of Springfield and several days to assisting Bishop White in the diocese of Michigan City in similar missionary activities.

Miss Mary Drummond, a faithful and generous communicant of Trinity Church, Wheaton (the Rev. F. O. Grannis, rector) has donated a large corner lot for a rectory, and the congregation has raised sufficient funds to proceed at once to the erection of such a building.

The congregation of St. Luke's Church, Chicago (the Rev. H. L. Cawthorne, rector), has purchased and paid for a lot for a rectory and it is purposed to begin its erection shortly, when it is expected sufficient money will be in sight. St. Luke's has had a long, hard struggle financially because of the lack of wealthy communicants, but the Rev. H. L. Cawthorne, with a faithful laity behind him, has done heroic work and is now beginning to reap some of the fruits of his hard labor and sacrifice.

After five years of painstaking and faithful work as editor of the diocesan paper, *The Diocese*, the Rev. Dr. Phillips, Dean of the Southern Deanery and president of the Standing Com-

mittee, and most beloved and venerated of all the clergy of the diocese, has been obliged to resign because of ill health. It has not been an easy task to find a clergyman with all of the gifts possessed by Dr. Phillips to take up the work when he was obliged to resign it. During the summer months, therefore, there have been no numbers published. Beginning with November the publication of the paper is to be resumed. The Bishop has appointed the Rev. A. G. Richards, rector of the Church of the Holy Spirit, Lake Forest, as editor-in-chief. He is to be assisted by a staff of editors as follows: The Ven. Archdeacon Toll; the Rev. George Craig Stewart, rector of St. Luke's Church, Evanston, and publisher of one of the two leading parish papers of the diocese; the Rev. Erle H. Merriman, rector of Grace Church, Hinsdale, who has exhibited marked literary ability in various ways; the Rev. G. W. Laidlaw, associate rector of St. Paul's Church, Chicago, which publishes the best edited parish paper in the diocese, and we know of none better in the country. The Rev. Mr. Richards, who is to be the editor-in-chief, is an efficient parish priest and rector; a man of high scholarly attainments, of keen perception and of excellent discrimination—all of which qualifications will make him a splendid editor for a most important publication.

After twelve years of faithful service, during which he placed the choir of Christ Church, Chicago (the Rev. C. H. Young, rector), on a high plane of musical efficiency, Mr. G. F. Stewart has gone East to take a similar position in Watertown, N. Y. The vestry and the choir presented Mr. Stewart with a gold watch before his departure from the city. His place is filled by Mr. Leo Bonnell Pomeroy, one of the younger choirmasters and organists, who has acquired a good reputation because of his skill as a concert organist and as a trainer of boys' voices.

During the summer the guild rooms of Christ Church have been entirely remodelled and enlarged and a steam heating plant has been installed in a special building erected for the boilers. This is the first step toward the increase of the equipment of the parish made necessary by the growth of the Sunday school and the work of the guilds.

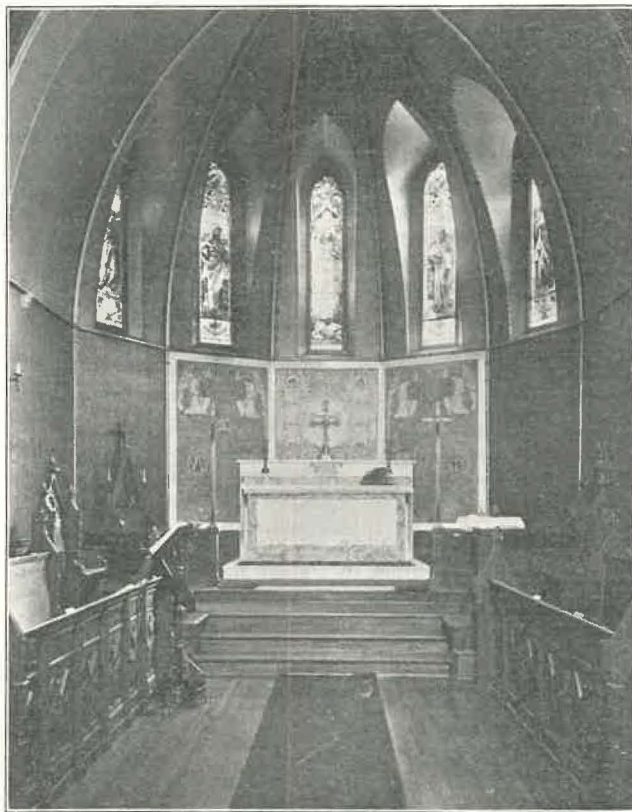
The parish house of St. Simon's, Sheridan Park (Rev. Herbert B. Gwyn, rector), is in process of construction and should be ready for occupancy

in a month's time. The growth of the various organizations, particularly of the Sunday school, has made the erection of such a building a positive necessity in this new district of flat dwellers. A city building ordinance which is pending and almost certain to pass has placed this house in the same class as theatres, and its requirements have entailed an added expense of \$1,100 for fire protection. However the congregation is doing its best to meet this extra obligation. The organizations are in good running order for the work of the ensuing year.

Mr. John Chung of the Waters Chinese mission at the Cathedral (Mr. Geo. W. Waterman, lay reader), who was baptized and confirmed in the Cathedral, is in China for a visit to his home and family. He sailed from San Francisco with a hundred of his countrymen, stopping at Honolulu to visit the Chinese missions there. From Yokohama and Shanghai he writes interestingly of the Church's mission work there. The mission at the Cathedral has just received several copies of Chinese hymnals and New Testaments for the use of the scholars in the mission.

RENMUS.

OBSERVE how St. John in his calling made ready his Saviour's way, and let us in our several callings endeavor to make ready our Judge's way.—Selected.



SANCTUARY OF WESTERN THEOLOGICAL SEMINARY CHAPEL, CHICAGO, SHOWING THE NEW ALTAR AND REREDOS.

THE EPISCOPAL ORDERS OF VERNON HERFORD.

A NEW claimant to episcopal orders in England is Vernon Herford, formerly a priest of the Church of England, who styles himself an "Evangelical Catholic Regionary Bishop" and "Bishop of Mercia." He claims to have been ordained deacon and priest and consecrated Bishop in Southern India in 1820 by "Mar Basilius, the Syro-Chaldean (ancient Syrian Church of India) Metropolitan of India," the latter function on St. Andrew's Day, "in a form composed mainly of the East-Syrian, Roman, and Greek rites, with the delivery of the Staff and Ring, etc., in the celebration of the Eucharist, with the episcopal name Mar Jacobus, Bishop of Mercia and Middlesex." Bishop Herford claims to possess the parchment certificate of his consecration and also a photograph of the certificate of the consecration of Mar Basilius by "Mar Abedjesu," dated July 24, 1899.

By means of long-continued and friendly correspondence with the authorities of the ancient Syrian Church of Malabar, South India, THE LIVING CHURCH is able to give certain information as to the parties involved in this "consecration." It is a pleasure to say that they are not representatives of that ancient Church, which has not violated its expressed friendship with the Anglican communion. The Church that consecrated Vilatte will not make a similar mistake again.

It will be remembered that at the time of the Portuguese ascendancy over south India in the sixteenth century, this Church was forcibly annexed to the Roman communion. Fifty-three years later they rebelled, threw off the Roman supremacy, and resumed autonomous existence, but a section remained loyal to Rome, and has since been governed by Latin Bishops from Europe. The adherents of this section are known as Romo-Syrians. There was continued agitation among these for a native Bishop, and in 1860 an embassy of Romo-Syrians applied to the Chaldean Patriarch of Babylon, a vassal of the Pope, for consecration of one of their number, which was refused. Some years later one of these named Thondanath Antonios reappeared with the information that he had been consecrated Bishop by the Nestorian Patriarch, Mar Shimon, with the designation of Abd-Jesus, or Abd-Yesu. The Romo-Syrians refused to acknowledge him and he finally made his submission again to the papacy and resumed work as a priest.

About 1874 another claimant to episcopal orders arrived in the Romo-Syrian community, being one John Elias Mellus, who claimed to have been consecrated by the same Chaldean Patriarch of Babylon (Roman), and claiming a commission from him to govern the Romo-Syrian community. Neither the Pope nor the local Bishop recognized his claim, but a few followers were gathered, and the former claimant, Antonios Abd-Yesu, finally joined him. Later, Mellus returned to his former home, leaving Abd-Yesu as "Bishop" of his following.

The "Mar Basilius" who is alleged to have consecrated Herford was a priest named Soares under the jurisdiction of Alvares, a Bishop of the ancient Syrian (not Romo-Syrian) Church of Malabar in Ceylon—the same prelate who consecrated Vilatte. Soares, who had been quite successful in missionary work, applied to the lately deceased Metropolitan of Malabar for consecration as Bishop of Tinnevely and Madura, which were within the jurisdiction of Bishop Alvares. Of course the Metropolitan refused. Later Soares applied to the schismatic Bishop Abd-Yesu, who, Soares claims, consecrated him as Bishop with the designation of Mar Basilius. It is this Mar Basilius who consecrated Herford.

Abd-Yesu finally died, leaving one Augustinos as his successor. His followers became dissatisfied with his rule, and, at their request, the Nestorian Patriarch, Mar Shimon, sent them another Bishop last year named Abimeleck Timotheus.

A direct question to the present Metropolitan of Malabar, in the ancient Church of that land—a man well educated in the English University of Madras and thoroughly in sympathy with Anglican ideals—brings to us this answer:

"I cannot vouch for or deny the truth of the consecration of Antonios Abd-Yesu by the Nestorian Patriarch, or of Fr. Soares by Abd-Yesu. Anyhow, Fr. Soares made a schism in Tinnevely, claiming himself Bishop. It is said Vernon Herford received consecration at the hands of Fr. Soares, who bore the episcopal title, Basilius, If I am not mistaken, Vernon Herford first applied for consecration to Bishop Alvares" (the consecrator of Vilatte), "and when he refused, he applied to Basilius and got consecration. Our Church had nothing to do with his consecration or with that of his consecrator, and we do not recognize either as a Bishop nor are we prepared to

accept their orders. . . . The Church of Rome recognizes the orders of the Nestorian Church, but not that of Antonios Abd-Yesu, because, they say, there is no proof of his having been consecrated by the Nestorian Patriarch."

This Vernon Herford, then, is one more schismatic individualist, whose "orders" are considerably less respectable than those of Rene Vilatte. Vilatte's orders would be unexceptionable had they not probably been vitiated by fraud. Herford's are derived from individual schismatics who are recognized by no branch of the Church Catholic.

"CHERUBIN" OR "CHERUBIM"?

"Why does the English Prayer Book read 'Cherubin and Seraphin' in the *Te Deum*, while our Prayer Book has 'Cherubim and Seraphim'?"

BRIEFLY, because our Book has the Hebrew form of the plural of the words "cherub" and "seraph," while the England Book has the Aramaic or later Hebrew, or what used to be called the "Biblical Chaldee" form, which is found in parts of the books of Ezra, Nehemiah, and Daniel. This latter form, being more familiar, passed into the Greek version known as the Septuagint in the oldest manuscripts which have been preserved; thence it was naturally taken over into the Latin, and found its way into the *Te Deum*. Thus we find it in the ancient texts of the seventh century printed by Mr. Burn, the Irish manuscript reading "*Kirubin et syraphin*"; in the Sarum breviary and in the Quignonian breviary printed in 1535; in fact, it is the standard Latin form. The English version of about the year 1400 printed by Mr. Maskell has "*cherubyn and seraphym*"; but "cherubin and seraphin" has been in all the English Prayer Books, unless by mistake. Our "Proposed Book" kept the "—in" forms; but our first Standard Book of 1790 made the correction to the Hebrew forms in "—im," and their reading has been retained in all our books; it may be attributed to the scholarship of Bishop White and Dr. William Smith.

As to English translations of the Bible, Wyclif brought in "cherub" from the Vulgate as a singular, but could not hold "cherubin" as plural; Tyndale in Genesis used "cherubin"; Coverdale in Genesis "cherubes," but in I. Kings "cherubins," and in Isaiah "seraphins." The so-called Authorized Version of 1611, made by Hebrew scholars, read uniformly (as it would seem) "cherubims" and "seraphims," but in the course of years the printers have dropped the "s" from the latter word in the only two places where it occurs (Isaiah vi.), while they have let "cherubims" stand. The revised versions read correctly "cherubim" and "seraphim."

In [Murray's] *New English Dictionary* is a very interesting history of "cherub" as a word in English; the book has not yet reached the letter S. The Romanic forms, we are reminded, were all fashioned on "cherubin," this plural being the most familiar form, as the Italian "cherubino" and French "cherubin" treated as singular. So the popular forms in English were "cherubin" singular and "cherubins" plural; then the translators of the sixteenth century from their knowledge of Hebrew changed "—ins" to "—ims"; and in the next century scholars like Milton dropped the "s"; but, as already noted, it was not removed in the Bible until the Revised Version appeared in 1885. The plural "cherubs" appeared soon after 1600; it has become the ordinary individual plural. Even in the Greek of the Septuagint, "cherubin" or "cherubim" is sometimes treated as an indeclinable singular, representing the Hebrew singular "cherub." The dictionary notes the correct reading of the American Prayer Book, "Cherubim and Seraphim"; but it does not mention the use of "cherubin" or "cherubim" to denote a winged face carved on a tomb-stone; in the old inscription-jingle the word rhymed with 'sin,' and for that matter was oftener, I think, "seraphin" than "cherubin."

S. H.

ON THE NATURALNESS OF CELIBACY.

Celibacy is not contrary to the law of nature. For it is within the law of nature that in some cases those who would marry may not: hence those who wish not to marry are within nature's law if they do not. Nature has her law of sacrifice, virginity, and sterility as well as her laws of mating and reproduction. J. S. L.

"If you do not wish for Christ's kingdom, don't pray for it; but if you do you must do more than pray, you must work for it."

Department of Social Welfare

EDITED BY CLINTON ROGERS WOODRUFF

Correspondence for this department should be addressed to the editor at North American Building, Philadelphia

A PROGRAMME OF POLITICAL REFORM.

FOR the last generation the public-spirited element in the community has been urging all good citizens to go into politics. That these efforts, however, while occasionally successful in this place or that for a brief period, have quite generally been unavailing, is the opinion of Richard S. Childs, secretary of the "Short Ballot League." There seems to be just a certain amount of energy in the electorate, according to Mr. Childs, which is available for political and civic work, and no more. Efforts to raise this normal level of civic energy create an abnormal level which cannot long be maintained.

The advocates of the Short Ballot of political reform are now pressing the statement that the people in passively resisting these efforts to wake them up are doing right; that there are other things, such as work and the care of a family, which are really more important both for the citizen and the community, than activity in politics. Accordingly, the Short Ballot advocates propose to readjust the government to fit the people, simplifying the whole business of politics to a point where the civic energy now available in the electorate will be sufficient to dominate the whole mechanism.

It is the custom throughout America to hold anywhere from ten to fifty elections on a single day. The old idea was to stir the people up to so much activity in politics that they would become acquainted with all the candidates (who might be several hundred in number) and make an intelligent selection from the whole list on the ballot.

The new plan is to "shorten the ballot," chiefly by making minor places, now elective, appointive. The people will make genuine selections if they are only asked to attend to two or three elections at a time. Public discussion would be sufficient to give the requisite information to every voter, making it quite unnecessary for him to become a frequenter of political headquarters and caucuses. Political expertness on the part of the people becomes unnecessary, and the stay-at-home voter is on equal terms with the ward politician. Any citizen who reflects a moment will realize that he can give no real reason for supporting Smith for Coroner, or Jones for County Register, as against their respective rivals. The Short Ballot plan in reducing the number of elections held at any one time makes adequate scrutiny of candidates possible for any citizen, and he need no longer transfer real control to his party boss by voting according to the party label. The Short Ballot feature is the essential and fundamental merit of the Commission plan of government for cities. Experience in Des Moines, Galveston, and other cities that are governed by commissions of five, in place of a long string of aldermen and elective administrative officials, shows that when the ballot is so short that the people begin to vote for men instead of voting party tickets, the influence of the selfish politician drops rapidly.

NO-LICENSE RESULTS.

Social workers are keenly watching the results in no-license and prohibition towns.

The Massachusetts No-License League has issued a summary of the past year in Worcester. Arrests have greatly declined—for drunkenness from 3,924 to 1,843; for assault and battery from 382 to 263; for larceny from 343 to 255; for neglect and non-support from 112 to 87; for disturbing the peace from 210 to 109. Patients in the alcoholic ward at the city hospital decreased from 274 to 144, and deaths from alcoholism from 30 to 6. The report points out that the city's total deaths from all causes were 2,160 as against 2,650 the year before, "which may be a mere coincidence."

A special squad of eight police, according to the *Survey*, has watched over the illegal sale of intoxicants; 381 arrests were made and 346 brought to trial. Of these, 51 were discharged, 241 convicted, and some cases are pending; 29 have served jail sentences, 2,625 search warrants were issued during the year, and some places raided a dozen times to secure sufficient evidence.

Massachusetts has 20 cities and 261 towns under "no-license" and 13 cities and 60 towns under "license."

"I do not believe," Mayor Maddox of Atlanta declared at Montreal, "that the city of Atlanta has been damaged by prohibition. The places that were formerly occupied by the whiskey saloons have all been rented at equally as good or better prices to the "near-beer" dealers or other lines of business. Real estate values have not decreased in Atlanta during the one and one-half years of prohibition, but on the contrary, they have been fully maintained, and are to-day the highest in the history of our city. Building operations are being conducted on a large scale, as proven by the records in our building inspector's office, which shows that building permits were issued to the amount of \$3,714,573 during the past seven and one-half months of this year, which exceeds any corresponding period of any other year." The reference to the "near-beer" saloons exposes the one weak spot in Georgia prohibition, according to the *Interior*, which the courts declined to eliminate.

A Georgia paper, the *Fitzgerald News*, is authority for the statement that it is "no longer possible to control an election in Georgia with the free use of liquor."

THE RESPONSIBILITIES OF LAWYERS.

The criminal bar of New York has fallen into such low estate that the judges have been aroused to take action looking toward its redemption. To this end they have been assigning men of conspicuous attainments and ability in corporation and civic work generally to represent defendants who have no counsel. Samuel Untermeyer, who has been appointed to defend an Italian accused of murder, in accepting the task, said:

"If the criminal bar of this city is in a shocking condition, we lawyers are to blame. It is only with us, and principally in New York City, that the flower of the bar has been drawn away from the higher sphere of advocacy by the temptation of money to become highly paid clerks to financiers, and, too often, to assist them in 'keeping prayerfully within the law.' For this the press and public must also bear their share, of the responsibility, through the importance and position which they give to the mere defence of private interests.

"As soon as we realize that the defence of life, liberty, and reputation are more important to the community than the mere championship of money interests, there will be a change for the better. In every civilized country except our own the leaders of the bar are proud to be selected to defend life, liberty, and reputation, while, strange to say, it has grown to be almost a reproach in this city to find a man engaged in the practice of criminal law, however upright and able he may be. As a result, we are to-day, of all the great cities of the world, without a recognized leader at the criminal bar. What a contrast to the days when men like Hamilton, Webster, Beach, and Fullerton were proud of the distinction!

"The action of the judges of the Court of General Sessions is therefore a step in the right direction."

ALCOHOL AND TUBERCULOSIS.

Dr. Bertillon, the eminent French vital statistician, has shown that tuberculosis is twice as prevalent among the retail liquor dealers of France as among other shopkeepers. He attributes it to the fact that the alcohol which they handle and use all day long weakens their bodies and thus renders them more susceptible to the disease germ.

THE THIRD number of the second volume of the bulletin of the "International Labor Office" offers a rich collection of information regarding labor legislation the world over. This periodical is published for the "International Association for Labor Legislation," which has its central office at Basle, Switzerland. The president is Sir Thomas Oliver, M.D., F.R.C.P., the president of the American section being Henry W. Farnam of Yale, and the secretary and assistant secretary, respectively, Professor John R. Commons and Irene Osgood of Madison.

The objects are: To serve as a bond of union to all who believe in the necessity for labor legislation, to organize an international labor office, to facilitate the study of labor legislation in all countries and provide information on the subject, to promote international agreements on questions relating to conditions of labor, and to organize international congresses on labor legislation.

A COURSE of twenty-seven lectures on social problems, presented by leaders and workers in many departments of social activity, will be held on Wednesday afternoons, beginning

October 6th, in the Philadelphia Church House. They will be under the auspices of the Baptist Training School, Episcopal Church Training and Deaconess House, and the School for Christian Workers of the Presbyterian and Reformed Churches. Among the Churchmen who will deliver addresses are Franklin S. Edmonds, Rev. A. J. Arkin, and Clinton Rogers Woodruff.

BRAND WHITLOCK, twice mayor of Toledo, is a candidate for another term. This time, as previously, he is running on an independent ticket. His administration has been honest, aggressive, and increasingly efficient. He has made a record of faithful adherence to high ideals and sincere service to the people that is likely to be rewarded by a reelection—be it said to the credit of the electors of Toledo.

THE *Survey* is running a series of articles dealing with the attitude of the churches toward social problems. Their number and character constitute a hopeful sign of the growing interest in this phase of religious activity.

THE PLATFORM of the Socialists in Shelbyville, Ind., contains a declaration in favor of the workers' university, to be established in the city, and a meeting of the citizens once a week in the city hall.

Helps on the **Sunday School Lessons**

JOINT DIOCESAN SERIES

SUBJECT.—*Old Testament History, from Joshua to the Death of King Saul*

BY THE REV. ELMER E. LOFSTROM

DAVID DEFEATS GOLIATH.

FOR THE TWENTY-FIRST SUNDAY AFTER TRINITY.

Catechism: XXI. Lord's Supper. Text: I. Cor. 15: 57, "Thanks be," etc. Scripture: I. Sam. 17: 34-50.

THE incidents of this lesson took place some time after David had been anointed by Samuel. David had returned to the care of the sheep. His three oldest brothers had enlisted, and were with the army. The earlier part of the chapter, which the teacher should read, explains how it happened that he came to visit the army, and how the giant had issued his challenge for forty days. The two armies were encamped over against each other on either side of a deep ravine. A valley lay between them. In this valley, as we learn from I. Chron. 11: 13 and II. Sam. 23: 11, were fields of barley and lentils. Lentils are a species of pea or bean.

Dwell upon the condition of things as David found them. The rich rewards offered by the king did not avail to overcome the fear which had fallen upon the army by reason of the giant and his defiant challenge. As far as human estimates go, their fears were well grounded. The man was about nine feet tall, and in the hand to hand conflict of the day must easily have defeated any single fighter going against him with sword and shield. But the Israelites should have remembered their God. His presence and help made the odds all the other way, had they but had the faith to call upon Him. As they heard the giant's boastful challenge day by day, and the bravest men in the army felt it useless to go against him, their fears were magnified, and they were on the verge of a panic.

To this army of fear-stricken men, God in His Providence led the young man upon whom He had bestowed a special gift of His Spirit. How different the situation looked to him! He saw what the others had seen, and heard what they had heard, but it looked and sounded quite different to him. He looked upon the giant's defiance as directed against God's people, and as reflecting shame upon God's power. While the king's promises of reward are mentioned, it is clear that they had little to do with influencing young David to go out and meet the giant. He sees in the challenge an opportunity. He believes that God will help him slay the giant for His own honor and because He watches over His people.

This lesson he had learned while watching his sheep. That is the significance of the lad's reply to the king, in which he tells of the killing of the lion and the bear. Here is a lesson which everyone who would truly succeed in life must learn. As he was set at the lowly task of watching the sheep, even after his anointing as the future king of Israel, he did not

despise his task. He did not turn away from it as unworthy of one meant for high things. He brought to the lowly task a kingly spirit. He used those days under the blue sky to build his strength, and to bring to perfection the powers which stood him in good stead in later days when the larger responsibilities rested upon him. He practised with a sling until he "could throw at a hair and not miss," like the lefthanded Benjamites (Judges 20: 16). *By being faithful to the task which came to his hand, he fitted himself for greater tasks.* Here, too, he learned to rely upon God's help. He felt rightly that God had saved him from the lion and the bear, and he did not go about boasting of the manner in which he had despatched them.

It was in this spirit of reliance upon God's help that he went against the giant. Read the account carefully and see how this great difference between the two men is brought out. Goliath boastfully cries, "Come unto me, and I will give thy flesh unto the fowls of the air." David prefaces his confident boast with words which disclaim all credit for the victory: "Thou comest to me with a sword, and with a spear, and a javelin; but I come to thee in the name of the Lord of hosts, the God of the armies of Israel, which thou hast defied. This day will the Lord deliver thee into my hand; and I will smite thee," etc. This difference is well worth of thoughtful consideration. It marks the difference between self-assurance and the confidence of faith. It points the way to victory in all kinds of battles. This is the heart of the lesson, and must not be overlooked.

King Saul had offered to provide David with the best suit of armor to be obtained. The weapons and armor offered him were not the king's in the sense of being his own personal armor, as Saul was a larger man than David. David did not refuse them because they did not fit him. The Spirit of God who was with him did not let him make the mistake of trying to meet the giant with the same kind of weapons which he had. Even then God could have given the victory to David and his faith, but His greatest miracles are done by guiding us to the ways and means for winning victories in ways which do not seem "miraculous." David had no use for a sword and armor. He relied upon the simple weapon he had learned to use while caring for the sheep. It really was more deadly and formidable than the showy equipment of Goliath.

David not only believed that God would give him the victory, but he foresaw how it would be given and he worked with God faithfully to bring it about. He selected five smooth stones to take as missiles. If he had missed the first shot, he would not have blamed God, but would have thrown again and again. As it was, he did not just barely succeed in killing the giant. *He could have killed five giants.* This well illustrates the real superiority of those who have God on their side, in spite of the fact that to eyes which see only the material the odds seem to be the other way. In the fight with sin and giants of temptation, there is no doubt about the victory if we go in the David spirit. Let the teacher illustrate this in his own way.

There are homely weapons upon which we, too, must rely. We form habits of regularly reading the Bible, of daily prayer, of unfailing attendance at the services of the Church. And then, as we leave home and go away from the directing influence of a godly father or a pious mother, we are offered other things to take the place of these. Think out for yourself what you can say to your pupils to encourage them to put their reliance upon these tried and unfailing weapons with which to meet the assaults of temptation and sin.

David's enemy was a giant. Temptation and sin do not come to us as giants at first. They pretend to be small and insignificant. They would assure us that it is easy to be rid of them at any time. It is after we have yielded, that they rise up and put on the form of giants. So this David lesson is meant for our besetting sins. It shows us how to meet and defeat them.

David's victory over the giant, who represented all the army of the Philistines, is typical of our Lord, who won the victory over Satan and Death on the cross. As the army of Israel took heart, and pursued after the once dreaded enemy, so, because of His victory, should we, too, go bravely against every form of temptation and sin, confident of winning if we rely upon the same faith which gave Christ the victory. Neither Christ nor David were self-confident. Both relied upon God's help; they asked for it; they acted upon it; and they let the enemy know that they were relying upon the unseen.

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.

AGAINST DARWINISM.

To the Editor of *The Living Church*:

FROM letters I have received anent my communication to you a few weeks ago, I perceive that the demise of Darwinism is more acknowledged than I had suspected.

I would, with your permission, shoot yet another bullet into the fallen foe—for foe it was.

Is it not a very astonishing observation that man is the only unhappy animal? And not only so, but that whilst the happiness of all other animals come from their obeying their instincts, unhappiness would result to man if he obeyed the promptings of his nature?

One would think that this observation would have checked the assertion that man is a product of the animal kingdom and has arrived at his distinguished position by the conjunction of fortunate and fortuitous influences in his environment. If this were the case, how could he possibly have evaded the universal law that his happiness depended upon his obeying the dictates of his desires? How could he suddenly, when he passed the line of intelligent demarcation, have altered the whole trend of his spiritual make-up, and set himself now to control his appetites in order that he might avoid unhappiness, whereas the whole multitude of his forbears sought and found their happiness and content in implicit obedience to the promptings of the desires which actuated them?

This is a very remarkable observation and is an indication that man belongs to a class by himself; in other words, he is a special creation, and under the governance of another set of laws.

To this fact science bears testimony. As far as we are at present informed, man appeared suddenly and lately upon the planet: quite in accordance with the narration of his appearance as given in the second chapter of the book of Genesis.

Yours very truly, H. MARTYN HART.

The Deanery, Denver, October 12th.

BISHOP LEONARD'S ANNIVERSARY.

(Continued from page 867.)

who still remain, but I am sure that the thanksgiving finds repetition and higher expression from the beloved saints who once walked and toiled with us, but who now stand before the face of God."

"At the conclusion of the anniversary service a luncheon was served in the Cathedral House, by the Cathedral chapter, to the Bishops, the clergy and their wives, and the invited guests. About three hundred persons were present. Addresses were made by Bishops Harding, Brown, Williams (of Michigan), Vincent, and Leonard, by President Thwing, of Western Reserve University, and President Rodgers, of St. Stephen's College, by Judge Taylor and others. Mr. William G. Mather acted as toastmaster. At this time a beautiful solid silver lovingcup, the gift of the Cathedral chapter and the parish committees on the anniversary celebration, was presented to Bishop Leonard. A life-size, full length oil painting of Bishop Leonard, by Mr. Werner, of Akron, was unveiled at the conclusion of the luncheon, and was formally presented to the Diocese of Ohio by Mr. Samuel Mather.

On Wednesday evening the Church Club of Cleveland tendered a complimentary dinner to Bishop Leonard at the Colonial Club, at which over two hundred were present. Addresses were made by Bishop Brown of Arkansas, Judge Robert W. Taylor, the Rev. Drs. Snively, Vance, and Watson, Bishop Leonard, and others.

IF THERE were no Trinity there could be no atonement. For first there must be some infinitely great Being to whom the atonement must be made; and this is God the Father. Next, there must be some infinite Being to make the atonement, for no mere man can atone for another; and this is God the Son. And, next, there must be some infinite Being to make known to those whose sins were atoned for—that their sins are blotted out; and this is God the Holy Ghost.—*Selected.*

LITERARY

REVELATION AND THE BIBLE.

The Fourth Gospel and the Synoptists. By F. W. Worsley, M.A., B.D. Edinburgh: T. & T. Clark. Imported by Charles Scribner's Sons. Price, \$1.25.

Mr. Worsley has given us in this little book a contribution to the study of the Johannine problem of considerable value and freshness. He makes a close examination of St. John and the three Synoptic Gospels, and concludes, as have many before him, that the author of the Fourth Gospel was familiar with the Second and perhaps the Third. He then goes on to argue, supporting his argument by the same close examination, that the Evangelist deliberately "omits all reference to matters satisfactorily detailed and only repeats incidents already recounted by others when he wishes (a) to make deliberate corrections, or (b) to supplement the narratives by introducing points which the writer considers unessential to a proper understanding of the events." He further endeavors to show that the main purpose of the author is "to lay special stress upon the Lord's self-manifestation to His disciples as opposed to the manifestation to the world, which is the chief theme of the synoptists." Having passed in review the omissions, the supplementary details, the discrepancies, the Christology, the relation of Christ to the people, and the matters peculiar to the Fourth Gospel, he urges with great force that the whole book is of a character that would be impossible to a second-century author, and that its acceptance by the Church which possessed the Synoptics cannot be explained unless the author were one, like St. John the Apostle, whose nearness to Christ made it necessary for his witness to be received. He rightly considers that the modern hypothesis by which "the beloved disciple" is some other than the Apostle presents as many difficulties as the traditional Fourth Gospel. Indeed a little study of early writers and especially of Eusebius, the source on which they draw, is quite conclusive as to their reliability.

Mr. Worsley is, we think, a new combatant in the critical lists, but we are sure he will be heard from again. We commend heartily the present work as suggestive and furnishing material for consideration in a question when the last word has yet to be said.

C. C. E.

How God Has Spoken: or, Divine Revelation in Nature, in Man, in Hebrew History, and in Jesus Christ. By John Wilson, M.A., D.D. Edinburgh: T. & T. Clark, 1909. Imported by Charles Scribner's Sons. Pp. 344. Price, \$2.00 net.

"The present treatise," says its author, "has for its theme the great and inspiring subject of the unfolding process of divine revelation in its successive stages and progressive unity." No attempt is made to prove that God exists, or that He has revealed Himself to man; but assuming these to be facts, the writer proceeds to a systematic statement of the content of that revelation. In connection with his main thesis, that the course of revelation is an "unfolding process" possessing an underlying "progressive unity," he makes two new forms of existence, of a new order of things, indicative of the view, while it finds no support in history. His treatment of various statements regarding the early martyrdom of John needs to be supplemented by that in Armitage Robinson's recent little book on the observations: (1) that there is an "emergence, at certain points, of creative hand"; (2) that notwithstanding this, the old order is in each case "not wholly . . . set aside, but used as the basis on which the new order [is] constructed." In four distinct but historically and logically connected fields are the signs of this revelation sought: (1) in physical nature—its vastness, its orderliness, its energy, and its life; (2) in human nature—its instincts and activities, its shortcomings no less than its ideals; (3) in the origin and characteristic ideas and ideals of the Hebrew religion, its ritual and its prophecies; and finally (4) in the (a) Incarnation and (b) Atonement of Jesus Christ—His personality, His earthly life and ministry, His death and resurrection, and the testimony of His apostles. The entire range of creation and history is thus reviewed, and each fact is interpreted in terms of divine revelation; but one is favorably struck rather by the excellent presentation of the facts themselves, and of their interconnection and orderly sequence, than with the demonstration of their theistic implications. For example: to the author's dogmatic statement that the physical world is merely the phenomenal and transient aspect of "the substantial and permanent realities of the universe" which "are mental and spiritual," the materialist naturally replies, "How do you know it?" What right have we, the serious theistic critic as naturally inquires, to assume that these facts and events are "indicative of [a] creative hand"? Do they offer any certain proof that "God has spoken" through them? Has He spoken at all? Is there any God to speak? All these questions arise as we peruse the work before us, but perhaps the author would be justified in replying: "Others have considered these questions and answered them. I therefore take my stand on the platform they have built, and ask again, assuming that God is and that He speaks, 'How has He spoken?'" With such an imaginary reply

we must be content, but the question nevertheless persists whether it is possible thus to separate the evidences of divine revelation from the problem of their value as evidence. JARED S. MOORE.

IN THE *Making of the English Bible*, by Samuel McComb, D.D. [Moffat, Yard & Co., New York], we have a most satisfactory summary of the factors which lie behind the Revised versions in the earlier English versions. The book does not attempt to give a detailed history of the making of the English Bible, but "to indicate in the light of recent investigations the immense debt our latest revision owes to its predecessors." Beginning with Tindale, the Father of the English Bible, one author deals with what he calls the contribution to the subject of Miles Coverdale, of the Geneva version, of the Bishops' Bible, of the Roman Catholic version, and of the Authorized version, closing in the last chapters with a discussion of the advantages of the Revised version, of which he quite clearly prefers the American edition. To these chapters he adds certain appendices dealing primarily with the earlier translations preceding Tindale, and his debt to the Wycliffe version, and then with the Vulgate. The last appendix on "The Greek of the New Testament" is quite disappointing as being no more than a short quotation from Moulton's *Prolegomena*.

Our author brings forward one point in the translation of the Bible into English which is not commonly understood. This is that the influence of the Vulgate on our English translations, while seen in all of them, comes chiefly through the Douay version so far as the authorized version is concerned. "It is to the Vulgate that the English version owes the richness of its music and the expressive beat of its rhythm," he tells us, quoting Gardiner, *The Bible as English Literature*.

The chapter on the Revised version gives very succinctly the methods of work and the results aimed at by the revisers. It brings out sharply the real secret of difference between the Revised and Authorized versions, so far as the New Testament is concerned. The primary question was the text; the translation was the secondary point.

The result of course, is that in the Revised version we have the translation, often according to arbitrary rules, of a critical text, not as yet finally determined. The old distinction, going back into the very early days of the Church, between a Church text, for public use in the services, and a critical text, is quite obscured. And yet the distinction comes forward in the attitude of men to the versions. Scholars, for their study, prefer the Revised version, the Church at large still prefers the Authorized for public worship.

Our author appends a very valuable bibliography on the different versions. C. S. L.

MISSIONARY.

Sunrise in the Sunrise Kingdom. By John H. DeForest. Revised Edition. New York: Young People's Missionary Movement of the United States and Canada.

This is another handbook for use in the Forward Mission Study Courses written by a man of first-hand knowledge of the Japanese, their country, history, character, and progress. Dr. DeForest, we are told in the preface by Dr. Charles Cuthbert Hall of the Union Theological Seminary, "has been *persona grata* in the inner circles of Japanese culture, and has enjoyed unusual opportunities to know the truth concerning the motives that govern and the ideas that attract the best representatives of Japanese society. He has been sought as a counsellor and cherished as a friend by officers of the government, directors of education, and makers of public opinion. He has seen very clearly that the larger mission of Christian teachers in Japan is to disseminate that vital essence of revelation which, because of its universal validity, takes up into itself whatever in any faith is of the truth, gathering together all things in one, even in Christ, the very God." One possessed of this largeness and catholicity of spirit should write such a book, and we are impressed with the simplicity, clearness, and charm of his work. Nothing else that we have read has shown so wide a sympathy with the Japanese or has afforded so comprehensive and satisfactory a view of the Sunrise Kingdom in so small a compass as this little book. It deals in eight chapters with the Country, the People, the Religions, the First and Second Coming of Christianity, Five Forms of Mission Work, Problems and Characteristics, and The Outlook. While we miss much of the special information obtainable by Churchmen in the *Spirit of Missions* in regard to the work of our own Communion in Japan, and find no reference to Bishop Williams and the Rev. John Liggins and their priority and influence in the field, we note the very appreciative mention of St. Luke's Hospital, Tokyo, and feel that there is power in Dr. DeForest's spirit and method to further international sympathy and peace, and to promote the unity of Christendom in the "Coming Catholicism." The book is to be highly commended.

MISCELLANEOUS.

An Historical Introduction to the Marprelate Tracts. By William Pierce. New York: E. P. Dutton & Co. 1909.

This book is in the nature of a detailed study of certain phases

of the religious history of England in the sixteenth century. It is not written in popular vein, but it makes interesting reading for one who knows something of the period and is ready to study details. It deals very largely with the subject of the Episcopate in England under Elizabeth, the duties, character, and beliefs of the Bishops. Mr. Pierce is strongly "Marprelate" himself in his views. Episcopacy he considers a mere matter of expediency; the Church of England, a new non-Catholic body established by law, a veritable government department of ethics. We must admit that many of the "reforming" Bishops were unlovely characters and often as vindictive as any Spaniard of the Inquisition. They, too, were often thoroughly Erastian in belief. One can only praise God that with such leaders the Catholic life of the English Church was not destroyed.

About half the book is devoted to the introduction. The remainder deals with the tracts, their unknown author, pro-prelate replies, and a discussion of the ancillary literature. No definite conclusion is reached as to the identity of "Martin Marprelate," and this part of the book is of great interest. Here is a mystery, like that of the famous Letters of Junius, where there are many clues, as many persons were involved in bringing out the tracts; but so far there is no solution. Mr. Pierce's study has done a good deal in a painstaking and scholarly fashion to inform us on this obscure but important episode. J. H. CABOT.

Peace and Happiness. By the Right Hon. Lord Avebury, P.C., Pres. Soc. Aut.; For. Sec. R. A. (et al.) New York: The Macmillan Co. 1909. Price, \$1.50 net.

On Nothing. By Hilaire Belloc. New York: E. P. Dutton & Co. Second Edition. 1909.

These two books, which have been lying on our study table over long, present a striking contrast. Lord Avebury, who possesses upwards of sixty degrees, covering one third of the title page of his work, gives us a series of didactic essays on the various aspects and attributes of Peace and Happiness. In spite of his many titles, the learned nobleman is curiously immature in style, and many of the essays suggest the labored productions of the high-school senior. In others, notably the essay on Happiness, the author uses parallelisms suggesting the Hebraic style and the Proverbs of Solomon. The essays cover a great range of subjects, are replete with quotations from the poets, and settle nearly all the questions of the day, from religion to the peace of nations. They are, however, somewhat lacking in interest.

Mr. Belloc, on the other hand, is almost too interesting in handling his subject; for he would seem to assure us that he loves nothing, believes in nothing, and that in nothing lies the supreme end and aim of all earthly and heavenly good. His fantasy on the Creation of Man and the "Little Elohim" comes perilously near the sacrilegious, and jars painfully on the reverent mind.

With all his charm of style, and the very attractive get-up of the book, one lays it down feeling the need of an antidote to some of its subtle poison—a bit of Gilbert Chesterton's *Orthodoxy*, perhaps.

As we go to press, we clip the following from a contemporary: "On Everything is the name of Hilaire Belloc's new book of essays, just published in England. They take up those topics which the author omitted to discuss in his recent volume, *On Nothing*."

THOMAS WHITTAKER, Inc. will publish this autumn, *The Earthly Footprints of Jesus*, by the Rev. H. D. S. Sweetapple, D.D., author of *A Message From Bethlehem*. It consists of sermons on sacred sites and scenes.

SUNDAY SCHOOL MATERIAL.

INVALUABLE for Sunday school workers is a handbook issued by the New York Sunday School Commission entitled *Everything for the Sunday School*. In a way it is a catalogue of supplies, but it is also so much more than that that it would be quite inadequate thus to describe it. It is, in fact, an exhaustive presentation of what materials are available for Sunday school work in every phase, together with specific recommendations of the writer, Dr. Wm. Walter Smith. One may sometimes disagree with him as to the relative value of what is recommended and what is not, but no Sunday school worker can afford to disregard the value of the compilation itself. Moreover, some of the terse information as to the business-like manner in which the New York commission administers its affairs is worthy of genuine study. The scandal of Sunday schools, that purport to be schools of religion and ethics, leaving their own bills unpaid, is one that strikes at the very foundation of good morals. "We expect you to remit promptly," is one of the bits of information, "or be 'dunned,' and after three months be sued. It is the only way to run business properly." Of course it is; and to conform to the righteous rule is also the only way to run Sunday schools properly. Bad ethics in administration will never be successful in teaching good ethics by instruction. [Sunday School Commission, 416 Lafayette street, New York. Price, 25 cents.]

AMONGST QUAIN OLD BALKAN HERMITS.

BY FELIX J. KOCH.

WE were bent on making a pilgrimage, a "good journey," as they would have said in France, out from Rila, greatest of all Bulgarian monasteries, to the hermits who dwell in the mountains near-by. With Angelo, our driver, for a guide, we felt we were bound to get there.

He walked us from the monastery gates first up into the mountain valley. The creek brawled on the stones below; the mountains rose up in huge peaks and crags. It was delightful here in the forest, following a trail that led among densely set beech trees. In the summer it was beautiful in this nook, the road was built perhaps half-way down the mountain's slope, on a level with the tops of the beeches. It was covered deep with their leaves, one looked up and down into trees, while the creek sang far below. Occasionally one saw a mountain opposite. Marvelling at the loveliness of it all, we passed down to the waters. There an imposing mountain reared aloft, garbed in the fading forest. Sheep, too, nibbled beneath the aged trees; ahead were mighty crags. A magnificent slope of mountain stretched away, red and yellow with the autumn leaves, dark-green with the pines, pale-green with other evergreens; up toward the top one has only the deep green-black of the pine forests.

Ferns and moss are under foot where one leaves the creek to pass up the mountain. The path leads into a pasture, pretty with crocuses. A herd of white cattle is grazing here; up above them rises the forest. Opposite, too, the mountain is clothed with trees.

Lovelier ever grew the way, ahead ever the rocky crags, here beside us the way, dense with ferns and mossy rocks, as we climbed the mountains. At a quarter past two we came to a little boulder house, just two or three rooms, with a heavy wooden door and a knocker and a trough outside. The house was a hermitage; it possessed the usual tiny windows. We knocked, but the hermit was out, so we passed on. The pedometer registered four miles and three-quarters now.

On, then, through the forest we would go to the first burial place of St. John. We entered here by way of a small painted porch, leading to a room where walls and ceiling were all



THE WAY TO THE HERMITAGES.

painted with murals. Next to this was a small room, likewise so painted over. Then a third chamber, which, had no murals save at the front, where was placed a small *iconostas* and before it two huge candles. At the sides, eight stalls would seat pilgrims here; the floor below was of stone. The eye swept the masses of murals, then rested on a Bible rack as of old. The Bible bears the date of 1735.

At the front room one registers and leaves a contribution of a dime. A hermit monk, in charge of the shrine, resides in this room. Through his garden again we passed into the forest. Then meadows, with small yellow or blue wild pansies, fringed the road through the wilderness. Birches now appeared, there were crocuses and innumerable puffballs. Two wooden crosses stood by the way; in a field one saw a cross of tin. Mica appeared in the rock. Huge boulders, too, jutted out here in the forest.

Angelo sang as he led on. We noted how for the last week and a half the sun had shone mornings almost only, and from now on until night gloom would prevail. The path led along the slopes and up rough stairs of stone, built over the

mountain, so steep was it here. Towering rocks overhung the road, wedging themselves into the tree tops.

At 3, then, we came to a bell tower. Sweet hermitage bells, these! There was a little house near-by, and an old hermit monk, a kindly soul, came out to greet us. The driver, of course, would kiss his hand, then he blessed us, calling us each *Gut Mensch*, about the only German he knew. Otherwise he spoke only the Bulgarian.

But he must show us his home, the wall built in under the projecting rocks, and with a small door, so that he lived as in a cave. High up on this slope was the house; outside of it grew marigolds, a favorite flower in Bulgaria.

He tended the bell, he showed us by signs. He rang it every hour. From the belfry we could look afar down over the forest



AMONG THE HERMITS.

to where the roaring brook was hidden, and opposite to higher mountain forests.

We wondered how he got his food up here in the winter; how he passed the time at night, or what he did if he took sick when he was thus alone. What a blessing a telephone might have been to him! Having passed the bell we saw his house proper, a long one story affair, built partly on the slope, but rather more under the projecting mighty boulder that formed the roof, this as shelter against the wind and likewise against washing down. The trees just below screened the house from sight. Outside the door he had his tombstone, ready for instant use. Within the house there was a chapel chamber, right in under the rocks, painted with the mural pictures, the floor of the natural rock. Here the guiding hermit lit a candle to show the chamber; it was the former grave of St. John, he who was buried in the monastery below. He showed the former coffin, also of stone, and covered with wooden icons.

He was a simple, kindly priest, this hermit, and he showed us around with glee. The building, deep under the rocks, was in fact his cell. Meanwhile the driver had purchased one of the hermit's candles. He let the grease drop onto a round metal stand, then fastened the candle to this and let it burn, as a votive, as is the custom in the Greek Churches. We, however, left more substantial contributions behind. Then Angelo led us out to the rear of the shrine, into a narrow gorge in the rock. There, in the cliff, we could see a dark hole where, for a time, the saint's body had been buried. There was a wooden cross by the cave, he pointed out; the body had been kept there to hide it from the Turks. Rocks rose up, and we passed between two huge boulders into a great inky black corkscrew of stone, much like that of the Mammoth Cave of Kentucky. Hand over hand was the climb, and so narrow that even we, who were slim, could scarcely get through with the kodak, but must have a friend reach it up from below. It grew fearful, that climb, worse by far than that of the Kentucky cavern. Any rock, falling, could block the way.

Through a chamber, dark as a dungeon, and again through holes in the rock, we came at last, tired of course, to the opening at the top. It avoided the longer, more easily defended pass up the mountain slope to this spot, by way of which we would descend. It made us think, as we got here, at just 3:15, of a certain scene in *Uncle Tom's Cabin*.

Out on the path, then, and on up the mountain, the way was like one in the forests of Michigan. There was a spring and by it a little wooden chapel. The driver would wash, for

the spring here at the foot of the rocks was sacred and cured all ills. Simple, indeed, was the driver's belief in the faith, it made one think once more of the *Story of Liberty*, and again of Ponce de Leon. We rested and then went back down the mountain to where we met the hermit. Now we passed again into his home, through the door under the projecting rocks.

The floor was a natural cave, at two sides were rocks that overhang. It was virtually a canon chamber. The ceiling formed the floor of the chapel above, it seemed. The floor here, however, was covered with rugs given by the peasants. On the walls there were sacred pictures; along one wall one had a series of shelf drawers. Then there was one window, just a tiny rift. We passed into the next room. This was of wood, with a bench and a fireplace of great size. A jug of wine was here, with two crocks beside, these set, too, in the rock which appeared above and below, thanks to a huge boulder on the mountain's slope. In fact, this entire cottage was built between the boulders and slope.

We entered into the next room—all the rooms, of course, were in a row. They were, all of them, narrow and low, though the rugs made them seem homelike, and one and all were airy. There was again a huge fireplace. Here there was a window looking out on the one side, the left, which was exposed to the light. One could overlook the forest here. Meanwhile the hermit brewed Turkish coffee.

About the room we noticed there was a mantel with dishes. Off from one side extended a little kitchen chamber, as there the overhanging rock was wide enough for two rooms. In here, where we waited, however, was his bed, a bench, and a cupboard. Peppers, too, were drying; so were towels. From the window one enjoyed looking right down on the steep mountains; magnificent this scene. We envied him his sitting here in time of storm, or again in the winter, when his fires burned. And, in the springtime, to sit here and read in the treetops with the window open and the birds close by was a bit of enchantment land.

Nor had we seen all. We must peep into another chamber still. This was of wooden panels with heavy bars before the windows and again a fireplace. The water ran in through a spout from the brook; the floor was of stone. The entire suite was charming, as it was well sheltered here.

Our friend was the guardian of the shrine at the former tomb of St. John. All, he stated, was practically native cave, save the left side, which is open to the mountain air, and there he had built his thick masonry.

We were out now at the opposite end where a balcony of wood served as roof garden, high up the mighty mountain's slope. Here, then, he would serve us each Turkish coffee on a crude table set out in the open with the dense forest as dining-room wall. We could see our path below, and farther down still hear the creek. Opposite the great peaks rose to enclose us. Next, we must each have a glass of red wine, and he brought out a large bowl of red cherries, wet with the icy water, to be eaten as we sat. The fruit had the single seed to be removed. The initial taste was as of the finest red raspberries, then they left a fine pucker to the mouth. Still, they were excellent. Nor had our host finished. A glass of gin apiece, the liquor tasting like anisette, schnapps, though, he called it; then he brought us water. The hermit stepped inside a moment, in that time the driver had stolen a drink out the bottle of gin. He was a veritable child, this Angelo.

Next the hermit returned with one large sour pickle, sliced. He was such a nice old man in his Greek Church gown and cap, with his wrinkles, his brown eyes, his gray beard, one could not refuse him. He must be very lonely here. We wondered why he stuck to it. Nor would he take money as offering; he even wished still to give us of his dried mushrooms.

At 4 we left him. Back down the path in the forest, the descent was fast. There were puffballs to be munched here, but Angelo objected; he would not let us eat them. He watched over us as he might over a child. Then into the denser pine and fir forests, and again in the deciduous forests with the fading leaves and the white, bleaching ferns he led. It was delightful and silent. Our watches the while interested him as

we consulted them. Friend had an American dollar watch. We wished we had a dozen to give to these people, so greatly did they admire them. At 4:25 we were back in the valley. We could just see a bit of the terrace of the hermit's home, so well was it hidden. At 4:40 we were opposite the first shrine, and at 4:45 we were back at the monastery.

There was one of the wooden water bottles, such as are worn by the peasants, we must buy, for say 20 cents. And then we needed stamps for our post cards. They offered us grapes, three bunches for 4 cents, so who could refuse? Back in the room; there were the notes to be copied. By and by Friend came and got us for supper, it had been served in his room by the young novitiate monk—first cheese and bread, then later a hash, steaming hot, and some red wine. In the dark, from the veranda, we could see the monks eating, in their refectory, on the first floor. There were two long bare tables; each had white plates and cups and wine. One monk read aloud to them as they ate.

But we, too, retreated to our chamber, for it had grown chilly. Friend could read till 9, which was bedtime; we copied the day's notes till midnight, as is the way with a newspaper man.

BIRTHPLACE OF THOMAS CARLYLE.

JOHN T. WELLS, whose remains were laid to rest recently, was one of Edinburgh's most noted slum workers, says the *Weekly Scotsman*. His marked personality and varied gifts brought him to the front, and also in touch with some of the foremost men in literature, science, and art of his day.

Mr. Wells was born at Waterbeck, and was brought up within a few miles of Ecclefechan. In several parishes in the early days of the temperance reform he did yeoman service in spreading its principles and in aiding the movement in the south of Scotland.

In his youth Mr. Wells became familiar with the history of the Carlyles and of the homes and haunts of the sage. When the writings of Carlyle were a power in the land he collected an immense store of information regarding the Ecclefechan family. Indeed, no man was better versed in the history of the clan from which the noted author sprang. Neither time nor labor was spared, and in this way he received information which no others possessed. Besides, Mr. Wells knew Jamie Carlyle of Scotsbrig, the sage's brother and his sister, to whom Carlyle refers in his letters as "the small Jeanie."

It was out of this storehouse that Mr. Wells wrote his life of Carlyle, which, after having been read over to "Tom" by his niece, appeared in the *Biographical Magazine*. Thomas Carlyle expressed himself as satisfied with the whole, only correcting two dates. This being the first sketch of the great writer, it attracted much attention and was well received by the press. The various chapters were illustrated by John Leslie, head gardener on Springfield estate.

Before the biography had run its course in the magazine, it was interdicted and suddenly stopped. This was said to have been done by Carlyle through Froude. Neither by coaxing nor threatening could Mr. Wells obtain the return of his manuscript. Its ultimate destiny was never known, but particulars appeared in subsequent biographies which could have been got from no other source.

Mr. Wells's biography differed in many particulars from those which have since followed. He said that Thomas Carlyle was born, not in the room pointed out to visitors, but in a little cupboard of a place over the archway in the "Archer House." This he had from the nurse who attended Carlyle's mother.

His story of the origin of the above named house is not the one commonly accepted, and in his sketch one of Carlyle's homes is mentioned, which is omitted by most writers. This is the house to which the family removed when their circumstances improved. Though now somewhat decayed, the orchard wall mentioned in *Sartor Resartus*, wherein Diogenes ate his supper of "bread and crumbs and boiled milk," while he meditated on this "strange universe," can still be seen.



A HERMIT OF SOUTH BULGARIA.

BOOKS RECEIVED.

[All books noted in this column may be obtained of the Young Churchman Co., Milwaukee, Wis.]

THE YOUNG CHURCHMAN CO. Milwaukee.

The Roman Question: A collection of publications with respect to that question. By Charles Chapman Grafton, S.T.D., Bishop of Fond du Lac. Price \$1.00 net, by post \$1.11.

LITTLE, BROWN & CO. Boston.

Wonderful Little Lives. By Julia Augusta Schwartz, Author of *Wilderness Babies*, *Elinor's College Career*, *Five Little Strangers*, etc. Illustrated from drawings by Clara E. Atwood.

Redney McGaw: A Story of the Big Show and the Cheerful Spirit. By Arthur E. McFarlane, Illustrated by Arthur William Brown.

Overheard in Fairyland. By Madge A. Bigham, Author of *Blackie: His Friends and His Enemies*, *Stories of Mother Goose Village*, etc., with numerous illustrations in color by Ruth Sypherd Clements.

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

What Have the Greeks Done for Modern Civilization? The Lowell Lectures of 1908-09. By John Pentland Mahaffy, C.V.O., D.C.L.,

(Oxon) etc., of Trinity College, Dublin. Price \$2.50 net.

In Starland with a Three-Inch Telescope: A Conveniently Arranged Guide for the Use of the Amateur Astronomer, With Forty Diagrams of the Constellations and Eight of the Moon. By William Tyler Olcott, Author of *A Field Book of the Stars*. Price \$1.00 net.

EATON & MAINS. New York

The Socialized Church. Edited by Dr. Worth M. Tippey. Price \$1.00.

DANA ESTES & CO. Boston.

Saburo's Reward. A Christmas in Japan. By Sarah Gertrude Pomeroy, Illustrated by Diantha W. Horne. Price 50c.

HENRY HOLT & CO. New York.

The Secret of Old Thunderhead. By Louise Godfrey Irwin. Illustrated by Victor Perard.

FROM THE AUTHOR.

Helladian Vistas. By Don Daniel Quinn, Ph.D. Successively Student at the American School of Classical Studies, Athens, Greece; Professor of Greek at Mt. St. Mary's College, Maryland; Professor of Greek at the Catholic University, Washington; and Rector of the Leonteon, Athens, Greece. Now

Pastor of St. Paul's, Yellow Springs, Ohio, and Professor of Antioch College. Second Edition.

A Chapel in Every Home. By Joseph R. Wilson, LL.B., 606-7 Commonwealth Bldg., Philadelphia, Pa.

BOOKLETS.

THE CUMBERLAND PRESS. Nashville, Tenn.

The Teacher's Handbook, 1910. Containing The Lesson Text, The Golden Text, Definitions, Descriptions of Persons and Places, Statistical Blanks, for Every Sunday in the Year, with Teaching Suggestions, Outline Life of Christ, and the List of Lessons for 1911. Prepared by J. W. Axtell. Price 35c.

The Superintendent's Handbook, 1910. Containing The Lesson Text, The Golden Text, Review Suggestions, School Readings, Musical Suggestions, an Outline Programme and Statistical Blanks, for Every Sunday in the Year. Also Outline Maps, Outline Life of Christ, and the List of Lessons for 1911. Prepared by J. W. Axtell. Price 35c.

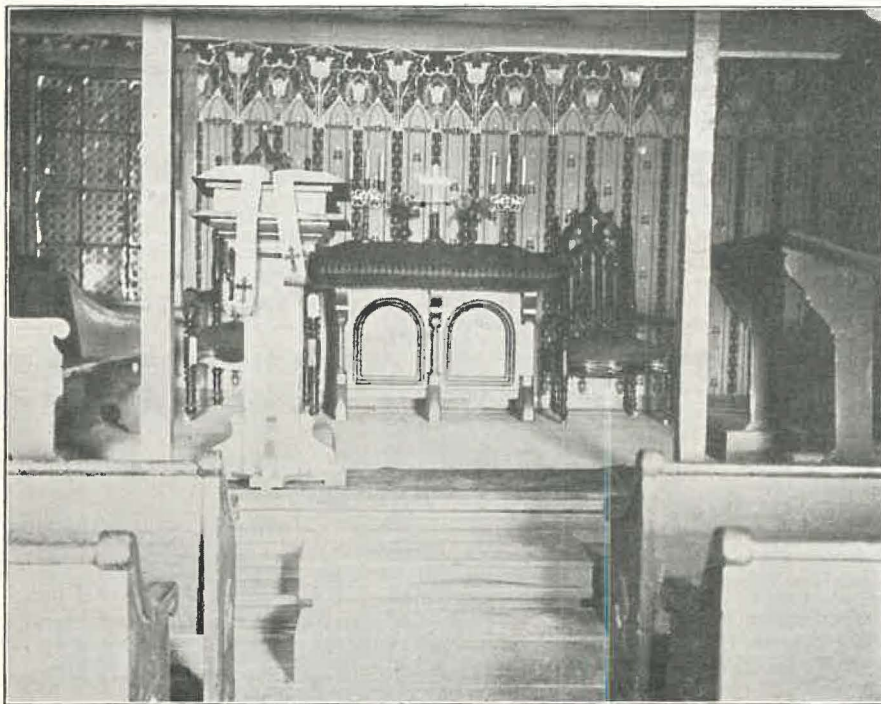
CALENDARS.

The Church Missionary Calendar for 1910. Prepared by the R. L. M. Mission Study Class Alumnae. Price 50c.

THE CHURCH AT WORK

WHAT TWO WOMEN ACCOMPLISHED.

THROUGH the efforts of two faithful women the new church of Grace mission, Liberty, Mo., the interior of which is here illustrated, has been made possible. These women decided that the Church must be represented, and through their devotion and



SANCTUARY OF GRACE CHURCH, LIBERTY, MO.

labor regular services have been held on week nights, rent has been paid for the room used, and they have collected and paid over \$700 on the purchase price of a \$1,500 property. Some \$250 of the balance needed will be provided for from funds that were the proceeds from the property formerly held in Liberty, which is a college town of about 2,500 inhabitants and gives promise of being an important residence suburb of Kansas City. It is an important point therefore for the Church to hold, and it is hoped that friends will come forward and help these ladies in their financial problems.

BISHOP SPALDING IN THE DISTRICT OF OLYMPIA.

INSTEAD of visiting the East, on the biennial trip which the Missionary Bishops are expected to make outside of their own fields, the Bishop of Utah, in accordance with the urgent suggestion of the Bishops at the council of the Seventh Department, held in

Woman's Auxiliary at Trinity Church, Seattle, and met nearly all the different branches in the district, speaking very plainly, but with the utmost fair-mindedness, of the peculiar problem with which he has to deal in his work among the Mormons. He spoke also to the nurses at the Fannie Paddock Memorial Hospital, to the boys of DeKoven Hall, and the girls of the Annie Wright Seminary, Tacoma. An appropriation of \$120 was made to assist the Bishop in maintaining the Church Home in Provo, Utah, where the Mormon university is located. It was not however of his own work alone that Bishop Spalding spoke. His was a campaign of education in the district of Olympia, in the line of Bishop Keator's constant endeavor to evoke the spirit of self-support. The Bishop's whole endeavor was to awaken the people to a realization of their own unused resources and to teach them to give. His reception was everywhere most hearty, and large congregations listened sympathetically to all that he had to say.

FATHER BULL IN BROOKLYN.

THE REV. PAUL BULL, C.R., of Mirfield, England, and chaplain-general of the British Royal Navy, was recently advertised at short notice to speak in St. Clement's Church, in East New York. The Senior Assembly of the Brotherhood of St. Andrew was to have held a meeting in the Diocesan house in Remsen street. On hearing of the special sermon by the distinguished soldier-chaplain, the meeting was adjourned, and the members proceeded to St. Clement's in a body. Father Bull had just arrived from the General Theological Seminary in Manhattan, where he had addressed the seminarists on the sacramental value of material things. In the Brooklyn church he was welcomed by a large congregation and spoke on "Sacrifice," making a deep impression. Having been present at twenty-five battles in the Boer war, the chaplain found many anecdotes of soldier-life to illustrate his points. Announcement was made that Father Bull will speak again in Brooklyn at the convention of the Long Island Assembly of the Brotherhood of St. Andrew, in St. John's Church, Seventh avenue and St. John's Place, Friday, October 22d.

Spokane, is spending about three months on the Pacific coast. In the district of Olympia he began his mission in Seattle, where he made an address at the Church Club dinner, of St. Mark's; it ended in an address to the Tacoma branch of the Woman's Auxiliary in the parish house of St. Luke's Church, Tacoma. He preached in St. Mark's, Trinity, St. Clement's and St. Paul's, Seattle; All Saints', Dunlap; St. James', Kent; St. John's, Olympia; Trinity, Tacoma, and at a united service of the parishes of the city in the Church of the Holy Communion, Tacoma. He addressed the semi-annual meeting of the

NEW CHURCH OPENED IN ST. LOUIS.

THE NEW Church of the Ascension, St. Louis (the Rev. A. A. V. Binnington, rector), was formally opened October 3d. It takes the place of a frame structure built twenty years ago. The edifice is situated in the most fashionable part of the city and in the midst of a rapidly growing community. It is rich in memorials, notably a magnificent east window (the largest in St. Louis) and a beautiful carved oak altar

by Bishop Nichols, laid the cornerstone with impressive ceremonies in the presence of a large congregation. The address was made by Bishop Nichols. It was masterly both in its retrospective and future grasp of Church life in northern California. In the future the speaker foresaw the day when the sky line of Sacramento would show the gilded dome of the capitol and the gilded cross of the Cathedral, symbolizing justice truly administered by laws framed in keeping with

assured. Besides this many new churches and guild halls, rectories, and men's clubrooms have been built. The salaries of the clergy have been fairly well looked after, and the Church made more and more a power touching the moral and social uplift of northern California.

BISHOP HARE'S CRITICAL CONDITION.

ALMOST the entire week the Rt. Rev. Dr. William H. Hare, Bishop of South Dakota, has been unconscious and his death has been hourly expected. The Bishop came East about six months ago on account of failing health. Later he went to Atlantic City, N. J., and occupied with his two sisters the cottage where he now lies stricken. Dr. Hare is seventy-two years of age; he was consecrated thirty-seven years ago for his remote Western missionary field.

Latest information is given in a special despatch October 18th: "Bishop Hare, has been unconscious for two weeks and is gradually growing weaker."

JUBILEE OF ST. JAMES' CHURCH, SONORA, CAL.

A MOST interesting occasion was the celebration October 4th, 5th, and 6th of the fiftieth anniversary of the organization of St. James' Church, Sonora, Tuolumne county, Cal. A meeting was held in the Oddfellows' hall on the date first named and addresses were made by Bishop Nichols, former rectors, and prominent laymen. On the following morning the Holy Communion was celebrated by the Bishop, who also preached, after which the Convocation of the San Joaquin was organized, at which papers were read and addresses were made by Bishop Nichols, Mrs. Otis B. Lion, Mrs. L. A. Wood, Mrs. M. L. Parkhurst, Mrs. T. S. Lawver, and Deaconess Dorsey, and the Bishop baptized four Indian children presented by the deaconess. Wednesday was commenced by an early celebration of the Holy Communion, followed by a Sunday school conference, at which papers were read by Mrs. J. E. Hughes of Fresno



CHURCH OF THE ASCENSION, ST. LOUIS.

and reredos. The window was designed and made by Duffield & Kimberly, New York, and represents the Ascension. The altar was designed and built by the Fond du Lac Church Furnishing Co. A splendid gold chalice designed by Gorham was used at the first celebration. The altar lights were presented by Mr. H. L. Chase and the credence table of carved black oak by the rector. The services opened with a celebration of the Holy Eucharist at 6:30 and a second celebration at 7:30 A. M. At 11 A. M. the choir of the parish was assisted by the choir of Trinity Church, making a procession of fifty singers. The rector preached on "The Faith of Christendom" to a congregation that overflowed the building.

The architecture of the church is Perpendicular Gothic. The exterior height is 66 feet, interior height, 52 feet; length of the church, 126 feet; width, 85 feet; depth of chancel, 38 feet; seating capacity, 800. The cross on the roodbeam is 6 feet high.

SACRAMENTO CONVOCATION.

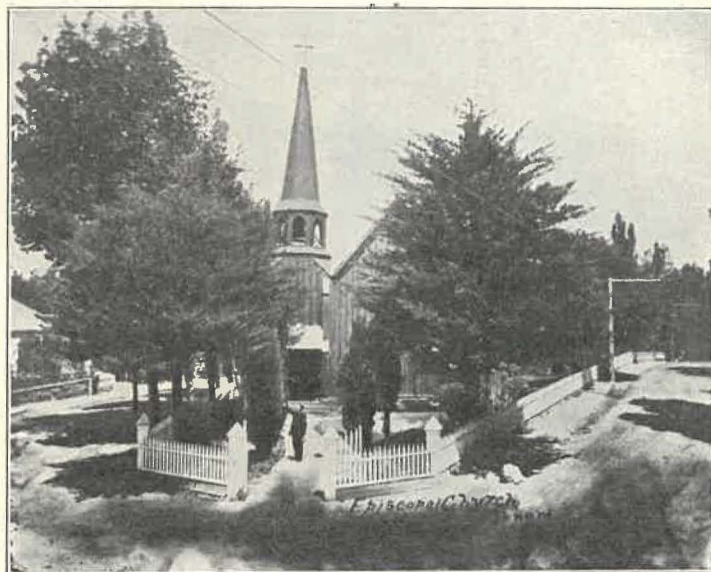
THE GREAT strides which have been made in the district since the arrival of Bishop Moreland some ten years ago were strikingly manifested by the Convocation held October 5th to 9th. The body convened at Vallejo. There was a large attendance of both clergy and lay delegates. "Spiritual Healing and the Emmanuel Movement" was ably expounded by the Rev. T. P. Boyd and the Rev. Albert B. Shields of San Francisco. Ascension Hall, the parish house, was packed to hear of this new movement. The Woman's Auxiliary meeting was largely attended, most excellent progress being reported by almost every mission and parish. The Bishop's report showed that even the remotest corners of the district have been visited by him during the year, and that not the least town is left unshepherded by a missionary where it has been found possible to place one, or to supply occasional services.

On Friday morning, October 8th, the Convocation adjourned in a body to Sacramento for the laying of the cornerstone of the new Cathedral House. Bishop Moreland, assisted

the righteous teaching of the Cross of Christ.

When Bishop Moreland went to Sacramento the city had but one parish, not very strong, worshipping in a frame church which the wind blew down soon after his arrival. Now St. Paul's parish has one of the handsomest churches in Sacramento and a large and active congregation.

The Bishop has acquired in Sacramento a half block reaching from Twenty-sixth to Twenty-seventh Street, containing the substantial episcopal residence at one end and



ST. JAMES' CHURCH, SONORA, CAL.

the temporary residence of the rector of the pro-Cathedral parish, with a plain but Churchly frame chapel. The new parish house is made possible by the gift of a Churchwoman whose husband gained his wealth in California. At her request her name is withheld until the building is completed. Its cost is to be a little over \$30,000. The plans contemplate a group with a handsome Cathedral church, but as yet only this Cathedral house and the Bishop's house are

and Miss Caroline Fiedler. In the afternoon Bishop Nichols and the Rev. W. T. Renison were the speakers. In the evening the work of the Church among boys was the topic of discussion. The church was filled at all the services. On Thursday morning, October 7th, the Rev. W. H. Wheeler, priest in charge, and Miss Lulu Dowe, were married and left for Little Falls, N. Y., where they will remain until January.

St. James' has had the usual share of ups

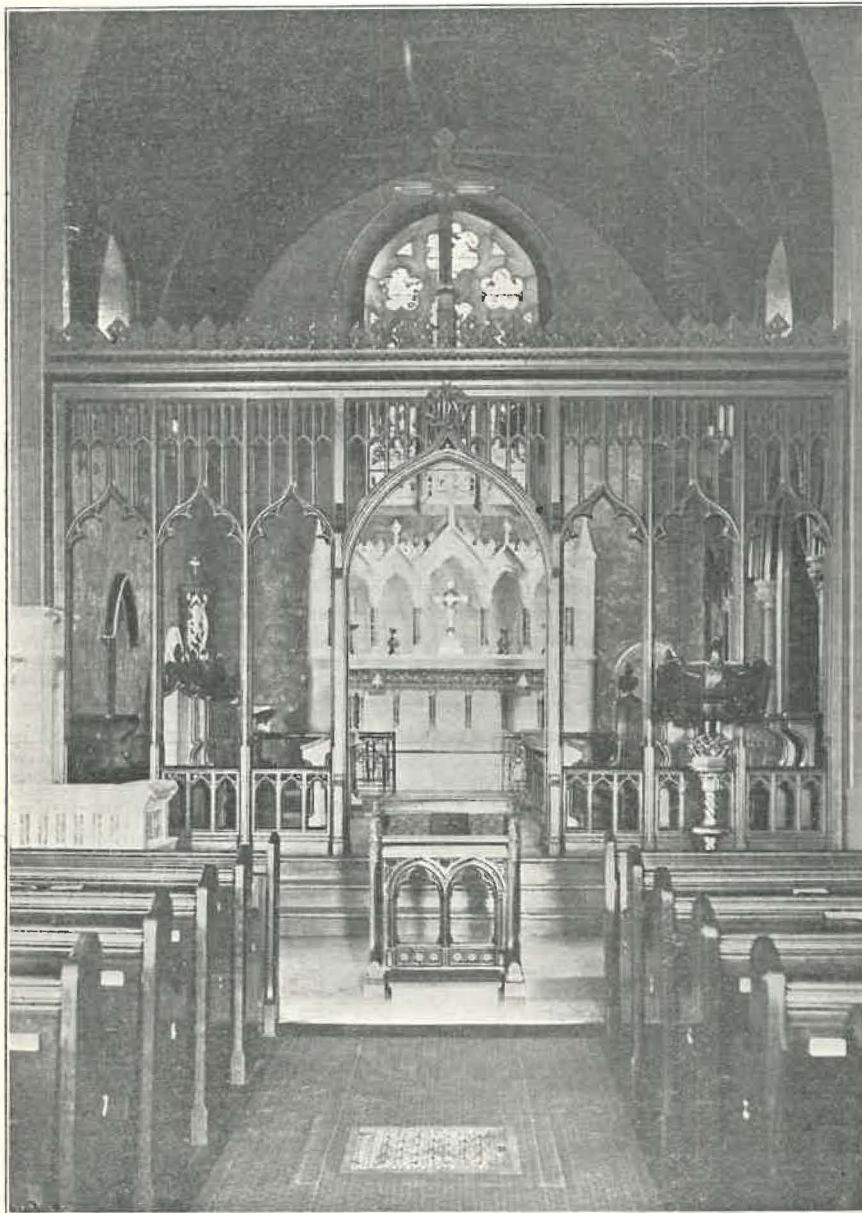
and downs, and is now prosperous and healthy, both spiritually and materially. Improvements have recently been made to the property, and a fine parish house is now being built, with rooms above for the priest in charge.

MEMORIAL AND OTHER GIFTS.

At St. MARK'S Church, Orange (West), N. J., on Sunday, October 10th, the benediction of an oak rood-screen took place immediately after the sermon. This screen was lately erected by Mrs. William Read Howe in memory of her father, the late John Lauris Blake of Orange. It was designed by Mr.

Los Angeles, Cal., has also remembered St. Mary's by providing for it choirstalls in memory of her mother, Mrs. Sarah Hinton, and a sister.

AN ANONYMOUS donor has given \$10,000 towards the erection of the new parish house now being built for the congregation of the Mission of St. Augustine for colored people at Philadelphia. The Rev. H. S. McDuffey, minister-in-charge of this important and growing work, has accomplished a great deal in the few years he has been in charge, and has the respect and confidence of the Bishop and of the whole diocese. The new building will be ready for occupancy by the first of



ROOD SCREEN AND SANCTUARY, ST. MARK'S CHURCH, ORANGE, N. J.

Charles C. Haight of New York (the architect of the fine chancel of St. Mark's), and was executed by Ross & Co., of Cambridge, Mass. The carvings on the cresting and on the emblem—the crown of thorns on the outer arch, and an *Agnus Dei* on the inner side—are the work of Mr. Kirschmayer, the noted wood carver of Ross & Co. The general effect of this handsome screen is that of great enrichment of an already very attractive church, giving a notable impression of architectural harmony and completeness.

THE Church of St. Mary's-by-the-Sea, Northeast Harbor, Me., has been enriched this year by several gifts. A window (made by Heaton, Butler & Bayne), in memory of Miss Margaret Condit, has been put in place, and, more money than was required for this object having been given, the surplus was devoted to an altar rail of cherry wood, and to several needed altar articles. Mrs. Gould, of

next January and a portion of it will be used temporarily for church purposes.

TWO GIFTS have recently been placed in St. Andrew's Church, Lake Sunapee, New London, N. H., a handsome black walnut font and an altar rail of dark oak with brass standards, both made by Geissler. The font is in memory of Mrs. Elizabeth Plume, formerly of St. Chrysostom's Chapel, New York City, the gift of her daughter, Mrs. John C. Hance of New York. The altar rail is in memory of Mrs. Caroline Sanger-Campbell, widow of Major Joseph B. Campbell, U. S. A., the gift of her daughters, who are summer residents of New London.

A FINE stained glass window portraying the Nativity, by Hardman & Co., of New York, has just been placed in the Church of the Incarnation, Philadelphia, by Miss L. Seybert in memory of departed relatives.

BY THE WILL of the late Rev. Anton Lawrence, D.D., the Society for Relief of Aged and Infirm Clergy and Widows and Orphans of Deceased Clergymen has been made his residuary legatee.

MISSIONARY CAMPAIGN IN THE DIOCESE OF SPRINGFIELD.

BETWEEN October 24th and November 14th there has been arranged a missionary campaign throughout the diocese of Springfield, in which a very considerable number of visiting clergymen and laymen will participate, moving from place to place for the sake of delivering addresses, according to a schedule arranged by the Bishop and the local Board. Among those who will assist in this campaign by speaking at various places, besides the Bishop of the diocese, are the Bishops of Chicago, Indianapolis, and Kentucky, a number of the diocesan clergy, and, among speakers from outside the diocese, the Rev. D. C. Garrett, of St. Louis; the Rev. C. H. Linley of Milwaukee; Rev. A. A. Gilman of Changsha, China; Rev. D. C. Wright of Paducah, Ky.; the Rev. J. H. Blunt, Vincennes, Ind.; the Rev. F. H. Blunt of Chicago; the Rev. F. Ingley, Kenosha, Wis.; and Mr. Frederic C. Morehouse of Milwaukee.

SPECIAL ADDRESSES AT SPRINGFIELD, ILL.

AT THE anniversary supper of Christ Church, Springfield, the Bishop spoke of the very small interest taken by the majority of Church people in the civic and public welfare of the city, and urged on the men especially the duty of active Christian citizenship. With the hope of bringing this about the rector has arranged, with the Bishop's permission, for a series of addresses to be given on one Sunday night in each month throughout the winter. Evening prayer will be said as usual, but without sermon, the offering made, and after the benediction the choir dismissed. The rector will then introduce the speaker of the evening.

Following is the list of speakers and their subjects: "The Public Health," Dr. G. T. Palmer; "The Public Morals," the Rev. Charles Virden; "The Church and Public Amusements," the Rt. Rev. E. W. Osborne, D.D.; "The Church and Men," Major Bluford Wilson; "The Church and Politics," the Hon. Frank L. Hatch; "The Church, the Home, and the School," Superintendent J. H. Collins; "The Church and the Prevention of Crime," the Hon. E. A. Snively; "The Church and Social Service," the Rev. G. C. Dunlop.

The speakers are, with one exception, in the public service and are chosen for their special knowledge of the subjects assigned to them. Four of the laymen are members of the Church. Of the others, Mr. Collins is superintendent of the schools of the city and Mr. Virden, formerly a Methodist minister, is the state inspector of the Homes, Orphanage, and Reform Schools of Illinois and thoroughly conversant with public morals and their foundations in the young. The series of addresses promises to be very useful and to create a real interest among the members of the Church in the duties of Christian citizenship.

NEW PARISH HOUSE FOR PITTSBURGH.

WITH EXERCISES participated in by a number of prominent clergymen and a vested choir of thirty-six boys, the cornerstone for the new \$37,000 parish house of the Church of the Ascension, Pittsburgh, was laid on October 10th. The Rev. Dr. Robert W. Grange, the rector, officiated, and was assisted by the Rev. John R. Wightman of the Church of the Redeemer; the Rev. Allen S. Hawkesworth of Sheraden; the Rev. Dr. Robert Meech of Christ Church, North Side, and Chaplain David L. Fleming of the United States cav-

ally, stationed at Des Moines, Ia. Mr. Wightman made a brief address. The house will be of early English architecture, with Gothic lines, and built of Beaver Valley stone. It will contain a Sunday school room, club-room, quarters for the women's guilds, a vestry and choir-room, and rector's study.

BISHOPS DISCUSS IMPORTANT TOPICS.

THE Trinity-tide meeting of the Minnesota Diocesan Church Club was held at St. Paul on Thursday evening, October 14th. Three excellent addresses were delivered by three visiting Bishops. Bishop Brewer of Montana had for his subject "The Growth of the American Church in the Past Fifty Years." What struck the Bishop most strongly was the growth of Catholicity in the Church. He mentioned that he had voted against the election of Bishop Seymour, but would not have done so to-day. He endorsed the amendment to Canon 19; he did not think it violated the fundamental principles of the Church, and said it was the holding out of an olive branch to Christians of other names. Further on he said in substance, speaking of the sacraments as administered by the denominations: "I have come to recognize the sufficiency of their sacraments, though I would not concede their validity." The address of the Bishop left a much happier state of feeling on the minds of many of the clergy and laity than the sermon which he preached here at the time of the meeting of the conference of the Sixth Department. Bishop Brewster of Western Colorado had for his subject "The American Church at Present." It was a well prepared address, delivered with much enthusiasm, the keynote being that the Church was rich in opportunities if she had only the faith to seize them. The subject assigned Bishop Thomas was "Prospects for Future Growth." In new fields the Bishop urged a supplemental Prayer Book and Hymnal, but for her normal work the old Prayer Book. The address was an excellent one.

THIRD DEPARTMENT COUNCIL PROGRAMME.

THE following is the programme for the second session of the Missionary Council of the Third Department, to be held in Washington, D. C., November 9th and 10th:

Tuesday, November 9th—8 to 10 P. M., reception by the provost and members of the Cathedral Council on behalf of the diocese of Washington, at the New Willard.

Wednesday, November 10th—Trinity Church, Third and C streets N. W. 10 A. M., Holy Communion and sermon; meeting for organization and business immediately after service in Trinity parish hall, adjoining the church; reports of the secretary and the treasurer; address by Mr. George Gordon King, treasurer of the Board of Missions; 2:15 P. M., unfinished business; conference on Church Extension outside of the Third Missionary Department: (a) How to Gain the Coöperation of the Clergy, (b) How to Gain the Coöperation of the Laity, (c) Opportunities to Present the Cause of Missions, (d) What is the Best Way to Raise the Apportionment; 5 P. M., adjournment of business session; 8 P. M., mass meeting at Continental Hall with addresses on "The Evangelization of the World in this Generation": "The Outlook," the Right Rev. Arthur S. Lloyd, D.D.; "The Call to the Clergy," the Right Rev. John Gardiner Murray, D.D.; "The Call to the Laity," George Wharton Pepper, Esq.

HELP NEEDED FOR MEXICO.

BISHOP AVES writes from Mexico of the pressing need for assistance to keep from impending famine and great suffering the large mountain population in central Mexico that

has been left destitute by reason of the frosts which totally destroyed the annual harvest. "The Mexican government," writes the Bishop, "estimates the loss caused by these frosts at twenty millions of dollars." He tells of the pitiful appeal of one of his Mexican missionaries, who describes how the people have lost everything, and that where ordinarily a strong man would earn the equivalent of twelve and a half cents (American) for his day's work, and would support his family upon it, now there is no harvest, and therefore no work and no money and no food.

The Bishop has consulted with the United States Consul General at Monterey, Philip C. Hanna, who, he says, "is doing all in his power to relieve the distress that still lingers in the outlying communities about Monterey in consequence of the recent disastrous flood. He is also giving daily food to some 500 widows, and to very many fatherless children, so that his own needs are at present too great to offer me any immediate relief. But General Hanna is fully alive to the gravity of the situation, realizing, as he says, that in this great calamity from the frosts the nation is confronting a proposition more serious than it has ever before had to face in time of peace. He offers me his hearty coöperation, advising me to appeal for food—especially corn and beans—in car-load lots, to have it sent to his address, that it may come through without question of tariff duty and that it may be forwarded to points in Hidalgo and to other distributing points, where the need is most urgent, without charge for freight."

The Bishop's first appeal was made to the rector and congregation of Christ Church, Houston, Texas, the Bishop's former parish, because he believed that he could get the quickest relief in that manner. The rector, the Rev. Peter G. Sears, made the appeal from the chancel at once, and caused it to be circulated throughout the city, telegraphing the Bishop that the car of corn desired should be forwarded within the same week. This, however, will be only the beginning of the assistance that seems to be so seriously needed. A treasurer has been appointed in Houston in the person of Mr. W. D. Cleveland, Jr., 1019 Commerce Avenue, who will receive relief contributions.

The pressing need was afterwards reported to the Missions House and an appeal

is sent out by the corresponding secretary, John W. Wood, for financial assistance, which may be sent through the missionary authorities in New York or to the address named above.

SUNDAY SCHOOL CONVENTION AT HARRISBURG, PA.

THE Sunday School Association of the state of Pennsylvania is the largest and best organized in this country. It has over 1,600,000 children on the rolls of its Sunday schools, and over 200,000 Sunday school teachers, over 25 per cent of the population of the state. The Bishop of Harrisburg was chairman of the local committee which arranged for the convention this year in Harrisburg, and he made the opening address, and by request wrote a letter of encouragement and greeting, which was sent out a month previous to the workers throughout the state, from which the following extracts are taken:

"There is one message I can send with all my heart. Make the Lord Jesus Christ the beginning and end of each lesson. The first words of the Old Testament are: 'In the beginning, God;' the last words of the New Testament before the final benediction, are: 'Even so, come, Lord Jesus.' So if you would be successful, make all your teaching Christocentric. Never allow yourself to be led, in thought or word, far from His side.

"When you teach of Sunday observance, do not call it the Sabbath, but the 'Lord's Day'; when you teach concerning the Bible, call it the 'Lord's Book'; when you refer to the Church, remember it is the 'Lord's Bride'; the body of which He is the head. Baptism, the Holy Communion, and all sacraments and ordinances are only valuable because He is in them and works through them."

The Rev. Dr. Floyd W. Tomkins of Philadelphia conducted the opening devotional services, and a large number of Church clergy attended as delegates. The sum of \$25,000 was raised to carry on the work next year, in a short time one afternoon, and on Thursday night over 8,000 men, all members of Bible Study classes, walked arm-in-arm through the drizzling rain, led by over forty bands, playing "Onward Christian Soldiers." President E. J. Heinz, ex-Postmaster General Wanamaker, the Hon. Edwin S. Stuart, governor of the state, and the Bishop, re-

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viewed the men's and the children's parades from the stand opposite the state capitol. The Auditorium, holding 4,000 people, was filled, and overflow meetings were held in other halls.

DEDICATION OF ST. LUKE'S, ANCHORAGE, KY.

DEDICATORY services for St. Luke's (a memorial to Bishop Dudley), the new church building at Anchorage, a suburb of Louisville, Ky., were held on Sunday, October 10th, beginning with a celebration of the Holy Communion at 9 o'clock, and followed by a baptismal service. The main service of dedication was held in the afternoon. There was an excellent attendance. Bishop Woodcock officiated at the service of dedication, which was followed by evening prayer. Addresses were made by the Bishop of Indianapolis, the Bishop of Lexington and the Bishop of Kentucky, the first two dealing especially with personal recollections of Bishop Dudley. The rector, the Rev. Richard L. McCreedy, also made an address, giving the early history of St. Luke's mission and its struggles to grow when there was no building of its own until finally the present handsome edifice was secured. Mr. McCreedy also paid an eloquent tribute to Bishop Dudley. St. Luke's was founded as a mission by Bishop Dudley about thirty-five years ago, at the beginning of his episcopate, so the new church is fittingly erected as a memorial to him by that congregation and many other friends, being the fourth in the diocese dedicated in this way. The building, which is situated on a terraced hillside overlooking a wooded prospect, is held to be an unusually good example of a country church, the architecture being Gothic, with a square tower, the interior of the same rough gray limestone finish as the exterior, with the rood beam, woodwork and church furniture of dark finished oak. Several memorials have already been put in place, among them being a very handsome eagle lectern of brass, given by Miss Mary Ormsby Gray and Henry O. Gray in memory of their parents, Mary Peers Gray and Henry Weedon Gray.

DIOCESAN AUXILIARY MEETINGS.

THE WOMAN'S AUXILIARY of the diocese of Minnesota held its 22d annual meeting on October 13th in the Church of the Holy Trinity, Minneapolis, the date being chosen as the 50th anniversary of the consecration of Bishop Whipple as the first Bishop of Minnesota in St. James' Church, Richmond, Va. The occasion was honored by the presence of four Bishops: the Diocesan and Bishops Brewer of Montana, Brewster of Western Colorado, and Thomas of Wyoming. The sermon was preached by Bishop Thomas and short addresses were made by the other Bishops. At the business session Miss Emery gave some interesting incidents of her missionary journey around the world. The offerings in the red mite boxes (more is still coming in) amounted to \$1,194, which were divided as usual, two-thirds for diocesan work and the balance for general missions. The offering at the morning service was divided between Bishops Brewster and Thomas. A special fund was begun, to be known as the Church Extension Fund, to provide a worker to visit the parishes and missions in the diocese on behalf of the Auxiliary. The former officers were reelected, Mrs. Baxter, the president, having completed ten years of efficient and honored service.

THE THIRTEENTH annual meeting of the Vermont diocesan Woman's Auxiliary was held in Christ Church, Montpelier, on October 6th and 7th, with about 60 delegates present besides several visitors. At the opening service Bishop Hall preached on Christianity as "the Way." On Thursday morning there were two celebrations of the Holy Eucharist.

Two new senior and two new junior branches were admitted to the diocesan body. The reports of the district vice-presidents showed a decided increase in the formation of mission study classes in the various parishes. During the afternoon addresses were delivered by Rev. R. C. Wilson of the Shanghai mission. Mrs. Lindley of the Church Missions House, and the Rev. W. T. Forsythe. At the special missionary service in the evening addresses were delivered by the diocesan missionary, the Rev. D. L. Sanford, on his special work, and also by Rev. R. C. Wilson of the Shanghai mission. Mr. Wilson, who has for the past seven years been a missionary in the Shanghai district, is making a tour of the diocese addressing meetings almost every evening and preaching twice on Sunday in order to arouse missionary interest.

WORK OF THE CHURCH BUILDING FUND COMMISSION.

THE ANNUAL report of the American Church Building Fund Commission, recently issued, shows that during the year fifty-one gifts, amounting to \$14,655, have been made to assist in building churches, covering twenty-one dioceses and eight missionary districts. Fifteen loans, amounting to \$41,500, have been negotiated. By these loans, ten churches, four rectories, and one parish hall have been built, located in seven dioceses and four missionary districts. The permanent fund amounts to \$488,487.13. Four legacies have been received during the past year, amounting to \$27,731.56. The Commission, during its existence of twenty-nine years, has loaned \$611,120; and made gifts amounting to \$112,520. Every diocese, save one, and all the domestic and foreign missionary districts have received assistance (with the exception of Brazil and Africa). It is beyond argument that an organization which has been of such great assistance to the Church should receive support and encouragement commensurate with its reasonable demands.

The Church at large has known and benefited by the labors of the Commission, and yet the recognition of its usefulness is ignored by a large number of rectors and parishes. If the trustees had to depend upon annual collections in the churches to sustain the work, it would long ago have ceased. Only by careful and judicious management of its funds have the trustees been able to give to the Bishops such substantial aid in building churches in their missionary fields.

ARRANGEMENTS FOR SECOND DEPARTMENT COUNCIL.

PREPARATIONS for the first public meeting of the Missionary Council in the Second Department have been completed. The session will begin at Utica, N. Y., on Tuesday evening, October 26th, and close on Thursday evening with a mass meeting. The Publicity committee has sent programmes and other details to all clergy of the dioceses in New York and New Jersey. The Hospitality Committee has assigned places of entertainment to accredited representatives and invited speakers. A feature of the gathering will be the dinner for men on Wednesday evening, with stirring addresses by leading laymen. In addition to this social feature, Mr. Thomas R. Proctor will give a luncheon to the official members of the council on Wednesday. Every effort has been made to make council conferences and public meetings worthy and inspiring.

AGAINST AFRICAN SLAVERY.

A LARGELY attended meeting of the committee on Social Service of the diocese of Long Island was held in the diocesan rooms on Wednesday, October 13th. Keen interest was taken in the address made by Mr. Jo-

seph Burt of England, representing the Anti-Slavery and Aborigines Protection Society. His general subject was "The Conditions of Colored Labor on the Cocoa Plantations of S. Thomè and Principe, and the Methods of Procuring it in Angola." Mr. Burt gave a vivid description of his recent visits to the West Coast of Africa and inland. His conclusions as reported to the English society are endorsed by his fellow-traveller Dr. W. Claude Horton of the Children's Hospital, Brighton. The speaker declared that "under the servical system as it exists at present, thousands of black men and women are, against their will, and often under circumstances of great cruelty, taken away every year from their homes and transported across the sea to work on unhealthy islands, from which they never return. If this is not slavery, I know of no word in the English language which correctly characterizes it."

The following resolution was unanimously adopted:

"In consideration of the slavery now existing in the Islands of S. Thomè and Principe in Portuguese West Africa in connection with the production of cocoa, of which the United States is the largest consumer in the world, we, the Social Service Committee of the diocese of Long Island, respectfully solicit Mr. Secretary Knox to bring before our Government some proposal of action to limit or entirely abolish the introduction of this slave-grown product into this free country."

Mr. Burt has made similar addresses in Boston, resulting in the formation of a temporary American committee with offices at 723 Tremont Temple, Boston, Mass.

The speech of Mr. Burt, his pamphlets, and pictures of shackles used on men and women captives on their march down to the coast, were most impressive. On this route frequently four out of every ten natives die by the way; sometimes only three survive the journey.

CALIFORNIA.

WM. F. NICHOLS, D.D., Bishop.

Deaconesses Set Apart at Berkeley.

ON SUNDAY, October 10th, in St. Mark's Church, Berkeley, the Bishop solemnly set apart two deaconesses, Miss Anita Hodgkin and Miss Mary B. Mott. These are the first graduates of the Training School for Deaconesses established in St. Mark's parish by the rector, the Rev. Edward L. Parsons, and which has now been taken over by the diocese. The sermon was preached by the rector. At the Holy Communion the Bishop was celebrant, the Rev. D. M. Brookman gospeller, and the Rev. W. R. H. Hodgkin epistoler. The Rev. Mr. Hodgkin presented the candidates, one of them being his sister. The other, Miss Mott, is the daughter of the late Rev. William Mott, a priest honored for his work in the diocese, and niece of the Rev. D. O. Kelley. Miss Hodgkin will continue her work in St. Mark's parish, Berkeley, and Miss Mott will make an extended trip to the East before resuming her work in the same parish.

CENTRAL NEW YORK.

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

Death of Mrs. A. P. Stevens.

ANNA PAMELLA STEVENS, mother of the Rev. W. S. Stevens, rector of St. Matthew's parish, Moravia, N. Y., died at St. Matthew's hospital in that parish October 13th. The office for the dead was said for her by her son at St. Matthew's church on Friday morning and burial was made the same day at Second Milo, N. Y.

CUBA.

ALBION W. KNIGHT, D.D., Miss. Bp.

Losses by Hurricane in the Isle of Pines.

DURING the hurricane which occurred about the middle of September, two chapels

on the Isle of Pines were destroyed; that at Columbia and that at Santa Rosalia. As these were our only chapels on the island the loss is very serious. It is hoped that they may be rebuilt at an early date, which will be as soon as sufficient funds can be raised for this purpose. The new buildings will be of concrete and hurricane-proof.

DALLAS.

A. C. GARRETT, D.D., LL.D., Bishop.

Abilene Church Burglarized.

THE CHURCH of the Heavenly Rest, Abilene (the Rev. Ernest Rudd Allman, rector), was recently entered by thieves and a solid silver Communion service was stolen. The theft occurred while the rector and Mrs. Allman were away on the Pacific coast for a holiday. No trace of the robbers has been secured.

HARRISBURG.

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

Minor Parochial Improvements.

THE VESTRY of St. John's parish, Lancaster, has made a contract for the interior decoration of the church. It is also proposed to make some repairs to the exterior of the building. St. Stephen's rectory, Harrisburg, has been thoroughly renovated during the past summer and a steam heating plant has been placed in the rectory of St. Paul's, Lock Haven.

IOWA.

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

Notes of St. Mark's Parish, Fort Dodge.

ST. MARK'S, Fort Dodge, has organized its boys into a military company. Captain Carpenter of the Fifty-sixth Regiment has taken charge of the training. The purpose is to increase the Sunday school membership, and already there is a marked change in this direction. The Men's Club of this parish recently celebrated its third anniversary. The Rev. F. E. Drake, the rector, has been its leading spirit.

KENTUCKY.

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

Brotherhood Meeting at Louisville—Anniversary of Rev. A. E. Whatham.

ON OCTOBER 11TH a united meeting of all the city chapters of the B. S. A. was held in St. Andrew's Church, Louisville. Many matters of importance were discussed, among them the annual convention, and plans were made for the observance of the Week of Prayer beginning the First Sunday in Advent. It was also decided to hold as usual the noon-day Lenten services for men at the Board of Trade building which have been conducted for many years under the auspices of the Brotherhood. After the regular business session, Bishop Woodcock made an address.

THE TWENTY-FIFTH anniversary of the ordination of the Rev. Arthur E. Whatham, rector of St. Peter's Church, Portland, and priest in charge of Trinity Mission, Louisville, was observed by a united service at Trinity. Addresses were made by the Bishop and Mr. Whatham. After the service a reception was held at the home of Mr. and Mrs. James McKenna. Among other gifts, Mr. Whatham was the recipient of several pieces of silver from the congregation of Emmanuel mission, of which he is also priest in charge.

LONG ISLAND.

FREDERICK BURGESS, D.D., Bishop.

Annual Dinner of Parish Clubs—Mission Work of St. Paul's, Brooklyn—Deaths Among the Laity—Other News.

THE ANNUAL dinner given under the auspices of the Central Committee of Men's

Parish Clubs in Brooklyn, was held at the Hamilton Club on Wednesday evening, October 13th. Bishop Burgess was the guest of honor; other guests were ex-Senator Charles H. Fuller, and ex-Judge Augustus Van Wyck. Herbert W. Groser of the Church of the Good Shepherd, as president of the committee, acted as toastmaster. About thirty parish clubs were represented and many of the local clergy were present.

The Bishop in his speech deplored the unworthy ways and means used in some places to raise funds to pay the minister's salary, and pointed out that such methods did not attract able young men to enter the ministry. Senator Fuller spoke upon "The Ideal in Politics." Judge Van Wyck, a member of the Standing Committee of the diocese, made a humorous speech; declaring that he was an optimist, for the best development has not been made under the lash of the pessimist.

A MEMORIAL service for Dudley Buck will be held in Holy Trinity Church, Brooklyn, on the Eve of All Saints' Day. The choir will be augmented by distinguished soloists; the programme of music will consist entirely of Buck's choicest compositions. This occasion will commemorate Dudley Buck's faithful service for a quarter of a century as organist and director of music in this church.

WILLIAM JOSEPH PALMER, a prominent citizen and official of Flushing, L. I., died at

his home Sunday evening, October 10th. For many years he was a member of St. George's parish. The funeral was held in the church on Wednesday afternoon, and the interment was made in Flushing cemetery. He leaves two sons and two daughters.—IN THE death of Miss Margaret Allen of Great Neck, L. I., on Monday, October 12th, Christ Church, Manhasset, has lost a member of more than a half century standing. Miss Allen was the daughter of Richard and Phoebe Treadwell Allen, and was born seventy-seven years ago, in Great Neck, and resided there all her life. She leaves a nephew and a niece.

AT A MEETING of the vestry of St. Paul's Church, Clinton Street, Brooklyn, on October 7th, it was unanimously decided that St. Paul's should relieve the Northern Archdeaconry of the partial support of St. Alban's mission, Canarsie. By agreement with St. Alban's people, the Rev. Vernon D. Ruggles becomes curate at St. Paul's, and St. Alban's becomes a parochial mission. The Rev. James F. Aitkens, now rector of St. John's, Huntington, L. I., will take charge of St. Alban's.

THE REV. HORATIO O. LADD, D.D., rector of Grace Church, Jamaica, for thirteen years has resigned, and the vestry has made him rector emeritus. Dr. Ladd has completed forty-five years of ministerial labors. He has held cures in the city and the diocese of New York, and is the author of several works.

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ROBT. CODMAN, D.D., Bishop.

Summer Preachers at Northeast Harbor.

THE Bishop of Albany, who for many years has made Northeast Harbor his summer home, has occupied his cottage, "Magnum Donum," during the season now over, and as a rule he has been the morning preacher at St. Mary's Church. Other preachers have been the Bishop of the diocese, the Bishop of New York, and the Rev. Dr. Manning of Trinity parish, New York. The congregations to the close of the season were large and the offerings generous.

MARYLAND.

WM. PARET, D.D., LL.D., Bishop.

Personal Mention.

THE Rev. PERCY FOSTER HALL, rector of St. Timothy's Church, Catonsville, preached the initial sermon in this season's series at the Tome School for Boys at Port Deposit, October 10th. Mr. Hall was one of the school preachers last year.

MASSACHUSETTS.

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

Rev. Dr. Mann Convalescing — Personal Mention.

THE Rev. Dr. ALEXANDER MANN of Trinity Church, Boston, is making rapid strides toward complete recovery after his operation for appendicitis, and it will be only a short time before he is taken to his home from the hospital.

THE Rev. FRANCIS B. BOYER, late of the staff of the Church of the Advent, Boston, from which he resigned to spend a season of study at Oxford, Eng., has accepted a call to St. Martin's parish, New Bedford. He is already officiating there Sundays but will not formally assume charge until November 1st.

THE Rev. DR. VAN ALLEN of the Church of the Advent, Boston, arrived home from Europe on the 11th inst. and spent several days in and about New York before going to Boston. He attended two Church Conferences in Newark, N. J. on the 14th.

MICHIGAN.

CHARLES D. WILLIAMS, D.D., Bishop.

New Organ at the Epiphany, Detroit.

THE ENLARGEMENT and renovation of Epiphany Church, Detroit, a year ago found its culmination in the placing of a new organ in the church on the Eighteenth Sunday after Trinity. A choral service of dedication was held. Besides the rector, the Rev. George W. Locke, Bishop Williams was also present and preached. The organ cost \$500 and is the gift of the rector, who has done a fine work in the parish. The Rev. Dr. McCarroll, dean of Detroit Convocation, preached in the evening.

MILWAUKEE.

W. W. WEBB, D.D., Bishop.

Death of Miss M. B. Ashley — Rev. C. L. Mallory to Extend His Tour.

THE DEATH of Miss Mary B. Ashley, second daughter of the late Rev. William Bliss Ashley, D.D., for many years rector of St. Paul's Church, and afterward canon of the Cathedral in Milwaukee, occurred at her home in this city last Sunday night after a somewhat extended illness. Not only by reason of her father's long and honorable career in Milwaukee, but also for her own good works and devotion, Miss Ashley's death is the occasion for profound sorrow. She has for a number of years been an associate of the Sisterhood of the Holy Nativity, and had hoped to welcome the Sisters to their branch house in Milwaukee which has just been opened. Miss Ashley was a member of the Cathedral congregation. She was buried from

the Cathedral on Tuesday morning, Dean Delany officiating.

THE Rev. C. L. MALLORY who, with his wife, has spent the past year abroad and who was expecting to return to this country shortly, has changed his plans and gone, with Mrs. Mallory, to Italy for October. On October 29th they will sail from Naples for Alexandria, Egypt, spending a few days in Cairo and then taking steamer for a trip up the Nile to Assouan and the first cataract. Afterward they will travel in the Holy Land, Greece, and Italy. The date for their return is not determined.

MINNESOTA.

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

Union Service in Minneapolis — Improvements to the Chapel at Fridley Park — Personal Notes.

A UNION SERVICE of all the Churches in Minneapolis was held in St. Paul's Church on the evening of October 13th. The sermon was preached by the Bishop of Wyoming, and missionary addresses were made by Bishop Edsall and the Rev. A. H. Lealtad, priest in charge of the colored work in the Twin cities. The society will doubtless aid in building a church for the colored people in Minnesota the coming year.

HOLY TRINITY CHAPEL, Fridley Park, probably the oldest church building in Minnesota, has recently been improved by the addition of a handsome lectern and altar rail. The church, which is in a farming community about eight miles north of Minneapolis, affords the only opportunity for worship in the community, and many not yet communicants look upon it as their spiritual home.

THE NATIONAL meeting of the American Humanitarian Association was recently held in St. Paul. The Rev. C. H. Shutt of St. Peter's Church, St. Paul, is the active and honored head of the St. Paul Society, and presided at the banquet given to the National Association.

THE Rev. W. BLOMQUIST, rector of St. Ansgarius' Church, Minneapolis, is seriously ill with appendicitis and was operated on at St. Barnabas Hospital. At this writing the outcome is uncertain.

A BANKER'S NERVE**Broken by Coffee and Restored by Postum**

A banker needs perfect control of the nerves and a clear, quick, accurate brain. A prominent banker of Chattanooga tells how he keeps himself in condition:

"Up to 17 years of age I was not allowed to drink coffee, but as soon as I got out into the world I began to use it and grew very fond of it. For some years I noticed no bad effects from its use, but in time it began to affect me unfavorably. My hands trembled, the muscles of my face twitched, my mental processes seemed slow and in other ways my system got out of order. These conditions grew so bad at last that I had to give up coffee altogether.

"My attention having been drawn to Postum, I began its use on leaving off the coffee, and it gives me pleasure to testify to its value. I find it a delicious beverage; like it just as well as I did coffee, and during the years that I have used Postum I have been free from the distressing symptoms that accompanied the use of coffee. The nervousness has entirely disappeared, and I am as steady of hand as a boy of 25, though I am more than 92 years old. I owe all this to Postum." "There's a Reason." Read the little book, "The Road to Wellville," in pkgs. Grocers sell.

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

WHO GOT THE POLE?**Most Sensible Americans are Willing to Accord Honor to Both Cook and Peary—A Question of Equipment and Food Supplies.**

The question is, not "Who got the pole," but "Who got there first?"

Most sensible Americans are willing to give both Commander Peary and Dr. Cook all the honors that are due to the intrepid explorers who braved the Arctic regions to reach the North Pole. They are willing to await the conclusions of the scientific world after all the records and proofs are presented. There is plenty of "standing room" at the pole—no excuse for crowding or pushing. It is glory enough to have the distinction fall to Americans.

In the meantime the people are most interested in learning the details of the dash through the ice-bound wastes of the frozen North. Now did they get through? What did they eat? What kind of food best sustained life and strength on such a journey? Certain it is that reaching the North Pole was a question of food and equipment.

The public knows little about the nature of the food supplies on which Commander Peary and Dr. Cook reached the goal of their ambition. It is known, however, that Commander Peary took with him four hundred and fifty boxes of Triscuit (the shredded wheat wafer) which was placed on board the "Roosevelt" before it left New York harbor in July, 1908. This food will not only sustain life and strength, but it will keep indefinitely in any climate. Those who eat shredded wheat biscuit every morning for breakfast (and there are thousands who do) will readily believe that this food played an important part in supplying the strength and endurance that were needed to finally crown with success the many polar expeditions of this great American.

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

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

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MISSOURI.

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

Church Renovation in St. Louis—Session of Northern Convocation—Personal.

SEVERAL churches in St. Louis have been renovated during the past summer and present a much improved appearance. The Church of the Holy Communion has been remodeled, the chancel being enlarged and the entrances improved. It is now a very handsome building. Christ Church Cathedral has been cleaned and decorated. St. Peter's Church has also been repainted and greatly improved.

THE NORTHERN CONVOCATION of the diocese met with the rector of Calvary Church, Louisiana, on October 11th to 14th. Addresses were given on Prayer, The Open Bible, Mission Work Among the Indians, and Christianity in Japan. The Rev. Charles J. Millar, rector of Louisiana, was elected treasurer and secretary.

THE REV. LESLIE F. POTTER has been elected president of the St. Louis Clericus. There are now thirty members and a meeting is held every Monday.

NEWARK.

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

Celebration at Holy Trinity, West Orange.

A SPECIAL service was held Sunday morning, October 17th in the Church of the Holy Trinity, West Orange, at which the rector, the Rev. Otho F. Humphreys, preached on the topic "The Work of the Sunday School and the Workers," the occasion being the celebration of the final installation of an entire equipment of pews. The men of the parish contributed the funds to purchase the new furniture and with their own hands set them up, thus saving \$100. The pews cost \$800. The new church was opened last Christmas, but at that time there were no pews. The congregation has been using ordinary chairs since that time.

NEW JERSEY.

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

Fall Meeting of Diocesan Church Club—Death of William Bispham—A Correction.

THE AUTUMN meeting of the Church club of the diocese was held at the Trenton House, Trenton, on October 14th. About sixty members and guests were present. The honor guests of the evening were the Bishop of the diocese and the Rev. Dr. F. L. H. Pott, president of St. John's University, Shanghai, China. At the business session special mention was made of the recent death of two former members, the Hon. Benjamin F. Lee of Trenton and James H. Carpenter, Esq., of Camden. The principal address of the evening was given by the Rev. Dr. Pott, who spoke concisely and clearly of the educational, industrial, political, and patriotic development of China and the opportunity and responsibility of the Church to provide leadership for the new life of that nation.

WILLIAM BISPHAM, father of the Rev. Clarence W. Bispham, rector of St. Philip's Church, West Philadelphia, entered into rest at Atlantic City, on October 13th, at the age of 71 years. Mr. Bispham was formerly a resident of Philadelphia, but of late years has resided in New York. He is survived by a widow and one son, the rector of St. Philip's. He was a brother of the noted animal painter, Henry Collins. The Burial Office was rendered at St. Mary's, Burlington, N. J., Friday, October 15th, the interment being in the ancient graveyard surrounding the church.

THE PUBLISHED report that the present church building of historic St. John's parish, Elizabeth, is to be torn down to make room for a more modern edifice, is incorrect. The chapel at the east end of the church is to be supplanted by a better and more commodious

structure for Sunday school and other parochial work. The Rev. Dr. Otis A. Glazebrook, rector of St. John's, has recovered from his recent severe illness.

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

Sunday School Anniversary—Death of Miss Miller of Philadelphia—Intercession for Sunday Schools—Other Items.

THE FORTY-FIFTH anniversary of the organization of the Sunday school of the Church of the Good Shepherd, Kensington, Philadelphia (the Rev. John A. Goodfellow, rector), was observed on Sunday, October 17th. At a special service held in afternoon at 2:45, the Rev. C. Rowland Hill was the preacher. The sum of \$3,000 has been raised in less than a year towards the erection of a much needed parish house to replace the old frame structure which has done good service for more than thirty years.

THE SUDDEN death of Miss Miller, sister of the Rev. Joseph L. Miller, of Mt. Airy, Philadelphia, occurred on Saturday, October 10th. The burial office was rendered at Grace church, Mt. Airy, on Wednesday, the 13th, the rector, the Rev. Simeon C. Hill, officiating. The Rev. Mr. Miller recently was bereaved of his mother and another sister.

SPECIAL SERVICES in connection with the Day of Intercession for Sunday schools in the diocese were held Monday evening, October 18th, at 8 p. m., at the following churches: Chapel of the Prince of Peace and Church of the Resurrection, Philadelphia, and All Saints', Norristown.

BROTHERHOOD men and boys to the number of seventy-five from this diocese attended the annual B. S. A. convention in Providence last week. A post-convention meeting will be held at the Church House, Philadelphia, on Thursday evening, October 21st, at which addresses and impressions of the convention will be given by many delegates.

THE FIRST of a series of special meetings of the Church Club will be held at the rooms

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"Since that morning I have been a new man; can work without tiring, my head is clear and my nerves strong and quiet.

"I find four teaspoonfuls of Grape-Nuts with one of sugar and a small quantity of cold milk, make a delicious morning meal, which invigorates me for the day's business." Read the little book, "The Road to Wellville," in pkgs. "There's a Reason."

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of the club in the Church House on the evening of October 25th, when an address on "Penology and Prison Reform" will be delivered by Mr. C. F. Lewis, secretary of the Finance committee of the Charity Organization Society of the city of New York.

THE TWENTY-THIRD annual meeting of the Central Council of the Girls' Friendly Society will be held in Philadelphia from November 8th to 12th. The business sessions will all be held in Holy Trinity Parish House, and the services in Holy Trinity, St. James' and St. Clement's Churches. The annual sermon will be delivered in Holy Trinity Church on the evening of Thursday, November 11th, by the Bishop of Delaware.

THE NEW parish house in course of erection for St. Bartholomew's Mission at Twenty-fifth street and Lehigh avenue, Philadelphia, will be ready for occupancy by December 1st. When finished it will have cost \$32,000, all but \$4,000 of which sum has been collected.

THE MISSIONARY and philanthropic work, which has hitherto been carried on among the working girls of the downtown section of Philadelphia by the Girls' Friendly Society at St. John the Evangelist's Church, has been transferred to the headquarters of the City Mission, Second and Walnut streets, owing to rapidly changing conditions having rendered it impossible for St. John's parish any longer to defray the expenses connected with this work.

PITTSBURGH.

CORTLANDT WHITEHEAD, D.D., Bishop.

Mrs. Romanes in Pittsburgh—Daughters of the King Meet—A Convocation and a Conference.

MRS. ROMANES, who is making a tour of the large cities in the East and Middle West, visited Pittsburgh on October 7th, and at a meeting held under the auspices of Pittsburgh Branch of the Woman's Auxiliary made an address on Church Work at Trinity parish, being introduced by the Bishop of the diocese. The Missionary Society served afternoon tea at the close of the meeting. Mrs Romanes is the widow of Prof. George J. Romanes, a noted English Churchman and scientist.

THE PITTSBURGH assembly of the Daughters of the King opened its meetings for the season of 1909-1910 by a gathering in Trinity parish house on Thursday afternoon, October 14th, when reports were made by the various chapters and the work of the year considered. In the evening a service was held in the church, when the Rev. Dr. A. W. Arundel, rector, preached the sermon.

THE SEMI-ANNUAL Convocation of the Archdeaconry of Erie will be held at St. Paul's Church, Erie, on Wednesday, November 3d, to be followed on the next day by a Conference of the Third Missionary Department. An essay will be read before the Convocation by the Rev. W. Strother Jones, D.D. The speakers at the missionary conference will be Bishop Talbot (whose subject will be "The Present Outlook for Missionary work"), Bishop Whitehead, and the Rev. Thomas J. Garland, secretary of the department.

RHODE ISLAND.

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

Annual Meeting of the Diocesan Assembly, B. S. A.

THE DIOCESAN branch of the B. S. A. held its annual session in Grace Church parish house on October 11th, with a very large attendance. Plans for the national convention were talked over and the atmosphere was filled with enthusiasm. The former officers were reelected with the exception of the vice president, who was compelled by pressure of business to resign. Mr. William G. Moore of Grace Church, North Attleboro, Mass., was

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unanimously elected to fill the office. Mr. Moore has been chiefly instrumental in forming a chapter in his district and is now actively engaged in spreading the work in neighboring towns.

VIRGINIA.

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

Sectional Conference for Men to be Held at Richmond.

A SECTIONAL conference for the men of the Church, in connection with the Laymen's Missionary Movement, will be held in St. Paul's church, Richmond, on October 26th. It will be opened with a celebration of the Holy Communion at 8 a. m., and the conference will convene at 10 a. m., when an introductory address on "The Missionary Outlook" will be made by the Rev. R. W. Patton, secretary of the Fifth and Sixth Departments. The following topics will be discussed: (a) "The Leadership of the Clergy," the Rev. William Meade Clark and the Rev. James W. Morris, D.D.; (b) "The Responsibility of the Laity," Oliver J. Sands and W. D. Copeland of Newport News; (c) "Methods of Work," the Rev. Thomas J. Garland, secretary of the Third Department.

WASHINGTON.

ALFRED HARDING, D.D., Bishop.

Recent Clerical Changes — Miscellaneous Notes.

AMONG recent clerical changes are the following: The Rev. P. B. Stauffer of Harper's Ferry, diocese of West Virginia, has been given charge of the work at Kensington, just outside the District line. The Rev. John R. Brooks of Croome, Md., has gone to Cairo, Ill., to assume charge of a mission there. The Rev. C. G. Cogley has resigned William and Mary parish, Charles county, Md., his resignation to take effect December 1st, he having accepted work in the diocese of Pittsburgh.

THE Rev. J. W. CLARK, rector of St. James' Church, Washington, has been called to Newport, R. I., on account of the death of Mrs. Clark's brother.

ST. JOHN'S CHURCH, Georgetown (the Rev. Frederick B. Howden, rector), has now attained to the position of having a Sunday school with nearly 600 children enrolled, and this at the beginning of the session.

MRS. W. C. SHEARS, wife of the rector of Forestville, Md., arrived at the rectory on Thursday, October 14th, from a visit of several months to Newfoundland, her native country.

WEST VIRGINIA.

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

Meeting of Ohio Valley Sunday School Institute—Missionary Service at Wheeling—Kanawha Convocation.

THE OHIO VALLEY Sunday School Institute held its semi-annual meeting in St. Paul's Church, Sistersville, on Tuesday, October 12th. The sessions were preceded by a celebration of Holy Communion by the Rev. W. P. Chrisman, president of the institute, and the sermon was preached by the Rev. George Davidson of Marietta, Ohio. At the afternoon session the Rev. A. B. Mitchell made an address on "The Provision of the Church for the Education of her Children." An excellent paper was read by the Rev. Maurice Clarke on "The Power of the Unconscious Influence of the Teacher." The Rev. John E. Ewell introduced the subject "How Can We Make Our Sunday School Music More Effective?" The subject was generally discussed. This session of the Institute was one of the best attended and most helpful yet held. Twelve schools in three dioceses were

represented by about fifty delegates and a number of visitors were present from schools outside of the Institute. One new school was admitted, Christ Church Sunday School at Clarksburg. An effort is being made to organize a similar institute in the southern part of the state and also to raise \$1,000 this year for diocesan missions.

ON TUESDAY evening, October 12th, the congregations of St. Matthew's, St. Luke's, and St. Andrew's Churches, Wheeling, met in St. Matthew's church to hear Bishop Gravatt tell about "Missionary Work of the Church." He spoke particularly of the work being done by the missionaries in the mountains of West Virginia and in the hospitals. Plans were made to have regular monthly missionary meetings during the winter, held in one of the local churches and attended by the three congregations.

THE KANAWHA CONVOCATION of the diocese met in the Church of the Incarnation, Roncverte, September 21-23d. At the regular missionary service the Rev. R. W. Trapnell spoke on General Missions and Bishop Gravatt told of the growth of the Church's work in the diocese and especially in this Convocation since his consecration ten years ago. Bishop Gravatt laid before the Convocation Bishop Peterkin's plan for a cheap church which may serve in temporary mission stations, and towards the building of which the Bishop offers to contribute \$200 in each place where the remainder is raised by others. The Rev. J. T. Crowe read an able essay on "How to get Men into the Church, Keep Them, and Bring Them to Confirmation."

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CANADA.

General and Personal News of a Week of the Church in the Dominion.

Diocese of Quebec.

THE NEW assistant to Dean Williams at the Cathedral, Quebec, is the Rev. W. S. Bunbury.—THE NEW window in the Cathedral, presented by Mrs. Dobell, in memory of her husband, is a beautiful one.—A KIND of work which means a good deal of hardship, especially during the winter, is the care of the Church people in the Magdalen Islands in the Gulf of St. Lawrence. It has been taken this year by the Rev. W. Grouchy, formerly missionary in Newfoundland.—BISHOP DUNN visited St. John, N. B., and was present at the meeting of the Board of the Missionary Society of the Church in Canada. The half yearly meeting was held this year at St. John.

Diocese of Ottawa.

THE DIOCESAN conference in the first week of October of the St. Andrew's Brotherhood in Ottawa was very successful. Archbishop Hamilton was the celebrant at the corporate Communion on Sunday, the large congregation consisting almost entirely of men and boys.—IN THE Archbishop's pastoral on Sunday school work, he points out that one of the ways in which "Children's Day" may be most fitly observed is by a corporate Communion of clergy, parents, teachers, officers, and senior scholars, at which special intercession shall be used for blessing on the work.

Diocese of Ontario.

THE CONGREGATION of Christ Church, Belleville, has decided to build a parish hall, which will be equipped in every way to make it suitable for the purposes required. It will cost about \$7,000, and will be built of stone on a lot beside the church.

Diocese of Toronto.

THE NEW VICAR of St. Saviour's Church,

Toronto, the Rev. J. E. Morgan, begins his work in the parish November 1st.—A MISSION in Caledon East commenced October 9th, to last two weeks. It was conducted by the diocesan evangelist, the Rev. J. Bennett Anderson.—THE Rev. Dr. J. P. D. Llwyd, has begun his work as vice provost of Trinity college, Toronto. He comes from Seattle, where he was rector of St. Mark's Church.—THE NEW Archdeacon of York is the Rev. Canon Cody, rector of St. Paul's Church, Toronto.

Diocese of Huron.

AMONG THE subjects taken up at the Archidiaconal conference in St. John's parish, Sarnia, which began October 12th, were "The Revision of the Prayer Book" and "Christian Giving." Principal Waller of Huron College gave an address on "Mission Study."—THERE WAS a good attendance at the deanery meeting in the country of Grey, at Christ Church, Meaford. The annual Sunday school convention was held in the afternoon.

Diocese of Qu'Appelle.

THE BISHOP-CO-ADJUTOR, the Right Rev. McAdam Harding, was presented with a pectoral cross by his old congregation of St. Matthew's Church, Brandon, October 8th.—TWO NEW churches are to be consecrated in the diocese this autumn.

Diocese of Keewatin.

SINCE THE return of Bishop Lofthouse from his visitation of over three months in the north, he has been busy, and in spite of the hardships of his trip is in very good health.—A NEW BELL has just been provided for the Church at Lac du Bonnet.

Diocese of Yukon.

THE Bishop Bompas Memorial Church at Moosehide is now completed, but much is still needed for the interior furnishing, even an altar and font. The Indians are very proud

of their church and have given all they could towards its erection; one little girl having given \$10, which she earned by basket making. In this church are to be found the entire Bible, Prayer Book, and Hymn Book translated into the Indian tongue by the Ven. Archdeacon McDonald.

EDUCATIONAL

A RECEPTION was given at St. Margaret's School, Waterbury, the Connecticut diocesan school for girls, on October 14th, in honor of the new principal, Miss Emily Gardner Munro, and the response was very general, the attendance running up into the hundreds. When the former principal of St. Margaret's, Miss Mary Hillard, announced her intention to withdraw from its management and establish a boarding school at Middlebury, it looked for a time as if the diocesan school must be given up. There was no reason, however, why St. Margaret's and the new Middlebury school should conflict in any way, as there was room for the work of both, and the members of the Westover faculty who had been connected with St. Margaret's under Miss Hillard retained their interest in the old school. Miss Munro, who is the new head of St. Margaret's, is a woman of much experience in the education of girls, thoroughly refined and cultured, and possessing in a high degree the requisite qualities for training young girls in all that makes for the best type of Christian womanhood. The active rector of the school is the Rev. John N. Lewis, Jr., rector of St. John's Church, Waterbury, where the pupils attend Sunday services. It is designed to make of St. Margaret's a real diocesan school, one that shall keep up with demands of modern progress without losing those conservative foundation principles which have, in the past, contributed so largely to its success.



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