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THE WEDDING GARMENT.

WHEN the King came in to see the guests, He saw there a man that had not on a wedding garment."

At first blush it seems only arbitrary severity that could make of a mere matter of clothes so supremely important a thing. But we must remember, that our Lord is using an illustration drawn from social life and that when there is a social function, especially a court function, the question of dress is that which immediately rises to the mind. "What to wear" is a question that involves character at all times. If our wearing apparel is too expensive, or not expensive enough, or is showy, or inappropriate to the occasion, the man's or woman's character shines through it.

More than that, there is no doubt that our Lord had in mind the Oriental custom in accordance with which the King provided his guests with garments that at once proclaimed his own generosity and were appropriate to the occasion, and the refusal to accept and wear such gift became an expression of the whole attitude of the subject toward the Sovereign.

Once upon a time, some younger sons of noble families in the old country who were sojourning in America, accepted an invitation to dinner from a gentleman, but showed their contempt for Virginia aristocracy by appearing in common clothes. By virtue of being contemptuous, such conduct became contemptible. How much worse it would have been, had the invitation proceeded from a social superior and had the appropriate dress been furnished by the host!

The wedding garment, then, stands for something which represents the hospitality and generosity of the King, and by its acceptance or rejection expresses the state of heart of the guest.

When we make the application our Lord intended to the Guests of God in His Kingdom, what does it stand for? To this question a variety of answers has been given. It has been interpreted as meaning faith, as meaning love, and as meaning "imputed righteousness." No doubt there is a measure of truth, and only a measure, in each one of these answers. But keeping to our Lord's illustration and avoiding the technical terms of theology, may we not say that the wedding garment stands for that character which is appropriate to a guest of the King? The servant in the kitchen is expected to behave himself, and so is the guest in the parlor; but how different the spirit in each case!

The Christian is God's Guest in His Church and in the world. His obedience is both intelligent and sympathetic. The refusal to obey, on the other hand, is the guest's taking advantage of his position to show his contempt for God and his fellow Christians and fellow men.

The test of one's understanding the Gospel is the ability to join together its two features; the one, comfort, the other, its ethical pull. We become guests, not because of being good, but by accepting God's hospitality; but having accepted the invitation, we are expected to develop that gracious character which is the natural and fitting response to God's grace. "Think not," said our Lord, "that I am come to destroy the law or the prophets." He said this because the Gospel, on the face of it, makes it appear as if the eternal bonds of righteousness were to be relaxed; as under the ordinary preaching of "the Gospel" they are relaxed. On the other hand, it is not by separating ourselves from God and trying to keep a law that we are saved, are brought into satisfactory, sympathetic relations with God and goodness. If we feel convicted of sin; if we are enamored of righteousness; if we desire to do God's will from within; then we become one with God in Christ, and the realization of God's undeserved goodness to us, cleanses the being at its centre, and we "grow in grace and in the knowledge of our Lord and Saviour Jesus Christ."

ROME AND THE ANGLICAN COMMUNION.

THE most difficult intellectual feat of the age is to obtain a really just perspective of the rightful place of the see of Rome in Christendom.

The political crimes chargeable to Rome in the middle ages and the Reformation era, together with the gross scandals connected with the Inquisition and with the lives of fifteenth and sixteenth century popes, have ingrained in the Anglo-Saxon blood so deep-seated a sense of antagonism to all that partakes of the Roman system, that men accustomed to weigh evidence on all other matters, fail miserably here. All the advance that has been won in Anglican Churchmanship during the past century has been won in the teeth of the charge, "Romish!" That Anglicans of the advanced school, conscious that the charge was false in so far as it was applied to them, and anxious to clear themselves of it, should have vied with Protestants in anti-Roman utterances is perhaps not strange.

Indeed the strange thing is, that with the almost unanimous attempt of English-speaking people during three centuries and a half to hold the pendulum of public opinion at the extreme anti-Roman end, the pendulum should not have broken loose, as is its wont, and carried the whole of Anglican Christianity into the Roman camp by the magnetic force of its swing.

There are not wanting indications that the pendulum can no longer be held at the extreme anti-Roman end. When men differing from each other as radically as Lord Halifax and Dr. Briggs are agreed in saying that the common view of Rome is at least an unbalanced one, it is hopeless to attempt to hold the pendulum back from swinging. It is going to swing; the only question for us to determine is, How far? And the answer to that question will probably depend somewhat upon how truly we succeed even at this late day in obtaining a just view of the rightful place of the see of Rome in Catholic Christendom.

It is not strange, then, that there should finally have arisen an avowed pro-Roman party in the Anglican communion. With all the other parties and schools of thought, with the heresies and the misunderstandings of the Catholic Faith we have harbored, it would be impossible that such a party should not arise. It is the party that is now in advance of the pendulum on its inexorable backward movement. Small though that party be, it must inevitably be reckoned with in any view of the history to be made by the Anglican communion within the twentieth century.

A NEWLY PUBLISHED volume issued in the interests of this party, is entitled *The Prince of the Apostles*,* and is written by two of the original triumvirate of priests who began this propaganda not many years ago—the only ones even yet so far as we know, who openly avow their sympathy with the movement. They are the Rev. Paul James Francis, an American priest, and the Rev. Spencer Jones, an English priest. The volume itself differs but little in its subject matter from Mr. Spencer Jones' earlier book, *England and the Holy See*. It is an attempt to present history in a new light—new, that is to say, to Anglicans—in which the see of Rome shall stand out conspicuously as the center of faith and of unity during all the centuries of Christian history. The aim, expressed in the preface, is "to claim to speak openly, to work honestly, and to pray earnestly for the reunion of the Church of England with the Church of Rome" (p. ix.). "Our contention is that Rome cannot change her dogmatic position without self-destruction but that England can amend her formularies" (p. xi.). "Our difficulties in the way of reunion with Rome are difficulties much more of discipline than of dogma" (p. xvii.). From these postulates and others like them, the book proceeds to a discussion of the New Testament arguments and of the position of the Papacy in history.

In all this there is very little that is new, except the authors' point of view. The arguments themselves have very generally been weighed by experts in the controversy between the Churches of England and Rome. To members of the former they have commonly been inconclusive; to members of the latter, quite conclusive. It will hardly be expected that in the brief space at our disposal we can examine any of them. Some things, however, may be said concerning the subject matter and the avowed purpose of the writers.

* *The Prince of the Apostles*. A Study. By the Rev. Paul James Francis, S.A., Editor of *The Lamp*, and the Rev. Spencer Jones, M.A., President of the Society of St. Thomas of Canterbury, author of *England and the Holy See*, etc. *The Lamp Publishing Co.*, Graymoor, Garrison, N. Y. Price, \$1.25 net.

IN THE FIRST place, it is the veriest nonsense to reply by charging disloyalty against these writers. To believe that the Church of England made mistakes in the sixteenth century is no more disloyal than to believe that she made mistakes in the thirteenth or the eighteenth. We have the authority of one of the Thirty-Nine Articles for holding that it is possible for national Churches to "err," "not only in their living and manner of Ceremonies, but also in matters of Faith" (Art. XIX.). And if national Churches may err and have erred, it is perfectly legitimate to hold that the Church of England has erred, in her position on any subject upon which the whole Catholic Church has not been agreed. All the subjects relating to the Papacy are of that class.

But having said this, it behooves us to add that the question is very largely an academic one. It is wholly unprofitable to fight over again the battles of the sixteenth century. Both parties to the controversies were wrong in a sufficient number of details and in sufficient degree to justify both parties in being ashamed of the history of the period. To point out mistakes on the Anglican side, to add these together in a cumulative effort to throw the blame for the rupture entirely upon the Church of England, is simply to forget and to close one's eyes to the other side of the picture. Perhaps it is well to have the mistakes of our fathers exposed to our view. Too many of us have failed to see those mistakes to make it altogether unnecessary to remind us of them. But as two wrongs do not make a right, neither does it follow from a frank admission that our Anglican fathers of the sixteenth century made mistakes, that they can justly be saddled with the entire blame, nor with the major part of it, for the rupture between England and Rome. Nor should we admit that the Anglican side was invariably in error where these authors assume, generally without the smallest attempt at proof, that it was. Nor, again, should it too hastily be conceded—what, again, is only an academic question—that, even had no mistakes been made on the Anglican side, the rupture with Rome would have been or ought to have been averted. All such questions are fit enough for scholars to write about, but have only the most distant bearing upon questions relating to reunion in the twentieth or any subsequent century.

So also may it be said in regard to Tudor domination over the Church. Of course that domination was a scandalous wrong; but it is a wrong that was quite as conspicuous under the pro-Roman Supremacy of Mary as under Henry VIII. or Elizabeth. It is a favorite theme for Roman controversialists to picture the subservience of the Church of England to the "reforming" Tudors, but somehow the picture always fades away before they have done justice to its equal subservience under Queen Mary. Nor is the Tudor usurpation unparalleled in the history of other lands.

All these things interest us when we are studying history, and it has been a pleasure to us to follow the newer school of English historians in their efforts to re-write history with all polemics boiled out of it. But we confess that the same matters weary us when they are introduced in this one-sided manner—even though it be the other-sided from the old-time polemic—into considerations relating to the subject of reunion.

For after all, it is not a reunion with Clement VII. and the Rome of 1534 that is now germane for discussion, but a reunion with the Rome of 1907 and Pius X., or of some future date and pontiff. And it is this changed issue that the authors of this volume so strangely seem to overlook.

They spend effort upon effort to show how Rome was once regarded, in England, and elsewhere, as the center of unity. Of course it was—when Rome was the center of unity. It would be as profitable to write a volume to prove, by citation of many contemporary writers, that the Bishops of London possessed episcopal jurisdiction on the American continent during the eighteenth century, or that the Bishop of Pennsylvania was Presiding Bishop of this American Church during a great many years. The whole point is that though these conditions once actually prevailed, they prevail no longer. The real questions that alone are of vital force as between Rome and the Anglican communion are only two. One is: Is the Papal primacy-supremacy-infallibility (for the three cannot be separated today) imposed upon all parts of the Church, for all time, by divine law, to so complete an extent that *nothing* can ever justify any part of the Church in aught but unconditional obedience to the occupant of the papal see for the time being?

If this be answered in the affirmative, no further discussion is required. Father Paul James and Mr. Spencer Jones are as much condemned thereby as any of the rest of us, for the

Pope has left nothing undone to convince us that it is the duty of each *individual* to make his submission, and not merely of national Churches; and also that he does not even recognize Anglican Churches as parts of the Catholic Church at all. But if the answer be in the negative, there remains the further question: Would reunion with the Papacy under the conditions prevailing to-day, or which may be looked for in the near future, be for the best interests of the Anglican communion?

Unfortunately, these two questions, the only ones really worth discussing in connection with reunion, are hardly touched upon in this volume. It is more convenient to discuss all sorts of subordinate questions, as to the position of St. Peter in the apostolic college or as to the place which the Papacy held in fact in any given age; questions, as we have observed, of only academic interest.

It has been pathetic to see in *The Lamp* during these past few months, the refusal to face conditions in papal Rome as they actually are. True, a traveller's letters are of necessity superficial. They cannot be depended upon to treat exhaustively of every phase of conditions concerning which their writers purport to relate only what they see upon the surface. But even so, a traveller who tries honestly to see and to tell what he has seen, does, perhaps, have some advantage in presenting facts over one who remains upon an isolated Hudson river peak far removed from the world of action, and whose communings are chiefly with nature.

But when *The Lamp* proceeded further to cast opprobrium upon such unbiased experts upon matters pertaining to the Latin communion as the European correspondents of THE LIVING CHURCH and the *Church Times*—the one an Anglican and the other a Roman Catholic, the one resident for many years in Italy and the other in France—it became evident that one could not look toward Graymoor for intelligent guidance in the conditions of to-day. Practical men desirous of promoting unity with Rome or elsewhere would warmly welcome all such information. The facts would be of the greatest importance to them. One might even be ready to seek reunion with the Rome of a monk's dream, lulled by the opium of retirement from the world where real men live and real popes reign and real *curiae* and real indexes and real congregations of the Inquisition and real Italian irreverence has tangible reality. But with the Rome that lies in Italy, and the simple-minded Pope who defends the legends of the house that flew to papal Rome and who thunders the denunciations of the Vatican upon scholars—aye, there's the rub! The issue must be fought out between the Anglican communion and the Rome that is.

For after making all necessary allowance for the purity of intention of these authors, it remains to be said that the Rome of their imagination has no tangible existence. There is no such place. There is no such see. There is no such pope. There is no such Church. The beautiful picture they have conjured up is one more of those iridescent dreams that, like the vanishing mirage before the weary traveller in the desert, is too far distant to be aught but a present delusion. Yet we hasten to add that we have a large sympathy with these dreamers of iridescent dreams, and a mirage does represent a far-distant reality. The dreamers are the prophets of better times to come when men of other generations shall be able to realize what these could only dream of. In the longing for Christian unity the dreamers have played an important and an honorable part. Only, there is a distinct line to be drawn between iridescent dreams and policies to be actively entered upon.

ONE THING more we must say.

Now and then one hears it said, sometimes by friend, sometimes by foe: The *terminus ad quem* of the Catholic Movement in the Anglican communion is Reunion with Rome.

A more dangerous half-truth can hardly be uttered.

The *terminus ad quem* of the Catholic movement is Reunion. Of that there is no question. One may agree entirely with Mr. George W. Pepper—as we do—when he said in General Convention with respect to the Men's Thank Offering:

"The Church is tired of the High Churchman who talks of Catholic Church unity and then does nothing to bring about that unity."

But that only means that plenty of men, Catholic Churchmen like all others, fail to practise what they preach.

The *terminus ad quem* of the Catholic movement is Reunion. Now reunion that leaves out Rome, the largest factor in Christendom, is certainly not the realization of the dream of any one whose vision is large enough to entitle him to use that largest of all descriptive terms, Catholic. Consequently,

it is perfectly true that all of us hope and pray for the day when Anglicans and Romans will have outward fellowship together as, to-day, they have internal communion through the communion of saints. Nothing less than the unity of the whole Church, Anglican, Roman, Greek, and Protestant, will complete the vision which Catholic Churchmen see before them in the distant future. Moreover, realizing thoroughly that the issue as to reunion with any separate communion is distinct from that of reunion with any other, we are ready as circumstances will permit to think, now of measures to promote unity with Protestants, now with Greeks, now with Romans, each of them separate from all others.

But to suppose that the Catholic movement contemplates the possibility or the desirability of reunion with Rome otherwise than as a part of the general desire for reunion of all Christendom, is to substitute the new dream of a few well-meaning visionaries—we say it with all respect to them—for the conceptions and the intentions of the men who, under God, have promoted this Catholic movement in the Anglican communion. It is to substitute a part for the whole. And, still worse, it is to put a warped perspective upon the Catholic movement, and to create a wholly false idea of it in the popular mind. Incidentally, it is to make the spread of Catholic ideas in this American Church an impossibility.

Can Rome change? Rome has changed this very year, and is constantly changing. A writer showed in last week's LIVING CHURCH what a revolution in the Roman doctrine of the sacrament of Holy Matrimony was involved in the new papal decree, where that which, prior to next Easter, is the state of Holy Matrimony, will, after that date, be an illicit union. So fundamental is this change, that when the first reports of it were published in the form of cablegrams to the daily papers, a Roman Archbishop was quoted as saying that the report must certainly be a mistake and was preposterous—or words to that effect.

True, there is a school in the Roman communion to-day that explains away the Vatican definition of Infallibility, but we have no right to assume that that explanation will be tolerated in the Roman Church to-morrow. What with the endless procession of encyclicals and syllabuses and additions to the Index and official documents of one sort and another, each replete with condemnations of one or another phase of intellectual activity, he would be pitiable indeed who would venture much on the assumption that that view would remain uncondemned during anybody's lifetime. New definitions of what may be tolerated in the Roman communion chase each other so rapidly that one cannot even obtain the text of one set before another is issued. Rome has inflicted more new definitions of what must be held by her children within the past five or ten years, than has any other religious body of which we have knowledge within the past century. And if these various documents are not to be esteemed infallible utterances, of what use is Infallibility, if it can neither guarantee the purity of the doctrine of these pronouncements, nor check the extraordinary flow of their publication? And who can define *when* the Pope is to be esteemed infallible, and when only fallible?

The real fact is, the Rome of to-day does not want us, on any terms other than individual surrender to Roman autocracy. Why cloud the issue? Why assume that any other sort of reunion is in sight to-day? Why pretend that Rome is something different from that which in fact she is?

There cannot be two Heads to the Church in any corporate capacity. The one Head is Jesus Christ. We want no other, in any organic sense. The Church is not a two-headed monster. A primate on earth we should be glad to have. We shall have one when the Church resumes a normal inter-communion of all her parts.

The unity we desire is a unity of the whole Church, and any single Bishop in it, however exalted his rank, is only a subordinate factor in it. Only when that is thoroughly understood will it become feasible to discuss questions relating to reunion, in any practical sense.

WE defer until next week the comment upon the General Convention whose sessions came to a close last week, since the latter part of the reports of the final days' sessions are received only just in time to incorporate them in this week's issue, and too late to enable them to be digested for editorial discussion.

In the meantime it is a pleasure to give expression to the sense of cordiality toward the entertaining city which has been unanimously expressed by those who have had the pleasant

opportunity of being in attendance. It is not easy for a city of the size of Richmond to entertain so large a body of visitors. That it was successfully accomplished is due to the splendid sense of loyalty to the Church among her people, and, especially, to the magnificent work of the local committees. It is, too, an expensive luxury for a city to entertain the Convention.

For our own part, we desire to express sincere thanks for many courtesies shown *THE LIVING CHURCH* by the editors and the publishers of the *Southern Churchman* and of the *Times-Dispatch*, whose facilities for obtaining and transmitting news were most kindly placed at the disposal of our own correspondents. It has been a difficult Convention to report, both by reason of the long distance from the publication office and also, during the final week, by reason of the long sessions, extending frequently into late hours of the night. Yet we believe our readers have been given as good a perspective of what was being said and done as could be supplied them, and the telegraph as well as the mail has been extensively utilized to annihilate the inconvenience of the long distance.

Virginia Churchmen and those in other parts of the country will, no doubt, understand each other better for this season of pleasant fraternizing.

THE first action taken by the House of Bishops, concurrence in which was promptly given by the Lower House, was to urge the observance of a special season of prayer during the last seven days of November for the spread of Christ's Kingdom among men and boys. Culminating, as this will, with the feast of St. Andrew, upon which the corporate communions of men in intercession for the Brotherhood of St. Andrew are customarily made, this pre-Advent season of prayer might well be observed with the greatest devotion by Churchmen. The last seven days of the month will be those beginning with the Sunday next before Advent, and will thus coincide with the last week of the Church's year.

Nor does the intervention of Thanksgiving Day interfere with this observance, though it necessarily changes the note of intercession to one of thanksgiving, for the day.

This action was taken by General Convention at the suggestion of the Washington convention of the Brotherhood of St. Andrew, and originated with the Brotherhood in England. It is well that this cooperation between the working forces of the laity as represented in the Brotherhood convention, with the general legislative body of the Church, should be accentuated.

We submit to Churchmen generally, and particularly to the clergy, that arrangements be made to secure a general observance of this season of united prayer.

THE election of the warden of Racine College, the Rev. Henry D. Robinson, D.D., to be Missionary Bishop of Nevada, inevitably recalls once more how times have changed. Dr. Robinson is Dr. De Koven's successor in the wardenship of Racine, his successor in his seat in General Convention as first among the deputies from Milwaukee, and his successor to so considerable a degree in personal characteristics and qualifications as to have won for him locally the sobriquet of "DeKoven II." Yet he is elected as a Missionary Bishop by the House of Bishops sitting in Richmond, and is confirmed by the House of Deputies without the smallest sort of contest. Truly, DeKoven is vindicated once more.

Dr. Robinson is no stranger to the Pacific coast, having spent several years at St. Matthew's School, San Mateo, California. We cannot express the hope that he will accept this election, yet should he do so, the episcopate will be the stronger for his determination, and the Church in Nevada will have at its head an organizer of well tried ability, a chief pastor of deep sympathy, and a leader who will justify the loyalty which he will be sure to earn.

The election of Mr. Knight for Western Colorado, after the declination of Bishop Rowe had been received, is a very happy one. That Bishop Rowe decided to continue in Alaska shows the mettle of which he is made. He has chosen bravely; whether wisely or not must be for him to determine. It is not to be anticipated that a Bishop sent to that field should be sent for life, and it is twelve years since Bishop Rowe was consecrated. Certainly he has earned a less arduous post.

We are not in position to speak from personal knowledge of the other two Bishops-elect, but both have made good records in the Church. Mr. Paddock has done excellent work in promoting civic and social reform in New York; and being the son of a former Bishop of Olympia, he may be presumed to be

equally familiar with such work as he will find on the Pacific coast. Dr. Reese has been a successful parish priest in the South, and his transfer to Wyoming involves a more radical change from environments to which he has been accustomed than is the case with the other Bishops-elect. But it must be presumed that those who promoted his election felt that he would be equal to the situation.

ANSWERS TO CORRESPONDENTS.

E. L.—(1) Where Holy Communion is celebrated without being preceded immediately by another service, the candles may be lighted before the service begins. If Morning Prayer precedes, they should preferably be lighted during the Introit or hymn between the two services.—(2) The same lights may also be used at Evensong.

R. W. S.—Robert Hugh Benson is now a Roman Catholic priest.

CHURCHWOMAN.—We understand these to be the facts submitted: A Presbyterian minister having been accepted by one of our Bishops to the extent of being appointed a lay reader, and being, under appointment of the Bishop, in charge of one of our churches, performed a marriage in the (Episcopal) church and signed the certificate as "Presbyterian clergyman." Was he within his rights? Was the marriage valid?

If such be the facts, he certainly was not within his rights. He could not lawfully be, at one and the same time, a Presbyterian clergyman and a lay reader in the Church. He certainly violated the canon relating to lay readers. As to the civil legality of the marriage, he raised a grave question, and it would certainly be within the power of any one to contest its validity, the legitimacy of children, and the succession of property. As for himself, he may have made himself liable to imprisonment under state law. Each of these questions would hinge upon the view a court would take as to whether or not he had ceased to be a Presbyterian minister at the time he performed the marriage.

WHAT THE HAGUE CONFERENCE HAS ACCOMPLISHED

IT is difficult to account for the prevailing feeling in this country that the Conference has been a farce, a dead failure, and that no valuable results will come of it. This pessimistic impression, which one finds at every turn, has probably arisen from the meagreness of the reports received, and the fragmentary way in which the work of the committee and the plenary sessions has been given out.

In order properly to appreciate what has been done, two things must be distinctly kept in mind. The first is, that this is the first time in history that a general world assembly of this kind has gathered. For the first time the whole body of South American States have met the European nations in a general council.

We must remember, secondly, that war, unfortunate as this may be, is still in international law a recognized lawful method of dealing with international controversies. This being the case, and many of the difficulties between nations having their source directly or indirectly in war and preparations for it, such a Conference as that at The Hague must necessarily deal in no small measure with questions concerning the conduct of war.

Summing up what the Conference has done in this direction, we have: (1) The provision that a distinct declaration of war shall be made before hostilities are begun; (2) the prohibition of the bombardment of unfortified ports and towns and of the dropping of explosives from balloons; (3) the establishment of an international prize court to take the place of the national prize courts which have hitherto judged of the lawfulness of the captures made in war at sea; (4) certain restrictions as to the placing of floating mines in war times so as to endanger neutral commerce; (5) the inviolability of neutral states.

The Conference has provided for the general application of the Red Cross Convention of 1864 to maritime warfare. It has also adopted the American proposal as to the Drago doctrine, namely, that contractual debts shall not be collected by force of arms until arbitration, if accepted by the debtor government, has first been tried.

Even the problem of limitation of armaments, on which no practical conclusion has been reached, has nevertheless been advanced a long stage toward its final solution. It has for the first time been seriously discussed. Its great gravity has been fully recognized. Many of the powers, including at least three of those of the first class, have openly declared themselves in favor of limitation.

The Conference seems to have accepted unanimously the proposition for regular periodic meetings of the Hague Conferences hereafter. The adoption of the principle of periodic conferences is the great thing, the greatest thing that the Conference has done, or could have done. All the rest will follow in time.—Condensed from *The Advocate of Peace*.

General Convention

WHAT HAS BEEN ACCOMPLISHED IN GENERAL CONVENTION.

FINAL ACTION.

Missionary Canon Amended to Provide Eight Departmental Missionary Councils with Power.

"Christian Men who are not Ministers of this Church" permitted to "make addresses in the Church on Special Occasions" by license of the Bishop.

Four New Domestic Missionary Districts Created and Bishops Elected for them. Brazil becomes a Foreign Missionary District.

A joint committee is to attempt to secure better trade relations for and political treatment of Filipinos.

A joint committee is to consider changes in the organization of the General Theological Seminary.

A joint committee authorized to provide an office for the Unction of the Sick.

Provisions in regard to Sunday schools and instruction of the clergy in Sunday school work.

Resolutions Condemning Child Labor.

American Church Institute for Seamen Created.

Five Million Dollars to be Raised for Clergy Relief.

ACTION TENTATIVELY TAKEN, BUT REQUIRING FINAL ACTION IN 1910.

A Preamble to the Constitution.

Suffragan Bishops, either for Negro Work or for other Purposes.

"Protestant Episcopal" may be omitted from the Title Page of Prayer Books in Foreign Languages for Foreign Missions.

An elective Presiding Bishop, to serve six years and not after the age of Seventy.

MISSIONARY BISHOPS CHOSEN.

For Nevada, the Rev. Henry D. Robinson, D.D., Warden of Racine College, Racine, Wis.

For Wyoming, the Rev. Frederick F. Reese, D.D., Rector of Christ Church, Nashville, Tenn.

For Eastern Oregon, the Rev. Robert L. Paddock, Rector Church of the Holy Apostles, New York.

For Western Colorado (after declination of Bishop Rowe), the Rev. Edward J. Knight, Rector of Christ Church, Trenton, N. J.

OFFICIAL NOTICE FROM THE PRESIDING BISHOP.

Richmond, Va., October 16, 1907.

The Presiding Bishop desires to make public the following information:

That the Bishop of Laramie is henceforth to be known by the title of the Bishop of Kearney; and the Bishop of Boise by the title of the Bishop of Idaho; and the Bishop of Salt Lake by the title of the Bishop of Utah; and the Bishop of Southern Brazil by the title of the Bishop of Brazil.

And that the States of Idaho, Wyoming, Nevada, and Utah are made into four Missionary Districts with boundaries respectively coterminous with the States.

And that, temporarily, Wyoming is placed under the charge of the Bishop of Idaho; and Nevada under the charge of the Bishop of Sacramento; and Western Colorado (now re-erected into a Missionary District), under the charge of the Bishop of Utah; and Eastern Oregon (now erected into a Missionary District), under the charge of the Bishop of Oregon.

And that Brazil has been constituted a Foreign Missionary District with Bishop Kinsolving in charge, who has now a seat and vote in the House of Bishops.

Daniel S. Tuttle.

THE CONCLUSION OF GENERAL CONVENTION

Invariably Harmonious Sessions and Some Work Accomplished

MISSIONARY FERVOR THE CONSPICUOUS TRAIT

RICHMOND, October 21.

IN General Conventions for thirty years, the Rev. Dr. Henry Anstice said he had never known one possessed of a more admirable working disposition. Handling questions that were more than likely to give rise to extreme statements, and in a city supposed to be peculiarly sensitive, nothing whatever oc-

curred in debate that had to be retracted or expunged. The Bishops felt this fortunate circumstance so keenly that they entered a minute of it in their records, and it was felt, but not expressed, in the House of Deputies. If the negro was not able, as once he was, to engender strife, neither were appeals to so-called Low Church sensibilities. Virginia was not to be frightened by the word "Primate" in the Province canon, nor did the Convention take the slightest heed when the Rev. Dr. Grosvenor of New York shouted Romanism! when the amendment on the Presiding Bishop proposition was under discussion.

Early in the session there was some impatience with the Rev. Dr. Huntington of New York for taking so much time with his Constitution preamble, but that impatience passed away, and for the last week he was quite as popular on the floor as any deputy. Always respected, sometimes feared, he even increased his popularity at Richmond.

As usual, a few men made all the speeches on all of the subjects. As usual, too, the remarkable exhibit was made of really great leaders, splendid debaters, and prominent men in the Church, sitting in the Convention week after week and never making so much as one effort to be heard. There are in the General Convention not only some good leaders, but also some promising under-studies. On most of the great committees there are coming on younger men who are getting excellent training, and whose dioceses ought to keep them in the Convention because of possibility of usefulness to the whole Church. In Washington it is to be remembered that committees have rooms and secretaries. At General Convention the committees meet in all sorts of places and get their typewriting done as best they can. Yet the Convention does its work quite as promptly, if not as conveniently, as does Congress.

Some things expected of the Convention were not attained, and others that it was feared might remain unacted on, or at least would bring on such long debate as would compel their relegation to Cincinnati, 1910, adopted early by the Bishops, was relegation to Cincinnati, 1910, were gotten over with speed and unanimity. The important matter of Provinces, adopted early by the Bishops, was killed in the Deputies by one or two laymen. It was not that Primates were feared. The real reason was that they were felt not to be needed. Almost the first speech was made by Mr. Lewis of Pennsylvania, and was of course unfavorable. He ridiculed the proposed legislative body, and compared it with the Synod in the Presbyterian Church, which he said filled no important function. There had been spent much valuable time in canon-making, and Mr. Lewis said here was another canon factory. An effort was made by Chicago to break the adverse argument with a missionary one. The Provincial Synod might resolve itself into a Missionary Council. Chicago has always been missionary, but it was never more in earnest than when it argued for Provinces. If missionary councils were so much in favor, why not remake the missionary canon, was asked, and it was answered by Mr. Pepper of Pennsylvania, who promised then and there to prepare such canon. Right or wrong, the thing that put to death the Province plan, and kept it buried in spite of two subsequent attempts on the part of the Bishops to bring it to life, was the feeling on the part of the laymen in the House of Deputies that it served no very pressing purpose.

The Missionary Canon grew out of the missionary spirit which pervaded Richmond through and through. It was in part created by the arguments in behalf of the Provincial Synod and the Missionary Auxiliary Council which, indirectly, that Synod might bring into existence. It had the further push of a reduction in size of the section of country to be worked in behalf of missions. The old Missionary Council was abolished, in part, because it was expected to cover the whole country. Division of labor and multiplication of the number of councils was a lever in its favor. A larger and stronger lever was, however, the conservation of the forces that had raised \$750,000 for the Thank Offering. It was desired to keep these committees in existence and at work. Some deputies wanted a Men's Auxiliary to the Board of Missions. They refrained from this, however, and contented themselves with a triennial offering, only to have the Bishops disapprove and defeat this, fearing it would interfere with the apportionment. A force in favor of the Missionary Canon was the activity of laymen. Much was heard of the Laymen's Forward Movement of the Fifth Depart-

ment, and something of the Church Laymen's Union, a federation of laymen's organizations in half a dozen principal Eastern cities. Laymen are to meet in New York in January to see how they may best serve the Board under the new order of things. The offer was made to go to Chicago, or to meet Western men half way, and meet in Pittsburgh or Buffalo. The new Missionary Canon was born of the Men's Thank Offering, lay activity for missions, and arguments in the House of Deputies in favor of Provinces.

There came into the Deputies half a dozen colored presbyters of the Church to listen to discussions on what to do for them and for their race. These discussions were singularly frank. Relations of the Anglo-Saxon and the negro race were talked in plain terms. There were some references to political conditions. There was mention of "Jim Crow cars" and similar things. The North and the South, the Civil War, and even Fort Sumter got mentioned, and yet not one word that could offend was indulged in by anybody. Some expressed in private the belief that some day the Arkansas plan would be adopted, and a Catholic Church fully equipped by the negro race come into existence in America. Some think the only thing with the plan is that it is ahead of time. The missionary district plan had many adherents. There were many speeches made in its favor. It loomed up well in debate. What killed it in the voting was the fear of complication over division of jurisdictions. The attitude of the committee and the speech of the Rev. Dr. McKim also determined a good deal.

The Suffragan plan was not very favorably received. The colored people do not want it. The Bishops do not want it. It was accepted as a present solution. Something had to be done. If nothing was done now, nothing could be done three years hence. That fact did much to gain votes for Suffragan Bishops. The debates were rather more spirited, and of longer duration in the House of Bishops, if one may report rumors concerning the Bishops, than in the Deputies. Indeed, many expressed surprise that so big a subject was so soon disposed of.

The Presiding Bishop plan developed strength in unexpected quarters. The committee was equally divided on it at first. Then one man stayed away and a bare majority reported that it was a proposition to create a Bishop of leisure. Against a committee report, two laymen, Messrs. Robinson of Kentucky and Henry of Iowa, put it through the Deputies, only to find that the Bishops were impatient to adopt it. What passed it in the Deputies was the fact that it appeared to be, as its advocates called it, a business proposition. Hysterical appeals were made, but they had not the slightest effect on the voting. What passed it in the House of Bishops was the presence of Bishop Tuttle at historic, missionary, and other great occasions in the Church during the past two or three years. As Presiding Bishop, his influence has been tremendous. The Bishops recognized what a loss to the Church there would be if the next Presiding Bishop should be, as many have been, unable to perform the physical labor involved. There is no feeling that Bishop Tuttle may be shelved. It is rather that the Church may have him for a long time to come, and another man just like him after he is gone.

The Bible discussion, and if there may be included with it, the Articles of Religion debate, came near being more productive of heat than the Negro propositions. The Rev. Dr. Huntington showed a decided leaning, not toward Rome, but toward reaching out toward those who are coming to the Church from Rome, or who might be induced to do so. He referred to the recent letter of the Pope on Modernism. He had just been speaking of his own attitude toward Protestants. Then he added that the Modernism letter contained sixty-five negations, and he called Pius X. the greatest Protestant of us all. Debates started by the effort to disestablish the Articles were productive of some defense of the Bible from those who loved old forms of expression. There was surprise that the extraordinary number of memorials asking permissive use of the Revised Version should produce so little effect, but the Deputies did not seem to take the petitions as things to be attended to at once, and the Bishops were hardly more to be moved.

To the end, the arrangements at Richmond were all that could be desired. The city kept its pledge made in Boston, viz., that it had sufficient accommodations as a city, and sufficient liberality and public spirit as a parish—all Richmond is in Henrico parish—to entertain the General Convention. St. Paul's Church proved an excellent parliamentary chamber, with very little difficulty about hearing when the Deputies themselves refrained from confusion, while the Assembly Chamber of the State Capitol proved of course an ideal house for the

Bishops. The two are sufficiently close together for convenience. Many remained over Sunday, the 20th, and attended the historical service in old St. John's Church, and the laying of the corner stone of the Whittaker memorial parish house. Some even remained till Monday and went by trains to Lawrenceville to visit St. Paul's School, and to Hampton, to visit the Institute.

As on previous Saturdays and Sundays, the outing arrangements were perfect. The weather throughout the entire Convention period was ideal, only a very slight shower occurring on one afternoon. Whatever Cincinnati may prove, with its Music Hall, it cannot hope to surpass the capital of old Virginia as host of the General Convention.

IN THE HOUSE OF BISHOPS.

TUESDAY, OCTOBER 15.

The Bishops on Tuesday morning concluded legislation on the missionary district of Eastern Oregon, and formally bestowed that name upon the jurisdiction. It was placed under the care of the Bishop of Oregon until such time as a Missionary Bishop can be consecrated for it. A commission of five in each order was authorized to regulate work among seamen, to be called the American Church Institute for Seamen. In the memorial asking for such commission it was pointed out that there are 177,000 seamen employed in American bottoms, not to mention the thousands of seamen who come to our ports in foreign bottoms. It was also mentioned that it was only as seamen were available that Englishmen got to these shores to plant English Christianity at Jamestown.

A JAMESTOWN MEMORIAL.

A committee of three in each order, together with the presiding officers of both Houses and six representatives of the Woman's Auxiliary, was appointed to select some appropriate memorial, to be approved by the Bishop of Southern Virginia, to be placed on Jamestown Island as a fitting reminder of the General Convention's visit to the island in 1907, and of the passage of the three hundredth anniversary mark of the founding of the Church in that spot.

DEPARTMENT MISSIONARY SECRETARIES.

A change in the canon on Missions was adopted, providing that hereafter Missionary Department secretaries are to be appointed by the Board of Missions only upon nomination of the Bishops of the dioceses composing the Department.

WORK AMONG COLORED PEOPLE.

The Bishops then took up the negro matter, and listened to Bishop Ferguson of Cape Palmas. The two propositions discussed were the creation of missionary districts with their necessary Missionary Bishops, and the adoption of the amendment to the constitution permitting and providing for the election of Suffragan Bishops. All of the afternoon session was also devoted to discussion of the negro work, chiefly as to Suffragan Bishops as a solution of the problem. At the night session the same discussion was continued.

WEDNESDAY, OCTOBER 16.

The House of Bishops adopted a resolution on Wednesday morning requesting the Board of Missions to consider the preparation of courses for mission study classes and to prepare and publish at an early date a text book of the missions of the Anglican Church throughout the world. A committee consisting of Bishops who are to visit England next year, in connection with the Pan-Anglican Conference, was named to confer with the Bishops of the Church of Sweden with a view to arranging letters of transfer of members of the Church in Sweden to the Church in this country. The Bishops of Marquette, Minnesota, and North Dakota are named as such committee. The matter of work among Jews was referred to the Board of Missions.

THE PREAMBLE TO THE CONSTITUTION.

The Bishops adopted the proposed Preamble to the Constitution of the Church with the one word "and" omitted between "Word of God" and "the record of God's Revelation," etc. This word was expressly inserted by the deputies to please that part of their House which desired the clause to be explanatory.

THE TITLE PAGE OF THE PRAYER BOOK.

The Bishops adopted the following:

RESOLVED, That in the opinion of the House of Bishops it is inexpedient to raise any question concerning the title by which this Church is known in law.

RESOLVED, That in view of circumstances arising in connection with the missionary work of the Church, and in the publication of the Prayer Book in foreign languages, it is deemed expedient by the House of Bishops that some change should be made in the title page of the Prayer Book, in order to avoid all possibility of misunderstanding concerning the character of the Church.

RESOLVED, the House of Bishops concurring, That

the following alteration in the Prayer Book be proposed and sent to diocesan conventions as required. The title to read:

**THE BOOK
OF
COMMON PRAYER
AND
ADMINISTRATION OF THE SACRAMENTS,
AND
OTHER RITES AND CEREMONIES OF
THE CHURCH,
TOGETHER WITH THE PSALTER
OR PSALMS OF DAVID.**

[For the form in which this finally passed both Houses, see page 889.]

At the night session the Bishops discussed until almost eleven o'clock the negro propositions, and it is said that they favor, as the Deputies did not, the Missionary District plan. Action was taken to have diocesan Boards of Missions report to the general Board of Missions the amounts of their receipts and expenditures, and to have the Board of Missions publish in its tables of Domestic Missions such receipts and expenditures. The Bishops pressed the matter of Provinces, and asks a committee of conference with the Deputies. The work among the Jews was referred to the Board of Missions, and direction was given to the proper committee to ascertain and report in 1910 how greater efficiency can be secured in the General Theological Seminary at New York.

THURSDAY, OCTOBER 17.

The House of Bishops on Thursday spent the day in balloting for new Bishops of Missionary Districts and in discussion of the canon on Suffragan Bishops. In the morning at nine there was a celebration in Monumental church, and immediately afterward there were chosen for nomination to the House of Deputies as Missionary Bishops, for Wyoming the Rev. Dr. Frederick F. Reese of Christ Church, Nashville, Tenn., and for Nevada the Rev. Dr. Henry D. Robinson, warden of Racine College, Racine, Wis. In the afternoon there were elected for the Missionary District of Eastern Oregon the Rev. Robert L. Paddock of Holy Apostles' Church, New York, and for the Missionary District of Western Colorado the Rt. Rev. Dr. Peter T. Rowe, present Bishop of Alaska. It was stated concerning the last named election that a wire was sent at once to Bishop Rowe to know if he will accept the transfer, and that if a reply shall be received in time, and it be favorable, a new Missionary Bishop will be elected for Alaska before this Convention adjourns.

NEGRO WORK SETTLED—SUFFRAGAN BISHOPS.

At the Thursday night session of the Bishops the constitutional amendment on Suffragan Bishops, in the form as it came from the Deputies, was adopted (see page 889). There was, it is said, a long debate and a close result. The amendment was agreed to, and a moment later the message from the Deputies was read showing that they had adopted the same, or nearly so. The Bishops thereupon substituted the Deputies' amendment for their own and concurred with the Deputies. The action therefore ends the historic debate on what to do for the negro. The provision is, however, permissive of wide application, and if adopted three years hence, it will be possible to have Suffragan Bishops to meet several conditions of race, language, large cities and large dioceses, if they be desired.

PASTORAL LETTER DEFERRED.

The secretary of the Bishops was instructed to inform the Deputies that the House of Bishops, through its committee on the Pastoral Letter, the Bishops of Dallas, California, and Vermont, will issue such letter at a later date, possibly two months hence, and cover by it some questions now before the Church as well as some facts presented in the report on the State of the Church. It is interesting to note that this same unusual course was followed in 1859, when the General Convention last met in Richmond. At the close of this Convention Bishop Tuttle will make the address, which will be brief and will not in any sense be a pastoral.

FRIDAY, OCTOBER 18.

BISHOP ROWE WILL REMAIN IN ALASKA.

The correspondence between a committee of the House of Bishops, consisting of Bishops Nichols and Keator, with Bishop Rowe of Alaska, informing the latter of his transfer to Western Colorado, was made public by the Bishops on Friday morning. The message from the committee was sent to the Bishop at Oakland, Cal., on Thursday afternoon, and is as follows:

"The House of Bishops, recognizing your long and faithful labors in Alaska, unwilling that these labors should prematurely break you down, and with warmest admiration and affection, have transferred you to the new District of Western Colorado, and have appointed us a committee so to notify you. Please reply."

On Friday morning the committee received a reply, dated at Oakland, which said:

"I appreciate with deep gratitude the kindness and consideration of the House of Bishops, but feel that under present conditions I

must decline the honor of the transfer, and continue in Alaska, God helping me."

Upon receipt of this message from Bishop Rowe, the Bishops adopted the following resolution:

"The House of Bishops, while acquiescing in the decision of the Missionary Bishop of Alaska, and having recalled its action assigning him to the Missionary District of Western Colorado, desires to put upon record its high admiration for and affectionate appreciation of his determination to remain in charge of his present large and exacting jurisdiction, and instructs the Bishops of California and Olympia to wire the same to him."

MISCELLANEOUS.

While the Missionary District remains that of Brazil, the Bishops voted on Friday morning that Bishop Kinsolving might continue to be called the Bishop of Southern Brazil, since he himself feels the designation of Brazil merely to be too high sounding. Permission was given to publish a Prayer Book and Hymnal in the Spanish language, and discussion was held over the matter of a Presiding Bishop.

BISHOP FOR WESTERN COLORADO.

At the morning session also the Rev. Edward J. Knight, rector of Christ Church, Trenton, N. J. was elected Missionary Bishop for the new District of Western Colorado. The report of the committee on the relations of Capital and Labor was read.

The discussion ended, and the matter of Suffragan Bishops adopted, the Bishops adopted a resolution expressive of gratitude to God that the North and South, the men of radical and of liberal views, have been able to meet in the City of Richmond, and in General Convention, to present fully and frankly their views about the Church and the negro, and to arrive at a decision which seems at present to be the wisest one, without friction, and without anything being said by either side or by anybody that has need to be retracted or even changed. The Bishops speak in their resolution for themselves only, but their utterance might with truth be applied to the discussion in the Deputies, and the result of the deliberations there. The Bishop's resolution follows:

"Resolved, That the House of Bishops desire most gratefully and devoutly to put on record in the minutes of this House our deep sense of the presence and overruling of the Divine Spirit of love and unity in our discussion of the delicate and difficult questions which have been before us at this time."

THE "OPEN PULPIT" SAFEGUARDED.

At Friday night's session the Bishop named committees to inform the Missionary Bishops-elect of their call to higher service, and discussed, with what is said to have been a good deal of animation, the so called "open pulpit" proposition. The Deputies had made the end of their canon read: "Nothing . . . to prevent the minister in charge of any congregation of this church, when authorized by the Bishop, from permitting a sermon or address therein by any Christian person approved by the Bishop."

The Bishops finally made it read:

"Or to prevent the Bishop of a diocese or missionary district from giving permission to Christian men who are not ministers of this Church to make addresses in the church on special occasions."

JEWISH RABBI PRESENTED.

Dr. Edward N. Calisch, a Jewish rabbi of Richmond, was presented to the Bishops in their House and in reply said, in part:

"We, the Jews, were the first bearers of God's word and message, and we rejoice in all things that lead to the betterment and happiness of humanity. We feel that the messages conveyed by the House of Bishops are in many respects the words that were given to our fathers of old, and because of this we rejoice in your work of formulating ideals of faith and love, and your workings in the interests of humanity and brotherhood among men.

"As a representative of the Jews, I bring to you the message that we have prayed that your labors may be to the glory of God and to the happiness of mankind.

"I wish to add that the Jews are grateful at your presence, and wish you Godspeed and a safe return to your families."

IN THE HOUSE OF DEPUTIES.

TUESDAY, OCTOBER 15.

There was discussion at the beginning of the day whether Saturdays, when the Convention held no sessions, should or should not be counted legislative days. The matter was important because of limitations of time when new questions may be introduced into the Convention. The Rev. Dr. Brown, as representing the new missionary district of Brazil, was given a seat. From the Committee on Amendments to the Constitution the REV. DR. HUNTINGTON (New York) corrected the wording of the proposed amendment regarding the Standard Bible and the permissive marginal readings. The REV. DR. ECCLESTON (Maryland) reported a minor change in Canons 10 and 13, giving the House of Bishops power to constitute missionary dis-

tricts in territory belonging to the United States and yet not territorily a part of the United States. The change is made to cover Panama. The same committee reported the proposition to authorize lay evangelists, which, while important, is too large to be handled at this late date in the session.

SECTARIAN MINISTERS IN CHURCH PULPITS.

Somewhat to the surprise of the Convention, the REV. DR. FISKE (Rhode Island) made a report on the question of the "open pulpit." The surprise was not wholly concerning the man who made the report. It related in part to the report itself. A resolution had been introduced early in the session by the Rev. Dr. Brady of Ohio. This the committee on canons reported inexpedient, but offered in its place the following:

"No minister in charge of any congregation of this Church, or in case of vacancy or absence, no warden, vestrymen, or trustees of congregations, shall permit any person to officiate therein without sufficient evidence of his being duly licensed or ordained to minister in this Church; provided that nothing herein contained shall be so construed as to forbid communicants of the Church to act as lay readers, or to prevent the minister in charge of any congregation, when authorized by his Bishop, from permitting a sermon or address therein by any Christian person approved by the Bishop."

A stir ensued throughout the House. The vote was about to be put when Nebraska, through the Rev. Mr. Williams, demanded a vote by orders. Appeals to forgo it on account of time were in vain. The vote was so taken, and Nebraska and Kansas City alone voted no.

WORK AMONG COLORED PEOPLE.

The Rev. Dr. Huntington of New York, from the committee on amendments to the Constitution, read the report of the joint committee to whom had been referred the memorials from the Conference of Workers among the Colored People, and from the Diocese of Arkansas with respect to the same work. The former memorials asked for the creation of Missionary Districts on racial lines with Missionary Bishops over them; and the latter asked for the consecration of three or more negro Bishops with authority given them to organize a Church for the colored race altogether apart from this Church and not subject to its laws.

The joint committee reported adversely to both plans, and recommended instead a system of Suffragan Bishops, who should have a seat without vote in the House of Bishops, should serve under such conditions and limitations as should be provided by canon, and should be eligible to election as Bishop of a diocese, Missionary Bishop, or Suffragan Bishop in another diocese. The report was signed by the Bishops of Louisiana, Tennessee, Rhode Island, and Newark; the Rev. Drs. J. R. Winchester, Wm. R. Huntington, and Lewis Brown; and Messrs. Joseph Bryan, B. L. Wiggins, G. A. Rockwell, W. W. Old, and James McConnell; but each of the four Bishops "would prefer another title than Suffragan, with vote in the House of Bishops." The Bishop of North Carolina and the Rev. W. M. Clark, D.D., presented a minority report, and the Arkansas deputation, through Mr. John T. Hicks, presented its plan.

NEW MEASURES.

Then there were presented a great number of petitions and motions, it being the last day for new business. The REV. DR. HUNTINGTON reported one which he said in effect disestablished the Articles of Religion. Mr. PEPPER (Pennsylvania) offered a new missionary canon. Mr. THOMAS NELSON PAGE (Washington) obtained the passage of an endorsement of the international arbitration plan as represented by the Hague Conference, and Mr. ROBERT TREAT PAINE (Massachusetts) presented a similar and longer resolution much to the same effect, which was adopted only by a narrow margin. The thanks of the deputies were given for the Jamestown trip last Saturday.

There was presented what is called the Pennsylvania plan for dealing with the negro question, and it was referred to the Convention, the subject being the order of the day, then about to come on.

In a nutshell, and summing up what the deputies understood in all of their discussions, it may be explained that there were before the House three propositions: One of these was, in effect, the setting up of an autonomous Church through the consecration of three colored priests as Bishops. This was the Arkansas plan, and was the one first discussed.

The second one was the creation of missionary districts that should have their necessary missionary Bishops, these to be either white or colored men, the canon not specifying, and the district to be on racial and not geographical lines. The canon did not specify negroes in particular. A district might be created to meet the needs of any race. It was understood that the district need not be coterminous with existing dioceses, but might be formed out of a given section, the jurisdiction relating wholly to the race, wherever such race might live, if within the bounds of any district thus formed. It was not mandatory that such district must be formed, but that it may be. This second proposition was known as the

Pennsylvania plan, and it had the endorsement, so the chief speaker for it said, of the dioceses of East Carolina, North Carolina, and the minority members of the joint committee on Work among Colored People. Under this plan the missionary district, with its Bishop at its head, might set up its district council, make laws, and govern its own affairs. Hence there might sit in the city of Richmond, or in any given city within the bounds of a missionary district, a diocesan convention for whites and a district council for blacks. This plan was debated second in order.

The third plan was the one proposed by the committee on the memorial from the Conference of Workers Among Colored People. This proposed Suffragan Bishops, to have seats but no votes in the House of Bishops of the General Convention, and to be chosen not only for negroes but for any race or language. It was permissible only, not mandatory. It was debated last in order.

At a short time before twelve, and after a perfect flood of resolutions proposing new business, the Convention went into a Committee of the Whole on the subject of Work Among Colored People. Mr. Packard of Maryland was called to the chair.

The Rev. Dr. GRAMMER (Pennsylvania) said that all propositions should be given an adequate hearing. He suggested an order in which all shall be considered. The plan was accepted by the committee, and discussion was begun on the Arkansas plan, which contemplates the creation of a commission to consider setting up an independent episcopate and Church for the negro race.

The Rev. Mr. BUCKNER (Arkansas) read a statement explaining his plan. The purpose is not to set up another Church, but to separate the races, which makes another branch of the Catholic Church. He wanted the negroes to be able to date their branch from early in the century, just as whites have recently rejoiced over the date of starting in the early part of the seventeenth century. Suffragans are merely makeshifts. Give the negro the whole loaf. Let a commission study the question for three years. We must make haste slowly. During the sitting of the committee there was not one colored man inside the Church, or so far as could be ascertained, one within hearing. There was complete segregation, and the white was legislating wholly in his own way.

Mr. HICKS (Arkansas) said Arkansas has the convocational plan, and for his diocese the negro question is settled. He described the system there obtaining. He disclaimed sectional lines, and said he was a Southerner who has forgotten that there ever were sectional lines. He asked for the creation of a separate branch of the American Catholic Church.

The Rev. Mr. TORRANCE (Michigan City) argued that the negro is not yet fitted to take the responsibility of an autonomous Church. Maybe in the future he will be. But that time is not yet here. As well give him political control. He thought negroes who have separated from whites in Methodist, Baptist, and other bodies are degenerating. He gave figures showing colored communicants to have increased 1,320 per cent. in thirty years, while white communicants in the same time have increased 170 per cent.

At the afternoon session the deputies went again into Committee of the Whole, and the Rev. Mr. TORRANCE offered a resolution that the whole matter be referred to a commission of five in each order for report in 1910.

The Rev. LINDSAY PATTON (West Texas) thought that more information should be secured as to the desires of colored people themselves. He held that the Asbury Park conference was not sufficiently representative. He proposed a conference of colored Churchmen and especially laymen.

The Rev. Dr. FABER (Michigan) read from a book a statement purporting to show the view of a prominent colored layman—Dr. Du Bois of Atlanta. The Arkansas plan proposes nothing more or less than a denomination. He asked whether if the colored man came into a parish of whites, he would be accepted and welcomed at the altar rail. From half a dozen Southern clerical deputies came the answer, "Yes." There are differences of condition in the North, and among whites, but there is no thought of sending any away to churches of their own. We try to minimize, not to magnify, differences.

The Rev. Dr. GRAMMER (Pennsylvania) proposed a vote at once. The Rev. WALLACE CARNAHAN (West Texas) said the South feels sure the negro race is not yet ready for autonomy. It is a child race. He favored Suffragans. The Rev. Dr. PERRY (Mississippi) said it is not yet clear whether the two races are to live at peace with each other or not. He pleaded forgetfulness of party lines. of State lines. The North has responsibility. Noble has been the spirit shown by Northern Churchmen. The South comes to this Convention divided. The North must make the decision between us. The worst possible policy is to try to keep the negro down.

THE ARKANSAS PLAN DEFEATED.

On the vote on the Arkansas plan it was overwhelmingly defeated.

RACIAL MISSIONARY DISTRICTS.

The committee then took up the plan for racial districts, the Rev. Dr. GRAMMER (Pennsylvania), speaking in behalf of the dioceses of North Carolina, East Carolina, and Pennsylvania, and the minority of the Commission, and of the Conference of Colored Workers. The speaker's first point was that this plan is the one desired by the colored people. It gives them seats in both Houses

of the General Convention and gives them also a diocesan convention, wherein their members may be developed. It will help the colored people, and, more, it will help the white. The friction between the races will be lessened. The South takes its stand on the fact that racial divisions exist.

The Rev. Mr. NORTON (Arkansas): This proposition is most radical. It is a total departure from the precedent.

Mr. BATTLE (North Carolina) gave some personal obligations. He spoke for St. Augustine's School, he said, and he also felt that North Carolina's counsel ought to have weight. The Rev. Dr. ROGERS (Fond du Lac) asked how many white priests are working among colored people. Mr. BATTLE replied that very few are doing so, and that colored congregations do better with colored priests.

Mr. BROWNE (Washington) urged that at least one of the two plans be adopted now, else nothing can be done under six years. He pointed out conditions in Westminster and Windsor, where are what are called "peccolians" in jurisdiction. So we are following some precedent at any rate.

BISHOP KINSOLVING'S ELECTION CONFIRMED.

After five the committee rose. After it did so the election of the Rt. Rev. Dr. L. L. Kinsolving to be Bishop of the missionary district of Brazil was confirmed. The negro work was made the continuing order for the night session.

WORK AMONG COLORED PEOPLE AGAIN.

At the evening session on Tuesday, the deputies went again into Committee of the Whole on the negro question, and the Rev. Mr. KRAMER (Louisiana) favored the Suffragan Bishop, which will bring to the very door of the colored race the episcopate in its full form.

Mr. CLEMENT (Harrisburg) declined to think of the question as a Southern one. The burden is that of the North as well as of the South. The Roman Church uses Uniat Bishops successfully. It takes seven kinds of cemeteries to bury the Romanists in the town of Shenandoah. Prejudice is not greater between whites and blacks than among the races of Central Pennsylvania. The Bishop of Harrisburg at once upon his consecration set up a colored parish in Harrisburg. The result has been admirable. Even Roman Catholics have come in. He did not want a map of Harrisburg printed in half a dozen colors in order to distinguish districts that may be carved out. He was opposed to missionary districts, a burden upon the general Church, or neglected to nobody.

It was pointed out that both missionary districts and Suffragan Bishops might be provided. This decision was arrived at after a long informal conference in which, the debate stopping, Mr. Henry of Iowa, Mr. McConnell of Louisiana, the Rev. Drs. Grammer of Pennsylvania and Parks of New York, and the chair took part. Mr. Browne of Washington suggested that the committee adopt both.

The Rev. Dr. McKIM (Washington) expressed the hope that the committee will not favor the missionary district plan. It is destructive. He read what he called some briefs, favoring the Suffragan plan. It preserves the Catholic principle. Two Bishops in the same territory led to friction. The Suffragan plan is systematic. It secures cooperation of white Bishops and white people. This is very important. It makes it possible to abandon the experiment if it does not work. He feels sure the negro will believe the Suffragan to be a real Bishop. The Bishop of London was until recently a Suffragan. What is wanted is not machinery, but the waking up of the Church to give this race the Gospel. The politicians have driven a wedge between the races. It is for the Church to bring them together in love and faith and prayer.

The Rev. Dr. BRYAN (Southern Virginia) said enough has been done among the colored race to make it certain that if more help is given, more can be accomplished. He told of the work of the Bishop Payne Divinity School and praised it. The thing to be done is more work and more gifts for the negro race. Mr. PAINE (Massachusetts) asked the Rev. Dr. Bryan whether an archdeacon or a Suffragan Bishop would be better. He replied that it should be left to each diocese to say. In Virginia, Archdeacon Russell is good enough. Whatever is done, don't limit the power of the white diocesan.

The Rev. Dr. CLARK (Virginia) called the parishes of the Church for colored people, "Jim-Crow Compartments." He could not imagine how a self-respecting negro could come into the Episcopal Church as it is controlled in the South at the present time. Things are becoming worse. The races are losing their point of sympathy. All conditions have changed and nobody is working to bring them back again. Religion is cold comfort that has no habitation and a name. The line between North Carolina and Virginia is not nearly so well defined as the line between white and black in Virginia and the South. If there were a colored Bishop for Virginia he might come to Richmond, and unless the newspapers exploited him, which they would not do unless there were some crime or other unusual incident connected with his stay, white Richmond would never know he were here, so complete is the separation.

RACIAL DISTRICTS AND BISHOPRICS DEFEATED.

A vote was first taken on the Missionary District or Pennsylvania plan. There were but few in its favor, and on the negative

side practically the whole committee bounded to its feet. The vote stood: Aye, 53; no, 327.

THE SUFFRAGAN BISHOP PLAN APPROVED.

Then the vote was taken on Suffragan Bishops as recommended by the Committee on Work among the Colored People. Again almost all of the Convention was on its feet. The vote was: Aye, 268; no, 109. The committee rose. There being two recommendations on Suffragan Bishops, the two committees were instructed to confer and bring in a harmonized report at once, for consideration not later than Thursday. Of these committees, one is the joint committee on negro work referred to above, and the other the joint committee on Suffragan Bishops appointed three years ago, of which the Bishop of Vermont is chairman, and which had recommended a constitutional amendment on the same subject.

WEDNESDAY, OCTOBER 16.

In the House of Deputies on Wednesday morning, a number of changes were made in canons, among them giving permission to disregard uniform paging in the case of Prayer Books printed in 32mo size.

AN ELECTIVE PRESIDING BISHOP.

The Rev. Dr. HUNTINGTON reported on the matter of the election of a Presiding Bishop that it is inexpedient because there is not enough for such official to do. The Church would have an official who would lead a life of leisure. An effort was made to substitute the report of the joint committee. It succeeded, and both reports were made the order for Thursday.

CHRISTIAN EDUCATION.

The Rev. Dr. ENDICOTT PEABODY (Massachusetts) read the report on Christian Education. One must look beyond the public schools for religious instruction. The number of secondary schools continues to multiply. The Church schools are not as good as they ought to be. The work of Sunday School Commissions was commended. The conferences held at St. Paul's, Garden City, and to be held this year at St. Paul's, Concord, have been prolific of good results. The Church schools are doing substantial work in behalf of right religion and missions. Schools similar to those in England should be established in the East, and there ought to be more Church schools in the Middle West and on the Pacific coast. It is believed that sufficient patronage can be obtained for any school that is well located and equipped. Special services for students are maintained in New York, Boston, and Louisville, and are thoroughly appreciated. Associations like the Berkeley at Yale, the St. Paul's at Harvard, and the Churchman's at Columbia are making progress and doing good work. Especially is the activity of the St. Paul Society at Princeton to be commended for its local missionary zeal. The Brotherhood of St. Andrew finds its work in the colleges to be growing slowly but steadily, and the Seabury Society of New York, in its summer conferences, is giving new incentive to Bible and mission study. Concluding, the committee says:

"Your committee commends these examples to the general attention of the Church. The young men and women of our colleges and normal schools are going out to be formative influences in thousands of towns. A weak or unfavorable presentation of the Church will send them prejudiced against us. They may be made missionaries of all the true and high things in which we believe. By endowments of local parishes, by erection of Church houses, by support of chaplains to students, this great work can be strengthened."

The committee in both Houses was continued.

GENERAL CLERGY RELIEF.

Trustees of the General Clergy Relief were elected, and the committee urged that clergy more generally heed the recommendations of the General Convention in regard to taking offerings for the fund. The committee commended the \$5,000,000 plan originating with the Los Angeles deputation. The trustees are the Bishops of Pennsylvania and Connecticut, the Rev. Drs. Morgan Dix and R. F. Alsop, and Messrs. George C. Thomas, Elihu Chauncey, and George Wharton Pepper.

The president appointed the following on the joint commission to raise \$5,000,000 for the General Clergy Relief Fund:

Clerical—J. J. Wilkins, Los Angeles; R. Israel, Central Pennsylvania; J. L. Parks, New York; James H. McIlvaine, Pittsburgh; George Hodges, Massachusetts; Angus Crawford, Virginia; William S. Groton, Pennsylvania; R. W. Plant, Maine; George P. Torrence, Michigan City; J. H. Hopkins, Chicago; Joseph Carey, Albany; C. T. Brady, Ohio; J. S. B. Hodges, Maryland; J. P. D. Llwyd, Olympia.

Lay—A. D. Moir, Albany; A. D. Parker, Colorado; B. Mansfield, Connecticut; N. W. Sallade, Fond du Lac; George F. Peabody, Long Island; Joseph Packard, Maryland; E. A. Stevens, Newark; E. C. Niles, New Hampshire; J. P. Morgan, New York; J. H. Stiness, Rhode Island; Joseph Bryan, Virginia; Thomas Nelson Page, Washington; Rowland Evans, Pennsylvania; Robert H. Gardner, Maine; William A. Cornelius, Pittsburgh; Frank Spittle, Oregon; H. H. Ingersoll, Tennessee; H. H. Skinner, Western Massachusetts; P. K. Roots, Arkansas; F. H. Miller, Georgia.

THE NEXT GENERAL CONVENTION.

The Rev. Dr. BATTERSHALL (Albany) reported on place of meeting of the General Convention of 1910. Kansas City, Denver, Cin-

cinnati, St. Louis, Atlantic City, New York, Philadelphia, and Asbury Park gave invitations. The committee recommended Cincinnati. The committee declared the providing of a hall instead of a church to be inexpedient.

The Rev. Dr. HUNTINGTON moved to substitute New York, and said the opening session of the General Convention can be held in the choir and crossing of the Cathedral. He also said there is a Synod Hall for sessions of the deputies. It is eighteen years since the General Convention met in New York.

The Rev. Dr. RHODES (Southern Ohio) spoke in behalf of Cincinnati. He praised the water supply of his city, the hotels, and described its music hall and its accommodations. He intimated that the Church's faith in Cincinnati has had a shock. The Convention will bring new strength.

Cincinnati was selected.

THE OPEN PULPIT.

The order of the day having been taken up, the Rev. Dr. BRADY (Ohio) spoke on the "Open Pulpit" proposition (see page 885) which was so stoutly opposed by the Nebraska deputation when presented. Dr. Brady said the late Dr. Fulton thought the present canon was ample. This is not a question of clerical exchange. The whole matter is hereby put into the hands of the diocesan. If a few Bishops may not be trusted, as some say, it may be pointed out that usually a presbyter will be likely to be part of the transaction and he will not apply for the permission. Many think the Episcopal Church exclusive. Our influence is injured thereby. This proposition is Catholic. It will help break down our unhappy divisions and yet sacrifice nothing.

The Rev. Dr. ROGERS (Fond du Lac) raised the point that this matter is deeper than canonical legislation, and can only be effected by a change in the Constitution. He also opposed the proposition, and appealed especially for the judgment of the laity. There will need to be also a change in the rubrics of the Prayer Book.

Mr. PEPPER (Pennsylvania) referred to Bishop Brent's position as stated by him before this Convention. His first disinclination to the plan he now felt to be prejudice and not conviction. He is nearer theologically to those who will oppose rather than to those who support this canon. The time has come when we must pull down some of our prejudices. We cannot deny that other Christians than we have the godly quality. If they have any message, let us have it.

The Rev. Mr. FAUNTLEROY (Missouri) called the proposition one originating in the mind of the devil himself. He termed a Broad Churchman a "theological monstrosity." He thought laymen might one day rise and repudiate clergymen who seek to "Romanize" the Church. Now he appeals to the clergy not to be carried away by a blast from the other direction.

The Rev. Dr. WILMER (Georgia) said the Convention should recognize the difference between the priest and the prophet. The prophet is too often suppressed in our Church. We should plant ourselves solidly on the priesthood as a basis, and the freedom of the prophet as a practice. We have all these years been confusing these two offices. Enlarge the powers of the prophet, and you will help the priesthood.

JUDGE McCONNELL (Louisiana) said he was a founder of the Y. M. C. A. in his city. That organization went by itself in part because of the attitude of the Church. We must give an invitation to young men, not drive them away. We are too exclusive.

The Rev. Dr. ECCLESTON (Maryland) took the time of the Rev. Dr. Fiske, who presented the canon from the committee. He disclaimed that the effect of the canon would be to throw open the pulpit indiscriminately. Many rectors are inviting others into their pulpits. This canon seeks to control what is already being done. The Bishop of Pennsylvania is not sure how far he may go, under the present canon, in inviting laymen to give addresses. Surely, thought the speaker, the Bishop and indeed the whole Church has need often to hear from such laymen as the diocese of Pennsylvania sends to this Convention.

The vote was by orders, and resulted:

Clerical, aye 40; no 18; divided 6.

Lay, aye 42; no 15; divided 2.

So the canonical amendment was effected, so far as the vote of the House of Deputies is concerned.

Dioceses voting "no" in the clerical order included, among others, Chicago, Duluth, Fond du Lac, Kansas, Kansas City, Missouri, Nebraska, Springfield, Vermont, Washington, and Western Massachusetts; and in the lay, among others, Fond du Lac, Kansas City, Milwaukee, Newark, Springfield, Washington, and Western New York.

FINAL ACTION ON PREAMBLE TO THE CONSTITUTION.

The Deputies concurred with the Bishops in striking out the word "and" in the proposed preamble to the Constitution—"in the interest of good English," it was explained—between the words "Word of God," and "the record of God's revelation," etc., putting in a comma instead. Thus, as finally adopted, but requiring the ratification of the next General Convention, the Preamble reads as follows:

"This American Church, first planted in Virginia in the year of our Lord 1607, by representatives of the ancient Church of England; acknowledging the Holy Scriptures of the Old and New Testaments to be the Word of God, the record of God's Revelation of Himself in His Son, and to contain all things necessary to salvation; holding the Catholic Creeds, to wit, the Apostles' Creed and the Nicene Creed, to be a sufficient statement of the Christian faith; maintaining the orders of the Sacred Ministry in such form as from the Apostles' time it first received the same; reverently conserving the Sacraments ordained by Christ Himself; and accounting to be members of the flock of Christ all who have been duly baptized in the Name of the Father, and of the Son, and of the Holy Ghost, has set forth and established, for the furtherance of the work to which it has been called of God, the following Constitution."

THE PRESIDING BISHOPRIC.

At the night session on Wednesday, Mr. HENRY (Iowa) presented what he called a "cold business proposition" regarding the election of a Presiding Bishop. He explained that the proposed amendment was framed by a committee of three in each order. If it be true that demands are made upon the time of the presiding Bishop, then provision should be made by which he may meet them. He held it not to be fair that single dioceses should longer be compelled to contribute the officer for the whole Church, to the detriment of its own work. After the Presiding Bishop shall have reached the age of seventy years he is still a diocesan, but his salary should be paid by the General Convention; he is not without a see nor without a support.

The Rev. Dr. CRAIK (Kentucky) answered the Committee's criticism that the plan would create a Bishop of leisure. He used the experiences of Kentucky during the time Bishop Smith was senior in date of consecration, and also when Bishop Dudley was assessor to the Presiding Bishop as arguments that there is plenty to do.

Mr. WILSON (Southern Ohio) moved to strike out the provision that the diocese may elect a Coadjutor, as not properly belonging in the constitution, but in the canons.

The Rev. Dr. GROSVENOR (New York) said some here fear the provincial system, but there is more Romanism in this Presiding Bishop plan than in all of the province plan. There was general laughter.

Mr. ROBINSON (Kentucky) was asked what there is to which a Presiding Bishop may devote all of his time. For one thing, he replied, correspondence. Another was to break down diocesanism. The Church needs leadership more than machinery. Such a leader as the Presiding Bishop might well do nothing but make plans for the advance of the Church.

Mr. BUTLER (Central Pennsylvania) said that in three hundred years we have touched one in a hundred of the people. It is more and more important that a leader be not the oldest and feeblest. The Presiding Bishop is the chief officer of all the missionary operations of the Church. That is enough for one man to attend to, even if a young man.

The Rev. Mr. ACHESON (Connecticut) said it was his privilege to be with Bishop Williams during the last five years of his life. It is the duty of the Presiding Bishop to give spiritual comfort to Bishops. There are troubles in a parish. There are also those in a diocese. Bishop Williams was the pastor of the Bishops. He had seen eight Bishops at a time at Middletown, most of whom came there downcast and went away cheered up.

Mr. SANDERSON (Central Pennsylvania) said if business-like methods be Romanism, then the sooner we have Romanism the better. For twenty years and more the larger duties of the Presiding Bishop have had to be performed by others.

The Rev. Dr. GRAMMER (Pennsylvania) proposed an amendment providing that the election be for a term of six years. It is the American way, said the speaker.

The Rev. Dr. GROSVENOR (New York), speaking a second time, deprecated centralization in the Anglican communion. He deprecated that in the Archbishop of Canterbury. The center of unity in Rome is one person; that in all other Catholic communions is the united episcopate.

The six-year time limit suggested by Dr. Grammer was defeated. Mr. STETSON (New York) suggested the vote by orders first to be taken on the question whether there shall be elected a Presiding Bishop. The elimination of the permissive election of a Coadjutor by a diocese whose Bishop was elected Presiding Bishop was agreed to. The votes in favor of the various paragraphs were most decisive, and all of the sections were agreed to.

The constitutional amendment as adopted by the deputies is:

"Upon the expiration of the term of office of the Presiding Bishop, the General Convention shall elect the Presiding Bishop of the Church. The House of Bishops shall choose one of the Bishops having jurisdiction within the United States to be such Presiding Bishop, by the vote of a majority of all the Bishops entitled to vote in the House

of Bishops, such choice to be subject to confirmation by the House of Deputies by vote of a majority of the Clerical and Lay Deputies of all the Dioceses entitled to representation in the House of Deputies, voting by orders.

"The Presiding Bishop shall discharge such duties as may be prescribed by the Constitution and Canons of the General Convention.

"The Presiding Bishop so elected shall hold office until the close of the next General Convention after he is seventy years of age, unless, meanwhile, he shall have resigned his episcopal jurisdiction, or, with the consent of the General Convention, his office as Presiding Bishop, or, unless, for infirmity or other sufficient cause, he may have been relieved of such office by the General Convention by the concurrent vote, first of a majority of all the Bishops entitled to vote in the House of Bishops, and then of a majority of the Clerical and Lay Deputies of all the Dioceses entitled to representation in the House of Deputies, voting by orders.

"The salary of the Presiding Bishop shall be fixed and paid by the General Convention, as may be provided by Canon of such Convention.

"When, for any reason, a vacancy in the office shall occur, the senior Bishop by consecration having jurisdiction within the United States shall thereupon become the Presiding Bishop, until the election and acceptance of the Presiding Bishop in the manner hereinbefore provided."

On a vote by order the result was determined in the affirmative: clerical, aye 57, no 6, divided none; lay, aye 45, no 9, divided 2. In the clerical order the dioceses voting no were Fond du Lac, Kansas, Los Angeles, New York, Virginia, and West Virginia; in the lay, Arkansas, East Carolina, Fond du Lac, Kansas, Los Angeles, New York, Michigan, Rhode Island, and West Virginia. The divided dioceses (lay) were Virginia and Missouri.

COMMISSION ON CANONS OF MARRIAGE AND DIVORCE.

The chair appointed as deputies on the matter of marriage and divorce, the committee to report in 1910, the Rev. Drs. Huntington (New York), Alsop (Long Island), Jones (Central Pennsylvania), Fiske (Rhode Island), and Jones (Ohio), and Messrs. Francis A. Lewis (Pennsylvania), Joseph Packard (Maryland), Frank H. Miller (Georgia), Charles G. Saunders (Massachusetts), and Francis Lynde Stetson (New York).

THE ARTICLES OF RELIGION.

From the committee the REV. DR. HUNTINGTON (New York) presented, late in Wednesday night's session, a constitutional amendment disestablishing the Articles of Religion. It was sent to the calendar. The committee chairman said the Articles were established more than one hundred years ago, and they have continued in the Church of England since 1582. What standing in fact the Articles have in the Church in America the speaker could not say. But reasons exist why they should have no standing hereafter, and those reasons are urgent. They are:

1. The whole ecclesiastical sky was changed. The Articles were adopted to meet Tudor needs, and in part to fight Rome with. But in 1870 Rome made a complete change of front. It put in fifty years ago and forty years ago two dogmas of which Tudor Christians never dreamed. The articles are antiquated without being ancient. If ever they had any fighting qualities, they have none now. They are a sixteenth century manifesto in a twentieth century armory.

2. The terms or language of them is obscure where a clear statement is needed. Many think them to be creeds, as indeed they are. But we have the Catholic Creeds, and duplication is unnecessary. This state of things is demoralizing both to clergy and to laity. The clergy tells the laity when asked that they are unimportant, and the laity inquire why they are then in the Prayer Book.

3. The Articles are a bar to Church unity at home and abroad, and especially so among the Communions of the East, where they are unknown.

THURSDAY, OCTOBER 17.

In the Deputies on Thursday morning there was read the message from the Bishops that they do not accept the decision of the deputies on the Province Canon, and ask for a committee of conference. The deputies named such a committee to consist of the Rev. Dr. Parks of New York and Messrs. Lewis of Pennsylvania and Packard of Maryland. The REV. DR. BREWSTER of Alabama read the report on the State of the Church [to be printed next week].

The REV. DR. CAREY (Albany) read the report on the General Seminary. The committee urged the training of the students for field work, settlement, and Sunday school efficiency. The Rev. Mr. HOOKER (Montana) asked if provision is made to teach pedagogy. Dr. Carey was not sure, but thought there is. The trustees were elected as recommended.

NAME OF THE MISSIONARY SOCIETY.

The proposition to change the name of the Domestic and Foreign Missionary Society, reported by the Canons Committee to be inexpedient, was taken from the calendar, and the Rev. Dr. GROSVENOR said he had consulted with lawyers and they say there is no danger of losing legacies contained in wills of people not yet dead. The point to be obtained was to abolish the distinction between Domestic

and Foreign. The name proposed was "The Missionary Society of the Protestant Episcopal Church." Mr. THOMAS (Pennsylvania) did not wish to oppose the change, but he warned the House that heirs under wills are watchful. He proposed a committee to sit during the recess and report in 1910. This solution of the matter was accepted and adopted.

The Canons Committee reported and the House adopted an addition to the law requiring clergy to make known to their congregations the missionary activities of the Church.

BOUNDARIES OF JUDICIAL DEPARTMENTS.

Mr. SAUNDERS reported on Canon 29 on the boundaries of the Departments of the Courts of Review, making them the same as the Missionary Departments, changing little save Utah from the Sixth to the Eighth Department. An effort was made to change Missouri from the Seventh to the Sixth Department, but it failed.

TITLE PAGE OF THE PRAYER BOOK.

Mr. CLEMENT from the Prayer Book Committee reported on the proposition of the House of Bishops to drop the name of the Church from the Title Page of the Prayer Book. The committee recommended such action only with reference to editions in other than the English language for use in the foreign mission field, in order that, in Spanish-speaking countries, the words "Infidel Bishops" or "Unbelieving Bishops" as the interpretation of "Protestant Episcopal" might be avoided. Mr. STETSON (New York) pleaded for an even more free wording, to the end that all the world may use it. The Prayer Book does not belong exclusively to the Episcopal Church. The Rev. Dr. PARKS (New York) suggested the use of language in the Prayer Book such as would not injure our reputation. The Rev. Dr. GRAMMER (Pennsylvania) was willing to grant permission to foreigners to leave out "Protestant," but he opposed a change in the title-page of our Book. This is a Protestant country. If it be Romish, Rome can beat us every time. He thought the Bishops should have been more definite in their request.

The Rev. Dr. BROWN (Brazil) explained some of the difficulties in making over the Prayer Book into Portuguese. During the first part of the discussion it had not been clear to the deputies that the Prayer Book as used at home was to be changed in its Title Page. When it was comprehended by the deputies that such was intended, they very promptly adopted a substitute resolution, affecting title pages of books in foreign tongues and put the matter in such shape that the Bishops could ask for a Committee on Conference if they so desired.

DEPARTMENT MISSIONARY COUNCILS.

The Missionary Canon was presented by Mr. SAUNDERS (Massachusetts). There was long debate over the place of Missouri in the Departments. The deputation desired to be in the Sixth, but the Seventh deputation appealed for Missouri to be with them to help them. The "Solid South" was mentioned, but promptly repudiated. Missouri and Kansas tried to be put into the Sixth Department, where, it was stated, work is better organized, but both requests were refused emphatically. Following is the plan as adopted by the deputies, in amendment of the Constitution of the D. and F. Missionary Society as incorporated in Canon 52:

The Missionary Departments, eight in number, become co-extensive with the Judicial Departments.

SECTION 13. Each department shall organize a missionary council auxiliary to the Board of Missions. Said council shall be composed of all the Bishops officially resident within the department and of four clerical and four lay representatives from each of the several Dioceses and Missionary Districts within said department, to be elected by the Conventions or Councils of such Dioceses and by the Convocations of such Districts, respectively. Provided that the Council may at any time increase or diminish the number of representatives from the Dioceses and Missionary Districts within the department.

SEC. 14. The Missionary Council in any department, when duly constituted, shall have the following powers:

First: To provide for its own organization and to select a descriptive name for the department.

Second: To elect, subject to the approval of the Board of Missions, a Department Secretary, whose compensation shall be fixed and paid by said Board. He shall hold office during the pleasure of the said Board and he shall work under its direction.

Third: To select a representative other than the Department Secretary who shall have the right to attend all meetings of the Board of Missions with the privileges of the floor, but without the right to vote.

Fourth: To promote the holding of Missionary Meetings and to take all such measures to foster Missionary interest within the department as are not inconsistent with the Constitution and Canons of the General Convention or of the Dioceses or Missionary Districts affected within the Department.

SEC. 15. The Board of Missions, in making an annual apportionment, shall make such apportionment to a department in gross for sub-division by the Missionary Council thereof as the said Council may determine.

SEC. 16. Within one year after this Canon takes

effect, the Senior Bishop in each department shall summon the Missionary Council to meet for the purpose of organization, at some convenient place within the Department. For every such Primary Council the Clerical and Lay Deputies of the Diocese or District to the General Convention shall represent their respective Dioceses or Districts, unless and until the Diocese or District shall have elected representatives in the manner provided by Section 13.

SEC. 17. In any department in which no Missionary Council shall have been organized or no Department Secretary elected, prior to January 1, 1909, the Board of Missions shall have power to appoint agents to represent the Society in such department, and is authorized to promote the formation of Auxiliary Missionary Associations, whose contributions, as well as those specially designated by individuals, shall be received and paid in accordance with the wish of the donors, when expressed in writing.

Thursday afternoon's session went to work with a will, and perfected the foregoing Missionary canon. There was little debate, and only a few changes by the Deputies.

TITLE PAGE OF THE PRAYER BOOK.

There was a complication over reports on the Title Page of the Prayer Book, as already explained, and this complication continued through half an hour of the afternoon. Finally it was agreed to report a proposed constitutional amendment that will permit the title page of Prayer Books printed in foreign languages and intended for use outside the limits of the United States to leave out the words "According to the Use of the Protestant Episcopal Church in the United States of America," and to make such alterations in the Title Page, but not elsewhere, as may fit local conditions where the Book is to be used, provided that changes made by the Bishop of the jurisdiction shall be approved by the Presiding Bishop. It will now be necessary for a conference committee between the Deputies and Bishops to be appointed.

SUFFRAGAN BISHOPS.

As may be remembered, two amendments on the subject of Suffragan Bishops had been reported. A committee of conference agreed upon the following, and the REV. DR. HUNTINGTON (New York) reported it to the Deputies:

Insert in Article II. as section 4 the following, and renumber the present section 4:

It shall be lawful for a Diocese, with consent of the Bishop of that Diocese, to elect one or more Suffragan Bishops, without right of succession, and with seat and without vote in the House of Bishops. A Suffragan Bishop shall be consecrated and hold office under such conditions and limitations other than those provided in this Article as may be provided by Canons of the General Convention. He shall be eligible as Bishop or Bishop Coadjutor of a Diocese, or as a Suffragan in another Diocese, or he may be elected by the House of Bishops as a Missionary Bishop.

This is an amendment to the Constitution and must therefore come up for ratification in the General Convention of 1910. There was intense interest in the House of Deputies and some impatience. The REV. DR. HUNTINGTON closed the debate briefly. He told of a talk had with a colored man in Capitol Square last Sunday, who said the colored people desire to keep as close to the white race as they can. That covers the whole situation, the speaker thought. Negroes in America are immensely better off than negroes in the heart of Africa. Why? Because of their contact more or less with the Anglo-Saxon race. Shall this be cut off? The Episcopal Church's need for the African race is great. It needs its devotion and music loving qualities, and its loyalty. "I have been named a member of a committee to prepare a mission hymnal. In that task I shall do my best to put into that book something that shall use and utilize the music-love of the negro race."

The vote by orders stood, clerical, aye 53, no 5, divided 3; lay, aye 49, no 5, divided 1. Those in the clerical voting No were Albany, Arkansas, Dallas, Texas, and Florida, with West Virginia divided. In the lay, Albany, Arkansas, Dallas, East Carolina, and Western New York, with Florida divided. The Suffragan Bishop plan as a present solution of the problem of work among the negro race was therefore adopted by the House of Deputies.

MISCELLANEOUS.

The Deputies agreed with the Bishops in appointing a committee of three in each order to prepare and present an office for Unction of the Sick, and with another one appointing a committee of two in each order to bring about, if possible, better trade relations with the Filipino people through better political treatment by the United States of the people of the Philippine Islands. There was a concurrence with the Bishops also in the Seamen's Institute matter, and in asking Bishops going to the Lambeth Conference next year to bring the attention of that body to the need for an increase in the diaconate and other evangelistic agencies. The REV. DR. PARKS (New York) objected to this as in some measure officially recognizing the Conference, but the House did not see things his way. The Deputies

refused to change the word "domicile" to "residence" in the qualification of a deputy to the General Convention.

A STANDARD BIBLE.

The Deputies took up at the Thursday evening session two reports on a Standard Bible and the Marginal Readings. One was a report on the Committee of Canons, which was to define the King James Version as the Standard Bible of this Church, and said translation, with or without Marginal Readings authorized by this Church, to be the Bible for use in the services of the Church: "Provided, however, that it shall be lawful for the minister of this Church to read the Lessons from Holy Scriptures in the Morning and Evening Prayer from the translation of the Holy Scripture known as the Canterbury or Westminster Revision, or that known as the American Revised Version, in such editions as shall be approved by the Ordinary."

The other was from the Committee on Amendments to the Constitution, which read:

"ARTICLE X. The translation of the Holy Scriptures, commonly known as the King James or Authorized Version, is hereby declared to be the Standard Bible of this Church. The Marginal Readings, which have been authorized, or which may be hereafter authorized, by Canon, may be used by the Ministers of the Church in the lessons read at Morning and Evening Prayer."

It was in the foregoing form that the amendment was finally adopted, after the debate now to be chronicled.

Mr. GEORGE C. THOMAS (Pennsylvania) said the deputation from his diocese has changed its mind since 1904, when he had spoken against nearly this same canon at Boston. He spoke for those who love the old and familiar wording, and do not desire to have it changed.

The proposition to use the Revised Version was favored by the Rev. Dr. Baechus (Long Island), Rev. Dr. Wright (Minnesota), Rev. Mr. Parsons (California), Rev. Dr. Wilmer (Georgia), and Rev. Dr. Crawford (Virginia); and was opposed by Mr. Rives (Washington), Rev. Dr. Carey (Albany), who hoped, however, that there might some time be a Bible Commission, English and American, to produce one Bible for all of us; Mr. Butler (Central Pennsylvania), Rev. Dr. Harding (Washington), who, however, would like to have the Revised Version put into the pews to be followed by the congregation during the reading of the lessons; Mr. Evans (Pennsylvania), and Rev. Mr. Williams (Nebraska).

The REV. DR. HUNTINGTON (New York) moved the substitution of the constitutional amendment for the canons. The amendment to strike out of the canon all of that part after the word "provided," was lost, and the wording of the canon remained unchanged. During the entire discussion there was, oddly, a good deal of excitement, and some addresses startled and others amused the deputies.

After the whole evening had been spent on the canon, it was shelved, and in its place was put the constitutional amendment, in the form as given above. The vote by orders stood: Clerical—aye 46, no 12, divided 4; Lay—aye 45, no 10, divided 1.

FRIDAY, OCTOBER 18.

On Friday morning there were some changes in the deputies, due to the necessity of business men having to return to their work. Not a few who remained showed signs of the strain of almost continuous sessions, it usually happening that sessions and committee meetings have kept up until midnight.

There were heard some criticisms of the management of the Bible discussions on the previous night, and the REV. DR. ECCLESTON of Maryland made a personal explanation telling why he had not stood by the canon which he had reported. He said the reason was that he had not the support of his committee behind him. The REV. DR. HUNTINGTON said he felt sure the canon would not be adopted, but thought he might get through an amendment, requiring to come up again three years hence, and that by that time the sentiment would favor the canon. The REV. DR. ECCLESTON interposed to say there is a right time for things as well as right things, and he felt sure, after hearing the debate on the Bible canon, that this is not the right time for it. As a test, the REV. DR. HUNTINGTON moved to put the canon displaced the night before in place of Canon 40, repealed the night before. The effort was disapproved so promptly that it did not come to a vote.

ELECTIONS FOR BOARD OF MISSIONS.

The Rev. Dr. Parks of New York read the nominations for Board of Missions and secretary and treasurer of the Board, and they were elected. They were the same as heretofore save that Bishop Potter of New York was left off from the list of Bishops and Bishop Nelson of Georgia put in, and Mr. Arthur Ryerson of Chicago was left off the list of laymen and Mr. David B. Lyman of the same city put in his place. Mr. Thomas accepted re-election, but said the Church must stand behind him.

As chairman, the Rev. Mr. De Rosset of Springfield read the memorial on deceased members; afterward the president of the House offered prayers.

The Deputies declined to consider instructions to the committee

on the subject to look out for a permanent place of meeting for the General Convention.

WORK AMONG THE JEWS.

The REV. DR. WINCHESTER (Tennessee) and the REV. DR. HUNTINGTON spoke on work among the Jews. The former regretted the Church is doing nothing for these people and the latter said he lived in a city containing 750,000 Jewish population. The following resolution was adopted unanimously:

RESOLVED, the House of Bishops concurring, That the General Convention records its sympathetic conviction and proclaims the same to the members of God's chosen people: "that Hebrew Christians are not required to forsake, but are entitled under the liberty wherewith Christ has made us free, if they so desire, to admit their male children into the covenant of Abraham and to observe any other rites and ceremonies of their fathers not done away with by Christ; provided that it is always remembered that there is no name given under heaven whereby we must be saved but the Name of Jesus Christ."

On the subject of work among the Jews a joint commission of three in each order was named, and directed to report to the next Convention.

MISSIONARY MATTERS.

Word was received from the Bishops that while they sympathize with the proposition that the men of the Church make a triennial offering, they deem the plan inexpedient, while favoring the retention of the last offering committees and the utilizing of them to increase the interest of men in missions. The Bishops also sent word that they had agreed to instructions to the Board of Missions so to make the general apportionment as to include the gifts of the Woman's and the Sunday School Auxiliaries, the whole to be the sum of \$1,000,000.

The last matter was referred to the calendar but taken up again, and after a stiff debate was not concurred in, the vote, however, being the rather close one of 136 to 179. Mr. THOMAS (Pennsylvania) and the Rev. Dr. MANN (Massachusetts) gave the usual objections to it, for it is an old question, but they were stoutly opposed by the Rev. Mr. BRYAN (Southern Virginia), the Rev. Mr. HOOKER (Montana), and the Rev. Mr. ROLLIT (Minnesota).

SUFFRAGAN BISHOPS.

A committee of five in each order was authorized to draft a canon to accompany the constitutional amendment on Suffragan Bishops, to be presented in 1910, if at that time the amendment shall be adopted. To it was also referred a proposition to the effect that one Suffragan may serve in two dioceses if elected to do so.

BISHOP ROWE IN ALASKA.

The correspondence between a Bishops' committee and Bishop Rowe relative to the latter remaining in Alaska (see page 885) was read. The President sought to stop the applause which followed, but was unable to do so.

Whether additional prayers can be put into the Prayer Book, especially those for special occasions, was given to a committee of three in each order to ascertain and report in 1910.

CAPITAL AND LABOR.

The Rev. Mr. PARSONS (California) read the report of the Commission on Capital and Labor. It said that the cause of most labor troubles is a moral one. It took the ground held by the Presbyterian organization, which has established a bureau on the subject, that the only solution of these troubles is the application of religion. The report recognized that special issues might not be presented from pulpits, but that ground work principles might be given—as that men are trustees, not owners, of wealth, and that labor must be reasonable both in its demands and in its methods to secure their fulfilment. Arbitration is urged for disputes. There was discussion of child labor and it was deplored. Men were called upon to see that children are never ill used. There is ignorance of labor condition on the part of those who speak in the name of the Church, and ignorance on the part of those who labor, of the real message of Christ to mankind. There should be education along all lines.

The report mentioned the several organizations that are working, and said that no one is national or has authority to speak for any great number. It recommended the creation of a central body, representative of the Church, which should have for its task the coordination of existing labor organizations, the reaching out toward labor, and the use of the public press. As such central and authoritative body the Commission was made permanent.

The President of the House appointed on work among the Jews, the Rev. Dr. Huntington of New York, the Rev. Dr. Winchester of Tennessee, the Rev. Dr. Israel of Central Pennsylvania, and Messrs. George Zabriskie, Burton Mansfield, and Mark Levy.

The afternoon session on Friday was given over to the clearing of the calendar. There was votes of thanks to everybody, and they were not perfunctory. Elections were made for members of the Judicial Districts for Courts of Review.

They made few changes in the members of the Courts of Review.

MISCELLANEOUS.

The Committee on Christian Education deemed it inexpedient to take action on Christian education of children on Wednesday afternoons, the children to be excused from the public schools for that purpose, but asked leave to report in 1910.

A number of things went over to the night session, among them the Filipino resolution proposed by Bishop Brent in the House of Bishops. There were many messages of concurrence from the Bishops.

CHRISTIAN UNITY.

The Commission on Christian Unity reported on resolutions presented by Mr. Stotsenburg of Indianapolis and the Rev. Dr. Roberts, expressing sympathy with plans for unity, and recommending that the Commission name some of its members to attend conferences proposed to be held, with the understanding that they do not represent the Episcopal Church. The report pointed out that this is the uniform instructions given in similar cases, which are many. The report was adopted.

MISSIONARY BISHOPS ELECTED.

In executive session the Deputies confirmed the election of the four Missionary Bishops.

CLERICAL SALARIES.

The REV. ARTHUR LAWRENCE (Western Massachusetts) presented the subject of better salaries for the clergy and Mr. BUTLER (Central Pennsylvania) endorsed it on behalf of the laity. It was put in the form of a suggestion to diocesan conventions that at their very next assembling they take some practical measures. The Deputies sent a brief message of greeting to Bishop Rowe.

There was a remarkably large attendance at the final night session of the Deputies. Even the galleries were filled as usual.

THE THIRTY-NINE ARTICLES.

There was taken up the constitutional amendment to disestablish the Thirty-nine Articles of Religion, and the report made a few days previous was again read. Speaking upon it, the Rev. Dr. HUNTINGTON (New York) offered to move to postpone the whole matter, the time being late. There were murmurs to go on. He made a personal reference to the effect that a long career in the Deputies, long enough to make him now the father of the House, would be rounded out and a completed work be the record, if, before retiring, as he must in the course of nature do before many years, he could have these archaic Articles laid away in the theological museum. He had all possible respect for the Articles, he said, but they have served their time.

Mr. BUTLER (Central Pennsylvania) took sharp issue, and added that if the Articles be stricken out, the Ten Commandments might be also. There were sounds of dissent, amid which the speaker suggested keeping some of the Articles and perhaps discarding others.

Calling Mr. Packard to the chair, the Rev. Dr. MCKIM spoke against the proposition, and he and the Rev. Dr. CRAIK (Kentucky) framed together a resolution providing for a joint committee of five in each order, "to consider whether it is desirable to revise the Articles of Religion, and if so in what particulars, and report to the next Convention." The committee is instructed to report its conclusions to the Church three months in advance of the meeting of the Cincinnati Convention.

The resolution was put together during the debate, in which the Rev. Mr. TALBOT (Kansas City) and others took part. On a division the resolution was adopted, aye 190, no 81. The proposition requires concurrence by the Bishops.

MISSIONARY.

A resolution requesting Boards of Diocesan Missions, where such exist, to report receipts and expenditures to the general Board of Missions, was adopted, and the general Board was directed to publish such data in the tables of domestic missions. The Board was also directed to take into account the amounts of episcopal endowment funds when making apportionments for general missions.

STANDARD BIBLE.

The Rev. Dr. HUNTINGTON had offered to replace Canon 40, repealed, with the canon on the Standard Bible offered by the committee. Being reached on the calendar, it was withdrawn by general consent.

PROVINCES.

The Bishops ended the matter of Provinces at this Convention by appointing a joint committee to report in 1910, and the Deputies concurred.

MISCELLANEOUS.

Word came from the Bishops that they had concurred with the resolution seeking better salaries for the clergy, and in appointing a commission to see about work among the Jews. The Bishops on the Commission are those of Delaware, Connecticut, and New York (Coadjutor).

The calendar was reached and cleared, and new business might have been introduced, so well had the deputies kept at work. The closing matter of the night session was a resolution received from

THE FINAL DAY IN BOTH HOUSES

Gathering Up the Fragments that Remained

THE CLOSING SERVICE AND ADDRESS OF THE PRESIDING BISHOP

THE end of the General Convention of 1907 was, in the Deputies, an ideal one for a meeting that had done so much and done it in such an excellent spirit. So identical were the business details that went on in both Houses that it is impossible, for the final session, to record occurrences in the House of Bishops and then in the House of Deputies. Messages were going back and forth constantly, and the record of one is the record of the other.

THE OPEN PULPIT.

Over the so-called "open pulpit" canon there had been a mistake in transcribing, which the Deputies wholly misunderstood on the night before. In the place of the word "minister" had been written "member," which change made it appear that the Bishops were discriminating against Church laymen in favor of outsiders. When the word was corrected, as it was upon the opening of the House session at ten in St. Paul's Church, and after Morning Prayer had been said for the last time in St. James' Church, there was no difficulty about adjusting matters, save that an attempt was made to enter upon discussion. The Rev. Dr. Hodges of Maryland began to enumerate all sorts and conditions of people who might secure entrance into Church pulpits, when the President ruled that the matter had been fully gone over, and decided by the Deputies by a large majority. The perfected canon reads:

No minister in charge of any congregation of this Church, or in case of vacancy or absence, no churchwardens, vestrymen, or trustees of the congregation, shall permit any person to officiate therein without sufficient evidence of his being duly licensed or ordained to minister in this Church; provided, that nothing herein shall be so construed as to forbid communicants of the Church to act as lay readers, or to prevent the Bishop of the diocese or missionary district from giving permission to Christian men who are not ministers of this Church to make addresses in the Church on special occasions.

It was adopted on a vote by orders: Clerical, aye 41, no 19, divided 2; Lay, aye 38, no 7, divided 5. In the clerical order the No votes were cast by Central New York, Chicago, Colorado, Dallas, East Carolina, Easton, Fond du Lac, Indianapolis, Minnesota, Missouri, Nebraska, North Carolina, Oregon, Quincy, Springfield, Vermont, Washington, West Texas, and West Michigan. The divided were Duluth and Kansas. In the lay order the No vote was East Carolina, Fond du Lac, Indianapolis, Oregon, Rhode Island, Springfield, and Washington. Divided: Delaware, Michigan, Missouri, Newark, and Western Massachusetts.

TRANSFER OF MISSIONARIES.

The matter of the transfer of missionaries by Missionary Bishops in their respective fields, with or without the advice and consent of the Council of Advice, was left by the House of Bishops to the Board of Missions to consider the matter and report to the next Convention whether any change is really needed in the canon.

A resolution, thanking the Rev. Dr. McKim, Mr. Joseph Packard, and the Secretary and his assistants, was adopted, and there were more resolutions, similar to those of the day previous, expressing gratitude for favors done. The Rev. Dr. McKim was praised in high terms. Responding, he said he had never known a Convention that had a better spirit than the Richmond one, had a better mind to work, was more free from contentions, and had so high spiritual and missionary ideals. Existing committees and commissions were continued and the President was empowered to fill vacancies. The President read a letter from a Richmond gentleman, name not given, who thanked the Deputies for their influence on the men of Richmond.

The Bishops were exceedingly busy all of the morning session, but the Deputies reached the end of their work as early as eleven o'clock. The singing of a hymn was suggested, and "Blest Be the Tie that Binds" was sung with splendid effect, the galleries, which were crowded, joining in. There did not happen to be an organist present, and so the singing was unaccompanied. There came some messages from the Bishops. Most of them concurred with the Deputies, but in the constitutional

amendment providing for a Presiding Bishop there was a change or two. One was to limit the term to six years, or a less time if the occupant of the office arrived at the age of seventy years before the six years expired. The other was that in case of disability the Bishops should assemble and elect another of their number to serve until the next meeting of General Convention. The Deputies concurred.

There was a recess of half an hour, the Deputies coming to order again for the missionary prayers at twelve. Someone proposed the singing of "How Firm a Foundation," as being the favorite hymn of both Phillips Brooks and Robert E. Lee. It was sung with enthusiasm, and the Rev. Dr. McKim described the scene in the Baltimore Convention when Phillips Brooks pleaded that that hymn remain in the Church Hymnal. He was much affected by the recital, and mentioned that the influence of Brooks was still felt, even in the hymn and in its presence here where it could be used on this occasion. Mr. J. PIERPONT MORGAN of New York said the Bishop of Ripon had said to him that the most impressive thing he had heard in the Church services in America was the singing of the beautiful missionary hymn, "O Sion Haste," and Mr. Morgan suggested that it be sung. It was sung, and after it the Creed was recited.

More messages came, one to the effect that the Bishops had not concurred in the amendment to Article X. of the Constitution regarding the Standard Bible, nor in the one disestablishing the Thirty-Nine Articles. Nothing was done by the Deputies, and these matters stand as they did before. In the Missionary Canon were a few slight verbal changes, the only one of note being to the effect that "Each Department shall have the right, if it so desires, to require the Board of Missions, in making an annual apportionment, shall make such apportionment to a Department in gross, for subdivision by the Missionary Council of such Department." The Deputies concurred.

TITLE PAGE OF THE PRAYER BOOK.

The Bishops receded from their position regarding the Title Page of the Prayer Book, and provided that in editions in foreign languages changes may be made, and such local matter added to fit conditions obtaining in the countries where the translation is to be used as may be approved by the Ordinary. The secretary, the Rev. Dr. Anstice, stated that the Richmond Convention had transacted one-third more business than the Boston one, messages from the Deputies to the Bishops numbering 101 in 1904 and 144 in 1907. Word came from the Bishops a little before one o'clock that there was no more business requiring action by the Deputies, and the General Thanksgiving was said and the benediction given by the President.

THE CLOSING SERVICE.

The closing service of the Convention was held, like the opening one, in Holy Trinity Church, Monroe Square. The hour was three o'clock and Evening Prayer was said in full. Fifty-nine Bishops were in the line, which was led by the Rev. Dr. Samuel Hart. With him were the Rev. Dr. R. H. McKim and the Rev. J. J. Gravatt, the last named being the rector of the parish.

Bishop Garrett of Dallas said the opening parts of the service, the President of the House of Deputies read the lessons, and Bishop Doane of Albany began with the Creed. Bishop Tuttle gave the address and said the closing prayers. The entire service was impressive, and very beautiful. There was the same large congregation that had attended at the opening, and there were the same crowds in the square and the streets to see the outdoor procession of the Bishops. The weather was perfect, as it has been throughout the entire Convention period. Bishop Tuttle said:

"DEAR BRETHREN IN THE LORD:—Your chief pastors, the Bishops, have taken order for a later issue and distribution of the usual pastoral letter, and have requested the senior one of their number to make a short address in this parting hour of the General Convention.

"It can scarcely have escaped the consciousness of any of this convention in Virginia who have been associated in the counsels of the last three weeks for the welfare of this Church, that we have been treading in paths consecrated by the feet of her tender infancy, and breathing the air still sacred with the memories of her welcome birth. Here humble religion, however accompanied by daring adventure, knelt and prayed for the first time on American soil, "we have erred and strayed from Thy ways like lost sheep. We have left undone those things which we ought to have done, and we have done those things which we ought not to have done; and there is no health in us."

"Hither English character brought English principles of liberty without license and authority without despotism. And hither were brought the Book of Common Prayer and the English Bible, soon to

THE MISSIONARY BISHOPS-ELECT.

THE Rev. Henry Douglas Robinson, D.D., Bishop-elect of Nevada, was born in Lowell, Mass., March 15, 1860, the son of Alexander Douglas and Clara (Boate) Robinson. Coming with his parents in childhood to Racine, Wis., he took an arts course at Racine College, graduating with the degree of B.A. in 1884 and in 1887 taking that of M.A. He also took later a post-graduate course at the University of Chicago. For a year after graduation he was assistant rector of the Grammar School of Racine College. He then became instructor of mathematics at the Military Academy at San Mateo, Cal., and it was while there that, in 1886, he was ordained deacon by Bishop Kip of California, and in 1888 priest, by Bishop Wingfield of Northern California. In 1889 he became headmaster of the same academy, and was also assistant at the parish church, St. Matthew's. A year later he was called to take the post of warden at Racine College Grammar School. In the interim since he had left there, the work of the entire institution had been suspended and it looked as though the great work over which James DeKoven had for so many years presided had come to a close. Bishop Nicholson, who had in 1891 entered upon the episcopate of Mil-

waukee, had, however, taken steps for the reopening of the grammar school, and on a small scale it had been reopened with the rector of St. Luke's, Racine, the Rev. Arthur Piper, D.D., at the head of it. In 1900 Mr. Robinson was invited to become warden of the institution, and although it seemed almost hopeless to expect any success he accepted the post, and in the seven years since that time he has given his whole energy to the work of building up the Grammar School, in which he has been marvellously successful, so that to-day it is more prosperous and has a greater attendance than it ever had in its palmy days in the past. Dr. Robinson is also at the present time president of the Standing Committee of the diocese of Milwaukee and a member of the Cathedral chapter, and a deputy to General Convention, at which he was in attendance at the time of his nomination by the House of Bishops.

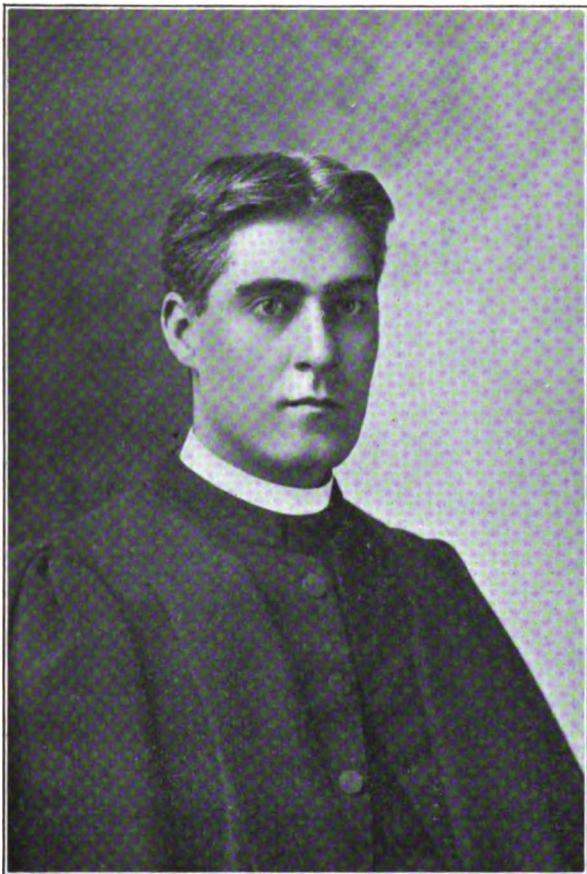
The Rev. Frederick Focke Reese, D.D., Bishop-elect of Wyoming, was graduated at the University of Virginia in 1875 and at the Berkeley Divinity School in 1876. He was ordained deacon in 1878 by Bishop Whittingham of Maryland, and priest a year later by Bishop Pinkney of the same diocese. He was assistant at the Church of the Ascension, Baltimore, and in charge of All Saints' in the same city from 1878 until 1885; then rector of Trinity Church, Portsmouth, Va., from 1885 to 1890; of Christ Church, Macon, Ga., from 1890 to 1893; and

since the latter year has been rector of Christ Church, Nashville, Tenn. He also is a deputy to General Convention at the present time.

The Rev. Robert L. Paddock, Bishop-elect of Eastern Oregon, is a son of the Rt. Rev. John Adams Paddock, D.D., third Bishop of Washington Territory and first Bishop of Olympia; a nephew of the Rt. Rev. Benjamin H. Paddock, D.D., fifth Bishop of Massachusetts; and grandson of a presbyter distinguished in his day. He was born in Brooklyn and educated at St. Paul's, Concord, at Trinity College, Hartford, and at Berkeley Divinity School, taking from Trinity his degrees of B.A. and M.A., the former in 1894 and the latter in 1897. He was ordained deacon by the present Bishop of New Hampshire in 1897 and priest in 1898 by the Bishop of Ohio. After spending a short time in charge of St. Paul's mission, Southington, Conn., he became assistant minister of St. Paul's, Cleveland, and travelling secretary of the Church Students' Missionary Association. From 1898 to 1901 he was vicar of the pro-Cathedral in New York, being the Stanton Street mission, and it was there that he became known for his civic work. Entering a police station to make complaint of an immoral house,

he was ill-treated and insulted by the police officials. Reporting it to Dr. Huntington and ultimately to Bishop Potter, there was brought about that reform movement in New York politics which led to the downfall, temporarily at least, of Tammany Hall, and elected Seth Low to be Mayor. Mr. Paddock's work in the slums of New York was an excellent one. In 1902 he accepted the rectorship of the Church of the Holy Apostles, New York, which he still retains.

The Rev. Edward J. Knight, Bishop-elect of Western Colorado, is rector of Christ Church, Trenton, N. J., and was for some years at the head of the Associate Mission in that city, of which he has always been a warm friend. He is a son-in-law of the Bishop of New Jersey. He was graduated from Columbia and from the General Theological Seminary, taking from the latter the degree of S.T.B. in 1892. A year later he was ordained deacon and in 1892 priest, both by the Bishop of New Jersey. His entire ministry has been spent in the rectorship of his present parish and, until recently, in the work of the Associate Mission. In 1894 he declined an election to the rectorship of St. Paul's parish, Erie, Pa., in succession to the present Bishop of Utah, whom, however, he will succeed in a part of his episcopal work if he accepts his present election to Western Colorado, which has heretofore been a part of the missionary district of Salt Lake, under Bishop Spalding.



REV. HENRY D. ROBINSON, D.D.,
Bishop-elect of Nevada.



REV. ROBERT L. PADDOCK,
Bishop-elect of Eastern Oregon.

MONDAY, OCTOBER 14, IN GREATER DETAIL

Mail Report of What Was Summarized by Special Dispatches Last Week

THE DEBATE THAT LED TO THE DEFEAT OF THE PROVINCIAL SYSTEM

PROVINCES were killed by the vote of the laity. Some said it was because their scope was not sufficiently defined. Some were afraid of that awful word "Primate." One remembered how eighteenth century colonials were equally afraid of the awful word "Bishop," and sighed to think how little we have grown since that day.

At any rate, the laity scored once more as the impediments to progress in the Church. As they have stood in the way of advancement before, so did they now. The Bishops had already given their approval to the system, the clergy now did so. But the laity negated it.

IN THE HOUSE OF BISHOPS.

In the House of Bishops a letter of greeting was received from the Congregational National Council, to which Bishop Tuttle, in the

while we humbly strive to speak to men for God, and to plead with God for men, and in loving fellowship may we be united helpers to our country in efforts to make and keep it strong in that only abiding strength which is founded on faith in the one Lord and Saviour, Jesus Christ, and in obedience to God, and in the moulding of human wills and material forces to the sanctifying and beneficent impress of the Holy Spirit."

ACTION ON MESSAGES FROM THE HOUSE OF DEPUTIES.

The House took up the consideration of a number of minor amendments to the canons passed by the deputies, concurring in the amendment of quite a number, but declined to agree to the amendment of Canon 52, prohibiting Missionary Bishops from transferring priests without the consent of their committee of advice. The Bishops stated that they regarded the proposed amendment as an unnecessary limitation on the power of Missionary Bishops. The Bishops also refused to concur in an amendment when calls for an annual statement on the number of baptized persons in every rector's report.

IN THE HOUSE OF DEPUTIES.

The Deputies began business with a will on Monday morning, October 14th. The Rev. Dr. McKim said the prayers.

The cession by Oregon of a part of its territory was first taken



A GROUP OF MEMBERS OF THE HOUSE OF DEPUTIES.
[Photo by W. W. Foster.]

name of the Convention, replied. Upon report of the joint committee on place of meeting, the Bishops directed that committee to consider and report in 1910 upon the matter of a permanent location, and buildings for the occupancy of the Convention. The Bishops concurred with the Deputies in granting seats with votes to the deputies from the American Churches in Europe. A committee consisting of the Bishop of Nebraska and the Custodian of the Standard Book of Common Prayer was named to prepare a translation of the ordinal in the French language. The committee on foreign missions reported it to be, in its judgment, inexpedient to establish a Missionary District of the Church in the Dominican Republic.

GREETINGS FROM CONGREGATIONALISTS.

The greeting from the Congregationalists follows: "The National Council of Congregational Churches in the United States extends greetings to the Protestant Episcopal convention, rejoicing in the blessings of God upon you and us in the three centuries that have passed. We seek for you and ourselves that blessing for years to come with guidance of the spirit of our common Master, and the fellowship of the Church which is His Body, and pray for grace to you and to all who love the Lord Jesus Christ in sincerity."

To this Bishop Tuttle authorized the following reply: "The General Episcopal Convention in session in Richmond begs to return to you warm thanks for your fraternal greetings. Hitherto hath the Lord of our Fathers helped us and blessed us greatly. Let the historic landings at Jamestown and Plymouth Rock declare with Christian growth and national strength outpouring therefrom may be mercifully continued to you, and to us. His guidance and blessing

up. The REV. DR. ALSOP gave reasons why a new district should be formed, as the Bishops have already voted to do. A big map was hung on the wall. On a vote by orders the cession was accepted, only Los Angeles voting no in both orders.

MINOR CHANGES IN CANONS.

From the Canons Committee the REV. DR. ECCLESTON reported on the matter of the transfer of communicants, recommitted to it, and the deputies agreed, the changes being on the issue of a certificate by a warden in the absence of a rector. Other minor changes in canons were made. A joint commission of five in each order was authorized to consider Canons 38 and 39, on marriage and divorce. The deputies agreed with the House of Bishops in the reorganization of the Brazil mission field as a missionary district. The Bishops gave permission for the republication of the "Book Annexed," and the deputies concurred.

From the committee on expenses, Mr. CARPENDER of New Jersey reported that not one diocese is in arrears in its assessments. Mr. W. W. Skiddy was re-elected treasurer, and salaries and bills of the Convention were ordered paid.

A STRANGE LEGACY.

About four years ago a Mr. Edmund Parsons Dwight of Philadelphia left a legacy to "the Protestant Episcopal Church in America," saying that he wished it used to make the Gospel of Christ shine more perfectly. The court decided that it is the General Convention that must receive the money and act upon its disposition. The Convention has received, in the person of its treasurer, \$44,305, and because of the delay in transfer, and time acting to accumulate interest,

about \$16,000 more will come, or a total of \$60,000 or perhaps a little more in what was at the time given a \$50,000 legacy. The chairman of the Convention committee on expenses desired the creation of a Dwight fund, the interest to be administered forever by the Board of Missions. Mr. Thomas, the treasurer, asked the Convention to vote the money to the Board to be used at its discretion, and the Convention did as Mr. Thomas desired, and not as its own committee on expenses desired.

THE REVISED BIBLES.

The REV. DR. HUNTINGTON from the committee on Amendments to the Constitution reported on the question of permissive use of the Revised Version of the Bible. The report said that there are grave doubts whether the Church has a standard Bible. He cited a report made in 1898, mentioning an edition of 1511, and recounted the difficulties of standard editions in these days of stereotype plates. The committee thinks that in effect the standard is the King James, and that any attempt permanently to remove it from the lecterns of the Church would be resented. At the same time the committee recognizes the necessity of complying in some measure with the many appeals for use of the Revised Version, and so it offered two amendments. One was to make the King James Version the standard of the Church, and the other was to permit the use of the Revised Version, American or English, at the rector's discretion. There was a third resolution repealing Canon 40. The first two of these resolutions went to the calendar and the last one to the committee on canons.

Church was ready for Provinces and answered it in the affirmative. In some senses the divisions of the country into departments for the Court of Review and the Board of Missions puts already the Provincial idea into effect. A good deal of friction regarding work by the Board of Missions is reported. The Bishop of Chicago is not alone in his protests. He favored the Province canon for one thing because it provides for Provincial Board of Missions. A great difficulty in the Church is parochialism and diocesanism. He thought if men in many sections get together, such contact will be helpful. He answered objections about too much machinery. If the Church does not like the term "Primate," call him by some other title.

MR. LEWIS (Pennsylvania) explained why he opposed Provinces. The canon is nothing but voluntary, in spite of what it says. There might be a Province of Rhode Island alone. What is the Provincial Synod for? What is it to do? He ridiculed the duties as outlined by the canon. If there is to be an auxiliary for missions, form one, as the women have done. He held up the value of voluntary effort. The address was received with frequent laughter.

The REV. MR. NIVER (Maryland) who made a minority report of the commission, and offered an amendment providing for state Provinces, explained the source of the minority report which he made, and yet expressed some doubt that the Church is as yet ready for a provincial system. The amendment provided that three or more dioceses may withdraw from the larger Province if formed.

The REV. DR. GROSVENOR (New York) said he had signed the



A GROUP OF MEMBERS OF THE HOUSE OF DEPUTIES.

[Photo by W. W. Foster.]

PROPORTIONATE REPRESENTATION.

The same committee reported as inexpedient at this time, memorials from Southern Ohio and Indianapolis asking for proportionate representation in the General Convention. There was still another report changing the word "domicile" to "resident" in requirement for a General Convention deputy. With one of these the Deputies agreed, and the other they sent to the calendar.

RACIAL BISHOPS.

The same committee gave the draft of a constitutional provision to show how it is possible to create missionary districts on racial lines. The matter has to do with the negro Bishop plan, but the deputies may not now act upon it, since nothing has come up in either House on the subject, save indirectly.

The Rev. Dr. Grammar of Pennsylvania secured the order of the day at eleven o'clock Tuesday for consideration of the negro Bishop problem, provided the question of Provinces be disposed of by that time. It was decided to bring up at the same time the report of the Commission on work among colored people and the report of the committee on Suffragan Bishops.

PROVINCES.

The deputies took up the report on provinces, without referring again to the Court of Appeal, although the latter was left in an unfinished state on Friday, with its narrow defeat in the lay order and a pending notice of an intention to ask a reconsideration.

MR. SAUNDERS (Massachusetts) explained the minor differences between the report on Provinces as in the hands of the deputies and the canon as adopted by the Bishops. Mr. Saunders asked if the

majority report, but he moved the reference of the whole matter to the Convention of 1910. Before the question is decided, that of proportionate representation must first be taken up. The Provincial Synod is not given enough power. The system as proposed is artificial.

The REV. MR. WATERS (Chicago) opposed the postponement in the interest of missions. He was glad Mr. Lewis has gotten his prejudice for primates out of his system. The speaker would have the Provincial Synod come together and talk missions. The dioceses in the Middle West want to do their part for missions. We must clear away suspicion. The Bishops coming together is good. When the Bishop of Southern Ohio looks the Bishop of Fond du Lac in the face, the work of the Church is benefited.

MR. HENRY (Iowa) suggested that Chicago should use present machinery now in existence before demanding more. He charged that Chicago had not yet taken part in the department conferences. There were cries of "Yes" and "No." When the Laymen's Forward Movement was suggested to Iowa, it replied that it was holding missionary councils. In other words, Iowa tries present methods without pining for new ones. Others are bringing their churches together. The Church ought not to start on division.

By vote the motion of the Rev. Dr. Grosvenor that the question be recommitted, to be presented three years hence, was laid on the table.

MESSAGES FROM THE HOUSE OF BISHOPS.

Messages from the House of Bishops related the following actions of that House:

- First. Gave authority for the printing of the "Book Annexed."
- Second. Concurred with the deputies in expressing the opinion

that all persons should contribute liberally for the benevolences of the Church.

Third. Concurred in the action of the House of Deputies in providing for the printing of the sermon of Bishop Kinsolving, of Brazil.

Fourth. Concurred with the deputies on setting aside East Oregon as a missionary district.

Fifth. Reported that the House had accepted Bishop Kinsolving's resignation as Bishop of Brazil, and had formed the United States of Brazil as a missionary district.

TO NOMINATE MEMBERS OF THE BOARD OF MISSIONS.

The joint committee to nominate members of the Board of Missions is formed by the appointment of the Bishops of Western New York, Southern Ohio, Duluth, Connecticut, and Virginia; the Rev. Dr. Parks, of New York; the Rev. Dr. Robinson of Milwaukee; the Rev. Dr. Hodges, of Massachusetts; the Rev. Dr. Buckner, of Ar-

"Primate" as anything to be afraid of. When the Woman's Auxiliary was suggested there was a shiver and he had heard one layman say it meant "bellum."

The REV. MR. HAUPT (Minnesota) objected to State Provinces. The deputies are in sympathy with the Chicago pleaders, but said the Province canon does no more than confer legislative functions on the missionary departments, and to do so is not wise.

MR. PEPPER (Pennsylvania) asked if the Province canon machinery was not rather high sounding in order to do simple missionary work. He feared disintegration. May we not reach the missionary problem and solve it by endorsing the present missionary departments, and then provide missionary councils in each? He outlined the missionary situation on a comprehensive scale, and left out of it altogether the Province plan under consideration. The thing he suggested could be done, he said, simply by amending the present mi-



DEPUTIES IN GENERAL CONVENTION FROM PENNSYLVANIA DIOCESES.
[Photo by W. W. Foster.]

kansas; the Rev. Dr. Ringgold, of Tennessee; Mr. Pepper, of Pennsylvania; Mr. Lyman, of Chicago; Mr. Parker, of Colorado; Mr. William Cabell Rives, of Washington; Mr. McMaster, of Missouri.

FIVE MILLIONS FOR CLERGY RELIEF.

At the Monday night session the REV. DR. J. J. WILKINS of Los Angeles, reported and had passed the proposition to name a committee to undertake to raise \$5,000,000 for endowment of the General Clergy Relief Fund. The committee is to consist of ten Bishops, fifteen presbyters, and twenty laymen. It is proposed to merge, if possible, diocesan funds into the general fund.

PROVINCES.

The deputies took up the Province Canon, and continued its discussion. Their committee accepted the amendments made by the Bishops. The debate at the opening was upon the amendment offered by the Rev. Mr. Niver of Maryland, which was an additional canon, providing for State Provinces.

Mr. LYMAN (Chicago) replied to Mr. Henry of Iowa upon the work of Chicago and the Middle West. He believed the Province plan to be exceedingly important in the results already achieved. He thought the missionary conferences had done much to help the missionary interest, and if in one form or another the district or Province plan can be put into effect elsewhere, and the emphasis put upon missions, much more can be done. He did not regard the word

missionary canon. For the sensibilities of the American people he felt that titles in our Church are already sufficiently numerous and inflated. He feared in the present feeling there will be disappointment to those who lose, and undue elation on the part of those who fail. He promised to offer a new missionary canon if the canon on Provinces be voted down.

The REV. DR. JOHN WRIGHT (Minnesota) spoke for the canon, saying he felt that this was to be the great Church of America, and he was not afraid of the word Primate. He urged better organization, saying that the reason the Roman Church is so strong, is because of its splendid organization.

MR. McMASTER (Missouri) pointed out how small a body the Provincial Synod would be, but was corrected by being shown that the Synod might increase its numbers. He said the lay deputy from Chicago, who favored the canon, really made a strong speech against it. The establishment of the Provincial System destroys the unity of the Church.

The REV. MR. PARSONS (California) favored the canon with two amendments. He asked that the word "Primate" be changed to "President." He also wanted a majority of dioceses necessary to the formation of a Province. On the Pacific Coast the dioceses are isolated. He pleaded therefore for Provinces in order that there may be more meetings. The present canon affords room for initiative from the bottom.

THE REV. W. T. CAPERS (Tennessee) asked what emergencies would be met by the Province Canon? The Church should beware of elaborate laws. He quoted "can(n)ons to the right of them, can(n)ons to the left of them," etc., and to the great amusement of his listeners, "with the Primate riding between them."

THE REV. MR. HARDING (Washington) asks whether Mr. Pepper could deliver the goods, and said he did not believe the Board of Missions will ever consent to the attractive scheme. To this Mr. THOMAS interposed to say that if this Convention adopted the canon the Board would have no voice. It would have to obey. Mr. HARDING admitted the point, and then went on to say that Provincial Synods can take up Sunday school work, moral questions, and civic and labor interests.

THE REV. DR. ALSOP (Long Island) replied to the assertion concerning the Board of Missions. He gave his impression as a member of the Board for many years, and said there is no partisanship in the Board, and it welcomes help from any quarter. He objected to the provision: "Such other matters as concern the general welfare of the Church within the Province," and called it an "omnibus" provision.

THE REV. MR. ROLLIT (Minnesota) said this is not a missionary canon. It is larger. The present machinery is disjointed. Answering the Rev. Mr. Capers, he asked whether "any Bishop would be likely to stand in the shade where there is a possibility of being elected a Primate?" He felt sure all dioceses will voluntarily come in.

MR. THOMAS NELSON PAGE (Washington) opposed Provinces. They might engender a little zeal, but he thanked God there were no Provinces 1861. The system means division and provincialism. Things are now doing well. Let them alone.

The vote was delayed until nearly 10:30 o'clock. The amendment looking to Provinces being formed from single states—later on, if not now—was voted down, and then, after JUDGE STINESS (Rhode Island) had closed the debate on behalf of the proposed canon, the vote was taken and it was defeated in the lay order. The vote stood: Clerical: Aye, 39; no, 17; divided, 7.

Lay: Aye, 19; No, 32; divided, 8.

PERMANENT LOCATION FOR GENERAL CONVENTION.

The House agreed with the Bishops in instructing the committee on Place of Meeting to consider and report upon a permanent location for the General Convention and the erection of buildings to accommodate its sessions. The deputies named a committee of conference on some disagreements over canons, and President McKim named the following as the

COMMITTEE ON A POPULAR HYMNAL.

The Rev. Drs. Harding (Washington), Huntington (New York), and Hodges (Maryland); Rev. C. M. Davis (Missouri); Messrs. George C. Thomas and George Wharton Pepper (Pennsylvania), and Robert C. Pruyn (Albany).

NOTES OF GENERAL CONVENTION.

JUST after the close of the night session of the Convention last night, says the *Richmond Times-Dispatch* of Oct. 17th, a party of Churchmen were discussing Dr. Huntington's resolution, which is said practically to eliminate the famous Thirty-nine Articles from the Prayer Book and from the usage of the Church. One of the clergy told of a young woman in his church suddenly called on to teach a Sunday school class of small boys. Somewhat at a loss how to begin, she asked an urchin whether he had ever read the Thirty-nine Articles.

"No," said the boy, "but I've read about the forty thieves."

UNDER the head, "What Talk Costs," the *Times-Dispatch* has also this calculation of the cost in dollars of the time spent in General Convention:

"There is an old saying that 'talk is cheap,' but this is not true in the House of Deputies of the Episcopal General Convention in session here, where talk is as precious as diamonds. It is not meant to imply that there is not a lot of cheap talk, but, on the other hand, it has been figured out that it costs just \$15 a minute to run the Convention, and some deputies have expended small fortunes at the expense of the Church. A thirty-minute talk, like a Bishop's address at the missionary meetings, costs \$450. These are worth the cost; not so some others. A resolution which takes five minutes to read costs \$75, and many a personal privilege costs anywhere from \$15 to \$45.

"Several members who have not greatly aided the Convention by their suggestions have run their talk account up to \$2,500, and several humorous attempts have cost the Church \$250 each.

"The change of an unimportant word cost the Convention \$600, and the inattention of members who have demanded that resolutions be re-read has cost about \$5,000.

"The messages from the Bishops are golden words of wisdom, which cost about \$1 apiece."

UNDER the heading "Cool in Richmond," the following criticism of the official reception of the delegation from Canada is made in the *Ontario Churchman*:

"The Canadian delegates to the General Convention of the United States were accorded the usual hilarious, overpowering reception! They were allotted—Bishops, priests, and laymen—just twenty-five minutes in all for seven speakers, Australia's response included with ours. The House has again shown that it resents interruption of its debates on internal affairs. For three years they have been looked forward to with intense longing and interest, and many men of so many minds are so eager to express themselves that they are jealous of every moment of Convention time. On the other hand the greeting of the United States delegation is always an agreeable, even charming, feature in the General Synod of Canada. They are given full time and opportunity, and that means graceful and well-rounded speaking. Unless there is an evening social function or other leisure hour hereafter for the Canadian greetings, there should not be a delegation. The custom has reached that point where it is more honored, to the northern view, in the breach than in the observance."

THE GENERAL CONVENTION, which had authorized in both Houses the proposition to raise \$5,000,000 for the General Clergy Relief Fund, had not closed before the Committee appointed to do the work set about their difficult task. One layman, whose name was not disclosed, offered \$5,000 a year for three years to defray the cost of securing the larger sum, to the end that all that might be contributed would go intact to the Fund. Efforts are now making to secure as special agent a man who is declared to be eminently well qualified for the task, and the work of money raising is to be prosecuted from now on with vigor.

The last of the night missionary meetings was held on Thursday evening in All Saints' and Trinity Churches, the same speakers at both. The change was made because of the dissatisfaction with the Auditorium. There were fair-sized audiences at both meetings, although the Bishops and Deputies were in session. The speakers were Bishops Spalding, McVickar, and Restarick, and the Rev. Dr. Brown of Brazil.

MEN AND MISSIONS

Discussed by Laymen in Connection with General Convention

PLANS FOR CO-ORDINATION OF LAYMEN'S WORK

IN St. Paul's Church, Richmond, immediately after adjournment of the Deputies on Thursday, October 17th, there was held a meeting of about one hundred laymen who were especially interested in the subject of men and missions. Bishop Anderson of Chicago was to have presided, but he was detained by committee meetings.

MR. GEORGE WHARTON PEPPER of Philadelphia spoke of the Men's Thank Offering committee, and of the probable action in retaining those committees in some form, to labor for a triennial thank offering by men of the Church, if the Bishops shall agree with the Deputies in authorizing the Board of Missions to plan for such offering. He expressed the wish that all lay organizations working on missionary lines may cooperate and coordinate, not to work for the Board of Missions exclusively, but to do all of the things that may, if pushed among men, help all forms of the Church's life.

MR. EDWARD P. BAILEY of Chicago expressed gratification at the adoption of the Missionary Canon, which had been done an hour before in that very room, and believed that the Missionary Councils therein provided will furnish a splendid opportunity for lay effort to make itself useful. He introduced the following resolution, which was adopted unanimously:

"Resolved, That this meeting, recognizing the timeliness and importance of the meeting proposed to be held in New York on January 24th and 25th, 1908, expresses the hope that organizations of Church laymen, without regard to name or particular form of missionary work now being done by them, will cooperate in making this conference proposed by the Church Laymen's Union a representative one, to the end that it may consider and coordinate the efforts of men everywhere to help the missionary work of the Church. This meeting also respectfully asks Bishops and rectors to urge laymen to unite and send one or more of their number, and particularly those who have qualities of leadership."

Explaining in detail the resolution and the meeting to be held at the invitation of the Church Laymen's Union, Mr. EUGENE CAMP of New York told of the work of the Laymen's Missionary Leagues of Pittsburgh, Buffalo, Baltimore, and Louisville, and of the St. Andrew's League of Providence, and the Seabury Societies of New York and Springfield, Mass.,

and stated that the financial results to the Church of the work done by all of these organizations is not less than \$600,000. With the exception of Louisville, these organizations are federated in the Church Laymen's Union. He told of some plans in hand by the Seabury Society of New York, and some results of its summer conferences. The Union disclaimed any intention, he said, to serve any other purpose than to be helpful to other organizations, if haply it might with its somewhat larger opportunities, and that its aim was to induce laymen in all cities to study conditions in their own cities, and then unite in a federation that may be mutually helpful. The meeting in New York in January is to take into consideration the present hopeful situation among laymen, and see how it may best be utilized.

The resolution was seconded by representatives of Minnesota, Michigan, Massachusetts, and New York, and adopted with a hearty vote.

JOINT MISSIONARY SESSIONS.

RICHMOND, October 14.

ON Monday afternoon, both Houses again sat together, with no decrease in the interest in missions, so far as was noticeable. St. Paul's was as well filled as it has been at all such meetings, and that in spite of the fact that the air was raw—a frosty and uncomfortable temperature in a part of the country which is reputed temperate and not in need of furnaces.

Bishop Tuttle presided, and BISHOP HARE and BISHOP JOHNSON told of their work in South Dakota. While not new to readers of Church papers, their stories were told with such feeling, and there was in them so much of human interest, that when Bishop Johnson concluded there was an immediate resolution that he be given more time.

BISHOP BRATTON of Mississippi spoke about negro work in the South, and yet kept off the subject of negro Bishops. When he concluded, there was also a demand that he be given more time. He took only a moment to say that more money is needed in his diocese for negro work. There are 980,000 colored people in the state, and he receives \$1,100 for work among them. The Bishop related, in an intensely interesting fashion, the story of his father's and his own earlier lives, when on the parental plantation there were fully five hundred negroes just emancipated, and desperately in need of care. He expressed the belief that could the negroes have been left to go on with their Southern neighbors, free but not enfranchised, things would have been far better than they are to-day. The time has arrived when the Church must take hold of the negro problem, or give it up. Shall she give it up? A thousand answers in the negative. What is the solution of the problem? Education. He wanted this education to be done among whites as well as blacks, for both have equal need. His diocese ought to be covered with schoolhouses. There are too many colleges. He wanted no more of them. But schools, and especially industrial schools, are needed in which daily to teach the love of God and the love due our neighbors. And there must be added to it religion, for education without it is, in this case as in others, dangerous both to those who receive it and to everybody else.

BISHOP FERGUSON of West Africa recited the great help which Virginia has been to the West African work, and thanked her for it. With much pride the Bishop stated that his people sent \$300 for the Men's Offering, for he said he had received additional sums since the Offering was presented. The West African Churchwomen also had part in the Woman's Auxiliary United Offering.

Following the colored Bishop, the Rev. Dr. JOHN FOX, one of the secretaries of the American Bible Society, was introduced by the Rev. Dr. Arthur S. Lloyd, and told of the part his Society plays in furnishing Bibles for use among the Indians in South Dakota, among the negroes in West Africa, and on every mission field which the Church occupies, and in many other quarters. He pleaded for closer relations between the Church and his Society; as close indeed as have always existed between the Church of England and the British and Foreign Bible Society.

At the very end, when time for discussion came, BISHOP NELSON of Georgia pointed out progress that has been made among negroes in the South. The Rev. Dr. Fox had asked, as he finished, that there might be somewhere a prayer for Bible work. Bishop Nelson called out to him, as he took the "tribune," that the Church has such in the collect for the Second Sunday in Advent. The Bishop said the report has been circulated everywhere that the Church's work among the

negroes had been a failure. This he denied, and gave statistics to prove his assertions. For example, he said that in the thirty years from 1877 to 1907 the colored communicants of the Church have increased in number from 1,250 to 20,000. In Georgia the increase has been in the same time, 250 per cent., while the increase of the white communicants has been 65 per cent.

RICHMOND, October 18.

THE final session on Wednesday of both houses, sitting together, to consider missionary work of the Church, showed only a slight falling off in attendance of men, and some of this was due to the fact that a few deputies have had to leave for their homes. Women filled the places left vacant, so that St. Paul's was as well filled as ever.

Work in cold and in hot climes was considered. Bishop Tuttle presided, and ARCHDEACON STUCK of Alaska spoke first. The burden of his words was a call for men. Places in large numbers are vacant because men are not to be had. Clergymen and medical men are wanted. The Archdeacon described the characteristics of Alaska, and told of the need which Bishop Rowe has for a launch, costing about \$2,500, for without it the Bishop is unable to visit his people. The work in Alaska compares with that of Dr. Grenfell in Labrador. The latter work was so greatly helped in New York last winter that the Archdeacon hoped enough permanent interest might have been developed so that it would extend to Alaska and perhaps even induce some men to volunteer.

BISHOP VAN BUREN of Porto Rico expressed hopefulness over the general situation obtaining in his warmer field of labor, especially when he considered the moderate support which has been given. He did not complain. He simply did the best he could with what the Church provided. He said he found the natives not to believe in Papal Infallibility, the Immaculate Conception, or enforced Confession, and that when he and they had gotten that far, he always remarked that they were not Roman Catholics but American Catholics, and thereafter they generally were friends. The hopeful work accomplished was the building of the hospital. Formerly people had feared a hospital. Now they do not, because they see its real advantages. He felt sure the Church at home will support him financially in the venture, which was one of faith.

BISHOP RESTARICK told again, in his interesting way, the story of the mission in Honolulu. He used five different Prayer Books, or rather the same Prayer Book in five different languages. That showed the diversity of the work in the islands. He has need for new buildings for the priory school. The sum of \$50,000 is required, and \$15,000 has been secured on the islands. Of this sum \$13,000 was given by the sons of former Congregational missionaries. There have been rumors, he said, that these missionaries got their land, the source of their present wealth, for a song and at some disadvantage to the natives. He had investigated the matter on his own account, and said the report is not true. During the five years of American Church occupation of the island, the increase in membership has been 120 per cent. During the same period the Congregational increase has been less than 1 per cent. Yet it was the Congregationalists who earliest went to the island. The growth of the Church has not been at the expense of others. It has been secured by the conversion of those who have been heathen. A very important work, in the Bishop's estimation, is that among the sailors at the port of Honolulu, the largest one on the Pacific highways.

At the close, the REV. DR. ALSOP took five minutes to tell somewhat of his visit to the islands.

WORK AMONG SEAMEN.

BY action of the General Convention in Richmond on October 15th there was created the Seamen's Church Institute of America, which is a unified and official movement that brings together work among seamen everywhere, in so far as such work is carried on by the Church. Behind the Institute is a Commission of five in each order. Speaking of it, the secretary of this Commission, the Rev. A. R. Mansfield, states that the general scheme proposed is that existing seamen's institutes be invited to agree to mutual affiliation; that all ports in the United States and its possessions be visited with a view of coördinating existing institutions, and for the purpose of extending the work to those ports which are at present unoccupied by the Church.

LAST WEEK OF THE WOMAN'S AUXILIARY

How They Conferred as to Their Work, and How They Listened to Missionary Speakers

THE WEEK IN DETAIL

MONDAY, OCTOBER 14.

Although many of the officers have left for home, the conferences were still continued and were well attended. On Monday, Mrs. NICHOLAS of Western New York presided over one dealing with methods of extension. She related how, in her diocese, a thorough review of the parish registers was made and the names thus attained were divided among district workers. Many new members were thus secured.

Mrs. HOPKINS of Chicago stated that in their diocesan Constitution, the president was to have charge of organizing all new branches. She herself has spent four months travelling and has presided over a hundred meetings. Sometimes it took three years of prayer and waiting to establish a branch. One way of obtaining gifts from women unable to give much was to ask them to set aside one glass of jelly out of ten, and sell them. Some of the branches have "Baby Parties," when each woman brings a bit of cloth and makes it into a baby slip for the Indian babies. For the United Offering she advocated the birthday roll. Chicago has enrolled 2,095 names in the birthday roll and 105 parish branches of the Auxiliary.

Mrs. WALKER of Western New York accompanies Bishop Walker on his trips and acts as a general information officer. She finds out where there are no branches and why they do not exist. She gives encouragement and asks for members for the Babies' branch, also boys and girls for the Junior Auxiliary.

Mrs. LAWVER (California) told of the willingness of the women of her diocese to work for missions even after the great earthquake had destroyed the contents of the box which they had already prepared for Alaska; how out of their own pockets they purchased materials and renewed the box. She believed that the president of the diocesan branch should go to every branch at its inauguration and also to the founding of every small mission so that she could get hold of the women in the first flush of enthusiasm. She has also gone to the divinity schools and told of the Woman's Auxiliary work there.

Mrs. MILLSAUGH of Kansas has missionary days once a month, and at these sometimes one hundred and fifty women turn out. Small missions devote Advent and Lent to missionary study and talks.

Mrs. MERRILL of Maine spoke of the many women in her diocese who, because of extent of territory, are isolated. These women want to keep in touch, so she suggested a corresponding officer who would undertake this. In Maine there is one woman who is a hopeless invalid but she takes the addresses of these isolated women and writes to them, sends them leaflets, Easter and Christmas cards, blue mite boxes, and tells them of the special work being done by the diocesan branch. From them come letters asking for advice and also small packages for the diocesan box. One of these women, all last Lent, every Friday dressed herself in her best (because she was to work for the Lord) and spent the afternoon sewing on some garment for missionary work. It was her Church, her Auxiliary, her only way of keeping in touch.

Mrs. EMERSON of Michigan advocated a good constitution and good working plans; more meetings of the diocesan branch; a committee on extension whose expenses should be paid from the Extension fund; a programme committee to look after the study part. In Maine they have five vice-presidents, one from each convocation, and at each convocation of the men there is a woman's meeting.

Miss GREENE of Canada believed in an organizing secretary. At the autumn conference a diocesan officer reads a report of all Auxiliary work before the Bishops. She advocated travelling secretaries, and thought there should be a fund for that purpose, for if women are kept informed on every point, they will work with earnestness.

Mrs. WOODCOCK of Kentucky advocated a parochial extension committee. Mrs. LAWVER of California said that the basis of getting hold of the individual woman who didn't belong to the Auxiliary was a parish register constantly and systematically corrected.

BISHOP WELLS of Spokane said he knew he had been asked to speak. He had been brought there to be educated. He made a touching appeal for a woman worker in his diocese to take up the work of the Children's Home, which had been started by a seamstress and a deaconess, who built a little wooden house. After awhile the seamstress was left to carry on the work alone, and took in sewing to support the work. Now she is broken down and worn out, and a woman was needed who, with the same devotion to the cause, would carry it on. Pledges were rapidly made and the diocese of Easton promised a woman.

Miss HART of the Babies' Branch increased the list of members of the Auxiliary, not by looking at the list of women, but of the babies. When the babies were invited to a party they were asked to bring their mothers, and no mother went away without a blue mite box. Mrs. SWAN spoke very tenderly of the need of homes for

little children and told of the establishment in Sacramento of the Home of the Merciful Saviour for invalid children. She related the incident of one child who had purposely been made an invalid by adults who wished to make a profit from her. Pledges were made.

Mrs. NICHOLAS of Western New York summed up the conference with the suggestion that although the clergy did not always understand nor take an interest in our work, they should be assured always that we intend to strengthen but not to interfere with the parish. Work should be done in all places, but in the parishes first. Miss EMERY suggested that no more helpful thought could be carried home than the realizing that the rector was the head of the parish. If he was not interested in the Auxiliary, it was not the part of a select little coterie of women to gather together for Woman's Auxiliary purposes. It is the part of the women to win by kindness. Christ's love embraces all the world. The thought is too sweet and blessed not to show it in a loving way.

TUESDAY, OCTOBER 15.

The conferences partook of a more informal nature this week and were by far the best, inasmuch as real, practical, helpful experiences were given. Perhaps none will be longer remembered than the one of Tuesday. The topic was

THE DEVOTIONAL SIDE OF THE AUXILIARY.

Miss LINDLAY of New York presided. Dr. RUFUS CLARK showed how, from his first experience with a mission class as a boy, he evolved from pupil to teacher and officer and from that to priest and missionary.

Miss STANDISH of New York replies to children who do not want to do a certain thing required of them for missions: "But God wants you to do it"; and the result is a willingness to perform the task. Children must know God very well before they can pray to Him, and so should be taught to pray in various ways—through intercessory prayer, through sentence prayers, through silent prayer. They should be taught to ask aid in their sewing, in their lessons; to ask for helpers and leaders. And for every prayer answered, there should be immediate thanks given.

That the Bible is the best text book for missionary study, was Miss STURGIS' good thought for the day. She had been able to hold a class of young men by tracing the growth of missions in the Bible with them. She took up the Preparation and training of the children of Israel; the Prophecies concerning missions—each prophet has a message; the Missionary teachings of Christ; the Missionary message of the Acts of the Apostles, and then Revelation. This course lasted through Lent.

Miss LINDLAY of New York demonstrated a lesson in missions from the Bible. She used the blackboard freely. Before taking up a book of the New Testament for study there are four questions to be asked: (1) What is in the book? (2) Where is it in the Book? (3) Why is it in the book? (4) Why is it where it is in the book? Having answered these questions regarding the Gospel of St. Matthew, she gave as her theme "The Story of a King who Came to Save His People," and outlined the story; first, His preparation by ancestry, by baptism, by temptation. Second, His preaching; He proclaims the manifesto of the King. He proclaims who shall belong to the kingdom, and gives the civil, religious, and temporal laws. He gives as the "keys to the kingdom": ask, seek, knock.

It was impossible to put into outline all the beauty of the lesson as given by Miss Lindlay, but it was declared to be one of the best talks of all the conferences.

Dr. LLOYD pleaded for a more earnest study of the Bible. Everyone should get rid of the notion that knowing the words was knowing the Bible. It is not a record of the past. It puts one in touch with God. No human life is separate from God. Every soul that belongs to Him should be able every night to look Him in the face and say: "I have done the work You gave me to do."

ADDRESSES FROM BISHOPS AND PRIESTS.

Miss TOMBES of New York presided over the afternoon session and introduced the missionaries who were to speak. BISHOP GRAVES of Kearney presented the needs of the schools for boys and girls in his district.

BISHOP JOHNSON, Coadjutor of South Dakota, said: "What I want you women to do is to go back home among the young men and tell them of the wondrous things that God has done. The Church wants more young men; young men of fine calibre, who don't have to apologize for themselves. Stir them into the ministry."

BISHOP KENDBICK pleaded for help to go on with the good work already begun in the hospitals in his district.

BISHOP SCADDING of Oregon announced himself the "Baby Bishop of Oregon (of full weight)." He was anxious to have the Auxiliary assist him in establishing a house for young women in connection with the state university. The house was not to be a dormitory, but a home. He had a housemother assured and her salary promised, and needed the home.

The Rev. Mr. ROOTS of Spokane has given himself and all he has to the work in Pullman, and he asked that the Auxiliary would help him obtain the hospital which was his dear dream for the place. He spoke of the great possibilities for the Church in that country.

The appeal of Dr. WM. CABELL BROWN of Brazil was for \$300, with which to purchase one thousand copies of the Prayer Book. One hundred of these copies were for use in the churches and were

to be simply bound. One hundred better bound were to be sold. These were to be in the Portuguese language. He made an appeal also for prayers in behalf of missionaries.

Giving to missions was presented by the Rev. Mr. JENKINS of Ketchikan, Alaska, in a new way to the Auxiliary. He believed that all specials should be turned over to the Board of Missions. There was no greater danger to a missionary than to be called a hero. Heroes are not living in Alaska, nor China, nor Japan. They are living in the Middle West. They are the men who are isolated in small places and never have the chance of presenting their needs nor reaching the sympathies of the masses. Therefore all specials should be given to the Board so that they could give the money where it was most needed. Mr. Jenkins personally would not appeal for any funds for his work until he had exhausted every local means. He believed that every mission should be self-supporting as nearly as possible.

Other missionaries spoke during the afternoon and the session closed early to permit the members to attend a meeting arranged for Junior officers and members of the Junior Auxiliary at Grace Church.

MEETING FOR JUNIORS.

The meeting of Juniors at Grace Church was well attended. Dr. LONDON MASON, rector of the parish, gave the address of welcome. Dr. LLOYD related the story of two delicately reared young women who were suddenly thrown into the midst of a Japanese town where women were degraded, where relief for illness and suffering was unknown, where childhood was never helped. These two young women knew no Japanese, but aided by a little girl interpreter, they gathered around them a nucleus of hearers who brought with them their little children. A kindergarten school was opened. This captured the mothers. The young women showed how human suffering could be helped. By their characters, they brought a revelation of duty as Christians think duty; of hope as Christians think hope; of character as Christians think character. When Dr. Lloyd's party visited this place, it was met by the dignified Buddhist officials of the place who presented the party with a scroll of welcome and thanks for the blessings that had come to them through these women.

BISHOP SPALDING of Utah assured the juniors that though he was now the Bishop of "just the state of Utah," he still needed their help. He spoke earnestly of the great need of the Utes and of the crying evils of Mormonism, and asked for scholarships to train girls and boys to be Christian women and men in spite of the surrounding influences that were leading them in an opposite direction.

WEDNESDAY, OCTOBER 16.

CONFERENCE ON JUNIOR WORK.

The conference was on junior work. Mrs. McILVAIN of Central Pennsylvania presided.

Mrs. IRISH made a plea for boys, and stated that the weakness of all our parish life is the boy question. One of the rectors in Pennsylvania established in his parish the Knights of King Arthur, and started them in to support a boy in the South.

In Milwaukee, said Miss KNIGHT, the boys and girls are both considered members of the Junior Auxiliary. Not much is said about their being a part of the Woman's Auxiliary, but the thought is presented that they are an aid to the Board of Missions.

MISS HUBBARD of Pennsylvania gave a suggestive talk on teaching the course of lessons on the Islands of the Sea. She showed maps made by the children, also a tree similar to a genealogical tree, in which the growth of these missions was developed.

MISS STURGIS of Massachusetts, called upon a number of Junior diocesan leaders to resolve themselves into a class of young Juniors. On the black-board was a series of questions on the lives of Bishop Selwyn and Bishop Patteson. She then told a fascinating story of the lives of these two men embodying the answers to these questions. The Juniors were called upon to answer the questions and it was an animated class that responded, the one big boy of the class, Dr. Rufus W. Clark, taking his share bravely.

The Junior conference closed to permit of the noon-day prayers which were led by Dr. Clark.

THE JAMESTOWN MEMORIAL.

Miss Emery announced a resolution from the House of Deputies to the effect that a committee of five Bishops, five deputies, and six women was to be appointed to see to the erection of a memorial monument on Jamestown Island subject to the approval of the Bishop of Virginia. As Mrs. Lawver of California had originated the resolution, she was appointed chairman with the following members: Miss Loulie Taylor (So. Virginia), Miss Garrett (Virginia), Miss Sallie Stuart (Virginia), Mrs. Brewster (Connecticut). A request was made that the auxiliary be permitted to name the sixth member. Permission was granted, and by a unanimous rising vote Miss Julia C. Emery was elected the sixth member.

THURSDAY, OCTOBER 17.

The wives of our Missionary Bishops held a conference with the diocesan officers, and Mrs. GRAY, wife of the Bishop of Southern Florida, presided. Mrs. MORRISON of Duluth suggested the sending of new periodicals and recent books to the wives of the missionaries in remote places.

Mrs. MILLSPAUGH of Kansas suggested that in sending out

boxes a letter be written first to the wife of the missionary to find out what her especial needs were, and if there were some little personal thing she would like. Mrs. Millspaugh told of her missionary closet, lined with tar paper and having rows of hooks and plenty of shelves. Into this she puts all the clothing she receives for missionary purposes, and when a need is pressing, she turns to the closet and supplies that need.

Mrs. FUNSTEN of Idaho spoke of the loving care that Virginia had had for her needs, and made an especial appeal for the hospital and the Indian work among the Lemhi Indians.

Mrs. SWAN spoke for Mrs. Moreland of Sacramento, and gave a resumé of the work done in California among the Indians and the Japanese. She begged the Auxiliary to bear in mind the boys when sending out missionary boxes, and thought there ought to be a fund for the education of the sons of missionaries for the ministry.

Mrs. PETERKIN of West Virginia told of the wife of a missionary in Virginia who lives twenty-five miles from the railroad and whose husband receives only \$375 a year, and yet this woman's sacrifices enabled her to send \$1.50 for the United Offering. Mrs. Peterkin needed linen for the hospital which was founded on "four dollars and faith," and which was much needed in the mining districts. Last year 600 cases were treated, of which number only seventy-five were able to pay anything.

Mrs. RESTARICK of Honolulu showed from a map how Hawaii was in the middle of the cross-roads and told how much more reasonable it was to send to New England for certain articles and have them brought by way of the Horn than to purchase them in Honolulu. She recalled the condition of affairs when she went there, and spoke of the change in the work of the Guild along missionary lines. She cordially invited all Auxiliary members who passed through Honolulu to let her know and offered them her hospitality.

Mrs. ROOTS of Hankow declared that she had received her greatest encouragement for her work in China while the guest of Mrs. Restarick in Hawaii. She spoke also of the need of single women in China to do the many things which the wives of missionaries were obliged to leave undone, although they are all most earnestly engaged in the school for training Bible women and in teaching English in the boys' schools.

Miss WEARE of Iowa had one message to send home to each diocese, and it was, "Not to give all our sympathy to the missionaries but to include their wives, who do not complain but whose needs are great. Miss Weare thought it foolish for the Auxiliary women to want to wear a badge. The members ought to know each other and be known by the tender sympathy and because of their work."

FOR PORTO RICAN LEPERS.

Perhaps the most touching and thrilling appeal made throughout the whole series of meetings was that made by the Rev. Mr. SNAVELY of Porto Rico for the lepers off the coast of San Juan. He had been asked why no minister had gone to them and had answered that he did not know. Then came the question, "Why are the clergy afraid to go to them?" "I am not afraid to go," was his answer. He described the piteousness of his first visit. For a long time these lepers had had no papers, no books, no magazines. They lived in a land of fruit, but received none of it because no one had remembered them. Mr. Snavely gathered up all the Spanish newspapers and magazines he could find and procured fruit and pictures and candy and took it over. The women, many of whom were without hands or fingers, asked for a sewing machine, for they could not make up the cloth allowed them by the government. A Boston woman sent the machine. Mr. Snavely next procured a graphophone. When it played the national air of Porto Rico, the lepers shouted and laughed and cried. Mr. Snavely's special plea was for a reserve fund so that he could take things to them from time to time. He expects to give them from this fund their first Thanksgiving dinner and their first Christmas tree.

The noon-day hour having arrived, the usual service was read by Mr. Snavely.

FRIDAY, OCTOBER 18.—THE CLOSING DAY.

Thirty-six dioceses and districts responded to an informal roll-call on this last day of conference, and in every woman's heart there was a regret that three happy, helpful weeks were over. Every diocese or district was called upon to speak a last word of helpfulness. Miss SALLIE STUART presided, and everyone who spoke paid a fitting tribute to "our Miss Sallie Stuart," the tender, loving, warm-hearted woman, "the Patrick Henry of the Auxiliary," who so graciously presided over all the meetings. And coupled with the name of Miss Stuart was that of Miss Emery, the general secretary, whose wise, capable, and keen direction guided the impulsive and emotional natures into safe channels and steadied the thoughtful ones for deliberate action.

Mrs. MONTEAGLE of California was called upon first to state her impressions of the triennial meetings from the standpoint of the most recently appointed diocesan officer. She had been most deeply impressed with the devotional side of the Convention and the emphasis laid upon prayer, and suggested the use of the Creed as a prayer. To her the conferences had been most helpful because they were so practical, the speakers so concise. She had been helped by the personal contact with the missionaries, the units of enthusiasm,

the leaders, and hoped that everyone would carry back to her diocese the same enthusiasm and helpfulness.

Mrs. HOPKINS of Chicago outlined the Birthday plan for the United Offering and spoke eloquently of the benefits derived from the Convention. She offered a resolution of thanks from the entire Auxiliary to each and every committee and to the loyal women of Virginia; to the Bishops, rectors, and all connected with the generous hospitality accorded to the members of the Auxiliary.

Various speakers were called upon to give their farewell word; and Miss STUART and Miss EMERY, each in her own way, gave the final spiritual and helpful touch to the closing hour.

The hymn, "The Church's One Foundation," was sung, prayers followed, and then the hymn "Blest Be the Tie that Binds," and the doxology, closed the conference.

The great Triennial of 1907 is over, but the influences of the meeting will never pass. Deep down in the heart of every woman there lies a vision of better thoughts, a holier life, more sincerity, more devotion to her Lord and Master, because she has come in touch with those who have been so faithfully endeavoring to follow in His footsteps.

HOW THE AUXILIARY WOMEN WENT TO JAMESTOWN.

RICHMOND, October 12.

A PILGRIMAGE to Jamestown Island was the great treat given to all diocesan officers, missionaries, and visiting deaconesses on Saturday, October 12th, by Miss Loulie Taylor, president of the diocesan branch of Southern Virginia. Miss Taylor chartered the steamer *Hampton Roads*, and her guests were requested to be at the pier at 8:15 A. M. The day developed from a threatening one into a fair and perfect one, and everyone was kept constantly on the alert for the bits of history that surrounded the beautiful old plantations on the James river. At noon a most substantial lunch was served and the boat reached the pier about two o'clock.

As many of the four hundred women as could get near enough, sat under trees or the sail-awnings to hear the service, and others strolled around the grounds studying the historical points of interest. To each visitor had been given a badge on which was printed a picture of the sail-covered structure in which the first service was held, and under it the words, "We did hang an old saile to three or four trees to shaden us from the sunne; our walles were rales of wood; our seats unhewn trees; our pulpit a bar of wood nailed to two neighboring trees. This was our church."

So, for the Woman's Auxiliary, history repeated itself.

On the return trip, tea was served and as evening drew on the women gathered in the cabin. A vote of thanks was given Miss Taylor for her most generous hospitality and she was called upon to respond. Miss Sallie Stuart was also called on for a speech.

Later, Deaconess Drant told of her work in California, and when she finished she went to the other end of the boat and spoke there. Mrs. Lawver of California told of Auxiliary experiences just after the earthquake, and while she spoke, Mrs. Hunter of Raleigh addressed the women at the other end.

After the hymn, "Blest be the tie that binds," Mrs. Charles Stuart of Bermuda read a letter from a North Carolina mountain missionary. Prayers were offered for Bishop Rowe and an offering received for his work. The offering has now reached the sum of \$101.46 and will be known as the Jamestown pilgrimage offering.

Later in the evening Southern melodies were sung by the young girls on board, and the Rev. Mr. Burlson recited a little poem that expressed all that was in the hearts of the women for their generous hostess.

LET NOT OUR thanksgiving be merely the expressions of our lips, or a lively sense of favors to come; let it be accompanied by thanksgiving, the outcome of the melody of the heart. Let our courage not be the outcome of *vain confidence*, nor *self-conceit*, nor *recklessness*, nor *indifference*; but the result of intelligent apprehension of the promises of God. Let the devotion and heroism of our Christly lives be the expression of our heartfelt thanks to God for His unspeakable gift; our courage—in facing the events of time, and the solemnities of eternity—the evidence of our complete and unshaken confidence in our eternal safety and complete salvation; in the ultimate triumph of truth and righteousness.—*Rev. F. W. Brown.*

THE end of the divisions of Christendom—and an end there must be, for God is true—will be found in the preëminence of love. The Church that loves most is the Church which must triumph in the end. Call it by what name you will, it stands confessed and honored as the Church which is most Christ-like, and truly Catholic.—*Aubrey Moore.*

ENGLISH CHURCH CONGRESS AT GREAT YARMOUTH

Some Burning Questions of the Day Under Discussion

OTHER ENGLISH CHURCH NEWS

The Living Church News Bureau
London, October 8, 1907

THIS year's Church Congress opened at Great Yarmouth on Tuesday last with the usual civic reception and street procession and with services at the parish church of St. Nicholas and Gorleston parish church, at which the Archbishop of Canterbury and the Bishop of Croydon were the preachers. The Bishop of Norwich (Dr. Sheepshanks), who presided over the Congress, delivered an address unusually notable and practical for such an occasion. He dealt boldly with the subjects of Disestablishment and Disendowment, and believed that the former would not be so startling as commonly supposed, though on the whole it would inflict a grievous wound upon the religious life, and, therefore, the morality of the nation. Concluding, he put before the Congress three considerations concerning the union of Church and State: I. The establishment (so-called) of the Church was only of value, and should only be maintained if, as they believed, it was of real moral and spiritual benefit to the nation. II. That it would not be justifiable, even if possible, to bolster up the Church as an establishment against the convictions and the will of the people of England. III. Their own paramount object in this, as in all other matters, must be the glory of God and the salvation of souls for whom our Saviour died.

The first topic of discussion following the President's address was that of Self-government in an Established Church, with papers by Mr. Justice Phillimore (the King's Bench), Mr. Montague Barlow (Canterbury House of Laymen), Sir Edward Russell (editor of the *Liverpool Daily Post* and member of the York House of Laymen), and Mr. W. H. Thomas.

MR. JUSTICE PHILLIMORE said that the Church of England was established only in the sense that the civil power enforced her decrees. The State did not take the place of the Church as the organ of Christianity. It was quite possible for the Church and the State to work together, given the conditions of good will and good faith. "When Hildebrand seeks to place the Church on the necks of kings, or a belated Whig, with an eighteenth century mind, regards it as the merit of Establishment that the State can treat the Church as an unruly child and suppress all 'enthusiasm,' coöperation is hopeless." Their danger in England was from the latter cause.

MR. MONTAGUE BARLOW showed that the movement in the Church in the direction of autonomy had, during the past few years, made astonishing progress. Even Parliament had, by the Deceased Wife's Sister Act, recognized the law of the Church as different from that of the State.

SIR EDWARD RUSSELL was requested by the Subjects Committee to set forth the "Advantages of Disestablishment." This was a new departure for him and caused a word of personal explanation. Although a Radical in politics, he had till now opposed Disestablishment. But they were, he thought, increasingly brought face to face with tendencies and facts which convicted his previous ideas of Utopianism in respect of Establishment. The Church was (from his point of view as a Latitudinarian) becoming more and more "a sect."

MR. THOMAS submitted that no man could be loyal to the Church who advocated confiscation and spoliation in order to bring about reforms.

The Bishop of Peterborough presided over the other afternoon meeting, when the subject of Endowments was considered.

The programme of the Congress contained but one distinctly contentious subject—that of the Prayer Book and Modern Needs, with special reference to the late Royal Commission, which naturally gave rise to a lively debate. This took place the first evening in the Aquarium, before one of the largest audiences of Congress week. Papers were contributed by the Dean of Lichfield (who was absent through illness), the Dean of Canterbury, Chancellor Worlledge (Truro), and Principal Griffith Thomas (Wycliffe Hall, Oxford).

The DEAN OF LICHFIELD's paper stated at the outset that the symbolism of the liturgical vestments had never been authoritatively laid down. The reasons against a revision at the present time seemed to predominate. The Dean's conclusion was that the frank recognition of the optional use of the vestments alone would bring peace to the Church.

The DEAN OF CANTERBURY labored two points—that from Elizabeth's reign up to the Catholic Revival the old mass vestments were not worn by the English clergy; and that, according to the Jesuit

Father Braun, in his recent work, it was not until the middle of the ninth century that the chasuble became in the Roman Church a distinctive eucharistic vestment.

CHANCELLOR WORLLEDGE thought it might be well to inquire whether, to an extent larger than was sometimes allowed by critics of the Prayer Book, "Modern Needs" had not been already anticipated "in the great design and orderly reverent methods of that Book, religiously understood and used." The large majority of Churchmen were firmly united in a serious determination that the text of the Prayer Book should remain unaltered.

PRINCIPAL GRIFFITH THOMAS, as a Protestant-Evangelical, expressed the feeling of many of his party that in the light of the report of the Royal Commission, the great question of the compatibility or otherwise of what he called the "New-Anglican ideal" and the "Old-Anglican ideal" should be faced at once and once for all by the whole Church.

MR. RILEY, who was one of the appointed speakers, being also absent through illness, wrote to say that he was resolutely opposed to any alteration in the Ornaments Rubric.

PREBENDARY WEBB-PEPLOE took the place of Dr. Drury, of Ridley Hall, who had been selected as the other speaker. He expressed a hope that the rubric in the Book of 1552 which directed that those who were not going to communicate to retire from the Church, might be reinserted. The audience, which seemed to be largely composed of non-Protestants, did not go with him in this.

The second day of the Congress had a programme hardly less weighty and interesting than that of the first, though not so exciting. "The Future of Religious Education" was dealt with in papers by the Rev. L. Ford, headmaster of Ripon, the Bishop of Manchester, Rev. Dr. Gee, Master of University College, Durham, and by speakers, Canon Sampson (Truro) and Miss Faithful, the new principal of Cheltenham Girls' College. The subject of "The Moslem World—a Challenge to Christianity," was discussed by, among others, the Rev. D. S. Margoliouth, Laudian professor of Arabic at Oxford, and Canon Dale, of the Universities Mission to Central Africa. Professor Margoliouth referred to the reformers of Islam, and considered that their efforts to wake up their co-religionists to think was of unquestionable value. Canon Dale said that as a religion Mohammedanism has scarcely affected the heathenism of the converts. So far as the interior of East Africa was concerned, the Church has accepted the challenge of the Moslems, and has accepted it effectively. "How to Teach the Old Testament," was committed to some able exponents of the two sides of Biblical Criticism—the Dean of Ely (Dr. Kirkpatrick), the Rev. G. Manley, the Dean of St. Patrick's (Dr. Bernard), the Rev. F. E. Spencer, and the Rev. G. S. Streatfield. The conservative position was distinctly *en evidence*. Mr. Manley's paper, in defence of the historical character of the Old Testament, was particularly a notable production. Another theme was "The Anglican Communion," with special reference to the Pan-Anglican Congress, and this was opened by Mr. Eugene Stock, who was followed by Bishop Baynes and others. In the evening at the Aquarium there was a men's meeting, which was attended by about 2,500 people. The chief speaker was the Bishop of Stepney. He declared that the distinguishing force of the present century, in contrast with Individualism in the last century, was Socialism and Coöperation.

The meeting in the Pier Pavilion was devoted to the consideration of "The Present Conditions of Religious Life on the Continent of Europe"; readers, Bishop Wilkinson, of the English chaplaincies in North and Central Europe, and the Rev. A. Galton; and speakers, Dr. Noyes, late chaplain to the British Embassy, Paris, and Mr. W. J. Birkbeck, "who knows," said the *Standard*, "as much of the liturgical history of the Greek Church as any one in England." I must defer further report of the Congress till next week.

MISSIONARY CAMPAIGN IN LEEDS.

A ten days' "missionary campaign" is being held in Leeds by sixty members of the University of Oxford. Among others taking part is the principal of Pusey House, the Rev. V. S. S. Coles, who is a great missionary.

The Bishop of Glasgow and Galloway, who was recently elected to the Bishopric of Mashonaland, has issued a letter to the clergy of his diocese stating that it had been decided that he is not to go out to South Africa. The question was referred to four advisers, whose opinion was that, for the present, at least, it was the Bishop's duty to remain in Scotland.

The Bishop Suffragan of Reading, in the diocese of Oxford (Dr. Randall), has intimated his intention of resigning that office, on account of old age. He has been in Holy Orders for a period of fifty-five years, and was consecrated Bishop Suffragan in 1889. Dr. Randall and the late Dean of Chichester were brothers.

J. G. HALL.

THE BISHOP OF LONDON RETURNS TO ENGLAND

How He Spent His Last Days in America.

RUSSIAN CONSUL GENERAL PLEADS FOR UNITY OF THE THREE GREAT BRANCHES OF THE CATHOLIC CHURCH

MISCELLANEOUS CHURCH NEWS OF NEW YORK

The Living Church News Bureau
New York, Oct. 21, 1907

THE Bishop of London sailed from New York by the *Cedric* on Thursday, the 17th inst., having first given some more exhibitions of his good will and tact in various addresses and other ways in the city.

He spoke on Tuesday morning in Wall Street, preaching to a throng of brokers, clerks, and men of all sorts and conditions from the old Custom House steps. On his arrival he mounted a table, and having first been presented by the Rev. Mr. Wilkinson, the Wall Street evangelist, with a specially bound copy of the Prayer Book, and after the Creed had been recited and prayers offered, the Bishop said, in part, as follows:

"I want you to know that this Prayer Book will find a place next to a similar gift which I hold very precious. It was given to me in the same spirit from men I had preached to in the open air—workingmen. I would like to tell you that there is no standard that a Bishop is required to have that a Wall Street man should not have.

"There was a small boy standing in the street in a London fog. He held a piece of string in his hands. 'What have you there, my boy?' asked a passerby. 'I'm holding my kite,' he replied. 'How do you know that you have a kite, you can't see it?' he was asked. 'I can feel it,' was his answer.

"Now, we're all believing in something we can't see. We can't see God, or Jesus Christ, or Heaven, but we can feel the pull of them. First, this pull is on the intelligence. If there is a trace of mind in the plays of Shakespeare, which were not made by shuffling together a lot of sheets of paper, there is a mark of mind in this creation. I know there's a mind back of it all. I defy any one to show us how we got our sense of right and wrong save through the Being that created us, and we shall surely answer to Him."

In this way, with homely figures, the Bishop told Wall Street why he believed in God.

After the service the Bishop was taken to the Hotel St. Denis for luncheon. Short speeches were made by C. Clive Bayley, British Consul General; Health Commissioner Darlington, and others. The Russian Consul General, M. L. Lodygensky, created much interest by pleading for the unity of the three great branches of the Catholic Church, the Roman, the Anglican, and the Eastern Orthodox, and he concluded by presenting the Bishop and Dr. Wilkinson with beautifully bound copies of the Liturgy of St. Chrysostom, the Greek Church service book, on behalf of the Russian Cathedral and its clergy.

In the afternoon Dr. Darlington took the Bishop through the east side, where he spoke shortly to the workers of the University Settlement. He told the settlement workers of his early struggles in the slums of London, and urged them to run lightly in their work, start easy, and build up gradually. He visited the Mills Hotel on Rivington Street and several tenement houses and hospitals. He seemed greatly interested in the children of the east side, stopping to pat them on their heads and speak to them.

At the end of his tour the Bishop and his party called at Holy Cross Mission Church, where The Rev. Father Fitz received them.

"The Bishop," said Father Fitz, "expressed his keen interest in all that he had seen, and was particularly struck by the ease with which one could fall into conversation with the people of the east side. He said that he had spoken to some workmen in a one-cent restaurant near the Bowery, and had found them willing to talk frankly with him."

The Bishop was entertained in the evening by the Pilgrims of the United States in the new Plaza Hotel. President Nicholas Murray Butler of Columbia introduced the Bishop, who made one more of his tactful addresses, speaking in the highest words of President Roosevelt, and saying:

"Of course, you will all want to know about the tennis game. We did not play singles, but when the Bishop's side won the first match, President Roosevelt looked as pleased as if he had been presented to a man who was the father of twenty

children. President Roosevelt had the rare tact which made me feel that I'd made a friend when I left his house.

The greeting I received in this country has surprised me. I had a Roman Catholic railroad president offer me his private car and I have had Wesleyans and Nonconformists put aside their services to come and toast me. In Richmond—dear old Virginia—ten thousand people tried to shake hands with me at once and I was compelled to beg the use of Mr. J. Pierpont Morgan's motor car to escape.

"The ignorant ones in England told me that on this side I would be continually asked what I thought of the magnificent country. I have been astounded by the modesty of the people of this country. Only one man asked me what I thought of the country, and he was a reporter who asked me when I had just stepped from my car at the Grand Central Station. Now I would like to tell you what I think of it. I look upon the United States as one of the greatest of the nations, and Canada is to be another when it has received the population it is ready to receive. One of the wonderful things about America is the way it receives a million or more people a year from all the nations of the earth, and in a generation makes them Americans. The stamping of the love for the country upon these new arrivals is wonderful.

"This afternoon I went through the east side. I would propose that there be a competition between London and New York in the matter of looking after the poor. From what I saw to-day it seems to me that you have a grip on the slum problem that is wonderful, and yet you haven't begun to do it all yet. The city that has the moral, religious, and physical grip on its slums that New York has is indeed a great city."

The Bishop told of his visits to Harvard and Yale and said: "After having known Oxford and Cambridge for twenty years, I want to say that I have never seen a finer and stronger looking set of young men in universities in my life than I saw in your two universities I visited."

Speeches were made by Dean Robbins, Judge Alton B. Parker, and Mr. Depew, and telegrams were read from Bishop Potter and Mark Twain. A telegram was also received from the Archdeacon of London, which read: "Cordial thanks to the pilgrims of New York and all Americans for the inspiring welcome of London's cherished Bishop, who, like the *Lusitania*, is diminishing separation." The English pilgrims telegraphed: "The pilgrims of England join the pilgrims of America in honoring the stalwart tennis player and all around Anglo-Saxon Bishop of London." Among the guests were the British Consul, the rector of Trinity, and the Rev. Dr. Manning.

MARRIAGE OF DIVORCED WOMAN.

Just at the time that it was being felicitously stated in the halls of General Convention that no further legislation is needed to weed out the scandal of marriage by our clergy of divorced persons, by reason of the alleged sufficiency of our present canons, comes the report in the daily papers of this city of the marriage at the rectory of the Church of the Ascension by the rector, the Rev. Percy Stickney Grant, one of the most prominent of the diocesan clergy, of Mrs. Isabelle Hunnewell Harriman, daughter of Arthur Hunnewell of Boston, and formerly the wife of Herbert M. Harriman, to J. Searle Barclay, Jr. One must of course make every allowance for inaccuracies and even exaggeration in newspaper reports, but after all these allowances are made, these facts seem to stand out as unchallenged. First, that the woman who was married on this occasion is a divorced woman; second, that the husband from whom she was divorced is still living; and third, that a well-known priest of the Church has officiated at this marriage. One must, of course, presume that he had the canonical evidence as to the facts which, according to the canon which so many of us regret, are alleged to justify remarriage. However that may be, here is an illustration of the fact that this canon has not in any sense abolished the scandal of remarriage of divorced people by the clergy of the Church.

The woman just married is described in the daily papers as "related to many of the most prominent families in Boston and in New York," and it is also stated that "both bride and bridegroom are well known in the New York, Newport, and Long Island sets." In short, this is precisely the kind of case in high life that brings so great an amount of scandal upon the Church.

It is stated in the *New York Times* that "the Episcopal divine admitted later that he had officiated at Mrs. Harriman's wedding, but declined to tell the name of the bridegroom."

[Continued on Page 904.]

MEMORIAL TABLET AT CHICAGO CHURCH

Mrs. Wheeler is Appropriately Remembered at
Church of the Ascension

OTHER CHURCH NEWS OF CHICAGO

The Living Church News Bureau,
Chicago, Oct. 21, 1907

THE Church of the Ascension is adding to its interior decorations a beautiful tablet, in memory of Mrs. Wheeler. The tablet is of white marble, with a narrow border of brass, and is being placed in the choir pavement just within the rood-screen. The letters of the inscription are incised, and are of Gothic text, reading as follows:

THE PARISH OF THE ASCENSION PLACES HERE THIS TABLET
IN GRATEFUL MEMORY OF
ALICE LORD WHEELER

WHO LOVED THE HABITATION OF THIS HOUSE, BEAUTIFIED ITS
SANCTUARY WITH HER GIFTS, REMOVED BY HER BENEFACTION
ITS INCUMBRANCE OF DEBT, AND LEFT TO THOSE WHO KNEW
HER THE MEMORY OF A GRACIOUS, BEAUTIFUL, AND HOLY LIFE.

+

IN PEACE.
APRIL X, MDCCCXCVI.

The date for the formal celebration of the semi-centennial of the Church of the Ascension has been fixed as November 7th, being Thursday in the octave of All Saints. Bishop Anderson is to be present, and is to preach the sermon. Any clergy who would like to attend this service at 10:30 A. M. are asked to send in their names to the Rev. E. A. Larrabee, the rector, as soon as possible, in order that tickets of admission may be mailed to them. Luncheon will be served in the parish house at the close of the service.

The altar vessels used at the Church of the Ascension have been in daily use for thirty years. They have three times been saved from destruction by fire, and the font was also saved from the ravages of the great Chicago fire of 1871.

The parish guild room of St. Simon's mission, Sheridan Park (the Rev. H. B. Gwyn, priest-in-charge) has been handsomely redecorated at considerable expense and is now an unusually attractive room.

The North Side Sunday School Institute was entertained by the Sunday School Association of the Church of the Atonement, Edgewater, about the middle of October, for the fall meeting of the Institute.

The Rev. S. M. Bird of Brenham, Texas, has been added to the staff of the Cathedral clergy in Chicago, and has taken up his residence at the Chicago Homes for Boys, and is assisting in the work among the boys. He is a graduate of the University of the South, and Mrs. Bird, who is a graduate of the University of Texas, is also assisting in the work of the Homes. Mr. Richard Bodler, a graduate of the University of Wisconsin, and who has been teaching for the past three years in the high school at Marinette, Wis., has also taken up his residence at the Homes as one of the helpers in the work.

On Thursday evening, October 17th, a post-convention meeting of the Brotherhood men of Chicago was held at Trinity parish house. A large number of Brotherhood men attended, representing the various Chicago chapters, and stirring accounts of the great International Convention of the Brotherhood at Washington last month were given by the speakers of the evening.

Trinity parish has issued its Year Book, giving a complete description of the extended and growing work of this strong parish, and its extensive mission work at the Rouse Memorial Institute.

St. Paul's parish, Hyde Park, has carried on a sewing school in Holy Trinity parish, in the Stock Yards district, for several years, and this work has grown to such proportions that it has become necessary to rent an entire house to accommodate this sewing school. This house is on Emerald Avenue, near the corner of 45th Street, and is called "Chase House." St. Paul's parish is planning to use this house for other purposes than those of the sewing-school, and efforts will be made to build up a neighborhood house work in cooperation with the activities of Holy Trinity parish.

The Sunday school of St. Paul's parish has been considerably reorganized and an eight years' course of study, carefully graded, has been adopted. The report of the "Summer Outing Committee" of St. Paul's parish shows that during the recent summer there were twelve outings organized, mainly from the Stock Yards district, and that 424 persons were thus provided with at least a day's fresh air. Of these, 24 were adults, 190

were boys, and the remainder were girls. Most of these excursions were made to the city parks near the lake.

The Rev. F. M. Devall, rector of St. Andrew's parish, Chicago, has reorganized the parochial Federation of Woman Workers, and has formed "The United Guilds" of the parish. A largely attended reception was given by this new organization to the parish clergy, at the reopening of the fall and winter work.

At St. Bartholomew's the rector, the Rev. W. S. Trowbridge, has organized "St. Bartholomew's Social Club" among the young men and women of the parish, to promote fellowship and to hold frequent social gatherings in the parish house.

TERTIUS.

Helps on the Sunday School Lessons

JOINT DIOCESAN SERIES

SUBJECT—*Bible Characters. The Old Testament.*

BY THE REV. ELMER E. LOFSTROM

SAMUEL CALLED TO GOD.

FOR THE TWENTY-THIRD SUNDAY AFTER TRINITY.

Catechism: XXI. Lord's Supper. Text: Eph. iv. 1.

Scripture: I. Sam. III. 1-21.

SAMUEL stands in a very important position between the period of the Judges and that of the Kings. He was the last of the Judges, and by his faithfulness, and by reason of the fact that he was recognized by all the tribes, he bound them together in a certain unity that prepared the way for the organization of the kingdom.

There was need of Samuel. The people had failed to live up to God's plan for them. God's plan was that there should be a Theocracy, *i. e.*, that God only should be their King. To make this plan effective required faithfulness on the part of the people to the worship of the Tabernacle. If they had kept the Feasts with regularity and every man had gone to the Tabernacle for the keeping of them, as the Law provided, the plan would have worked. By their common worship they would have been bound into a nation. But when instead they failed to do so, with no central government to keep them united, they soon became instead of a nation, a mere collection of scattered tribes. There was need of a leader to unite the nation in preparation for the kingdom.

Not only had the people failed to attend the Tabernacle worship, but that worship itself had fallen into the hands of sinners. The sons of Eli were wicked men, and yet they ministered at the Tabernacle. The service of the Tabernacle, because of their unspeakable deeds, was abhorred by the few good people who wished to do their duty to God. There was need of judgment to begin at the house of God, and for a restoration of the pure worship which God had instituted. Samuel was prepared to help God in both of these matters.

The childhood of Samuel is interesting, and full of lessons, because it shows us how God was preparing a human instrument to bring in the brighter day, even when the gloom of the failure of the preceding age was at its darkest. His mother feared God and believed in the power of prayer. She asked an impossible thing (humanly) of God and received it. She asked for a son, and promised to give him to the Lord. At a time when the priests of the Tabernacle were so wicked and depraved as were the sons of Eli this meant that she had a true faith. God accepted her offer and sent her the child, who was named Samuel because he was "Asked of God."

As soon as he was old enough to be given, his mother kept her vow and gave him to the Lord. She took her little son to the Tabernacle at Shiloh, and gave him to the high priest Eli. The little coat or ephod which she brought each year is a pathetic witness to the sacrifice which she made when, to be true to her vow, she gave up her son.

At Shiloh, Samuel stands in sharp contrast to the disobedient sons of Eli. They gave no heed to the remonstrances of their father when he rebuked them for their wicked conduct. Samuel, as the story shows, would run to Eli at his slightest call, even though that call was given in the middle of the night. These calls were the more needed in that Eli's "eyes had begun to wax dim so that he could not see." By this obedience to the old man, Samuel was fitted to give the obedience which God needed and demanded at that time. When God found some one who would do as He said, and carry out His commands even

when they were such as to require great moral courage to do so, He could begin the needed work of reconstruction.

The call of Samuel when yet a child is told in some detail. We may notice, first of all, that the call from God seemed perfectly natural to the child. It was so much like the human voices he had been accustomed to hear that he thought that it was Eli who had called him. It was when, rightly instructed by God's high priest, he answered God, and listened to God, that he heard the message God would give through him. No doubt God has spoken at times in wonderful and miraculous ways. But it is quite as true that ordinarily He uses the more quiet and orderly ways of communicating His will. The voices which the friends of God hear would not be recognized as His voice by those who do not "have ears to hear." It sounds rather mystical, but it is not so. God is trying all the time to make His will and His ways known to men. We learn to understand His revelations, and to hear His messages *as we obey Him*, and as we cultivate the capacity for *listening to His Holy Spirit*. Is it anything strange that spiritual faculties should grow and develop in the same way that other powers mature? Are you learning to see "God in the world" and to hear His voices?

"Earth's crammed with heaven,
And every common bush afire with God;
But only he who sees, takes off his shoes!"

We may learn from Samuel how to acquire the faculty of hearing God's messages. He readily and fully *obeyed*. He obeyed Eli, and he also obeyed God. God gave him a very hard duty to perform. The message of evil to the old man whom he served and loved was not an easy one to deliver. But it was a message—and he delivered it. The privilege of understanding God's ways and works will never come to a lazy and disobedient boy. It is as a boy or as a girl that we must decide, for this faculty of hearing and understanding God does not come to those who have not served well and long. In our youth we decide whether we shall develop along one line or the opposite. Because we are *alive*, we must do one thing or the other, for if we think to stand still and do nothing, our powers and faculties *atrophy* from lack of use.

The wickedness of the sons of Eli was at last rebuked, and came to its fatal end. You may be very sure that there were many good people distressed and worried by the fact that they who were servants of the *Living God* were allowed to carry their wickedness into the very Tabernacle of God, and still to live and seem to prosper. Here again we have a fair sample of God's way of working. He has at times consumed great sinners by wonderful and miraculous judgments; but it is not His ordinary way of working. Usually God punishes wickedness, as He rewards faithfulness, in its own proper season. As harvest comes long after seed-time, yet is determined by the character and quality of the seed sown, so God rewards our deeds. The deeds are like seed: they bring forth a harvest according to what they are. When we seem to see the punishment or the reward lacking, we forget that it is clearly not yet time for the harvest. Do not be discouraged if your faithfulness seems to receive no reward. Turn to St. John v. 44; viii. 31.

The submission of Eli was wrong. He did well that he did not blame the innocent messenger for the evil news which came by his mouth. But he certainly did not do well when he accepted without question the decree which came. God's judgments are conditional upon repentance. When they are announced, as this one was, they are also warnings, and should be taken as such. The message from the child Samuel should have spurred the old man on to take action against his sons. If he could not win them to repentance, he could at least have purged the Tabernacle of their unholy presence. But he took no steps to change things, and the fate foretold came to pass in due time. The sad record is given in I. Sam. iv. 10-22.

THE BISHOP OF LONDON RETURNS TO ENGLAND.

[Continued from Page 903.]

NOTES.

The Rev. P. N. Waggett, S.S.J.E., delivered two intensely interesting lectures in the gymnasium of the General Theological Seminary on Monday and Wednesday afternoon. As a matter of fact the Wednesday lecture, which was to have been on "Sociology," was changed into a continuation of the Monday one, on "Natural Science." On Wednesday evening Father Waggett gave the students a devotional address of the utmost value.

LITERARY

HERE had been running through the *Southern Churchman* for some weeks prior to General Convention, a series of papers on the Colonial Churches of Virginia that rightly attracted much attention. The series has now been gathered and published in book form with the title *Colonial Churches: A Series of Sketches of Churches in the Original Colony of Virginia*. With Pictures of each Church. Each sketch is by an especially qualified writer. The frontispiece shows the ruins of the historic old tower at Jamestown. The preface is contributed by the Rev. Wm. M. Clark, D.D., editor of the *Southern Churchman*, and is followed by a paper entitled "The Fall and Rising Again of the Church in Virginia," being an essay read before the Alumni Association of the Virginia Seminary, by the Rev. E. L. Goodwin. Mr. Goodwin writes appreciatively of the causes for the weakness of the colonial Church in Virginia, which led to its fall, and his paper is a useful contribution to American history. No less interesting and useful is the more pleasant story of the gradual rising again of the Church in later years and particularly under Bishop Moore. There is next a paper by the Rev. Joseph B. Dunn on "The Church in Virginia in the Days of the Colony," and from the pen of the Rev. C. B. Bryan, D.D., "A Preliminary View of American Church History." The accounts of the churches themselves begin rightly with the church at Jamestown and then take up other historic churches of the state, of which there are many. The illustrations unfortunately leave something to be desired, too many of them being mere reproductions of newspaper cuts not adapted to the fine setting given to the papers. The volume, however, is one that will be of interest to Churchmen in general far beyond the limits of the state whose ancient churches are portrayed. (Published by the Southern Churchman Co., Richmond, Va. Price \$1.00 net, postage 15 cents.)

A LITTLE BOOK, *Prayers and Meditations*, presents to us in modern form this classic from the writings of Samuel Johnson, the first edition to which was published in 1785, the year following the author's death. Many of these devotions are arranged for the feast and fast days of the Church, although the chronological form which is given to them in the little volume makes them less easy for use in that wise. (George W. Jacobs & Co. Price 75 cents net.)

THERE IS a useful little book intended for working boys just issued by the S. P. C. K., entitled *Divine Stories, or Hidden Truth: a Book for Boys*, by M. H. R. Stracey and M. R. Hoste. The introduction is written by the Rev. H. H. Jeaffreson, who will be recognized by readers of THE LIVING CHURCH as European correspondent of this journal. Mr. Jeaffreson's endorsement will, as it should, go far to introduce the publication in America. Unfortunately the particular style of literature that appears to be useful in England for the working classes seldom reaches the same classes and perhaps cannot easily be adapted to them in this country. This would, however, be a suggestive work for the use of those who are doing Church work among people of only moderate education. (Published by the S. P. C. K., London, imported by E. S. Gorham. Price, 50 cents net.)

IN *Pilgrimage*, by C. E. Lawrence (New York: E. P. Dutton & Co. \$1.50), Peruel, an angel of the Army of the Lost, alone of all his fellows endeavors to win re-entrance to Heaven, and by the mercy of God is permitted to seek it through man's way. He is born of a nameless and outcast mother, who abandons him in a pig sty, where he is found by Kelp, the swineherd of the monastery of St. Dunstan, in Argovie, and is reared by Mause, Kelp's wife, and christened Luke. Luke has no remembrance of his former state, but is dimly conscious of the strivings of evil spirits to compass his destruction and of good angels to protect him. The great problem of pain and evil in the world and how it can be reconciled with the goodness and love of God troubles his soul, and he goes to the monks who have been his teachers for an answer, but gets scant sympathy from mediæval monasticism and is driven away from his home as a heretic. He seeks refuge in the castle of Earl Godfrey and is cruelly buffeted and ill treated by the brutal men-at-arms and their servants, and has for his only friend, Ulf, the jester. Finally Luke goes out into the great world, and after many adventures and hardships, which teach him the hollowness of knightly chivalry, becomes the Knight of the Poor, with whom he lives and for whom he works and suffers. At last he ends his life of penitence and service in a leper's hostel and so finds heaven's gate and is welcomed with joy by the angels. All this is told with sympathy and no small literary art, which holds the interest of the reader to the end.

TWO EXCURSIONS into the realm of the drama are at hand. One of these is *The Goddess of Reason*, by Mary Johnston (Houghton, Mifflin & Co., \$2.00, postage 15 cents). Miss Johnston has hitherto been known as a writer of successful historical novels. And a very good type of novel they were—spirited, interesting, and full of "plot." But something must be added to make a good poetic drama. *The Goddess of Reason* has plenty of "local color," a vivid historical background, varied character, and a definite, if rather hackneyed, plot.

But it is not convincing. It lags through five acts in which spasmodic episodes, varied with artificial dialogue and conventional tableaux, take the place of real action. There is no construction, no logical development of either character or action. The most striking scene, in the Nantes prison, strongly suggests the conciergerie scene in two famous plays—Sardou's "Robespierre" and "The Only Way," that excellent dramatization of "The Tale of Two Cities." Artistically the play gains little from being written in poetic form. Miss Johnston is by way of being a fair versifier, but nothing more. There are some graceful passages—Yoette's song in the second act is delightful. But seldom does the author rise to real power or pathos; seldom even to rhetorical brilliancy. Some lines are pathetic in their labored effort, as: "Oh well-a-day! Oh well, oh well-a-day!" On the whole one should advise Miss Johnston to stick to her historical novels. The book is beautifully printed and bound.

THE OTHER is entitled *The Coming of Philibert* (by Sara King Wiley. Macmillan, \$1.25). This is an exquisite little dramatic idyl in three acts, with picturesque background and a simple, poetic plot. It is literary rather than practical drama, being scarcely adapted to ordinary stage purposes. The scenes are exceedingly short and episodic, and the first two acts especially lack effective climaxes, having an abrupt, almost unfinished effect. But the play is dramatic in conception, sincere and strong in treatment. The ending especially is intense and appealing. The characters are defined with much skill in telling lines. The verse is of unusual merit. It is never labored or commonplace. It is full of lyric sweetness and grace. Frequently it rises to dignity and power, as in the last touching scene between Philibert and his brother the king.

NEW POETRY.

A REALLY exceptional volume of poetry for Churchmen is *The Churchman's Treasury of Song*, by John Henry Burn (E. P. Dutton & Co. Price \$1.50 net). The volume is arranged according to the Christian year, with not only a hymn for every Sunday of the Church kalendar and for every holy day, but also for the successive days of the week following the Sundays. The selections include the best poetry of the Church. The term "song" is used in its larger sense of denoting religious poetry as a whole, and the volume is, therefore, not confined to hymns arranged for singing. There is not so large a number of selections from American poets as might be desired, but with the wealth of religious poetry from which one may draw, it is obviously impossible for any collection to be really complete. American writers are, however, not altogether neglected, and a number of their best selections are incorporated in the volume. It would be difficult to improve upon the collection as a whole. Churchmen especially, who appreciate the arrangement according to the kalendar, will welcome this volume and could not find a more pleasing one for frequent reference.

AN INTERESTING volume of poetry is *Songs of the Average Man*, by Sam Walter Ross. The author writes of homely subjects and at other times of more ambitious matters, but whatever be the subject, there is always a charm in the style. (Lothrop, Lee & Shepard Co. Price \$1.20 net.)

NEW EDITIONS OF THE BIBLE.

A NEW EDITION of the "American Standard Bible" is issued by its official publishers, Thomas Nelson & Sons. It will be remembered that this Bible contains the text as authorized by the American Revision Committee in 1901, and differs from the English Revised Bible, not only in the incorporation of the changes recommended by the American committee which were rejected in the text of the English edition but printed as an appendix to it, but also in the further revision of the text by the American Committee prior to the year of first publication. This present edition is printed in specially plain black type and is known as the "Minion 16mo black-faced edition." There are central references and topical references over each page. In this edition also there are pronunciation marks. It is a handsome edition, and though we should not wish it to supersede the authorized version for use in our churches, it is one that might well be used for family reading. The edition is published in a number of bindings on plain paper from \$1.50 to \$6.00 and on India paper from \$2.50 to \$7.00. There are also other editions in larger type, and, therefore, larger bulk.

The Oxford Press has also issued a new Bible known as the *Oxford Pictorial Palestine Bible*. It consists of the authorized version adorned with large, handsomely colored illustrations, showing places and scenes appropriate for the text. There are 116 such pictures and they do undoubtedly adorn the text. A fine edition of this work bound in French Morocco, divinity circuit, leather lined, is described as No. 02359 and is sold at \$3.50. It is made also in cheaper bindings and there is an edition on India paper at \$4.50.

The Oxford Press has also issued the Four Gospels and the Book of Psalms in a vest pocket edition, Venetian Morocco at \$1.00, and Alaska seal at \$2.00. The Four Gospels are issued in a similar edition separate at 75 cents and \$1.75, and the Book of Psalms separate at 60 cents and \$1.50. The type in each of these is minion black-faced, technically known as Clarendon, and very readable.

WANTED—A PATRON!

I'm looking for a Patron!
The good old-fashioned kind—
Those rare, benevolent spirits
That are so hard to find.

Oh! for the generous era,
Ere sordid prudence erred,
When poetry was welcome
And pensions were conferred.

Or when a friendly circle
Was formed to aid a bard,
And hearts were touched with pity
Because his lot was hard.

The publishers may help us
To triumph now and then;
But give us back our Patrons
Those wise, considerate men.

What had become of Whitman
If left to breast the gale;
When his stanch bark was worsted
And health began to fail?

And yet the good gray poet
Was fitted for the strife;
An army's nurse, and comrade
Can better cope with life.

But he was glad of succor
When fate held him at bay—
He blessed that "horse, and buggy"
That helped him on his way.

That gave him back the freedom
Of open air, and sky,
For the few years remaining
Ere he was called to die.

And many another poet
Has had as hard a fight,
Who still pressed bravely forward,
And held aloft his light.

How Coleridge would have suffered,
But for the friendly aid
That braced him for the victory
Ere hope began to fade.

I'm sure that cosy dwelling,
So graciously bestowed,
Came like a gift from heaven
To ease the poet's load.

And our own honored Aldrich,
Heir of that generous sage,
Who left a merchant's fortune
To cheer a poet's age.

And dear Tom Moore, and Wordsworth,
And others I could name,
God bless the hearts that helped them
On their hard climb to fame.

I'm sure when death has reckoned
And evened up our shares,
Greater than poets' honors
Will be accounted theirs.

FELIX CONNOP.

THE STORY OF GEORGIANNA—AND ANOTHER.

By G. E. STARR.

OF course it is heroic," said the Settlement worker who was telling me the story, "and to me the pity of it is that some day that little life will go out like a burned down candle, and no one will know or care."

* * * * *

Five o'clock on a breathless August morning in New York, on the lower East Side—on a certain street—let us say Livingston street—the early morning light stole into a room in one of the tenements, and seemed to slip under the eyelids of a sleeping girl, for the eyes suddenly opened wide, and the girl sprang up and dressed quickly.

A few minutes later she had closed the door between the two small rooms which constituted what she and her mother proudly called "our flat." Her mother was still asleep and "it would be grand," thought Georgianna, "if she'd sleep another hour. Poor mother, the days are long for her." As for Georgianna herself, there was much to be done before the seven o'clock whistle found her at her place in the box factory.

She moved quietly but swiftly about the small kitchen, doing her work with a deft touch that must have come from some thrifty French ancestor. Her father had been French, but he had died when he was little more than a boy, leaving his young English wife and an active three-year-old daughter behind him. Thin and dark and active Georgianna

had always been, always ready to do more than her strength would allow; but Livingston Street and box factories, and poor food and worse air, do not often produce strong girls, do they?

That morning Georgianna had to iron her "other shirt-waist" which she had washed the night before. She ate some bread as she waited for the iron to heat. Somehow she did not care much for breakfast that morning, it was so hot, and her head ached. She would take a cup of tea with her mother when she carried in the tray. It was only this week that she had learned that it was better to make your tea just when you were ready to drink it, not to let it stand for an hour or two as she had always done before.

That was another thing she had learned at the Settlement. Oh! that Settlement! Why hadn't she known about it before? She had heard the girls talking about some new club or other, but then the girls were always talking, and she had no time to "join things." The evenings were all too short for the cleaning, cooking and sewing that must be done, and then how could she leave her mother, who had been alone all day?

As her iron moved rapidly over the shirt waist, Georgian-na's thoughts went back to the evening in July when she had come home to find her mother unusually excited. "A lady has been here to see me," she had cried, "a Settlement lady who comes to see Blind Jane, upstairs. A real lady she was too, not the kind that does nothing but ask questions, and she gave me that nice pot of geraniums to keep. She had heard from Blind Jane how I'd been paralyzed, and you away all day, and before I knew it I was telling her all about it."

That was a month ago, and already life was more joyous, less wearisome. They were as poor as ever; rent day still found them with hardly enough money left for daily bread and tea, clothes were shabbier than ever, and the summer was hotter than ever! But—they had now a comforting feeling that if worse things should come to them, they could go to the Settlement lady and somehow she would be able to help. She was so busy helping many others that she had never been to see them again, but occasionally a handful of country flowers came to them, or a magazine was brought home by Georgianna, who went regularly now once a week to the evening music class at the Settlement.

No one but Georgianna herself quite understood what that music class meant to her. Since her mother's accident, three years ago, she had shouldered the family burdens willingly and bravely. Hard work all day, more work at night, and the daily sorrow of her mother's crippled state would have proved too much of a burden for most girls, and there had been times when she felt as if she could go on no longer. At first her mother had been entirely helpless, but by degrees she had learned to move a little at a time on her hands and knees along the floor, and great was her rejoicing when she could get as far as the stove and take the bread out of the oven! It was her mother's pluck and eagerness to help that had helped Georgianna over many a time of discouragement, and now the music at the Settlement and the occasional glimpses of a broader, brighter life, were refreshing both soul and body.

At six o'clock the girl tiptoed into the bedroom with her mother's cup of tea, and was greeted with a smile. "Oh, dearie," said Mrs. Pritchard, "I could hardly wait to tell you what Blind Jane said last night, when she was sitting with me while you were at the music class. She said she thought it would be fine if you could go off to the country for a while with those Fresh Air people. Now why don't you?"

"Me go to the country," cried Georgianna, much astonished, "why that's for the children, mother; they wouldn't take a girl eighteen years old; and besides who would take care of you?"

This was the difficulty, and after a few attempts at suggesting Blind Jane and other impossible people, Mrs. Pritchard was forced to acknowledge that it could not be managed. So she was helped to her seat on the floor with a pillow at her back, after being dressed for the day.

Many were the awkward little journeys she took, hitching herself painfully along the floor to accomplish the small tasks which her daughter left for her to do during the day.

And now Georgianna, having spent her last ten minutes in making the rooms tidy and putting on her freshly ironed waist, said good bye and hurried down the streets.

There was still some life in the air, which in an hour or two would be so hot and stifling, and she breathed it with relief. She did not dare to think of the long day before her, for she was tired already before the day's work had even begun, and what would she be at its end?

But we will not follow her to the factory. Those of us who have read and groaned over "The Long Day," know how much monotonous toil lay before her.

And now, as I am telling a tale of heroism, perhaps you are expecting to hear of a great fire, of some daring deed, of our little Georgianna giving her life, perhaps, to save a friend's. If so, I am afraid I shall disappoint you. But which is braver; to give one's life in one swift, impulsive throb, or to watch it ebb away slowly, surely; to come to each day's work with a little less vitality; to give it still unflinchingly for love's sake and duty's sake?

* * * * *

That same August sun slipped through partly closed shutters into a room some fifty miles from New York. A girl's room, white and dainty, but the face on the pillow was as white as the pillow itself, and the wide open eyes were too tired and sad for a girl of eighteen.

The door opened gently, and a neat maid came in with a tray, although it was only six o'clock. "Ah, Miss Georgie, I did hope I'd find you still asleep," said the warm-hearted Irish girl. "Did you wake up just as early as ever?"

"Just as early."

"Well, do try to drink this glass of milk, miss, and I've brought you this pretty rose with the dew on it."

"Thank you, Katie," was the languid response, without a touch of enthusiasm. The woman moved quietly about, letting in more sunshine, putting things in order, ending with her usual formula: "Well, at seven I'll bring you up your breakfast, and then perhaps, later, you'll feel like getting up."

But this morning there was no response, and glancing over her shoulder Katie saw the dull hopeless look she dreaded, settling on the face of her patient. Not knowing how to meet it, she hurried out of the room to talk it over with the cook.

"I declare it's something awful, Maggie," she said mournfully. "Nothing I can do makes her take an interest. Its that relapse that's taken the heart out of her, and it seems as if she was losing strength instead of gaining."

"It's the having to leave school and not finish with the other young ladies," said the cook, "and she the brightest of all of them. Don't we all know how she studied herself thin and pale, and her mother too busy to notice it? And then comes the typhoid fever and keeps us all in town till July."

"But the doctor thought she'd be all right when we got her up here," went on Katie, "and she did get on for a while and sat up some every day. Will you ever forget the day the nurse went away, and told me I must take good care of Miss Georgie, and that very night the madam gave her something to eat she'd ought not to have! And how she suffered, the poor child! And ever since she hasn't had any strength or interest about getting up, and she'll never get well if she lies there so dull."

The same remark was made by the doctor later in the day, as he came down from his visit and found his patient's mother looking cool and comfortable in a steamer chair on the piazza.

"Well, doctor," she said, looking up from her novel, "do you see any improvement?"

"To tell you the truth, Mrs. Carter, I don't," said the doctor, bluntly, looking sharply at her through his spectacles. "I don't like this apathy, and it is not natural for a girl of her age to be so hopeless about herself. Not that she says much. She just lies there as if she had no interest in anything or any body."

"Oh, Georgie always was quiet," said Mrs. Carter, easily; "always rather reserved with me, even. But she took the greatest interest in her school affairs, I believe, and seemed fond enough of her girl friends. Indeed, I see very little of her in town, she is so busy with her own affairs."

"If I may say so, I wish you *had* seen a little more of her, and noticed how run down she was getting," said this outspoken country doctor, gravely.

"But how could I, doctor?" said Mrs. Carter, complainingly. "She generally came in to luncheon just as I was finishing, and the afternoons when she had no music or riding lessons were *my* afternoons for bridge, and in the evening she would study—"

"Well, well, madam, it is too late to argue about it, but what I particularly want to impress upon you now is, that your daughter must be roused and interested. Can you not send for some of those school friends of hers? It seems a pity that you are so far from any neighbors here, delightful as your place is."

"The trouble is, doctor, that her two particular friends are abroad this summer, and when I have spoken of sending for any of the others, she shivers and says she couldn't bear to have them talking about school."

"The poor child is completely discouraged about herself," said the doctor more kindly. "If she only realized how many people in this world are far more wretched than she, and how much she has to live for," and his eye wandered over the garden and lawns to the Hudson sparkling in the distance.

"You will be telling me next that I must interest her in the poor," said Mrs. Carter rising fretfully. "But it makes me so nervous to think of those things. Besides you know we are miles from the village and I've never seen anyone around here that seemed at all wretched."

"And how about New York?" said the doctor grimly. But I must say good morning, Mrs. Carter, and leave you to think this out for yourself.

If the lives of these two girls could be brought into contact, would it not mean a new interest to one, a new brightness to the other, and a help to both?

THE FINAL DAY IN BOTH HOUSES.

[Continued from Page 892.]

be set forth in an authorized translation to be the sacred and abiding enshrinement of the English principles. These precious things were cast as seed into fertile soil, and so Anglo-Saxon Christianity and English liberty and law have brought forth abundant fruitage in American Christianity and American civilization and American life.

"Can we be less than humbly and warmly grateful for what God's providence has permitted this Church to be and to do in the three hundred years past? She has not broken unity. She has tried in the main to speak the truth in love. She has striven to be loyal to the Divine Master, her Living Head. She wants to be filled with charity and to be patient in allowance-making towards all who profess and call themselves Christians. She earnestly and faithfully holds fast and sets forth God's holy Word. She stands evermore for reverence and dignity and order and historic stability, and for completeness of doctrine as full and rounded as is her own Christian year.

"Then in thanks for the past, dear brethren, can we not associate ourselves in loyal and loving efforts of faithful devotion for the future?"

"It seems to your chief pastors that the unbroken harmony and abiding love, evidenced in this Convention, and the missionary zeal and warmth and discriminating intelligence enlisted and manifested, are full of promise that your gratitude for the past shall grow and strengthen and bear fruit for the future.

"If hearts be filled with thanks and warmth and love, we shall not fail under God's gracious guidance, to go forth to do duty and to claim privilege in lovingly and earnestly commending this Church of ours to the American people, and in unitedly and untiringly and unselfishly standing by her missionary work, that her glad tidings of great joy may be known to all people; and, so far as she can lovingly make it, shall be accepted unto the abiding peace and eternal salvation of all who hear and heed.

"Dear brethren in the Lord, stand steadfast in the faith. Keep step together in the oneness of the truth, in the bond of peace and in righteousness of life. Look for great things from God. Stand by good things for Him. 'Bate not one jot of heart or hope.' In God's mercifulness in Christ, as life hath blessed our fathers, so will He, if only we will let Him, be with us and with this Church, loved as our mother through our pilgrimage and conduct as to our rest.

"Go home to pray and love and work. Good-by means God be with you. We say it in all loving earnestness and we humbly commend you to the care of God the Father and to the merciful love of God the Son and to the gracious guidance of God the Holy Ghost, now and evermore. Amen."

IN THE HOUSE OF DEPUTIES.

[Continued from Page 891.]

the Bishops, having been adopted by them, relating to trade relations with the Filipinos. It read:

RESOLVED, That the General Convention, while recognizing the impropriety of any Church's interfering in matters of purely political import, and while abstaining from all expressions of opinion on mere questions of legislative or administrative policy, is charged from time to time with the responsibility of declaring its mind on the moral of political measures, and that it hereby places itself on record as believing it to be the duty of all Christian citizens to insist that the injustice allowed hitherto and now by our Federal Government of refusing ordinary trade rights to the Filipinos which all other peoples under the American flag enjoy, be removed without further delay, and also that the law he repealed which in the interests of American corporations attempts to impose on the Filipino market, cotton textiles at the cost of advancing the price of a necessity of life for the Filipino people.

There was a lively discussion, in which politics, the tariff, the Government, and a whole lot of other things played part. There was objection to the seeming censure of the Government, and also objection to the Church going into politics. On a division the vote stood: aye 163, no 108. A committee of conference was named.

Church Calendar.



Oct. 27—Twenty-second Sunday after Trinity.
 " 28—Monday. SS. Simon and Jude.
 Nov. 1—Friday. All Saints' Day.
 " 3—Twenty-third Sunday after Trinity.
 " 10—Twenty-fourth Sunday after Trinity.
 " 17—Twenty-fifth Sunday after Trinity.
 " 24—Sunday next before Advent.
 " 30—Saturday. St. Andrew, Apostle.

Personal Mention.

THE REV. ARTHUR CHARD has resigned the rectorship of Trinity Church, Litchfield, Minn., and has accepted a call to St. Luke's, Hastings.

OWING to continued ill health, the Rev. Dr. GEORGE H. CORNELL, vicar of Calvary Cathedral, Sioux Falls, S. D., has resigned his charge and will seek for rest and recuperation in California. His resignation takes effect December 1st.

THE REV. J. BOYD CONE, rector of All Saints' Church, Appleton, Wis., has accepted a call to Grace Church, Sheboygan, and will take up his new work on November 1st.

THE REV. H. BALDWIN DEAN has accepted the vicarship of the Church of St. Mary the Virgin, Columbus, Ga., and will take charge November 1st. His address will be St. Mary's Church, Third Avenue and Seventeenth Street.

THE REV. F. W. FITTS of the staff of St. Stephen's Church, Boston, will in future associate himself with the Rev. Charles Mockridge, rector of St. John's, Roxbury.

THE REV. HENRY M. KIEFFER, D.D., has resigned the charge of St. George's, Newark, N. J., and accepted the charge of the Chapel of the Good Shepherd, Atlantic City, N. J. After November 1st his address will be 20 North Rhode Island Avenue, Atlantic City, N. J.

THE REV. DR. JAMES W. MORRIS, rector of Christ Church, Norfolk, Va., has accepted a call from the historic Monumental Church at Richmond and will take charge some time in November.

THE address of the Rev. FREDERICK W. POLAND is changed from Mattoon, Ill., to Granite City, Ill.

THE REV. ARTHUR R. PRICE has accepted the curacy of Trinity Church, New Orleans, La.

THE address of the Rev. G. H. SHARPLEY is changed from Laconia, N. H., to 710 E. 14th Street, Minneapolis, Minn.

THE REV. HOMER WORTHINGTON STARR of Council Bluffs, Iowa, has accepted a call to the rectorship of Christ Church, Winnetka, Ill.

THE REV. ERNEST B. STREATOR has resigned the missions at Walsenburg and Aguilar, Colo., and has accepted charge of the Church of the Holy Redeemer, Denver, Colo. His address is 44 W. Third Avenue, Denver.

THE REV. JOHN P. TYLER of Ashland, Va., has accepted a call to St. John's Church, Hagerstown, Md.

DIED.

DUNHAM.—On September 24, 1907, ELMIRA WOART, beloved wife of the late Charles Stewart DUNHAM of Camden, N. J. The funeral service was held on September 27th, at St. Paul's Church, Camden.

"And Jesus calls us to heaven's perfect Peace."

MEMORIAL. MRS. MARY J. HOLMES.

HOLMES.—Entered into rest, October 6th, 1907, at Brockport, New York, MRS. MARY J. HOLMES, authoress, a devout communicant of St. Luke's Church, Brockport, and ex-President of St. Luke's Guild.

Mrs. Holmes was well known as a popular authoress throughout the United States, but better known at home by a long life of good deeds. As a tribute to her memory the following is from the remarks at her funeral by the Rev. C. T. Seibt, D.D., of Detroit, her former pastor at Brockport: "The thought of Mrs. Holmes has been an inspiration to me both while I was rector here and since I have been away.

Mrs. Holmes was preëminently a Christian woman not only in attending the Church services, but in her daily life. She lived as God would have her live. She was a most helpful assistant in my work. She had charge of the children's classes in the Sunday school for many years and the success of the church has been largely due to her personal influence. Thousands have received aid from Mrs. Holmes both financially and otherwise. Her charitable work was done quietly and few people knew the great amount of good she did. St. Luke's good record in sending gifts to home and foreign missions was due largely to her work and help. She had a good influence over all with whom she came in contact, and will be missed by the parish and village." And the following from a personal letter from the Rt. Rev. William D. Walker, D.D., Bishop of Western New York: "I need not say to you that for Mrs. Holmes I had profoundest esteem. Her deep interest in her parish, in the good work of the Church, in missions and the like, and her intelligent Churchmanship made her a leader indeed in the religious concerns of your community. But there was a higher plane of her life which was manifest. There was the religious one. It meant a sound faith in this doubting time, and a life sound, useful, devout, and loving. Her loss is a grave one, as I think—nay, as I know—to society and the Church!"

OFFICIAL.

The fiftieth anniversary of the parish of the Ascension, Chicago, will be commemorated Thursday, November 7th. Solemn Mass at ten-thirty o'clock. Any of the Reverend clergy who desire seats at this service, or admission to the luncheon afterwards, are requested to send their names before November 1st to Mr. GEORGE A. RANNEY, 395 La Salle Avenue.

CLASSIFIED NOTICES AND ADVERTISEMENT.

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

Persons desiring high-class employment or high-class employees; clergymen in search of suitable work, and parishes desiring suitable rectors, chormasters, 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.

CURATE wanted in New York City; unmarried, good Sunday School worker and able to interest children; live in parish house. Full Catholic ritual. RECTOR, P. O. Box 1820, New York.

POSITIONS WANTED.

ACTIVE RECTOR of large Southern city parish desires for wife's health to move to cooler climate. He is young, cultured, healthful; excellent Churchman; aggressive, energetic, experienced worker; strong, forceful preacher and efficient executive along all lines of Church work. Address: D.D., care THE LIVING CHURCH, Milwaukee.

PARISH AND CHURCH.

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

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

HEALTH RESORT.

THE PENNOYER SANITARIUM (established 1857) combines in most perfect form the quiet and isolation of country life, the luxury of first-class hotels, and the safety of experienced medical care and nursing. Reference: The Young Churchman Co. Address: PENNOYER SANITARIUM, Kenosha, Wis.

UNLEAVENED BREAD.

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

MISCELLANEOUS.

ST. JOHN'S GUILD, Farmington, New Mexico. S is prepared to furnish genuine Navajo blankets and silverware—proceeds to go towards erection of church building. Address: Mrs. E. K. HILL.

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NOTICES.

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The only National and Official society. The only society to which all Bishops and clergy and widows and orphans in all dioceses can apply with a certainty that no requirement or limitation will shut out help.

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Old Corner Bookstore, 27 Bromfield Street.

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For the convenience of subscribers to THE
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templated or desired purchase are offered.

The Information Bureau is also placed at the
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Our Information Bureau would be pleased to
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We can supply Calendar Pads of the follow-
ing styles and sizes. The figures are plain black
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We do not know of any book of last year
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BOOKS RECEIVED.

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Arcthusa. By F. Marlon Crawford, author of
Saracinesca, A Lady of Rome, etc. With
illustrations by Gertrude Demain Hammond.
Price, \$1.50.

Nina's Career. By Christina Gowans Whyte.
With Six Illustrations in Color. Price,
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HENRY HOLT & CO. New York.

*The Greater English Poets of the Nineteenth
Century*. By William Morton Payne, LL.D.
Price, \$2.00 net.

Gunhild. A Norwegian-American Episode. By
Dorothy Canfield. Price, \$1.50.

The Luck of the Dudley Grahams. As Related
in Extracts from Elizabeth Graham's Diary.
By Alice Calhoun Haines. Illustrations by
Francis Day. Price, \$1.50.

Poe's "Raven" in an Elevator; and Other
Tales. Being the Third Edition of *More
Cheerful Americans*. By Charles Battell
Loomis, author of *Cheerful Americans*, etc.
With Illustrations by Florence Scovel Shinn,

Fanny Y. Cory, F. R. Gruger and May Wil-
son Watkins.

E. P. DUTTON & CO. New York.

Mary Stuart. By Florence A. Maccunn, au-
thor of *A Life of John Knox*. With forty-
four illustrations. Second and Cheaper Edi-
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with Some Suggestions for Telling. By
Sara Cone Bryant. Price, \$1.00 net.

A. R. MOWBRAY & CO. Ltd., London.

In His Name. A Little Book of Prayers. By
G. M.

Spiritual and Ascetic Letters of Savonarola.
Edited by B. W. Randolph, D.D. With a
Foreword by Henry Scott Holland, D.D.,
Canon and Precentor of St. Paul's Cathedral.
Along the Road. A Book of Verse for Com-
mon Days. Compiled by G. M. Ireland
Blackburne.

Why I am an Anglo-Catholic. A Course of
Addresses by the Rev. George A. Cobbold,
B.A., Vicar of St. Bartholomew's, Ipswich.
With a Preface by Athelstan Riley, M.A.,
Member of the House of Laymen of the
Province of Canterbury.

The Prayer Book. What It Is and How We
Should Use It. By the Rev. Percy Dearmer,
M.A. Illustrated Edition.

The Practice of Divine Love. An Exposition
Upon the Church Catechism. By the Right
Reverend Father in God, Thomas Ken, D.D.,
Lord Bishop of Bath and Wells.

Leaders of the Church—1800-1900. Edited
by George W. E. Russell: *Mr. Gladstone*.
By D. C. Latibury.

THE CENTURY CO. New York.

Tom, Dick, and Harriet. By Ralph Henry
Barbour, author of *The Crimson Sweater*,
The Half-Back, etc. With illustrations by
C. M. Relyea. Price, \$1.50.

Father and Baby Plays. By Emilie Poulsson,
author of *Nursery Finger Plays*, etc. Illus-
trations by Florence E. Storer. Music by
Theresa H. Garrison and Charles Cornish.
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PAMPHLETS.

*A Calendar of Hymns Ancient and Modern for
the Year of Grace 1908*. Compiled out of
the *Oxford Helps to the Use of Hymns An-
cient and Modern*. By Robert Sealy Genge,
M.A., vicar of Christ Church, Wolverhampton.
With Table of Lessons, Proper Psalms,
etc. Published by the Oxford University
Press, London.

THE CHURCH AT WORK

FATHER WAGGETT IN PHILADEL-
PHIA.

THE REV. P. N. WAGGETT, S.S.J.E., of Ox-
ford, England, will address the members of
the Christian Social Union and their friends
at a special service in the Church of the
Ascension, Broad Street, below South, Phila-
delphia, Sunday, October 27th, at 4:30 o'clock
in the afternoon. The public is cordially in-
vited.

CUBAN ARCHDEACON'S VACATION.

ARCHDEACON STURGES of Cameguy, after
nearly three years' residence in Cuba, and
being the delegate from Cuba to the General
Convention, was entitled to a leave of absence
of several weeks, creating a vacancy which
the Archdeacon of Havana undertook to fill,
by way of taking his own vacation.

Cameguy is the capital of the province
of the same name. It is a city of "coches"
with jangling bells, ox carts, goat carts, and
wheelbarrows.

On Calle de la Republica, the principal
street, Archdeacon Sturges has remodelled
an old house so as to make a fairly comfort-
able rectory, and built a nice little chapel
next door, in which regular services in En-
glish and Spanish are held every Sunday. In

the latter services he is assisted by Mr.
Tuzzio, a native candidate for holy orders.
During his visit here, the Archdeacon of
Havana shared the rectory with Mr. Richard
B. Tucker, a son of Bishop Coadjutor Tucker
of Southern Virginia.

Owing to the summer exodus of most of
the English-speaking people, the services at
Caballos and Bartle have been discontinued.
The night service, in Spanish, has been at-
tended chiefly by children, whose conduct,
considering the circumstances, has been on
the whole fairly good.

On Michaelmas eve the Archdeacon of
Havana made the regular visit to La Gloria.
As far as Minas he was accompanied by a
multitude of men and women in holiday at-
tire carrying bouquets of natural or paper
flowers; a native orchestra, with clarionets,
flageolets, cornets, and a kettle drum; a
Roman priest in cassock, and a large image
of the Virgin eight feet high and wrapped in
a bed sheet.

The journey was varied at Nuevitas by a
change from the train to "shanks' mares,"
and a pedestrian trip of a mile and a half
under the noon-day sun was made, the bag-
gage following in a cart.

At the Tannery landing a small sailboat
received the passengers, and a delightful trip

of fifteen miles was made among the keys.
Now and then a few black ducks would rise
reluctantly from the clear, shallow waters,
and from time to time a rosy cloud of
flamingos would hover about some little
island and settle in its lea, under the ever
watchful guardianship of alert sentinels.

Two miles beyond the "Zanja," or ditch,
lay the little stern-wheel steamer *La Gloria*,
capable of making, without a head-wind,
about five or six miles an hour. It was
clean and comfortable, and furnished with an
abundance of reading matter.

After a trip of from 35 to 45 miles in the
steamboat, the landing was made at a dock,
where a "carry-all" with springs and three
seats awaited the passengers, in which the
trip of five miles more had to be made.

However, "all journeys have an end," and
this one ended at a "house built of cedar"—
cedar sills, cedar posts and joists, and cedar
roof and floor. The Archdeacon had heard
that "mosquitoes love La Gloria," but in this
house he slept without a bar, unannoyed.

On Michaelmas day two services were
held in the very attractive little chapel, built
from plans made by Archdeacon Sturges. The
people were devout and reverent, and most
appreciative. A service on the fifth Sunday
can occur but four times a year. It is a

great pity that La Gloria cannot have the visits of a priest more frequently. It is an English-speaking colony, which has had a hard, up-hill struggle, but now with the prospects of a good road to the water, and a deep water channel to Neuvitas, it feels that the dawn of a better day is at hand. The homeward trip was without incident, being varied only by an enforced spending of the night in Neuvitas.

In Cameguy, Mr. Tuzzio has started a little paper in Spanish, called *La Voz del Maestro* (The Voice of the Master), of which he not only does most of the editorial work under the direction of Archdeacon Sturges, but sets the type, corrects the proof, and makes the impressions on a small hand press. The paper is small now, but it is a beginning, and it may possibly become the organ of the Church in Cuba.

Between Sundays, the Archdeacon of Havana employed the hours of his vacation in translating into Spanish two books—one on the "Outward Customs and Usages of the Church, with Their Signification," and another on "The History of the Book of Common Prayer." It is a lamentable fact that although we have several men preparing, or desirous of preparation, for holy orders, there is hardly a work in the Spanish tongue that is distinctively fitting for such preparation. It is with the intention of remedying in part this defect that these translations have been made, and it is hoped that they may be followed by others equally serviceable.

The Cathedral School for Girls in the Vedado, Havana, has reopened with fifty pupils, a much larger number than were present at this time last year. It is believed that the other schools through the jurisdiction will show the same increase.

The work on the new Cathedral has been greatly interrupted, and at the present writing has come to a full stop, on account of the prevailing strikes; but the building is now ready for the roof, and if there are no further interruptions it may be completed within three months.

A priest of the Church has been appointed chaplain of the Fifth Infantry, now stationed at Cardenas.

TRAINED NURSES FOR THE ORIENT.

THREE trained nurses *en route* to the Philippines and one to China arrived in San Francisco on October 6th, where they were met and welcomed by two Churchwomen. A special early celebration of the Holy Communion was arranged for them at Grace Church on the morning of the 9th, the steamer *Siberia*, on which they had taken passage, sailing at noon of that day.

The Misses Hicks, Woodworth, and Smith go to work under Bishop Brent, while Miss Tomlinson expects to do hospital work in Anking, in Bishop Roots' jurisdiction.

AUSPICIOUS CHANGES AT MONTREAL CHURCH.

ST. GEORGE'S CHURCH, Montreal, has, according to the press of that city, made a decided forward step in the conduct and character of its services, and one which emphasizes much more strongly than heretofore the Sacramental side of the Church's life. The former evening Communions have been discontinued, and the Holy Communion is now celebrated every Sunday in the year at 8 A. M.; in addition, on the first and third Sundays of each month at 11:40 A. M. (choral); on the second Sunday of each month at 7:15 A. M.; on Saints' days and special festivals at 7:15 and 11 A. M. On Wednesday evenings also the Litany is read and a mid-week sermon preached.

The church will be open every day for private prayer and meditation from 8 A. M. to 6 P. M. At 5:30 P. M. throughout the week, with the exception of Saturdays and

Sundays, evensong will be said, thus providing a round of daily services throughout the year.

OAKLAND PARISH HOUSE DESTROYED BY FIRE.

A FIRE of mysterious origin destroyed the parish house of St. John's Church, Oakland, Cal., early Sunday morning, October 6th. It started in a corridor which connected the new parish house with the library. By hard work it was confined to the one building. It is reported that the loss is fully covered by insurance; but the parish suffers severely from the sudden stoppage of its work and the loss of the fittings and appointments.

It is about ten years since the old St. John's Church, on the same site, was burned down on a winter Sunday morning.

DEATH OF MR. FREDERIC PAINE.

THE DIOCESE of Minnesota has met with a great loss in the death on Tuesday, October 15th, of Mr. Frederic Paine, for many years



FREDERIC PAINE.

the secretary of the Standing Committee of the diocese, a loyal member of St. Mark's, Minneapolis.

Frederic Paine was born in Providence, R. I., August 28th, 1837, and came from a long and honored line of New England ancestry. His father, Captain Amasa Paine, was a distinguished officer in the navy, and on his mother's side he is related to the Burgess family, Bishop Burgess of Long Island being a cousin. He is survived by his wife and one brother, the Rev. Robert Paine, rector of Mount Calvary Church, Baltimore, Md.

Mr. Paine was a member of the Loyal Legion and of the Society of Colonial Wars. A dignified gentleman of the old school, with the highest standards of honor, of unflinching courtesy, a devout and loyal Churchman, his wise counsels and general bearing will be greatly missed by all. "Such a life, lived so quietly and unblamably, can but have an abiding influence, which time will not efface."

The funeral was held from St. Mark's, Minneapolis, on Friday afternoon, October 18th, and was conducted by the Rev. Geo. Heathcote Hills, one of the rectors of the parish, and the Rev. Stuart B. Purves, president of the Standing Committee. The interment will be in the family burial ground in Providence, R. I.

NEW CHURCH AT GIBBSLAND, LA.

LESS THAN eighteen months ago the Rev. Charles Thorp held the first service of the Church in an hotel at Gibbsland, La., with a congregation of three. On October 5th the Holy Eucharist was celebrated for the first time in a new church building which cost over \$1,000. The altar cross was given by the church at Lake Charles, and the eucharistic lights by St. Mary's Church, Franklin. There is a vested choir of fifteen members. Arch-

deacon Spearing celebrated at the first Eucharist and there were fifteen communicants. The next day (Sunday) the Rev. Charles Thorp administered the sacrament to twenty. There is a debt of \$300 on the edifice.

TRAINING FOR HOLY ORDERS.

ST. JOHN'S School for Postulants at Uniontown, Ky., began its second year on September 15th, Bishop Woodcock being present and celebrating. The school gives the necessary training to young men to enable them to pass the canonical examinations for entrance to a Theological Seminary, and the students do missionary work in vacant fields. All the students attend the daily services in the parish church, which are taken by the pastor, the Rev. Frederick Thompson. The work has the cordial endorsement of Bishop Woodcock. It suggests an answer to the vexed question, How shall we get candidates for Holy Orders?

CHURCH REPRESENTATION AT YALE

THE FRESHMAN CLASS at Yale numbers among its members eighty-eight Churchmen. This is in excess of any of the denominations, the Congregationalists numbering but forty-four.

CHURCH STUDENTS' MISSIONARY ASSOCIATION.

THE ANNUAL CONVENTION of the Church Students' Missionary Association will be held in New York, November 7-10, 1907. The meetings of the convention will take place at the General Theological Seminary, excepting for one general meeting at Columbia University on the evening of November 8th, when the subject will be "The Mission of the Church to the City"; and for two conferences for women delegates, one at Barnard College on the morning of November 9th, and the other at the Deaconess Training School on Sunday afternoon.

The object of the convention is to bring together the Church students from the boarding schools, colleges, and universities, theological schools and deaconess' training schools in the United States and Canada, in order to stimulate religious and missionary effort among the students during the academic year, and to present as strongly as possible the need for workers both in the ministry and in the home and foreign mission fields.

One afternoon will be devoted to studying the mission problem by visiting the mission work carried on by churches and settlements, and by a trip to the immigrant station on Ellis Island. The Rev. Professor Rhineland will present the subject of the call to the ministry at the afternoon service on Sunday, November 10th. The Rev. Dr. Stires, rector of St. Thomas' Church, has consented to preach a special sermon in his church on Sunday morning, the subject being one kindred to the purposes of the convention. In addition to the strong addresses by Missionary Bishops in different fields, opportunity will be given for conferences on the fields presented. The convention gladly extends an invitation to all students and professors in educational institutions, all clergy in college towns, and all missionaries. Accommodation will be provided for all of these.

The list of speakers includes Bishop Roots of Hankow, China; Bishop Partridge of Kyoto, Japan; Bishop Restarick of Honolulu; Bishop Greer of New York; Rev. Dr. Lloyd, general secretary of the Board of Missions; Dean Robbins of the General Seminary; Rev. Professor Rhineland of the Episcopal Theological School; Rev. C. S. Hutchinson of Philadelphia; Clinton R. Woodruff of the National Municipal League; Robert Watchorn, commissioner of immigration in New York; Mrs. Logan H. Roots of Hankow,

China, and Miss Erwin, dean of Radcliffe College.

Further information regarding the convention may be obtained by communicating with Mr. C. P. Otis, Office Secretary C. S. M. A., General Theological Seminary, Chelsea Square, New York.

ILLNESS OF REV. EDWIN G. RICHARDSON.

REPORTS printed in Milwaukee papers last week to the effect that the Rev. Edwin G. Richardson, for many years rector of St. James' Church in this city, was dead, were wholly incorrect, but Mr. Richardson is in a serious state of health, and, as stated in THE LIVING CHURCH, has resigned his parish of St. John's, Bellefonte, Pa. His mother passed away in the summer after an illness of ten days from typhoid fever. The shock to her son was so great that, after performing the burial office himself, he collapsed with nervous prostration, from which he is still suffering. On the 18th inst. he went to St. Joseph's Hospital, Baltimore, to be operated upon for a serious internal difficulty. It is hoped that he may recover, however, in which event he is expecting to spend the winter in Egypt and Palestine and to remain abroad indefinitely, or until he shall be able to resume the active work of the ministry.

ANOTHER IMPOSTOR ABROAD.

THE CLERGY, and more especially lay people, are warned against a man falsely representing himself as Rev. D. S. Hamilton, rector of St. Paul's, Paterson, N. J., at least that is the name he gave when in Boston recently. He is tall and well built, has smooth face, dark hair, and wears eye-glasses. Apparently he is acquainted with Paterson and its people and is familiar with St. Paul's parish. While he wears the raiment of a priest, his manner and speech are very unclerical. He was in Boston the latter part of September, but suddenly disappeared. When suspicion was aroused, the Rev. Mr. Hamilton of Paterson was communicated with, and it was then discovered for a certainty that the man was an impostor.

DR. FOOTE IN BALTIMORE.

THE REV. DR. THEODORE CLINTON FOOTE, instructor in Biblical Literature at the Johns Hopkins University, has been called by the vestry of St. David's Church, Roland Park, to assume the duties of rector of that church to succeed the Rev. F. W. Denys. This church, says the *Southern Churchman*, is one of the largest and most important new parishes in the diocese, its pew rentals already amounting to more than \$6,000 annually. Dr. Foote has been an instructor at the University for the last several years. He received the degree of bachelor of arts at Racine College in 1889, and during the following year received the degree of master of arts at the same college. Almost immediately afterward he took up the study of theology at the General Seminary in New York, where the degree of bachelor of sacred theology was conferred upon him in 1884. He came to Baltimore some years later, and in recognition of his advancement in the department of Semitic languages at the Johns Hopkins University, the Rayner Fellowship was bestowed upon him from 1901 to 1903. He received the degree of doctor of philosophy at the Johns Hopkins in 1902.

ALBANY.

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

Troy Church Remodelled.

HOLY CROSS CHURCH, Troy (Rev. E. W. Babcock, rector), has just completed what is practically a complete remodelling, including new floor and new seats. The black walnut

wainscoting dates from the founding of the church by Mrs. Mary Warren in 1844, and is an object of art. The reredos, with its marble and its mosaic altar, was erected by the trustees in memory of Dr. Tucker.

CONNECTICUT.

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

Quiet Day for Women—College Statistics Notes.

THE ANNUAL QUIET DAY for the women workers of the diocese of Connecticut will be held in the Church of the Holy Trinity, Middletown, on Monday, October 28th, the feast of SS. Simon and Jude, under the auspices of the Girls' Friendly Society. It will be conducted by the Bishop of Milwaukee.

THE SIXTEENTH Local Assembly of the Daughters of the King in the diocese will be held at St. John's Church, Waterbury, on the first Thursday in November. The Bishop of the diocese will celebrate the Holy Communion, and the sermon will be preached by the Rev. Arthur J. Gammack of West Haven. A report will be made by the delegate from the diocese of the meeting at Richmond.

MRS. MARINA BENNETT, widow of the Rev. Dr. Lorenzo Thompson Bennett, died recently at her home in Guilford, in her 91st year. Dr. Bennett died in 1889, after being rector of Christ Church for nearly half a century.

HARRISBURG.

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

Stone Church for South Williamsport.

PLANS are being completed for the erection of a stone church building in South Williamsport. Not long ago Mr. Moore gave to St. John's Church about three acres of land for church purposes. He has recently given \$10,000 for the erection of a stone church thereon. This building is to be a memorial to his grandfather, the Rev. Dr. Moore, who was one time rector of Christ Church, Williamsport, and who was a son of Bishop Moore of Virginia.

ST. JOHN'S, Lancaster, is making a number of improvements, to cost about \$1,000.

LONG ISLAND.

FREDERICK BURGESS, D.D., Bishop.

Cathedral School Reopened—Church Progress—Loss by Death.

THE CATHEDRAL School of St. Mary's, Garden City, reopened on Wednesday, October 2nd, with fifty pupils in attendance. Miss Anna Gibson will have charge.

THE CHURCH OF THE REDEEMER, Crescent and Temple Streets, Borough of Queens (Rev. Charles Webb), has issued a statement containing matters of interest to the congregation and Church people generally. The church property is free from debt and there are balances in the several funds. The baptisms in the last five years number 454; confirmations, 337; marriages, 134. The Sunday school has an average attendance of 536. Only two churches in the diocese reported a larger number of baptisms than the Church of the Redeemer.

ST. JAMES' CHURCH, Brooklyn (Dr Dowling), has erected a sounding board over the pulpit, which makes it possible for the softest tones of the speaker to be perfectly audible in every part of the sanctuary.

ON SATURDAY, October 12th, Ralph Watson Kenyon, residing at 43 Halsey Street, died after a lingering illness. Mr. Kenyon became a member of Christ Church, Bedford Avenue, in 1853 and with his wife began teaching in the Sunday school, and was thereafter an active parish and Sunday school worker. In 1881 he became affiliated with the Church of the Incarnation, where he continued his Church and Sunday school

work until illness compelled him to give it up. Mr. Kenyon was for many years a vestryman of both parishes and was also a member of the Board of Managers of the Church Charity Foundation. He is survived by his widow and two sons, one of whom is the Rev. Ralph Wood Kenyon. Funeral services were held at the Church of the Incarnation on Tuesday evening, October 15th.

MASSACHUSETTS.

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

Brotherhood Chapter Meets.

THE BOSTON local chapter of the Brotherhood of St. Andrew held a well attended service and meeting at St. Paul's Church on the evening of October 7th. The devotional service was conducted by the Rev. Philo W. Sprague of Charlestown, chaplain of the Assembly. At the social meeting, held later in the parish house, there were addresses by Hubert Carleton, general secretary of the Brotherhood; President Fayette G. Dayton of the Local Assembly, the Rev. William Howard Falkner, the new rector of St. Paul's; and Benjamin Tucker, who is in charge of the junior work.

MISSOURI.

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

Rector Instituted at Monroe.

THE REV. JAMES NOBLE, late of Louisiana, Mo., was instituted as rector of St. Jude's, Monroe, on October 9th. The Rev. Edward P. Little, rector of Hannibal and Dean of Convocation, represented the Bishop. Morning Prayer was said by the Rev. John Davis, rector of Palmyra, followed by the celebration of the Holy Eucharist, Dr. Davis acting as deacon and Dean Little as sub-deacon. Read's Communion Service was used.

MINNESOTA.

S. C. EDSELL, D.D., Bishop.

Work at the State University—Church Improvements.

THE REV. STANLEY KILBOURNE has begun his work among the Church students at the State University, and already the wisdom of the Board of Missions of the diocese in placing him there has demonstrated itself. His devotion to the Church and his earnest personality are drawing many who would otherwise be lukewarm.

THE REV. THEODORE SEDGWICK, rector of the Church of St. John the Evangelist, St. Paul, has since September 1st conducted daily Morning Prayer in the church, and it

Fifty Years the Standard

DR. PRICE'S CREAM BAKING POWDER

A Cream of Tartar Powder Made from Grapes NO ALUM

is his intention to have this kept up all the year through.

THE SEATING CAPACITY of St. Mary's Church, Merriam Park (Rev. G. H. Ten Broeck, rector), is being increased about 75 per cent. The improvements and enlargement will cost about \$3,000.

THE REV. PERCY WEBBER, missionary, is conducting a mission in the Church of The Messiah, St. Paul (Rev. L. S. Ferguson, rector).

NEW JERSEY.

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

Anniversary of Cornerstone Laying—Notes.

ACTING upon the request of the secretary of the Pan-Anglican Congress, the Bishop of New Jersey has named the Rev. Charles Fiske, rector of St. John's Church, Somerville, as secretary for the diocese of New Jersey.

ST. PAUL'S CHURCH, Bound Brook, celebrated on Sunday, October 13th, the twentieth anniversary of the laying of the corner-stone of the church. There were special services, in which the rector, the Rev. A. S. Phelps, was assisted by a number of the neighboring clergy.

OLYMPIA.

FREDERICK W. KEATOR, D.D., Miss. Bp.

Woman's Auxiliary—Gifts at Seattle—Notes.

THE SEMI-ANNUAL session of the Woman's Auxiliary was held in Trinity Church, Seattle. The Rev. H. H. Clapham of Trinity Church, Tacoma, preached the opening sermon and the Rev. Sidney Morgan of St. Paul's Church, Seattle, celebrated the Holy Communion. The special purpose of the meeting was to plan the work for the coming year.

The formation of a vestry fund, to be loaned at a low rate of interest to struggling missions, was advocated and a good beginning has been made. The sum of \$438 was collected for the United Offering, \$83 more than at the time of the last Triennial Convention.

A LECTERN BIBLE was recently presented to St. Matthew's Church, Auburn, by Mr. A. G. Hayes of Salida, Colorado, and a memorial cross to St. James Church, Kent, by Mrs. N. B. Wood of Seattle, in memory of her son, Earl, who died last spring in Arizona. Harvest Home festivals were held in these churches during the month of September. They were elaborately decorated. The sermons were preached by the Rev. H. H. Gowen of Seattle and the Rev. Dr. F. T. Webb of Tacoma.

AT SUMAS, the Rev. Geo. Buzzelle, the general missionary of Skagit county, has gathered the few communicants and laid a foundation for permanent work.

DESIRABLE lots have been purchased at Sedro-Wooley, and a concrete church with a seating capacity of 200 will soon be ready to use. This is a very promising field. Plans are also being made for a small church at Richmond Beach to accommodate summer visitors.

PITTSBURGH.

CORTLANDT WHITEHEAD, D.D., Bishop.

Sunday School Institute—Study of Missions.

THE SUNDAY SCHOOL INSTITUTE of the diocese has arranged a programme for the work of the season of 1907-1908, embracing two conferences, a series of lectures, and a grand Sunday school rally, beginning in October and closing at Whitsuntide. The opening conference took place on October 14th, at St. Peter's parish house. In addition to the delegations from the schools of the city, there were representatives from Allegheny,

Carnegie, Oakmont, Wilksburg, and other suburban Sunday schools. Officers, to serve during the ensuing year, were elected as follows: President, the Rev. J. C. Robinson, rector of St. James' Memorial Church, Pittsburg; Secretary, the Rev. R. N. Meade, chaplain of the Laymen's Missionary League; Treasurer, Mrs. Allen of Calvary parish.

The general subject was "Methods in Sunday School Work." Mr. H. D. W. English spoke on "How to Conduct an Adult Bible Class"; Mr. B. F. Keane, "The Business End of the Sunday School"; and the Rev. D. L. Ferris conducted a "Round Table" and numerous questions were answered.

The lectures will be delivered at St. Stephen's Church, Wilksburg; St. Peter's Church, Pittsburg; and Christ Church, Allegheny. The general subject is "Church History," to be treated under four heads: "The Apostolic Age," by the Rev. D. L. Ferris; "Iona and Canterbury," by the Rev. J. R. Wightman; "The Anglican Reformation," by the Rev. Dr. Alexander Vance; and "The Church in America," by the Rev. Joseph Speers.

THE MISSIONS STUDY CLASS, held in conjunction with the diocesan branch of the Woman's Auxiliary, has issued its programme. The subject for the entire course is "Strategic Points in the Home Field," meetings to be held on the second Thursday of November, January, March, and May, in Emmanuel Church, Allegheny; St. Andrew's, Ascension, and Calvary, Pittsburgh.

SENSE ABOUT FOOD

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A Terre Haute woman writes: "I had suffered with indigestion for about four years, ever since an attack of typhoid fever, and at times could eat nothing but the very lightest food, and then suffer such agony with my stomach I would wish I never had to eat anything. I was urged to try Grape-Nuts, and since using it I do not have to starve myself any more, but I can eat it at any time and feel nourished and satisfied, dyspepsia is a thing of the past, and I am now strong and well.

"My husband also had an experience with Grape-Nuts. He was very weak and sickly in the spring. Could not attend to his work. He was put under the doctor's care, but medicine did not seem to do him any good until he began to leave off ordinary food and use Grape-Nuts. It was positively surprising to see the change in him. He grew better right off, and naturally he has none but words of praise for Grape-Nuts.

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It contains the phosphate of potash from wheat and barley which combines with albumen to make the gray matter to daily refill the brain and nerve centers.

It is a pity that people do not know what to feed their children. There are many mothers who give their youngsters any kind of food, and when they are sick begin to pour the medicine down them. The real way is to stick to proper food and be healthy and get along without medicine and expense.

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CANADA.

Sermon to Soldiers—New Church for Picton—Montreal Cathedral Reopened.

Diocese of Toronto.

AN IMPRESSIVE warning against the evils of intemperance was given by the Rev. Canon Welch in a sermon which he preached, October 6th, to the troops in the garrison, Toronto, and the visiting Ancient and Honorable Artillery Company of Massachusetts, at a service held in the Massey Hall, Toronto. Canon Welch described the growth of intemperance as an alarming feature of Canadian life. He commented upon the great amount of excessive drinking among women, and maintained that it could be put an end to by the women of society, if they chose.—THE new Church of St. Cyprian's, Toronto, was dedicated by Archbishop Sweatman, on St. Cyprian's day. There was a large number of clergy in the chancel and the assistant Bishop, the Rt. Rev. Dr. Reeves. The Archbishop preached.

IT HAS been proposed that a combined service of the city branches of the Anglican Young People's Association shall be held in Toronto the 18th or 19th of November.

Diocese of Ottawa.

AT A CONFERENCE of the city clergy with the Bishop, in Ottawa, October 7th, the question of the new site for St. John's Church was taken up. It is said that the money received from the sale of the old church cannot be used, without an act of Parliament, for a new church outside the bounds of the old parish. The matter therefore remains in abeyance for the present.

A RECEPTION was held in Ottawa, October 12th, for Archdeacon Harding of Qu'Appelle and his bride, who is spending a few days in Ottawa on his wedding trip. The reception was to give the city clergy and their wives the opportunity of meeting the Archdeacon and was given by Dr. and Mrs. Leggo.—BISHOP HAMILTON performed the induction of the Rev. W. P. Garrett to the Church of St. Barnabas, Ottawa, October 3d. Archdeacon Bogert and Rural Dean Mackay assisted in the service.

Diocese of Ontario.

THE DEBT on the parish of St. Mary Magdalene, Picton, was paid off by the offertory taken up at the harvest thanksgiving service. A building fund for the new church has made a beginning.—AT THE half-yearly meeting of the rural deanery of Frontenac, a committee was appointed to make arrangements to hold, if possible, a Sunday School Convention next summer.

MUCH REGRET was felt in the parish of Camden at the departure of the rector, the Rev. E. Radcliffe, to take a charge at Brandon, diocese of Rupert's Land, in the beginning of October. An address and a purse of gold were presented to him; also a set of communion vessels.

Diocese of Huron.

AT THE September meeting of the Bruce rural deanery chapter, Bishop Williams, who conducted the Quiet Hour, spoke on the subject of the titles of Christ, "The Door" and "The Ideal Shepherd." The Bishop consecrated Grace Church on the day previous to the meeting.

Diocese of Rupert's Land.

GREAT interest is being taken in the work of the Sunday schools throughout the diocese at present. Sunday school conventions are to be held in six different deaneries during the next two months. It is hoped that before the close of the year every rural deanery will have a branch of the diocesan Sunday School Association.

Diocese of Montreal.

SPECIAL services were arranged to mark the reopening of Christ Church Cathedral, Montreal, which had been closed during part of the summer while an extensive scheme of renovation and repair was carried out. The programme for the evening included a full choral service, to which all the clergy of the diocese were invited, and an address by the Rev. Paterson Smyth, rector of St. George's Church, Montreal.

Diocese of Keewatin.

BISHOP LOTHOUSE and his family left Kenoree, October 11th, on their way to England, on a combined business and pleasure trip. The Bishop will be away for eleven months. The winter will be spent at the Bishop's native place in Sheffield, where the winters are much milder than in Keewatin. He expects to return in time next September to attend the General Synod in Ottawa of 1908. He will be able to attend the Pan-Anglican Conference while in England.

Diocese of Niagara.

THE DEANERY of Hamilton will hold a meeting, October 30th, and has invited the members of the Haldimand deanery to be present. The meeting of the latter body at Cayuga, in the beginning of October, was a very profitable one.

Diocese of Algoma.

A HEARTY RESPONSE was given to the appeal for funds for the purchase of a site for a Sunday school building for All Saints' Church, Burke's Falls. The offertory at the Harvest Thanksgiving service was devoted to this object.

"THE REAL unity is not to be found at last in identity of organization, nor in identity of dogma. Both of these have been dreamed of, and have failed, but in the unity of spiritual consecration to a common Lord, all souls shall be one with each other in virtue of that common reaching after Christ."—Phillips Brooks.

"O KNIT the hearts of Thy servants together in unity of the Spirit and in the bond of peace; that Thou, the God of peace, mayest take pleasure to dwell under the quiet roof of our hearts!"—Bishop Hall.

OLD SOAKERS

Get Saturated With Caffeine.

When a person has used coffee for a number of years and gradually declined in health, it is time the coffee should be left off in order to see whether or not that has been the cause of the trouble.

A lady in Huntsville, Ala., says she used coffee for about 40 years, and for the past 20 years has had severe stomach trouble. "I have been treated by many physicians, but all in vain. Everything failed to give relief. Was prostrated for some time, and came near dying. When I recovered sufficiently to partake of food and drink I tried coffee again and it soured on my stomach.

"I finally concluded that coffee was the cause of my troubles, and stopped using it. I tried tea in its place and then milk, but neither agreed with me; then I commenced using Postum, and had it properly made and it was very pleasing to the taste.

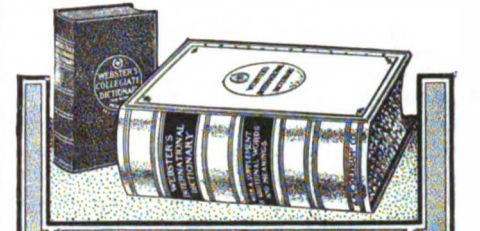
"I have now used it four months, and my health is so greatly improved that I can eat almost anything I want and can sleep well, whereas, before, I suffered for years with insomnia.

"I have found the cause of my troubles and a way to get rid of them. You can depend upon it I appreciate Postum." "There's a Reason." Read "The Road to Wellville," in pkgs.

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Music

Editor, G. EDWARD STUBBS Mus. Doc., Organist
St. Agnes' Chapel, Trinity Parish, New York.
[Address all Communications to St. Agnes' Chapel,
121 West 91st St., New York.]

To the Music Editor of The Living Church:

As the organist of a representative English Catholic church, I was greatly interested in the enquiry of your correspondent, Mr. Blachford, and your comments thereon.

I was surprised to hear of choristers who in processional hymns "keep step, like soldiers marching in the street."

It seems to me that a great distinction must be drawn between the entrance and exit of the choir, and a solemn procession, which is, surely, a distinct act of worship.

In well-ordered churches it is the custom for choir and clergy to enter from the vestry and proceed to their stalls while the organist plays a soft prelude. On festivals, after the versicle, "Let us go forth in peace," and the response, "In the Name of the Lord," the procession leaves the chancel and proceeds down the south aisle, returning to the chancel by the centre aisle. The movement of the choristers should be slow and dignified, and the music should be adapted to the movement, and not *vice versa*. It is astonishing to note that a tune, taken at a pace which would sound dolefully slow in the choir stalls, has a fine effect when sung in procession.

My experience is, that a fairly intelligent choir naturally and involuntarily mark the rhythm of the hymn they are singing without undue stiffness or any attempt at marching.

Taking Sullivan's "St. Gertrude" as an example; if sung at a brisk pace, the step will be one in a bar. Again, in "Jerusalem the golden" (228, *Hymns A. and M.*), taken rather slowly, the step will be two in a bar.

In my own mind, I have no doubt whatever that processional hymns should be always sung in *unison*. When sung in harmony, the pitch is apt to suffer by the distance of the singers from each other, to say nothing of the vocal efforts of the congregation; while, for the congregation themselves, the effect of trebles, altos, tenors, and basses, passing in succession, is musically grotesque. Most hymn-tunes can be transposed so as to bring the melody within the compass of all voices. It is also necessary to use sufficient organ to be heard by the choir even when they are a long way from the instrument and a hearty congregation intervenes, and in some cases it has been found useful to assist the choir with one or two cornets at the head, or in the middle of the choir.

I have long felt that our processions have not received that amount of forethought and care which their importance demands, and I should be glad to hear the ideas of other organists on the subject. C. B. HAIR.
Swanmore, Ryde, Isle of Wight.

The objection made by our Anglican correspondent in regard to the "grotesque" effect of "trebles, altos, tenors, and basses, passing in succession" has been raised before. The singing of processional hymns in unison, as suggested, would of course do much to mitigate the evil. All of a processional hymn, however, is not sung *in transit*, and on reaching the chancel the effect of four-part harmony is good. In some churches the trebles in ending the "recessional" separate into two long lines as they go into the vestry, allowing the altos, tenors, and basses to pass through the ranks, thus allowing the preponderance of tenor and bass at the close of the hymn.

In large buildings, with wide aisles, unaccompanied processions are by no means ineffective if thoroughly well done.

The following from the pen of Mr. E. A. Gardner, organist of the Church of St. Mary Magdalene, London, will, we think, prove interesting. In regard to the use of felt slip-

pers, our readers must remember that English churches are not of the "cosy" carpeted type, so common in this country. They are buildings of size and ecclesiastical dignity, with aisles of stone, mosaic, or tiling. A body of choristers marching in step in such churches would be very apt to make considerable noise.

"I do not see how the members of the choir are to keep step in the Procession either with one another or with the music. Practically the only Procession in the Book of Common Prayer is the Litany, and it goes without saying that it is impossible to keep step in time with it. The choir should not walk in pairs ('two and two'), but in 'two separate files.' I admit that heavy boots are a difficulty, but I have tried to obviate that by putting the boys into felt slippers, so that as far as they are concerned there is no noise. Very short steps should be taken—the heel of the advancing foot being placed against the toe of the stationary foot. Care should be taken that the head and shoulders are kept quite steady. I suppose in mediæval times people went barefooted or only wore sandals in Church. Anyhow it must have been the case with the monks. None of the old Sarum processions were capable of being sung in other than free rhythm, and in these days it is far from uncommon to sing a hymn in three-fourths time for processions. The words I have underlined are not my own fad, but you will find them at the beginning of the Litany as published by the Plain-song Society, and seem to be a quotation from an old authority. I have seen the Litany sung in procession at St. Paul's Cathedral and there everybody kept step, though I think not in time with the responses. It looked very indifferent to me, but others may not have thought so. I do not think our Cathedrals can yet be looked up to as authorities in matters ceremonial."

The Magazines

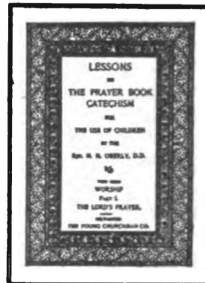
JOHN C. FITZPATRICK's article in the November *Scribner*, "The Spanish Galleon and Pieces-of-Eight," is accompanied by four remarkable paintings in color by Frank Brangwyn. The author says that "primarily the galleon was but a peaceful merchant ship, but by the irony of fate she became, almost from her inception, a center of fiercest fighting. From the day Sir Francis Drake sailed into the Caribbean the galleon's security vanished and her wake across the seas was fouled with drifting spars, shattered hulks, and blazing wreckage."

THE LEADING article in *Scribner's Magazine* for October is a most entertaining ac-

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count, by Theodore Roosevelt, of the "Small Country Neighbors" which he has observed in his walks around the White House grounds, his Sagamore Hill home at Oyster Bay, and at Pine Knot, the place in Albemarle County, Virginia, where he and his family go for three or four days' outing at various seasons. The article shows very close observation of the life of the woods and fields. He treats of the little friends of the household, birds and small mammals, which are so interesting in their habits if one has the eye to see them. The description of the life at Pine Knot, with its one big room on the ground floor, is particularly attractive. There are illustrations of the house and its surroundings.

THE MIGRATION of the elephant from the ancestral home in the Fayum desert all over Europe and through North and South America, according to Prof. Henry Fairfield Osborn, of Columbia, is, with the single exception of the perigrinations of the horse, the most remarkable feat of travel in the whole history of creation. The story of this migration is told by Prof. Osborn for readers of the *October Century*, as part of his article on the discoveries of the recent African expedition of the American Museum of Natural History, of which expedition he was in charge. "Hunting the Ancestral Elephant in the Fayum Desert" is the leading article of the number, and it is richly illustrated with pictures from photographs and restorations by Charles R. Knight.

"The Outlook for Tariff Reform" is discussed by Congressman Samuel W. McCall, who urges the necessity of tariff revision, gives his reasons therefor, and says that immediately after the next presidential election is the earliest practicable time for such revision. Mr. McCall does not go minutely into the question of schedules, believing "there would be a difference of opinion even among Republicans as to the extent and character of the revision;" but he declares strongly for free crude lumber and also for the abolition of the tax upon works of art—saying "the government should rather put a premium upon their importation."

THOUGH thirst is painful, yet there is a thirst which makes men happy and blessed. "Blessed are they," said He, "that hunger and thirst after righteousness, for they shall be filled." "They shall be filled," sooner or later, He had said in the beginning of His ministry, and now He tells men how. "Let him come unto Me and drink." Let him know Me, let him love Me, let him obey Me, let him trust in Me, and his thirst shall cease. For righteousness shall begin to be his.

Is any thirsting, like David, for the purity of the water he drank when a boy, for the simplicity of innocence, for the confidence in prayer? Christ can give it him.

Is any thirsting for strength to bear the bitterness of life; is any thirsting for strength to fulfil the law of God; for strength to resist the importunities of temptation, crying out from within; for strength to resist the suggestions of an unwise friend, pointing out the way of evil, and ready to accompany him along it? Christ can give him that strength if he will come to Him.

Is any thirsting for an assurance that he shall live when time is over—live and not die when human life is past? Christ can give him this, too, for He can give him the very Life itself.

Innocence restored, strength attained, life assured, all these are in the draught which it places at your lips.—*Archbishop Benson.*

God is not for the eye, but He pleaseth Himself with the hidden value of the living stones of His spiritual temple. How many noble graces of His servants have been buried in obscurity, and not discerned so much as by their own eyes, which yet, as He gave, so He crowneth!—*Bishop Hall.*



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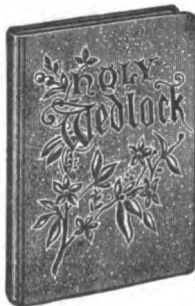
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