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**The Living Church**

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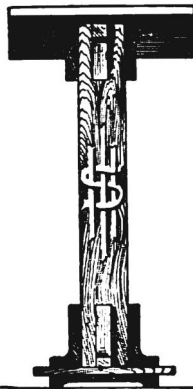
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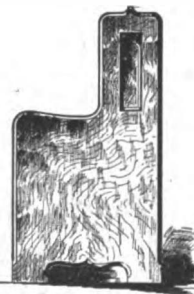


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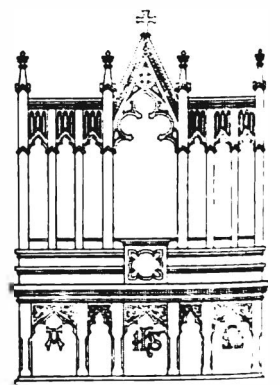
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## MAKING REQUEST WITH JOY.

FOR THE TWENTY-SECOND SUNDAY AFTER TRINITY.

BY means of that spiritual telepathy, known to those who are in communion with God, a widow hasted early on the morning of the Annunciation to the little church where the Red Light burned perpetually, and the Sacrifice was offered daily. With tearful eyes she pleaded for the soul-safety of her absent son. As she received the Heavenly Food, it seemed as if she touched the shoulder of her boy. Long after the candles were out and the priest had gone she knelt on, while the perfume of the altar-lilies stole over her, and the incoming sunbeam, touching the sanctuary lamp, flooded the chancel with rosy light. Then she knew that her prayer was answered.

In a far distant city a young man stood in the vault of a great Trust company with his hand on the combination lock. Suddenly the face of his mother rose up before him and he thought that her hand touched his shoulder, while the perfume of Mary's lilies floated around him. Hurriedly releasing his grasp, he fell upon his knees and was saved!

What if the setting of the picture be imaginary, myriad are the like occurrences in the realm of spiritual life:

"For so the whole round earth is every way Bound by gold chains about the Feet of God."

Who of us realize the tremendous significance of intercession, not only for our dear ones, but for all sorts and conditions of men? In the Epistle for this Sunday St. Paul says: "I thank my God upon every remembrance of you, always in every prayer of mine for you all making request with joy." What a wonderful picture that is! The Apostle, chosen of God in so marvelous a way, holding all these dear ones in his heart by prayer, and encircling them around by the fervency of his petitions. What is it that he asks for them—riches, earthly honors, or fame? O no, these are but earthly and transitory. Then what does he say? "And this I pray: that your love may abound yet more and more in knowledge and all judgment; that ye may approve things that are excellent; that ye may be sincere and without offence."

He who walks undefiled in the way is taught by the Holy Spirit whom to pray for and what to ask. In the words of Mother Julian, an anchoress of the fourteenth century, "Prayer is a true, a longing, a persistent will of the soul, clinging and cleaving to the will of God. It is as if He said, 'How can'st thou delight Me more than in praying mightily, wisely, and gladly that I would do that which it is My will to do?'"

The greatest work of the Church is being done by those who give themselves to prayer. At the altar the greatest results for the good of the world are achieved. "If you can pray, if you have in any degree acquired the holy art," says a devout priest, "then for God's sake and for man's sake do not do anything else! Give yourself to it, continue in the mount with hands upraised. There will be no lack of fighters down below, who will triumph by the help of your prayers."

Well may Christians examine themselves as to their sins of omission in respect to prayer. The call to pray comes to every one, but alas! the ears are deafened by the loud music of this world and some heed it not, while souls may be eternally lost because no one raised holy hands of prayer in their behalf.

C. F. L.

WE CAN TRUST Him wholly; we can believe without reserve what He has said. We can take the bread and wine, broken and blessed according to His commandment, in the sure conviction that through them He gives Himself to us for the strengthening and refreshment of our whole nature. We do not presume to say that Christ gives Himself only in this, but we "have believed and know" that in this He does give Himself.—*Bishop Westcott.*

## THE SECOND WEEK IN GENERAL CONVENTION.

**C**ARRIED by a fraction under two-thirds of the clerical vote and then lost for the lack of one diocese in the lay order, the eirenicon offered in the form primarily of a change of name for the Church that should eliminate the word Protestant was not accepted by the General Convention last week. But the preponderating numerical majority for the change was so great that the moral effect of the vote was accepted generally as showing, beyond the possibility of doubt, that the change is near at hand. It is true that several of the larger dioceses voted against the change, as is shown in detail in the table printed on another page; but in hardly one of these instances was the adverse vote unanimous in either order. It is not the fact that the strong dioceses are a united barrier against the change.

The debate was one that did credit to the Church. Mr. Pepper made a marked impression by the high plane which he took in his opening speech, and his concluding remark, a suggestion that the debate should proceed as though our Lord were visibly among them, was no doubt a chief factor in promoting the dignified tone of what followed. No chairman could have been more impartial than Dr. McKim in determining whom to recognize when, at each opportunity, from twenty to forty men rose simultaneously to their feet and shouted for recognition; and though many who would have graced the debate with thoughtful utterances were necessarily ignored, both sides were fully presented, and the vote was taken while the subject was still fresh and the house in the mood to deal with it on its merits. One speaker made a savage attack on Romanism and another an equally savage attack on Protestantism, but these extreme utterances only served to mark the contrast with the general tone of the other speeches on either side. Free from personalities and from acerbity, it was generally recognized that the side that had propounded the change was honest in its desire to be eirenic. Those who voted to reject it were, apparently, of three sorts. They were men who desired the change but feared it might have a disastrous effect; men who desired it but who held that they had no way of knowing how their constituents felt about it, the issue in the form presented being different from any that had heretofore been offered—a curiously illogical position, for the effect of enacting the change would have been its reference to all the dioceses for the expression of their views before final action in 1913—and those who stood blindly upon the maintenance of the *status quo*, without the smallest indication of a desire to come into touch with other elements within the Church. In what proportion these three views constituted the sum total of the minority which was able to defeat the measure, it is impossible to say.

The vote for the change, representing the decided majority of the house, was not a party vote. It was less non-partisan than had been hoped for, since not every man is willing to be unpartisan. It did, however, represent men of very different standards of Churchmanship, who accepted the proposals that were laid before them by Mr. Pepper's resolution as a suitable ground for bringing Churchmen into harmony upon a common platform. Some men from opposite poles of Churchmanship learned to value each other and each other's convictions. Not all that had been counted upon as eirenic forces rose to the possibilities of the occasion, but enough did to show that the deputies as a whole appreciated the framework that had been created in advance, upon which to base the eirenicon. And how sufficient that framework was for the purpose is shown in the fact that no other solution of the problem was seriously suggested, except that the Rev. Dr. J. Lewis Parks, of New York, offered a substitute for the Pepper form which introduced both the titles Holy Catholic Church and Protestant Episcopal Church, but withdrew it before it came to a vote. Destructive criticism is easy, and there were deputies who criticised the language which Mr. Pepper, on behalf of the gentlemen who participated in the pre-convention conference, had offered, but none of them ventured to show a better way. Indeed the line was as sharply drawn between men who wished to bring the Church together and those who do not, as, probably, it ever can be drawn in a world wherein all sorts of reasons for individual action appear to be sufficient to individuals. The statesmanship of the Church was clearly ranged upon one side much more largely than upon the other.

Of course Catholic Churchmen almost unanimously preferred the title "American Catholic" to that which was intro-

duced; but they loyally and to a man accepted that which seemed to serve a more eirenic purpose at the time, and they did what they could as far as in them lay, to obtain its general acceptance. In this they were as loyally aided by a number greater in quality than in quantity who would not thus describe themselves. How much the change from American Catholic to the form in which the resolution was introduced actually added votes to the measure proposed it is not easy to say, but it undoubtedly added largely to the good spirit of the convention and therefore of the Church; and when the change is finally made, which cannot now be many years ahead, the value of that accomplishment will be recognized. Whatever form the change may finally take—and we need not discuss that at the present time—the present gain in the spirit of confidence that has been established generally is one that makes both for the peace and for the efficiency of the Church.

Nor do we esteem it unfortunate that, if the vote should be close, it should have been defeated for the lack of the vote of one diocese in one order. We should much prefer to have lost by a majority of one than to have won by such a small margin. Of course the smallest constitutional majority of dioceses in both orders requires a very considerable majority of deputies, so that technical majorities that do not adequately represent the mind of the Church are practically impossible; but yet it would have been an embarrassment to win such a measure by a majority so small as barely to meet the constitutional requirements. A similar vote was that, several days earlier, by which the lay order failed to concur with the clerical in the resolution to appoint a Joint Commission to prepare an office for the Union of the Sick. The measure was carried by a considerable majority of the clerical votes but defeated for lack of a few dioceses on the lay side. Two days later the identical measure came from the House of Bishops where it had been passed; but the Rev. Dr. Lucius Waterman, who had the measure in charge, frankly said that with the prestige of the Bishops' affirmation he conceived it quite possible that enough votes might be changed to carry the measure, but he did not deem it desirable to carry it by so close a vote, and asked therefore that the House of Deputies decline to concur with the Bishops—which they did.

It is a convention that attends strictly to its work. We doubt whether as many really important measures have come to a vote within the first ten days in the conventions of recent years. Missionary matters have had their full meed of attention, and both the joint sessions and the evening missionary meetings have been well attended. The Music Hall is so large that people fail to realize how great the attendance really is. That four new missionary districts have been created—in California (the district of San Joaquin), in Texas (the district of North Texas), in Oklahoma (the district of Eastern Oklahoma, comprising approximately the old Indian Territory), and in the interior of China (the district of Wuhu)—while Arizona and New Mexico, technically distinct but heretofore under a single Bishop, are now to be separated and a Bishop set apart for the former, shows that the Church still courageously espouses the cause of missionary expansion. Sacramento and Olympia have been received into the sisterhood of dioceses, and consent has been given for division of the diocese of Pittsburgh. Both Houses have concurred in ratifying the constitutional amendment providing for Suffragan Bishops. The difficult question of racial Missionary Bishops will be the chief subject of discussion during the present week; and final adjournment is to come on Friday, the 21st.

A measure that may or may not have far-reaching results is the passage of a Joint Resolution providing for a commission to arrange, under the auspices of this Church, a world conference of all Christian bodies that accept the Lord Jesus as Saviour and God, to take into consideration matters pertaining to the faith and order of the Church. It was introduced into the House of Deputies by the Rev. Dr. Manning of New York, and, as is appropriate if the plan is to be carried out at all, was passed unanimously in that house and afterward received the concurrence of the Bishops. Dr. Manning's original motion was that the commission should report the outlines of the plan to the next General Convention, thus ensuring great deliberation and the prospect of carefully matured plans; but an enthusiastic deputy moved that the commission report to this convention, Dr. Manning accepted the amendment, and it was so ordered. It would seem as though a useful report would be impossible at such short notice, but it is quite likely that the

commission may organize and ask for authority to act, before the present session comes to an end.

Whether anything can come of this we shall not at this time attempt to say. It is in connection with such possible world-movements that one realizes the impairment of our efficiency which results from the refusal of Churchmen themselves to "come together." If the movement to secure that effect in this General Convention had been more wholly successful—it was undoubtedly successful to a considerable degree—we should be more hopeful of this Church proving in fact, what we are so fond of terming her in theory, the Church of the Reconciliation. A Church that, ignoring the signs of the times, clings blindly to the title Protestant, is not, as a corporate whole, shown to be in position to lead other bodies toward Christian unity. If larger ideals should prevail in action relative to the name, we should be encouraged to believe that measures looking toward a larger unity might also prevail. As Dr. Huntington pointed out a number of years ago, the connection between unity and the name is a very intimate one. But such measures as this proposed by Dr. Manning require a large measure of corporate as well as of individual statesmanship, and we are not sure that this Church at the present time possesses that corporate statesmanship in sufficient degree. It is impossible not to remember the precedent set in connection with the Quadrilateral, whereby one ecclesiastical body assenting to it, was left high and dry without ever learning what attitude we intended to take corporately toward it. We shall not be as sanguine as we should like to be concerning the success of this proposed movement, and we shall earnestly hope that the greater statesmanship of the individuals into whose hands this movement may be given, may prevent it from compromising the Church as it was compromised before. But for our part, we shall say very frankly, we should advise the postponement of all corporate attempts to act as mediator in Christendom, until this Church, in its General Convention, can take a more constructive position, by general consent, than that of Protestant Episcopalianism. That day, though in sight, has not yet arrived.

We end this review of the second week in General Convention, as we began it, by extolling its spirit. The majority wants a united Church which shall burst its shackles and work together to accomplish just such large measures as that which Dr. Manning proposes. But the majority is not large enough to be a working majority. We are expanding in spirit surely, and not even slowly; but we have not yet reached the condition which would enable us corporately to accomplish really large things.

After all, the strength of the Church is in its sacraments and its prayers; and they may be efficacious in ways that the joint resolutions of General Convention cannot be.

THE HABIT of making weak and ineffectual resolutions, doomed in their birth to go no further, can scarcely be called a good one; although sometimes truly good intentions may fail through human weakness or some other cause. But a habit of make-believe weakens our hold of the good, enfeebles the soul by indulging in pretentious nothings, and gives occasion first to self-complacency and then to discouragement, because of constant failure. It is far better to form a few real decisions that will come to practice than to formulate a number of imaginary intentions that will have no other result than to dishearten and lower the courage of the soul. This is but playing and trifling with the good, as if it were not the good of the soul, not of priceless value, but something not worth being earnest about. If you make a promise to another person, you feel dishonored unless you keep your promise. You are cautious, therefore, how you make such promises, and how you neglect your engagement. If you make an engagement with yourself, unless some just reason prevents its fulfilment, you ought to feel equally discontented with yourself if you neglect to fulfill your engagement, for this breaks down your self-discipline. If you neglect a promise made to God, the matter is more grave. If you deliberately and formally make the promise of a better thing to God, it partakes of the nature of a vow. You see, then, how demoralizing it is to the soul to make engagements lightly and inconsiderately with the good, as if in grave matters you trifled with it. As we should shrink from being dishonest either in word or deed with our neighbors, let us not use dishonest pretensions with ourselves or before God.—F. F. B. in the *Lutheran*.

WE MAY not be able to tell whither we are going, but it is enough that Christ has bridged over the chasm between earth and heaven and that as we advance along the way which He made, and which He is, we shall sooner or later be admitted to the vision of God and reflect the brightness of His glory.—*Bishop Westcott*.

## BLUE MONDAY MUSINGS.

I WAS talking once with a good Alsatian priest of the Papal Obedience, who had been freeing his mind about the shameless traffic in requiem Masses. When he had finished, I asked: "But isn't that flat simony?" "Ah," he said with a sigh, "we never hear anything against simony nowadays." Well, here is a bit of confirmation of that gloomy utterance, worth reprinting, as it stands, from the August number of *The Fra*. I have my own opinion of Elbert Hubbard; and this is the only time I ever found myself wholly in agreement with him. But can such monstrous religious mathematics be credited as having the approval, even of one of Pope Pius X.'s vicars, in America to-day? In Paraguay, perhaps, or Yucatan, or Sicily, or some other half-civilized region, yes. But this is in Greater New York! *Auri sacra fames*: a Latin poet coined the phrase which the Latin Church so signally and shamefully illustrates. Perhaps the *Catholic Transcript*, or some other contemporary accustomed to thundering editorial anathemas against my devoted head, may find matter for excogitation here:

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The Catholic Church remits the temporal punishment due to sin; in other words, grants an indulgence by applying to us the merits of Jesus Christ and the superabundant satisfactions of the Blessed Virgin Mary and the saints; which merits and satisfactions are its spiritual treasury. It is a Plenary Indulgence Our Holy Father has granted the members and Solicitors of St. Vincent's Union—that is, a full remission of all temporal punishment due to sin.

There is no better way to remember our departed friends and relations than by enrolling them in this Purgatorial Society. "It is a holy and wholesome thought to pray for the dead, that they may be loosed from their sins." We should not forget the dead; in life they were good and true to us; let us remember them, now that the hand of God has touched them. We should not turn a deaf ear to their cry. Christian charity obliges us to hear and help them. They are indeed separated from us by the dark river of death, but they have never ceased to be our brethren, members of that mystical body to which we all belong, and whose head is Jesus Christ Himself. Is it possible for one limb or member of our bodies to suffer and the others to remain indifferent? The Apostle says: "If one member suffers, do not the others too?" Consequently it is the very essence of Christianity to help the departed.

Would we not be guilty of the greatest indifference and deepest ingratitude were we to forget them now in their sorest need; or refuse them our aid? Would we not deserve to have hurled at us the terrible prophecy and reproach of the Book of Ecclesiasticus, "A hard heart shall fare evil at the last"?

We can not say that because our friends or relatives have been dead a long time they do not need our assistance. Nothing definite is known as to the longer or shorter duration of purgatorial pains. We do know this, that they are proportioned to the purity of heart wherewith the deceased appears before the judgment-seat of God—proportioned to the amount of penance done while on earth; proportioned to the help given after death by those still left behind. But when we reflect that on the other side of the grave justice, not mercy, holds the balance; when we recall St. Peter's thrilling question: "If the just shall hardly be saved, how shall it be with sinners?" and when we consider that even the Saints, after long and severe penances for slight faults, trembled before and feared the severity of God's Judgments, we may justly conclude that the *pains of purgatory are of longer duration than is sometimes imagined*. Therefore, we should hasten generously to the help of the poor souls and continue our prayers for them until death bids us depart hence.

Again, even in life and health there is no better way of providing for the future than by becoming members of this Purgatorial Society. Do not depend upon those whom you may leave after you. Be sure that you will not be forgotten after death by becoming a Perpetual Member of the Society at once. Five thousand five hundred Masses will be read each year for the living or dead. Moreover, at the death of each living member of our Purgatorial Society a High Mass will be offered up in the Chapel of St. Vincent's Home, for the eternal and happy repose of the soul of the departed one.

Address all communications to REV. WILLIAM L. BLAKE, St. Vincent's Home for Poor and Homeless Boys, Boerum Place and State Street, P. O. Box, 174, Brooklyn, N. Y.

[A zealous lady who is laboring under the hallucination that

*The Fra* is a Catholic publication, sent me the above ad, with a request that I publish it. For this service, at my death, a thousand Masses are to be said in one big tug to get my soul out of Purgatory. Also, I am to enjoy one Plenary Indulgence every month as long as I live. On this Commodity Exchange basis I accept the ad. Will the gentle reader please pinch himself, and realize that this is the year Nineteen Hundred Ten, the place America, and that this ad is no joke!—*The Fra*.]

A READER of this column sends these verses, which adorn the fly-leaf of an old Prayer Book given to his father by his grandmother. They are surely worth preserving, and using in like fashion:

"Remember, love, who gave thee this,  
When other days shall come;  
When she who had thy earliest kiss  
Sleeps in her narrow home.  
Remember 'twas a mother gave  
The gift to one she'd die to save.

"She bade him keep the gift, that when  
The parting hour should come,  
They might have hope to meet again  
In her eternal home.  
And said his faith in that should be  
Sweet incense to her memory.

"A mother's blessing on her son  
Goes with this holy thing:  
The love that would retain the one  
Must to the other cling.  
Remember, 'tis no idle toy—  
A mother's gift—remember, boy!"

PRESBYTER IGNOTUS.

### "KEEP THE DOOR OF MY LIPS."

BY MARIE J. BOIS.

**H**AS there ever been, I wonder, a more difficult task since the days of Æsop to this day, than to keep a careful and constant watch over one's tongue? When, in a special resolution, we promise to watch closely that unruly member of ours, it soon dawns upon us how impossible the task would be, how utterly we should fail without constant help from above. We learn also with a very personal knowledge how clever, how cruel, the enemy of mankind is! Subtle temptations arise at the most unexpected moments, in the most unexpected ways, and from the most unexpected sources. We were watching, but not there; we expected the attack, but not then; and ere we know it, we have fallen in the most humiliating way. It may be we have told an untruth, and he, the "father of it," the "liar," rejoices exultingly over our defeat. "You, Christ's follower?" he whispers to the affrighted soul, "Did you not obey me?" Realizing the awfulness of the sin, well may the disciple weep bitterly, but like St. Peter, let him turn to his ever-merciful, pitying Lord, for "Who is a God like unto Thee that pardoneth iniquity?"

But, it may be, we did not tell an untruth, we simply "expressed our opinion," not realizing, perhaps not willing to admit, that in doing so we were presuming to judge our Maker. "How much better it would have been for this one to die, rather than that one," we dare to explain, as if we knew better than God who is fitted to die or to live. Oh! the blindness of the pride which sets up its judgment above God's judgment.

"How much better it would be if he or she were to die!" How dare we? What do we know of the state of the undying soul which we thus would send into eternity? Was not the same verdict passed upon the poor suffering creature I was in those dark months of agonizing physical and mental misery? What if God had put an end to my suffering, as doctors and nurses hoped He would, and thought He should? According to all appearances, it would have been better. Who would have cared? Not they, surely; they would have been rid of a troublesome burden. Who else? No one! and so, had it been left to human wisdom the end would have come.

O the infinite mercy, the tender, compassionate love which waited patiently to see whether the fiery trial would purify the dross, and make anew the vessel which had been "marred in the hands of the Potter"! Man in his blind compassion would have stopped the suffering, not knowing that an All-wise Father had sent it, that He might have mercy; not knowing that one day a thankful heart would exclaim, "It is good for me that I have been in trouble: that I may learn thy statutes. I know, O Lord, that thy judgments are right, and that thou of very faithfulness hast caused me to be troubled." Well may we pray: Set a watch, O Lord, before my mouth and keep the door of my lips, and keep thy servant from presumptuous sin.

## THE ENGLISH CHURCH CONGRESS

### Opening Address of the President, the Bishop of Ely

#### MANY VALUABLE PAPERS READ, COVERING A WIDE RANGE OF SUBJECTS

Rev. Dr. Fry Appointed Dean of Lincoln

The Living Church News Bureau  
London, Oct. 4, 1910

**C**HERE were two opening services on Tuesday last in connection with the Jubilee Church Congress held at Cambridge—at Ely Cathedral and Great St. Mary's (University Church), Cambridge. That which was held in Ely Cathedral was the one which was attended by probably the greater number of congress members, who were conveyed by two special trains from Cambridge. The congregation, which also comprised many of the laity in Ely and the surrounding country, not only filled the nave and aisles, which are of almost exceptional length among those of English Cathedrals, but also the equally long drawn triforium. The most striking feature of this year's procession was the number of congress banners, forty-seven in all, including that borne at the first congress in 1861. The service was a special one arranged for the occasion. But it is many pities that the chief congress service was not the Church's supreme act of worship, the Eucharistic Mysteries. The Archbishop of York preached a sermon on the growth of the corporate life of the Church in England. It was on the whole a much more courageous and Churchman-like utterance than we have been wont to hear from Archbishops at the Church Congresses.

The Church, his Grace said, had surely emerged from all the troubles and difficulties of the last fifty years more clearly than ever before "as a living society rather than as an established institution—a body with a mind, a spirit, a life of its own." What had been begun must, please God, be continued. A day was coming which would involve "a readjustment of the relations between Church and state." What was needed now was not primarily any legislative enactments, but rather a temper of mutual considerations, mutual recognition of allied but "independent spheres."

In this notable congress sermon, no less than in Lord Halifax's speech at the E. C. U. meeting the evening before, as the *Times'* leader writer seriously points out, there was struck a note of warning to the world power. The Northern Primate said:

#### A Note of Warning

If, following not the spirit of the constitution, but precedents and practices which began when the political and religious standpoint was very different, and in which the Church in the days of its corporate lifelessness acquiesced, the state in Parliament or court of law were to attempt without consulting the Church to decide its doctrine or modes of worship, or were to compel its ministers to obey in their spiritual office a law of the state which was inconsistent with the laws of the Church, or were to dictate to the Church the conditions on which it should admit persons to its own communion, then certainly claims would be asserted which no self-respecting Church could acknowledge.

The other congress preacher was the Bishop of Norwich.

At the Corn Exchange in Cambridge in the afternoon the BISHOP OF ELY delivered the opening presidential address on the subject of the Church Congress, its past, its present, its future. The maintenance of the "establishment" of the Church was, he said, the dominant note of the first congress in 1861. But the congress soon enlarged the range of its discussions, "merging Church defence in the wider and nobler subject of Church development."

The president went on to consider the place of the congress in the history of the English Church and the function which it ought to discharge in the whole economy of the Church. In answering the first question, a rapid survey was taken of the various movements and developments in the Church within recent centuries. As to the purpose of the congress, the real justification of its existence "lies in its primary function of creating and strengthening in the Church a righteous, instructed, large-hearted, far-seeing public opinion, on which I dare to add, the seal of holiness is set." The president finally essayed to interpret and express their hopes for the future. The Church Congress, they trusted, would in the coming years mould the public opinion of the Church in regard to the social and moral problems of the time. The Church has within itself its own problems, ecclesiastical, intellectual, spiritual, as to which they trusted the Congresses of the future would likewise direct and mould public opinion.

The discussions at the congress began in the evening, at the

Corn Exchange, on "Religious Education," and at the Examination Hall on "Theology" with particular reference to "The Apocalyptic Element in Our Lord's Teaching: Its Significance for Christian Faith and Ethics." So much interest was evinced to hear the discussion of the latter subject that it was necessary to hold an overflow meeting, when the readers of papers reread their contributions. The subject was introduced by the DEAN OF ST. PATRICK'S, Dublin, who at first recalled the stages of the movement which had led up to the critical school which called itself "eschatological," of which Dr. Schweitzer of Strassburg is the best known exponent.

His constructive theory, the Dean said, was further removed from the historical faith of Christendom than the liberalism which he deprecated. There were three important questions which they must be prepared to answer: (1) Did our Lord Jesus Christ teach that any future manifestation of Himself in glory is to be expected? (2) Did He expect this manifestation of Himself and of God's judgments immediately, or in the near future after His Passion? (3) Is the imagery which He used, when speaking of the Last Things, to be pressed as literally descriptive, or is it only the garment of His truth? As to the first of these questions, Dr. Bernard could not doubt that the answer was in the affirmative. As to the second question, accepting St. Mark's text as a primary authority, there would seem to have been no prediction on the part of our Lord of an immediate Parousia. As to the third question, they needed further light on the subject.

THE BISHOP OF BIRMINGHAM (Dr. Gore) referred to all the seven elements of the ancient Jewish expectation, and said that our Lord accepted and combined them all. The effect of our Lord's teaching about His coming again had been to make men expect a gradual process, and no longer a single event to be realized in one moment of time. There was every reason to believe that His language about the end of the world was highly figurative. Dr. R. H. CHARLES, the learned student of the later Jewish literature, dealt with the nature of Apocalyptic. It sought, he said, to get behind the surface and penetrate to the essence of events; to estimate them as they appeared, not from the human but from the Divine standpoint. He proceeded to dissect and and refute the theory of Schweitzer. The teaching and life of our Lord, he said, could not be made intelligible by a school which saw nothing but eschatology in the Gospels, any more than it could by a school which rejected the permanent nature of the Apocalyptic element in the teaching of our Lord. A paper followed by PROFESSOR STANTON of Cambridge University, which dealt with the directly practical aspect of the subject. It was distinctive of our Lord's teaching that He showed how the moral and social character of God's eternal kingdom might furnish the type for life in this world also.

The Wednesday morning sessions of congress were devoted to discussions of "Christian Unity" and "Heredity and Social Responsibility," with a crowded attendance at both meetings.

The Rev. J. P. WHITNEY, professor of Ecclesiastical History, King's College, London, read a paper on "The Historic Episcopate in Relation to the Visible Unity of the Christian Church."

Research as to the origins of Christianity threw out one broad fact—"a definite Episcopate very early in the second century." The picture drawn by Duchesne, who held "the view that the Episcopate represents the Apostolic Succession is in accordance with the sum total of facts as we know them," agreed substantially with that drawn by Harnack, who calls the Episcopate "the backbone of the Church." The principle of "promiscuous association" now appeared in some quarters against Episcopacy. The maintenance of Episcopacy was their nearest duty. But it must be associated with Synodal life, "respecting the rights" of the presbyterate and the laity. It was their work to guard the ideal unity of the Episcopate, "lost equally under Papal tyranny and in modern bodies."

The Bishop-Suffragan of Hull (DR. KEMPTHORNE) dealt with Episcopacy in relation to the Protestant bodies. No cheap and easy remedy for disunion was possible, and of all the quack medicines the most disastrous was "undenominationalism." It was quite clear that the Bishop's office stood, from the very first, for a center of unity. But they could try to understand one another. CANON WELCH of Wakefield spoke from experience on the Colonial, and particularly the Canadian, aspect of the question, and he was substantially in agreement with the Bishop of Hull. BISHOP INGHAM, who dealt with the question as it affected the mission field, advocated the methods of the "Church Missionary Society."

The ARCHBISHOP OF YORK opened the general discussion. He put the whole subject on the basis on which it was placed

by the last Lambeth Conference. The conditions of preparedness for the future were prayer, intercourse, and study. There was, however, the danger that they might become so fascinated in the home field of union with their non-episcopal friends that they ignored "the greater, wider, and, in some senses, the equally inspiring vision of union with those great communities of the Latin West and the Greek East with which, though not immediately, yet in the links of our long history, they were so especially associated." (Cheers.)

The BISHOP OF BIRMINGHAM, who closed the discussion, laid down something which seemed to him to be absolutely certain as regarded the unity of the English Church, and the proposition he made was this—that the English Church would certainly be rent in twain on the day on which any "non-episcopally ordained minister" was formally allowed within the Church to celebrate the Eucharist (Cheers), and that any Colonial Church of the Anglican communion which recognized in that way the validity of "non-episcopal orders" would either be disowned by other parts of this communion, or, if that were not the case, would cause disruption in the English Church. If that were really the case, it made an extraordinary difference in practical politics. If they were going to enter, in any formal manner, into negotiation and fellowship with non-Church Christians it was of extreme importance that they should understand the basis on which they were going in.

In the discussion of "Heredity and Social Responsibility," the BISHOP OF RIPON and Mr. W. C. D. WHETHAM, F.R.C., read papers on Parentage. The Bishop said that the problem that faced them was an arrest of birth force in the English-speaking portions of the Empire. The decline was most marked among those classes in which England might justly welcome large families. Mr. Whetham's contribution was especially valuable because it dealt with the subject on a much broader as well as deeper basis—from the biological and sociological and religious standpoint rather than from that merely of the ascendancy and welfare of our Empire or of the Anglo-Saxon race. The power of appeal to patriotism was great, he said, but its power alone seemed to him indefinitely less than it would be when reinforced by the sanctions of religion.

The subjects of discussion at the evening meetings were Poor Law Reform and "The Function of the Universities, old and new, in the Training of Candidates for Holy Orders." The former subject was dealt with under the heads of boy laborer, widows with children, and young unmarried mothers, the two last subdivisions, respectively, by Mrs. S. A. BARNETT and Mrs. RUPINI. On the first branch of the latter subject, general studies, papers were read by the master of Caius College, Cambridge, and the Rev. Professor Newsom, King's College, London, and on the second branch, theological studies, by the warden of Keble College, Oxford, and the Rev. Professor Caldecott, King's College, London. The general discussion was joined in by the Rev. J. A. Smith, Montreal Theological College, and the Rev. Dr. Lloyd, vice-provost of Trinity College, Toronto. A number of outside meetings were held during the day. I must leave my report of the remaining sessions of the congress until next week.

The Deanery of Lincoln has been filled up by the appointment of the Rev. Dr. Fry, headmaster of Berkhamsted School. He is in his 65th year. He graduated with a second class in the Classical Tripos in 1868 from Pembroke College, Cambridge, of which he was a scholar, and was ordained priest in 1872. Since then his career has been mainly scholastic. As regards the Church, his activity has shown itself in connection with social and moral questions, being a member of the committee of the Christian Social Union. I think the *Times* is about right in its opinion that he will go to Lincoln "with ideals and with habits of thought which in many respects closely resemble those of the new Bishop." J. G. HALL.

ANY ONE who sets out in this life for the purpose of being happy will have a pretty tough time of it. There is not happiness to go around, and the kind of which there is enough is not worth having. No one can ever be built up into a crowned soul by being favored with happiness. But when you go in for the best things, the fundamental things, and keep on doing so, somehow or other you will be likely to have a good deal of trouble and pain, but it will be pain which will have something divine in it, and something you would not exchange for any so-called happiness under the sun.—*Selected.*

# GENERAL CONVENTION

## HOUSE OF DEPUTIES

TUESDAY, OCTOBER 11TH.

**A**MONG the important legislation passed by General Convention during the past week was the canon relating to Suffragan Bishops, to which the House of Bishops has proposed a constitutional amendment making it necessary to obtain the consent of a majority of the Bishops and Standing Committees of the dioceses before any Suffragan can be elected, not to affect, however, the election of Suffragans while the amendment is pending. The Mission Hymnal received the approval of both houses. By the narrow majority of the lay vote of one diocese, the proposition to alter the title page of the Prayer Book, in accordance with a compromise proposition drawn up by a pre-convention conference of Churchmen of all shades of opinion, was lost. A measure providing for a commission to arrange a world conference of Christian bodies that accept Jesus as God and Saviour was introduced into the House of Deputies by the Rev. Dr. Manning and was concurred in by the Bishops.

### THE HOUSE OF BISHOPS.

TUESDAY, OCTOBER 11TH.

The House of Bishops took final action in concurring with the House of Deputies in granting the petition of the diocese of Pittsburgh asking for a division of the diocese; also in the matter of accepting the cession of a part of the diocese of California for the purpose of setting apart a new missionary district to be known as the missionary district of San Joaquin.

#### New Dioceses and Districts

Bishop Kendrick was relieved from duty over the missionary district of Arizona, for which a new Bishop will be elected, and the former Bishop of the two districts will now be the Bishop of the district of New Mexico.

The missionary district of Oklahoma was divided and a new district, to be known as Eastern Oklahoma, was set apart. The missionary district of Hankow was also divided and the new district of Wuhu was set apart.

The Rt. Rev. A. R. Graves, D.D., Bishop of the missionary district of Kearney, tendered his resignation to the House of Bishops, but action on it was deferred. It is most probable that an assistant will be elected.

The Rt. Rev. F. F. Johnson, D.D., who was assistant to the late Bishop Hare, was elected Bishop of the missionary district of South Dakota.

The House of Bishops concurred with the House of Deputies in adopting the following resolutions presented by the Joint Commission on the Revision of the Table of Lessons:

#### Alterations in the Lectionary

"WHEREAS, Article X. of the constitution provides that the General Convention at any meeting shall have the power to amend the Table of Lessons by a majority of the whole number of Bishops entitled to vote in the House of Bishops, and by a majority of the clerical and lay deputies of all the dioceses entitled to representation in the House of Deputies. voting by orders, it is

*Resolved*, by the House of Bishops (the House of Deputies concurring), That the Tables of Lessons be amended by adding thereto as alternates the Tables of Lessons reported to this convention by the joint commission on the Revision of the Tables of Lessons, and that said alternate lessons be authorized for use in this Church until the meeting of the General Convention next following;

*Resolved*, That permission be granted to use the Lessons appointed on any day for Morning and Evening Prayer interchangeably at the discretion of the minister.

*Resolved*, That the following change be and is hereby made in directions on page viii. of the Prayer Book entitled 'The Order How the Rest of the Holy Scripture is Appointed to be Read': Add after the fifth paragraph: 'Upon any day the lessons appointed for Morning and Evening Prayer may be used interchangeably at the discretion of the Minister.'

*Resolved*, That the joint commission on the Revision of the Tables of Lessons be continued to receive suggestions arising from the tentative use of the tables above proposed; to consider the proposed table of alternate lessons for Sundays, submitted by the diocese of California, with a view to determining the fitness thereof and whether or not they should be used collectively in alternate years or individually as alternate lessons.

*Resolved*, That the commission be authorized to prepare a supplementary table of Old Testament lessons, following the Hebrew division of the law, the prophets and the writings, and giving extracts from the books not otherwise appointed for Sundays or holy days.

*Resolved*, That the joint commission be authorized to correct all typographical errors in the tables presented before publishing the same for distribution."

(Continued on page 859.)

The sixth day of the General Convention opened with prospects of a busy day for the House of Deputies.

After the usual routine of the day several messages were received from the House of Bishops, and the House of Deputies concurred in the action reported in the matter of the revision of several canons of rather a technical nature. One of the amendments of general interest was one which provided for the placing of the number of the page opposite the several items indexed in the Table of Contents of the Book of Common Prayer.

The committee of the House of Deputies appointed to consider whether or not any revision or amendment of the canons on marriage and divorce should be made reported adversely, deeming it inexpedient at the present time to do anything with either of these canons. The House of Deputies concurred with the House of Bishops in continuing the joint commission on Provinces.

The hour for the order of the day having arrived, the Rev. Dr. WATERMAN of New Hampshire read the report of the committee appointed in 1907 "to consider the advisability of providing an office for the Unction of the Sick," ending as follows:

#### Uction of the Sick

"In view of the widespread desire and earnest longing for some recognition of the possibility of a healing of the sick through the power of prayer with symbolic anointing, manifested by Bishops, presbyters, and laymen of the Church, and in view of the very general seeking after divine healings by faith-cure people, Christian Scientists, followers of spiritual healing, and others, it seems eminently fitting that a suitable, proper, and wisely prepared office for the Unction of the Sick should be put forth by the Church on true lines:

"1. Looking to and praying for a restoration to health, not in preparation for death;

"2. Avoiding the comparatively recent diversion towards the idea that the scriptural unction of the sick is a true "sacrament" in our Anglican use of that word.

"Your committee would therefore respectfully recommend the passage of the following resolution:

*Resolved*, That a committee, to consist of two Bishops, two presbyters, and two laymen, be appointed to prepare and report an office for the Unction of the Sick, on the lines of the Scriptural and Catholic usage, avoiding any appearance of a sacramental rite immediately preceding death."

This was signed by William Crane Gray (Chairman), Samuel Cook Edsall, W. M. Groton, Lucius Waterman, Rogers Israel, Charles E. Hay, W. C. Sturgis, and Joseph Wilmer.

Dr. Groton and Mr. Wilmer concur heartily in the historical statement, but do not concur in the conclusion of the majority of the committee as to the expediency of present action, and therefore not in the resulting resolution.

An exceedingly interesting and instructive debate resulted. Dr. WATERMAN with wonderful lucidity set forth the teaching of the early Church on this subject, showed how unction had been used, and declared that so many to-day were afraid of everything that had any pretensions of being supernatural, that the very word supernatural is looked upon with disapproval. He saw no reason why miracles should not be performed to-day as well as in the early days of the Church. There are those who claim that the results obtained by the physicians of to-day are miracles, but when the modern physician has done all in his power there is still more that God can do and here is the Church's opportunity. His whole argument was based on the fact that God has not ceased to work in the world cures of bodies as well as of souls, and that the Church has her work to do for the bodies of men as well as for their souls. He told of the wonderful power of prayer for the cure of sick bodies and called upon the Church not to be afraid to use this power.

The Rev. Dr. WILMER of Atlanta thought it would be wiser not to prescribe any special form for exercising the Church's power to heal. He said he believed the clergyman had his part to perform in the work of healing; some, however, were better fitted for this work and it would be better to leave the whole matter in the hands of those who were fitted for doing it.

The Rev. Dr. TAYLOR of the diocese of Springfield emphasized the fact that the Church was failing to use the divine power of healing which had been entrusted to her. "We have thrown away the wonderful jewel of the power and gift of healing which God has given to us and a woman has taken this jewel up and enshrined it in a talisman," he said. "Let us now take up the use of that which is ours."

The Rev. Dr. GRAMMER of Pennsylvania having told of the personal experience he had had in Philadelphia along the line of the Emmanuel Movement in a greatly modified form, said there was a real power in suggestion, but that the desired effect could be brought about without the use of oil. He said the whole question lay in

(Continued on page 860.)



## CHANGE OF NAME LOST BY ONE VOTE

### Majority Report of the Committee Sustained After Notable and Prolonged Debate

#### ALMOST TWO-THIRDS OF THE CLERGY FOR REVISION

CINCINNATI, October 15th.

**B**Y the very narrow margin of one vote in the lay order the General Convention disapproved of the proposal to change the title page of the Prayer Book, after a debate which was conducted in a spirit of the utmost fairness, and in which no bitterness was apparent. The vote was as follows:

**Clergy—Yes 42, No 15, Divided 10.**

**Laity—Yes 31, No 24, Divided 8.**

If one layman in either of the eight dioceses that divided had voted in the affirmative, the measure would have been carried.

The report of the Committee on the Prayer Book in the matter of the proposed revision of the Title Page being brought up for consideration, the debate was opened in a most logical and effective style by Mr. GEORGE WHARTON PEPPER. It is seldom that the House of Deputies is permitted to hear such a masterly presentation of any subject. He put the question before the House by making a motion to substitute the minority report for the report of the committee.

He said there were two aspects of the question being considered in the proposed Title Page; the first has to do with the affirmative statement of where this Church stands in its relation to the holy Church Universal; the other has to do with a name.

**Speech of  
Mr. G. W. Pepper**

"The affirmative statement is a statement of incontrovertible facts, and I always feel safer when I am standing on facts stated in nouns than on an opinion stated in adjectives. Some one will object that that part of the statement, Holy Catholic Church, is in adjectives. Others may say that the Church is adequate, but it is perfectly right to state in the title page the credal statement enshrined in the book itself. It is an incontrovertible fact that this Church is a part of the holy Catholic Church. The first part, therefore, has the basis of a fact which it will be hard for anyone successfully to controvert.

"The second part of the proposition is that the word Protestant be omitted; this word Protestant has in fact been dropped from the name of the Church in popular usage, both among ourselves or among outsiders. If we omit the word Protestant from the name of the Church we are simply reflecting that which has already been done in popular usage. We are not now considering the content of the word Protestant, but the mere name itself, the mark by which we are known. When I have stated the above facts I have created a presumption in favor of the proposition, but so far I have given no reason for it.

"I want to do the largest measure of justice to those who are opposed to me, and I address myself, therefore, especially to the word Protestant, as it is the real question at issue. There are some to whom the proposition to omit Protestant causes not only a feeling of opposition but a sense of real pain. Those who are opposed to the proposition to omit the word fall naturally into three classes. First, those who feel that the omission of the word is in some way a surrender of so much of the content of the word that is dear to them. If I thought them right in their feeling I would certainly vote with them. If it carried with it the implication that we were disclaiming belief in those positive Catholic principles restored at the Reformation I would be on the other side of this proposition. I know that to those of this class I am making an inadequate compensation for their loss when I say that the proposition is accompanied with joint resolutions which expressly affirm the loyalty of this Church to those things connoted by the word Protestant.

"The second class—those to whom the name of the Church is a shibboleth, a rallying point. I cannot debate with the man who feels that way because it is out of the field of debate. He feels that way and that is all there is to it. There is no use in arguing against feeling, because it is out of the reach of argument. The question is not whether the word in the name has become dear to us but, Is there anything in that name that would hinder the growth and the work of the Church? A man ought to be careful when he stands for a name when it stands for him merely for a sentiment.

"The third class regards the word Protestant in our title as a valuable asset in taking a firm stand in what they believe to be the error of our brethren of Rome. We make a far more effective protest, however, when we take our stand firmly upon our Catholic claims than when we bury ourselves under a multitude of American bodies. The presence of this particular word is used in the missionary field to advance the claim of the Roman Church against the Catholic claims of this Church.

"I venture the assertion that the passage of the pending resolution will do more to clear the air for progress than anything that could be done, and it will enable this Church to take a place in the movement for Christian unity that is really worth while.

"I am not of the opinion that conflicting ideas in this Church are altogether an unhealthy sign.

"Let us assert, then, that we are a portion of the holy Catholic

Church, or if you will of The Church, and let us omit the word that does not help us in the movement of unity with reformed churches and makes it impossible ever to hope for a reconciliation with the great historic churches."

Mr. HENRY of Iowa was the second speaker and his argument was based largely on technical grounds. He declared that there was

**Argues on  
Technical Grounds** such a divergence of opinion in the committee that had the proposition under consideration that the report of the majority was the only one that could be supported under the conditions. He feared that the amended title page was merely an indirect proposition by which the name of the Church was to be changed, whereas if lawyers were going to make this change of the name they would go directly to the constitution of the Church to make it, and then would make the Prayer Book conform to it. He could see where nothing could be gained by the change in any sphere of church life. He believed that the change would be a disturbing element in the Church at all times, even to the extent of driving many out of it. In closing he said: "You may change the title page of the Prayer Book, but you will not be without a Protestant Episcopal Church in America," intimating that the Reformed Episcopal Church would assume that name as soon as this made any change.

The Rev. E. L. PARSONS of California was the next speaker. He said it had not been his intention to speak at that time, but since his name had been signed to the majority report he felt that an explanation was necessary. "I felt," he said, "after a whole week of discussion of the subject it would be inexpedient to bring this matter to a vote at this time.

"The committee reserved the right to its members to speak and vote on this question on its merits if it should come to vote, and I now want to speak in favor of the minority report since it has come to vote. It is a matter of the change of the name, and no one has made any secret of it. It is put in the most prominent place possible on the first page of the Prayer Book.

"A man or a woman changes his or her name when the conditions of life have changed and justify it. Is it necessary for the Church, the branch of the Church of Christ, as she passes through the different stages of history to gather up and retain the words that indicate the condition of any one special stage. Shall the Church in the centuries to come gather up and carry with her all the names which mark the separate epochs in her history? This is what is meant by retaining the word Protestant in her name.

"Everything indicates that we are passing through a period filled with a spirit of unity, and it is certainly significant of a new epoch when men of all kinds and sorts of thought have been able to get together and come to an agreement, when they go to the bottom of things as the pre-convention conference did in this matter, seeking not for their differences but for their points of agreement. This is what the adoption of the amendment to the title page means to the Church."

Mr. PAGE of Virginia took the stand and said: I stand here to represent the views of Virginia. I shall attempt to address myself

**Mr. Page's  
Definition**

to sentiment, the thing which it has been said is not of much value. He told of the part the Church had played in the early days of the country's history and said he was proud to be a member of that Church. In explaining the meaning of the name he said, "Episcopal means governed by Bishops, while Protestant Episcopal means governed by Bishops and the General Convention." Therefore, he considered Protestant Episcopal to be far broader than Holy Catholic.

Mr. CLEMENT of Harrisburg said that at the very beginning of the consideration of this matter by the committee on the Prayer

**Protestant  
a Secular Term**

Book, of which he is a member, he stated that he was in favor of the amendment by removing the word Protestant, because, as history shows, it was merely a secular term and had nothing at all to do with the free church in a free land. The reformed churches around us do not call themselves Protestant, they are either Evangelical or Reformed.

To say that the removing of this word will separate us from the reformed churches is all a bugbear, for it will not set up a barrier of any kind between us and them in the way of unity if our spirit toward them is right and we show charity in our lives. He moved an amendment to the minority report by striking out the words "Holy Catholic" making the title page to read as it now is except for the omission of the word Protestant. He said he did not disagree with those who signed a minority report as far as the amendment was concerned, but for the sake of peace at home he thought the time inexpedient for a vote upon it, though he realized that the word Protestant is a misnomer, a rope around our neck, and a stumbling block to all progress.

The Rev. Dr. MCILVAINE of Pittsburg was afraid of the effects on the Church, when on the day after we have taken this step the daily

**Dreaded  
Public Sentiment**

press will come out in big head-lines saying the Protestant Episcopal Church has changed its name by dropping Protestant and inserting Catholic. He said that a great part of our time in the past has been used in explaining the Church's position in the United States and now we shall have to begin all over again to explain why we have dropped this word from the name. He reasserted the state-

ment of a former speaker that the Reformed Episcopal Church would assume this name as soon as we relinquished it.

The Rev. Dr. WARNER of New Orleans said "I stand in a unique position. I am indeed a Protestant of the Protestants and yet I uphold the report of the minority. I am not going to argue on the merits of the case but simply explain how the question came up for consideration. I am going to speak for the men with whom I am at sword points on many Church matters and to tell how it all happened."

**Rev. Dr. Warner's  
Eloquent Plea**

"A conference was called, in connection with which the word secret has been used by the daily papers, which word naturally caused a feeling of antagonism on the part of free American citizens, but the truth is there is no secret at all about it, because due notice was given in THE LIVING CHURCH some time before the meeting of the convention, and just as soon as some conclusions were arrived at in the conference they were published in the daily papers, where they were open to all eyes. The whole object of the conference was to endeavor to get together the two wings of thought in the Church."

"The proposition presented by one of those wings was the dream and hope of many generations, to see the name of the Church changed to the American Catholic Church, or something similar. As a concession to a reconciliation they gave up that name and we on our part agreed to omit the word Protestant and introduce the words, Holy Catholic."

He showed that the present preface in the Prayer Book is simply an explanation of the connection existing between the Protestant Episcopal Church in the United States of America and the mother Church of England and the proposed joint resolutions are but a second preface having the same idea of explanation in view.

"I am going to vote in favor of the minority report and if it is carried by only a small majority I will move for a reconsideration. For if it is carried it must be by a good majority or not at all."

In closing his speech he said, "You who are fighting for the word Protestant here, are willing and are taking steps to drop it in the foreign fields. Why are you willing to do it there and not here?"

Mr. Clement withdrew his amendment and the Rev. Dr. Parks of New York proposed to amend the report of the minority by inserting the word Protestant, thereby leaving the word "Holy Catholic" in the first part and having the words "Protestant Episcopal Church" in the last part.

Rev. Dr. W. D. BUCKNER, one of the signers of the majority report, said that the discussion in the committee developed the fact that at this time it was not expedient to vote upon the matter. "I am a Protestant, and glory in the fact. I am a Catholic for every truth of God and a Protestant against all the errors of man. The Protestant Episcopal Church is my spiritual mother and I do not want to take anything from a name that is dear to me." He showed from history how the Church had always protested against error and this spirit of protest was inherited from her Founder, that great Catholic man who always protested against error.

**Dr. Buckner and  
Mr. Morris**

"I may not voice the sentiment and feeling of the great leaders of the Church, but I dare say that I am voicing the sentiment of the rank and file. How are we going to make the Church Catholic merely by changing her name in the title page of the Prayer Book? A tree is not known by its name but by its fruit. Let this Church show her Catholicity by the work she does for the salvation of men and not merely by changing the name."

"Is it not a dangerous thing to take away that word Protestant, even though you would never have put it there in the beginning?"

Mr. MORRIS of Pennsylvania analyzed the argument of Mr. Pepper in the endeavor to show its weakness. His speech was largely of a forensic and academic nature and while exceedingly interesting added little that was new to the argument. The only really new point that he made was in his definition of Protestant when he said "we protest on one side against unorganized Christians, and on the other against over-organized Christians," referring in the first instant to the Protestant bodies and in the second to the Roman Catholic.

At this point of the discussion the Rev. Dr. MANNING obtained the floor, asking that an acknowledgment be made to the telegram of greeting which was received from the Council of the Church of the Disciples of Christ who addressed this Church in their message as the *Episcopal* church.

**Greetings  
From Disciples**

Mr. FREDERIC C. MOREHOUSE of Milwaukee, taking the stand, said: "I am tempted to say in classical language, Almost thou persuadest me to be a Protestant—but only almost." He thought that when men of antagonistic ideas go together it is well if possible to harmonize and coordinate their ideas. In answer to the objections to the minority report, he said that the man who had a love for the past really appealed to him. He also had sentiments in connection with the past. The words of the gentleman from Virginia awoke memories of his grandfather, who had graduated from the Virginia Seminary and had been a priest in Ohio, but even with his memories he asked himself what that grandfather would have thought of him under the present conditions. He would certainly have been ashamed in his day to take a position merely

**Plea of  
Mr. F. C. Morehouse**

because fifty years before his grandfather thought it right. In being governed by traditions we must look to the larger traditions of the larger past for our government. Some one has said that a constitutional amendment will be necessary in order to change the name of the Church, and his words were of larger significance than he realized, because if you refer to the constitution of the Church prior to 1901 he will find in it these words, "there shall be a General Convention of the Protestant Episcopal Church," while now it reads there shall be a General Convention of this Church," so that already a change has been made in the constitution. "After all is said I believe, speaking for myself, that if you take this step and amend the title page as the minority report proposes it will be fixed for all time, certainly until all of you and I are in our graves, but if you refuse to do this, or even if you amend it as suggested by the Deputy from New York, you will only be doing a part of what is necessary and the question will still lie open to come up at a later time for further amendment."

"Those who came to this Convention prepared to vote for or against the name American Catholic and object that this present amendment ought not to be voted on until the different Diocesan Councils have an opportunity to express themselves on the matter, must remember that this opportunity is given to them by the constitution, which provides that when an amendment has been adopted by one General Convention it must be referred to all the councils and brought up again at the next succeeding General Convention for final action. All we ask is that the people be given this opportunity officially during the coming three years."

"Can we not get this question out of the way now by general consent? Some of us came with a proposition dear to us, but when we could not get this, we have been willing to take the present step in the form of an eirenicon and are you going to refuse it? I have had visions of the time when, questions of this nature being gotten out of the way, an opportunity would be given to bring up the greater things of the Church."

The Rev. Dr. JONES of Ohio spoke in defense of the amendment offered by Dr. Parks. He thought both Holy Catholic and Protestant ought to be on the title page. "If these terms are antagonistic," he said, "then we must admit that the history of the Church ever since the Reformation has been a stupendous falsehood."

One of the most striking speeches made was that of Mr. ASA GARDNER, who traced the history of the word Protestant in the Church's name. He showed from English history that it was there a term dealing with civil polity and not with questions of faith at all. He spoke of the Roman Catholic claims to that which belongs to this Church, quoting Cardinal Gibbons' *Faith of Our Fathers*, in which he found these words: "So great is the charm attached to the name Catholic that a portion of the Episcopal body sometimes usurps the title of Catholics, though in their official books they are named Protestant Episcopalians. If they think that they have any just claim to the name of Catholic why not come out openly and write it on the title page of their Bibles and Prayer Books? Afraid of going so far, they gratify their vanity by privately calling themselves Catholic."

**Striking Speech of  
Asa Gardner**

The Rev. R. COTTON SMITH, D.D., of Washington said: "I find myself in perfect accord with the conference in their desire for unity, peace, compromise, and for the maintenance of Catholic principles. But I seriously object to the measure they have proposed for the very reason that it does not bring unity or peace, it is not a compromise and does not stand for Catholic principles." He said the word Protestant stood for something that was necessary in and to the Church. There have always been in the Church two principles dwelling side by side; the principle of freedom and the principle of authority. In the course of time authority was made to dominate over freedom until at the Reformation freedom was made to resume its rightful place. In the American Church our forefathers deliberately inserted the word Protestant in the name in order to assert in unmistakable terms that freedom for which the Church stood and they were so eagerly striving. It is only through the assertion of this freedom that true Catholicity can be had. It is lost to those who have either surrendered all authority and degraded freedom into license or who have lost their freedom entirely in their submission to authority. Both these principles must find their place in the Church and both should be asserted on the title page of the Prayer Book, for if we are to be the Church of the Reconciliation we must stand fast to these two principles."

**What  
Protestant Means**

The Rev. F. A. DE ROSSET of Springfield attacked the word Protestant without gloves. He said it connoted very many things that were not decent, and when many groans of disapproval were heard all over the house, he exclaimed: "I hear groans from the Protestants; they are dying hard, but all good soldiers die hard." He said the word Protestant meant destructive and the Church ought not to be characterized by any such term. "We haven't time to protest because we have a great, positive work before us," he said. "The Protestant must first crawl into every hole of error with his lantern and spy out what is going on, then drag it out to the light and proclaim to the world what he has found. The Bible says our conversation is in heaven, but the Protestant says it is in the garbage pile of the earth. The Bible says we shall know

nothing save Jesus Christ, but the Protestant says we must know nothing but error."

The Rev. Dr. PARKS of New York, addressing the house, said: "There is no inherent contradiction between the two words Protestant and Catholic. I cannot see why this Church, being Catholic cannot have a definite name. Protestant is, I admit, an ugly name.

#### "No Inherent Contradiction"

I did not invent it. But it stands for three things. It stands for the open Bible, free people, and justification by Faith, and all of these are essentials of Catholicity. Some one has said that we do not hear of the other bodies calling themselves Protestant, but this is simply because nobody ever suspected them of being anything else, while we have been gravely suspected. It is one thing to take a name but it is quite another to give it up, for some one may suspect that we are ashamed of it. If the proposers of this eirenicon want to say that the war will go on if it is not accepted, then let it go on. I am no fighter (at which everybody laughed very heartily); I repeat it, I am a man of peace. In conclusion I want to ask my fellow clergymen, should we put a stumbling block in the way of our flocks merely to gratify our feelings?"

As the hour for lunch had arrived the House of Deputies adjourned to meet in the afternoon with the House of Bishops as the Missionary Society.

#### THE DEBATE ON SATURDAY.

After the receiving on Saturday of the reports of the several standing committees of the House of Deputies and referring these reports to the proper committees or placing them on the calendar for future consideration, the revision of the title page of the Prayer Book, the all absorbing subject for the moment, was taken up for final consideration and action.

The Rev. Dr. GRAMMER of Pennsylvania was the first speaker. He opened his speech by saying, "It is the proof of an educated man

#### Dr. Grammer

that he keeps his mind open until all has been said on both sides of a subject." He declared that the question came up for consideration with a great handicap against it because this same question had been raised some time before, and had been referred to the people. After this reference the question was voted on at Boston and it was clearly shown that the Church did not desire to change its name. Since that time the Church has grown both at home and abroad, and a splendid spirit of harmony has existed in the Church. Now this question reappears, not from the Church nor even from the leaders of the Church, but from a set of younger men. We are asked to turn down the splendid production of a great scholar and master mind to accept an immature measure such as has been proposed to us. He declared that the proposed title page was defective from a Liturgical point of view and from the point of view of literary form. We need the word Protestant for the peace of the Church. You say the Methodists, the Presbyterians, the Baptists, and the rest of them have not Protestant in their name, well it is because they are out and out Protestants, while in our Church there are some whose Protestantism is not extraordinarily manifest. The name as it now stands, he declared, was a great safeguard to the Church, for if one should lean too far towards the Methodists or Presbyterians, etc., on the one hand we have Episcopal to call them back, while if the tendency is too much towards Rome on the other hand, there is the word Protestant.

#### Handicapped Abroad

The Rev. Dr. B. T. ROGERS of Fond du Lac said that at the bottom of all similar troubles as that arising out of the present discussion lay the fact that in different sections of the country we were raised to express our ideas and views in different forms and with different words. This is after all largely a question of terminology and in a way it seems trivial, and yet if we are going to present a firm front in this Church of ours we must get together and agree on terms.

"I am willing to assent to all the theological explanations of the word Protestant that you have heard made here. I accept them all as they were stated yesterday. The question before us cannot be answered grammatically or academically, for it is a most practical question of how this Church is to present herself before this country. I stand then for some settlement that will bring peace in this Church of ours.

"Another reason for supporting this measure is the great cause of Christian unity that has come up before us to-day. This Church stands for historicity, for a historic continuity of the Church. If I thought for a moment that dropping this word Protestant out of the name would weaken the Church's position in respect to Rome I would most certainly vote against dropping it. But the truth is it works against the Church in favor of Rome. Among people from Latin countries this word stands for disbelief in everything. You and I know better, and we can explain its meaning among ourselves, but what about those others that would be ours but for this word?"

"The message comes to us from the mission field telling what needs to be done. China and Japan know nothing about the political troubles of Europe in the sixteenth century and they are the Holy Catholic Church of Japan and the Holy Catholic Church of China."

The Rev. Mr. CAPERS of Lexington, recalling Mr. Pepper's words

at the very beginning of the debate asked the house to realize the presence of the Lord Jesus Christ in this debate and in the vote that was to be taken. "This is a solemn conference," he said, "which is endeavoring to present this Church in the best possible way to the world with all her distinctive marks. This Church occupies a middle ground between the Protestant world on the one hand, and Rome on the other. Some say in order to do her work her name should be such that it will touch the Protestants on one hand and Rome on the other. Some assume that the change in the title page will give us this advantage. But, I ask you, would we, by the change, strengthen our own inner life? The first speaker said there were three parties who objected to seeing the name changed, but I want to say that there is a fourth party, one to which I belong, those who believe in the power of the Church over and above the name of the Church. Personally I do not like the present name, but if I believed that the Church did not have a power over and above the name I should seek another Church that has that power. The name then is not a matter of so great importance. Mr. Pepper said we were buried under a multitude of the American bodies, and it is only too true; but the resurrection will not be brought about by the magic of a name. If we are buried it is because we give too much thought to these externalities and too little to the realities of the Church. Let us assert our power in the manner of our living and not merely in the change of our name."

The Rev. Dr. MANNING said, "I am not one of those who have been anxious to force this question upon the Church until the time is ripe for it. I, as many of you, have felt that this change was one that was bound to come, the very stars are fighting for it, and it is only a question of the time. I now believe that the time has come. We are approaching this question from a different standpoint than we have ever done before, consequently there is a different spirit about the way in which we are going about it. This is no longer a partisan question or I would not be here to speak the word I want to speak. It is not a partisan question but one of progress; not an academic question but one of an extremely practical nature.

#### Rev. Dr. Manning of New York

"Some one has referred to the willingness to change the title page of the Prayer Book to suit the needs of the mission field, but we are not going to have two title pages, one for the Filipinos and the other for the Philadelphians; it would be unfair to our brethren of Philadelphia.

"I take my stand on this question, then, not for any mere local needs, but because the world has moved forward and reached a point where the word Protestant with all connotations and meanings is not big enough for a Christian. The time has come for us to move."

Mr. JOSEPH PACKARD of Maryland compared the present discussion of this subject with the discussion of the same subject twenty-four years ago and showed how it had been stripped of its bitterness. After summing up the arguments that had been advanced and showing in his wonderfully clear and logical way some of the weaknesses of the arguments advanced, he said: "There have always been in the Church two schools of thought. I belong to the one now called the Protestant school. I have no objection to the name nor have I any objection to those who are called the Catholic, believing what they say they believe if they can bring themselves to do it, if they will only let me believe my way. And I really believe that the adoption of the amendment will be a constant cause of discord."

#### The Closing Speeches

Ten minutes to the hour for taking the vote on the question had arrived. Mr. Saunders of Massachusetts had the floor when the question arose as to who should have the opportunity to close the debate—Mr. Pepper, the mover of the original motion to substitute the minority report for that of the majority, or the Rev. Dr. Parks, who had offered an amendment to that report. The chair under advisement decided in favor of Mr. Pepper, though he was of the opinion that Dr. Parks was entitled to the privilege.

Mr. Saunders at once yielded the floor to Mr. PEPPER, who in a masterly way summed up the whole matter, stating that after all what was really wanted at this time was the opportunity to put this whole matter officially before the people of the whole Church during the three years that intervened between this and the next General Convention, as the constitution provides it shall be before any final action can be taken on the matter. He advanced no new arguments, but merely endeavored to clear the minds of the members of the house before they voted on this subject.

The hour of 12 having arrived the chair bade the house to prayer for missions, and all must have felt that it was a most fitting close to such a wonderfully harmonious debate, in which it was evident that all had in view the one idea of making most effective the Church's work.

Before taking the vote the chair declared that after further consideration and after a statement made by Mr. Packard he felt that he had been wrong in his former decision as to who should, according to the customs of the house, be permitted to close

#### The Chair Reverses Decision

that he had been wrong in his former decision as to who should, according to the customs of the house, be permitted to close

the debate, and that although the hour for taking the vote had passed he was going to permit Dr. Parks to speak. As soon as the question of this privilege was raised Mr. Pepper arose to ask that Dr. Parks be granted that opportunity.

It was just one of those little points that characterized the whole debate. As Dr. Parks took the stand it soon became evident that he was not going to be outdone in fairness. He said: "Gentlemen, I came here that I may be heard. According to parliamentary law I feel certain that I have the right to close this debate on the amendment, to be followed by Mr. Pepper. I have no more to say. I think the house is ready for the question."

The president of the house stated that he had received a request that just before the vote was taken he ask the members of the house to kneel in silent prayer, and as he felt that the request ought to be granted, he called them to silent prayer.

As the vote was about to be taken Dr. Parks asked to withdraw his amendment to the proposed title page, which left the proposition just as it had been introduced by Mr. Pepper.

#### THE VOTE.

The vote was then taken and resulted in the measure being lost by the lay vote of one diocese. It was as follows:

Lalty—Yes 31, No 24, Divided 8.

Clergy—Yes 42, No 15, Divided 10.

If one single layman in either of the eight dioceses that were divided had voted in the affirmative the measure would have been carried, but the victory would not have been nearly as great for the Church as it now is. Some would have gone away with a feeling that they had been wronged and discord would have resulted. As it has turned out all agree that a great gain has been made by the Church and that the men of this Convention have drawn very close together and understand each other better than they have ever done before.

The following is the vote by dioceses:

Those voting *yes* were:

**Clerical Vote**—Albany, Atlanta, Bethlehem, California, Central New York, Chicago, Colorado, Connecticut, Dallas, Delaware, Duluth, Easton, Florida, Fond du Lac, Georgia, Harrisburg, Indianapolis, Kansas, Kansas City, Los Angeles, Louisiana, Maine, Marquette, Michigan, Michigan City, Milwaukee, Montana, Nebraska, Newark, New Hampshire, New Jersey, Olympia, Ohio, Oregon, Quincy, Rhode Island, Sacramento, Springfield, Vermont, West Texas, Western Massachusetts, Western Michigan, Western New York.

**Lay Vote**—Albany, Atlanta, Central New York, Chicago, Colorado, Dallas, Duluth, Easton, Fond du Lac, Harrisburg, Indianapolis, Kansas, Kansas City, Long Island, Maine, Massachusetts, Michigan City, Milwaukee, Montana, Nebraska, New Hampshire, Olympia, Ohio, Oregon, Quincy, Springfield, Tennessee, Vermont, West Texas, Western Michigan, Western New York.

Those voting *no* were:

**Clerical Vote**—Kentucky, Lexington, Long Island, Louisiana, Maryland, Massachusetts, Missouri, New York, North Carolina, Pennsylvania, Southern Virginia, Tennessee, Texas, Virginia, West Virginia.

**Lay Vote**—Alabama, Arkansas, Bethlehem, Connecticut, Georgia, Iowa, Kentucky, Lexington, Louisiana, Maryland, Minnesota, Mississippi, Missouri, Newark, New Jersey, New York, North Carolina, Pennsylvania, Pittsburgh, South Carolina, Southern Virginia, Texas, Virginia, West Virginia.

Those whose vote was *divided* were:

**Clerical Vote**—Alabama, Arkansas, East Carolina, Iowa, Minnesota, Mississippi, Pittsburgh, South Carolina, Southern Ohio, Washington.

**Lay Vote**—California, Delaware, East Carolina, Michigan, Southern Ohio, Washington, Western Massachusetts.

THE BEAUTY of nature is most fully apprehended by the most refined, sensitive soul. It is worded, pictured, sculptured, or sung only by those who have attained a high inward development. And beauty becomes more and more spiritual as we pass from the beauty of nature, of forms and faces, to the beauty of friendship, of the home, and the soul. . . . The noblest product of the universe is the beautiful soul—that is, the manly, developed, masterful soul; one that has attained peace through trial, and grace through exercise. The supreme grace is the beauty of spiritual devotion, the love that denies itself, the heart and genius of the Christ.—*Horatio W. Dresser.*

## THIRD JOINT SESSION OF BOTH HOUSES

### Eloquent and Enlightening Addresses on Work Among Indians, Negroes, and the Mormons

#### EFFORTS OF THE BOARD OF MISSIONS FOR LAY CO-OPERATION COMMENDED

CINCINNATI, October 15th.

THE third joint session of the two Houses, sitting as the Missionary Society, was held in the Music Hall on Friday afternoon at 3 o'clock, with a large attendance. At the close the Bishop of Atlanta offered, and the Bishop of North Carolina seconded, resolutions, which were adopted, that "this joint session of the House of Bishops and the House of Deputies has noted with interest and satisfaction that part of the report of the Board of Missions referring to the work of the Laymen's Missionary Movement and the part taken therein by Churchmen," and "that the Board of Missions is hereby requested to continue its efforts to enlist the coöperation of laymen in the Church's missionary work through the Laymen's Missionary Movement, and in such other ways as the Board may deem best."

The general subject for discussion was "special forms of Home Mission Work."

BISHOP JOHNSON of South Dakota told of the work among the Indians, which is carried on in fifteen dioceses and missionary districts.

#### Work Among the Aborigines

In 1872 Bishop Hare was chosen to be a shepherd for the sheep without a shepherd, a friend for those who on the western plains needed him. He told how when he had finished his first sermon to the Indians through an interpreter, the hearers grouped around him and said they understood the whole sermon even before the interpreter had told it to them because it was written so clearly on his face. It was the plain, simple story of Jesus and His love, and that simple statement made over and over won many of those hard people, that perishing race, about whom men were saying there is no use.

The speaker dwelt most feelingly on memoirs of the late beloved Bishop of South Dakota, telling of the characteristic marks of gentleness, kindness, and patience combined with courage, all guided and sweetened by the love of God, which made his work a success.

In 1872 there were three clergymen in the district of Niobrara. There are in South Dakota four presbyters who have been there over thirty-six years and three more over twenty-one years. These and others helped Bishop Hare to work out his mission. Practically one out of every two of the Sioux are baptized in the Church, and one out of every six is a communicant in the Church.

Bishop Johnson cited many instances of the work that was being accomplished among and by these Indians. The physical condition of the Indian is not as good as it used to be, because he has changed his way of living but has not yet accustomed himself to his changed surroundings. He said they were lazy, but the government made them lazy by doing too much for them in an indiscreet way at the beginning. If you ask, Do they appreciate what the Church is doing, look to what they do in response. In closing his address the Bishop made a strong plea for young men of ability to fill up the ranks of the clergy.

BISHOP GUERRY of South Carolina told of the work among the negroes. He gave an historical outline of the negro missionary work in the United States, begun as early as

#### The Negro Problem and Its Solution

1702, when the Society for the Propagation of the Gospel sent out men to do this work.

When the war of the sixties set the great body of negroes free, the question was, what was to be done with them? Were they to be set free and allowed to go their own way? Many were thus treated. but this Church in the South realized that it had a responsibility. and from the very close of the war the Church has been working among these negroes, putting them under her white Bishops, since they are as much the members of Christ and His Church as are the white people. He said he never realized at any time the fact that he was a Bishop in the Catholic Church of Christ as when after a morning spent among a white congregation of the highest culture. he went in the afternoon to a pineland chapel among the poor whites, and from there to preach in a little chapel to the rice field negroes.

The speaker read extracts from letters of several Southern Bishops all of which told of the higher moral standards that existed among the negroes connected with the Church or under her influence. "Some say the South does not believe in educating the negro, but I want to say we do believe in the education of the negro, but in the right kind of education, an industrial education and a Christian education in which the moral and spiritual part of the negro is trained as well as his intellectual part. The work among the negroes is not merely a Southern problem and duty, it is national, and all must feel and assume the responsibility." In clos-

ing his address, which was cut off by the Presiding Bishop's inevitable gavel, Bishop Guerry told of the wonderful loyalty of the negro to the Southern white man and of the equally wonderful faithfulness and fairness of the Southern white man to the negro.

BISHOP ROWE, as he rose to speak on the work in Alaska, was greeted with great applause. He said in talking on the subject he would divide it, speaking first of the work among the white people and then among the natives.

**The Church in Alaska**

"During the past twelve years the whites have been coming and going all the time. The work among these is done principally with club rooms, hospitals, and chapels. Every once in awhile a stampede takes place, and the Church usually has to stampede with them." Bishop Rowe stampeded with one camp and got in at the start. The saloons got there, but the Bishop got there first. The saloons tried to get hold of all the lumber, but the Bishop succeeded in getting his share first. Fourteen saloons followed him to Cordova and the only competitor they had was the Church's club room, which is known in the place as the Red Dragon because of its color. This club house is used for service on Sundays.

Once on the Bishop's visit on a week day the young man in charge said, "Boys, it is time for our service," and when the Bishop came out he found the curtain drawn aside from the altar and the boys had arranged the seats and were occupying them. This town of Cordova is in the copper section, where a big town will inevitably grow up.

The white man finds his way into all parts of Alaska, some in such remote sections that the Church can go to them only once or twice a year.

He told of the effective work going on among the natives; how they were not only educated, but also spiritualized. Among both the whites and natives the Church is winning her way. Among the natives, besides the positive work the Church is doing she is the only one to stand up for them against the evils.

The BISHOP OF UTAH told of the work "Among the Mormons. He said "It is appropriate that I should tell you of the work among

**"Among the Mormons"**

the Mormons, here in Ohio, because, Mormonism practically began in Ohio. The Church lost her opportunity in the Middle West because she thought she could not afford it. And when she refused this opportunity many queer forms of religion and superstitions sprang up, and among them the most fanatical is Mormonism. Consequently, in a sense, the Church is responsible for this scourge that afflicts the West." The Bishop told how Joseph Smith was only one of many who, groping after light and finding none, organized churches of their own. He told of the organization, which he said, and rightly, was unlike any other ecclesiastical organization on earth. The great fidelity of the Mormons to their religion is due to the fact that there is such a close connection of the church with the secular life that promotion in the latter is due to fidelity to the former. He gave a most instructive and illuminating definition of the meaning of Mormonism. After telling clearly the conditions that exist in Utah, he said the chief work was being done in the educational centers, and there the work must be pressed. In the midst of all these Mormons no one can expect to find the means to carry on the work. Consequently the help must come from the rest of the Church, and the Church must not lose this wonderful opportunity.

**A CHRISTIAN CITY.**

Could we rear a Christian city  
If we strove with heart and soul,  
Every man and woman seeking  
To attain the blessed goal?

If each one would do his duty  
In the daily path he trod,  
Could we rear a Christian city?  
Would we find the task so hard?

Here and there a lofty spirit  
Has conceived the perfect plan  
Of a truly Christian city,  
The inspired work of man;

But the work must be united;  
Every one must do his part,  
And must build the ideal city  
First of all within the heart.

Tolling with a faith undaunted  
For the universal good;  
Building on the firm foundation  
Of a loyal brotherhood.

Then at last by prayer and patience  
We may realize the dream;  
We may rear a Christian city,  
Where the Christ will reign supreme.

FELIX CONNOR.

**GENERAL MISSIONARY MEETING**

**The Work at Home and Abroad Graphically Portrayed by Eloquent Speakers**

**MOST ENTHUSIASTIC GATHERING THUS FAR DURING GENERAL CONVENTION**

THE most enthusiastic missionary meeting held thus far during the sessions of the General Convention was that of Thursday night, October 13th, in the Music Hall. Bishop Tuttle opened the meeting by quoting a saying of one of the fathers, "God respects adverbs more than verbs." "It is not what we do but how we do it and why we do it."

"It was very evident," the Bishop said, "that there is a sweet, strong, unselfish spirit running through all the meetings and actions of this Convention. The same spirit has been evident throughout the whole Church during the past year and she has been marching on because of unselfish generosity of her children."

**Open Doors in the Orient**

The BISHOP OF SHANGHAI spoke on "The Orient's Open Doors; Will they Remain Open?"

This expression of Open Door has a sound of unreality in the ears of those who live in China because the door there is open to all except to the owner of the house. Japan has opened doors for herself with her diplomacy and her sword. There may not be so many doors of this nature spread open to China. But there are many doors opened there. We all know what the sins and evils of trade are, but there is another side to it. The railroads, for instance, have opened up a great territory and carried goods and relief when and where needed. The door of trade is then open and will stay open and some day to our great good. The door of education is also open. There is no class that exercises as much influence in China as is exercised by the young students. The nation is eager for education. Then there is the door of political reform. For the first time in history China has begun to make the voice of her people heard, and it is a great voice. And these people are going to transform that people within the next century.

Now these three great doors stand open for the Christian missionary. And the question is now, Will they stand open? And I am compelled to say not that they are going to close immediately, because clearly God has opened those doors and given the opportunity to do the work. And it must never be said that this great Church of ours failed to use her opportunities because of the lack of men and women.

The BISHOP OF EAST CAROLINA spoke on "The Church's Service to the Nation Through the Moral and Industrial Training of the Negro People. The Lord laid stress not on thinking nor on feeling, he said, but on doing. Religion is moral training. This is of great value to the negro.

**The Church and the Negro**

They have accepted ideas of religion based more on emotions than on morals. The negro is weak in his lack of high family ideas and ideals.

One of the significant signs of the time is the use of industrial training, and it is of especial benefit to the negro, because he is so near the savage state in which idleness is the thing most to be desired. We must show them the dignity as well as the necessity of labor, teaching them to do for love what in times of slavery they were compelled to do.

He told of the different industrial schools in the South in which the negroes were taught the dignity and value of labor, how they were taught to be useful citizens, being trained to do all manner of useful things. This Church of ours is doing great work along educational lines. And she is also doing a great work of the nation in the moral training she is giving to the negroes of the South. The religion of the Lord Jesus Christ is the religion of doing and living well. He quoted a negro as having said: "The salvation of my race lies in the Episcopal Church, because it teaches religion by the ten commandments and not by exciting the nerves."

The Rev. JAMES S. RUSSELL, master of St. Paul's Industrial School, Lawrenceville, Va., gave a graphic account of the school. During the present year there will be over five hundred students in the institution. "At St. Paul's we are trying to do what is being done at Hampton and Tuskegee. It costs about \$100 a year for each boy or girl in the institution. No St. Paul's student has been arrested during the past nineteen years for any crime or offense of any kind in the county in which the institution is located. Religion and morals go together in this institution. During the twenty-two years nearly six hundred have been sent out from the industrial and literary departments." He cited striking cases where boys and girls had been received into the school with almost no earning capacity, to be graduated with the ability to earn a good living. "We dwell largely on the extension work of the institution. It touches every negro family in the county and as a result the yearly criminal expenses have been reduced by more than fifty per cent in the past ten years.

The BISHOP OF ALASKA spoke of "A Days Work on the Arctic

Trail." The greatest applause greeted the Bishop, who, answering, said: The text is not my choosing, however I shall try to keep the trail." The talk here is to be more of the methods of how the work is done than of the work itself. The work in Alaska seems to develop the genius of finding the way. He has come across men of the kind who, no matter what the direction was or how plain, always succeeded in losing the way. They have a hole in the head where the bump of locality ought to be. Sane people ask for what purpose we hit the trail. Well it is because we have ten months winter and a short two months of autumn. Before the trail is hit a man must go into training, by moving daily first a mile or two until you can run eight miles a day. Then you have a place where you can break the ice and take a sponge-off, then climb the mountain side and then skip the rope until you are hardened for your trip. Then you must train your dogs and find the place in their team, choosing dark dogs for the long journey. Resort must be had to fur robes instead of sleeping bags because sometimes in the morning the sleeping bags were found frozen. You don't have to take any instruction in the simple life because the rations consist of frozen beans, tea, rice,

**A Day on the Arctic Trail**

and editors who in their own estimation could give points to any other editor on earth. He wondered why all this was so, and came to the conclusion that it was because their history all lay before them and therefore was to be made, and they might as well picture it as gloriously as possible.

"We of the West," he said, "have a new way of singing—

"Little drops of water  
On the desert sand,  
Make a mighty difference  
In the worth of land."

With a vast array of comparative figures he showed the great increase in population that is steadily going on. Among these people are representatives of races of all nations.

Business men were sending men all the time and we are trying to send representatives of the Gospel there every sixty days.

We need men for the ministry in the West, and we need the very best men, because if they are not they will be out of their class. We heard in the House of Bishops in talking about Suffragans that we would know where to go to get good Bishops, but I advise you to go West and get them. And we need money, too, because I tell



A GROUP OF BISHOPS.

bacon, and sugar. It gets so cold that even the axe handle freezes; literally the axe handle becomes so brittle that it snaps if used. Three pairs of snow shoes of different sizes are needed for different conditions of the snow. And after eight hours of hitting the trails one is deeply sensible of the possibility of becoming very much worn out. The dogs are of first importance, and they must be cared for, as the ice often packs between the toes and injures their feet.

It is a wild country, with no landmarks. The north star is of no use, so one must trust to the compass. And in this wilderness the greatest dangers are from storms and cold. The tale of the North is an extremely sad one.

On the trail you meet the lonely miner or enter the isolated Indian camp and there preach the Gospel of the Lord Jesus Christ. And never do you leave these people without their sharing with you what they have, no matter what it be or how little. The Bishop was loudly applauded as he took his seat.

The BISHOP OF UTAH spoke on "The Call of the West to the Men of the Church." He said he wanted to set people straight about the meaning of the West. He was to speak of the arid West in that part where Washington Irving said they would never be able to make a blade of grass grow. The people of that West had faith in themselves; they were optimistic. In every town of five hundred or more you had "booster" clubs of both men and women,

**"The Call of the West"**

you that making bricks without straw is nothing to be compared with building churches and paying the salaries of the missionaries without cash.

What is the call? It is the call of a great opportunity. It is the call to get in at the start. Here in the East everything is cut and dried. There you have the call of a great opportunity, in call of a great need. And that is the call that God heard when He came here to save the world. It is the call of stray sheep. And the Lord said it was better to save the stray sheep than to stay at home and fatten those that are safe in the fold.

**ANOTHER MISSIONARY MASS MEETING.**

AT 8 P. M. on Tuesday, October 11th, a great missionary mass meeting was held in Music Hall. The Bishop of Southern Ohio was chairman of the meeting. In opening the meeting he said that the most salient feature of the present time was the great missionary awakening that had taken place in the past few years. He spoke of the great impetus that had been given to the cause of missions by the Laymen's Missionary Movement and the great Edinburgh Conference.

The general subject for discussion at this meeting was "The World Missionary Conference." The BISHOP OF MASSACHUSETTS

spoke of "Churchmen and the Conference"; the BISHOP OF HANKOW on "The Conference and the Workers in the Field"; the Hon. SETH Low of New York on "What the Conference Demands of the Laity," and the BISHOP OF THE PHILIPPINE ISLANDS on "The Church's Mission and Christian Unity."

The predominating note, as of most of the meetings of all kinds connected with this General Convention, was that of Christian unity; each of the speakers in his own way told of how the conference at Edinburgh stood for unity and did more for the cause of unity than anything that has ever happened.

**Christian Unity  
the Keynote**

BISHOP LAWRENCE said "there can be no Christian unity by the mere federation of churches, but by the combination of all the members of Christ into one body. . . . Unity is a thing to be prayed and worked for. It must and will surely come, though it may not be in ten years nor even in a thousand."

Mr. Low told how he was impressed with the idea that there was an immense work for the Christian Church to be doing in foreign lands, but that this work could not possibly be done by a divided Christendom. He said, "The Edinburgh Conference marks the end of the analytical work of the Church and the beginning of her synthetical work. I do believe the Spirit of God spoke to us through that conference and said the time is at hand to take up the work."

BISHOP ROOTS emphasized the great world-wide impression that the conference made on the worker from the field. It took out of him all ideas of localism or parochialism, making him see that it was a vast work that he with all the others were engaged in, a work that required united work and prayers.

BISHOP BRENT declared the Edinburgh Conference to be the greatest ecclesiastical event making for unity since the division of Christendom. "Let us lay aside some of this thin, pale Christianity of ours that is so characteristic, and begin to dare something."

**THE HOUSE OF BISHOPS.**

*(Continued from page 852.)*

**WEDNESDAY, OCTOBER 12TH.**

The House of Bishops reconsidered its former action and concurred with the House of Deputies in adopting the amendment to the constitution providing for the election of Suffragan Bishops. Fifty-three votes constitute a majority in the House of Bishops, which was necessary to carry this measure. The vote cast was 60 in favor and 31 against the amendment.

In this connection the joint committee appointed in 1907 to prepare a suitable canon concerning Suffragan Bishops, to be presented in case of the adoption of the amendment, is now ready to make a report.

Immediately after the passing of this amendment another amendment was introduced intending to give a vote as well as a seat in the House of Bishops to the Suffragan. This of course will have to be passed by both houses at this convention and wait over until 1913 for a second consideration and passage.

The House of Bishops adopted the resolution appended to the report of the joint commission on the Unction of the Sick, mentioned in the proceedings of the House of Deputies, which had been defeated in the House of Deputies. This will necessitate the reconsideration of the matter by the House of Deputies when the message is sent up from the House of Bishops with information of the action they have taken. This message will be put before the House of Deputies for concurrence or non-concurrence.

In addition to the joint telegram sent by the two houses of the convention, the House of Bishops sent the following telegram:

**"To the National Council of the Congregationalists now in Session in Boston:**

**"The Bishops assembled at Cincinnati send greetings in our Lord and Saviour Jesus Christ, praying God that all His people may be brought into such unity as shall be according to His will."**

**THURSDAY, OCTOBER 13TH.**

An amendment to the Constitution providing for the election of the Presiding Bishop, differing in some essential points from that defeated at an earlier session of the House, was introduced and referred to the committee on Constitution.

**Routine  
Business**

A new canon was adopted, subject to the concurrence of the House of Deputies, permitting the use of the revised version of the Bible, either American or English, in the reading of the Lessons at Morning and Evening Prayer. The proposed canon "Of a General Board of Religious Education" was also passed subject to the concurrence of the House of Deputies.

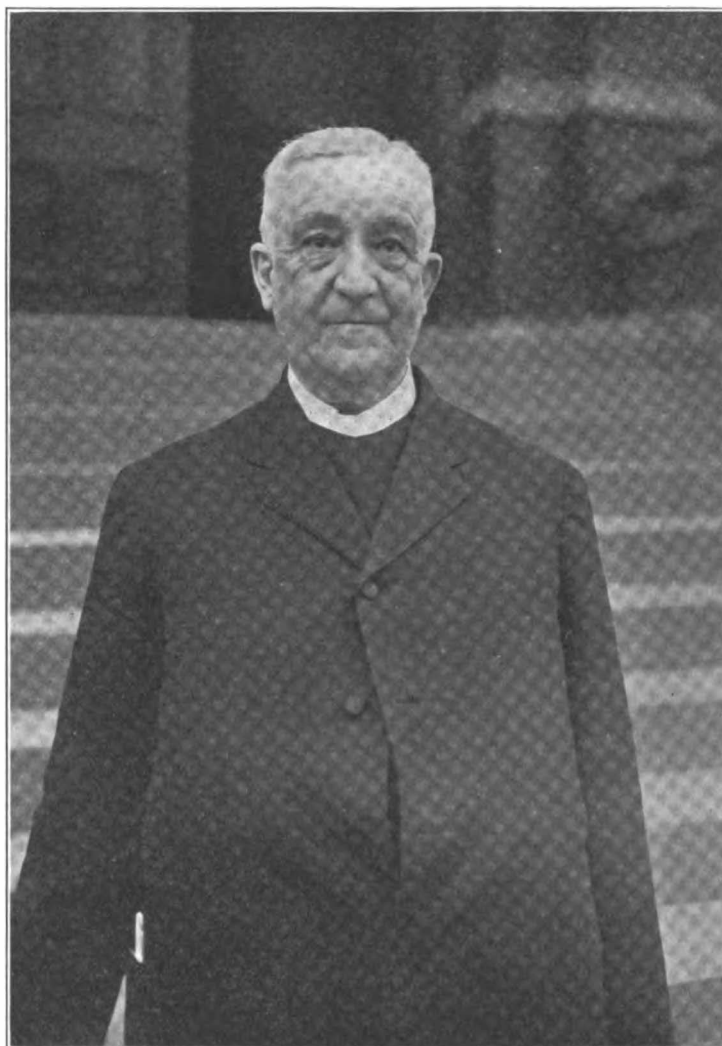
An amendment to the canons was adopted, subject to the concurrence of the House of Deputies, providing that in event of the resignation of a Missionary Bishop because of age or infirmity, he shall receive a pension equal to half his salary at the time of his resignation.

The House of Bishops accepted the cession of a part of the diocese of West Texas to be added to that part of the diocese of Dallas ceded to the General Convention, to form a part of the new missionary district that is to be set off. The House of Deputies concurred in this matter

The House of Bishops sitting as a committee of the whole, rose **Canon on Suffragan Bishops** and presented to the House the following canon on Suffragan Bishops:

1. A Suffragan Bishop shall be elected in accordance with the canons enacted in each diocese for the election of a Bishop. But the initiative shall always be taken by the Bishop of the diocese asking for the assistance of a Suffragan.

2. There shall not at any time be more than two Suffragan Bishops holding office in and for any diocese, save by special consent of the General Convention previously obtained.



THE REV. SAMUEL HART, D.D.,  
Secretary of the House of Bishops.

3. A Suffragan Bishop shall in all respects act as the assistant of the Bishop of the diocese and under his direction.

4. The tenure of office of a Suffragan Bishop shall not be terminated on the death or removal of the Bishop of the diocese. He may, however, at any time, with the consent of a majority of all those entitled to a vote in the House of Bishops, resign his position as Suffragan of the diocese, and on his resignation being accepted by the convention of the diocese, he shall exercise episcopal functions only as he may be called upon and authorized so to do by the ecclesiastical authority of a diocese or missionary district.

5. This canon shall go into effect immediately.

**FRIDAY, OCTOBER 14TH.**

As the two Houses met in joint session in the afternoon there was nothing done in the House of Bishops other than the routine business, except that the latter part of the morning was given up

to the receiving of nominations for Bishops to fill the newly created missionary districts.

#### SATURDAY, OCTOBER 15TH.

Very little was accomplished in the House of Bishops on Saturday. The portions of the diocese of Dallas and West Texas that had been ceded to the General Convention by the two respective dioceses were set apart by the House of Bishops as a missionary district to be known as the Missionary District of North Texas.

Almost the entire day was given up to the consideration of the new missionary canon.

### HOUSE OF DEPUTIES.

(Continued from page 852.)

the understanding of the use of oil in the Orient. He objected to the use of oil in any sacramental way.

The Rev. G. C. STEWART of Chicago spoke strongly in favor of the adoption of the resolution, repudiating the very idea that Mrs. Eddy had picked up a jewel which the Church had cast away.

After considerable debate the vote was taken on the passage of the resolution, which resulted as follows: Clergy—yes 41, no 17, divided 9; laity—yes 27, no 32, divided 4, and the resolution was lost by a non-concurrence of the two orders. It is very significant to note, however, that it was lost by only five votes in the lay order, the clergy voting overwhelmingly in favor of the measure.

Mr. RICHARD H. BATTLE of North Carolina offered an amendment to the canons providing for the setting apart of racial missionary districts, and it was referred to the proper committee.

**Reports and Resolutions** Several resolutions of more or less importance were introduced and placed on the calendar for future action.

Mr. ROBERT C. PRUYN of Albany presented the report of the joint commission appointed by the General Convention of 1907 to prepare a Mission Hymnal and the Rev. J. S. B. Hodges, D.D., presented a minority report objecting to the proposed book of hymns on the two grounds of the inclusion of certain selections which in his mind were not hymns at all and because of the inferior order of the music of some of the tunes. These two objections were urged by several speakers but the report was adopted by a vote by orders.

#### WEDNESDAY, OCTOBER 12TH.

The House of Deputies took final action in the morning on the matter of accepting the cession of a portion of the diocese of Dallas to the General Convention for the purpose of erecting a missionary district therein, by concurring with the House of Bishops.

The Rev. LINDSAY PATTON presented the report of the committee on Missions and recommended the adoption of the suggestion contained in the memorial presented by the delegation from Tennessee asking that the Board of Missions make an apportionment of men as well as money to the several dioceses and missionary districts of the Church. By this means it is thought that more men will be found for the work and men suited for each particular field will be accessible when wanted. In order to carry out the idea the report suggested that the secretaries of the several missionary departments should consider it a part of their duty to seek out suitable men for the missionary work and report them to the Board of Missions, which should in turn keep the Bishops in the field informed of those suitable for their especial work and they could call them to it as they were able.

The committee on the Prayer Book reported in favor of the appointment of a joint committee of the two houses to take under consideration the office for the Visitation of the Sick with a view to revising it.

The same committee reported in favor of printing all the matter lying between the Preface and the beginning of the order for Daily Morning Prayer at the back of the Prayer Book, after the Articles of Religion.

Majority and minority reports were made by the same committee on the amendment to the title page of the Prayer Book and on the accompanying joint resolutions, as follows, and action was deferred until a later day:

#### Title Page of the Prayer Book

"The committee on the Prayer Book, to which was referred the resolution of Mr. Pepper of Pennsylvania concerning the title page of the Book of Common Prayer and the joint resolutions accompanying the same, respectfully report, that we have carefully considered the same. The eirenic import of the proposed joint resolutions is clearly evident.

#### Majority Report

"When, however, we consider the merits of the proposal itself we discover so wide a divergence of view within the committee as to make it apparent that what may have been offered as an eirenicon is certain to prove a cause of discord. We believe that so momentous a change should not be initiated without substantial unanimity. We therefore deem that the proposal to submit the matter to the vote of the Convention is inexpedient and offer the following resolution: *Resolved*, That the committee be discharged from further considera-

tion of the matter." (Signed) A. Crawford, William M. Grosvenor, Edward L. Parsons, C. M. Clement, W. D. Brockner, Richard L. McCready, Henry S. Nash, George V. Henry, Roland S. Morris, R. A. Mercur.

"The committee on the Prayer Book, to whom was referred the resolution of Mr. Pepper of Pennsylvania proposing to amend the title page of the Book of Common Prayer, respectfully report that they are in favor of a change in the title page of the Book of Common Prayer; and that they recognize and approve of the eirenic character of the particular change proposed. They, therefore, offer the following resolution:

#### The Minority Report

"*Resolved*, the House of Bishop concurring, That the following change be made in the Book of Common Prayer, and that the proposed alteration be made known to the several dioceses, in order that the same may be adopted at the next General Convention, in accordance with Article X. of the Constitution.

"Amend the title page so that it shall read as follows:

"The Book of Common Prayer  
and Administration of the Sacraments  
and other Rites and Ceremonies of  
THE HOLY CATHOLIC CHURCH  
According to the use of that portion thereof known as  
THE EPISCOPAL CHURCH  
In the United States of America,  
Together with  
The Psalter or Psalms of David."

The report was signed by J. S. B. Hodges, Edgar A. Enos, M. F. Gilbert, and G. E. Copeland.

The Rev. Dr. WINCHESTER of Tennessee offered a resolution proposing to correct an erroneous report that had been printed in one of the daily papers of Cincinnati, in which it had been stated under rather prominent head lines that the House of Deputies refused

to adopt the preamble brought over from the last General Convention because they did not accept the Bible as the Word of God. Dr. Winchester's resolution was amended and adopted, whereby the secretary of the House of Deputies was instructed to print in all the daily papers of Cincinnati the eighth Article of the Constitution, which requires subscription to belief in this fact before any one can be consecrated Bishop or ordered priest or deacon.

A resolution was adopted appointing a joint commission to look into the condition and teachings of the several theological seminaries of the country and to consider the advisability of revising the canons relating to the examinations of candidates for holy orders, and to report to the next General Convention.

The Rev. Dr. WILKINS presented the report of the "Five Million Dollar Clergy Pension Fund." Although there have been less than

two years of actual working time since the commission having this fund in hand has been appointed, and a great financial panic has swept over the United States, the commission, through the untiring work of Dr. Wilkins, has accomplished a great deal. There is now in hand in cash \$118,027.56 and in pledges nearly \$200,000 more; \$105,000 has already been turned over to the General Clergy Relief Fund, the income to be used for the relief to those clergymen who have reached the age of sixty-four.

The Rev. Dr. ALSOP presented the report of the General Clergy Relief Fund, and the Rev. Dr. Manning offered an amendment to Canon 53, "Of the General Clergy Relief Fund," which is intended to provide that the income from all money turned over to the General Clergy Relief Fund shall be applied immediately for an automatic pension for all clergymen who shall have reached the age of sixty-four and are not in active work.

The question of reorganizing the Board of Trustees of the General Theological Seminary came up for consideration under the report of the joint commission appointed by the last General Convention. A long discussion followed, but as no conclusion could be reached the whole matter was referred back to the commission with instruction to report again later in the session.

The House of Deputies adopted the report of the committee on Canons favoring the amendment of Canon 52 permitting the employment of "Christian laymen and women skilled in medicine and nursing, to do work of that nature."

The House of Deputies concurred with the House of Bishops in accepting the cession of a part of the diocese of Dallas for the setting apart of a new missionary district.

A resolution offered by the Rev. Dr. Manning of New York was adopted, subject to the concurrence of the House of Bishops, by which the secretary was instructed to send from the General Convention a telegram of fraternal greeting to the National Council of Congregational Churches, assembled in Boston.

The House of Deputies concurred with the House of Bishops in selecting New York City as the place for the meeting of the next General Convention.

#### THURSDAY, OCTOBER 13TH.

Very few matters were brought to final action in the House of Deputies on Thursday, but several matters of importance were under



consideration. Amendments to the canons were introduced by which Louisiana will be transferred from the Seventh to the Fourth Missionary Department, by request from Louisiana.

#### Amendments to the Canons

The following proposed canon was presented by the Joint Commission on Sunday School Instruction and it was referred to the Committee on Canons:

1. There shall be a General Board of Religious Education, the purpose of which shall be the unification and development of the Church's work of religious instruction, especially through the Sunday school, under the constitution and canons of the General Convention.
2. The board shall be composed of the Presiding Bishop, seven other Bishops elected by the House of Bishops, and seven presbyters and seven laymen elected by the House of Deputies triennially at the meeting of the General Convention; and two members elected by each of the department conventions hereinafter provided for.
3. The Presiding Bishop shall be, *ex-officio*, the president, and shall call the first meeting of the board, at which eleven shall form a quorum. The board shall elect a vice-president, a general secretary and a treasurer, and such other officers as it deems necessary.
4. There shall be organized in each missionary department a Sunday school convention, auxiliary to this board. Each convention shall be composed of the Bishops officially resident within the department, and of five delegates from each diocese and missionary district within such department. Each convention, council, or convocation shall elect its own delegates, or provide for their election by the official Sunday school organization of the diocese.
5. Within one year after the canon takes effect, the president of each missionary department shall summon the delegates of the Sunday school convention to meet for the purpose of organization. Thereafter each department convention shall meet as it shall provide.
6. Each department convention shall have power: (a) To effect and provide for its own organization. (b) To elect a department secretary, who shall work under the direction of the board; with the right to attend all meetings of the board with the privileges of the floor but without the right to vote. (c) To promote the holding of meetings in the interest of the Sunday school, and to take all such measures to foster religious education within the department as are consistent with the constitution and canons of the General Convention, and of the dioceses or missionary districts within the department.
7. This board shall be authorized to receive contributions for the prosecution of its work.
8. Each department convention shall make an annual report to the board of its work. And the board shall make a triennial report to each General Convention.
9. This canon shall take effect immediately.

The Rev. Dr. Parks presented a proposed canon on Suffragan Bishops, and it was referred to the proper committee.

A very interesting report of the joint Commission on Capital and Labor appointed in 1907 was read by the Rev. E. L. Parsons of California.

A new amendment providing for the election of the Presiding Bishop was presented to the House of Deputies and referred to the proper committee. This proposed amendment differs in several respects from the amendment voted down by the House of Bishops.

#### Reports and Resolutions

The Rev. Dr. Manning of New York offered a resolution proposing to appoint a joint committee of seven Bishops, seven presbyters and seven laymen to take under advisement the possibility and feasibility of calling a World's Conference in America to be participated in by all who believe in the Lord Jesus Christ, to consider and confer concerning all matters of faith and order. This committee is to report to this convention whether they consider it feasible, and if so to report some plan for carrying out the proposition. The resolution was adopted by the House of Deputies but must be concurred in by the House of Bishops.

The Committee on the Prayer Book reported a revised form of the third Collect for Good Friday. After a long discussion over the phraseology the whole matter was referred back to the committee with instruction to endeavor to reframe it in suitable words and report it later.

The resolutions appended to the report of the committee on Missions, instructing the Board of Missions to make an appointment of the men needed for missionary work to the several missionary departments, were adopted.

The report of the committee on the proposed revision of the title page of the Prayer Book was the next business to come before the House, of which a detailed account is given on pages 853, 854, and 855.

At the close of the morning session the debate on the Title Page was interrupted to receive messages from the House of Bishops. Among these was one stating that the House of Bishops had adopted the resolution providing for the appointment of a Joint Committee to prepare an office for the Unction of the Sick. As the House of Deputies had already taken negative action on this matter and it was too late, according to the rules of order, to move to reconsider, the House was compelled to vote against concurring and the measure was not adopted.

#### Non-Concurrence on Unction Office

YOU NEED God in the very things that seem to separate you from Him. You must seek Him in the places where the misery of life seems to be that He is not. You must question the stoniest path for streams of water.—*Phillips Brooks.*

### AN EXPLANATION OF A MISQUOTATION

ONE of the daily papers of Cincinnati having misquoted a statement made by the Rev. Albert A. Morrison of the diocese of Oregon, he asked and obtained permission to read the following statement to the House of Deputies. And out of justice to him we feel that the statement ought to be published in the Church papers, in order to correct the erroneous report spread abroad. The statement is as follows:

*"Mr. President and Gentlemen of the Convention:*

*"In justice to this convention and myself, permit me to correct a serious and painful misunderstanding.*

*"In the course of a three minute address, when the matter of the preamble was under discussion, I was reported by the public press as having made the declaration that the Bible is not the word of God, and that the scriptures are full of inaccuracies. As is well known to the members of this house, I made no such statements. My use of the term inaccuracy had reference to the historical data concerning the foundation of the Church.*

*"If I had had more time to amplify my remarks there could have been no misunderstanding.*

*"I wish to affirm my belief in the Sixth Article of Religion in our Prayer Book concerning Holy Scripture.*

*"I do further believe the declaration in Article VIII. of the Constitution, understanding by the use of word of God a sacred and reverent title for the Holy Scripture containing all things necessary for salvation. In this understanding I feel that I am in accord with the members of this House and in harmony with the spirit of the Church.*

*"There is surely no need for further discussion. I thank you for your consideration."*

### EVENING PRAYER AT SEA.

*"Now I lay me down to sleep."*

*"Now I lay me down to sleep"  
On the surging, restless deep;  
Trusting, Lord, Thy ceaseless care,  
Breathe my childhood's evening prayer.*

*Cradled by the rocking wave,  
From its peril save, oh, save,  
Love as boundless as the sea,  
Through the darkness watch o'er me!*

*If shall rise the morrow's sun  
O'er night's peril safely run;  
Or if from the pathless sea  
Thou shalt bid me come to Thee,*

*To Thy will as seemeth best  
Be the haven of my rest—  
If to wake, or if to sleep,  
Lord, my soul in safety keep.*

*God Eternal, ruling all,  
Thou dost mark the sparrow's fall:  
Safely sheltered 'neath Thy care  
Do I breathe my childhood's prayer.*

*Lord of wind, and sea, and sky,  
Thou wilt hear Thy children's cry,  
On the surging, restless deep  
"Now I lay me down to sleep."*

I. E. C.

"If I CAN put some touches of rosy sunset into the life of any man or woman," says George Macdonald, "then I feel that I have wrought with God." To make an old person happier, more comfortable, more hopeful—that is, to put the touch of rosy sunset into a human life—is one of our most sacred privileges. It is a special privilege of youth to cheer old age. How naturally an old person turns to a young person for sunshine! It is beautiful to see the sympathy that subsists between the two extremes of life. In some respects youth and age are as like as sunrise and sunset; and it seems to be God's blessed will and plan that each should turn to the other for help.

SPEAKING of faith and unbelief, the baneful effect of the one and the life-giving effect of the other, Goethe in a remarkable passage in one of his letters, says: "The conflict of unbelief and belief is the most real and the deepest theme of history. All epochs in which belief has dominated, no matter what its form has been, have been brilliant, ennobling, and fruitful for time and eternity. On the other hand, those epochs in which infidelity, no matter in what form, has had the upper hand, have been and are of no interest, for the simple reason that no one troubles himself with a knowledge of the unfruitful."

# A Week's Work of the Woman's Auxiliary

## CONFERENCE OF THE JUNIORS DISCUSSES MANY PROBLEMS

### Diocesan Officers Hear the Department Secretaries

#### UNITED OFFERING TREASURERS TELL OF SUCCESSFUL METHODS OF WORK

##### SATURDAY, OCTOBER 8TH.

Beginning with Saturday morning, October 8th, the Juniors have held daily conferences with Miss Grace Lindley of the Church Missions House, presiding. At the first conference, Miss BROCK presented the topic "Shall membership in the Junior Auxiliary be restricted to baptized children only." There seemed to be a consensus of opinion that no child should be excluded from being a member, but that baptism should be emphasized either by depriving him, if unbaptized, from the right to vote or calling him a probationer. Miss ENGLE of Atlanta, Ga., brought out by her topic "Shall Boys be Included in the Junior Auxiliary or Organized Separately?" a very definite determination to hold them among the Juniors. The Brotherhood of St. Paul was advocated and examples given of its successful work. Miss HUTCHINS of Massachusetts named as the "Essential Qualities of a Leader," first, Consecration; second, Sympathy; third, Tact; fourth, Faithfulness in details; fifth, Force of example; sixth, Knowledge of subject; seventh, Ability to impart. The fourth topic, "How to get Leaders," was presented by Miss SLEEPY of Minnesota.

##### Junior Conferences

##### MONDAY, OCTOBER 10TH.

The second conference was held Monday, October 10th, Miss Lindley presiding. Miss STURGES of Massachusetts gave a most interesting talk on the inter-relationship of parish organizations and their coöperation with the senior and junior branches of the Woman's Auxiliary. Such organizations as the Girls' Friendly societies and the Daughters of the King are deeply interested in the extension of Christ's kingdom and there should be coöperation in efforts and missionary instruction. A committee was appointed to confer with the officers of these societies and report at the last conference.

##### Second Junior Conference

Miss ALICE LINDLEY of New York divided her topic on "The Problem of Interesting Young Women" into two parts: First, Getting and Holding Young Women; second, Persuading Them to Volunteer for Service in the Mission Field. This discussion brought out many interesting suggestions: that young women of the Junior branches be asked to furnish the programmes occasionally for the senior branches; that they be asked to make monthly reports to the seniors; that quarterly meetings be held for girls too old for the Juniors, too young for the seniors and too busy for weekly meetings, at which missionary speakers shall be introduced and the programmes be of a missionary nature, were all suggestions that seemed helpful.

Miss HUTCHINS of Massachusetts took up the thought of winning volunteers and in brief outline said: "Take it for granted that some of your class or your organizations are going to volunteer. See that your young people know the need for going and suggest some definite places where the need is great. Tell them of the lives of those who have gone. Pray that some one of them may be called, and be ready to advise them when they are trying to decide whether or not to go and seek your sympathy."

A committee was appointed at this conference to confer regarding membership in the Junior Auxiliary and report at the last conference. Also a committee was appointed to confer regarding work among boys and report at the same time.

## ADJOURNED CONFERENCE OF DIOCESAN OFFICERS

After the noon-day prayers by the Rev. Hugh L. Burleson, assistant secretary of the Board of Missions, Mr. John W. Wood, corresponding secretary, introduced the secretaries of the eight missionary departments, not in order of their age or priority of service, but according to "the furthest point away." Mr. Wood related the circumstances of the decision to have department secretaries. Dr. Rufus W. Clark was the first one to accept an appointment. That was nearly five years ago, and Dr. Clark's department reached from the Ohio river to the Rocky mountains. At Richmond the eight departments were formed. The secretaries have done magnificent work. They have been the eloquent, insistent champions of the cause which we believe to be the very essence of the life of the Christian Church.

Department eight reaches along the Pacific coast down to Hawaii, over to the Philippines and up to Alaska. The Rev. L. C. SANFORD felt that there were three factors that were a power in this department. First, the united character of the work of the Woman's Auxiliary. It was agreed to ask the Auxiliary workers to pray that more women workers might offer themselves for the field. Word was passed throughout the Eighth Department and it was believed that the necessity for founding another deaconess' home in the

##### Department Secretaries Introduced

##### Factors in Eighth Department

southern part of the state was the direct outcome of these prayers. Second, the Laymen's Missionary League left an ineffaceable impression on the department. And third, plans are being made at Berkeley Divinity School that every student shall have a broad knowledge of missions.

The Rev. PERCY SILVER of the Seventh Department told the Auxiliary what it had done and what it could do in his district. "First, it had brought to the missionaries in the field courage and hope, two tremendous forces in the life of anyone. Second, it can educate and can put people to work. We have enough to do. We must supply the outlet to energies. Work is a great saving and idleness is a great power for sin. The Auxiliary can single out certain dioceses and pray for them."

##### The Seventh Department

The Sixth Department reaches from the Mississippi to the Rocky mountains and from Kansas up to North Dakota. It was described by the secretary, Rev. C. C. ROLLIT, as a pretty big piece of ground for it includes six dioceses and five missionary districts. But there is something large besides its dimensions. It is large in generosity. There is not a district that gives larger or more generous gifts. The policy of the secretary is to reach all large centers once a year and the smaller ones once in two years.

##### The Sixth Department

"In the Fifth Department," announced its secretary, the Rev. Dr. J. H. HOPKINS, "life is lived in the superlative degree. In the twelve dioceses you will find every conceivable kind of a service that is to be held by any degree of Churchmanship there is. It has the largest branch of the Woman's Auxiliary there is. It is the garden spot of the world. It shall rule the world."

The Rev. R. W. PATTON spoke for his department in the "Sunny South." Many notable results have been attained in the Fourth Department in the past five years. There has come an intense interest in the uplift of the Negro race. South Carolina resolved to devote the whole of its Easter offerings to missions and one-half of the whole amount was to be given to Negro work. The Woman's Auxiliary of Southern Carolina endorsed this movement.

In the Third Department the Church in America was born and cradled and the missionary society was here born. The secretary, Rev. T. J. GARLAND, intends to look out for the men of the department. He has met with many convocations and councils. He urged the women to help the work by instilling into their sons the same missionary enthusiasm that they impart to their daughters.

The secretary of the Second Department, Mr. J. R. HARDING, is known as the "baby" among the secretaries and Mr. Patton of the Fourth as the "grandfather." Mr. Harding confesses to being a month old, and his department extends to Porto Rico from the two dioceses of New York and New Jersey. He has had only one month to feel its pulse, but knowing it to be a great financial center and feeling the possibilities of its latent powers, he is assured that it will rise to the occasion. "We shall roll up all of our apportionment and more, too!"

"Little New England! What can you expect to do in little New England?" asked the secretary of the first department, the Rev. W. E. GARDNER. "Little New England," that includes seven dioceses and 121,000 communicants and pays its apportionments. We have a New England consciousness of what to do. Our policy is to move first through the Laymen's Missionary League, second through missionary instruction in the Sunday school and third through the Woman's Auxiliary. There should be an inter-relationship of parish societies and the uniting bond should be missions. We have a policy of mission study for all departments based on one common topic, and we have a United Offering policy which has not yet been worked out."

Mr. WOOD in closing the conference urged the women not to feel disappointed over the United Offering, which was so greatly appreciated by all at the Missions House. "It would have been enough cause for thankfulness if you had just held your own without an increase."

## CONFERENCE OF UNITED OFFERING TREASURERS

At the conference of diocesan treasurers of the United Offering, Miss Johnston of Southern Ohio presided. She exhibited an envelope with a beautiful prayer on the exterior which she had used for the United Offering in her diocese. The Ohio branch jumped from \$3,000 in 1907 to \$8,000 in 1910. Miss DWYER of Oklahoma,

##### Reports and Explanations

our youngest diocese, was called upon to explain her method. She reported that at Epiphany, the United Offering is taken up all over the diocese. Miss CASTLE of Honolulu praised the faithfulness of the Chinese women and said they were more faithful in bringing in their offering than the white people.

Mrs. KING of North Carolina brought \$181 from the colored women of her diocese. Miss LLOYD of Michigan visits every parish to speak of the United Offering. Mrs. STEVENS of Michigan begged the members not to go home and speak of being disappointed because our offering was not larger. In Michigan there was not a parish in which the women had not helped to pay the apportionment, and Michigan had increased its offering \$600. Mrs. MANN of North Dakota reported \$515 for the United Offering and no one woman gave more than five dollars. Thirty missions contributed towards it. She uses the birthday plan. Whenever a woman offers to take charge of the work in a parish she chooses that one in preference to appointing one. The one who is appointed often refuses, but the one who offers is always interested. Miss EMERY announced that some blind women had sent \$10 as their offering from California. One-hundred-and-nine dollars was sent by some man in memory of his mother. Mrs. CARPENDER of New Jersey had one officer in each parish. She recommended much visiting, use of blue mite boxes and the leaflets furnished by the Missions House. One of her treasurers had given out two boxes to two poor women and then forgotten about the boxes, but the women did not forget and sent them in with nine dollars in them. From Mrs. MONTEAGLE of California came the suggestion of holding a miniature Triennial service. One of her treasurers is eighty-three years old. Miss JOHNSTON in summing up recommended holding a Thank Offering service in each diocese six months before each Triennial meeting. Miss Emery read a telegram from Mrs. George C. Thomas expressing her thanks for the kind words from the Auxiliary.

**WOMAN'S AUXILIARY CONFERENCE**

**TUESDAY, OCTOBER 11TH.**

At a conference of the diocesan officers of the Woman's Auxiliary, Mrs. Torrence of Indiana presided. The topic for discussion was, "The United Offering, a Gift of Life." On the general topic Mrs. TORRENCE spoke briefly and then introduced Miss SLEPPY of Minnesota to speak on the influence the Sunday school may have on inducing young people to offer themselves. Miss HUTCHINS of Massachusetts, in telling what influence the Junior Auxiliary could have over the gift of young lives, said that the forming of such a purpose was a process that must grow step by step. We must put before the young the need, the example, the results in some cases. Miss Cheshire was asked why the women all went to the General Convention. Was it to impress the men? "We go to impress the women and that is a great deal harder." Miss CHESHIRE's portion of the topic was the means the Woman's Auxiliary might use to influence the gift of lives. She told of the meeting of the Council and the presentation of the United Offering and then the coming forward of the Bishop's daughter to offer herself. Six months later, the other daughter offered herself and both are now in the foreign fields. "Pay more attention to organizing young women too old for the Juniors and too young for older women. Learn the joy of service by practical applications. Go out and visit your poor neighbor, the African, the Chinaman, the Mountaineer." were some of Miss Cheshire's suggestions. In closing she told the story of the priest of Austerlitz who went up into the belfry and there remained to pray. "Come down and die," said God. "Where art Thou, Lord?" "I am down here among my people."

Miss STURGES gave as the dominant purpose of the Mission Study Class the enabling of people to love the Lord their God with all their hearts, with all their minds, with all their souls and with all their strength. She told the story of the woman who wanted to go out as a missionary but who was compelled to remain at home, and yet to the direct influence of that one woman was traceable the incentive that made five other women whom she considered more capable than herself go into the foreign field.

The influence of the Girls' Friendly Society was presented by Miss SPALDING of Utah. She showed how practically the organization trained its young women and how it induced a life of unselfish devotion and broad interest in the affairs of others needing help.

Deaconess Pell-Clarke of Alabama believed that the Daughters of the King, standing as they do entirely for spiritual work, should furnish women for the work for the Master in the mission fields.

Mrs. ALLEN of Pittsburg read a paper written by Mrs. Whitehead on St. Barnabas' Guild of Nurses. This guild of several thousand nurses and associates in England numbers some 2,200 in the United States. Their badge bears the inscription "Blessed are the merciful." It was believed that from this guild many nurses might be induced to go into the mission field.

Deaconess GOODWIN told of her work as student secretary, she found young girls ready and eager to listen, and many times she found the college girls holding little Bible study classes in their rooms, discussing devotional topics and holding missionary meetings in a way that denied very emphatically the claim that our colleges were filled with doubt and spiritual unrest. Deaconess SANFORD told of the value of training a woman who was to go into the field. She believed all Church women ought to try intensive culture. The Churchwomen can always use their training. In coming to the training school a woman sees others with no better gifts than her own and notes how splendidly they are using them. She meets women of all shades of opinion. She gets a vital outlook on life and becomes one of the strands that strengthen the bond of charity. In short, she is taught to find her tools and how to sharpen and use them to build up the wall of the New Jerusalem. Deaconess ROUTLEDGE, a graduate of the New York training school and now laboring at Manila, the Philippines, said that all through her experiences she was impressed with the advantages and equipments of the training school that prepared a woman for experience in teaching, in the care of the sick, and in the care of the child chiefly along industrial lines. The most important factors of her training are "well-fortified Christian character with an ability for adaptability, kindness to the less-favored ones, gentleness and patience under provocation, and a continued showing forth of the fruits of the Spirit.

Deaconess PHELPS of Hankow had only three minutes in which to tell of five years' work in China, but she gave a clear idea of the work at St. Hilda's, Wuchang. She has thirty or forty applicants for admission yearly and carefully selects the girls who are to come. She was thankful that a number of college graduates were to go out soon to help in the work.

The conference closed with an invitation from the Sisters of the Transfiguration at Glendale to the Woman's Auxiliary to be their guests later in the week.

At 12 o'clock, Mr. Gravatt of the Second Missionary Department read noonday prayers and the Bishop of the West African mission, Rt. Rev. Dr. FERGUSON, was introduced by Mrs. Watson of New York. He described the Julia C. Emery Hall on the St. Paul's river. He wanted the support for two good women teachers. In the school are three classes of girls. First, those whose parents are able and do contribute to their support; second, those who can, and therefore do furnish their own clothes and personal equipments; third, those who are destitute. For these last, scholarships were needed. The Bishop needed desks and an organ for the school-room, also an organ for the chapel, a cooking range and other equipments for the new hall.

Bishop KENDRICK of Arizona and New Mexico spoke of enterprises that are the wards of the Church at large. He gave Miss Thackara's message regarding the hospital, "All is well and we now have sixteen patients." The Bishop wants \$400 for an additional nurse.

Bishop BREWSTER of Western Colorado spoke of the sweet memory of him whom we had expected, when the Richmond conference closed, to have with us at this convention—Bishop Knight. The need of Western Colorado is to sustain and further the work of the missionary who was to go in and spiritualize the lives of the people. When Bishop Knight went there, there were only nineteen places where services were held every Sunday. This number increased to forty-eight and now it is seventy. The little blue mite-box is a great factor and recently a good paper was given in the Woman's Auxiliary on the "Art and Duty of Giving." The Church there gave \$110 for this last United Offering.

**WEDNESDAY, OCTOBER 12TH.**

Following closely the lines of the previous conference and an integral part of the same was the discussion of the "United Offering, a Gift of Means." Mrs. TRUSLOW of Long Island presided and led up to the topic by saying that, "The margin of growth depends upon the increase of one offering over another. Let us go home with the determination to do better. Let us name a sum of \$300,000, a hundred thousand for each year. Anything this Woman's Auxiliary wants to do, it can do if it only wants it hard enough. Work, and work, and work to do better. But there is another way. Go down on your knees and ask God to give you such zeal to work as you have never worked before; pray as you and I have prayed that other women might give themselves, so you and I might give ourselves."

Mrs. WATSON of New York called attention to the fact that during the forty days of Lent the Sunday schools had given over \$150,000. Should they not be an example? She thought it was incumbent on those who had the privilege of attending this great Triennial service to go home, work, and spread information. She thought it wise to help our clergy to realize that the money given to the United Triennial Offering was a free-will offering over and above all else given and does not interfere with parish giving.

Mrs. HATCH of Ohio has used as a motto "A gift from every Churchwoman in our diocese." The motto was an opening wedge. After that, instead of sending printed matter she substitutes a personal letter to be read at every parish branch. A woman who undertakes this work of the United Offering cannot afford to save herself. The personal touch is the most important thing of all. The third year, she sends a printed letter containing a strong appeal and a list of each parish branch, senior and junior, and a statement of what they have previously done, and for every check a personal note of thanks is sent. Ohio was too optimistic to ever speak of discouragements for the women had set their hearts on achievement.

A letter from Mrs. George C. Thomas was read by Mrs. Markoe of Pennsylvania. Mrs. Thomas felt that no good work earnestly begun for God could fall short of its fruition.

#### Letter from Mrs. George C. Thomas

She found cause for thankfulness because of the strength of the work, which lay first in the devotion and loyalty of our parish treasurers and the gifts of the devoted few, and secondly in the annual presentation service, which was copied as nearly as possible from the great triennial service. She appended the letter of a parish secretary who worked in a plain country parish of 106 members. She sent out 102 circulars telling of her hopes, also a history of the previous United Offering. Before this she had depended on personal solicitations. Now every woman in the parish has a box.

The fortunate woman who first had the privilege of suggesting the United Offering, Mrs. SOULE of Massachusetts, was then introduced. The women all rose to salute her. She gave a brief and interesting history of the Offering, and said that when we are privileged to come to the triennial conference, we should bring not only the offering of our own women but a worthy thank-offering of our own. She saw as a vision a long line of young girls waiting to give their lives and a large group of mothers prayerfully giving their young daughters.

#### Ovation to Mrs. Soule

Mrs. COUSLAND of Missouri found that the blue mite-box could not be used in Missouri because of another blue box being already in circulation for other objects, so she adopted the birthday and anniversary plan. Only a date is selected; no amount is specified. She works for names instead of amounts.

#### Missouri and Wyoming

Mrs. NATHANIEL S. THOMAS of Wyoming announced that the gift of Wyoming was \$170, which represented three months only. The women have known practically nothing about it until recently. Last June a service was held at Laramie to which all women interested in Church work were invited. A United Offering service was held and many were led to inquire what it meant and what the United Offering was.

Deaconess RANSOM of Sendai, Japan, told of the work made possible by the \$10,000 building gift of the United Offering of 1907.

#### Deaconess Ransom Tells of Japan

Buildings were erected in two styles. The school was built in the Japanese style and contained a chapel, class-room, dormitories, and dining-room. The teachers' home was erected in American style. The school does a splendid work in equipping young Japanese women as missionaries. They are given instruction in Old and New Testament, Church History, Vocal and Instrumental Music, Normal work, including Sunday school teaching, kindergarten experience, experience in conducting women's meetings and meetings among country Christians, and are thoroughly trained to be the assistants to the clergy. A young woman from Korea has recently been sent to the school.

Mrs. TROTT of Washington believed in inducing our people to read the *Spirit of Missions*, first from duty then from pleasure, as a means of raising the United Offering. She advocated yearly presentation services and used two methods of collecting—the birthday plan and the mite-box plan, but if the latter was to be used to collect anything but dust there must be method in its use.

#### Other Speakers Tell of the Work

Mrs. BUTTERWORTH of the American churches in Europe was given all too short a time in which to tell of student life in Europe and of the efforts of the Church to preserve the home and Church atmosphere among them.

Miss HART gave a history of the Babies' Branch and compared the first offering of \$14 with the \$6,000 given this year outside of the united offering, which amounted to \$1,114.

Mrs. LLOYD of Virginia gave an account of a Junior Auxiliary offering from a branch composed of Slavs, Hungarians, Poles, and other nationalities.

Mrs. MANN of North Dakota said, "Ask everyone if they know about the United Offering. If they don't know, tell them. Never refuse the smallest offering. Give them information!"

The great golden alms basin was sent for and exhibited while its history was related. In 1852 three Bishops of the American Church attended a service of commemoration at Oxford, England. The alms basin was then presented by the Church of England to the Church in America.

A message of tender sympathy was sent to the wife of the

deputy from Virginia for her bereavement and also a message of love to Miss Sallie Stuart of Virginia, who had accompanied the lady home. Noonday prayers were read by Secretary C. C. Rollit.

Mrs. Millspaugh took the chair and introduced Bishop GRAVES of Kearney, who has not been East for twelve years to ask for aid.

#### Western Bishops Introduced

Bishop Graves believes in work done among the country people and told of a great work done among the sand-hills by one lay reader. He also announced that although there were no canons to warrant his doing so, he had licensed women as lay readers and they conducted services and went out into schoolhouses and one of them, Mrs. Weare, alone collected more money than anyone in the district.

Bishop WELLS of Spokane needs \$600 to cover loss by fire at the girls' school at Walla Walla. He also wishes money for a loan fund for girls endeavoring to gain an education. He does not believe in leaving small towns for Methodists and others to take care of. In one town of about 6,000 inhabitants, when our missionary went there, there were six resident ministers and six churches. All the other ministers have moved away and only our own priest is left.

Bishop THOMAS of Wyoming found only twelve clergy in the district. Now there are twenty-two. The Board of Missions gave him as much salary "as he was worth," plus fifty dollars for his travelling expenses and \$1,369 over and above his Archdeacon's salary. He needs support for two extra women workers who will stand behind many of the organizations. He wanted women workers because "women are more patient, more loving, and when it comes to a hard job they never give up till they have accomplished it." He gave an interesting account of the two classes of Indians with whom he has to deal, the Arapahoes and the Shoshones, and of encouraging results among some of them. Bishop Thomas converted his audience into a class and required them to repeat his statements, causing considerable merriment.

#### THURSDAY, OCTOBER 13TH.

The educational side of the Woman's Auxiliary was considered at the conference on Thursday, October 13th. Miss KNIGHT of Milwaukee, presiding. She told of the need of educational literature and said it was hard to persuade some people to read things after they were put before them, and introduced Deaconess Phelps of St. Iilda's School, Wuchang, China, to show how the Chinese girls were interested in missions through the medium of literature.

#### The Educational Side

DEACONESS PHELPS said the directress in charge of the girls and young women decided not to translate any literature into the Chinese language, but to originate some. Leaders are trained to teach groups of women. The Chinese have good memories and they are good story-tellers, so after a story has been told the leaflets are distributed to emphasize the story and refresh their minds afterwards. Deaconess Stewart, who has charge of the Junior branch, has originated a missionary catechism which the children recite very well.

Mrs. SIOUSSAT of Maryland gave a history of the Church Missions Publishing Co. of Hartford, Conn., and exhibited some of the late publications, and begged the Auxiliary workers to give the same support to their own publishing company as they gave to others.

Mrs. FULLERTON of Chicago told of the growth and origin of the Society for the Home Study of the Scriptures. There are various courses on the Scriptures, Church History, the Psalms, Missions, and Prophecies. These courses are for four years. Medals are given for meritorious examinations.

Miss ARNOLD of New York, in speaking of the formation of schools for imparting missionary instruction by correspondence, believed that the test of a work or organization lay in its adaptability to some present need. The dominant note of to-day is the pressing need of education. A Home Study course conducted by a trained corps of correspondents would be the means of training parish and diocesan officers, United Offering treasurers, and equipping women for all lines of Church work.

Mrs. LAWVER of California had written a paper on the "Use of Diocesan Papers for Distributing Missionary Knowledge." The paper was read by Mrs. Montegale, also of California. Mrs. Lawver advised making use of the parochial, diocesan, and department papers, and Mrs. Bacon of Asheville related her experiences as a diocesan educational secretary. Mrs. HOYT of Missouri, also an educational secretary, outlined her course of study and suggested that assignments, topics, and course of study should be type-written and given out to members of the class; that three hours weekly should be devoted to preparation; noon-day prayers should be said by the class daily, as this will maintain the spiritual balance of the class. Miss STURGIS of Massachusetts wished the members present to consider for the moment that they were a diocesan branch in need of an educational secretary. She asked of the branch three questions: "If you want an educational secretary, how shall she be trained and where shall she acquire her knowledge? What do you want her to do? How do you want her to impart her knowledge?" In answer to the first question she felt the secretary could gain a good training at the summer conferences. If you have succeeded in interesting and holding a group of leaders they will make known to

others their need of you. It is hard to tabulate results, but results can be gotten at more readily in missionary study classes than in any other way.

The Rev. HUGH L. BURLESON spoke of the Cambridge conference and urged attendance there. He also urged all to continue their efforts to get information from the Church Missions House. He called attention to the splendid new course of instruction in Missions in the *Spirit of Missions* by the Rev. W. E. Gardner. He also announced that the new stereopticon views and revised lectures accompanying them had been placed at New York, Chicago, and San Francisco. Departments 1, 2, 3, and 4 will be served from New York; Nos. 5 and 6 from Chicago; No. 7 from San Francisco or Chicago, and No. 8 from San Francisco.

Miss DELAFIELD of New York outlined the methods used in the mission study classes arranged by Miss Lindley. Problems should be discussed which are of interest to all. Not only must a leader have a knowledge of facts but she must have a grasp on the principles underlying those facts and must be able to place the magnitude of the problems facing our missionaries before her class.

Miss THOMAS of New York stated that the Church Periodical Society disseminates missionary knowledge by sending out many copies of the *Spirit of Missions* to club rooms, libraries, and clergymen in remote places, also missionary leaflets, Bible, and Prayer Books. Mrs. RAMAGE of Texas gave in brief outline the methods in her parish Sunday school by teaching missions.

The noonday prayers were read by the Rev. Mr. Gardner of the First Department. Mrs. LEONARD of the Ohio branch presented the three Missionary Bishops representing North, South, and Middle West. She felt that there was a duty incumbent on those who listened to these Bishops to go forth and make known what they had heard, for these meetings were training schools.

**Afternoon Session**

BISHOP GRAY of Southern Florida found the Woman's Auxiliary a strong arm to lean upon during his eighteen years as Bishop.

**Bishops Gray, Brooke, Robinson**

The Bishop needs help for his work among the Seminoles. He receives \$500 from the Board and an increased appropriation is needed. The white men are crowding in and a reservation for the Indians is needed. A place is needed for industrial work.

BISHOP BROOKE will have in the future only half his former territory. Formerly he had more people to look after than any other Missionary Bishop. He needs \$1,500 with which to clear the debt from All Saints' Hospital before he turns it over to the new Bishop. He also needs United Offering missionaries, and especial appropriation for a matron for a Church Normal Hall. Oklahoma is pledged to a high ideal of education.

BISHOP ROBINSON finds Nevada to be a state of shifting population and a state of mining camps, which five years ago had a population of 20,000, to-day 4,000, and in the future, none. The Church is popular in Nevada and the people have no particular objection to it. A Baptist woman trains both the Church choir and the Roman Catholic choir. "Bishop Gray is in a sad state if he only receives \$500 for his work among the Indians. I receive nothing. I hope he will receive what he wants because he is the older Bishop, and then that you will remember Nevada."

**FRIDAY, OCTOBER 14TH.**

Friday was set apart as a Junior Auxiliary day. Miss BRYAN, vice-president of the Junior Auxiliary in Missouri, presided. She opened the conference with prayer. "It is as a child comes to a mother that the Junior Auxiliary comes to the Woman's Auxiliary at this time to confer and discuss methods. The story which sets forth the ideal is that of the shepherds who, hearing the glad tidings, go up to see the Child, and having adored Him, go forth to make known abroad the good news. The ideal cannot be placed too high. The accomplishment is not ours, but His, and any ideal we erect would fall far short.

**Junior Auxiliary Day**

"What the Auxiliary May Do for the Juniors" was Miss LORING's topic for discussion. "The Juniors have had so much greater educational advantages than we seniors and a deeper knowledge of things than we who worked along quietly in the early days."

The subject of Prayer was reviewed by Miss TUIE of Southern Ohio and Miss Troxell of Pennsylvania. In discussing the matter,

**The Importance of Prayer**

Miss Tuite said, "There is no more important work than developing the spiritual nature of our young people. . . . A child learns to pray by imitation and through influence of environment. If our worship is lukewarm, if our prayers have no depth, we cannot expect to influence the young. Miss TROXELL, in her talk on Prayer, quoted from Bishop Brent's book, *Called with God in Prayer*, saying: "A prayer beautifully and appropriately expressed is an act of reverence." The object of prayer is "that ye may be filled with all the fulness of God."

With regard to Mission Study, Miss SANDERS of New York thought we should take up mission study with the broader conception of the consecration of lives. We are too prone in Sunday school work to arouse the spiritual emotions without giving them

**Broad Idea of Mission Study**

outlet. . . . Our part is to keep Christ constantly before the

children so that He may be their example and they may say even as the missionary said, "I shall go where you want me to go and be what you want me to be" Miss ALICE LINDLEY of New York does not consider it mission study to sit down and read some missionary story to the children while they work. It is missionary study when a leader sets apart some definite period of time, such as Lent or some definite portion of each meeting for definite instruction. Miss LEE of South Carolina considered that the right motive for giving is love. Instruction on giving should be regular and the giving itself should be systematic and voluntary. Miss WEARE of Iowa told of some of the mistakes she made when starting out as a Junior leader. One was in asking the children to bring only a penny to each meeting. It takes five and ten cents to see the moving pictures and one cent to go to a Junior Auxiliary meeting. There should be system in gathering funds and the United Offering should be emphasized with the special clause on the offering of life.

Miss BROCK of Pennsylvania made a strong point in Junior work of teaching the Juniors to realize that they are not working for the leader but for the Master. She endeavored to hold up three ideas before the Juniors—first, there must be active service

**Service for the Master**

for the Master; second, work and study are only fitting them for a life of larger service, and third, in offering themselves they must be very sure they are in the place they ought to be. Miss CRANSTON of Rhode Island thought that in ten years we might be able to see the results of all the patient training that was now being given to the Juniors. Mrs. GAYNOR of New York asked the women present to go home with the resolution in their minds to get one or more new members into the Junior branch, and where there are no branches, to start them and to pray God to put it into the hearts of these young people to offer their lives.

A brief but beautiful paper, prepared by Mrs. INGHAM of Arkansas and read by Mrs. Tufts, compared the value of the gift the Juniors seek to give with the gift that God gave. "We think well of ourselves when we dole out our little gifts to the missionaries. God gave the only gift He could that involved a sacrifice on God's part. He gave His Son. God's gift was to the whole, round world; our little gifts are only here and there."

**Relative Value of Gifts**

Mrs. MASSIE of West Texas believes that real practical work should be done for missions in the Sunday school. Her rector says he uses the Juniors to Christianize the Sunday school. The Junior directress of the parish visits a different class each week and gives a model lesson. Miss ENGLE of Atlanta, Ga., pleaded for the use of the imagination in training our Juniors. If the Juniors are narrow and circumscribed it is because the leader has not the vision of the fields of service. No leader can expect her children to go where she does not lead. She bade the leaders to take the Juniors by the hand and lead them up above the mists to the mountains of privilege, opportunity, and responsibility. Leaders should have the world-wide vision; they should make that vision real.

At the close of the conference a resolution, offered by Minnesota and seconded by Iowa, was read. It sent loving greetings to Mrs. Lawver of California and to Mrs. Montgomery Rochester of New York, who were unable to be present at the Triennial.

The Rev. Mr. Gardner of Virginia read the noon-day prayers and Mrs. Eliot of Georgia introduced the speakers for the noon-hour.

**The Noon-Hour Conference**

The Bishops were sitting with closed doors, so the Rev. G. F. MOSHER of Shanghai, China, spoke in behalf of the Bishop of Shanghai. He said that the original pieces of ground at Wusih had been purchased by the Woman's Auxiliary and the buildings there had been erected by a member of the Woman's Auxiliary. He paid a glowing tribute to Miss Lilas Crummer, who was first in the training school and later in St. Mary's Hall. Of her and of Miss Dodson their Bishop said, "They were two people who when they had a burden picked it up and carried it off without running continuously to the Bishop's office for help. Miss Crummer only recently passed away.

"I love the mountains," said BISHOP HORNER of Asheville, "because they are full of children. We have 50,000 children in the mountains, some of whom have had no education at all and some only four months a year. We have under our care 26 schools caring for 1,500 children. Four of these schools are industrial. In industries we try to get the very best possible directors. Our schools are planted where they shall be able to influence the natives surrounding them, and there have been marvellous changes wrought in these mountain communities by our little churches and schools.

BISHOP PADDOCK's presentation of the work in Oregon was an unusual one and stirred his listeners greatly. "We have never asked for a penny. We are going to pray God to put it in the hearts of the people to find out our needs, to pray for those needs, and then that they will give of themselves, all that they are or hope to be, all that they have or hope to have. Getting religion is an expensive experience, for it costs all that one has. We have not written a word for the public, for we wanted first to find out the field, and second, to have some results. We are trying to present the apostolic spirit that we may bring out the spirit of unity. Just keep praying for us that God will give us wisdom."

## JUNIOR CONFERENCES.

THE third conference of the Juniors was held Thursday, October 13th, on the stage of the Convention Hall behind the curtain, Miss Lindley presiding. The "Practical Running of Parish Branches" was thoroughly discussed.

Miss LINDLEY told of work done in the branches in New York. She advised that the branches be self-governing, self-supporting, and self-attending. All responsibility should be thrown back upon the children. They should conduct their own branches, attend to their own notices. They should be allowed to decide questions. They should be self-supporting and self-attending. Formed into committees, they should find out new families and bring in new members. The older girls should be responsible for the little girls. As officers, they should confer with the directress and then do the work.

### Suggestions for the Work

Miss KNIGHT of Milwaukee gave as suggestions for boys' work the collecting of boys into small groups and giving them something to do with their hands, paying a carpenter to teach them if necessary, and buying tools for them. They should be taught to make things neatly and nicely. She recommended Father Sill's talks to boys as helpful. A manual training shop can be equipped for \$40.

It is claimed that the first Junior Auxiliary branch ever organized was formed at the Church of the Advent, Walnut Hills, by Mrs. Montgomery Rochester. So a service for Auxiliary workers was held there on Wednesday October 17th. Bishop Tuttle honored the Juniors by being present and making the address. After the service tea was served in the parish house by the Juniors, each one in white with a little blue shield-shaped apron on that carried out the form of the Junior badge.

### A Junior Service

Saturday morning, October 15th, a Babies' branch conference was held in Conference Hall. It was a very representative gathering, for twenty-five dioceses and districts had delegates present. After a few introductory remarks by Miss Emery and Miss Lindley,

### Babies' Branch Conference

Mrs. NICHOLS of California told the leaders that she felt the Babies' branch was doing one of the most splendid works done for the Woman's Auxiliary, because it was training not only the babies in systematic giving and prayer but the mothers also, and it was teaching the mothers their responsibilities to their children. Miss ARMSTRONG of Michigan was most practical in her outline of Michigan meetings. In the parish branches each child, not only in the Babies' branch but also in the Sunday school, is visited. When the time comes for the annual offering of the pennies an invitation is addressed to the child and he is asked to take out the offering in his box and bring it and his mother to the service. The children are made to feel that the service is their very own. After the service, the children have their annual party in the parish house where an exhibit is held. During the party the mothers listen to a short missionary talk.

In Central New York, Miss MOLSEN has the secretary give a memorial box to be kept in the home. In this way the name and memory of the little one is kept alive.

Mrs. SENGWICK of Minnesota spoke of the happy relationship existing between the Little Helpers and the Juniors and again between the Babies and the Woman's Auxiliary. The continuity of the work is preserved in Minnesota by holding a regular graduating service at which the little ones are told that the time has come for them to become larger helpers. A diploma, or card, or Junior badge, or copy of the Gospels is given them. It was a simple training school on a simple basis. Mrs. NICHOLAS of Western New York, where the Babies' branch began, advocated independent work being done by Little Helpers and Juniors but that the officers of both sections be included at the conferences of diocesan officers. In the diocese of Bethlehem," said Miss TRONELL, "the emphasis is laid on prayer and not on gifts. Dr. MARY GLENTON of Wuchang, China, told of the Junior branch composed of the children of the missionaries. These children speak Chinese fluently and later will be able to do something for the Chinese children. Miss HART of Western New York, who has been for so many years the source of inspiration and leader of the Little Helpers took charge of the conference and "converted" it into a branch of children to which she taught a song, which she emphasized with objects and stories.

The conference was one of the delightful happenings of the triennial meetings.

One of the most helpful occasions for the Junior leaders and members of the Missions' classes was the corporate communion at the

### Junior Leaders' Quiet Hour

Cathedral, Saturday morning at 7:30, and later at 11 o'clock the "Quiet Hour," led by Bishop Lloyd of Virginia. Both services were well attended by members of both the Senior and Junior branches of the Auxiliary and were also a fitting close to the splendid Mission Study classes conducted daily at the Cathedral.

A service was held at Bethany Home, under the care of the Sisters of the Transfiguration, Glendale, on Thursday, October 13th.

### Service at Bethany Home

The guests were conducted through the Home and many paused to rest in the quiet little chapel, where the carved wooden panels

around the altar and the wonderfully carved rood screen represented another phase of consecrated work of womanhood. A lunch was served on the verandas. The boys of the orphanage in blue cassocks and white cottas, the girls in blue and white checkered gowns and white veils, formed a processional. The blue-robed sisters, the clergy, the associates and guests gathered on the lawn and listened to a history of sisterhoods by Bishop Leonard of Ohio, and to a talk by Bishop Harding of Washington. Evening Prayer was read by Dean Matthews.

## L. M. M. MISSIONARY MASS MEETING.

CINCINNATI, Ohio, October 18th.

ON last Sunday night, some time before the hour set for the meeting, the great auditorium and the balcony of the Music Hall were well filled with people. The meeting was called to order by Mr. Samuel Mather, president of the Cliffs Iron Co., and one of the busiest and most prominent business men of Cleveland, Ohio.

In opening the meeting Mr. MATHER gave a most eloquent and interesting account of the great revival of missionary interest under the auspices of the Laymen's Missionary Movement which has swept over this country and Canada during the past few years, and which culminated, as far as this country is concerned, in the great conference at Chicago.

The chairman then introduced the Rev. George C. STEWART, who spoke on "Churchmen and the Chicago Congress." Mr. W. R. STIRLING of Chicago was to have spoken but was prevented from getting to Cincinnati. Mr. Stewart, after expressing his sincere regrets that Mr. Stirling could not be there to address the people on "Business Methods Applied to a Man's Task," told of the great recent missionary congresses held at Edinburgh and Chicago, and thanked God that there is now a spirit abroad working towards unity—not union yet, however. At the conclusion of Mr. Stewart's speech the chairman read the following telegram from Mr. William R. Stirling:

I very greatly regret it is impossible for me to keep my engagement to speak Sunday night upon "Business Methods Applied to a Man's Task." Plenty of better speakers can be found, but as my heart is in the subject and the task, may I be permitted to make one or two suggestions, through you?

First. Interest follows knowledge. Business men should be more systematically, frequently, and intelligently informed about the work that is being carried on all over the world by the many heroes among the Bishops and clergy of our Church.

Second. No general would leave his post or his army to come home to buy supplies to clothe and feed his men. No manager of a large corporation would do a clerk's work. We men should discourage our Missionary Bishops from leaving their posts to become mere solicitors for funds, by encouraging them with liberal gifts proportionate to the needs in their field. These needs should be made plain to us from pulpit and chancel by clergy and lay speakers. The latter, I believe, would be frequently more effectual.

Third. Familiarize us with the work of our great corporation, the Church (in which we are all stockholders), all over the world, by means of geographical charts, showing vital and startling facts; show us and tell us facts that perhaps we are too lazy or indifferent to read; make our shortcomings clear to us in no uncertain language.

Fourth. Our failures and our shortcomings are partly due to our inadequate policy. Ask us for something worth the attention of a business man, aim high, challenge every soul that has the ability to give in hundreds and thousands of dollars to do so. Urge every soul to ask the question, What is my share, not in proportion to what some other soul gives or fails to give, but in proportion to my own means. There can be no evasion, no proxy, no substitute in this business of the Master's. Establish the principle of the every-member canvass and a weekly pledge, and aim at a minimum offering of ten cents per week from every soul, not merely communicants, and the resulting millions will evangelize the world in this generation.

Fifth. Be bold and be systematic, get close to the people through department missionary councils and the Laymen's Forward Movement. Use us, demand our personal service, advertise and follow up as men do in ordinary business. Adopt the Ohio plan of dividing the congregation among a group of men to follow up.

Sixth. If it be possible adopt this plan of publicity; at the top of every page of every number of every Church paper, whether general, diocesan or parochial; print some such challenge as the following for at least the next twelve months: "A minimum weekly gift is desired of ten cents from every soul in the Church ten years of age and over; those who can give in tens and hundreds of dollars are expected to do so (while others can give only in fractions of dollars); for Church extension give what costs, according to your ability and receive the blessing."

I earnestly hope that the Convention will adopt a forward policy worthy of the task, namely, "To tell it out among the heathen that the Lord is King."

Yours sincerely,

WILLIAM R. STIRLING.

(Continued on page 868.)

## LAYMEN'S CONFERENCES ON MISSIONARY WORK

### Churchmen Take in Hand the Supplying of Means for Extension of the Kingdom

#### FORMULATION OF THE PLANS

**U**ERY successful conferences on missionary work by Church laymen were held in Cincinnati October 9th to 12th. It is believed to be the first time that laymen have held formal conferences during General Convention to consider missionary work to be done by laymen. It was explained that the work involved is on the material side—the buying of sites, the erection of buildings, adequate salaries for clergy, a sufficient number of workers to do the work required, information about missions to the men of the Church, the raising of money, the recruiting of men, and the holding of conferences to study conditions and to make plans for larger things. Hence there is no conflict or duplication with Brotherhood or Church clubs. It is a field now almost wholly unoccupied.

In the Saviour, Grace, and Calvary Churches, Cincinnati, and St. John's, Covington, conferences and services were held on Sunday, the 9th, the speakers including Bishops Talbot, Whitehead, and Keator, the Archdeacon of Pittsburgh, the Rev. Dr. Beverly Warner of New Orleans, the Rev. Dr. Walter North of Buffalo, and Mr. Eugene M. Camp, president of the Seabury Society of New York. At St. John's Bishop Burton presided. In Conference Hall on October 10th, 11th, and 12th, informal meetings were held, and in Christ Church parish hall, on Wednesday evening, October 12th, there was a public meeting, at which the speakers included Bishop Woodcock of Kentucky, Archdeacon Nelson of New York, and the Rev. Dr. Beverly Warner of New Orleans. Bishops, department secretaries, rectors, and deputies, with some Cincinnati laymen, filled the hall. The meeting was arranged by the Church Laymen's Union, a federation of missionary societies in several cities that are engaged in practical and volunteer work by laymen.

Definite lines of effort were described and questions answered. Some study was given the subject of methods as applied to various cities and their surrounding territory. The foundation planks were laid down and fully approved that all work is to be done in co-operation with other organizations, by obeying canons and working loyally under Bishops and other authorities. The work to be done is on the material side, and it is to be unofficial, so as to give opportunity to try new methods, and by volunteer laymen, so as to make use of this vast and now almost unused resource. After full discussion the following five recommendations were made for work by laymen in cities:

1. A Week of Prayer for missions in Advent, followed at Epiphany by a mass meeting for senior teens. On the First Sunday in Advent a public service, with addresses on prayer, and on the Second Sunday the same, with emphasis on plans. If conditions warrant, one or two meetings at noon in the business section of the city, and each week night prayer meetings in different parish houses, or perhaps in parlors, of men taking part. The senior teens are young men from fourteen to twenty years of age, and the service is especially to give them information about missions and to urge them to united prayers in their behalf.

2. The group plan in parishes, rectors and vestries approving. The plan was inaugurated by Trinity Church, New Orleans, but has extended to many other parishes in other cities. It is simply the division of the men of a parish into groups, a leader for each, and system put into the task of securing pledges and payment for all causes, viz., parish support, missions at home, missions in all the world; into the work of the parish in so far as laymen can do it; and into information to all men concerning the Church and her mission tasks everywhere. The plan covers the whole task of missions, in the parish, in the city, in America, throughout the world.

3. A periodical, resembling in make-up the daily newspaper which men regularly read, issued about four times a year, and containing news of the Church in the city, and in the district surrounding it, and describing missions in the West and in foreign lands that are in part supported by Church people in the city in which the periodical is published. It is a localization of missionary literature, in order to secure its larger reading, to take the expense off the General Board of Missions, and to reach men of the pews in greater numbers. The cost is to be borne by a general fund, with no attempt at subscriptions, and copies in numbers sufficient to reach every man in the district to be issued. Illustrations to be given and local and general enterprises explained.

4. The enlisting and training of volunteer laymen as lay readers for service in missions under Archdeacons, the work to be larger than mere lay reading, and, through the Archdeacon, to assist in the purchase of land, the erection of chapels, and do all other work connected with the planting of new parishes in growing suburbs of cities and in growing towns of the district.

5. Holding in each city once a year a Missionary Conference, Bishops and rectors, department secretaries and others being asked

to cooperate of course, to talk over problems and plans. Also to encourage the founding of summer conferences near large cities, where prayers, mission study, delightful recreation, and acquaintance of workers may be had.

At Cincinnati, during the conferences held each day, plans were made for laymen's conferences in Washington, Charleston, W. Va., Evansville and Terre Haute, Ind., Erie, Pa., and Syracuse, and tentative plans for similar meetings in Cincinnati. Requests came from laymen in eight other cities, but from lack of speakers who can give time to the work these requests had to be denied for the present.

## TRIENNIAL MEETING OF THE CHURCH MISSIONS PUBLISHING CO.

**A** VERY interesting meeting of the Church Missions Publishing Co. was held in Cincinnati on the evening of Friday, October 14th. In the absence of the president the Rev. Dr. Samuel Hart, vice-president, presided over the meeting. Mrs. Sioussat of Maryland made an interesting statement of the work that had been done and that was being done by the organization. From a reading of the report presented it must have become evident to all that the work being done is one of great value to the Church and should be taken advantage of by all who are seeking information on vital matters, either for themselves or others.

At the meeting addresses were made by the Bishop of Central New York, the Bishop of Spokane, the Rev. Hugh L. Burleson (one of the secretaries of the Board of Missions), the Rev. Wm. E. Gardner (secretary of the First Missionary Department), and Miss Julia C. Emery.

The following are extracts from the report:

During the three years since the last triennial report was made the Church Missions Publishing Co. has expended \$2,709.28 on the publication of fifty-three sketches and lessons on missions in New Guinea, China, and Africa, and on domestic missions in Alaska, in the South to the whites and the negroes, and to the Indians throughout the country. It has also offered to junior organizations and to Sunday schools mystery plays for Christmas and Easter entertainments or instructions.

This year a new experiment has been made in the shape of a popular lecture giving a complete sketch or outline history of a mission, and accompanying it with many prints, in book form, or on loose sheets, which can be passed from hand to hand.

It is satisfactory also to note that there is at least an awakening to the perception that the study of our own Church missions in a foreign land must include at least an outline of the larger work being carried on, side by side with us, by the Church of England. Our Church people realize that it is only just to the body we represent and love to consider the combined work of the Church of England and that of her American daughter as one united effort to extend the Kingdom of Christ, and to give to heathen nations a native ministry and episcopate which will make them free national Churches, in full communion with the whole Anglican faith. Twelve years ago, as soon as the series of "Missionary Leaflet Lessons" on our "domestic missionary districts" was completed, it was followed by lessons that covered the whole field of the missions of the English Church, each lesson being devoted to a separate country—twenty in all. This Junior Course was followed by a brief outline of the planting and growth of Christ's Kingdom from apostolic to present times, with a synopsis of the work throughout the world to-day under the Anglican Church. This series, under the title of "The Conversion of the World," was offered in pamphlet form for 25 cents, but until of late there has been little demand for any material that has not borne directly upon the missions under the charge of our American Church. A new day is dawning and within a short time we have sold out the almost forgotten remnant of our pamphlet edition and could have disposed of a number more had they been bound up. We could bestow a large edition of the "Conversion of the World," free of charge, if we could act on the recent suggestion of an officer of the board of missions in one of our dioceses that one or two copies should be sent to every parish priest in his diocese, accompanied by a personal letter by himself, recommending its use. We should like to take up this proposition, get out immediately a new up-to-date edition of this handbook and send it in pamphlet form, not only to the clergy of this one diocese, but, if some one in an official position would follow it with a personal letter, to those at least in the country parishes. All these publications are sold at cost or below it, and the only other means the company possesses is derived from less than \$400 that comes in from time to time throughout the year in gifts. Our present ambition is to increase this little capital to ten times its amount, which would secure an income of \$2,000 and enable us to spend out, with what the sales bring in, at least \$4,000 every year. Then we should not be in the almost moneyless condition we now are early in the autumn, just when we ought to do the most printing, but have made almost no sales during the summer months, when there is never any demand for missionary literature.

## THE BROTHERHOOD OF ST. ANDREW DINNER.

AS a fitting aftermath to the great convention of the Brotherhood recently held in Nashville, Tenn., over three hundred men gathered in the banquet hall of the Sinton Hotel, Cincinnati, on Monday evening, October 10th, and sat down to a delightful dinner.

After dinner all joined lustily in singing the St. Andrew's hymn, and Mr. H. D. W. ENGLISH, first vice-president, acting as toast master, welcomed the Bishops, other clergy and laymen present and in a few words told of how the Brotherhood stood for the real things of life, for which a man should always stand up. Pointing to the button on the lapel of his coat he said, "This button should be a mark that its wearer stands for all that is righteous in city and national life."

Mr. GEORGE W. PEPPER responded to the first toast and in the course of his talk on "The One Thing Needful" said: "In discussing such a subject, I take for granted the proposition that the worship of Almighty God is the greatest interest of men upon earth, the primary duty of the Christian Church. Having made this assumption I want to submit that the one thing needful is a compelling sense of obligation on the part of the men of the Church to take part actively and personally in the work of bringing men to our Lord."

The BISHOP OF KENTUCKY responded to "The Kind of Men to Meet the Need." He said "God gives personal power to no man without corresponding obligations, so that life is not merely for our own ends. Without work life would be a tragedy of aimlessness. Without service the Christian calling would be a cowardly dream, an un-Christian theory." The kind of man needed is one who realizes the obligations and responsibilities that are laid at his door and takes them up bravely.

"In this Brotherhood are thousands of men and thousands of boys in many lands working for the eternal welfare of men and boys the world over. Brotherhood men have brought thousands to holy baptism and as many thousands to confirmation. From its membership scores have been recruited for holy orders. At its own charge it maintains missionaries in the field. At all times and in all places without question, the Brotherhood has been loyal to the Church. On its past record it has justified its existence. On its present basis and future possibilities it never more truly merited the support and cooperation of Churchmen than it does to-day. No other organization is doing the work now done by the Brotherhood, nor is it likely that any will arise in the near future that will be so well equipped and so conscientiously trained to do it. It is a man's work for God, and men of God are directing it. The Brotherhood man does not claim that it is attempting to do a greater work than that which falls to the average man. He is trying to make his life tell for God and the Church. No age of the Church ever needed organized effort more than ours, and we have but one prayer for the Brotherhood—its greater success for the honor of God. God bless it, and may God speed its highest aims."

Resolutions of appreciation for the great work done by Mr. James L. Houghteling were adopted by a rising vote and the hymn "Fight the Good Fight" was sung.

After a short talk by Bishop Tuttle the men dispersed, feeling thankful that they had been permitted to gather for such an occasion. The great success of this dinner will probably insure its being repeated at each meeting of the General Convention.

## ST. STEPHEN'S COLLEGE ALUMNI MEET.

ON Tuesday, October 11th, the alumni of St. Stephen's College, Annandale, N. Y., held their banquet at the Queen City Club, Cincinnati. There were twenty-three graduates present, including Bishops Olmsted and Vinton. Owing to a previous engagement, and much to the regret of all, Bishop Leonard of Ohio was unable to attend.

The new president of St. Stephen's, Dr. Rodgers, gave a very interesting and encouraging report of the present existing conditions of the college, and asked that steps might be taken to make the college better known to the Church at large. Suggestions were called for, and splendid expressions of willingness to cooperate with Dr. Rodgers were heartily given. There will appear shortly in the leading Church papers, articles showing reasons why St. Stephen's should have a more general recognition.

## ANGLICAN AND EASTERN-ORTHODOX CHURCHES UNION.

A SERVICE in behalf of the above-named organization was held at St. Paul's Cathedral, Cincinnati, on an evening during the convention sessions, at which the Orthodox Syrian Bishop Raphael, of Brooklyn, together with a number of our Bishops and other clergy, participated. Bishop Parker, of New Hampshire, presided, while the Bishops of Salisbury, Chicago,

Harrisburg, and Southern Florida, the Rev. Campbell Gray, and others spoke. The Syrian Bishop delivered an address in English and also pronounced the benediction.

## DIOCESAN CHANCELLORS ORGANIZE.

THE chancellors of dioceses and missionary districts, who are deputies to the General Convention were the guests of Chancellor Wilson of the diocese of Southern Ohio at dinner at the Business Men's Club, Cincinnati, on the evening of October 13th. Fifteen were present, and a permanent organization was effected by the election of Judge Andrews of Central New York as president and of Mr. Henry of Iowa as secretary and treasurer.

The organization will include all of the chancellors of the Church, the purpose being to make a compilation of the various canons relating to chancellors and to bring about an exchange of views upon matters of common interest.

## GUILD OF ALL SOULS.

ON Saturday, October 15th, at 9 o'clock in St. Luke's Church, Cincinnati, under the auspices of the Guild of All Souls, a Solemn Requiem was sung for the repose of the souls of all the faithful departed in the American Church. The Rev. J. A. Staunton, Jr., of the Philippines was celebrant, the Rev. F. D. Lobdell of Rutherfordton, N. C., deacon, and the Rev. E. M. Thompson of Stevens Point, Wis., sub-deacon. The Rev. E. Haun, rector of the parish, was precentor. Bishop Weller gave the sermon upon the state of the departed souls; he was attended by the Rev. G. B. Nicholson of Waterville, Maine. Members were present from widely different parts of the United States, including the general secretary.

## THE LATEST CONVENTION NEWS,

[BY TELEGRAPH.]

CINCINNATI, Tuesday, October 18th.

THE House of Deputies spent the greater part of Monday morning considering the amendments to the missionary canon which the House of Bishops has adopted. The House of Bishops has adopted the Suffragan Bishop canon and has proposed an amendment to the Constitution making it necessary to obtain the consent of a majority of the Bishops and Standing Committees before any election of a Suffragan can be held. While the amendment is pending this is not required. The House of Bishops adopted the mission hymnal previously adopted by the House of Deputies, and also adopted the new amendment providing for the election of the Presiding Bishop.

The afternoon was given up to a joint session of the houses. The subject discussed was the Church's outposts in the island world, and the speakers were the Bishops of Honolulu, Cuba, and the Philippine Islands, and a Chinese priest.

## L. M. M. MISSIONARY MASS MEETING.

(Continued from page 866.)

Mr. ALFRED E. MARLING, a leading Presbyterian layman of New York, spoke on "Money and the Kingdom." Defining money, he said some one had said it was stored up personality, and he showed that money in itself was nothing. That it only became something when a man or woman began to use it."

Mr. GEORGE WHARTON PEPPER, who has become a general favorite with the whole convention, spoke on "America's Religious Responsibility for the World"; as he said, the oracle who arranged the topics had certainly given him a large field to wander in, but he narrowed it down considerably. He defined religion as vital Christianity and measured man's responsibility by his opportunity. And to-day the greatest opportunity we have is to demonstrate to the world that the Lord's philosophy is the solution of the age-long problem of how to live a noble, happy life. To show that Christianity provides the way to meet and overcome the difficulties of life. It is because the deputies to the General Convention really believe this that they leave their business, their offices and for weeks plan how to make it known to the world.

The meeting was closed with the benediction pronounced by the Bishop of Ohio. It was a remarkable meeting, thoroughly practical, and yet filled with a spirituality that lifted it up to a high level.

THE STRENGTH of affection is a proof not of the worthiness of the object, but of the largeness of the soul which loves. Love descends, not ascends. The might of a river depends not on the quality of the soil through which it passes, but on the inexhaustibleness and depth of the spring from which it proceeds.—F. W. Robertson.



**RECTOR OF NYACK, N. Y., FOR FIFTY YEARS**

**Rev. Franklin Babbitt Rounds Out Half a Century at Grace Church, Which He Founded**

**DAY OF INTERCESSION AT ST. MARY THE VIRGIN'S, MANHATTAN**

**Other Metropolitan Church News**

**Branch Office of The Living Church  
416 Lafayette St.  
New York, Oct. 18, 1910**

ON Thursday of last week the Rev. Franklin Babbitt, founder of Grace Church, Nyack, N. Y., rounded out fifty years as rector. Graduating from the General Theological Seminary in 1853, Mr. Babbitt was ordained and ministered at several places. In October, 1860, he went from Tarrytown across the river to Nyack and established the services of the Church. In 1861 the new parish was fully organized. Besides the unrecorded fruits of his labors during the half century there are 400 communicants and a beautiful church building.

Monday, October 17th, was observed as a day of intercession by the congregation of the Church of St. Mary the Virgin, West Forty-sixth Street, Manhattan. The Rev. Dr. J. G. H. Barry, rector, issued an appeal, of which the following is a

**Day of Prayer at St. Mary's**

portion:

"Christian living is a realized fellowship with God through Jesus Christ our Lord. We become robust Christians in proportion as that life of union with God through Christ becomes a fact of our personal experience. At the basis of this experience is prayer, which is the intercourse of God's children with their Father. There is no limit to what may be accomplished by prayer. So far as our own personal religion and the spiritual activity of the Church is inefficient, its inefficiency is due to the inefficiency of our prayers. 'Whatsoever ye shall ask in my name, that will I do.' That is our Lord's promise; and He Himself expresses no limitation to it. We impose limitations by our lack of faith, by our refusal to take Him at His word.

"If St. Mary's is to become a more spiritually effective parish, it must become so through the increasing effectiveness of our prayers. Whatever of effectiveness it has now can be increased indefinitely if we have the faith to take God at His word and expect that He will do what He says that He will do. However effective individual prayers may be, God Himself lays stress upon the superior efficacy of united prayer. Our united prayers are the prayers of those who realize their union in the Body of Christ and act together as members of that Body—act as those who have Christ in the midst of them.

"The great needs of our parish are those that can only be effected by God Himself; the conversion and sanctification of its members. Through those who are united to Him in loving personal union He ever wills to make Himself known to the world. The world has not been converted because the Christian body has never been a sufficiently effective medium of God's manifestation of Himself.

"Will you not join in an attempt to make this parish a more effective centre of spiritual activity?"

The Rev. William Whiting Davis tendered his resignation as rector of the Church of the Redeemer, West 136th and Lenox Avenue, Manhattan, on October 13th. On the same date he accepted an appointment to the charge of the Memorial chapel of St. Mary the Virgin, Chappaqua, Westchester county, effective November 13th.

**Rev. W. W. Davis Goes to Chappaqua**

The rector and his people have made a brave fight for existence in the face of many adverse conditions. The local problems have become very serious in the last few months, owing to rapid changes in the character of the population.

The Bishops' meeting to be held on November 9th in Carnegie Hall will be addressed by Bishop Lawrence, Bishop Kinsolving of Brazil, and Bishop Brent. The topic will be "The Great Commission." A miniature newspaper will be issued immediately after the

**Bishops to Speak in Carnegie Hall**

meeting, with reports of the addresses, and an epitome of the proceedings of the diocesan convention which meets November 9th and 10th in Synod Hall on Cathedral Heights.

The recent retreat for clergy given at Holy Cross House, West Park, N. Y., is spoken of as the largest and most helpful of these annual occasions. Sixty-four priests attended during the week, almost all arrived on Monday and stayed until the close on

**Miscellaneous Diocesan News**

Friday morning. The Rev. Harvey Officer, O.H.C., was the conductor; the general topic of the addresses and meditations was "The Priestly Life"; passages from the Epistle to the Hebrews furnished the texts.

Bishop Brent of the Philippines will preach at the night service in Grace Church, Broadway and Tenth street, on Sunday, October 23d, at 8 o'clock.

At old Trinity, lower Broadway, the Wednesday afternoon organ recitals have been so well attended that they will be resumed.

**CHICAGO SUFFERS LOSS OF THREE NOBLE CHURCHWOMEN**

**Mrs. Alice I. H. Stirling, Mrs. Carrie A. W. Vilas and Mrs. M. H. Loomis go to Their Reward**

**TWO MORE CITY RECTORIES BURGLARIZED**

**Other Interesting General Church News**

**The Living Church News Bureau  
Chicago, Oct. 18 1910**

PASSING away within a few days of one another three of Chicago's most prominent and philanthropic Churchwomen have left this life. Mrs. Alice Ives Hibbard Stirling, Mrs. Carrie A. W. Vilas, and Mrs. Mary Hunt Loomis.

Mrs. Stirling was the wife of the well known Churchman, Mr. W. R. Stirling of Chicago and Lake Forest. Mr. and Mrs. Stirling had returned from a several months motor tour of Europe only about ten days before Mrs. Stirling's death. Mrs. Stirling was suffering from neuritis and insomnia but on the afternoon of the night of her accident was in excellent spirits. Some time during the night she dressed lightly and went out of the summer home which Mr. Stirling and his family are occupying at Lake Forest before opening their home in Chicago. A high bluff extends in front of the house and upon this she was fond of sitting. It is evident that she was overcome with weakness and fell over the bluff, falling some twenty or thirty feet. She was found in the morning, but life had passed away. The verdict returned by the coroner's jury was death from shock and exposure. Her loss is a sad one. She leaves behind to mourn her many relatives and friends, Mr. Stirling of the firm of Peabody, Houghteling & Co., her mother, Mrs. Lydia B. Hibbard; two brothers and three sisters, and three daughters. Wonderfully optimistic and cheerful, she radiated sunshine and hopefulness wherever she went; generous and thoughtful, she was universally beloved. Seldom, if ever, could a sweeter and more generous character be found. Her loss is indeed a sad one.

Mrs. Carrie A. W. Vilas, widow of Royal C. Vilas, a communicant of St. James and a woman also known for her beautiful character and wide benefactions was the next Churchwoman to go, following within two or three days Mrs. Stirling's death. She died suddenly of heart failure. St. Mary's Home for Children was one of her many Church benefactions and she was chairman of the committee of last winter which cleared \$10,000 with the holiday shops. She is survived by six children. Many friends and institutions both in and out of the Church mourn her death.

Mrs. Loomis was the widow of Col. John Mason Loomis of Civil war fame and was also noted for her saintly life and her generous deeds for the Church and the poor of the city. She had not been in good health for several months, so that her passing from this to the life beyond while sad was not unexpected. She left behind a large estate of over one million and a half dollars, the larger part of which was left by Col. Loomis ten years ago in trust for the Loomis Institute of Windsor, Conn., Mrs. Loomis having the life interest in the same. Mrs. Loomis left \$25,000 to St. Luke's Hospital and \$25,000 to Grace Church, Chicago, with provisional bequests which likely will yield \$25,000 more to both the hospital and the Church. To the Rev. W. O. Waters, D.D., the rector of Grace Church, her pastor and old-time friend, she left \$5,000 and according to the public press the same amount to Mrs. Waters. Many institutions outside of the Church, relatives, friends, and servants were most generously remembered.

"May they rest in peace and may light perpetual shine upon them."

No trace has been found of the stolen property, amounting to nearly \$1,000, taken from the Cathedral Clergy House three weeks

**Two More Rectories Burglarized**

ago. It was hoped that the Bishop's staff, at least, might be recovered but it looks as if the hope might not be realized. Since this robbery two other Chicago rectories have been burglarized. St. Martin's rector, Austin, was entered last week during the absence of the rector, the Rev. R. H. F. Gairdner, and his family. Less than \$100 was taken but the interior of the house was considerably upset.

The next week St. Ann's rector, Chicago, was broken into and the daughter of the former priest in charge, the Rev. J. F. Long, was beaten on the head with a revolver in the hands of one of the burglars, of which there were three. They were frightened out of the house by Miss Long's screams and secured nothing. Miss Long was not seriously injured.

Recently Trinity Church parish house was broken into and the Church of the Atonement, Edgewater (the Rev. C. E. Deuel, rector), was despoiled of candlesticks which were later found in a pawn shop.

There is considerable uneasiness in the city over the many churches, parish house, and rector, burglaries. The question is raised that there may be an organized band who are making a speciality of this class of buildings. The police are evidently active in trying to prevent these outrages, but no clew has been found to the perpetrators.

The Western Theological Seminary (the Rev. W. C. DeWitt, D.D., Dean), has announced the Hale Lectures for this year. As

### The Hale Lectures for this Year

stated before in this column, they are to be given by the Right Rev. John Wordsworth, D.D., LL.D., D.C.L., Lord Bishop of Salisbury, England. Bishop Wordsworth came to this country as the guest of the president and trustees of the seminary to deliver these lectures. During his visit he has been in constant attendance at the General Convention, preaching the sermon at the opening service in Cincinnati three weeks ago.

The lectures are to be given at St. James' Church upon the general topic "The Swedish National Church." The sub-titles and the dates for the lectures are as follows:

1. The Country and its Inhabitants, Monday, October 24th, 8 o'clock P. M.
2. The Church Under the Sverkers, Erics and Folkunger, Tuesday, October 25th, 8 o'clock P. M.
3. The Church Under the Union of Sovereigns, Wednesday, October 26th, 8 o'clock P. M.
4. The Church of the Reformation, Thursday, October 27th, 8 o'clock P. M.
5. The Great Kings and the Great Bishops, from Upsala Mote to Death of Charles XII., Friday, October 28th, 8 o'clock P. M.
6. The Church in Modern Times, Saturday, October 29th, 8 o'clock P. M.

These lectures are open to the public without tickets or admission charge and a cordial invitation is extended to all to come and hear what promises to be a most unusual course of lectures.

A number of the Chicago clergy have been in attendance on the sessions of the General Convention in Cincinnati the past three weeks. The following have been noted as present at some or all of the sessions in addition to the Clerical Deputies from Chicago

### Attendance at General Convention

who are the Rev. Messrs. Stewart, Sumner, DeWitt, and Hopkins, the Rev. Dr. Page, the Rev. Dr. Waters and the Rev. C. H. Young of the alternate deputies, and the Rev. F. C. Sherman, Aurora, the Rev. G. F. Flick of All Angels' (deaf-mutes), the Rev. W. B. Stoskopf, the Rev. J. H. Edwards, the Rev. Irving Spencer, the Rev. G. W. Laidlaw, the Rev. A. S. Morrison, the Rev. H. E. Schniewind, the Rev. A. B. Whitecombe, Dixon, the Rev. P. C. Wolcott, D.D., Highland Park, the Rev. H. W. Starr, Winnetka, the Rev. C. S. Lewis of the W. T. S., the Rev. T. A. Snively, and the Venerable William E. Toll.

Many of the women of the diocese prominent in the Woman's Auxiliary, Daughters of the King, and other organizations have also been in attendance. Among others noticed were Deaconesses Clare and Elizabeth, and Mesdames Street, Fullerton, Hoyne, McDermott, and Miss Knight. A more complete list will be added later. Wives of the lay and clerical deputies present include Mesdames DeWitt, Hopkins, Stewart, Lyman, and Bailey. Mrs. Anderson is at the Burnet Hotel throughout the session with Bishop Anderson.

The clerical and lay deputies from Chicago gave a dinner in honor of Bishop and Mrs. Anderson at the Hotel Sinton Tuesday evening, October 18th. Covers were laid for fourteen.

The will of the late Rev. Dr. Little has been found among his papers. He left an estate consisting of insurance policies amounting to \$18,000 and personal property worth \$7,000. Everything was left to his widow.

### Notes and Personals

The Rev. Harold W. Schniewind, for the last two years curate of St. Peter's Church, Chicago, has accepted the call as rector of St. Bartholomew's Church, Chicago, and will enter upon his new duties at once. He is a graduate of Columbia College and the G. T. S.

The many friends of the Rev. N. W. Heermans, priest in charge of St. Paul's Church, DeKalb, will be pained to learn that he is ill and there are grave fears that he may be seriously so. He has done a strong faithful work at DeKalb, in some ways it has been of a remarkable character, and he is greatly respected and beloved throughout the diocese among the clergy and laity. Earnest prayers are being offered for his speedy and permanent recovery.

The Rev. William O. Butler, priest in charge of St. Paul's Church, Savannah, suffered a painful and serious accident while hunting last week. He accidentally shot himself and sustained a severe flesh wound. He is rapidly recovering.

St. Luke's parish, Dixon (the Rev. A. B. Whitecombe, rector), has lost one of its old and faithful communicants, who for years has been a member of the vestry, Mr. Charles H. Keeler. The Rev. Mr. Whitecombe was called home from Cincinnati, where he was attending the General Convention, by his death.

The clergy are asked to communicate with the Cathedral before giving aid should they be approached by a woman 5 feet 5 inches tall, dressed in black, with a refined manner, claiming to be a seamstress and having considerable knowledge of the Church in St. Louis. She gives among others the names Elliott and Wagner.

The Rev. E. T. Merrill of the faculty of the University of Chicago, who is in charge of the services at the Church's chapel at the University, has returned from his vacation and has resumed services with the return of the students. He is also assisting at the Church of the Redeemer while a rector is being sought.

The Rev. George R. Hewlett, curate of the Church of the Redeemer, Chicago, has accepted a call as rector to St. James' Church, Skaneateles, N. Y., and taken up his work there. RENMUS.

## Department of Social Welfare

EDITED BY CLINTON ROGERS WOODRUFF

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

### GERMAN MUNICIPAL OFFICE HOLDING.

"I AM a representative of the German government," Dr. Simon said, "but the government does not send me over here to study. The man who means to take an official position is expected to do such things on his initiative and at his own expense. There is no pay for assistant judges, either."

"Then you couldn't get a city job just by being the friend of the mayor?"

"Such a thing would be impossible in Germany," Dr. Simon said emphatically. "A man must be an expert in the work before he participates in the government of a German city."

"Then our American system——"

"Wonderful!" he exclaimed, "It is government by amateurs. I am deeply impressed—I have visited New York, Chicago, San Francisco, Los Angeles and some smaller cities—that it is possible to do so much good work by people who do not know anything about the work, according to our standards. You are so enterprising. Everybody believes he can do everything. You try everything and you trust nobody, so you get a wonderful progressive system of administration."

"How do you mean—trust nobody?"

"Well, you have the recall and the referendum in some cities. Of course they are necessary, very necessary, under the circumstances. But our officials have such a strong sense of their responsibility and of pride in their administration that they would feel such checks superfluous—they would seem to be slights on their official efficiency."

"What is the best thing you have found in municipal government over here?" was asked.

"You have in some cities what you call the commission form of government," Dr. Simon said. "With the referendum, initiative, and recall that seems to me the best system you have produced so far. I don't mean better than our German system, but best for your conditions. There is a quality in it, too, which is just what we are trying to get into our own system; it is businesslike. It seems to make the government work more like the business dealings in a merchant's office. We have too much red tape in Germany, too much bureaucracy. It takes a long time to get things done. The commission plan is better all around in that way. But that is the machinery only, and there is a more serious fault I find in the practice of your municipal administration."

### HOUSES AND GARDENS.

The rapid growth of the garden village idea has given rise, so Henry R. Aldridge tells us in the London *Municipal Journal*, to the question as to whether workmen really desire gardens, and whether it is not best to give open space facilities in the form of public gardens and playgrounds.

It is pointed out that in many industrial towns, and especially in mining villages, the existing gardens are often neglected.

Much may be said for the greater neatness of the public garden and playground, and it may be urged that in any case these should be provided as liberally as possible. The home garden is, however, rightly understood, a necessity of civilized life. Altogether apart from the fact that it provides proper breathing and sunshine space for every cottage, it does give the opportunity for the full development of a more intimate and complete family life.

What is needed is the proper stimulation of private pride in garden culture. A most admirable suggestion was made quite recently by Mr. George Cadbury, viz.: That before a newly-erected house was handed over to a tenant the garden should be properly laid out and planted. The cost of this he estimated at £10—roughly one-fifth the cost of a single room. In return for this wise expenditure, shrubs and fruit trees suitable for the district could be planted, the skilled guidance, in the first stages, of a gardener could be secured, and a definite stimulus given to the care of the garden.

Most architects in garden villages are willing to spend £10, if

by the expenditure of this they can obtain a more pleasing elevation. Yet the best efforts of cottage architects are small in their results when compared with the results of good gardening. A "brick box with a slate lid" can be made positively beautiful when covered with climbing plants. The wise counsel of Mr. Cadbury should assuredly be taken by every builder really interested in proper estate development.

#### EXTENDING THE USE OF THE SCHOOL HOUSE.

This topic is beginning to receive something like adequate attention. Night schools are no new thing, nor are lecture courses, but the all-day, all-the-week, all-the-year use of the school plant is. The Russell Sage Foundation is taking it up.

Rochester has made a splendid beginning, which Ray Stanard Baker has described sympathetically in the *American*. The National Municipal League will give it still further attention (it having been a pioneer in discussing the question) at its Buffalo meeting in November. The universities of Wisconsin and Kansas are doing some splendid work; and so the movement proceeds.

Concerning Rochester's efforts, Mr. Baker says:

"Kindergartens, vacation schools, night schools, and many other improvements were rapidly added. But the greatest step of all, because it is unique in this or any other country, was the movement, originating in 1907, by which the people began to take possession of the schoolhouses for their own as community and social centers where the people of the neighborhood could meet in the evening, get acquainted, organize clubs, conduct social entertainments, plays, dances, concerts, banquets, fairs, and, above all, engage in the free discussion of public questions. The schoolhouse thus became the public place owned by all the people, the common ground for all the new sort of democracy. . . . Everyone predicted that trouble would arise from this free opening of the schools to the people and the free discussion which accompanied it. But there has been nowhere a single instance of rowdyism, or any other commotion."

#### A NATIONAL EMPLOYMENT EXCHANGE

has been organized in New York with Otto T. Bannard as president. Among the subscribers to the stock are J. Pierpont Morgan, V. Everett Macy, and John G. Milburn. While the association was formed for philanthropic purposes, its underlying principle is that it shall be conducted not as a charity, but as a business, and to that end it will seek to serve the employers by furnishing to them employes suitable for the work to be done. The exchange is the outgrowth of the public distrust of privately conducted agencies, which have heretofore tended to obstruct employes seeking work from readily obtaining it through what should have been a proper medium of exchange.

\$1,000,000

has been realized, according to the National Association for the Study and Prevention of Tuberculosis, from the sale of Red Cross seals. Last year 25,000,000 stamps were sold; this year it is the desire of the Association to sell four times as many.

#### "GOOD TENEMENTS FOR A MILLION PEOPLE"

is the title of a very interesting and striking article by Emily Wayland Dinwiddie in the *World's Work*. Miss Dinwiddie was one of the investigators who examined and reported upon the condition of the Trinity tenements in New York last year.

A MUNICIPAL commission on mediation and conciliation has been suggested to the New York Congestion committee by Mrs. Florence Kelley, secretary of the National Consumers' League. Her idea is to have a continuous investigation of conditions under which men and women, and especially the latter, work, and to have those conditions conspicuously made public. In arguing her idea, she related that in a leading department store in Broadway the Consumers' League had found a woman, 24 years old, a graduate of the eighth grade of the public schools, working for \$2.50 a week.

PITTSBURGH's director of health is authority for the statement that that city is making strides towards becoming a smokeless city. In all four hundred and fourteen contracts were made during the past year looking toward the abatement of smoke. This represents an expenditure of approximately \$1,000,000.

## Correspondence

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

#### THE LATE REV. DR. AYDELOTTE.

To the Editor of *The Living Church*:

**M**AY I inquire through your valuable paper if any of your readers can furnish me with information concerning the late Rev. Dr. P. B. Aydelotte, who was at one time (1854 or along there), a trustee of Kenyon College? I shall be very grateful indeed to any person who can tell me something of his life, when and where he died, and if he left any descendants, their present address.

SCANNELL O'NEILL.

Techny, Ill.

#### THE MINISTERING CHILDREN'S LEAGUE.

To the Editor of *The Living Church*:

**I**N one of the late issues of your paper a statement was made that "The Ministering Children's League" had gone out of existence. I want to correct that statement as regards New York. Here we have a Central Council, and the central secretary only wrote to me on Friday that she hoped to call a meeting early in November. In my own parish we have a very flourishing league with about 78 on our roll, and several class leaders, and have just begun our winter's work in real earnest. We are making our league the stepping stone to the Girls' Friendly.

I hope this will convince your correspondent that as far as we and others in New York are concerned, the M. C. L. is not a thing of the past. If your correspondent would get the magazine, the *Ministering Child*, she would find out her mistake.

(Miss) GEOGIANA H. EYBE.

St. John's Sunday School Branch of the M. C. L.,  
Clifton, Staten Island, N. Y.

#### FOR UNITY AND FOR DISUNITY.

To the Editor of *The Living Church*:

**I** WISH to call your attention to the fact that Sunday, the 6th of November, has been, after full deliberation, unanimously set forth by the General Assembly of the Presbyterian Church in Ireland for earnest prayer, by the members of that Church, for closer union between the Presbyterian and Episcopal Churches.

On the other hand, my correspondents inform me that Cardinal Merry de Val is determined to erect the Assumption of the Virgin Mary into a dogma.

ARTHUR LOWNDES.

New York, October 8, 1910.

#### "TRUST, PERFECT TRUST."

To the Editor of *The Living Church*:

**S**O admirable are the lines of Dr. Howe on "Trust, Perfect Trust," and such a solace is their very rhythm, that one is sure he will welcome the smoothing out of the only line that lacks completeness and so euphony.

The third stanza in its second line might run more metrically and perhaps more significantly:

"Life, the true life, no power to give have they."

Perhaps this fuller form was in the good doctor's mind, but slipped his pen or your type.

Thanking you both for his worthy and most welcome stanzas which, I doubt not, will bring both trust and so peace to many a troubled heart,

Yours by this hallowed bond,

Brooklyn, N. Y., October 14th.

J. HERVEY APPLETON.

THE GOSPEL of St. John from first to last is a record of the conflict between men's thoughts of Christ, and Christ's revelations of Himself. Partial knowledge when it was maintained by selfishness was hardened into unbelief; partial knowledge when it was inspired by love was quickened into faith.—*Bishop Westcott*.

CHARACTER is a positive quality. To abstain from evil is but a small part of it. The Christian test of character is the proportion between accomplishment and opportunity. The rich man in the parable awakes in torments not by reason of any bad thing he ever did. He had money and lived pleasantly, but there was no sin in that. The fault in him, on account of which he went into punishment, was that he had a chance to do good and did not do it. He saw the poor man on his door step, and was indifferent.—*Dean Hodges*.

## Literary

### DR. SANDAY'S "CHRISTOLOGY."

*Christologies, Ancient and Modern.* By William Sanday, D.D., LL.D., Litt.D. Oxford University Press, American Branch, New York. Price, \$1.75.

What are the great principles which lie behind the thought of the ages as it has directed itself to Jesus Christ? What are the fundamental conceptions which must underlie any attempt to think through His character before setting oneself to the task of writing a so-called Life of Christ? This is the problem to which Dr. Sanday has addressed himself in this last of the preliminary studies that must precede such a *Life* as he would write.

The volume consists of eight lectures, delivered at Oxford last winter, with a brief postscript, and the substance of a sermon and of an address on the Guiding Principles of Symbolism.

The lectures deal first of all with the thought as it developed through the patristic period; then with a leap from the eighth to the nineteenth centuries they pass to the development, chiefly in Germany, from that time on to the present day. The discussion of contemporary thought is the main critical purpose of the lectures. In the sixth and seventh we have the outline of Dr. Sanday's own thinking on the problem, in which he sets before us those conceptions which he holds as fundamental. In the eighth he examines the views set forth in the *Hibbert Journal Supplement* of 1909, "Jesus or Christ." In the final chapter on Symbolism we have what he calls an *apologia* for the position he has taken in his various writings. This position is an apparent paradox, as he admits. He holds as closely as his thinking will let him to the ancient creeds, and at the same time accepts not a little of modern criticism of them. The explanation lies in his belief that God's hand shows itself in the modern development of thought on the subject just as truly as it did in the decisions of the Church of the Fathers. He believes that there is a distinct continuity in the course of human history and that what we must look for is not formal identity of expression, but an identity of the spirit. Through the long processes of human progress there is "a continuous thread, *truth to type*," which keeps its essential oneness and its essential harmony under whatever phase of expression it may show itself. The continuity of the idea then is the essential element, the guiding principle of Symbolism.

The central idea in Christology Dr. Sanday finds in the certainty that in Jesus Christ there is both the Human and the Divine. "The even balance of the Two Natures, each retaining its proper character but united in the one Person," which was the point on which the West insisted, comes out of those earlier centuries as the abiding truth. Later discussions define still further, until in the end the distinction due to Leontius of Byzantium was accepted as the mind of the Universal Church, namely "the idea of a human nature which is in itself impersonal and has its personality only in the Divine Logos."

While recognizing this as the outcome of the Church's thinking, Dr. Sanday does not hesitate to question the finality of it. He says: "Probably with the resources available at that time no other solution was possible. It is another thing to say that as a solution it is wholly satisfactory or one that can permanently be maintained." It is hard to reconcile this position with the belief that the fundamental decisions of the Church of the Fathers were wrought out under God's influence. The solution of the fourth and fifth centuries may not be in the form in which the twentieth century would phrase it. But we must maintain that it is permanently true.

The effort of the modern mind to face the question of how God and man can be united in our Lord has spent itself in two directions. During the nineteenth century, under the influence of Hegel, this direction was chiefly metaphysical, dealing, Dr. Sanday tells us, with what the Germans call the *Christus-Idee*, and later, the *Christus-Prinzip*, i.e., first the general truth of union between God and man, and then that truth as a working creative force in history. Contemporary development reacts somewhat against both these theories. Dr. Sanday traces two types among the thinkers of the present day. The one is distinctively German, bases its argument on the Synoptic Gospels, ignores to a large extent the development of the centuries, and demands strictly scientific proof. Opposed to this, which he calls "reduced" Christianity, stands his so-called "full" Christianity, whose exponents are chiefly English and American, with some German traditionalists. These men use the entire New Testament as witness, and where the continuity between the old and the new conceptions is concerned, do not require strictly scientific proof. They go further and, recognizing the philosophical principle of Divine Immanence, seek a Christian application of it in what is called mysticism, or the "indwelling of the Spirit of God in man."

It is by this analogy that Dr. Sanday passes on to his own explanation of the mystery. This is based on the psychological theory put forward by F. H. W. Myers and Prof. James and commonly

known as the subliminal consciousness. It is here, to use his own words, "in these same subterranean regions and by the same vitally reciprocating action [that] whatever there is of divine in the soul of man passes into the roots of his being." These conditions, he claims, hold equally true for our Lord, whose human nature is perfect and entire. "If whatever we have of divine must needs pass through a strictly human medium, the same law would hold good for Him." Dr. Sanday finds in this series of facts—if they be such—the explanation of our Lord's consciousness. He sums up this part of his argument in these two propositions: (i.) "the proper seat or *locus* of all divine indwelling, or divine action upon the human soul, is the subliminal consciousness," (ii.) "the same, or the corresponding subliminal consciousness, is the proper seat or *locus* of the Deity in the Incarnate Christ."

It is on this matter of the Consciousness that the question of the Incarnation hinges to-day, just as in the earlier century it hinged on the Will. For Dr. Sanday the essential problem is, of what sort is Christ's consciousness? To this he gives answer "that the consciousness of our Lord as I have been trying to describe it, and as I conceive that it is presented to us in the Gospels, is a genuinely human consciousness." And he does not hesitate to accept the limitations which that involves, going so far as to quote with full approval Dr. Weston's arguments concerning "a single consciousness of the Christ," where we read: "He willed [anterior to the Incarnation] so to relate Himself to the Father and to men that within these relationships He could not know Himself as unlimited Son of God." And Dr. Sanday himself says: "I can well believe that in the human thought as well as in the language of Jesus there was an element that was vague, approximate, and undetermined."

However far the theory of the subliminal consciousness may go, and whatever light it may throw on the full understanding of the humanity of our Lord, we must not forget, as Dr. Sanday seems to do more than once in these chapters, that the consciousness is not the self. The Person of Jesus Christ is not human. No possible argument can make any modification of Nestorianism agree with the Conciliar Decrees. In Him whom we worship, the Self, the Ego, the center of the personal life, is nothing less than that of the Son of God. And if the Self is divine there must surely be for that self a consciousness of the Deity which is His eternal possession. Christianity, as Dr. Sanday truly says, "refuses to think of Christ merely as a man," and we cannot interpret His Life in such a way as to assume that in anything He is less than truly God.

It is on this side that Dr. Sanday's volume fails to convince us and to satisfy the postulate which he sets before himself. Although he insists over and again that "our Lord Jesus Christ is at one and the same time truly Human and truly Divine," and that there is a "real Manhood and a real Godhead," he does seem to confuse the two; and, by the analogy of what he calls the mingling of human and divine in us clouds no little the real truth which lies within the mystery of the Incarnation, that the Self behind both Manhood and Godhead as they twain make up the God-man, is the Self of the Eternal Son of God.

CHARLES S. LEWIS.

### "SONGS OF LIGHT AND SHADE."

In the early spring one sometimes hears bird notes of such silvery sweetness that one starts forth to wander through deep woods, longing for more of that heavenly music. So it was that some years ago there came fragments of poems so full of exquisite Catholic truth, so touching the heart, that one set out to find the author or authoress with only the letters "G. W." to guide one across the Atlantic; and there one found the singer—one brought up in the teachings of the glorious Catholic Revival, the intimate friend of many whose names are revered on this side of the water, and one whose deep, spiritual nature naturally flowed out in melodic rhythm. We hail with especial pleasure the gathering together of these verses in a little book called *Songs of Light and Shade*, by G. W., published by A. R. Mowbray & Co. (Milwaukee: The Young Churchman Co.

We hope that many may appreciate this modest little book when it is called to their attention, and especially those who value the Church from its sacramental side. Here are some lines that express what often we would like to say to those in sorrow:

"Lord, where Thou art our holy dead must be.  
Unpierced as yet the sacramental mist;  
But we are nearest them and Thee  
At solemn Eucharist.

"O Lord, we crave for those gone home to Thee,  
For those who made the earthly home so fair;  
How little we may know, how little see,  
Only that Thou art there.

"Dear hands unclasped from ours are clasping Thee,  
Thou holdest us forever in Thy Heart;  
So close the one Communion, are we  
In very truth apart?

"Lord, where Thou art our happy dead must be,  
And if with Thee, what then their boundless bliss;  
Till Faith be sight and Hope reality,  
Love's anchorage is this."

G. G. C.

## SOLOMON'S TEMPLE --- GOD'S TEMPLE.

BY ADELIA VASSAR PARET.

**S**OLOMON'S Temple was built in Jerusalem, the city of David, his father. Christ's Temple was built in Jerusalem, in the city of David, His Father.

The scaffolding of Solomon's Temple was of brass, five cubits long, and three cubits high and five cubits broad. It was out of proportion, the height was not equal to the other dimensions. Christ's Temple is four-square and is of flesh, according to the measure of a man, that is, of the angel (Rev. 21:17: "Know ye not that your bodies are the temple of the living God?"). The scaffolding of Christ's Temple is also four-square, composed of the four corners of the earth.

God made Solomon king over a people "like the dust of the earth in multitude." God made Christ King over "things in heaven, things in earth, and things under the earth."

Solomon brought gold from Ophir and overlaid the strong timbers from the mighty trees of the forest, to build the porch, and the house, and the most holy house of the Lord. Christ brought the outcast of the earth, the poor, the lame, the blind, the lepers, and the sinners, to build His house, and as He touched this timber to raise it up, behold it became "like unto a stone most precious, even like a jasper stone, clear as crystal."

It is wonderful how all through the Bible one finds that all spiritual life is typified by an earthly form. Even Christ's body is composed of earthly matter: of the matter that God said was "good" and should therefore have earthly form.

Science tells us that once in seven years the entire human body is renewed, every particle of matter of its first composition passing away and giving place to new. So this mystery is taking place right under our eyes all the time, till we have passed the seven times seven and even the ten times seven, the three score years and ten spoken of in the Bible as "the days of our age," though some "men be so strong that they come to four-score years." It needs but a small addition of faith, then, since Christ by His body has conquered death for us, to see how that rule of the mystic seven applies to the spiritual body as well as the earthly. I think it was for this reason that Christ appeared to the disciples, after His resurrection, in His natural body of flesh and blood, and proved before their human eyes that He was as human as ever, and that God had made our bodies like unto His. And now that He had conquered sin for us, we need no longer fear that He, also, would be able to transform our bodies "like unto His." So that in that new earth which God will make, of all these earthly members, we may reasonably hope to have material bodies as well as spiritual.

Science also tells us that if the bones of a human body are left on the shore of the ocean and continually washed through years of tides they become precious stones. Christ made the wall of His city, or temple, "of jasper and the city was of pure gold, like unto clear glass." "And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb." "And the foundations of the wall of the city were garnished with all manner of precious stones."

Therefore, since God originally made the bodies of those twelve apostles, or foundations, of the fine particles of sand, or particles of stone, it will not be beneath His dignity to take those same particles of stone, or human bodies, and fashion them into the precious spiritual stones of His Holy Temple.

It is contended by some that because Christ chose one nation out of many others, and twelve men out of many others, to be His chosen people and His chosen disciples, they, therefore, are "God's elect" and would therefore be free from sin, better in every way than other nations and other men, and in the last day they would be saved while other nations and men perished. It seems to me this is a mistake in understanding Christ. Christ chose this nation, these men, to a place, not over and above others in His heavenly temple, but as the foundation stones, worthy of honor in the place in which He needed them, but not yet perfectly adapted for His purpose; they must first have this unequal side, then that disproportionment chiselled off, or hewn away, before the stone is four-square and worthy of the place in the foundation of the Holy Temple; it is a stone of earth, like all the other stones, and is moulded by the Master Carpenter for the purpose for which He requires it.

In the building of that Holy Temple Christ "chooses" every stone of the earth. None of them is lost; none of them is wasted; none of them is scorned. Each has his own dignity; each has his own place; each is chosen for a certain purpose;

each is moulded, hewn, chiselled of its faults, imperfections, and sins, until it is fashioned for its special place in the Holy Temple. No stone is refused or cast away. It is wonderful to note how Christ uses even the most unworthy, according to our ideas, to be fashioned into the most precious use. We must remember it is God's earth, not man's. He can take even the chips of one great stone, even the sins of one great sinner, and mould or fashion them into stones worthy of some place in His Holy Temple. Then I would say to those stones—wary in the great work of imitating the Carpenter, of trying to help in the squaring of his own particular stone, his character, chipping off this rough edge only to find a huge rough edge on the other side, cutting off this hand that has grown too long and grasping, like Solomon's Temple, this sin that seems beyond his control—I would say to all those weary stones, those weary bodies, be not dismayed, be not disheartened, be not without hope; back of us stands the "Master Builder," back of us stands the God who made us, back of us stands the Christ who saves us, back of us stands the Holy Spirit who comforts us.

## ONLY A WOMAN.

BY C. M.

**I**N one of Miss Edgeworth's stories, the hero, who has been led to believe that the girl of his heart is a Jewess, is described as seeking, on one occasion, the synagogue where she is supposed to worship, and where he hears the male members join in the thanksgiving: "Blessed art thou, O everlasting King, that thou hast not made me a woman."

In the Gentile place of worship we may take it that no such utterance was ever heard, but, all the same, those who doubt the like feeling of thankfulness experienced by the stronger sex in both synagogue and church are in the smallest of minorities. And yet the weaker vessel, as she has been described from St. Paul's day to this, is not without a strength of her own that men recognize when they proclaim the fact that they leave the management of the children at home altogether to those children's mother. "I used to punish my eldest boy when there was some novelty about the dignity of fatherhood," observed a family bread-winner, "but such novelty soon wore off, and now it is their mother who keeps our houseful of boys and girls in order. It seems to be more in her line than in mine."

When a little boy, who had been up to mischief, was warned that God could see all that he did, he replied promptly: "If you don't go and tell mamma, I'll risk God."

It was Eve who first became possessed of the knowledge of good and evil; it would seem to be the part of Eve's daughters to teach the young of both sexes the difference between right and wrong; to punish where wrong is persisted in, never neglecting to carry out the threat of such punishment when the offender has knowingly transgressed a moral law.

Thackeray tells us that woman is like the lower animals in being ignorant of her own strength. Such an assertion might be ridiculed by those women who are forgetting their womanliness in the attempt to make very inferior men of themselves, but it cannot be too often impressed upon her who occupies a woman's niche in the world. Such a woman is expected to be not only an example, but a teacher. Her school education may be limited to the three r's, but all the same the office of instructress is seeking her, and simple duty demands her giving attention to the great need of imparting to others what she knows as regards right and wrong.

It should never be forgotten that the woman who lies to children, or deceives them, or strikes them in anger, or even ridicules them, has forfeited her right to be the home preacher. If the world were filled with such creatures it should be a matter of world-wide regret that ever a new baby should open its eyes upon existence. If the world were filled with such creatures, to the exclusion of those endowed with conscience and principle, it would not be long before Christendom would lapse into Oriental doubt as to woman's being possessed of a soul. Heaven help and pity the father who sees his little children dependent upon a conscienceless woman for their early teaching in matters the most important of all! Less talk of woman's rights and more talk of woman's duties, and men will feel that the world is rolling in the right direction.

It is a poor and cheap thing to hear of the love of God (and a poorer and cheaper to speak of it) without a heart in some measure kindled, or at least longing to be kindled, thereby.—Dean Goulburn.

## Church Kalendar



- Oct. 2—Nineteenth Sunday after Trinity.  
 " 9—Twentieth Sunday after Trinity.  
 " 16—Twenty-first Sunday after Trinity.  
 " 18—Tuesday. St. Luke, Evangelist.  
 " 23—Twenty-second Sunday after Trinity.  
 " 28—Friday. SS. Simon and Jude.  
 " 30—Twenty-third Sunday after Trinity.

### CALENDAR OF COMING EVENTS.

- Oct. 31-Nov. 4—Ann. Meeting of Nat'l G. F. S. at Buffalo.  
 Nov. 9—Dioc. Conv. of New York.  
 " 16—Primary Conv. of the new diocese set off from Pittsburgh, at Erie.

### MISSIONARIES HOME ON FURLOUGH.

[Address for all of these, Church Missions House, 281 Fourth Avenue, New York.]

- CHINA.**  
**SHANGHAI:**  
 BISHOP GRAVES,  
 The Rev. R. C. WILSON of Zangzok,  
 The Rev. G. F. MOSHER of Wushih,  
 Mr. MONTGOMERY H. THROOP, of St. John's University, Shanghai.  
**HANKOW:**  
 BISHOP ROOTS.  
**JAPAN.**  
**TOKYO:**  
 BISHOP MCKIM.  
 The Rev. C. H. EVANS of Mayebashi.  
**KYOTO:**  
 BISHOP PARTRIDGE.  
**CUBA.**  
 BISHOP KNIGHT.  
**THE PHILIPPINES.**  
 BISHOP BRENT.  
**PORTO RICO.**  
 BISHOP VAN BUREN.

## Personal Mention

THE address of the Rev. FREDERICK S. ARNOLD has been changed from Poughkeepsie, N. Y., to Brandon, Vt., where he is the rector of St. Thomas' Church.

THE REV. VINCENT VAN MALTER BEEDE, missionary in the district of Western Colorado, has moved from Pagosa Springs to Mancos, with additional duty at Cortez, Durango, Rico, and Telluride. His mail should be addressed Mancos.

AFTER a fruitful ministry of about six years, the Rev. PELHAM ST. GEORGE BISSELL has resigned as priest in charge of the Chapel of the Transfiguration, Freeport, L. I., and will for the present reside in New York City.

THE REV. KENNETH A. BRAY of the class of 1909, General Theological Seminary, succeeds the Rev. Duncan H. Browne as vicar of the Bronx Church House, New York.

THE address of the Rev. HENRY K. BROUSE, M.D., is 268 South Harwood street, Dallas, Texas. It was inadvertently printed Harvard street in the issue of October 8th.

THE REV. HARVEY S. BUSH has resigned his cure at Greenville, Mich., and has assumed charge of St. George's Church, Charlotte, and St. Luke's Church, Fairport, N. Y. His address will be Charlotte, N. Y.

THE REV. R. M. CHURCH has resigned the rectorship of St. John's parish, Cleveland, Ohio, and has accepted that of St. Peter's parish, Cambridge, Mass., taking effect November 1st.

THE REV. MAURICE CLARK, rector of St. Andrew's Church, Wheeling, W. Va., has accepted a call from Springfield, Ohio., and will leave Wheeling after October 23d.

THE REV. CHARLES DOUGLAS has removed to 80 Downing Street, Brooklyn, N. Y.

THE REV. ARTHUR DUMPER, for seven years and a half rector of St. Paul's Church, Norwalk, Ohio, and minister in charge of Zion parish, Monroeville, Ohio, has accepted a call to become rector of Christ Church, Dayton, Ohio, and will take up the work there about the middle of November.

THE REV. GEORGE C. GROVES, general missionary for Brooklyn, N. Y., has accepted the rectorship of Trinity Church, Utica, N. Y., succeeding the Rev. Dr. John R. Harding, now secretary of the missionary department of New York and New Jersey. Mr. Groves will leave Brooklyn for his new work about November 1st.

THE REV. EDWARD J. HAUGHTON having accepted the rectorship of St. Paul's Church, Springfield, Ill., should be addressed at St. Paul's Rectory, East Adams and Third Streets, after October 12th.

THE REV. ELLISTON J. PEROT has resigned the rectorship of St. Paul's Church, Montrose, Pa., diocese of Bethlehem, and accepted that of St. John's Church, Salem, diocese of New Jersey, where he will enter upon his duties on the First Sunday in Advent.

THE address of the Rev. CLAUDIUS M. ROOME is "The Turrets," Riverside Drive and 84th Street, New York.

THE REV. L. A. S. R. ROSE, now priest in charge of St. James' Church, Albion, Mich., has been called to be the rector. His address is 408 Linden Street.

THE REV. WILLIAM D. SAUNDERS, Fellow of the General Theological Seminary, and until recently vicar of the parish of Greenwood Lake, New York diocese, has entered Cambridge University, England, as an advanced research student. His address is Fitzwilliam Hall, Cambridge, England.

### DIED.

ANDERSON.—Fell asleep in Jesus on Sunday morning, October 9, 1910, at Palmyra, Mo., Miss RUSSEL EASTON ANDERSON.

"Blessed are the dead who die in the Lord."

DU BIGNON.—Entered into eternal life, September 24, 1910, FRANCES, beloved wife of Mr. John E. DU BIGNON, a life long and faithful member of St. Mark's Church, Brunswick, Ga., and a faithful servant of Jesus Christ.

May she rest in peace, and may light perpetual shine upon her.

FURNESS.—In Burlington, Vt., on October 8, 1910, in her 82d year, Mrs. HANNAH FURNESS, widow of James S. Furness, born in England in 1830.

LACEY.—Entered into rest, at Palmyra, Mo., September 26, 1910, JOHN LEIGHTON LACEY.

"Grant him eternal rest, O Lord."

LINSLEY.—On October 9th, at Burlington, Vt., aged 59 years, Mr. WILLIAM LINSLEY, formerly of Middlebury, Vt., a son of the Hon. and Mrs. Charles Linsley.

NELSON.—At the House of Mercy hospital, Pittsfield, Mass., on Wednesday, October 5, 1910, ELIZABETH BELL NELSON, beloved mother of Mrs. Harry Howe Bogert, in the 56th year of her age.

"Grant her, O Lord, eternal rest, and let light perpetual shine upon her."

NILES.—At Concord, N. H., October 12, 1910, ETHEL ABBE, wife of Edward C. NILES, and daughter of the late James Edward and Octa Terry Abbe, aged 41 years.

"These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb."

SHOEMAKER.—Entered into rest October 12, 1910, at Point Pleasant, N. J., REBECCA K. SHOEMAKER, daughter of the late Allen and Lacy K. Shoemaker. Services at "St. Mary's-by-the-Sea," Point Pleasant; burial at Fairhill cemetery, Philadelphia, Pa. Funeral private.

WALKER.—In Burlington, Vt., on October 9th, aged 66 years, Mrs. HETTY E. H. (EASTMAN) WALKER, widow of Mr. Charles Walker and daughter of the Rev. Dr. G. C. V. Eastman, deceased.

### MEMORIALS.

#### CHARLES MAZYCK DESEL.

Entered into life eternal, at his residence, "The Pines," Dickinson, Texas, September 15, 1910, CHARLES MAZYCK DESEL, aged 81 years.

A pioneer temperament in life, he was also at the end, his own being the first burial from the Mission church at Dickinson—which was built in 1901—and the first interment by a priest of the Church in that part of Galveston county. For three and one-half years without speech and partially helpless by paralysis, he showed forth "the high prerogative of suffering," cheering all who came to see him, with unfeigned smile and welcome hand-clasp.

"Verily, verily I say unto thee, when thou wast young, thou girdest thyself, and walkest whither thou wouldst; but when thou shalt be old, another shall gird thee and carry thee. . . ."

"And when He had spoken this He saith, 'Follow Me'" (St. John 21:18-19).

#### HON. MELVILLE WESTON FULLER.

At a meeting of the vestry of St. John's parish, Washington, D. C., held October 3, 1910, it was ordered that the following minute be adopted expressing the deep regret of the vestry at the recent death of our esteemed friend and colleague, the Honorable MELVILLE WESTON FULLER, Chief Justice of the United States, and

for many years connected with the government of this Church:

"Occupied constantly as he was for nearly a fourth of a century in the exacting duties of his great office, he yet found time to give attention to the high duties devolved upon him as a Churchman, and his distinguished presence was constantly observed among the worshippers at St. John's Church. In February, 1903, while a vestryman of the parish, he was elected junior warden of the parish, and continued to hold that office up to the time of his death.

"We give voice to the general feeling of those associated with him, when we express our high sense of his dignified and gracious demeanor in the performance of his duties, both as an official of the Church and as a private citizen.

"We place this minute, therefore, upon our record, to be published in the Church journals and communicated to the family of our late colleague, as the sincere expression of the feelings of the vestry.

(Signed) "A. B. HAGNER,  
 "C. H. STOCKTON,  
 "P. M. RIXEY,  
 "Committee of the Vestry."

#### REV. ARTHUR W. LITTLE, D.D.

WHEREAS, Our dear brother, the Rev. ARTHUR WILDE LITTLE, D.D., L.H.D., departed this life on Wednesday, September 28, 1910, at the age of fifty-four years; and

WHEREAS, The clergy of the diocese of Chicago, assembled at Dr. Little's obsequies on the following Saturday, did authorize and request the undersigned to draft and publish suitable resolutions to express their appreciation of their departed brother, and their sorrow because of his death: be it

Resolved, That the death of Dr. Little has filled the hearts of his brethren with deep and abiding distress, and has brought not only upon the parish of which he was pastor, but upon the diocese and upon the whole American Church, an unusually severe loss.

The value of his services to the Church is incalculable; and although his writings—especially his *Reasons for Being a Churchman*—will continue to draw English-speaking Christians of every name into unity of faith and love in Jesus Christ, we shall sorely miss the power of his living presence, his capable and trustworthy leadership.

Resolved, That the clergy of this diocese mourn not only because Dr. Little's valuable services on earth have ceased, but because they have lost a friend whose genial and scholarly presence afforded constant pleasure, and whose faithfulness, culture, and refined ways exhibited a splendid example of a Christian gentleman. May he rest in peace, and may light perpetual shine upon him.

(Signed) WILLIAM E. TOLL, Archdeacon,  
 JAMES S. STONE, D.D.,  
 FRANCIS J. HALL, D.D.

Chicago, October 10, 1910.

### CLASSIFIED NOTICES AND ADVERTISEMENTS.

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

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

Address: THE LIVING CHURCH, Milwaukee, Wisconsin.

### WANTED.

#### POSITIONS OFFERED.

A PRIEST would like to hear of a lady with some means, who would help in the formation of a Sisterhood on very simple lines, for work among a poor foreign population. A knowledge of French or German, or both, would be of great advantage. Address G., care LIVING CHURCH, Milwaukee.

PARISH of St. Philip, Palestine, Texas, is without rector. \$900 largest stipend ever raised. Church and rectory new and without debt. Correspondence with Vestry asked. I. S. DALLAM, Secretary, No. 711 Magnolia Street.

CHAPLAIN wanted for Boys' School, Catholic Churchman, unmarried, able to teach English courses through college entrance. Address IMMEDIATE, care of LIVING CHURCH, 153 La Salle Street, Chicago.

A CATHOLIC CHURCHWOMAN, experienced in care of infants and mothers, wanted to assist in a maternity rescue home in Boston. Number of girls limited; work light; salary \$20 per month and a lovely home. For particulars address, giving age, DEACONESS, LIVING CHURCH, Milwaukee.

**PLEASANT HOME** and small wages offered for help with housework and two babies; or home in exchange for light work. **RECTORRY**, Stottville, Columbia County, N. Y.

**PRIEST WANTED**, single man, in Catholic parish, New York. Stipend \$1,200. Address **RECTOR**, care E. S. Gorham, 37 East Twenty-eighth Street, New York City.

**WANTED**, to come in correspondence with any young men who are contemplating giving up their lives to religion, and the nursing of the sick poor without money remuneration. Address **G. P. HANCE**, St. Barnabas' Free Home for Convalescent and Incurable Men and Boys, McKeesport, Pa.

#### POSITIONS WANTED.

**ORGANIST AND CHOIRMASTER** holding first-class position desires change. Boy-voice specialist, brilliant concert organist, and communicant. References from London and New York organists. Also present rector. Address **DIAPASON**, care **LIVING CHURCH**, Milwaukee.

**ORGANIST AND CHOIRMASTER** holding important post in East, would accept a similar one in South, where climate is mild. Three hundred public recitals. Good organ and teaching field essential. Exceptional testimonials and reference. Address **DIRECTOR**, care **LIVING CHURCH**, Milwaukee.

**YOUNG MAN** desires moderate position as organist and choirmaster in or near Chicago, where Catholic service and Churchly music prevail. Small salary. Successful with boys. Personal interview. Address **POSTULANT**, care **LIVING CHURCH**, Milwaukee.

**ORGANIST AND CHOIRMASTER**, capable to train boys and mixed choirs, desires change. Churchman; single; ambitious; choral director. Good salary, three manual organ, and field for teaching essential; references. **E. J.**, care **LIVING CHURCH**, Milwaukee.

#### BOARDING—FLORIDA.

**BOYD COTTAGE**, Miami, Florida. Private boarding house, pleasant airy rooms; broad verandas, well kept table; desirable and home-like place; near Boulevard and Biscayne Bay. Open now. Near parish church. Rates on application. **MISS A. L. FETTING**, *Proprietress*.

#### CHURCH EMBROIDERY.

**CHURCH EMBROIDERY** by a Churchwoman trained in English Sisterhoods. **MISS L. V. MACKRILLE**, Chevy Chase, Md. **N. B.** *Miss Mackrille has returned from Europe, and the workroom was reopened October 10th.*

#### UNLEAVENED BREAD.

**PURE** Unleavened Bread for the Holy Eucharist. Samples and price list sent on application. **THE SISTERS OF ST. MARY**, St. Mary's Convent, Peekskill, N. Y.

**PRIESTS' HOSTS**; people's plain and stamped wafers (round). **ST. EDMUND'S GUILD**, 883 Booth Street, Milwaukee.

**COMMUNION BREADS** and Scored Sheets. Circulars sent. **MISS A. G. BLOOMER**, Box 173, Peekskill, N. Y.

#### PARISH AND CHURCH.

**THE BURLINGTON PIPE ORGAN CO.** of Burlington, Iowa, manufacturing one of the very best organs on the market, kindly solicits correspondence with churches desiring to purchase new organs. For solidity of construction, beauty of architecture, and sweetness of tone our organs have no equal. You will save money for your church by corresponding with us before purchasing.

**TRAINING SCHOOL** for organists and choir-masters. Send for booklet and list of professional pupils. **DR. G. EDWARD STUBBS**, St. Agnes' Chapel, 121 West Ninety-first Street, New York.

**ALTAR WINES**, \$1.00 a gallon. Made from California grapes. Absolute purity guaranteed by chemical analysis. Send postal for descriptive pamphlet. Address **EDITOR**, **THE AMERICAN CATHOLIC**, South Pasadena, Calif.

**SUCCESSFUL PLAY**, "The Soup Case," specially written for Choir Boys and Guilds; easy, amusing. Single copies, 15 cents; ten, \$1.25. On sale **DICK & FITZGERALD**, 18 Ann Street, New York, or of **C. H. WELLS**, 960 Broad Street, Newark, N. J.

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

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

**MUSIC SALE**—Massachusetts Choir Guild Festival Books, 1901 to 1910, inclusive, each containing *Magnificat, Nunc Dimittis, Te Deum*, three anthems, three hymns, versicles, and psalms, may be obtained by remitting at the rate of fifteen cents a copy to **ERNEST O. HILER**, *Treasurer*, 35 Congress Street, Boston.

**RAYMOND V. NOLD**, Choirmaster and Conductor, Church of St. Mary the Virgin, New York. **PIANO INSTRUCTION**. Studio address: 224 West End Avenue.

#### HEALTH AND SUMMER RESORTS

**INSTITUTE OF THE MERCIFUL HEALER**, TAMPA, FLORIDA.—Ideal location and conditions. Clergyman-physician in charge. Specialists in Mano and Psycho-Therapeutics. The treatment is masterful in all chronic and nervous diseases, and for bad habits and moral perversions. Daily Eucharist, and sacramental and therapeutic "laying-on of hands" in Holy Unction. Ninety per cent. healed. Limited number received. Address **REV. DR. R. E. CAMPBELL**, 533 S. Boulevard.

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

#### PUBLIC ACCOUNTANTS.

**JOHN VAUGHAN, C. P. A.**,  
CERTIFIED PUBLIC ACCOUNTANT,  
PITTSBURGH, PA.

#### CHORISTERS' SCHOOL.

**CHORISTERS' SCHOOL** for the entire free education of Choir Boys for St. James' Church, Twenty-second and Walnut Streets, Philadelphia, Pa., will be opened at the Guild House, 2210 Sansom Street, November 2, 1910. Applicants must be between eight and thirteen years of age. They must have good voices and some musical talent and the beginning of an English education. They must present evidence of good character and refined home training. Their course of study will be so arranged as to make possible, when their voices break, their entrance into any of the large private boys' schools or into the proper grade of the school system of the city of Philadelphia. The school will be limited to a membership of thirty boys. Applications may be made, 4 P. M. daily, to the principal, **S. WESLEY SEARS**, 2210 Sansom Street.

#### FLORIDA HOMES.

**REALLY TROPICAL FLORIDA**. Below frost dangers. Where really tropical fruits grow to perfection. A few ten acre plots for home-seekers only. Speculators are not wanted. Groves made and cared for by **TROPICAL FRUIT COMPANY**, Modello, Dade County, Fla.

#### APPEALS.

##### URGENT NEEDS IN IDAHO.

The government sanitation laws have compelled me to make improvements in our Indian Church school at Ross Fork, Idaho. Also the church, which was wrenched by storm, had to be fixed and a heating plant put in the school. I need at least \$2,500 to meet this necessary demand. Who will help me in this work for a needy and pitiful people seeking after Christianity?

St. Luke's Hospital, Boise, Idaho, has been crowded with sufferers and is doing a great work, but to carry it on successfully we must have a contagious ward. An adjacent cottage on the same block can be gotten at \$5,000. Who will help me in this good work for the sick? Send contributions to **BISHOP FUNSTEN**, Boise, Idaho.

**ST. LUKE'S CHURCH, CARLSBAD, AUSTRIA**, is in danger of being closed by the authorities because of lack of funds to meet a debt of about \$15,000 caused by necessary restoration and repairs. The many American Churchmen who have benefited by the treatment at Carlsbad would probably be willing to contribute to the payment of this debt. I am personally familiar with the facts. Contributions may be made to the Credit Anstalt Bank, Carlsbad.

**C. LARUE MUNSON**,  
Chancellor of the Diocese of Harrisburg,  
Williamsport, Pa.

#### ORGAN NEEDED.

If you desire to help earnest Church workers, here is a splendid opportunity.

Grace Church, Carthage, N. Y., is a struggling Church, poor financially, but putting forth heroic efforts for good results. We greatly need an organ; we would receive very gratefully a good second-hand organ suited to our need. Will some strong church or wealthy Churchman come to our aid?

Kindly communicate with the rector of the parish, the **REV. F. W. FEMBY**.

#### NOTICES.

##### THE PENSION AND RELIEF OF CLERGY, WIDOWS AND ORPHANS.

The national, official and incorporated society is the **GENERAL CLERGY RELIEF FUND**, which name is now the legal title for the old and much longer name. The only means of pension and relief in sixty-five dioceses and missionary jurisdictions.

Kindly remember in wills with legacies and bequests, and with gifts and offerings.

**ALFRED J. P. MCCLURE**, *Treasurer*,  
Church House, Philadelphia.

##### GUILD OF THE HOLY GHOST THE COMFORTER.

Founded 1893. President, the Bishop of London. Open to all communicants of the Anglican Church. Send stamp for particulars to **THE RECTORY**, Ontonagon, Mich.

##### CHURCH EXTENSION FUND OF THE DIOCESE OF SOUTHERN VIRGINIA (INC.).

Organized for the purpose of general Church Extension in Southern Virginia, its special work being in the undeveloped territory of the Diocese; the assistance of non-self-supporting parishes; missionary work in the mountain section; and work among the colored people of the diocese. Donations and bequests for this work, which are solicited and will be gratefully received, should be made to "The Church Extension Fund of the Diocese of Southern Virginia, Inc." Contributors can indicate the special work their contributions shall be applied to.

**W. E. MINGEA**, *Treasurer*,  
Abingdon, Virginia.

##### CHURCH LEAGUE OF THE BAPTIZED.

A Woman's Organisation to Aid in Securing Pensions for the Clergy and for their Widows and Orphans. Auxiliary to the \$5,000,000 Commission. For particulars please communicate with the president of the League,

**MISS LOUISE WINTEROP KOUSS**,  
507 North Broad Street, Elizabeth, N. J.

##### THE AMERICAN CHURCH UNION.

A society of Bishops, Priests, Deacons, and Laymen, organized for the Maintenance and Defence of the Doctrine, Discipline, and Worship of the Church, as enshrined in the Book of Common Prayer. Summary of Principles: The Historic Church, The Ancient Faith, The Inspired Scriptures, Grace through the Sacraments, No open pulpit, No marriage of Divorced Persons. President, **MR. CLINTON ROGERS WOODRUFF**. For further particulars and application blanks, address the Corresponding Secretary, **REV. ELLIOT WHITE**, 960 Broad Street, Newark, N. J.

##### GIFTS OR BEQUESTS

for Domestic Missions, for Foreign Missions, or for General Missions, intrusted to the Church's agent,

##### THE BOARD OF MISSIONS

is the Church's executive body for carrying on its missionary work.

The Church is aided in 41 home Dioceses, in 22 domestic missionary Districts, and in 9 foreign missionary Districts.

\$1,200,000 is needed to meet the appropriations this year.

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

The Corresponding Secretary, or  
**GEORGE GORDON KING**, *Treasurer*,  
281 Fourth Avenue, New York.

##### LEGAL TITLE FOR USE IN MAKING WILLS:

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

THE SPIRIT OF MISSIONS—\$1.00 a year.

##### GIRLS' FRIENDLY SOCIETY IN AMERICA, 1910.

The annual meetings of the G. F. S. A. will take place in Buffalo, N. Y., on October 31, November 1, 2, 3, and 4, 1910.

The celebration of the Holy Communion

(corporate) will be at Trinity chapel at 8 A. M. on Tuesday, November 1st, All Saints' Day.

The service for members and associates will also take place on All Saints' Day, November 1st, at St. Paul's Church, Shelton Square, at 8 P. M.

Associates and Churchwomen are cordially invited to attend the services and meetings.

EVE ALEXANDER, General Secretary G. F. S. A.

### BOOKS RECEIVED.

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

#### LOTHROP, LEE & SHEPARD CO. Boston.

Lakeport Series. *The Automobile Boys of Lakeport*; or, A Run for Fun and Fame. By Edward Stratemeyer, Author of *The Gun Club Boys of Lakeport*, *Dave Porter Series*, *Old Glory Series*, etc. Illustrated by John Goss. Price \$1.25.

The Helen Grant Books. *Helen Grant's Decision*. By Amanda M. Douglass. Illustrated by Amy Brooks. Price \$1.25.

War for the Union Series. *The Young Blockaders: A Story of the Civil War*. By Everett T. Tomlinson, author of *Four Boys in the Yellowstone*, *The Boy Soldiers of*

*1812*, etc. Illustrated by Frank Vining Smith. Price \$1.50.

The Prue Books. *Prue's Playmates*. By Amy Brooks, author of *Dorothy Dainty Series*, *The Randy Books*, etc. Illustrated by the author. Price \$1.

#### HOUGHTON MIFFLIN CO. Boston.

*Star People*. By Katharine Fay Dewey. With Illustrations by Frances B. Comstock. Price \$1.50 net.

*When Sarah Went to School*. By Elsie Singmaster, author of *When Sarah Saved the Day*. With Illustrations. Price \$1.00.

*Brothers in Fur*. By Eliza Orne White. With Illustrations. Price \$1.00.

#### WESSELS & BISSELL CO. New York.

*The Song Lore of Ireland: Erin's Story in Music and Verse*. By Redfern Mason. Price \$2.00 net.

*The Seedlings' Harvest*. By Lillian E. Roy. Illustrated. Price \$1.25.

#### LONGMANS, CREEN & CO. New York.

*A Soldier's Recollections: Leaves from the Diary of a Young Confederate*. With an Oration on the Motives and Aims of the Soldiers of the South. By Randolph H. McKim, Late First Lieutenant and A.D.C.,

Third Brigade, Johnston's Division, Army of Northern Virginia. Price \$2.00 net.

#### THE CENTURY CO. New York.

*Sonny's Father*, In Which the Father, Now Become Grandfather, A Kindly Observer of Life and a Genial Philosopher, in His Desultory Talks with the Family Doctor, Carries Along the Story of Sonny. By Ruth McEnery Stuart, author of *Sonny*, *a Christmas Gift*, *Aunt Amity's Silver Wedding*, etc. Illustrated. Price \$1.00 net.

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

A History of the Sciences. *History of Old Testament Criticism*. By Archibald Duff, D.D., LL.D., Professor of Hebrew and Old Testament Theology in the United College, Bradford. With Illustrations. Price 75 cents.

#### GEORGE W. JACOBS & CO. Philadelphia.

*The Shadows of the Valley: A Practical and Devotional Guide in Sickness and Death*. By the Rev. Alfred G. Mortimer, D.D., Rector of St. Mark's, Philadelphia. Author of *It Ringeth to Evenson*, etc.

#### JAMES PARKER & CO. London.

*The Hope of Catholic Judaism: An Essay Towards Orientation*. By J. H. A. Hart, M.A., Fellow and Lecturer of St. John's College, Cambridge.

# The Church at Work

## ENROLMENT AT CAMBRIDGE.

THE ENROLMENT at the Episcopal Theological School, Cambridge, Mass., according to classes is as follows: Juniors 9, Middle 7, Seniors 19, Specials 5, Graduate Department 1, making a total of 41. Three theological schools and twenty-one colleges are represented. A large number of the students are taking work in Harvard University in addition to their curriculum at the Theological School. The annual matriculation service and exercises will be held as usual on the evening of All Saints' Day, November 1st.

## FORTY YEARS RECTOR OF ONE CHURCH.

THE Rev. JAMES CAIRD, rector of the Church of the Ascension, Troy, N. Y., began the forty-first year of his service in that church on Sunday, October 2d, a record of which few clergymen can boast. He was sent to the Ascension when it was opened in 1870 by the Bishop, with an understanding that he should remain in Troy about one year. He soon became attached to his people and they to him, however, and it was found that he was the right man in the right place, so from year to year he was continued in the service of the Church. Mr. Caird is honored and loved by the whole diocese. He has been president of the Standing Committee for a number of years.

## THE "OLDEST COMMUNICANT."

IN THE issue of THE LIVING CHURCH of October 1st under the title "Oldest Communicant Dead" was recorded the death of Mrs. Frances L. Cleveland of Marietta, Ga., at the age of ninety-four years. Attention has been called to the fact that while Mrs. Cleveland may have been the oldest communicant of the American Church on September 23d, she was not so two weeks earlier. On Sunday, September 11th, Mrs. Harriet Seymour Beckwith died in Utica, N. Y., at the age of 102 years, 9 months, and 17 days. Her one hundredth birthday occurred on a Sunday and she was able to walk to Calvary Church and receive the Blessed Sacrament at 8 A. M., taking part in the service throughout. She was able to recall to visitors the opening of the Erie canal and other events of long ago. The Bishop of Central New

York with the Rev. Edward H. Coley, rector of the Church, conducted the funeral services in Calvary church on September 13th.

## REV. DR. HOLLEY TO RETIRE FROM ACTIVE SERVICE.

AFTER ALMOST forty years of service as rector of Christ Church, Hackensack, N. J. (diocese of Newark), the Rev. William Welles Holley, D.D., will retire on the fortieth anniversary of his rectorship. In recognition of his long and faithful ministry in the parish,



THE REV. WM. WELLES HOLLEY, D.D.

the vestry has voted to make him rector emeritus with salary and to give him the use of the rectory for life. Dr. Holley has been most active in the diocese since 1868. Only two other clergymen (the Rev. Joseph Hicks Smith and the Rev. Dr. William G. Farrington) remain of those forming the original body of clergy named on the rolls of the primary convention of the diocese of Northern New Jersey, 1874. Besides his energetic work in the parish, Dr. Holley was dean of the Convocation of Jersey City, and was a Deputy to General Convention. For many

years he has been a member of the Standing Committee and since 1896 its honored president.

The new rector will be the Rev. A. Peter Tulp, curate at St. Paul's Church, Englewood, N. J. Mr. Tulp, formerly a Dutch Reformed minister, was made deacon January 23, 1910, by Bishop Lines. His ordination to the priesthood will be made shortly after General Convention.

## NEW YORK CHURCH ADOPTS FREE PEW SYSTEM.

ZION CHURCH, Rome, N. Y. (Rev. Douglas Matthews, rector), has adopted the free pew system. The matter has been freely discussed for the past six months, and a congregational vote was taken, which proved to be overwhelmingly in favor of free pews. It is interesting to know that this subject was agitated as long ago as 1857, when Bishop Whipple, then a young man, was rector of the parish. In fact he resigned in that year to go to Chicago to found a free church, and became one of the pioneers in this movement, which now includes 88 per cent. of all churches in the country.

## DEATH OF REV. DR. H. M. MILHANY.

THE Rev. Dr. HUGH M. McILHANY passed to the Church Expectant on Sunday, October 9th. His death took place in the University of Virginia Hospital, Charlottesville, Va., after an illness of but a week's duration, the immediate cause being blood poisoning. He was born in Staunton, Va., thirty-six years ago and was educated at Washington and Lee University, where he served for several years as professor of German, which work he resigned to become general secretary of the Y. M. C. A. at the University of Virginia. Two years ago he resigned this post to accept charge of the newly organized St. Paul's Church, in course of erection near the University. He is survived by his wife and five children.

The funeral took place from St. Paul's Church, Charlottesville, on October 11th, the service being conducted by the Rev. H. B. Lee of Christ Church, Charlottesville, assisted by the Rev. Dr. A. B. Kinsolving of Baltimore. Interment was made in Thornrose cemetery, Staunton, Va.



**FIRST CONVENTION CALLED OF NEW PITTSBURGH DIOCESE.**

THE CONSENT of the General Convention having been obtained for the setting off of the northern part of the diocese of Pittsburgh as a new diocese, the Bishop of Pittsburgh has issued a call for the meeting of the primary convention of the new diocese, to convene in St. Paul's Church, Erie, Pa., on Wednesday, November 16th. The new diocese comprises 13 counties, 17 parishes, 32 mis-

lain of the house, and an address was made by the warden, the Rev. J. DeWolf Perry, D.D. Dr. Perry gave earnest and practical counsel, particularly to the new students, about the life and work into which they were entering. There are eight new students, making with one who was admitted in the spring, nine in the junior class, and ten seniors. The Rev. Fleming James, Ph.D., will give the instruction in the Old Testament this year, succeeding the Rev. Dr. Montgomery, who will hereafter devote himself entirely to his

to the late Rev. Edgar Cope. After holding curacies at the Church of the Advent, Boston, and St. John's, Norristown, with an interval spent in teaching, he returned to the parish, during the lingering illness of the late rector, but within a few weeks was left in sole charge by the death of Mr. Cope. On the Twentieth Sunday after Trinity the preacher at the evening service in St. Simeon's was the Rev. Amos Goddard of Hankow, China, one of the many boys of the parish who took holy orders during Mr. Cope's rectorship.



THE LOWER HALF REPRESENTS THE DIOCESE OF PITTSBURGH, THE UPPER HALF THE NEW DIOCESE SET OFF.

sions, 25 clergy, 48 churches and chapels, 19 rectories, and 12 parish houses. There are reported 6,424 communicants, 331 Sunday school teachers, and 2,852 pupils. Offerings last year were \$101,558. Value of Church property, \$857,000.

ON the other hand there are left in the old diocese of Pittsburgh, comprising 11 counties, 36 parishes, 51 missions, 63 clergy, 71 churches and chapels, 30 rectories, 28 parish houses. There are 797 Sunday school teachers and officers, 9,520 pupils, and over 14,000 communicants. Offerings last year were \$322,245; value of Church property, \$4,027,782.

**THE PHILADELPHIA DEACONESS HOUSE.**

THE SCHOOL year of the Church Training and Deaconess House, Philadelphia, began on Wednesday, October 12th, a week later than usual, as is the rule in General Convention year. The opening service was conducted by the Rev. Lucius M. Robinson, D.D., the chap-

professorship at the Divinity School. The Rev. George C. Foley, D.D., is temporarily taking the courses in dogmatics, during the absence of Dean Groton. Otherwise the faculty remains unchanged. Deaconess Sanford will resume her class for Sunday school teachers, treating the diocesan lessons, which meets each Wednesday morning at 11, and there will also be a class for primary teachers on the first and third Saturdays of each month at 3 o'clock. All the lectures of the school are open to the women of the city without expense, except for text-books.

**RECTOR CHOSEN FOR ST. SIMEON'S, PHILADELPHIA.**

THE Rev. GEORGE J. WALENTA, priest in charge of St. Simeon's parish, Philadelphia, has been unanimously chosen by the vestry to fill the rectorship of that important charge, and has accepted the election. The Rev. Mr. Walenta is a graduate of Haverford College and the General Theological Seminary, and spent his diaconate at St. Simeon's as curate

**CHURCH SOCIAL CENTER IN DETROIT, MICH.**

ST. MATTHIAS' CHURCH, Detroit (the Rev. W. A. Atkinson, rector), began a movement on Tuesday evening, October 11th, to establish a club in connection with the Church and in the interest mostly of juvenile life. Judge Hulbert of the Juvenile court was present and spoke of the great benefit such a work might accomplish. The plan is to erect a building costing \$15,000 as a parish club house to be a social center, and in connection with it a gymnasium for the use of the young. Public shows and amusements, some of a questionable character, are found in abundance, and the young must have recreation. This movement is an attempt to supply such a place which will be under the influence of the Church.

**POST-CONVENTION SERVICE, B. S. A.**

THE POST-CONVENTION service of the Philadelphia Local Assembly of the Brotherhood of St. Andrew was held in St. Matthew's Church, Girard Avenue, Philadelphia, on Friday evening, the 14th. Instead of arranging for addresses on the work of the convention, as has been customary in the past, the president of the Assembly, Mr. Edmund B. McCarthy, and the committee in charge thought it wise to give the service a devotional character, and a quiet hour was conducted by the chaplain of the Assembly, the Rev. W. P. Remington. Mr. Remington gave the first and second addresses on The Vision and The Call to Service, and the Rev. G. L. Richardson followed with the third on The Response to the Call. A large representation of Brotherhood men attended, including the national president, Mr. E. H. Bonsall.

**PORTABLE CHURCH TO BE ERECTED IN BROOKLYN.**

A SPECIAL service was held on Sunday afternoon, October 16th, and ground was broken for the new Church of the Advent, which is to be built on Seventeenth Street, Brooklyn. The building to be erected immediately is to be a portable structure, to seat about 200 people. The cost will be about \$5,000. About two years ago the old Church of the Advent at Bath Beach was finally abandoned on account of a complete change in the neighboring population. The contract calls for the completion of the structure in thirty days.

**GRACE CHURCH, CHICAGO, RECEIVES \$50,000.**

BY THE passing to the rest of Paradise of Mary Hunt Loomis, widow of John Mason Loomis, on Friday, October 7th, Grace Church, Chicago, has lost one of its most devoted members and one, indeed, who has belonged to it from almost the very beginning. Her noble Christian character is shown by her will, which was published October 14th, in which many charitable institutions of Chicago are remembered. Grace Church receives \$50,000 for its endowment fund and a like sum goes to St. Luke's Hospital, in which she had been always deeply interested. Her rector, the Rev. W. O. Waters, D.D., and Mrs. Waters were also affectionately remembered.

**LONG ISLAND.**

FREDERICK BURGESS, D.D., Bishop.

In Aid of Brooklyn Children—Diocesan Auxiliary Meeting—Losses by Death—Parish House to be Opened at Bayside.

THE Rev. A. C. WILSON, rector of St. Paul's Church, Clinton Street, Brooklyn, has invited the Children's Health Protective Conference to use the parish hall for meetings. The first meeting will be held at the new headquarters on Monday, October 24th, and twice a month hereafter. Father Wilson will be one of the speakers. This association will aim to bring about a purer milk supply for infants; to secure sufficient room for all children of school age; to prevent the malnutrition of children in the public schools. Special efforts are being made by officers and members of the Conference to enlist the coöperation of the local churches.

THE OPENING meeting of the Woman's Auxiliary of the diocese was held October 13th in St. Ann's parish house. The new president, Miss Benson, received a hearty welcome. The anniversary meeting will be held in Grace church, November 10th, when Bishops Burgess, Kinsolving (Brazil), and Paddock will speak. Bishops Rowe, Cheshire, and Spalding will make addresses in the afternoon. This diocesan branch gave \$1,000 to the United Offering of the Woman's Auxiliary recently presented in Cincinnati.

ST. MARY'S CHURCH, Brooklyn has lost two prominent members by death. James W. Knott, superintendent of the American Tract Society in Manhattan, died at the Long Island College Hospital on Sunday evening, October 9th. The funeral was held in the parish church on Wednesday afternoon, October 12th.—LESTER LINDLEY SHAW died on Monday, October 10th, at his home 454 Lafayette Avenue. His funeral was held in the church on Wednesday afternoon, before Mr. Knott's.

HIRAM VAN VLIET BRAMAN, an active member of the Church of the Messiah, Brooklyn, died at his summer home, Eden Hill, Poughkeepsie, N. Y., on Saturday, October 8th, in the seventy-second year of his age. He leaves a widow and two daughters. The funeral was held in his parish church on Tuesday afternoon, October 11th.

MRS. MARGARET ALLEN, a well-known resident of Lynbrook, L. I., died there early Monday morning, October 10th, aged 68 years. The funeral service was read on Wednesday afternoon by the Rev. Peter C. Creveling, rector of Christ Church.

THE FORMAL opening of the new parish house of All Saints' Church, Bayside, L. I., will take place on November 29th and 30th. The building will soon be completed.

A MODERN chapel for St. Ann's mission is planned to stand on the Foster lot, South Main Street, Southampton. The ground was recently purchased by Church people; it is well located, and measures 300x300 feet in area.

**MARYLAND.**WM. PARET, D.D., LL.D., Bishop.  
JOHN G. MURRAY, D.D., Bp. Coadj.

Episcopal Arrangements—Resignation of the Rev. Scott Kidder—Rev. W. D. Morgan Celebrates Anniversary—Other Diocesan News.

THE BISHOP of the diocese, having returned from abroad, has, after consultation with the Bishop Coadjutor, made a more definite arrangement with regard to their work. The Bishop retains the position of ecclesiastical authority, the responsibility for theological education, and for the reception and transfer of the clergy. He has assigned to the Bishop Coadjutor full responsibility for visitations; for the work of the Cathedral; and of the Chase Home. For all other

matters concerning the diocese they will, for the present, act in consultation.

THE Rev. SCOTT KIDDER has resigned as rector of Severn parish, Anne Arundel county. Mr. Kidder has been the victim of a series of bodily accidents and is as a consequence in general poor health. He spent the month of June in Bermuda, and during July and August acted as Canon Residentiary in charge of the Cathedral there. He will not take another charge immediately, but for some months at least will recuperate at the home of his father, Rev. Charles Holland Kidder, in Asbury Park, N. J.

THE Rev. WILLIAM DALLAM MORGAN, rector of St. John's Church (Waverly), Baltimore, celebrated the eighth anniversary of his rectorship on the Twentieth Sunday after Trinity, with special services and a sermon in which he called attention to the large number of improvements and noted, stage by stage, the advancement in parish activities. Statistics for the eight years include baptisms, 123; confirmations, 124; funerals, 127; marriages, 42; additions to membership, 250; pastoral calls, 6,400.

THE CONGREGATION of All Saints' Church, Frederick, tendered their new rector, the Rev. Douglass Hooff, formerly in charge of St. Andrew's Church, Baltimore, a reception in the Sunday school room of the parish house on October 12th. The clergy of the city and many members of the congregations were

**Colleges****NEW YORK****ST. STEPHEN'S COLLEGE**

ANNANDALE, N. Y.

A Church College where young men may study under good Church influences amid healthy moral and physical surroundings. Advantages to those looking forward to the Sacred Ministry, but Courses adapted to all seeking B.A. or Ph.D. Fees (\$300 inclusive) should appeal to Church people of moderate means. Year began September 20th. Apply to Rev. W. C. RODGERS, D.D., President.

**Schools of Theology****NEW YORK****General Theological Seminary**

CHELSEA SQUARE, NEW YORK

The Academic year began on the last Wednesday in September.

Special Students admitted and Graduate course for Graduates of other Theological Seminaries.

The requirements for admission and other particulars can be had from The Very Rev. WILFORD L. ROBBINS, D.D., LL.D., Dean.

**Schools for Boys****ILLINOIS****THE SCHOOL AT JUBILEE (OLD JUBILEE COLLEGE)**

An excellent school for boys. Near Peoria. Magnificent location. Farm 300 acres. Comfortable and artistic buildings. Splendid equipment for Academic, Manual Training, Commercial, and Agricultural Courses. Preparatory Department for smaller boys. \$300 per year. Send for catalogue and list of references. Chaplain in residence.

THE RIGHT REVEREND THE BISHOP OF QUINCY,  
Pres. School Corporation.  
CLARENCE M. ABBOTT, Supt. OAK HILL, ILLS

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present. Mr. Hooff took charge of the parish on September 16th.

THE Rev. GEORGE W. THOMAS, rector of St. Paul's parish, Adamstown, Frederick county, is convalescing after a severe attack of typhoid fever.

BEGINNING with Sunday, October 9th, Rev. Charles Fiske, rector of the Church of St. Michael and All Angels', Baltimore, is to deliver a course of sermons on the subjects: "Why Should I Belong to a Church?" "How Shall I Choose a Church?" "Episcopalians and Other Catholics"; "Episcopalians and Other Protestants"; "Episcopalians and Church Unity"; "Is the Episcopal Church Narrow and Illiberal?" "The Ritual of the Church."

MR. HENRY F. THOMPSON, president of the Loudon Park cemetery, vice-president of the Maryland Historical Society, and for many years a member of the board of trustees of the Peabody Institute, died at his home in Baltimore, October 11th, in his 81st year. Mr. Thompson was a lawyer, an art connoisseur, a traveller of note, and a recognized authority on Maryland history. For many years he was a member of Old St. Paul's Church, at which the funeral services were held on October 13th. the rector, Rev. A. B. Kinsolving, D.D., officiating.

TRINITY PARISH, Howard and Anne Arundel counties (Rev. B. D. Chambers, rector), is erecting, at a cost of about \$2,000, a fine parish house, which is nearing completion and will be opened for use in the early fall.

IN ADDITION to his regular work as priest in charge of the missions at Sparrow's Point and St. Helena, Baltimore county, Rev. J. J. Clopton has found time to begin services at Edgemere, a village about a mile from Sparrow's Point, and to visit a number of foreign steamers that come to the latter place, to secure the attendance of the men at his services, and also has succeeded in securing the interest of the Church people at the large U. S. Military post, Fort Howard, near-by.

A MOST important and encouraging work is being conducted under the Church auspices at the Industrial Home for Colored Girls, at Melvale, Baltimore county, a state institution where more than one hundred girls are receiving useful domestic training. Since last April, Rev. George J. Kromer, vicar of the Chapel of the Guardian Angel, Baltimore, has been ministering to the inmates, in which time he has baptized 16, presented 16 to Bishop Murray for confirmation, buried 2, and administered the Holy Communion 7 times.

THE WORK of the Chapel of the Redemption, Baltimore, under the earnest leadership of the deacon in charge, the Rev. Joseph T. Ware, is showing many encouraging signs of progress.

**MASSACHUSETTS.**

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

**Five Years of Work at Swampscott Celebrated—Personal and General News.**

THE Rev. EDWARD TILLOTSON, rector of the Church of the Holy Name, Swampscott, quietly observed the fifth anniversary of his rectorship of that parish on Sunday, October 9th, preaching a sermon on that day on "The Functions and Work of a Christian Minister," which in part was a resumé of what has been accomplished in the parish in the past five years. Since he has assumed charge of the parish the edifice and surrounding grounds have been greatly improved, the Church has increased in membership, as has the Sunday school, a surpliced choir has been installed, and all the missionary obligations have been met as well as all the other parish expenses. Since coming to the Swampscott parish the Rev. Mr. Tillotson has put forth every effort

to make his parish prosperous in every way and a spiritual force in the community.

MISS JENNIE MCINTOSH, one of the devoted members of St. James' parish, Roxbury, Boston, and prominent in the Woman's Auxiliary, is back home from a year's trip around the world. Most of her time was spent in studying the missionary conditions at the leading mission posts which the Church has in the far East and the Orient.

THE Rev. CHARLES N. FIELD, S.S.J.E., of Boston is back home after a long trip to the Pacific coast, which was taken following his return from England whither he went in the early summer. While abroad he visited the mother house at Cowley, and also paid a visit to his aged mother, who is the superior of an order at Plymouth. He returned to America via Quebec, where he met the Rev. Father Cary, also of the Society of St. John the Evangelist, who had come to this country for a rest. The two then proceeded West together and Father Field had an admirable opportunity of studying the missionary conditions of the West. Of the Indians he feels that we as a Christian nation have done very little in return for taking away about everything that they had. Although Father Cary did not return to Boston with Father Field, he reached the mission house a few days later and will spend a brief visit there ere returning to England.

PLANS ARE under way for the dedication of the rectory of St. Paul's Church, Brockton, to take place early in November. Archdeacon Babcock will go to Brockton especially for the dedicatory service, which will take place before the doors are thrown open. Following this there will be an inspection of the interior, and then an adjournment will be taken to the parish hall for entertainment and refreshments. Mid-week services at St. Paul's have been resumed for the season.

**MICHIGAN.**

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

**Activities of Trinity Church Club, Detroit.**

TRINITY CHURCH CLUB, Detroit, had its first meeting of the season in the parish house on Thursday evening, October 13th. The men of the Church have banded together to further parish success, to meet from time to time for social purposes, and to procure the deliverance of lectures during the winter months.

**MILWAUKEE.**

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

**Rev. Dr. Piper and Racine College—Day of Intercession at the Cathedral.**

THE Rev. ARTHUR PIPEP, D.D., recently celebrated the semi-centennial of his connec-

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tion with Racine College. Half a century ago Dr. Piper entered the college as a boy in the grammar classes. After completing his work as a student, he became a master, and for twelve years was at the head of Park Hall, later holding the position of warden for twelve years, after which he became Dean of the school in which he received his education, the position he still holds. In connection with his work at the college, Dr. Piper held the position of rector of St. Luke's Church for over thirty-four years. His devoted work has been a large factor in the upbuilding of the college.

A DAY of intercession for the spiritual needs of All Saints' Cathedral was held on the Vigil of St. Luke's Day, from 7 A. M. to 10 P. M., beginning with celebrations of the Holy Eucharist at 7 and 7:30. At noon the Litany was said, and in the evening at 8 o'clock a general intercession was held, with an address by Dean Delany. There were re-lays of worshippers in groups of four and five during the day, each group taking a half hour. It is planned to have one of these days of intercession once a month, preferably on the vigil of some saint's day.

#### NEWARK.

EDWIN S. LINNS, D.D., Bishop.

New Organ for St. Stephen's Chapel, Jersey City—An Interesting Document.

ST. STEPHEN'S CHAPEL of St. John's parish, Jersey City, has ordered a new two-manual pipe organ. It is hoped that the instrument may be installed in time for use on the first Sunday in December, the fourth birthday of the parochial chapel. Since the Rev. Sidney E. Sweet took charge the mission has built a chapel and many improvements have been made. The Rev. George D. Hadley, rector of St. John's, and his people are actively interested in the development of the Church on the lower west side section of Jersey City.

AN INTERESTING document has been presented to St. Peter's Church, Morristown, by Robert D. Foote. It is the credentials of a lay deputy from that parish to the convention of the diocese of New Jersey, held at New Brunswick, June, 1799. "Samuel Tuthill, Esq., is authorized to represent the congregation of St. Peter's Church in Morristown at the convention of the Protestant Episcopal Church in the state of New Jersey, to be held in New Brunswick in the month of June next." The letter is signed by John Dowghty and Samuel Tuthill, wardens of the church.

#### PENNSYLVANIA.

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

The Christian Social Union—Convocation of North Philadelphia—Students at the U. of P.—Notes.

AT THE regular meeting of the Executive committee of the Christian Social Union on Monday, October 10th, the Rev. Cecil Marrack, rector of St. Stephen's Church, San Francisco, and chairman of the California Social Service Commission, was elected a member of the committee, in place of the late Rev. N. B. W. Gallwey. Mr. Aaron Coburn of the senior class of the Philadelphia Divinity School was elected recording secretary, in place of Mr. Philip Brice, resigned, and Mr. Brice was added to the Executive committee; Mr. Coburn will also act as assistant to the corresponding secretary. It was unanimously voted to cooperate in the movement to urge upon General Convention the appointment of a general Social Service Commission and a secretary, to coordinate the diocesan and voluntary agencies now at work in that field.

THE CONVOCATION of North Philadelphia, at its meeting on October 11th, discussed the possibilities of work in the neighborhood of

its meeting place, the Church of the Advent, and heard with deep interest accounts of the experiment of the rector, the Rev. Dr. Frank, in allowing the use of the church to the congregations of the Eastern Orthodox Communions, at hours when it is not used for our services. Five different Liturgies are used in the Church every Sunday.

THE NEW students at the University of Pennsylvania who are Churchmen were entertained at St. Mary's parish house on the evening of October 11th. Addresses were made by the Rev. Messrs. C. W. Bispham, John G. Hatton and Robert Johnston, and by Henry Budd, Esq., the chancellor of the diocese, who is president of the Alumni Association of the University, Mr. T. S. Evans, secretary of the University Christian Association, and Mr. Howard M. Fulweiler of the Divinity School.

AT THE Church of the Crucifixion, Philadelphia (the Rev. Henry L. Phillips, rector), the third annual service for physicians was held on Sunday evening, October 16th, the preacher being the Rev. G. Alexander McGuire of Cambridge, Mass.

THE SPEAKERS at the union Sunday school services appointed for the evening of the 17th are: At Zion Church, the Rev. Dr. C. C. Pierce and the Rev. Norman Van Pelt Levis; at the Chapel of the Mediator, the Rev. Wilson R. Stearly and the Rev. L. N. Caley, and at All Saints', Norristown, the Rev. Messrs. J. K. Moorhouse, H. K. B. Ogle, and W. H. Burk.

#### PITTSBURGH.

CORTLANDT WHITEHEAD, D.D., Bishop.

Annual Brotherhood Meeting at Bellevue—Diocesan Auxiliary to Meet.

THE YEARLY meeting of the Junior Local Assembly, B. S. A., took place on Thursday

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evening, October 13th, at the Church of the Epiphany, Bellevue. Mr. John Sharpe of Trinity parish, Pittsburgh, was elected director of the Juniors, and the Rev. L. N. Tucker of McKeesport chaplain. A report of the Nashville convention was made by one of the McKeesport Juniors, and addresses were delivered by the Rev. R. N. Meade of Pittsburgh and the Rev. John Dows Hills, D.D., rector of the parish.

THE ANNUAL meeting of the diocesan branch of the Woman's Auxiliary will take place on Thursday, October 27th, in the Church of the Ascension, Pittsburgh. The Bishop of the diocese will celebrate the Holy Communion, and the speakers will be the Rt. Rev. L. L. Kinsolving, D.D., of Southern Brazil; the Rt. Rev. R. L. Paddock, D.D., of Eastern Oregon; and Deaconess Phelps of the missionary district of Hankow, China. On the evening preceding, the Rev. Charles E. Betticher, Jr., of Fairbanks, Alaska, will give an illustrated address in Calvary parish house.

#### RHODE ISLAND.

##### Autumn Sessions of Pawtucket Convocation—Notes.

THE PAWTUCKET convocation held its regular autumn meeting on the afternoon of Wednesday, October 12th, at Christ Church, Lonsdale, the Rev. Charles A. Meader, general missionary and dean, presiding. One of the most interesting reports was that of the general missionary, who told of his work in rural sections where no regular work can be maintained. Deaconess Jones also made a report of her work. The Rev. Frank Appleton, rector of Trinity Church, Pawtucket, presented resolutions on the death of Bishop McVickar, which were adopted by a rising vote. At 7:45 an evening meeting was held for the general public, at which the Rev. Levi B. Edwards of Edgewood, formerly diocesan missionary, gave an illustrated lecture on the diocesan institutions.

THE MANCHESTER Unity Odd Fellows of Rhode Island in celebrating the one hundredth anniversary of the order arranged to attend a special Evensong at 2:30 P. M. at St. John's Church, Providence, on Sunday, October 9th. Over a thousand marched to the church. The rector, the Rev. Lester Bradner, Ph.D., preached the sermon.

#### TENNESSEE.

THEO. F. GAYLOR, D.D., Bishop.

##### Clerical Changes Corrected.

IN THE list of clerical vacancies filled, printed under this diocesan heading in last week's paper, three changes were reported incorrectly, and should have been as follows: Rev. B. T. Bensted of Great Bend, Kan., to Harriman; Rev. Dwight Cameron of Charleston, S. C., to Greenville; Rev. John C. Horton of Warrenton, N. C., to Mason.

#### WASHINGTON.

ALFRED HARDING, D.D., Bishop.

Arrangements for the Sunday School Institute—Brotherhood Chapter Being Organized—Other Capital City News.

ARRANGEMENTS are being perfected for the holding of the fourteenth annual convention of the Sunday School Institute at the Church of the Epiphany, Washington, on Thursday, November 3d. Each school is urged to send an exhibit of work and methods a few days in advance of the meeting. On November 2d Mrs. Hastings will arrange the exhibits.

A CHAPTER of the Senior Brotherhood of St. Andrew is being organized at Grace Church, South Washington, with Mr. E. L. Brown as director. The Sunday school is growing, and already has forty scholars,

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taught by four teachers. Owing, however, to the steady drift of the people to the north-west, the rector, Rev. Mr. Cogswell, has an uphill task.

THE REV. CHARLES F. SONTAG, formerly rector of Grace Church, Southwest Washington, and more recently of Key West, Fla., is now in good health and ready to take up parochial work. During the summer he conducted services in St. Stephen's parish, in the absence of the rector.

THE REV. JOHN JAY DIMON, rector of St. Andrew's Church, Washington, is now established in his own house, 1737 Corcoran Street. The Rev. Dr. Pettis will continue to act as curate of St. Andrew's. Mr. Dimon is making the venture of a weekly bulletin of Church news, to be distributed in the pews. The bulletin made its appearance for the first time on October 16th.

ON TUESDAY, October 18th, the Men's Club of Christ Church, Georgetown, held its first meeting of the season. Several addresses were given by laymen of the parish. At this meeting the annual election of officers was held.

CANADA.

Meeting of the Fredericton Diocesan Synod—Other Dominion Happenings.

The Fredericton Diocesan Synod.

THE Fredericton Diocesan Synod held its forty-second annual session, beginning on Monday, the 3d inst., in Trinity Church. The Holy Eucharist was celebrated at 11 o'clock, the celebrant having been the rector, Rev. R. A. Armstrong, assisted by the curate, Rev. Westra B. Stewart. The Standing Committee met the same morning to consider the Bishop's charge to the synod, which was very lengthy, covering very thoroughly the Church's work in this diocese during the past year. Dealing at considerable length with the question of marriage and divorce, he declared emphatically that the remarriage of a divorced person during the lifetime of the other party to the former union was not only repugnant to the Church's sense of right and wrong, but was absolutely forbidden by canon law.

On Tuesday morning after the Holy Eucharist the Synod was occupied with routine business. All Wednesday morning was taken up with the consideration of the Bishop's charge, the committee recommending, among other things the raising of \$10,000 for the endowment of the Cathedral. It was finally decided to make an annual assessment upon the parishes for the upkeep of the Cathedral. On the Saturday prior to the opening of the Synod, the Rev. Dr. van Allen of the Church of the Advent, Boston, conducted a quiet hour for the clergy in Trinity Church. Next year the Synod will meet in Fredericton on Tuesday, November 11th.

Diocese of Huron.

THE damages to Trinity Church, Prospect Hill, incurred by a heavy storm in the summer, have been completely repaired. The church was re-dedicated by Bishop Williams, the first Sunday in October, when a large congregation was present.—THE SEVENTY-FIFTH anniversary of the first Church service in Ingersoll was celebrated October 2d in St. James' Church. This fine building was only completed in 1868.—THE RECTORSHIP of St. Paul's Cathedral, London, has been offered to the Rev. Dr. Tucker, secretary of the Canadian Church Missionary Society, to succeed the late rector, the Rev. Canon Dann.

Diocese of Toronto.

A VERY large congregation was present in the Church of St. Michael and All Angels, Wychwood Park, on the occasion of the induction of the first rector of the parish, the Rev. W. J. Brain, by Bishop Sweeny. It is only three years and a half since the first service was held in the parish in a private

house, and now there is a well equipped church. The service took place October 3d. Many of the neighboring clergy were present in the choir.—THERE WAS a large attendance in St. Paul's Church, Toronto, at the memorial service for Florence Nightingale. It was under the auspices of the Toronto nurses. The Rev. Canon Cody preached the sermon.

Educational

MARGARET COLLEGE, Versailles, Ky., began its fall session September 14th with the best enrollment in its history. The faculty this year is an entirely new one. The Rev. A. C. Hensley is the chaplain. Bishop Burton made a short address.

THE TWENTY-SECOND academic year of Waterman Hall, the Chicago diocesan school for girls, Sycamore, Ill., began on Tuesday, September 27th. The enlarged accommodations made by converting the space used as the chapel affords room for sixteen additional pupils. The new chapel, built at a cost of \$15,000, which has been practically completed, was used by the school for the first time on Sunday, October 2d. It is a very handsome building and when embellished with the suitable furniture and the reredos and altar, given in memoriam, will be dedicated by the Bishop of the diocese. The registration of pupils was almost equal to the enlarged capacity, and every prospect indicates a good year for the school.

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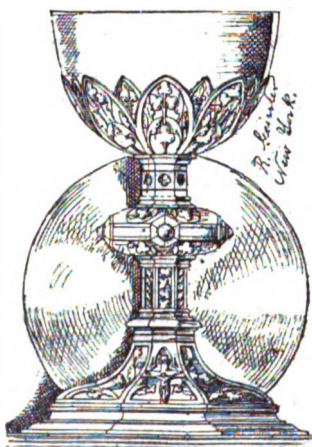
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