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# The Living Church

VOL. XXXVIII.

MILWAUKEE, WISCONSIN.—NOVEMBER 23, 1907.

NO. 4

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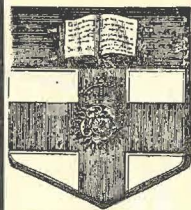
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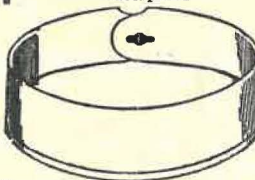
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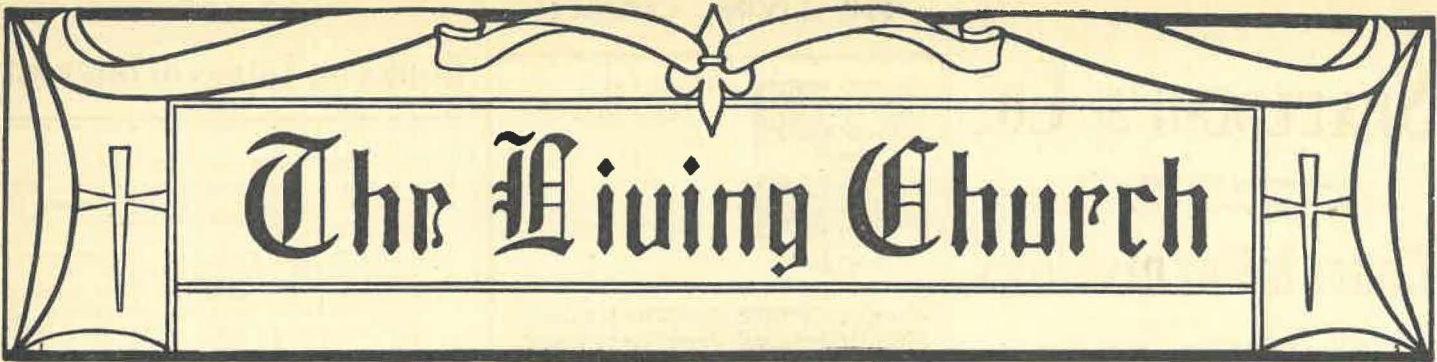
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OFFICES.

Milwaukee: 412 Milwaukee Street (Editorial headquarters).  
Chicago: 153 La Salle Street (Advertising headquarters).  
New York: { 2 and 3 Bible House.  
              { 251 Fourth Avenue.

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THE PHILOSOPHY OF THE COLLECTS, EPISTLES AND GOSPELS OF THE CHURCH YEAR.

IN the preceding article it was shown that the Church year is divided into two parts by a perpendicular line drawn at the Sunday after Ascension. The first half of the Church year gives us the divine life as it was manifested in Christ Jesus our Lord; the second half, the same divine life as imparted by the Holy Spirit and manifested in the company of believers, the Church. There is, however, another division to be made of the Scriptures which the Church puts before us in the Communion service, a division running through the entire year, and made, not by a perpendicular but by a horizontal line; one separating the Epistles from the Gospels.

The Gospels for the entire year, even those belonging to the portion of the year subsequent to Pentecost, belong to the life of Christ upon earth; while the Epistles, even those attached to the first half of the year, relate to the Post-Ascension, or Heavenly life of our Lord.

The Gospels have, as their theme, the mutual relations of the Master and His disciples during the limitations of the Incarnate life upon earth. Our Lord Himself was limited in what He could impart; they were limited in what they could receive. The grand climax of revelation is the gift of the Holy Spirit; but, as St. John tells us, speaking of the human life of our Lord, "The Spirit was not yet given because that Jesus was not yet glorified." It was necessary that Christ should conquer sin and death; should, in a word "lead captivity captive," and ascend up on high before He could receive from the Father and impart unto men, such a gift. Much He could impart of truth and of personal influence while He walked and talked with His disciples, but the Supreme gift, the regenerating power, was not at His command while as yet even the Son learned obedience and was made perfect through the things that He suffered.

On the other hand, there is the correlative truth that, during that period, the disciples were not prepared to receive, any more than He to impart, the gift of the Holy Spirit. It was imperative that they, too, should die and rise and ascend; die to their carnal ambitions, rise to the spiritual kingdom and ascend in heart and mind to the same state whither the Lord had gone before. "If ye be risen with Christ," wrote St. Paul, "seek those things that are above where Christ sitteth on the right hand of God." Moreover, faith as the receptivity of divine influence reaches its highest efficiency only when it is faith in the unseen. We sometimes imagine, in our blindness, that if we could only enjoy the privilege of seeing our Blessed Lord in the flesh, we could derive some great spiritual benefit therefrom. But many who saw Him in the flesh gave Him up to be crucified, and those who believed in Him were not born anew into the Kingdom of Heaven until they could behold Him with the eyes of the flesh no longer. When our Lord, accordingly, asked His disciples to continue believing in Him after He had disappeared; asked them to believe that His disappearance meant nothing less than His sitting at the Right Hand of Eternal Power, Wisdom, and Goodness, He laid upon them faith's supremest task; but when they, on their part, met that test and rose to that sublime occasion, they were enabled to receive, as He to impart, faith's supremest reward—the Holy Spirit; the personal indwelling of God, purifying their hearts, illuminating their minds, and strengthening their wills. What had been outward, now was inward. What had been teaching, now was experience. The whole relationship which had been part of the lower order now was carried up into the spiritual and eternal order.

Now the point is that whereas the Gospels are the record of



the relationship subsisting between our Lord and His disciples during the first period, the Epistles are the record of the experience of the disciples during the second. The Gospels exhibit the sowing of the seed, the Epistles the first harvest. The particular Gospels and Epistles for each Sunday select some strand of the cords by which the Lord bound His disciples to Himself and carry it from its earthly to its heavenly range.

There is one other question: How shall that same teaching and experience become ours? The provision for that is made by the Church in the collects which, each Sunday, gather together, or collect, the fundamental thought of Gospel and Epistle and seek to make them, through prayer and the mighty power of the Holy Ghost, our very own. W. B. C.

### INTERCESSION AND THANKSGIVING.

**T**HE two will be brought into close juxtaposition next week, if there be a general observance of the initial legislation of the recent General Convention setting apart the week immediately preceding Advent for a special season of intercession for the spread of Christ's Kingdom, and of the usual proclamation of the President of the United States inviting the American people to observe Thursday of that week as Thanksgiving Day.

So far from there being any conflict between the two acts, both are required to give a proper perspective to our religious duties. We are to pray earnestly to Almighty God to grant to us—as individuals, as families, as states, as a nation, as a Church, as members of common humanity—certain blessings which shall enable us to assist in establishing His Kingdom more firmly among all humanity; and we are to thank God with equal earnestness for having already granted such blessings in some degree. We are to recognize, in other words, that dangers and necessities confront us, and also that God is repeatedly blessing us in spite of those dangers and necessities.

Quite akin to this coördination between Intercession and Thanksgiving, is the similar coördination, whether in State or in Church, between recognition of current perils and of current blessings. It is always a mistake to see the one to the exclusion of the other. In the State we find ourselves in a period of financial anxiety, of social unrest, of political crimes, of misconduct among men trusted with large responsibility in public office or in commercial life. And at the same time we are in a period when crops are magnificent, the core of our commercial life is sound, social and economic problems are being carefully studied, and real attempts are being made, with marked success, to raise higher ideals among people in general. To dwell unduly on our national dangers is to promote a pessimism which is akin to despair; to see only our blessings is to live in a fool's paradise. Seeing both, we may easily coördinate the spirit of intercession with the spirit of thanksgiving.

The same principle holds good in the Church. One group of men points, perchance, to the serious dangers threatening this Church. There are those within it who would tear down the barriers which Christ or His apostles erected as the enclosure within which alone the souls that have been gathered within are safe. There is, among us, a vast influx of worldliness, an apparent lessening of religious activity, a continued apathy toward missionary and social advance, a pandering, sometimes, to the worldly spirit; but there is also an enormous amount of real piety, an ever-increasing dependence upon sacramental grace, an increase of Eucharists that has revolutionized the practice and habits of Churchmen in a single generation, and that in substantially every part of the Church; and, at the same time, honest advance in missionary and social activities, and men within the Church who are willing to devote their lives to these specific forms of work. To dwell unduly upon the menaces which are easily discerned in our religious life, is to become a pessimist, whose influence for good within the Church will be seriously lessened, and who may be tempted, by his very despair, to retreat from that part of the Christian contest which devolves upon him. And to rest content with the progress thus far made within the Church, blind to the dangers which menace her, is to merge optimism into folly. Making the "eagle scream" is not the most helpful form of patriotism, nor is its vaunting counterpart in the Church the most useful form of religious endeavor; yet neither of these is, perhaps, so demoralizing to public life in Church or nation, as the spirit of despair. A right perspective will enable us wisely to combine a season of special intercession with a day of earnest thanksgiving.

AT THE CLOSE of the recent General Convention, having kept carefully in touch with its proceedings and its debates, and

having studied its legislation as carefully as time and opportunity would permit, we expressed our view of the Convention as one of "modified satisfaction." We were not carried away by an excess of enthusiasm for the balance attained between what was accomplished and what was not, nor yet did we feel that anything had been "very badly done." "Modified satisfaction" seemed to us an adequate view to take of the results.

We should not have been able to express "satisfaction," of any sort, unless the Convention had seemed to mark an advance in true Churchmanship. We say to *mark*; it would be unreasonable to look for more. General Convention will never represent more than the norm—the average—in the Church. Its spirit will always be less satisfactory than that of a part of the Church, and more satisfactory than that of another part. If we can discern evidence of, on the whole, an advance in a Churchly direction, even while we recognize that there are movements whose tendencies are toward spurious advance, we should be satisfied. Legislation in General Convention marks, but does not create, any advance. The progress must be made in the Church at large before it can be marked in legislation.

To our surprise, we learned subsequently that some few devoted Churchmen looked upon the Convention as marking retrograde instead of advance. Desiring to discover whether competent observers in both houses coincided with that view or with ours, we addressed between thirty and forty letters to as many persons who had sat in this General Convention, all but one or two of whom were veterans of other Conventions as well, and including Bishops and clerical and lay deputies, asking each to write the editor confidentially and frankly whether, in his view, the spirit shown in this General Convention was one of advance or of retrogression. The persons addressed were selected exclusively from among such as might be presumed, generally speaking, to be theologically in accord with the position of THE LIVING CHURCH. Not being written for publication, the replies to these letters are very frank, and many of them are quite extended. It is a pleasure to be able to say that with just one exception, every letter thus far received expresses the view that the recent General Convention marked an advance, and in no sense a retrogression, in Churchly spirit and in progress toward a real Catholicity that is not mere negative inclusiveness.

The result of this carefully discovered consensus of competent observers we place against the despondent voice of a few who have taken a depressed view of the Convention itself and of the condition and future prospects of this Church and of Anglican Christianity. Without naming the writers, we quote below some of the views expressed by these Bishops and deputies among our correspondents:

"I think that the last Convention was more fully imbued with the Church idea than any I have ever seen or expected to see. . . . An unusually large proportion of the Convention were new members, and of a very open-minded type. They were not at all afraid of Catholic principles or customs. Heretofore, what a 'bull in a china shop' would have been a proposal to provide an office for the uncction of the sick! Equally alarming would have been a proposition for suffragan Bishops, but these did not create a ripple from any side. . . . When I compare the spirit of the Convention with that of the first one I attended, in 1871, I can but say, as of old, 'What hath God wrought!' The Church idea is predominant. Historic continuity in principle and worship is prevalent. We have risen from the notion of 'This Church of Ours' to the conception of 'The Church of God,' with all that it implies. I have never attended a Convention which seemed to be so fully alive to its duty to 'The Holy Catholic Church' and so conscientious in striving to do that duty. There seemed to me to be a general assent to the fact that 'This American Church' is a branch of 'The Holy Catholic Church' and not a sect among sects, and a common desire to legislate accordingly. For the admirable spirit and conscientious sense of duty so evident in the Convention, we may, like St. Paul, 'thank God and take courage.'"

"I think that the line you should take is that the late Convention has done no harm to the cause; or, rather, has helped it. . . . There has certainly been a gain in the Catholic movement throughout the country during the past twenty-five years or more. There is no reason for any feeling of disappointment."

"Beneath the surface I think there was an undertone of strong Churchmanship. The Bishop of London struck the keynote when he said 'I am not a Roman Catholic because I am an English Catholic.' That was said in the large auditorium and it brought the house down. And they could not stop applauding it. It died down only to be taken up again. . . . We are face to face with a fundamental heresy, and it behooves us to draw our ranks closer together and stand shoulder to shoulder in the fight. I was delighted to see such men as Dr. —, for instance, come out strongly



for the Incarnation and the Virgin Birth and the Resurrection. All of the ——— men whom, some time ago, there was some fear of, gave no uncertain sound. On these fundamentals there was not a warring voice or an uncertain one in all the proceedings of the Convention. In this respect our American Church shows itself alive to the issue and grasping the condition in a way that contrasts favorably with the English Church."

"It did not strike me as being more 'Churchly,' but was decidedly more spiritual and manifestly more pious in a way that might have been Churchly, and was only impliedly so because it was understood that we were all Churchmen."

"As this was my first Convention, I can make no comparisons, but I can say that I was pleasantly disappointed at Richmond. There was very little *doctrinaire* Churchmanship of any sort and old party lines were shattered. There appeared to be a general desire to avoid traditional controversies, not because men had lost convictions, but because they regarded controversy as futile and they wanted to get something done."

"Everywhere that I went the altars were most reverently arranged, crosses and other adornments, altar hangings, proper book rests, etc., being everywhere in evidence. . . . The opening service of General Convention was the most reverent I have attended, and the public notice by the Presiding Bishop that only those who were present for official duties as members of the General Convention would be expected to communicate at that service, as there had been a number of earlier services, was a good gain and well taken. . . . The reports of the missionaries seemed to be practically unanimous in their efforts to set forth the Catholic Religion in all their missionary enterprises, with daily Communions, and the Protestant name everywhere dropped. . . . It was such statements as the Bishop of London's, 'I am an English Catholic,' that in the great auditorium where the missionary addresses were being made, aroused the greatest enthusiasm. And all similar statements from every speaker created more enthusiasm than anything else that was said. . . . In the House of Bishops there were a number of victories for the Catholic cause. The attack of Bishop ——— on Reservation was overwhelmingly defeated, and that, as all seemed to recognize, almost single-handed by Bishop ———. His attack on the Bible, in which he is reported to have quoted Colenso *in extenso*, was also buried without honors."

"I do not believe that any 'broad' legislation, using broad here in the sense of latitudinarian, could have been passed at that last General Convention, if it were known as such. I believe there has been an advance and not a retrogression."

"In my opinion the last General Convention represented a decided advance upon preceding conventions which I have attended, from the point of view of a Catholic Churchman. . . . If, three years from now, any of the radical changes shall prove themselves to be contrary to the spirit of the Church's faith or custom, the men who voted for these measures will as promptly repudiate them."

Such views as these, from writers whose point of view, generally speaking, would be termed that of Catholic Churchmanship, cannot be overcome by exaggerated views of the importance of a few incidents, or by more exaggerated fears of the purport of legislation that, reasonably interrupted, does not justify these fears.

Let us, then, while fully awake to the dangers which press upon the Church—and in no land and in no age has the Church ever been free from dangers—be led into no panicky fear lest this Church has drifted from its moorings. It has not.

Let us be fervent in our intercessions during this coming week for the spread of Christ's Kingdom in the world, with all that that implies; and let us, at the same time, seize Thanksgiving Day, in the midst of this week of intercession, to render heartfelt thanks to Almighty God for His blessings upon, not *our*,

but *His* Church, and, not least, for the signal evidences of advance which were manifested in the recent General Convention.

**W**E are obliged to dissent from a portion of the ecclesiastical world and from a resolution adopted by the diocesan convention of New York last week, by a narrow majority, in esteeming it of importance to continue the inscription, "In God we Trust," on the coins of the land. Coins are not a suitable means of missionary propaganda nor is trust in God strengthened or made more general by means of that inscription. On the other hand, it is perfectly true that irreverent jests are fostered thereby.

Let the inscription go; and let no one suppose the Christian religion is at stake when it goes.

**T**HAT the financial crisis appears to be passing away will give to all of us a special cause for thankfulness on Thanksgiving Day. Do we sufficiently return thanks for national blessings?

It is much that in a secularized age the President of a nation that officially knows no religion, annually invites us to return such thanks to Almighty God, and President Roosevelt's Thanksgiving proclamations have had the ring of true fervor to them.

Yet, even for religious people, it seems more difficult to realize the national dependence upon Almighty God than our individual dependence. England began in the days of the threatening Spanish Armada to pray for victory in her wars to God "who giveth not always victory to the strong." It was then the cry of the weak for protection against the strong. To-day, when Great Britain rules the seas, the same prayer, in the same words, is a warning not to depend upon the strength of navies. We also carried the same prayer over into our American Prayer Book in the day of our national weakness,

and now, in the day of our strength, we are too ready to forget it.

We need the national holiday of Thanksgiving. For national blessings also, "it becometh well the just to be thankful."

### Thanksgiving.

This day we draw nigh with ascription of praise,  
Thanksgiving, and worship, O Ancient of Days,  
Our Father and God, whose beneficent reign  
Fills with bounty and grace Thy boundless domain.

The stars in their courses Thy pleasure fulfil;  
The seasons successive accomplish Thy will;  
The breezes and rain-clouds come forth at Thy call;  
The earth at Thy bidding yields increase for all.

Though men be rebellious and stubborn in ill;  
Though avarice grasp and violence kill;  
'Tis but for a moment—Thou judgest aright,  
Avengest the poor, the oppressor dost smite.

Though the righteous man suffer affliction and pain,  
By Thy grace doth he garner a blessing from bane;  
Though his hunger and thirst the wilderness mock,  
Thou dost feed him with manna, giv'st drink from the rock.

Through doubt and temptation, through labor and strife,  
Thou leadest us ever toward fulness of life;  
We render Thee, therefore, glad tribute of praise,  
Our God and our Father, the Ancient of Days.

Brownwood, Texas.

(The Rev.) JNO. POWER.

### ANSWERS TO CORRESPONDENTS.

A. L. H.—(1) Statistics of the American Church cited refer to communicants, and those of the Roman Church to adherents, which accounts for a considerable part of the disproportion, the ratio of the communicants to adherents being commonly reckoned as one to three or four. It is true that there is a larger ratio of clergy to people in the American Episcopal than in the American Roman Church. It would be very foolish to charge either body with being "priest-ridden" in this country.—(2) Certainly we are permitted to pray for the departed, who are in a middle state or condition between earth and heaven.

THE FEEBLE cravings of visible objects of worship, and other continual tokens of Divine presence and protection, having been the weakness, a deep and grievous deficiency of strong love, the opposite to this, that is to say, a brave contentment with an invisible God showing itself in faithful and strong-hearted maintenance of piety in the absence (if it should so please God), or the apparent scantiness of signs, tokens, miracles, and other visible indications of the presence and protection of the Omnipresent and Omnipotent, and a like courageous and faithful abstinence from "making to themselves" unauthorized images, symbols, and emblems of Him who communicated with the people without similitude, must be the particular quality or part of Divine love enjoined under the second Law. As piety, therefore, is the heart of the first Law, so is *spiritual faith in the Unseen* the heart of the second. The first Law says, have the true God; the second adds—spiritually.—*Bishop Moberly.*



## RELIGION AND THE PRESS IN ITALY

## A View of the Periodical Literature of that Land

## FRENCH BISHOP RESIGNS HIS SEE

Unable to Satisfy the Demands of the Vatican

## AMERICAN PRIEST RETURNS HOME

[FROM OUR EUROPEAN CORRESPONDENT.]

A FEW weeks ago most decent people were disappointed by the failure of the prosecution on the part of the Crown of a journal which I will not name, on a charge of obscene libel. It is a paper which I have seldom read, and which I should be ashamed to buy; nor do I care to pollute my mind with unnecessary groping in filth. Its flaring cartoons are not restricted to gross caricatures of the Pope, which are offensive to the majority of Italians, but they ridicule subjects too sacred for me to mention. I am glad to learn that the case will be re-heard on appeal, perhaps with a happier result.

But I do not believe that repression is the best way of dealing with bad literature; and it would be a happy thing if many of the Italian papers were moved to a greater reticence as to monstrous crimes, of which even the best journals insert lengthy and florid accounts. Certainly an Englishman has no right to condemn this in foreign papers when he remembers with shame similar sins in his own country; and it should be stated in justice that in Italy the newspaper is read chiefly by men in the *café*, and not by young people at the breakfast table. Also it should be remembered that Italian manners allow the free discussion of topics which we think it improper to mention. I remember a charming young lady in the best society inviting me to discuss the English law of divorce.

In this letter I intend to say something about certain Italian periodicals whose tendency it is to inspire a grave and reserved tone. I select them among the publications with which I am most familiar; and it must not be assumed that there are not others worthy of equal praise which my ignorance or my lack of space compels me to omit.

And first I would say a word about the Roman daily *Giornale d'Italia*. Without professing to be a "religious" newspaper, it takes a line which is that of most religious persons, and lends an unusual space in its columns to theological topics, adopting a general agreement with moderate "modernism," but admitting contributions from men of other schools. On moral subjects it habitually takes the side of virtue and good sense.

Passing to directly religious publications, I select first the *Studi Religiosi*, published every month in Florence by a group of earnest and learned students. It contains really excellent articles, especially on theological subjects, on biblical and historical criticism, on hagiology; seldom on ecclesiastical politics; still more seldom on controversy. Among its leading contributors are such men as Semeria, Fracassini, Palmieri, and Minocchi; and an essay by any of these writers is sure to be worth reading. There is a large number of notices of Italian, French, German, and English literature, usually lucid, and always candid and courteous. The general tone of the review is one of sympathy with progressive thought, though one of its representatives disclaims the title of "modernist." Now and then I regret a somewhat opportunist temper; but this may be borne with if it secures this admirable review, which is now in its seventh year, from the censure of the new inquisitors.

The Review which is identified with the more advanced school of "modernists" is *Il Rinascimento*, published monthly at Milan, under the direction of three laymen, of whom it is interesting to note that two are related to Cavour, the architect of Italian unity. It is not common in this country to find laymen interested in theological study; and in no country are there many young men like Don Tomaso Gallarati Scotti, the son of a wealthy and noble Lombard family, inspired with ardent enthusiasm for his Church, yet perfectly bold and candid in his search for truth. This Review offers essays on scientific and philosophical subjects besides those that are more directly theological. It gives hospitality to such priests as Murri and Father Tyrrell, but I imagine most of its contributors are laymen, and it is therefore in a better position than others to resist attempts at suppression. A priest may be silenced in many ways, but there is no form of discipline which can strike a layman save the extreme penalty of excommunication; and so far this penalty has not been used. Last May, the Cardinal Archbishop of Milan, at the instance of the Con-

gregation of the Index, called upon the editors to cease their publication; they declined respectfully but firmly to surrender the rights of laymen to pursue and express their theological studies; and there for the present the matter rests. No doubt priests may be forbidden to write in the pages of *Il Rinascimento*, and the perusal of them may be prohibited; but such prohibition has little effect save on those who are little inclined to theological study. I am put in mind of a learned Religious who pointed out to me a cupboard in his cell: "There," he said, "are my dangerous books." Certainly in that house the cupboard is often unlocked.

The last periodical of which I shall speak is one of a very different character. *Le Battaglie d'Oggi* is a halfpenny newspaper, published every fortnight at Naples. Though it assumes the title of Murri's book, it seems to have no connection with Murri's political schemes. Nor does it profess to be a theological organ. The battles which it wages are with ignorance and vice and superstition, and it advocates a wider circulation of the Scriptures, in favor of which it quotes large numbers of letters from priests in all parts of the peninsula. In one of these we are told of a canon who borrowed a copy of the Gospels in order that he might find in it a quotation from the Psalms! Another priest tells how he was counted a heretic because he substituted an artistic image of our Lady for the doll which had received the devotion of his people. Based upon the reading of Holy Scripture is an earnest plea for Christian morals. The moral training of children, the guidance of students at the universities, the avoidance of vicious plays and novels, are among its frequent topics; and there are simple expositions of passages of the Bible, instructions on prayer, and the like. I hardly suppose this paper will be attacked on the score of "modernism"; and I hope it will be allowed to continue its beneficent work of teaching simple people to live like Christians. Nevertheless, I look upon this newspaper as an important part of the revival of religion in Italy, coöperating humbly with learned criticism and enlightened philosophy to rouse men from their torpor. Yet it is not without anxiety that I watch the pouring of new wine into old bottles.

I hear with regret that Mgr. Lacroix, the Bishop of Tarantaise, has resigned his see. A man of singular gentleness and of exemplary devotion, he has spent his strength in the service of a poor and rugged diocese among the mountains of Savoy. It may be noticed that the diocese takes its name from the district, and not, as in most cases, from a city. Although he is but fifty-two years of age, his health is broken and his sight is impaired.

The decay, however, is due to other causes than snow and wind. When the Pope, forbidding the *Associations cultuelles*, directed the French Bishops to devise some other plan to prevent the destitution of the Church, Mgr. Lacroix organized the Society of St. Sigismond with that aim; but the society was disapproved by the irreconcilable Vatican, and was dissolved. The Bishop, in a touching pastoral to his diocese, says that he abandoned his plan in order to preserve the unity of action of the French Church, but, unable to endure as a father the sight of his impoverished clergy, to whom the Vatican failed to supply any relief, he lost his health. The case will be remembered when men ask, who was the last spoiler of the French Church? Mgr. Lacroix was one of the most liberal of the French Bishops; and those who had the honor of even the slightest acquaintance with him will regret that the Church loses his guidance in these difficult times.

Florence is a loser, and I think America will be a gainer, by the return of the Rev. G. B. Stone to his own country. He came to Italy three years ago to seek rest after an illness, and became assistant chaplain of St. Mark's Church, Florence. Now that his health is in a measure restored, he has felt himself able to undertake work which has been offered to him at Washington. Those who have enjoyed his friendship, and have rejoiced in the fact of an American priest ministering in an English congregation, wish him and his wife a blessing in their new home.

HERBERT H. JEAFFRESON.

Fiesole, October 30, 1907.

LET US BEWARE that our rest become not the rest of stones, which so long as they are torrent-tossed and thunder-stricken retain their majesty; but, when the stream is silent and the storm past, suffer the grass to cover them, and the lichen to feed on them, and are ploughed down into dust.—*Ruskin*.

RELIGION, on account of its intimate relation to a future state, is every man's proper business, and should be his chief care.—*Selected*.



## ENGLISH NEWS AND CONTROVERSIES

## The Primate's Reply to Lord Halifax and His Associates

## SCOTTISH EPISCOPATE UNITED AGAINST MARRIAGE WITH WIFE'S SISTER

The Society of the Sacred Mission

FATHER TYRRELL UNDER DISCIPLINE.

The Living Church News Bureau  
London, November 5, 1907

**I** REGRET having made a mistake in my last letter in stating that up to the date thereof no reply had been received by Lord Halifax from the Archbishop of Canterbury to the clerical address on the Deceased Wife's Sister Act; a reply was received within a few days after the despatch of the address. The Primate's reply stated that he was taking care to communicate to his brethren of the Episcopal Bench the contents of the address: "I need hardly tell you that we received a vast number of communications, clerical and lay, setting forth from different points of view what the writers think upon the subject. It has been my endeavor, and I am sure it has been the endeavor of all the Bishops, so to act at an anxious and difficult juncture as shall best serve the highest interests both of Church and Realm. I hope to publish within the next four days a letter to the clergy and laity of my own diocese, in which I have dealt with the subject to the best of my power." We saw in last week's letter how in the main the Primate dealt with "the subject." It is computed that nearly three-fourths of the incumbents of England and Wales signed the address for the vindication of the Church's marriage law.

In this connection it is most refreshing to turn from the seriously divided Episcopate in England to the absolutely united Episcopate in Scotland. The Lord Primus of the Scottish Church and the other diocesan Bishops have issued a circular letter, in which they say they need hardly remind the clergy, "no Act of Parliament can make right for members of the Church what is forbidden by the Church's law." They desire to make clear that the recent Act of Parliament does not claim to affect in any way the law of the Church in respect of Holy Matrimony. "It might conceivably have been different. Conceivably the State might have commanded what the Church forbade; and then there could have been no alternative but to obey the law of the Church." The Scottish clergy, however, have, on entering their respective offices, accepted a restriction in regard to all unions within the forbidden degrees, by subscribing the Code of Canons: "It is declared by our Code of Canons that 'No clergyman shall perform the marriage service for persons who are within the forbidden degrees' (Canon XLI., Section 2). In Appendix, No. xxv., we find that to which reference is here made, entitled 'A Table of Kindred and Affinity.' . . . In that table it is declared that 'A man may not marry his wife's sister.'" It will at once be evident that any clergyman of the Church in Scotland who shall perform the marriage service in such a case "will be guilty of an offence against the law of the Church, obedience to which he had solemnly promised." If there be any clergyman of the Scottish Church who, though not himself officiating, would permit another clergyman to officiate in his church in such a case as the one in question, the Bishops would remind him that the granting of such permission would be a violation of the Canon (XIX., Section 3), which requires a Scottish incumbent to be satisfied that the principles of the priest whom he permits to officiate are consistent with the discipline as well as the doctrine of the Church in Scotland. And in support of the provisions of this canon the Bishops would add that after careful consideration they have come to the conclusion "that it is our duty to inhibit, as we do now inhibit, each of us in his own diocese, every clergyman, whether of this Church, or of any other Church of the Anglican communion, from performing the marriage service on the occasion of any man contracting a union with his deceased wife's sister." With the other questions which must arise in consequence of the recent Act of Parliament in relation to the civil marriage law of the United Kingdom, the Bishops do not now deal. In conclusion, commending their clergy to the grace of God, they subscribe themselves "Your faithful servants in Christ," the signatories being the Bishop of St. Andrew's, Dunkeld and Dunblane, Primus; the Bishops of Edinburgh; Brechin; Glasgow and Galloway; Moray, Ross, and Caithness; Aberdeen and Orkney; and Argyll and the Isles.

## SOCIETY OF THE SACRED MISSION.

Two meetings were held in support of the Society of the Sacred Mission at the Church House, Westminster, yesterday week, both meetings being largely attended by friends and supporters of the Society. This Society, the founder and director of which is the Rev. Herbert Kelly, has been doing a remarkable work for nearly seventeen years in finding and training candidates for Holy Orders, the Society's home and college being now at Kelham, Newark-on-Trent. The chair was taken at the afternoon meeting by the Bishop of Rochester, who pointed out that Father Kelly had set himself the task of dealing with the great problem of the supply of clergy—in view, on the one hand, of the increasing population of England, and, on the other, the decrease in the annual number of candidates for Holy Orders. The Rev. Dr. Murray, warden of St. Augustine's Missionary College, Canterbury, spoke of the favorable impressions he had received of the life at Kelham while on a visit there. Referring to the remarkable book he had seen at Kelham—the *Book of Wisdom*, "not written by Solomon, but every line of which bore traces of its real author, Father Kelly," he should be glad to see this book in the hands of every theological student, and—"if he might whisper such a thing"—in the hands of most theological lecturers.

FATHER KELLY, director of the Society, said that during the past summer he wrote to every fund and theological and missionary college in the country to find out what was really being done in the way of getting candidates for Holy Orders. He found a large number of small funds working small districts, and getting two or three men a year each. Then there were a few diocesan funds getting some ten or twenty or more a year. There were a few funds which said, "Let us go to all England." The moment that had been done the number of applicants went up into indefinite hundreds. He believed the Society of the Sacred Mission was really the first to go to all England. They had developed at Kelham the most elastic system of acceptance they could devise, and the results were that they got year by year over 300 inquiries. Out of these perhaps 120 made application, while about 85 actually went to Kelham for consideration. Referring to the principle of selection, he pointed out that no other system but selection could enable the Society to meet "the mass of devotion which was forthcoming." It was to "continual selection" that he looked to raise their whole ideal of the priestly work. The notion of the Church begging for men seemed to him horrible. Ten years ago there were 24 men in their house. Now there were 94, and of them 79 were preparing for ordination. Speaking of the importance of inclusiveness in all plans, he said that in the face of the unity and fellowship of the Church, any attempt to make a college "into a place for the culture of certain sets of opinions" seemed to him a pernicious and ridiculous thing. They had to teach men to think for themselves. "It was said that the Church of Rome was so afraid of men thinking wrong that there was no room to think at all. Do the Protestants want to try the same policy here?" He pointed out that the college at Kelham was distinct from the Society. "The Church," he said in conclusion, "cannot all be broken up into one-man sections, and it is to these greater purposes [working together in the unity of the Church for great ends] which our Society—as a Society—is hoping to address itself."

The Rev. George Tyrrell, the famous English ex-Jesuit Father, has been condemned to "lesser communication"—forbidding him the Sacraments—by the Bishop Patriarch of Rome, Pius X., on account of the two articles written and published by him in the *Times* newspaper about a month ago, commenting adversely on the recent Papal Encyclical on "Modernism." This sentence upon him was passed at the petition of the Romanist Dissenting "Bishop of Southwark." It is also announced that he will be cited to appear in Rome to be tried secretly by the Inquisition. "The Vatican and Father Tyrrell," was the subject of a leading article in the *Times* on Saturday. Father Tyrrell, writing in the same issue of the *Times*, says that, despite the fact of Bishop Amigo informing the public that he has not been excommunicated, but only deprived of the Sacraments with a reservation of his case to the Roman See, let the name pass; it is the thing that matters: "What a thing is apart from all its qualities only a scholastic can tell. If I am not excommunicated, I am excluded from Communion—from the elementary rights of a Catholic—which is what plain folk mean by excommunication. What privilege is left? None that I shall heed or value."

The Bishop of Exeter has appointed the Rev. Dr. Walpole,



Hon. Canon of Southwark and rector of Lambeth, to the vacant canonry of Exeter Cathedral. Canon Walpole will be responsible to the Bishop for the work of the Exeter Cathedral Mission, but will only occasionally conduct missions in person. The new Canon of Exeter was a professor in the General Theological Seminary, New York, from 1889 to 1896. J. G. HALL.

### BISHOP OF LONDON TELLS OF HIS AMERICAN TRIP.

IN the November number of the *London Diocesan Magazine* (Spottiswoode & Co., Ltd.), the Bishop of London gives, under the heading of "The Bishop's Reminiscences," some account of his American tour, though he wished it to be clearly understood that this was no account of the Church across the Atlantic: "It seems to me nothing short of monstrous that a man should be hospitably and generously entertained by a Church for five or six weeks and then return to write in cold blood a criticism of it, however friendly that criticism be, and I have refused, therefore, all invitations to do this for periodicals or magazines." What he writes is "pure gossip." First, then, of his visit to Canada (preceded by some reminiscences of his outward voyage). He makes special mention of the welcome he received at Quebec by the French Canadians. It was very gratifying to find that under the "genial guidance" of men like the Governor-General and the Bishop of Quebec, "both races and both branches of the Church get on so well together." At Montreal, the special meeting of the French Chamber of Commerce in his honor and the evening service in the biggest church in Montreal were things which he should never forget, while the "beautifully worded" address given at the social which followed the service, from the Church people of Montreal, will always be amongst his treasures. It was at Ottawa that he had the first experience of one of the Canadian Club luncheons "which are such a feature of Canadian life, and at which the whole manhood of the place take possession of any one they want to hear." Sir Wilfrid Laurier, sitting by his side at this luncheon, showed him how to eat a Canadian corn "cob." His stay in Toronto, "one of the fairest cities in the world," was delightful in every way. As to the Diocese of Huron, he shall long think and pray for that "granddaughter" diocese of his own diocese of London. Referring to the meeting on the Canadian side of Niagara Falls, on his last evening in Canada, he says: "I never succeeded in learning the tune of 'The Maple Leaf for Ever,' but that and 'God Save the King,' and our beautiful Church hymns went up from a really enthusiastic gathering."

The Bishop passes then, to his visit to the United States. After the great warmth and enthusiasm of his welcome in Canada, he thinks that he unconsciously expected to find a difference in crossing the border, "but I cannot honestly say that such was the case." His experience with the crowd outside Trinity Church, New York, after preaching his first sermon in the United States, gave him a "taste" of what was to come after, and he did not wonder when subsequently he saw an American brother Bishop with his hand limp and useless. "I asked him if he had had an operation. 'Oh! no,' he said, 'my hand has been useless for some years now; it came from *shaking hands*.' I thought of my Fulham garden parties and resolved to be careful." The "real business for which I had come over" began at Washington, though not meaning by this, *pace* some newspapers, his game of tennis with the President. "How that friendly game became so famous I have never been able to discover; there never was a single combat between us, as the kindly President thought I should have more fun in a 'four' game . . . and when, after a most exciting game, our side won, the *Washington Post*—a name which always reminds me of the annual children's dance at Fulham—was quite correct when it said 'the President looked as pleased as if he had seen a man with twenty children—a sight which is supposed especially to gratify his patriotic soul.' No! pleasant as his visit was to the President, the real object of his visit to the United States was to take part in the Tercentenary of the "American Church," or, "as it is at present called, 'The Protestant Episcopal Church of America.'" He refers to the site of the Cathedral in course of erection at Washington—being so far from the city—as one "which, with magnificent faith, Bishop Satterlee has selected for the future Cathedral." The "mecca" of his journey was Richmond, in Virginia. "If an Englishman," says the Bishop, "wants to feel at home *at once* in the United States, he must go to Virginia; I was spoilt everywhere, but nowhere more than in Virginia. They love England there with a special affection, are very proud of their English ancestry, and at an old Virginia

country house such as we visited during our week at Richmond, you might easily fancy yourself in an old park in Sussex or Worcestershire." Speaking of his preaching before the Convention, "his must have been a cold heart which had not been stirred by the magnificent sight of a hundred Bishops, and the massed clerical and lay delegates from the whole of the United States, representing—as I tried to portray, inadequately enough, I fear, in my sermon—what the 'mustardseed' blown ashore three hundred years before at Jamestown had grown to by the grace of God." The day he gave his historical lecture on the connection between the See of London and the Church in Virginia was "in some ways to me the most interesting day of all." How to make an historical lecture not only heard but followed for an hour by an audience of five thousand people—"all in hilarious spirits, and determined at any cost not to be dull"—was, indeed, "a problem. In no time in my life did my experience gained in Victoria Park on Sunday afternoons stand me in better stead than on that evening." What, next to Quebec, will always be to him the most interesting place he saw on the other side of the Atlantic was—the "deserted Jamestown." In the concluding portion of his "Reminiscences," the Bishop says: "It is certainly true that I left the United States after my visit to them with an enhanced affection and admiration for the great people who inhabit them." These "Reminiscences" occupy nearly eight full pages of the *London Diocesan Magazine*, and were written on board the *Celtic* during the Bishop's homeward voyage.

### SPECIAL CROSS, SPECIAL BLESSING.

BY MARIE J. BOIS.

HAVE you ever met on the road, dear reader, with someone staggering under a heavy weight, and have you, impulsively offered a helping hand, which has been abruptly pushed away? Sorry for the burden-bearer, you have gone on your way, feeling that, had you been allowed to do so, you might have helped for at least part of the way.

How much truer this is of spiritual burdens than of physical ones! Seldom is help refused for the latter, while the former crushes many a heart which refuses to be comforted. Oh! the sadness of it. Imagine one of the suffering Israelites in the desert, not willing to look up to the brazen serpent and dying in the arms of one who, having been himself bitten by the fiery serpents, knew that *one glance upward had saved him, and would have saved his friend*.

To a certain extent, this was my experience this week.

I met a cultivated, refined couple, almost crushed under the heavy cross laid upon them. For eight years he has not walked, and though he himself bears it in a wonderfully patient way, his wife has hardened because of the apparent *injustice* of it all. She counts all that has been taken away from her, and seems to keep (God forgive me, if I seem harsh) an account against God Almighty.

"Why should we have to bear such things? Why should we suffer thus, while thousands much worse than we, are enjoying all that life can offer?"

Well remembering the passionate fits of despair through which I myself had gone while a helpless, suffering cripple, still ignorant of His love, my heart went out to her with an intense longing to help. I told her of the *special blessing attached to the special cross*, blessing which she would discover if she asked for His help to *lift up* the cross which she is now dragging wearily as a hateful weight. But while she was thankful for the human sympathy, she was not ready to look for the divine Hand which alone can help her; she could not believe that there is another side to her cross, that light would radiate from it and lighten her dark path, if only it were lifted up by her prayers for His ever ready help. "You have recovered, he never will. What have we done to deserve such a thing?" she exclaimed in the bitterness of her heart. Her despair has haunted me ever since.

How powerless we are before such sorrow, and yet, shall we selfishly shun the stricken ones? "It is useless, they will not listen to reason," some may say. To reason, perhaps not; to persistent true love and sympathy gained and increased in our prayers for them, they will in time. No, we have not the right to leave them alone in their sorrow, if they refuse to believe in the love of His chastening hand, we still may, we still *must* pray for them.

Oh! for the power of prayer in our life, prayer for all we come in contact with, as well as for ourselves. Let us earnestly ask Him to grant us that power.



## BISHOP OF CHICAGO IN RAILROAD ACCIDENT

### Narrow Escape While on the Eighteen Hour Train to New York

#### NORTHWESTERN DEANERY MEETING IN CHICAGO

Semi-Centennial at Manhattan, Ill.

OTHER CHURCH NEWS OF CHICAGO.

The Living Church News Bureau  
Chicago, November 17, 1907

A SHIVER of frightened gratefulness ran through many Chicago Church people and others when they learned on Tuesday, November 12th, that Bishop Anderson had narrowly escaped serious injury and possible death in a railroad accident on the "Eighteen-Hour train" of the Pennsylvania Railroad, at 1:30 A. M. that same day. As it was, the Bishop was somewhat bruised, but was able to go on to the monthly meeting of the Board of Missions in New York City, held that day. The announcement that he had safely passed through this accident was made to the clergy of the Northeastern Deanery, assembled sixty strong at Grace Church parish house for their annual meeting. Many persons in Chicago have not learned that the Bishop was on this train, as the newspapers for the most part did not mention his name in connection with the accident.

This deanery meeting was one of the largest held for a long time by the city and suburban clergy, and was of unusual interest. The Holy Communion was celebrated in the Hibbard Memorial chapel at 11 A. M. At the business session following, the officers and committees for the new year were elected and appointed. Archdeacon Toll has again been appointed as the dean, the Rev. E. Croft Gear was re-elected secretary, and the Rev. G. W. Laidlaw treasurer. The new committee on Civic Affairs presented its first annual report, through the Rev. E. J. Randall, chairman, and the dean re-appointed the entire committee for another year—namely, the Rev. E. J. Randall, the Rev. E. M. Frank, Dean Sumner, the Rev. C. H. Young, and the Rev. Geo. M. Babcock. The committee on Subjects and Programmes for the year's meetings was also appointed, as follows: The Rev. W. O. Waters (chairman), the Rev. S. B. Blunt, the Rev. G. C. Stewart, the Rev. J. H. Edwards, and the Rev. T. B. Foster.

The address of the morning, provided by the committee on Civic Affairs, was by Dr. John M. Dodson, dean of Rush Medical College, and one of the most eminent physicians in Chicago. His subject was "Social Hygiene," and he gave a most thoughtful and impressive statement of the serious conditions prevailing in Europe and this country, which have brought about the organization of the Society of Social Hygiene, in Chicago and elsewhere. A more important and valuable address has rarely, if ever, been given to the clergy of this deanery. At its close, several questions were asked and answered, and copies of the literature already published by this Chicago society were distributed, for use among parents and boys. Undoubtedly the Men's Clubs of the various parishes in and around Chicago will avail themselves of Dean Dodson's able services in presenting these vital themes and facts at their regular meetings. Bishop Anderson is one of the vice-presidents of the Chicago Society of Social Hygiene, and is deeply interested in furthering its influence, which is educative and preventive.

After luncheon, the afternoon session was addressed by the Rev. C. E. Deuel, on the subject, "How Can We Best Impart Church Instruction to Our Congregations?" This was, in all, one of the best meetings held by the Northeastern Deanery for a long time past.

One of the most enterprising efforts in parish finances and plans undertaken in this diocese during the past year, was the recent raising of some \$8,000, mainly in five-year pledges, by the members and organizations of St. Andrew's parish, for the purpose of building a parish house adjoining the church. Some of the pledges have already been redeemed, and the work of raising the requisite sum will be steadily pushed. This handsome amount of \$8,000 was pledged within one week after a parish dinner, attended by 100 men, given by the women of the parish, and addressed by the Rev. F. DuM. Devall, rector, and by Dean De Wit, the Rev. G. B. Pratt, and the Rev. Z. B. T. Phillips of Trinity Church. Every organization in the parish made a pledge, and many individuals did the same.

At the annual meeting of the Chicago Local Assembly of the Daughters of the King, held at St. Andrew's Church on the 7th of November, the following diocesan officers were elected:

Mrs. George C. Burton of St. Bartholomew's, president; Mrs. Harrison Kelley of St. Mark's, Chicago, vice-president; Miss Lily Meade of St. Andrew's, Chicago (265 Park Avenue, Chicago), secretary; and Mrs. J. B. Reynolds of St. Peter's, Chicago, treasurer. The report of the Richmond National Convention of the Order was read at this meeting by Miss Bowen, the diocesan delegate from Chicago, and several important points were brought to the attention of the Local Assembly which will be effective in increasing the scope of the work already being done by the Chicago branch.

The "Golden Jubilee" of St. Paul's Church, Manhattan, was celebrated on Saturday and Sunday, November 9th and 10th, with a very successful parish festival. The parish is in charge of Mr. John Henry Smale, lay-reader, a student at the Western Theological Seminary, and the observance of this fiftieth anniversary of the opening of St. Paul's Church was made a notable event in the history of the entire town. Morning Prayer was said at 10 A. M. on Saturday, the sermon being by the Rev. C. H. Young of Chicago. An elaborate dinner was served in the Grange Hall, at 12:30 P. M., and at 2:30 P. M. in the same hall there was a largely attended programme of music and addresses. The Trinity Band of Joliet furnished the music, and the addresses, which were in great measure historical, were given by Mr. Edward Young, Mr. J. C. Baker, Dean Phillips of Kankakee, and Mr. J. H. Smale, assisted by several others from clergy and laity who were among the guests of the parish. Supper was served at 5 P. M. in the same hall, and at 7 P. M. Bishop Anderson preached the anniversary sermon in the church. The following day, which was the Twenty-fourth Sunday after Trinity, the Holy Communion was celebrated by Bishop Anderson, and a class was presented by Mr. Smale for Confirmation. It was a succession of two red-letter days in the history of the town of Manhattan, and of the parish of St. Paul's.

One of the largest and most enthusiastic sectional meetings of the Woman's Auxiliary ever held in the history of the local branches along the "North Shore" suburban district of Chicago, was that of Thursday, November 14th, at St. Mark's Church and parish house, Evanston (the Rev. Dr. A. W. Little, rector). There were nearly 100 delegates present, including most of the clergy of the parishes represented. The missionary addresses at the morning service were most interesting and able, the speakers being the Rev. A. W. Griffin, of St. Peter's, whose theme was "Missionary Enthusiasm"; the Rev. W. W. Love, the new rector at Waukegan, who gave a number of valuable data culled from his knowledge of the Church's missionary work in the western parts of the country; and the Rev. W. I. A. Beale of the Cathedral staff, Chicago, who told of the conditions existing in the district surrounding the Cathedral. After luncheon, the afternoon session was devoted first to the reports of the work lately done by the various branches represented, and then to a 45-minute address by the diocesan president, Mrs. J. H. Hopkins, describing the Richmond Convention of the Auxiliary and the General Convention. The offerings of the day were two, one being given to the work among the lepers of Porto Rico, which is being carried on by the Rev. C. E. Snively, and the other applied to the needs of the work at the Cathedral, Chicago. The meeting gave a marked stimulus to the Auxiliary work all along the North Shore, from Evanston to Waukegan.

The annual Thanksgiving reception of the Board of Trustees and Managers of the Church Home for Aged Persons, at 4325 Ellis Avenue, Chicago, was held on the afternoon of Thursday, November 21st. This annual gathering of the friends of this diocesan Home is always one of the pleasantest affairs in the cycle of Chicago's Church activities. The Home is in first-class condition in every way, and is being well supported by the generosity of Chicago's Church people.

Last spring a new organ was purchased by the parish of St. Paul's-by-the-Lake, Rogers Park (the Rev. Richard Rowley, rector), but it proved insufficient in size and power to accompany the choir, which numbers about 45 voices. So another organ of larger size has been bought and will be opened by a recital to be given on Monday, November 25th, by Dr. C. E. Allum of St. Chrysostom's, Chicago.

The regular semi-annual service for the workers of St. Martin's parish, Austin (the Rev. R. H. F. Gairdner, rector), was held on the evening of the Twenty-fifth Sunday after Trinity, the sermon being by the Rev. G. C. Stewart of St. Luke's, Evanston. Every working organization in the parish was fully represented, and a large number of other parishioners also attended the service.

The Rev. H. Worthington Starr, formerly rector of St.



Paul's Church, Council Bluffs, Iowa, has begun his new work as the rector of Christ Church, Winetka. He is a graduate of Harvard, and has an M.A. degree from the University of the South. Before his rectorate at Council Bluffs, which began in 1903, he was the headmaster at the West Texas Military Academy, in San Antonio, and for one year he was also rector of St. Jude's, Monroe, Missouri. He will receive a hearty welcome from all the clergy of the diocese.

TERTIUS.

## FOR THE WEEK OF SPECIAL INTERCESSION.

PRAYERS SET FORTH BY THE BISHOP OF MAINE FOR USE IN THAT DIOCESE DURING THE LAST WEEK IN NOVEMBER AND ON ADVENT SUNDAY, 1907.

Stir up, we beseech Thee, O Lord, the wills of Thy servants the men of This Church, that they may realize their responsibility for other men's souls, and by prayer and service honestly endeavor to win others to Thee and to Thy service; through Jesus Christ our Lord. *Amen.*

POUR OUT Thy Holy Spirit, O Lord, upon the men who in search of science, wealth, or pleasure, neglect Thine Honor, overlook sin, and ignore Thy service. Turn their hearts to the Light of the Gospel story, that they may follow Christ by using their talents to bring their fellow men back to Thee and to Thy Church; through Jesus Christ our Lord. *Amen.*

O BLESSED SAVIOUR, who for love of us hast left power to Thy Church to forgive sin. Have mercy upon the men who by reason of sins or of their sinful condition stay away from Thy Church and Holy Communion. Lead them to seek and to find the pardon that awaits their confession, and restore them to Thy service. For Thy Mercy's sake. *Amen.*

PASTORAL LETTER OF THE BISHOP AND THE BISHOP COADJUTOR OF PENNSYLVANIA.

PHILADELPHIA, November 12, 1907.

Dear Brethren of the Clergy and Laity:

At the recent meeting of the General Convention, a communication was received from the International Convention of the Brotherhood of St. Andrew requesting the Bishops to appoint in their several dioceses the last week in November as a season of prayer, in order to hasten the coming of Christ's Kingdom on earth. This request received the concurrent approval of the House of Bishops and the House of Deputies, and in pursuance of this action we appoint the last week in November, beginning with the Sunday next before Advent, and ending with the First Sunday in Advent, as a week of prayer for the extension of the Kingdom of our Lord and Saviour Jesus Christ.

We request:—

First. That in all our churches appropriate daily services be held during this Week of Prayer, and particularly at such hours as will secure the largest attendance of men and boys.

Second. That a special sermon be preached on the Sunday next before Advent, urging the call of the ministry on young men, and the need of laborers in the vineyard.

Third. That a corporate Communion of all the men of the parish be held on the First Sunday in Advent, which day has been set apart for the Men's National Communion.

The following prayers are suggested for use in the public service and in the private devotions of our people:

The Prayer for the Unity of God's People.

The Prayer for Missions.

The Ember Day Collects.

The Collect for St. Andrew's Day.

The Collect for the First Sunday in Advent.

The Collect for the Third Sunday in Advent.

The prayer set forth for the Third Sunday after Trinity, 1907, is also suggested for use during the Week of Prayer, and a copy of the same is appended.

We also suggest that as Thursday, November 28th, is specially set apart as a day of Prayer and Thanksgiving for our Church and Nation, the sermon on that day should express our gratitude to Almighty God for His providential guidance during the three hundred years of our history in this land of our fathers, and impress upon our people that we must reconsecrate ourselves, our souls and bodies, to God's service more completely than in the past, if, as a Church and nation, we are to do the great work to which He has called us.

May the Week of Prayer lead us all to hear the Master's voice and follow Him without delay; may we give up ourselves obediently to fulfil God's Holy Commandments; may we show forth our gratitude to God by consecrating ourselves and all that He has given us, to Him and to His service. Your affectionate Bishops,

O. W. WHITAKER,

ALEXANDER MACKAY-SMITH.

### APPENDED PRAYER.

O God, whose Name is Excellent in all the earth, and whose glory is above the heavens, we give Thee hearty thanks for all the

blessings Thou hast bestowed upon this land in which Thou hast permitted us to live. Thy mercies have been manifold, and Thy goodness un failing; but especially would we recognize Thy favor in planting here three hundred years ago a true branch of Thy Holy Catholic Church, whose fellowship we are privileged to share. Mercifully grant, we beseech Thee, that we may realize this inestimable benefit, and show forth our gratitude by consecrating ourselves, and all that Thou hast given us, to Thee and Thy service.

Forgive, O Lord, we entreat Thee, all our indifferences and remissness in the years that are past, and by the inspiration of Thy Holy Spirit, enable us henceforth to rejoice in being fellow-workers with Thee in the extension of Thy Kingdom, through Jesus Christ our Lord.

And we beseech Thee, O our Father who art in Heaven, that as Thou didst send Thy Blessed Son into this world to preach peace to them that are far off and to them that are nigh, so wilt Thou grant that all who acknowledge Him may speedily become of one heart, and one soul, united in the holy bond of truth, of faith, and charity, and that all men everywhere may seek after Thee and find Thee, through Jesus Christ our Lord, whom with Thee, O Father, and with the Holy Ghost, we worship and glorify, one God, world without end. *Amen.*

The foregoing prayer was licensed for use in the diocese of Pennsylvania on the Third Sunday after Trinity, 1907, and is licensed for use during the Week of Prayer.

IN OTHER DIOCESES.

The Bishops of Albany, Montana, West Texas, Georgia, North Carolina, Iowa, and Central New York have also taken the matter up with their clergy, and doubtless many other Bishops have done so of whose action no report has come to us.

## BOARD OF MISSIONS ORGANIZED.

NEW YORK, November 15.

**M**EETING on November 12th, the Board of Missions reelected former officers and arranged tentatively for the ensuing year.

In view of the difficulties of making a division in the middle of a quarter, the treasurer was instructed to pay the existing appropriations from September 1st to November 30th, and it was referred to the Advisory Committee to consider and report upon the re-arrangement of the appropriations of the missionary districts affected by the late action, from December 1st to the end of the fiscal year.

The treasurer reported a small increase in contributions for the two months of the fiscal year which ended November 1st, say \$605.34. The increase, it was encouraging to notice, came from parishes, Sunday schools, and individuals.

As treasurer of the committee on the Men's Thank Offering he made a preliminary report expecting to submit a full statement at the next meeting. The total amount, including the pledges, he reported as \$765,732.53. The total sum received for account of the United Offering of the Woman's Auxiliary to the Board of Missions amounts to \$224,251.55.

The offering at the opening service of the General Convention in Richmond amounted to \$755.97 and the collections at the House of Bishops' services brought the total up to \$501.28 for the Society for the Propagation of the Gospel and \$658.07 for our own general missions.

DR. DRIGGS IN DANGER.

Letters were presented from Bishop Rowe and several of his missionaries. Much solicitude is felt for the Rev. Dr. John B. Driggs, as the ship bearing his supplies was wrecked upon an inhospitable coast, and it was found to be impossible to transport them to Point Hope this winter, hence it is feared that he and those dependent upon him will suffer. The Rev. Edward Pearsons Newton, curate of Calvary Church, New York, was appointed a missionary in Alaska, to be stationed at Valdez. He departed on November 15th for his field. By request of Bishop Rowe, Archdeacon Stuck was authorized by the Board to appeal to the Church "for interest and additional funds for the district of Alaska."

THIRTY-FIVE YEARS AMONG THE INDIANS.

A leave of absence for six months was granted the Rev. Wm. J. Cleveland, Bishop Hare recalling that "more than thirty-five years ago he gave up a pretty stone church in the Wyoming Valley, Pa., and threw in his lot with the Sioux when they were among the wildest and most war-like Indians of the plains."

HAWAIIAN SCHOOL.

The Bishop of Honolulu wrote that, notwithstanding the changes and the crisis at Iolani, the school had started with a lot of fine, earnest boys. Among them are two Japanese, two Koreans, two Chinese, and one Hawaiian, all of whom they expect to educate for the ministry "on the spot." The Sunday before he left for the General Convention, Bishop Restarick baptized eleven Japanese, one of whom had been a lieutenant in the Japanese army and another is the son of a Buddhist priest.

WE TAKE our main steps in life alone, as much as we die alone. You, and you only, are any judge of the real Voice to you; you only know how it fits with your secret life, you only know how far you find yourself and the work in harmony.—*E. Thring.*



# NEW YORK DIOCESAN CONVENTION

## Dignified Assemblage of the Church in the Metropolis

### INTERESTING WORK BEING DONE BY THE CITY MISSION

The Living Church News Bureau  
New York, November 18, 1907

THE annual Convention of the Diocese of New York met in the Crypt of the Cathedral of St. John the Divine at 10 A. M. Wednesday, the 13th, for the opening celebration of the Holy Communion. At this service the Bishop of the diocese read his annual address, of which the following are the salient points:

Referring to the General Convention, he said: "Whether it was because we began by looking back to our feeble beginnings at Jamestown in Virginia, or forward to our vast and inspiring opportunities all over this land, and far beyond it, I cannot say; but the spirit of the General Convention from the beginning was devout, hopeful, and courageous; and its legislation was worthy of its spirit. There was the rare presence and speech of the Bishop of London to enkindle us; and there were the fraternal voices of the Archbishop of the West Indies, the Bishop of St. Albans, Quebec, the Mackenzie River, of Bishop Montgomery of the Venerable Society for the Propagation of the Gospel in Foreign Parts, and others, to all of whom we listened with equal appreciation and respect. Best of all, there was in both Houses of the Convention a generous and candid temper, which was pervaded, all the while, by the finer sub-tone of a fraternal and affection within the wheels."

Of legislation the Bishop said: First there was an effort which failed, happily, as he thought, to introduce into the American Church the Provincial System, which he felt might have menaced our ecclesiastical unity and emphasized local idiosyncracies. He doubted even whether the Missionary Canon would do more than furnish a fresh illustration of the fact that it is not more "wheels that the Church wants half so much as more of the Living Creature within the wheels."

Referring to the question of Suffragan Bishops: "There are two sets of circumstances which, from wholly different standpoints, influenced those who voted for the constitutional amendment which made Suffragan Bishops possible. One was a situation in which work had grown too large for the individual activities of him who was charged with it. The other was the situation existing in some dioceses where different races were believed by many to demand different episcopal ministrations."

After calling especial attention to the importance of the "admirable report" of the Joint Commission on the Relations of Capital and Labor, the Bishop continued:

"It was, even if unconsciously, germane to this subject that the General Convention adopted a resolution which will enable the reverend clergy to give to their people, at such times as are not appropriated on the Lord's Day to wonted acts of worship, such teaching on social, moral, and economic questions as we all greatly need if we are to deal with them in the spirit of our Master's Gospel. We shall encounter, at this point, the inherited preconceptions and the devout apprehensions of many of the faithful laity, and of these I beg you, my dear brethren of the clergy, in the spirit of Him who said, 'He shall gently lead those that are with young,' to be considerate. New ideas, like infantile companionships, demand, in the greater advances of the Church's life, infinite tenderness and patience. And those of us who are hoping for great things from that enlargement of the Church's teaching power which, as many of us believe, has most wisely and opportunely been given her, may well remember that that policy of administration, whether in the pulpit or at the altar, which needlessly wounds and shocks is not likely either to win or to edify."

"The stipends of the clergy are at best desperately meagre, and the achievement by men in Holy Orders of a decent and honest maintenance has in it, often, elements of the heroic, of which I wish that I might speak, as I am often moved to do. But the situation to-day is purely commercial and financial. Money, according to our present standards, is of steadily diminishing purchasing power. The present financial disturbances may temporarily check this tendency; but their effect in that connection will be only temporary. Fuel and food and clothing will not be likely to be cheaper in the future, but dearer, and those who are able to do so, both clergy and laity, must take thought in this connection for their less favored brethren. Many plans have occurred to me in connection with this urgent business, but it will be best that this body shall appoint a committee, to which the resolution of the General Convention which I have just read may be referred, with which I shall be most glad to cooperate, and to whom the whole subject may be entrusted."

CALLED TO ORDER.

After the service the Convention was called to order in the Synod Hall by the Right Rev. the President, Bishop Potter. It may be noted with pleasure that the acoustics of the Synod Hall are greatly improved, owing probably in great measure to the provision of a carpet, and other alterations. The pictures left to the Cathedral by the late Dr. Nevin, rector of St. Paul's, Rome, are hung on the walls, and when these walls are tinted, as it is to be presumed they will be, the Convention of the diocese of New York will have a convenient, dignified, and handsome house in which to prosecute their work.

After some routine business, reports were read, of which those of the superintendent of the City Mission Society, the Rev. Robert B. Kimber, and of the Seamen's Mission, the Rev. A. R. Mansfield, were intensely interesting. Mr. Mansfield pleads earnestly for the provision of the remainder of the sum needed to put up the new Seamen's Building, which is to be a model of its kind and of the utmost value to the sailors. Of Mr. Kimber's report, the following points were most impressive:

"In presenting this report the idea cannot be too strongly emphasized that we are not an independent organization to the story of whose progress year by year you listen with interest. We are the representatives of each of your parishes, commissioned to do the work which you are unable to do yourselves, and this report is an accounting to you of our stewardship for the year that is past."

Services are carried on in thirty-six places and much individual work is performed; the total expenditure of the year is \$74,088.49.

"By resolution of the last Convention our Society was requested 'to undertake the work among immigrants at the Port of New York and to enlarge its present scope by placing there a staff of clergymen and women able to speak the languages of the immigrants.' For years the Church has been represented at the gateway to America but the services of the clergyman working there have been definitely limited to the members of the Church of England. On May 1st the Society formally undertook the work. The keynote was changed from the ministry to English Churchmen to the ministry of Humanity. We have at present a staff of three persons there, and others are to be added as we are able to provide their support. Among them ten languages are spoken, and Spaniard and Greek, Turk and Arabian, who formerly had none to care for them, are now welcomed and assisted by those who speak to them in the tongues wherein they were born. This is a work which reaches farther than the diocese, and in which the Church throughout the land should have her interest.

"The city has completed its new buildings for contagious diseases at the foot of East 16th Street, and we have sent a chaplain there, so that now in three different sections of the city those isolated because of disease are reached by the ministrations of the Church.

"The work among colored people at St. Cyprian's Chapel continues to grow, and the new building that was spoken of last year as contemplated is now in the course of construction. We have not been able with the other calls upon our funds to erect more than a portion of the five-story parish house we have planned, but we will have adequate quarters for the work among men and boys, and an auditorium capable of seating a congregation of at least 600 persons. The houses now standing on the other portion of the plot will still be used as the living quarters of the staff, and will house the splendid work which the wife of our clergyman is doing for the uplift of the girls. Perhaps the most gratifying aspect of the colored work is the response the people themselves are making to our efforts to help them. . . . They are making regular and substantial contributions to the fund for the building and equipping of the new parish house. This with the fact that their weekly offerings are twice as large as those of any other of our chapels gives us great encouragement.

"The building of the old Pro-Cathedral, now called the House of Aquila, is being remodeled to meet the needs of its neighborhood. As soon as it is re-opened a Christian settlement work for the Children of Israel will be begun there. Day Nursery and Kindergarten, class, club, and manual drill, amusements for the young and the old will all have their place, and will tend to the one great aim, the formation of a Hebrew-Christian congregation, which we hope may retain all of the Israelitish rites and ceremonies as do not conflict with the way of Christ, while they acknowledge Him as their Messiah and their King.

"More than five thousand persons have been laid to rest in the city's burial ground, the Potter's Field, and over each one interred there the Burial Office of the Church has been read. No longer is their resting place unmarked, for there now rises from the knoll, plainly seen by the passing ships, a large granite cross, bearing the inscription, 'He calleth His own by name.' This symbol of the Resurrection is the pledge to those who lie there of their heritage in the Christian's hope.

"Our Fresh Air Fund amounted this past year to more than \$7,200, the largest in the history of the Society, and 20 per cent. larger than the previous year. Sarah Schermerhorn House and Camp Bleeker at Milford, Conn., gave 12,818 days' board to nearly 1,000 boys and girls who otherwise would have had to endure the heat and humidity of the city's tenements."

At 1 P. M. Convention adjourned for luncheon, the arrangements for which were much more satisfactory than those of last year. After recess the Bishop Coadjutor, the Right Rev. David H. Greer, D.D., made his address, the general subject of which was "Fellowship."

BISHOP GREER'S ADDRESS.

"There are two kinds of fellowship: A fellowship first with Christ, not merely with the teaching of Christ, His sayings and His sermons, although including that, but chiefly and primarily it is



fellowship with a Person. And not again with a Person who simply was once close and near to men; . . . no, not that; not fellowship with the surviving influence of a purpose, but with a surviving Person, the living, the surviving Jesus Christ. That is what originally the Christian Gospel was, and so it was proclaimed, and so the Church proclaimed it and continued to proclaim it; not with a cry of 'Back to Christ,' but 'On and up to Christ.' . . .

"But there is another kind of fellowship which is also needed in the making of the Christian character, and that is a fellowship with the fellowship of Christ, or in other words with the Church of Christ; the whole Church of Christ, His Church in all the world. That is what, in part at least, the Christian Church is for; that is why there is a Church and not merely an aggregation of separate and detached individual Christians scattered over the earth, with no organic bond to bind them and to hold them and weld them into one."

After condensing provincialism and parochialism, the Bishop said: "The Christian man belongs not exclusively or chiefly to his parish. He was not baptized into the diocese, but into the Church of God. He is first of all a citizen in the great, far-reaching Kingdom and Commonwealth of Christ. Its interests are his interests, its conflicts in the world are his conflicts in the world; its purposes and aims and propagandist efforts, its scope and mission on the earth, all of these are his, and which, as he feels them and as he shares them, will tend to develop more and more a vital, strong, and Christian character in him; an ecumenical character, of more commanding type, of more imperial type—an empire building type. . . .

"With a few such men as these in each of our different parishes, men who are in sympathy with the whole struggling fellowship of Jesus Christ on earth, in this and all the lands, what impetus would be given, what enthusiasm would be given, kindling and contagious, to all our work, to all our diocesan and missionary work, with no slackness in the one and no deficit in the other. That it seems to me is the greatest need of the Christian Church at present; not machinery, but men; men who have the spirit, men who have the vision of Christian empire in them."

After speaking encouragingly of the evidences of a movement amongst men towards a larger idea of their privileges, and especially of men at Richmond, the Bishop referred to the motion made at the General Convention that the Men's Thank Offering should be continued permanently in the Church, saying: "Wisely, I think, that motion did not prevail. For we have not fully met our missionary apportionment for the Church's general work. This should first be done; and it can and will be done when the men of the Church are made to see and recognize and feel that the Christ-man's burden in the world, his empire-building burden is their burden too, which they must share with Him."

The Bishop concluded: "I have but a word to add: Next year will mark the twenty-fifth anniversary of the consecration to the episcopate of the Bishop of the diocese, and I beg to recommend to the convention that some step be taken now, through the appointment of a committee, for the appropriate commemoration of that notable event in the history of the diocese. And in doing this, I venture to express the confident belief that whatever form it takes in the way of a personal tribute, nothing would be more acceptable and gratifying to him than such a commemorative service as would tend to establish more fully and more firmly, not only here but everywhere, the Kingdom of Jesus Christ."

#### THE NEW GOLD COINS.

In the course of the afternoon a very lively little debate was stirred up on the very innocent resolution of the Rev. Dr. Grosvenor protesting against the removal of "In God we trust" from the new gold coins. For more than an hour the matter was argued, with two motions to table the resolution and one to postpone the vote until 11 o'clock to-morrow. Against action by the convention were the Rev. Leighton Parks of St. Bartholomew's, the Rev. Dr. J. Lewis Parks of Calvary, the Rev. Dr. L. W. Batten of St. Mark's, George Zabriskie, John Brooks Leavitt, and others. The Rev. Dr. W. T. Manning of St. Agnes' asked postponement of the vote. Dr. Grosvenor taunted the convention with timidity. The Rev. Dr. S. Delancy Townsend of All Angels' Church, and Everett P. Wheeler were Dr. Grosvenor's chief supporters.

There was intense feeling and finally when the vote was taken, Dr. Grosvenor's resolution was adopted by a narrow margin of 23, the vote having to be taken on division.

#### THE ELECTIONS.

On Thursday morning the election of officers was held. On the Standing Committee one change was made, Mr. Charles H. Russell succeeding Mr. S. Nicholson Kane.

#### MISCELLANEOUS MATTERS.

At this session a committee of three was appointed to investigate the question of salaries paid in the diocese. The committeemen are the Rev. Dr. Leighton Parks, the Rev. Hugh Birkhead, and Charles F. Hoffman. At the afternoon session the erection of a deaconess' school on the Cathedral grounds was discussed, and then Dr. Pascal Harrower, presenting a report for the Sunday school Commission, said:

"We are facing decadence in church attendance in this age.

The problem is an interesting one, particularly among the young. We must have better teachers and better methods for the training of children. It is harder to find teachers than it is to found a school."

At the instance of the Rev. Dr. Huntington, the commission was instructed to consult with a new international organization for the promotion of "moral training," starting in England, and having connected with it some of the famous British publicists.

A resolution of sympathy with Bishop Doane in his bereavement was sent to him.

On the evening of the 13th a missionary service was held at the Church of the Heavenly Rest, when the Rev. Dr. Lloyd gave an interesting account of his travels through the missions and missionary stations of the world. Later in the evening a reception was held by Bishop and Mrs. Potter and Bishop and Mrs. Greer, in the large room at Sherry's, at which most of the delegates, the city clergy, and their wives were present.

#### MISSIONARY MATTERS.

The Convention showed itself not at all behind the General Convention in missionary spirit. Advance action was taken in behalf of diocesan missions, and for general missions the following action was taken, in preparation for new conditions under the Missionary Canon as amended at Richmond. The following resolution was adopted:

"Resolved, That the four clerical and four lay representatives of the diocese of New York in the Missionary Council of the Second Missionary Department, when elected by this Convention, be instructed to urge upon the Council when it shall be constituted, the issuance of a formal appeal to the men of the principal cities in the Department to plan and hold annual missionary meetings in their respective cities, the Department Missionary Council coöperating, to give information and to arouse larger interest in the missionary work of the Church at home and abroad."

The purpose of this resolution was explained to be to improve upon the plan, likely to be adopted unless it was found that a better one was available, of having one missionary meeting each year for the entire Department, which consists of the dioceses in the states of New York and New Jersey and the Missionary District of Porto Rico. It was stated that men in four cities already promise to respond if asked to do so. It is held that the city is the natural center, and that it is possible to have, the men of the Church taking hold, ten to twelve annual missionary meetings in the Department, each of which will be as large as could one meeting be planned for the two states. The Convention elected the members of the new Council, since it will not meet again before the body will be called together by Bishop Doane, the senior Bishop in the Department. The New York members are: The Rev. Dr. F. B. Van Kleeck, Archdeacon of Westchester; the Rev. Hugh Birkhead, St. George's; the Rev. George Alex. Strong, Christ Church, and the Rev. James E. Freeman, St. Andrew's, Yonkers; William J. Schieffelin, Ph.D., St. George's, Manhattan; Mr. Eugene M. Camp, St. Margaret's, Bronx; Mr. Albert C. Rust, St. Paul's, Poughkeepsie, and Mr. F. J. R. Clarke, St. John's, Kingston.

#### QUIET COUNCIL IN MICHIGAN CITY.

ON Tuesday evening of last week the Council of the diocese of Michigan City assembled in the Cathedral for Evening Prayer and the Bishop's annual address. The address in part dealt with the General Convention, but more particularly with affairs in the diocese. The Bishop reported every parish and mission save one as supplied with efficient priests, and the year to have been one of unusual harmony and progress. He urged the raising by assessment on the parishes of a sufficient amount to meet all regular and contingent expenses of the diocese, and this was later done in the vote to assess 2½ per cent. upon the current expense account of parishes and missions for the support of the diocese.

During the past year two new churches have been dedicated, at Mishawaka and Plymouth, also a rectory at Wishawaka, and the churches at Garrett and Hammond much improved. At Lake Wawassa, Vawter Park, eight lots have been purchased and All Saints' Chapel built, valued at \$10,000, and the property of the diocese. Provision has been made for the full payment of this amount, and the Bishop also has here a \$3,000 cottage for himself. The confirmations for the year number 197.

The Bishop appointed as his examining chaplains, Dr. J. H. McKenzie, Rev. Messrs. W. S. Howard, J. O. Linn, and H. R. Neely.

#### THE ELECTIONS.

The elections resulted as follows:

Standing Committee: Rev. E. W. Averill, Dr. J. H. McKenzie, Rev. F. M. Banfil, Very Rev. F. E. Aitkins, Rev. John A. Linn.

Missionary Committee of the Diocese: Rev. W. S. Howard, Rev. E. L. Roland, Rev. Charles Smith, Rev. C. S. Champlin, and Messrs. J. A. Seybold, A. T. Harlan, Geo. H. Thayer, and Samuel Hanna.

A committee on Parochial Missions in the diocese was also elected, consisting of the Rev. Messrs. W. S. Howard, E. W. Averill, and C. S. Champlin.

The report of the committee on Diocesan Missions showed that nearly \$1,000 had been collected for their important work and by



resolution of the Council \$1,800 is to be raised this coming year. The report of the Sunday School Committee showed a growth of 12 per cent. in attendance of scholars and 20 per cent. in teachers for the past year.

It was the general impression that much good was accomplished by the deliberations and action of the Council, and the attendance was usually good.

#### WOMAN'S AUXILIARY.

At the session of the Woman's Auxiliary reports showed over \$400 raised for diocesan missions, with the Auxiliary maintaining its usual strength and activity. The important changes in organization were the election of Mrs. Geo. P. Torrence as president and the appointment of Mrs. J. H. White as treasurer of the United Offering. The Rev. Thomas Jenkins of Alaska made a fine address on the work in Alaska, Mrs. Torrence presented the report of the General Convention, and on Wednesday evening the Rev. Dr. Cyrus Townsend Brady of Trinity Church, Toledo, delivered the annual missionary sermon.

### MICHIGAN DIOCESAN CONVENTION

#### What Shall be Done in Connection With the State University?

##### PLAN TO ESTABLISH A "SCHOOL OF RELIGION"

DETROIT, Mich., November 15, 1907.

THE invitation given a year ago to have this Convention meet in St. Andrew's Church, Detroit, was accepted; though at the time it was felt that much hard work would be needed if the burned church was made ready. Earnestly as the good rector and church officers tried, the place of meeting had to be changed, and St. Paul's came forward with the generous offer of that church.

As we look back now it seems to your correspondent that the convention is worthy of a high rank among its predecessors.

November 13th may be thought pretty late in the year for such a gathering, and so it is. May is a much better month. A larger number of diocesan conventions meet at that time than at any other. Nevertheless this meeting was well attended by both clergy and laity, sixty-three clergymen and seventy-one lay delegates being present.

The opening service was the Holy Communion. No sermon was preached, and the beautiful service in its simplicity and devotion was all the more appreciated by those present.

Organization was effected, after which the Bishop read his annual address. To give even a synopsis of the subjects brought forward would occupy more space than you would allow me. It showed, however, how earnestly the Bishop is considering the many problems lying before him, how manfully and how hopefully he has already mapped out the work.

Much has been done in the year past. These are some of the Bishop's official acts: 86 visitations, 952 confirmations, 163 sermons and addresses, 2 funerals of clergymen and 1 of a layman, 2 deacons advanced to the priesthood, 5 churches consecrated, 10 clergy received.

The address contained so much of interest and importance that it was ordered printed for distribution; and various parts having been referred to committees, formed the basis for some of the best suggestions yet brought before the diocese. One of these was that the Church should have a theological institution in connection with the University at Ann Arbor, and if possible, its endowment. Another suggestion was that an effort be made to secure in every parish and mission the appointment of an earnest and efficient layman, who should act as the Bishop's representative.

The increase of the episcopal fund, the building of an episcopal residence, and also providing episcopal rooms and offices were mentioned. Directing attention towards the advantages of a Cathedral, the Bishop showed its effect in causing a diocese to realize its unity and solidarity, instead of being a conglomeration of independent parishes. Also the Cathedral as a diocesan center for Church work of all kinds. In connection with the Cathedral should be a clergy house where, among other purposes, deacons after graduating from the seminaries could spend a year keeping up their studies, and engaged in such work as city missions, under the Bishop, before they be entrusted with the care of a parish. The difference between a pro-cathedral and an actual one was forcibly pointed out. The need of hospitals, under Church influence, was alluded to.

The evening missionary meeting was a success, both in the enthusiasm manifested, the instructive accounts given by the missionaries (addresses limited to seven minutes), and the amount of \$8,500 pledged for missionary work. Many vacant points have been filled during the past year, requiring a much larger sum than was expended in the year just closed.

A notable report was presented from the standing committee on the Relation of the Church to the University of Michigan, in part as follows:

"Thanks to the unfortunate divisions of Christendom, the State University must not merely avoid the inculcation of religious doctrine of any sort, but also forego formal arrangements which would secure, in the ordinary course of higher education, the discussion of

the enormous directive power religion has had and still exercises on human life. As an inevitable result, the following circumstances have eventuated: Distinguished experts place other affairs and activities before the student body at every turn. Languages and literatures, history and economics, commerce and forestry, the professions of teaching, law, medicine, engineering, and so forth, are impressed upon the youth under the most favorable auspices. But religion and, by consequence, the ministry, cannot receive formal attention at the hands of the University. Although the University is without blame, indeed, is forced into this position, the friends of religion cannot contemplate the fact without grave regret.

"Members of the University faculties themselves deplore the omission. And a movement has been set on foot, thanks to several eminent men, including the Bishop of Michigan, to establish a School of Religion, independent of the University, yet at the University seat, so as to be able to avail itself of the enormous resources collected there. In the judgment of your committee this is a clamant need. Accordingly it presses the movement upon the serious attention of the convention, and expresses the hope that members will use their influence to assist in obtaining the requisite endowment. In the circumstances, this seems to be the only possible way to cope with the peculiar difficulties experienced by workers in the cause of religion at institutions rendered 'non-sectarian' by the Churches themselves. Religion must be represented there by men of eminence at least equal to that of those who speak with authority on all other subjects.

"Your committee suggests, finally, that the question be committed to it, along with the Bishop; for further investigation and for detailed report. The committee will welcome a free interchange of opinion on the subject.

"(Signed) ROBERT WESELEY,  
HENRY TATLOCK,  
WILLIAM F. FABER."

For the Standing Committee there were elected the Rev. Messrs. S. W. Frisbie, Wm. Gardam, W. F. Faber, D.D., W. Warne Wilson, and Messrs. H. P. Baldwin (St. John's, Detroit), S. T. Miller (Christ Church, Detroit), and C. S. Denison (St. Andrew's, Ann Arbor).

Three new parishes were admitted into union with Convention, one of these being a colored congregation in Detroit.

After many other manifest tokens of interest and of growth, the convention was brought to a close at 6 o'clock on the second day.

The convention accepted the invitation of All Saints' Church, Pontiac, to hold its next meeting there.

### THANKSGIVING.

O Thou Eternal God on high,  
Father of mercies, God of love,  
Look down and hear the trembling sigh  
That fain would my thanksgiving prove.

Upon my heart in heavy chains  
The thoughts lie fettered that would rise,  
No words, alas, can voice the strains  
That long to soar up to the skies.

Unvoiced by words, yet gather still  
The depth, the strength of all I feel,  
Knowing, O God, the earnest will  
To bring Thee all—to all reveal.

Thou saw'st me in affliction's night,  
When wild with sorrow, shame, and pain  
I moaning lay—without one light  
To cast a ray of hope again.

Thou cam'st to me—to one so lost,  
So stained, so stricken, shaken, wild,  
And bending o'er me tempest-tost  
Thou call'dst me—O my God—Thy child!

Thou drew'st me from the dark abyss,  
In which all life and light lay sunk,  
Thou sooth'dst me with Thine holy kiss  
When from Thy sight I would have shrunk.

Then, O my God, what words can send  
To Thy far heights the joy I live—  
Divinity can only bend  
And take what mortals cannot give.

MAUD HUNTER.

LET THY HOPE of heaven master thy fear of death. Why shouldst thou be afraid to die, who hopest to live by dying? Is the apprentice afraid of the day when his time will be out? or he that runs a race, of coming too soon to his goal? Is the pilot troubled when he sees the harbor?—*Wm. Gurnall.*

IT IS THE PRIVILEGE of those who live close to God, that He guides them with His eye, that they are directed by an unerring intuition, as the Voice of God breathes across the sensitive conscience, or as they wait for the descending cloud to lead them, or the settling cloud to give them rest.—*Canon Newbolt.*



## QUINCY DIOCESAN SYNOD

## The Bishop Pleads for Better Stipends for Teachers and Clergymen

## SEMI-CENTENNIAL AT KEWANEE IS CELEBRATED

KEWANEE, Ill., November 18, 1907.

THE thirty-first annual Synod of the diocese of Quincy met in St. John's Church, Kewanee, Ill., November 13th and 14th, the Bishop of the diocese presiding. At the opening service the Very Rev. Wyllis Rede, D.D., was celebrant, and the sermon was preached by the Rev. Francis M. Wilson of Macomb, Dean of the Galesburg Deanery.

Business meetings were held in the rooms of the Kewanee Club, it being the custom in this diocese to hold such meetings outside of the church buildings. The Rev. V. H. Webb and Mr. T. B. Martin were reelected, respectively, secretary and treasurer. The Rev. J. M. Maxon was made assistant to the secretary, and Dean Rede, the Bishop's secretary.

The attendance was very good both on the part of the clerical and lay delegates. The Rev. Dr. Leffingwell, rector of St. Mary's School, and present at every Synod since the erection of the diocese, was for the first time unable to attend, owing to an accident suffered on the day preceding the annual gathering.

## THE BISHOP'S ADDRESS.

In his address the Bishop combined social and religious needs by making a plea for more adequate payment for teachers of all kinds. He declared that "the annual average earnings of all the workers, men, women, and children, in fifty-five leading manufacturing industries in Illinois were \$502.92. The average earnings of men teachers for the same year was only \$490.69."

Pursuing the subject, he made a powerful plea for better salaries for the clergy. With the increased cost of living the clergy are receiving at best only the stipends of ten years ago; "that is, their wages are decreasing with the prosperity of the country." Even those stipends are not promptly paid. "I am not pleading," he said, "for those men whose debts always exceed their incomes; for the careless, lackadaisical clergymen, if such there are, who have no sense of matters of proportion in matters financial, but for fair treatment by regular payments as the rule for everyone who must live by wage."

He considered and answered some of the foolish excuses made for refusals to make pledges for Church support. "We do not give to men," he said, "but to our Lord. We must be willing to allow Him to direct His Church. He honors us by calling for our support, and it is mean to haggle over petty likes or dislikes; to allow them to influence us in withholding that support; or to fail in any way to do the best we can. When the work is supported, the difficulties soon pass away. When one man does his duty, another will be more apt to do his. When the income is regular the payments can be regularly made. When the income is irregular, common honesty, and parish dignity, and all the issues of the work demand that some business-like method be adopted to make stipend payments with prompt regularity."

Speaking of General Convention, he expressed his pleasure in saying: "The spirit animating both Houses was highly commendable, progressive, missionary, seeking only the best things for the whole Church. There was little of petty partisanship there. When I pause to review the legislation accomplished, I think it all inferior to the large spirit which was shown."

## THE LEGISLATION.

Following the outlines of the Bishop's address, the principal legislation was as follows:

1. The appointment of a committee to apportion to the parishes and missions the amounts to be raised in order to meet the apportionment to the diocese decided upon by the Board of Missions. No such action has been taken up to this time, and it is hoped that now there will be a larger sense of responsibility and a stronger effort made to complete the apportionment.
2. The appointment of a Sunday School Commission to gather data as to methods of improving instruction, and of increasing the Sunday School work within the diocese.
3. The appointment of a committee to consider ways and means of improving stipends and in particular to arrange for the prompt payment at frequent intervals of all clerical stipends, especially those in the mission field.

The reports of the several trustees and treasurers showed a healthful condition of affairs.

The Standing Committee was reelected, being the Rev. Dr. Leffingwell, the Rev. W. H. Moore, the Rev. H. M. Wilson, and Messrs. H. A. Williamson, C. E. Chandler, and T. B. Martin.

The Hon. Henry Mansfield of Peoria was elected the chancellor of the diocese.

The evening of the first day was profitably and enjoyably spent in listening to an address by Mr. E. P. Bailey of Chicago on "The History and Objects of the Laymen's Forward Movement." Mr. W. H. Bruce of Kewanee was appointed to represent the diocese on the executive board of the Fifth Department.

On the second day, as on the first, the Holy Eucharist was celebrated at an early hour, for communions. At 9 o'clock the ordination of Mr. George Everett Young to the diaconate took place, as reported in another column. Mr. Young has been an efficient minister of the Presbyterian body until about a year past, when he was confirmed by the Bishop of Quincy and undertook lay reader's work in the parish of St. John's, Henry.

During the short business session of the second day, which had been completed by noon, an important measure was passed, providing that the several deans should visit the parishes and missions in their deaneries at least once each year in the interest of missions, thus insuring attention to this important subject.

A notable item of statistics was that reported by the Bishop, showing that the confirmees during the past year exceeded by 75 per cent. the average for the past thirty years.

The thirty-second annual synod will assemble in St. Paul's Church, Peoria, November 12, 1908.

## SEMI-CENTENNIAL OF THE PARISH.

The devotional and business sessions of the Synod just concluded were important incidents in a week's celebration of the fiftieth anniversary of the consecration of St. John's Church (the Rev. George R. Hewlett, rector). The celebration covered a week of special services, concluding on Sunday, November 17th. Large among the items of interest during the week were the services and business sessions of the Synod of Quincy, elsewhere noted. On Friday, the 15th, anniversary day, the Bishop of the diocese celebrated the Holy Eucharist at the later celebration, and at Evensong, the Rev. Dr. Rudd of Ft. Madison, Iowa, a former rector, preached an interesting and appropriate sermon. The services concluded at the choral Eucharist at mid-day, November 17th, when the Bishop of the diocese preached.

As a souvenir of the 50th anniversary of St. John's Church, a very handsome memorial pamphlet is published, including fine illustrations of the church, exterior and interior, and of the rector. An historical sketch contained in this pamphlet tells the story of the foundation and subsequent growth of the parish to the present time.

SOME OF YOU, says the rector of the Church of the Advent, Boston, in his "Weekly Message" to his flock, may have read a famous Unitarian's words before the recent "Liberal Religion Congress" in Boston, about the English Government's "robbery of the Roman Catholic Church in the sixteenth century to endow a new Church of its own creating." It was in answer to that unpardonable falsehood that the Bishop of London spoke so plainly in Richmond, as here below:

"The religion that was at the very back of all was the religion of the old Church of England. Now I find one or two people even in this up-to-date America a little ignorant about ancient Church history, and I find some so absolutely in the depths of ignorance as to imagine that the Church of England began in the reign of Henry VIII. I want to say to you that the Bishops of London have sat in Fulham Palace without a single break for 1,300 years. The very frogs in the moat at Fulham know better than this, and all the jackdaws in the tower of Fulham church are astonished that up-to-date America can make such an extraordinary mistake."

Apropos of this utterance, the witty Bishop of Marquette wrote the following lines:

## DROP THE TALE.

A thousand tadpoles dive and float  
In quiet, mossy Fulham moat,  
Who recently were much confounded  
To hear that Henry VIII. had founded  
That Church, with jurisdiction wide,  
Where Fulham Bishops still preside.  
Alarmed, they ask the frogs and daws,  
If they can show sufficient cause,  
Such gloomy tidings for believing.  
The answer comes, and is relieving.  
The daws and all their kindred rooks  
Find nothing like it in the books.  
They join in clamor, all assuring,  
That XIII. centuries enduring  
An Anglo-Saxon or a Latin  
London's historic see has sat in.  
And thus, with common croaks and cries,  
These callow tadpoles they advise,  
That lest their growth in Knowledge fail,  
'Twere best that they should "drop the tail."

GOD NEVER ALLOWED any man to do nothing. How miserable is the condition of those men, which spend the time as if it were given them, and not lent; as if hours were waste creatures, and such as should never be accounted for; as if God would take this for a good bill of reckoning; *Item*, spent upon my pleasures forty years!—*Bishop Hall*.

WHERE there is unison, there is God; and where God is, there is also every power and every good thing.—*Savonarola*.



## LOYALTY TO THE CHURCH OF ENGLAND.

A LETTER BY THE LATE REV. E. B. PUSEY, D.D.

MY DEAR SIR:—

I WAS unable to open your letter yesterday until after the post was gone—I need not say that I should be very glad to be of any use to you. You do not say what are the definite sources of your doubts whether you can remain in our Church, or if you have any. If you have any, I would do anything I could, by God's blessing, to remove them. As far as I see, you seem to me more drawn by sympathy toward the Roman Church than by any feeling of duty. But love for the Roman Church should not make us forget all the blessings which God has given us in our own, and our duties to her. We should love the Roman Church, her saints, holy teachers; prize, if we know it, everything which is the Spirit of God in her; yet her having had very holy men, and having had high gifts, is no reason why we should leave that Church in which God has placed us. The question is not whether she have high gifts, but whether we have the Presence of Christ. Since we have (which cannot be doubted), then we are safe where we are, and we should labor, in whatever way we are called, in that part of the vineyard where we have been called.

There is absolutely no doubt that our succession is valid, that our Bishops are the successors of those through whom God planted the Gospel here; and so our Church is the appointed channel of God's gifts, and the instrument of salvation to us. This is the first question to us, antecedent to anything else without us; no gifts, no helps to devotion, no holiness, no sympathies, no beauty of system, no truths abroad, no contradictions at home, are any grounds whatever for abandoning the Church in which God has placed us. Nothing can be an adequate ground for any one except a conviction, on adequate grounds, patiently tested, and overpowering, apart from any cause of excitement, that she is not the Church, and that to stay in her, being rent from the Body of Christ, is peril to his soul. I own I do not myself see how any one is to come to this conviction. For myself, I am accustomed to dwell upon two tests which are given in the Ancient Church. It is to be assumed as an undoubted fact that we have the succession; that if there is any descendant of the Ancient British Church, it is our own; for no other has the line of descent. The only question that will be raised is, have we lost the gifts of the Church in consequence of our loss of intercommunion with the rest of the Western Church? Where this has been so, it is manifest by the loss of life and of the sacraments. It has from St. Cyprian's time been universally noted that a branch really severed from the trunk, *i. e.*, from the Body of Christ, carries with it for a time the freshness from the parent stock, and then gradually the life dies out. This has been so remarkably verified ever since, that the absence of it in any case is the very strongest proof that a branch of the Church is not severed. For life is the presence of God the Holy Ghost, through whom Christ dwelleth in it. Abroad, among Protestants, life dried up almost at once. Lutheranism and Calvinism both stiffened; then the one decayed into Rationalism, and the other into Socinianism. There is, I suppose, hardly any Protestant teacher in Germany altogether sound in essential articles of Faith. In England our course has been upward. The life of our Church has been tried in every way that it can be tried; and now, after three centuries, it has more vigorous life than ever. Still more remarkable are the tokens of God's Providence over her, as showing His care for her; how He held her back at first when she would have injured herself; saved her, *e. g.*, by the sudden death of Edward VI, which was then thought so great loss, and so has purified her by a succession of trials, and given her a succession of teachers such as He has bestowed upon no body except the Church. What a token of His Presence are such as Hooker, Andrewes, Laud, Taylor, Ken, Butler; each sent at his appointed time, and for his appointed office! Butler, *e. g.*, could not have rendered his office in Hooker's day, nor Hooker in Butler's. What a phenomenon is either! Hooker, prepared secretly, and unknowingly, through his early life for the great work for which he was formed, out of the adverse circumstances of his birth led back to a deeper theology, and the instructor of every thoughtful mind since. Butler, standing (if one may reverently so speak) like a type of Melchisedec, having none before him, in the sad century in which he lived, insulted and little influencing his own day, yet laid up with God as His instrument, for His own time, speaking now he is dead, and acting upon numberless minds, so that we, probably, as yet see but some slight portion of the fruits of a mind which seemed wasted on its own day, but which God

stored up for His. And so of many others. God raised His instruments each in his own fitting place, and through them worked for her in each day what He saw good, and brought her through all. And now, again, He hath wonderfully predisposed things, so that the present movement could take place, and is most marvelously and most deeply working upon people's minds, and leavening invisibly the whole Church. For you, who are a younger man and did not know the former days, it is almost impossible to conceive the change which God has wrought. Those who have seen the whole could only say step by step, "This is the Lord's doing, and it is marvelous in our eyes;" and so you may naturally be tempted to impatience, because you see the remaining evils, not the mighty change which God has already wrought. And this life He called forth out of herself; it was not by aid of Roman Catholics (they were asleep around), nor by their holier books; these were known later only. It was entirely in the line of the English Church. First it came through her own more Catholic writers, then through those to whom in His Providence she had ever guided her sons, the Fathers of the undivided Church, who are authorities with the Roman Church also. And so, I trust, we may in the end unite with Rome in the doctrines of the common Fathers of us both.

The fact that I have mentioned, that the renewed life of the English Church has been entirely from within—that is, through the good Spirit of God residing in her, has much struck Roman Catholics—much more may it us! They have been amazed, from their way of looking upon us, that the life should be of us—that it came not from them; they could not understand how a life more vigorous, perhaps, than is in many places put forth among themselves, should spring up, not in their own communion, and with no help from them, for their prayers began at a later period. Well may we give thanks in glad amazement, among whom these tokens of God's Presence are! Well may we be content to remain where He is working! we are safe where He is.

And, for ourselves individually, there are many tokens of His presence. I do not rest upon these alone, but in connection with the fact that, having the succession and the legitimate consecration by those to whom the commission is given, we have undoubtedly the Body and Blood of Christ upon our altars, we receive It, if we have faith. Its presence has been known very blessedly by those who are His. Sacramental grace has been so marked, that even to such as had previously doubted, it has seemed sight, not faith. There have been very awful instances in which its profanation has been suddenly punished, like that of the Donatists. But since we have the sacraments, we have the presence of Christ individually; we have that precious gift, which whoso has, He Himself, our own gracious Lord says, "hath eternal life, and I will raise him up at the last day." How, then, are we not safe? By this again we are separated from schismatics, in that we have the sacraments.

Again, "the Power of the Keys" is the especial gift of the Church. You know that it is in the most solemn way given us at our ordination—"Receive the Holy Ghost; whosoever sins thou forgivest, they are forgiven." Our Church, you know well, gives us the most absolute form to use in the Service of the Sick, "By His authority, committed to me." This, if we had not His authority, would be blasphemy. Yet in the last years more especially, since people have felt more the weight of post-baptismal sin, they have sought confession. It has been frequent for persons to make confession for the sins of a whole life, and thereon to receive absolution, and God has given them grace proportionate to the contrition of those who came to it; and in some cases such large and wonderful increase of grace, as to show manifestly that He Himself owned the commission He had given to His servants.

As I said, what impresses me so much in the history of our Church is this coincidence between God's Providence without, and His grace within, and both with the fact we have the organization of a Church. Ours is a case quite *per se*. In all the ancient schismatic bodies there was formal heresy also. Then, too, they set themselves against the whole Church. We have neither rejected any formal decisions of the Church, nor have been rejected by her. We have no "*terrarum orbis*" against us. Roman Catholics have been fond of paralleling us with the Donatists. For myself, although I have, for many years, so to say, lived in St. Augustine more than any other father, I see, more vividly, the difference of the cases, not the resemblance. They had the Church Universal against them; we have not, since the East and West are themselves divided. They rejected the rest of the Church; claimed to be themselves, alone, the Church; re-baptized those who fell away to them; interpreted



Holy Scripture as though it had been foretold that the Church was to be in Africa only. Their course throughout was one of decay. Contrast with this temper Bishop Andrewes' prayer (which has so formed the minds of our Church) when he habitually prays for "the Church Universal, Eastern, Western, our own." Such a mind, so universal, is not an insulated fact; it is the type of a temper, at least extensive in our Church. Or to take, again, our Liturgy; here, at all the most solemn times, we pray not for ourselves only, but for that whole "Catholic Church," which in our Creeds we confess, and for *all* its Bishops. In the daily service alone we pray for "our" own "Bishops, Curates, and Congregations," especially; in our Litany, for Christ's "Holy Church Universal," and for "*all* Bishops, Priests, and Deacons"; at the Holy Communion we intercede for "the Universal Church," and therein for "*all* Bishops and Curates"; in the Ember weeks we pray daily to Him "Who has purchased to Himself *an Universal Church* by the precious blood of His dear Son, mercifully to look upon the same, and at this time so to guide and govern the minds of His servants, the Bishops and Pastors of His flock," etc.—so that we are praying for the ordinations in the Greek and Roman Church, as well as for our own. This is no Donatist temper.

Again, how miserably all such bodies as the heretical bodies of the East have hardened in their heresy! What dreadful subtlety, one hears, there is in the Monophysite bodies! They have petrified, as it were, not to speak of their actual losses (awful as it is to write) in apostacies to Mohammedanism. With us, as I said, there has been one long eventful history, we have not been cast into one mould, as it were, and so stiffened. It has been a long probation; as it were, through fire and water, trying and purifying us, letting us feel the effect of what was evil in us, yet bringing out thereby what is good; chastening us, not destroying us; God's good Providence accompanying us throughout. And now the token of barrenness is being taken away. What a stirring of minds there has been within to remove the reproach of our Church, the religious neglect of her poor members at home, what drawing to a more devoted life, in order to relieve them; and then, too, the anxiety, however inadequate both yet are, for those abroad. God seems now, especially, to be putting into men's hearts to conceive large plans to His glory, and grace to execute them. Ours is the very reverse of the history of bodies really rent from the Church. They flourish for a time and decay. Ours seems like a tree, sorely shaken, which yet, after a time, takes a deep root downward, and bears fruit upward, and then putteth forth fresh branches and filleth the land. Of us, it seems to be said, "They bring forth more fruit in their age, that they may show how true the Lord our strength is." After three hundred years we have a more vigorous life than ever. God is giving us a more Catholic spirit within, and extending us without; all at once enlarging our episcopate by His Providence, and giving us devoted persons, secretly trained, to occupy the sees He permits to be founded. And, so, again the more, He seems to be preparing our Church for some great office in His Providence, since He is spreading it everywhere, and acting by His grace simultaneously upon it.

I hope that this statement will be some comfort and assurance to you. I could not convey to you, even in a long letter, the hundredth part of the ground of my conviction, which has been growing for many years, that God has been and is working with and in our Church as a whole, and training her for some purpose of His Providence; and I am thankful to be permitted to labor for her, and to exhort others to labor with a good courage.

For myself, so far from being dejected by any tokens which people point out, sometimes despondingly, sometimes rather impatiently, of past evil, even though reaching on to the present, they may be a token the more of God's great mercy to our Church. It is certain that we have life. The greater, then, our past sickness, the greater the present mercy of God that He is restoring us. His mercy and our amazement at His love had been less, had we fallen less. We may, then, in humility confess to the utmost, "our own sins and the sins of our forefathers," the lifeless, torpid state from which we have been aroused; but, so far from being discouraged by it, take courage the more, trusting that His mercy, who loved us while we forgot Him, will not leave us now that He has awakened us to remember ourselves and Him. Negligences, from which God has aroused us, should but animate individuals or the Church to more devoted service—not lead them to despond, when He, by rousing them, has given us the earnest of His forgiving love.

For yourself, as you ask me my advice individually, I

should say the first thing is to prepare yourself by praying for God's gracious help for such a general confession as I have spoken of. But The Book is the book of conscience. Pray God to enlighten it, and to reveal you to yourself. Then it is best to divide your life into stated periods, and examine yourself in each of them by the Ten Commandments, including the seven deadly sins, in thought, word, and deed, in commission and omission, recalling to yourself everything that can help memory, as scenes, places, companions of any part of life, individuals to whom duty was owing, etc.; but above all, as I said, praying to God to enlighten all the dark corners of conscience. You should thus try to form to yourself some estimate of the frequency of any sin, if unhappily it lasted any time, so as to bring, as well as you can, all you know of yourself before God, and then praying Him to cleanse you from your secret faults. Then receive. Then receive the absolution as His pardoning sentence. Pray beforehand that His grace against the power of sin may accompany it, as well as His pardon for the guilt of it, that the claims of sin may fall off from you; and then go on cheerfully, loving Him who has so loved you, and fighting against the remains of evil.

And in this it is advised to set yourself to conquer some special sin at a time, the most besetting—directing all your attention to pluck out every root of it, examining yourself twice a day as to any trace of it, noting down its occurrence—praying especially for the opposite grace when you receive the Holy Communion, and making some definite offering to give up this or that way in which it shows itself. You should use all the means of grace within your reach, as the daily service which you have near you. Then, negatively, beware of speaking discontentedly against any persons or things amongst us, *e.g.* (if so tempted), against authorities and their acts, or against any expressions, if so be in the Articles, or any deficiencies; knowing, as you do, that we have all so much more than we have used, and what we have, formed such holy men as Bishops Andrewes, Ken, etc., and, even in very bad times, such as Bishop Wilson.

Intercede daily for our Church, as (if you have no more time) by the use of the Lord's Prayer three times daily in honor of the Holy Trinity, and with *this intention*; and turn all feeling of dissatisfaction into prayer. I mean, instead of complaining to men, complain to God, *i.e.*, pray.

Do not allow yourself in any comparisons between ours and other churches, whose evils you know not; but, as I said, turn all into prayer.

Avoid whatever you think tends to alienate your affections from the Church. Do not attend services not of hers.

And now, go on as cheerfully as you can, doing your daily duties to God, carrying on the warfare against your sins, and I hope you will find rest.

For such theological study as you have leisure, I should recommend you absolutely to avoid all books of controversy (as also in conversation all disputing), and to give yourself to the study of Holy Scripture with the help of some one Father, *e.g.*, the Psalms with St. Augustine, or in part with St. Ambrose; St. Matthew with St. Chrysostom; St. Luke with St. Ambrose; St. John with St. Augustine or St. Chrysostom, or St. Paul with St. Chrysostom. This study rightly pursued must be a great blessing to you. And now, God bless you and guide you always.

In Him, yours very faithfully,

Ilfracombe, August, 1845.

E. B. PUSEY.

#### PAST THE HORIZON.

As one who from a coast-crag looking far  
Sees the straight bar  
Of the far-circled sharp horizon-line,  
Knows that below its brink  
All white sails sink,  
Past it sees nothing, and cannot divine  
By any aid of sight  
The crystal-bright  
Vast plain of waters that the sharp line hides,  
So we watch death: yet bold  
Captains of old  
Proved us that but in show that line divides.  
So, too, past death another life must be.  
Past the horizon is a wider sea.

L. TUCKER.

OF LAW there can be no less acknowledged, than that her seat is the bosom of God, her voice the harmony of the world. All things in heaven and earth do her homage; the very least as feeling her care, and the greatest as not exempted from her power: both angels and men, and creatures of what condition soever, though each in different sort and manner, yet all with uniform consent, admiring her as the mother of their peace and joy.—Hooker.



# Helps on the Sunday School Lessons

JOINT DIOCESAN SERIES  
SUBJECT—Bible Characters. The Old Testament.  
BY THE REV. ELMER E. LOFSTROM

## THE PREPARATION FOR OUR LORD.

FOR THE FIRST SUNDAY IN ADVENT.

Catechism: I. and II. The Christian Name. Text: Gal. 4:4.  
Scripture: St. John 1:1-14; St. Luke 2:1-3.

WITH the Advent Season we begin a new series of lessons. For the next six months we shall be studying "The Life and Teaching of our Lord Jesus Christ." We shall study the main events of His life up through the organization of the Kingdom and the Sermon on the Mount.

The lesson for the First Sunday in Advent is especially appropriate to the Day. Advent tells of the "coming" of the Saviour. Our lesson invites us to pass in review the preparation which was made for His coming. The passages of scripture appointed for special study are typical instances of that preparation, and before considering them, it may be helpful to notice briefly some of the general lines of preparation which were made under Divine Providence for the Advent of the Christ.

When did the preparation for His coming begin? When the angel announced that He was to be born? Four hundred years earlier when Malachi foretold the coming of the Sun of Righteousness? Or three hundred and fifty years before that when Isaiah told of the suffering Servant? Or when the promise was made to Abraham? Or when the first promise of redemption was made in the Garden of Eden (Gen. 3:15)? See St. Matt. 25:34; Heb. 9:26; Eph. 1:4; St. John 17:24. From the very beginning the plan was in the mind of God.

This plan was made known to men by means of prophecies. Such promises became clearer as the time for their fulfilment drew nearer. The first promise (Gen. 3:15) was not as clear as the promise to Abraham (Gen. 12:3). David was told that one of his descendants would establish the everlasting kingdom (II Sam. 7:12, 13); and Daniel was given a vision of the same (Dan. 2:44). While Malachi told of the coming of John the Baptist as well as the Saviour (3:1; 4:1, 5, 6).

The sacrifices of the Old Covenant had no real meaning apart from their reference to Christ, and the Old Testament as a whole is a record of the preparation made for His coming.

The final preparation of this kind was made by St. John the Baptist, the greatest of all the prophets. To him it was made known that the Christ was to come in his own day, and he was intrusted with the task of preparing the way for His coming (St. John 1:33, 34). He himself did not know that Jesus was the Christ until he saw the promised sign at His baptism, although he knew that His life was so innocent that He needed not the baptism of repentance (St. John 1:33, and St. Matt. 3:14).

There were other wonderful preparations of the world for His coming which have been pointed out by various writers. When Jesus came, the world was at peace for almost the first time; and the people could give ear to the message. The known world was under one government, and the wonderful system of the Roman Empire, with its wonderful roads, made travel and intercommunication easy. Thus the Caesars, without knowing that they were doing so, helped prepare for the easy carrying of the Gospel. Not only was intercommunication easy, the whole world could understand one language—the Greek, which is marvelously adapted for careful expression and statement. At the same time the old heathen religions were discredited, and even the priests who represented them no longer believed them. They had no power to help people, and this had been learned by sad experience. There seems to have been a general expectation of some new Deliverer, not only among the Jews but in the Roman world as well.

And there was need of a Saviour. Along with the attainment of a high order of intellectual and artistic standard, there was the deepest of moral darkness. Keen intellects and great artists could not save the world. Even the best of men were immoral. The degradation described by St. Paul (Rom. 1:22-32) was not exceptional and his description may be more than

matched from the pages of heathen writers. Mankind had made full proof of its inability to save itself.

Of the first passage appointed for special study, the first and last verses make known the main fact set forth. The Lord Jesus showed forth among His disciples the glory of the Father. He could do that by reason of the fact that He was God. St. John makes clear the fact that the Son of God did not begin to be "personal" at the time of His Incarnation. He was with God at the beginning; He was God. The use of the term "Word" as applied to Him is full of meaning. A word reveals thought. The Word of God reveals God, but that does not say all that is implied, for He is at the same time the God Whom He reveals. St. John, inspired by the Holy Ghost, tells us that Jesus was God before He became man, and that He was God in the fullest sense of the term. Compare Jesus' own words (St. John 14:9; 10:33; 5:17-29).

St. John also here says (2-5) that the Son of God Whom we came to know as Jesus Christ was the One who made the worlds, and that it is through Him only that we receive that life which is the light of men, and which strives against the works of darkness. It is, of course, good things which men are not ashamed to do in the light, and these "works of light" are the expression of that spiritual life which Jesus brings to us. Compare His own words, St. John 14:6, 12; 12:44-46.

The same truth is again repeated in the next verses which tell of the mission of the Baptist. He was sent from God but was very different from the Christ. As already said, it was he who completed the preparation for the coming of the Christ. At the climax of his work he, on three successive days, declared first, that the Christ had come and was standing among the people although they knew Him not; second, that *Jesus* was the Lamb of God and the Son of God; and the third day, he pointed Him out to some of his own disciples, who thereupon went after Him (St. John 1:19-37).

The few verses from St. Luke (2:1-3) describe how God made use of the Roman Empire to help Him carry out His plan exactly as He had foretold it. He had said through the prophet Micah, that the Christ would be born at Bethlehem (5:2). The Blessed Virgin Mary lived at Nazareth. The Caesar, with no thought of helping to carry out God's plans, issued a decree commanding that a census be taken. Out of deference to Jewish custom he let the census among the Jews be taken by tribes and families. As a result of this cold legal decree, the mother of Jesus was taken by her husband to Bethlehem, and Jesus was born there instead of at Nazareth. It shows us clearly how absolute is God's control over all the world and the affairs of men. It illustrates His "providential" rule. He could have sent an angel to lead Mary and Joseph to Bethlehem. Instead, He caused them to take the journey, using natural forces to work out His plan. This may remind us that God can guide our lives and can give us messages from Him in similar ways. If He is to do so, we must have eyes to see and ears to hear.

AMONG the correspondence of Hammurabi, the king whose name has become famous because of the code of laws which he wrote during the third millennium B.C., is the following letter to one of his officers to check the "graft" which was as prevalent in ancient Babylonia as in our own times:

Unto Sin-Idinnam say:

Thus says Hammurabi. Shummanlailu has reported that bribery has been practised at Durgurgurri, and that the man who took the bribe, and the witness who has knowledge of the affair, are there. This is his report: I am now sending to you this same Shummanlailu, together with two officers. When you receive this letter, investigate the matter, and if bribery has taken place, seal up the money or whatever else was offered as a bribe and send it to me, together with the man who took the bribe, and also the witness who knows about the affair, and whom the bearer will indicate.

Assurbanipal, the last king of Nineveh, received the following letter:

To the king, my lord,  
from thy servant, Babua.  
May the gods Nabu and Marduk  
be gracious to the king my lord.  
On the ninth day of the month Kislim,  
a fox into the city  
entered.  
In the park of the god Assur,  
into the well, it fell.  
The guards  
killed it.

—Sunday School Times.



## Correspondence

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

### THANKS FOR TRACTS RECEIVED.

To the Editor of *The Living Church*:

I WANT to express my sincere thanks to the clergy and laity who have so generously responded to my appeal for literature. I have received tracts from all over the country, and all of them just what I can use to good advantage. I take this means of thanking the senders instead of writing personal letters, for some bore no indication as to where they came from and in this way all will be enabled to know that I appreciate their generosity.

Yours truly,

WILLIAM M. PURCE.

McLeansboro, Ill., November 12, 1907.

### MUST HAVE BEEN PRECOCIOUS.

To the Editor of *The Living Church*:

AFTER reading the article entitled "Our Senior Warden," appearing on page 57 of *THE LIVING CHURCH* of November 9, 1907, one is forced to the conclusion that the good doctor was a most remarkable and unusual personage.

In the third paragraph it is stated "his godparents were selected from among the consistent, conscientious, Churchly Christians of the parish, one of the godfathers being superintendent of the Sunday school and the other a member of the Brotherhood of St. Andrew. . . . " Farther on appears the following: "The doctor has a son who is studying for holy orders, and his daughter desires to become a deaconess."

As the Brotherhood of St. Andrew was founded A. D. 1880, it is interesting to conjecture what the doctor's age was when he married. Can the author of the article enlighten your readers?

THEODORE C. SNIVELY.

Louisville, Ky., November 11, 1907.

### THE TWENTY-FIFTH SUNDAY AFTER TRINITY.

To the Editor of *The Living Church*:

ALTHOUGH this will appear after the Sunday referred to has passed, it is not too late to discuss a matter of practical liturgics which will recur again to cause some of us perplexity.

An error of quotation in Mr. French's letter in your issue of November 16th puts the learned Blunt in the amusing position of saying that it is a "very ancient" rule to use the service for the Sixth Sunday after the Epiphany for the Twenty-fifth Sunday after Trinity, and the services for the Fifth and Sixth Sundays after the Epiphany for Twenty-fifth and Twenty-sixth Sundays, when needed. Of course Blunt, however strongly he advised such a use, would never have been caught napping like that, for the service for the Sixth Sunday is a modern English appointment of 1661, and there can be no rule applying to it more ancient than that year, which is well within the periods of "Modern History."

What Blunt says is, "The rule *expressed in this Rubric* is a very ancient one." The italics are mine to indicate the words omitted by Mr. French. The rubric leaves the choice of Sundays undecided. Its words are "the service of *some* of those Sundays that were omitted after the Epiphany shall be taken in," etc.

Mr. French might have quoted Wheatly in addition to Blunt in favor of selecting the Sixth Sunday for one, and the Fifth and Sixth Sundays for two additional Sundays after Trinity. This usage has also the sanction of convocation (see Procter and Frere, page 555.)

In the face of such an array of "learned counsel" one may well hesitate to advocate a different usage. But the love of antiquity prompts me not to use the service for the Sixth Sunday after the Epiphany except upon the Sunday for which it is definitely appointed. It was added to the English Prayer Book by the Caroline divines for a Sunday that since 1549 had been left without any service of its own. It was a helpful addi-

tion to the Prayer Book and was needed to make it more perfect, but it is purely English and modern English. Therefore I have no inclination to use this service except when the need occurs which it was meant to supply, *i. e.*, when there is a Sixth Sunday after the Epiphany.

When there is only one additional Sunday after Trinity, I would select the last of the *ancient* services after Epiphany, that for the Fifth Sunday, rather than "use the first of the unused Epiphany services" as was recommended to D. R. in Answers to Correspondents, November 2nd. My reason is that the Epistle for the Fifth Sunday is taken from Colossians, chapter 3, and thus will follow in sequence upon the Epistle for the Twenty-fourth Sunday after Trinity, which is from Colossians, chapter 1. The sequence of the Trinity Epistles is thus preserved. Few persons notice that they are selected in order from St. Paul's Epistles, beginning on the Sixth Sunday after Trinity. When we can continue this orderly sequence, it would seem liturgically correct to do so.

The use of the service of the Sixth Sunday after the Epiphany for the Second Sunday before Advent is advocated because it has an Advent character. It undoubtedly has. But Mr. French again has quoted his Blunt without care, for the words "Its tone is that of Advent," etc., are used of the Sunday next before Advent, not of the Sixth Sunday after the Epiphany. But why should Advent be commenced in the services before the Trinity season is ended? and that lasts until at least the Sunday next before Advent. To bring the Second coming prominently forward in the services before Advent has come seems to anticipate unduly and to break the force of the season's arrival with its solemn message. Let us not begin Advent before the season comes.

WILLIAM LINDSAY GLENN.

Emmorton, Md., November 16, 1907.

[The discussion of this subject is now closed.—EDITOR L. C.]

### THANKS FOR INFORMATION.

To the Editor of *The Living Church*:

MAY I express my gratitude to Father O'Hearn for his courteous reply to my enquiry, locating for me the quotation from the Apostolic Letter of Leo XIII.? I am venturing, without knowledge in the case, respectfully to assume that I am correct in according the title of "Father" to your correspondent.

The quotation is one which I shall be glad to study more closely in its context, for a measure of perplexity has been mine as I have observed a decided tendency among some of my friends to resent the use of the term "Roman Church," as if it were not altogether respectful. "But, surely, if *jure Romana dicitur* on such high authority, there can be no unchristian discourtesy in its use.

Gratefully,

St. Clement's Church,

St. Paul, November 15, 1907.

ERNEST DRAY.

### THE BISHOP OF ALASKA.

To the Editor of *The Living Church*:

I HAVE often thought that when the House of Bishops nominated the Missionary Bishop of Alaska to Western Colorado, they might have tendered him, after twelve years' faithful service, the best field at their disposal.

I would humbly suggest, too, that the Presiding Bishop, if in his wisdom he thinks it expedient, would write as a senior father in God to a junior, and suggest that Bishop Rowe might consider the advisability of making the Yukon visitation during the summer months, notwithstanding the mosquitoes and other pests, and remain at home in the winter, and thus save himself much exposure to the elements. I advised this plan of operation to the special committee appointed in the missionary interests of Alaska, when they did me the honor of offering me the supervision of this glorious work in 1890. They readily acceded to the proposition that a suitable steamer should be provided in order to carry out this plan in the event of my accepting their nomination, but I was prevented from doing so by the fatal illness of my younger daughter.

The common saying is nowadays: "You cannot get anything of importance without a pull." This should not be the case even in politics, never in the Church of God or the judiciary.

T. H. M. VILLIERS APPELEY,

Archdeacon of Duluth, Minnesota.

New York, November 11, 1907.



## LITERARY

*The Analytics of Church Government.* By the Rev. Robert Woodward Barnwell of Petersburg, Virginia. Published by the Franklin Press of Petersburg.

Mr. Barnwell says in his Preface: "Twenty years of thought and purpose, and unsatisfactory writing, have culminated in this effort. If I fail, I shall face it humbly; if I succeed, even a little, I shall rejoice." He may rejoice with good reason, for he has written a book which deserves the attention of specialists in a great subject. *The Analytics of Church Government* has neither scholarly form to commend it to the general body of students, nor the terseness and vividness of a popular sketch, but for specialists in ecclesiastical polity it has the rare "quality of suggestiveness," which is all that the author claims for it. Its chief value lies in its indication of underlying principles upon which Church government is based and its implication that the chief part of all evidence lies in the realm of presupposition. It is not probable that many would adopt entire the author's mode of statement, nor consider that his presentation is in every case made with the highest degree of force. The treatment of the subject is distinctly original, and originality is always apt to be crude in expression. Yet no one who can apprehend the breadth and depth of his thought, can fail to find it stimulating and illuminating. The book may not find many readers, but it ought, at least, to win the appreciation of a select few. Mr. Barnwell is to be congratulated on having finished a piece of work well worth doing. It would be well for "this American Church" if it possessed more thoughtful clergy of his class.

F. J. KINSMAN.

### SERMONS AND ADDRESSES.

WE HAVE received from Mr. Thomas Whittaker six volumes of sermons, published by Skeffington & Son, London, and two volumes of his own publication. These include two volumes by the Rev. Wilmot Buxton, the popular sermon writer. One is *the Lights of Home*,<sup>1</sup> thirty plain sermons for the Church seasons, and the other, *Readings for Mothers' Meetings*.<sup>2</sup> Both would be very useful for lay reading. No writer is more suitable for this purpose. Then there is a volume, bound in paper covers, edited by Rev W. Henry Hunt, called *Mission Preaching for a Year*.<sup>3</sup> This volume is by various writers and covers the time from Advent to the Third Sunday in Lent. Rev. S. Baring Gould has a second series of *Sermons to Children*<sup>4</sup> which are as attractive as the former series. Then we have *Sermon Sketches for the Christian Year*,<sup>5</sup> by the Rev. E. E. Bradford—a very suggestive book for young preachers. The various heads are clearly marked and easily remembered. Rev. Frederick M. Williams furnishes *Spiritual Instructions on the Lord's Prayer and the Cardinal Virtues*,<sup>6</sup> a volume that is very useful and instructive.

The two volumes published by Mr. Whittaker are *Sundays and Seasons*,<sup>7</sup> by Rev. Herman Lilienthal of Astoria, L. I., a volume of twenty-eight sermons on the Christian Year; and *Sorrow, Hope, and Prayer*,<sup>8</sup> by Rev. Dr. Mortimer, a companion to *It Ringeth to Evening*. This book is especially for the use of persons who are in sorrow and affliction, and it is well adapted to the purpose of comfort and instruction.

<sup>1</sup> *The Lights of Home.* Published by Skeffington & Son, London. Price, \$1.75; postage, 10 cts.

<sup>2</sup> *Readings for Mothers' Meetings.* Published by Skeffington & Son, London. Price, 80 cts.; postage, 7 cts.

<sup>3</sup> *Mission Preaching for a Year.* Skeffington & Son, London. Price, \$1.00; postage, 6 cts.

<sup>4</sup> *Sermons to Children.* Skeffington & Son, London. Price, \$1.25; postage, 8 cts.

<sup>5</sup> *Sermon Sketches for the Christian Year.* Skeffington & Son, London. Price, \$1.75; postage, 10 cts.

<sup>6</sup> *Spiritual Instructions on the Lord's Prayer and the Cardinal Virtues.* Skeffington & Sons, London. Price, \$1.40; postage, 8 cts.

<sup>7</sup> *Sundays and Seasons.* Twenty-eight Sermons by Rev. Hermann Lilienthal. Thomas Whittaker, New York. Price, \$2.00; postage, 11 cts.

<sup>8</sup> *Sorrow, Hope, and Prayer.* By Rev. A. G. Mortimer, D.D. Thomas Whittaker, New York. Price, \$1.25; postage, 8 cts.

A SECOND EDITION of the volume of sermons by the Rev. Charles C. Pierce, D.D., published with the title *The Hunger of the Heart for Faith, and Other Sermons*, is in press of The Young Churchman Co., and will shortly be issued. These are sermons preached by Chaplain Pierce at the Open Air Services of the Cathedral foundation in Washington, which created a large degree of interest when they were originally heard and have been equally useful in book form.

THE SAME company has in press also a second edition of Bishop Grafton's *Pusey and the Church Revival*. In this day of easy fright it is helpful to read over again what mental agonies were suffered by English Churchmen a generation ago, who yet remained true through it all and who have been vindicated by time.

### MUSING MUSIC.

A dreamy haze of pale and liquid gold,  
The sea is rolled,  
Crystal and bronze and steel of waves that run  
In all its laps and bays,  
On quiet days,  
Making a hushing music never done:  
Not from itself the aid  
By which is made  
That murmur at whose sound all sorrows cease,  
To every troubled breast,  
Giving deep rest.  
Out of abundance of His perfect peace,  
God thought that music, and hence came to be  
The hoary hushings of the dreaming sea.  
L. TUCKER.

### THE ORIGIN OF OUR NATIONAL THANKSGIVING DAY.

BY THE REV. ALFRED K. GLOVER.

THANKSGIVING DAY originated in the heart of Abraham Lincoln, in the year 1863. The country for nearly three years had been in the awful throes of civil war, and not until General Grant's decisive victory of Chattanooga, following the battle of Gettysburg and the capture of Vicksburg, did the dark clouds of defeat and despair begin to lift with brighter visions of a possible reunited republic.

No sooner had Chattanooga fallen than President Lincoln, feeling the pulse of the Northern states, and as an expression of his own sentiments, framed a National Thanksgiving proclamation, and ever since then no year has passed by without a similar thanksgiving decree issuing from the White House at Washington.

Thus our national day of thanksgiving had a definite and national origin, at the hand of the great Emancipator, in the month of November, 1863, and is wholly distinct from the corresponding day among the Pilgrims and Puritans of New England, of which Lincoln is said to have known but little, and about which he seems to have cared still less.

Lincoln, it must be remembered, was born and brought up in the "wild and woolly West," where contact with New England was slight, and where men grew to look upon life from a far wider point of view than was possible to the New Englander, with his Puritan antecedents. We have no record or tradition indicating that the old Puritan Thanksgiving Day was even in Lincoln's mind when he issued his proclamation of November, 1863. It was something brand new that he did, since he gave us a national, as distinguished from a merely provincial, thanksgiving. Thus our Thanksgiving would still be ours, even had the *Mayflower* never touched the shores of North America.

In the year 1789, President Washington had issued a thanksgiving proclamation on the adoption of the new federal constitution, but it was of such a nature that it was not at all destined to be the beginning of an annual National Thanksgiving proclamation from the pen of the chief magistrate.

The adoption of the constitution and the organization of the federal government marked a great step in our national destiny, but, however important, this could not compare with the happy prospect of a once more reunited country, in its effects on the hearts of the people, after nearly three years of disaster and defeat suffered by the Union forces. Deliverance from national disruption, by means of three great military victories of Gettysburg, Vicksburg, and Chattanooga, appealed far more deeply to the people's hearts than did the adoption of the national constitution and the institution of our republican form of government.

As to the time-honored New England Thanksgiving, it belonged entirely to the land of its birth, and it failed to appeal strongly to the great mass of the American people. Instituted by the Pilgrims at Plymouth, at the end of their first year's experience at colonization, in thanksgiving for their preservation and other blessings, it continued to be of purely sectional interest down to Lincoln's proclamation of 1863. The early Plymouth Thanksgiving day was, however, far more an occasion of good cheer than it later became under harsher religious conditions. The red man, supplied "without money and without price," the fattened "turkey," which, by the way, was not a turkey as often as it was a wild fowl—while the pious pilgrim, who had never taken the pledge or joined any total abstinence society, furnished the fire-water for himself and his Indian visitors. At Plymouth there was much hilarity and merry-making for many years; but this original joyous characteristic



of the New England Thanksgiving was destined to end in the darker, forbidding ways of the later Puritans. The old hot dinners of wild fowl, vegetables, and pies, and the reasonable religious observances in meeting-house and home, descended finally into religious gloom and fasting. The staid descendants of Brewster and Carver and Standish listened for hours, on bitter cold Thanksgiving days, to longsome and tiresome sermons on sin and hell, only to pass from the cold church to equally cold dinners, washed down by copious draughts of whiskey.

Instead of the freedom and jollification of the more light-hearted fathers of earlier days, it became a sin, on a Puritan Thanksgiving, to eat more than enough to keep body and soul together. Even the whiskey drunk was taken wholly for warmth, rather than for any exhilarating effects. Good-fellowship gradually disappeared from the family board, and no day in the year was anticipated with less feeling of joy and thankfulness than was this later Puritan Thanksgiving Day. Even what remained of the original idea of thanksgiving never partook of the nature of anything commensurate with what we understand to-day by a *national* thanksgiving. It was entirely sectional in character, as it was bound to be, by reason of the fact that, until the end of the Revolution, there was no such thing as the American Nation, so that the New England Thanksgiving Day and its observances centered altogether in the narrow idea of the *family*, as distinguished from the nation.

Lincoln it was who, in 1863, by one stroke of his pen, gave us a *national* day, and thus incidentally lifted New England herself out of her provincialism into the broader conception and observance of a Thanksgiving that involves the whole American people. Forgetting the individual, we lose ourselves for one day in the broader thought of our united country, for as a great nation we are thankful for:

"The sun-ripened fruit and billowy grain,  
The orange and apple, the corn and the cane;  
For the bountiful harvests now gathered and stored,  
That by God in the lap of the nation are poured.

"For bud and for bloom and for balm-laden breeze,  
For the singing of birds from the hills to the seas;  
For the beauty of dawn and the brightness of noon,  
For the light in the night of the stars and the moon."

### THE JOY OF GIVING.

BY MARIE J. BOIS.

OF the many sides there are to this subject, I will take but one: *The joy of giving to Mission work.* Giving time, thought, and whatever God has trusted us with, whether the dime or the dollar. The joy of it? Yes, indeed, the deep, intense joy, which makes you thankful you were allowed to do something for His Kingdom, which makes you *long to do more* and to wake up in others the very same desire. *Thanksgiving!* How can we better render thanks for all the blessings showered upon us, than in thinking and planning for a joyful Christmas for others? Thanksgiving is just the time to think of our mission workers; our thanksgiving greetings will reach them in time for Christmas. And—though I may, though I *do* repeat myself, let me *insist* upon the *personal touch*, the *personal interest*, the *personal message*. He alone knows what a blessing it has brought into my life and why I want others to know this joy of thoughtful giving.

But while my message is mostly for those at home, let me also send a word of friendly warning to missionaries. One of them wrote to me lately: "When I first came out to the field, many friends promised me various papers, but their interest waned—the novelty of a real, live missionary soon wore off. I have written again and again for some medical paper, that would keep us acquainted with everything new in medicine—a knowledge of it is so useful here; it is very important that we should keep ourselves acquainted with it as much as possible."

And though it may seem harsh to a hard-working missionary to hear anything like a criticism—is he sure he did his part in keeping his friends acquainted with his needs, or rather the needs of God's work? In this matter he did, but—I am pretty certain that, as a rule, *he did not*. There is a prevalent idea that missionaries do nothing but ask for assistance. I have found this a most mistaken notion. The society may ask for help, as indeed it must; the lonely worker *does not*. In fact—and that is my greatest criticism of missionaries—they do not speak enough as *ambassadors of Christ* to those at home. They are *almost too thankful* for the little which is done for them by

willing hearts, forgetting that the privilege of opening a door of service to these, is theirs to give.

Why should they misunderstand the Christian love which prompts the offer of help, and be afraid to tell others what they can do for the Master's work? Why should they not give details which mission reports, curtailed as they are, necessarily must withhold?

Let me be frank. Had I never had anything but mission reports to work from, I would not have become enthusiastic on the subject. I would have given, as so many give, from a sense of duty, while now duty and love of the work go hand in hand.

May I be allowed to quote again from the same letter?

"Next week our priest in charge starts on a walking tour of the thirty-odd stations in the Maputa country, which will take a month. These sub-stations are carried on entirely by natives, who willingly give their services, receiving no salary. I did this trip once, and was greatly edified by the marvellous self-sacrifice shown by these men and their humble efforts to set forth the glory of God. At one place, above the roughly made altar of sticks, they had got a Pears' soap advertisement for a reredos. It was beautiful to them, and probably had been the most cherished possession of the hut—and so they put it in the Lord's house."

Surely, this is a good suggestion for many who are anxious to help. We are apt to forget the scarcity of pictures in these primitive countries. Can we not send pictures (rolled) as well as magazines, books, etc., and a friendly letter, *asking to be frankly told how we may help*.

Someone told me this morning: "It is so hard to give a missionary talk; after having given the main outlines, you don't know what to say to make it interesting." Of course you don't, unless the personal touch, the personal interest and friendship has taught you the loving prayers which make the need of your missionary friends, of your brothers and sisters in Christ *very real* to you.

May I ask, before closing, if anyone can tell me of a good medical paper?

### TALKS WITH OUR GIRLS.

BY ERIE WATERS.

IT is not always those who love us best who show us our faults and failings. The soft, gentle rebuke of our best-beloved goes often unheeded because we know that much will be forgiven or excused. Sad though it be, we value the opinion of those we despise.

It was an unfriendly neighbor who said, sharply, "How round-shouldered you are growing, Emily. Why don't you hold yourself straight?" Needless to say, deep breathing was no longer neglected.

It was a notable housekeeper, on a visit, who, eyeing the marble slab, exclaimed:

"Why do you not take off those stains? Dirt is vulgar!"

How the words rankled; to revive in after years at the sight of a grease-spot!

It was an aunt, who did not care if "feelings" were hurt, who showed Emily how much of a grumbler she was becoming, when objections were made to every suggestion as to the trimming of a hat:

"If I were your mother I would not try to please you, you disagreeable child!" For the first time in her life the girl saw herself truly.

Much is learned silently, by some shining example; or a warning is given by faults too flagrantly displayed. From the great Book we learn most; from the lips of babes also. Lessons of courtesy, correction of little habits of speech, of unlovely mannerisms, we receive from many a stranger.

Looking back in later years, with greater tolerance, with wider vision, with all humility, we are grateful for every lesson, kindly or unkindly given. How much we owe the silent teachers, the great books that have come almost accidentally into our hands; teachers that aroused no antagonism, that let their thoughts creep insensibly into our minds helping to shape our lives!

And—best of all—as we recall them, the words of wisdom that fell from a father's lips:

"Be a law unto yourself, child." "Never ask another to do what you can do yourself"; and many another text to guide and strengthen.

And from a mother:

"Truth is always best." "Forgive." "Be kind." "Be patient."



## Church Kalendar.



- 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.

### KALENDAR OF COMING EVENTS.

- Dec. 4—Dioc. Synod, Springfield, Primary Conv. to organize new diocese in northwestern Georgia.  
 " 19—Consecration of Rev. E. J. Knight, Christ Church, Trenton, N. J.

## Personal Mention.

It was erroneously stated in last week's issue of THE LIVING CHURCH that the Rev. H. W. BLACKMAN had resigned the Church of St. Agnes-by-the-Lake, Algoma, Wis. Mr. Blackman has accepted the rectorship of this parish.

THE Rev. FOREST H. BLUNT, rector of St. John's Church, Ionia, Mich., has accepted the charge of St. James' parish, Vincennes, Ind.

THE address of the Rev. CHARLES DOUGLAS is changed from Short Hills, N. J., to 780a Greene Ave., Brooklyn, N. Y.

THE address of the Rev. F. R. GODOLPHIN is changed from 145 Madison Avenue, Grand Rapids, Mich., to the Rectory, 76 State Street, Grand Rapids.

THE Rev. MARMADUKE HARE of New Milford, Conn., has entered upon the charge of Grace Cathedral parish, Davenport, Iowa, for a period of six months.

THE Rev. L. B. HASTINGS of Chicago has received a call to the rectorship of the Church of the Redeemer, Elgin, Ill.

THE Rev. JOHN WILLIAM JONES of Oskaloosa, Iowa, has received a call to the rectorship of St. Paul's Church, Council Bluffs, Ia.

THE Rev. JAMES G. LEWIS, D.D., is assisting the Rev. Dr. Houghton at the Church of the Transfiguration, New York City. His address is 11 East 29th Street, New York.

THE Rev. E. P. NEWTON has accepted work under Bishop Rowe and will sail from Seattle (D. V.) November 24th for Valdez, Alaska, where he may be addressed.

CANON RUSSELL of the Pro-Cathedral, Grand Rapids, Mich., has gone to St. Petersburg, Fla., for the winter. During his absence the Rev. C. A. BRADFORD of Savannah, Ga., will assist Dean Weeden at the Pro-Cathedral in Grand Rapids.

THE Rev. ROBERT WIGHT TRENBATH, head of the Associate Mission in the diocese of New Jersey, has been called to the rectorship of Christ Church, Trenton, N. J., to succeed the Rev. E. J. Knight, Bishop-elect of Western Colorado.

THE Rev. JAMES E. WILKINSON, Ph.D., who for the past year has been in charge of the Church of the Epiphany, South Haven, Mich., has been called to the rectorate of St. John's Church, Ionia, Mich., and will assume charge the First Sunday in Advent.

### ORDINATIONS.

#### DEACONS.

QUINCY.—Mr. GEORGE EVERETT YOUNG was made a deacon in St. John's Church, Kewanee, Ill., Thursday, November 14th, by the Bishop of Quincy, assisted by his clergy then in Synod. The sermon was preached by the Rev. W. H. Moore, chaplain of Jubilee College, and Dean of Peoria. The Rev. Dr. Percival of St. Paul's, Peoria, presented the candidate.

#### PRIESTS.

NEW YORK.—The Rev. JOHN C. MCKIM, A.M., was raised to the sacred order of the priesthood in the chapel of the General Theological Seminary by his father, the Right Rev. John McKim, Bishop of Tokyo. The Rev. Dr. Lloyd, secretary of the Board of Missions, preached the sermon, in which he emphasized the fact that the cul-

mination of the dignity of the priesthood, its crowning work, is found in the ministration of the Holy Communion, when the priest offers Christ to the Father and brings God to men.

QUINCY.—On the Twenty-third Sunday after Trinity, at the Cathedral of St. John, the Bishop of the diocese ordained to the priesthood the Rev. JAMES MATTHEW MAXON. The preacher was the Very Rev. Wylls Rede, D.D., Dean of Quincy, and the presenter was the Rev. Canon Gustin.

### MARRIAGES.

CARNAHAN-GILLESPIE.—Married in Jackson, Miss., November 12th, 1907, the Rev. WALLACE CARNAHAN of San Marcos, Tex., and Miss FRANCES E. GILLESPIE of Jackson, Miss. No cards.

### DIED.

BROUSE.—Entered into life eternal, from Dallas, Texas, October 24, 1907, after a few hours' illness, CAROLINE WILDS BROUSE, beloved wife of the Rev. Henry K. Brouse, M.D.

Grant to her, Lord, eternal rest and peace, and let perpetual light shine upon her.

HARRISON.—After a short illness, entered into life eternal, in the early morning of November 12, 1907, the Rev. JOHN A. HARRISON, D.D., the beloved rector of Trinity Church, Demopolis, Ala., for almost twenty-seven years.

"Lord, all-pitying Jesu, blest,  
 Grant him Thine eternal rest!"

MILLER.—Entered into rest on Wednesday, November 6, 1907, in Washington, D. C., in the ninetyeth year of her age, MARTHA ABERCROMBIE MILLER, widow, for sixty-nine years, of Frederick Augustus Muhlenberg Miller of Elkton, Cecil County, Md., and last surviving child of James Abercrombie, D.D., of St. Peter's Church, Philadelphia, senior assistant under Bishop White. The funeral was held in St. Peter's Church, Philadelphia, on Saturday, November 9th. Her last words were the Lord's Prayer.

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

PATTON.—On Wednesday, November 6, 1907, CAPTAIN THOMAS WALTON PATTON, senior warden of Trinity Church, Asheville, N. C.

A vallant soldier of the cross.

TATEM.—Entered into rest, at Moorestown, N. J., November 7, 1907, ADELE ALEXINE, wife of Charles H. TATEM, and daughter of the late John F. and Adele J. Le Roy Doughten.

"May light perpetual shine upon her."

### MEMORIALS.

#### MRS. WILLIAM CROSWELL DOANE.

On November 9, 1907, in the fullness of years, SARAH-CATHARINE DOANE ended a life, with which had ended also, for many of our citizens, a pleasant intercourse and intimacy with a cultured and charming woman—before age had impaired the vigor and vivacity of her mind and manner or time with its effacing fingers had swept that face where beauty lingered forgetful of the passing years.

For more than 40 years Mrs. Doane lived among us, and added, to the eminence of her husband, a gracious hospitality and a habit of most thoughtful kindness and consideration towards all the multitude of many minded men and women whom he has met and moulded into all the varied usefulness of his career.

Earnest and eager in her comprehension of the events and issues of a life filled with important incidents and the large undertakings of the Bishop's work and passed in the company of people of unusual cultivation and distinction, she acquired a quick intelligence and a grace of manner well suited to her social station, which gave an added wealth and worth to an already charming personality.

With reverent recognition of the part she bore in aid of its great founder, the Chapter of All Saints' Cathedral will receive her mortal body to rest within its consecrated walls.

The immortal part of the influence of an earnest life, fervid in its affections, faithful in its friendships, pure in its purposes, high in its aims, fortunate in their fruition, and all the rest which makes for character—it is not theirs to take, not even that sacred soil's to hold.

It belongs to those who knew and loved her well, by whom its memories will be consecrated to ennobling purposes and a purer life.

M. T. H.

#### THOMAS WALTON PATTON.

THE VESTRY of Trinity Church, Asheville, N. C., of which the late lamented Captain Patton was a member for sixty-four years, and senior warden for twenty-nine years, assembled at a called meeting at noon to-day, to take action on his death. The following resolutions were adopted with a rising vote:

WHEREAS, It hath pleased the Gracious Father to take unto himself the soul of our beloved brother, THOMAS WALTON PATTON, and to join him to the glorious hosts of the Church Triumphant; therefore be it

Resolved, That we give praise and thanks for the generation of faithful, loyal service that he rendered to the Church Militant, and especially for the unflinching devotion that helped so largely to uplift and upbuild Trinity parish.

Resolved, That we rejoice in the twenty-nine years of benefit that this parish received from his guidance as senior warden and also in the precious heritage that he has left unto us of an ensample of godly life.

Resolved, That we lift our hearts in thanksgiving for his widow, and sister, and children, that they have been granted the blessed privilege of knowing how truly he remained Christ's faithful soldier and servant unto his life's end.

Resolved, with sorrowing appreciation of their great loss, That the rector and vestry of Trinity parish adopt these resolutions with a rising vote, and order copies of them to be filed on the minutes, sent to the bereaved family, and also to the daily papers and leading Church periodicals.

W. G. MCCREADY, Rector.

HARMON A. MILLER,

PHILIP R. MOALE,

November 7, 1907.

Committee.

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BOOKS RECEIVED.

LONGMANS, GREEN & CO. New York.

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*The One Christ.* An Enquiry into the Manner of the Incarnation. By Frank Weston, B.D., Canon and Chancellor of the Cathedral, and Principal of the Theological College, Zanzibar.

*Sermons at St. Paul's and Elsewhere*; Being Selections from the Sermons of Henry Parry Liddon, D.D., Late Canon and Chancellor of St. Paul's. With a Preface by Francis Paget, D.D., Bishop of Oxford and Honorary Student of Christ Church.

*Christ in the Old Testament.* Being Short Readings on Some Messianic Passages. By B. W. Randolph, D.D., Principal of Ely Theological College, Hon. Canon of Ely, examining chaplain to the Bishop of Lincoln. With a brief Introduction by the Bishop of Salisbury.

*Alcuin Club Collections*—VIII. *Pontifical Services*, Volume III. Illustrated from Woodcuts of the sixteenth century. With descriptive notes by E. C. Beles, F.R.Hist.S., F.S.A.Scot. Printed for members of the Alcuin Club for 1902.

HOUGHTON, MIFFLIN & CO. Boston.

*Home, School, and Vacation.* A Book of Suggestions. By Annie Winsor Allen. Price, \$1.25 net.

*John Greenleaf Whittier.* A Sketch of His Life. By Bliss Perry. With Selected Poems. Price, 75 cents net.

*Admiral's Light.* By Henry Milner Rideout, author of *Beeched Keels, The Siamese Cat*, etc. With illustrations. Price, \$1.50.

*Greece and the Aegean Islands.* By Philip Sanford Marden. Illustrated. Price, \$3.00 net.

*The Sonnets of Henry Wadsworth Longfellow.* Arranged with an Introduction by Ferris Greenslet. Price, 75 cents.

THE PILGRIM PRESS. Boston.

*The Teacher That Teaches.* By Amos R. Wells, managing editor of the *Christian Endeavor World*.

*The Peasantry of Palestine.* The Life, Manners, and Customs of the Village. By Elihu Grant, B.D., Ph.D., Resident (1901-1904) Associate Professor of Biblical Literature at Smith College. Illustrated with Original Photographs.

EDWARD STERN & CO., Inc. Philadelphia.

*More About Teddy B. and Teddy G., The Roosevelt Bears.* Depicting their further Travels and Adventures. Being Volume II. By Seymour Eaton (Paul Piper). Illustrated by R. K. Culver.

THE NEALE PUBLISHING CO. New York.

*The Law and the Gospel of Labor.* By Luther Hess Waring, M.A., author of *Sundays in London*, editor of *Stones Rolled Away* (Henry Drummond). Price, \$1.00, postage 8 cents.



A. S. BARNES & CO. New York.

*Hymns and Tunes for Schools.* Edited by Rev. Herbert B. Turner, D.D.

THE McCLEURE COMPANY. New York.

*American Fights and Fighters Series. Northwestern Fights and Fighters.* By Cyrus Townsend Brady, LL.D. Illustrated with Original Drawings, Maps, and Photographs. Price, \$1.50.

GINN & CO. Boston.

*Whose Home is the Wilderness.* Some Studies of Wild Animal Life. By William J. Long, author of *Northern Trails*, *School of the Woods*, *Beasts of the Field*, etc. Illustrated by Charles Copeland.

HOUGHTON-JACOBSON PRINTING CO. Detroit, Mich.

Prayer Book Series Sunday School Lessons. For Older Persons. *Theme of the Sunday Morning Service. Advent to Whitsunday.* Price, 20 cents.

MOFFAT, YARD & CO. New York.

*Ted in Mythland.* By Hermine Schwed. Illustrated by M. H. Squire. Price, \$1.00 net.

#### PAMPHLETS.

*Charge Delivered* by Walter Ruthven Pym, D.D., Bishop of Bombay, in the Cathedral Church of Bombay, on the Occasion of His Primary Visitation of the Diocese on February 6, 1907. Also *A Pastoral Letter* addressed to His Clergy on Certain Points Arising out of the Charge. Published by Longmans, Green & Co., New York.

*The Music of the Prayer Book*, for the Clergy, the People, and the Choir. Their Several Parts Distinct. Simply set out and noted with more regard to the Rhythm and Expression of the words than has been usual in some of the Responses. By the Editors

of the Free-Rhythm Psalter, the Rev. Francis Pott and Arthur Henry Brown. Part I., for the Priest and the People. Part II., for the Choir Alone. Published by Henry Frowde, London.

#### BOOKLETS.

FLEMING H. REVELL CO. New York.

Ninth Year. *The Gist of the Lesson.* A Concise Exposition of the International Sunday School Lessons for the Year 1908. By R. A. Torrey, author of *How to Bring Men to Christ*, *What the Bible Teaches*, etc. Price, 25 cents net.

#### CALENDARS.

*Folded Kalendar for 1908.* Published by The Young Churchman Co., Milwaukee. Price, 10 cents each, three for 25 cents.

## THE CHURCH AT WORK

### CHURCH MISSIONS PUBLISHING COMPANY.

THE TRIENNIAL meeting of the Church Missions Publishing Company was held in All Saints' parish house in Richmond on October 9th. After opening prayers had been read by Dr. Samuel Hart, vice-president of the company, the Presiding Bishop, as president, made an address of welcome, and called on Mrs. Sioussat of Maryland to take the chair, as he and Dr. Hart were obliged to return to an important session of the House of Bishops. The report of the company showed that in the years 1904-1907 the company had printed the history of *Church Work in Japan* in two volumes and a number of smaller books, pamphlets, and leaflets on Missions, the most important being the courses of instruction for adults on Alaska, Japan, China, and Some Strategic Points in the Home Field. Over 1,800 inquiries and orders had been received; some 800 parishes in 61 dioceses had made use of the publications.

The office expenses of the company, exclusive of stationery, had never been over \$30 a year. About \$100 had been paid out as the actual cost of travelling and of clerical services in collecting necessary information, but with that exception, the services of all the writers and officers had been freely given to the company, and the use of the office store-rooms and a paid assistant had been donated.

The chairman then introduced the speaker for the day, the Bishop of California, who commended warmly the work of the company and exhorted the workers not to be disheartened if it seemed still "the day of small things." He felt that the company was doing good service, and could, in the future, do more in bringing before the Church in the lives of its pioneers what he characterized as "the Creed in Action."

The secretary called attention to the company's willingness at all times to add to its list any instructions on the Church's mission work sent it for publication, provided a sufficient use is guaranteed to cover the actual sum which must be paid to the printers, and, as the work was given to a firm of Churchmen, who were able to look to us for steady custom, they did the printing at especially reasonable rates. After an animated discussion on the best methods of improving the work and of extending its influence, and of the most effective material for the instruction of children, in which the Rev. Gilbert E. Pember of the diocese of Albany, Mrs. Lawver of California, Mrs. Ogden of Maine, Miss Gillis of Washington, Miss Knight of Milwaukee, Mrs. Giraud of Connecticut, and others took part, the meeting adjourned to reassemble on the evening of October 11th at the Jefferson

Hotel, when an informal consultation was held on the best methods of reaching people of the average parish for the purpose of missionary instruction, and of the use they can make of the C. M. P. C. literature.

### A HOME MISSIONARY'S ARDUOUS TASK.

A SERIES of services, commemorative of seven years of work by the Rev. N. F. Douglas, priest-in-charge, was held at Holy Trinity Church, Sac City, Iowa, on November 1st, 2nd, and 3d.

The work Mr. Douglas has performed the past seven years illustrates the missionary character of the Church ministrations in the West. Not only has he ministered at Sac City, but he has maintained services also at Mapleton, Ida Grove, Lake City, Logan, Onawa, Akron, Le Mars, Cherokee, Sheldon, Sibley, Spirit Lake, Algoma, Eagle Grove, Popejoy, Webster City, and Iowa Falls. During the past year the incessant missionary labors of this faithful priest have involved travel of more than 12,000 miles.

### \$30,000 ADDITION TO IOWA DIOCESAN SCHOOL.

ST. KATHARINE'S SCHOOL, the diocesan school for girls, has been markedly successful for a number of years. A splendid work was accomplished during the time the school had as its principal Miss Emma Rice, and since her retirement and the coming of the Sisters of St. Mary the school has largely increased its equipment and buildings. The growth of the school and the bright outlook for the future have induced the trustees, of which the Bishop is president, to make provision for a larger attendance. Five acres of land next to the school have been purchased. This property, known as the Renwick estate, has upon it a stately stone mansion which will be connected with the present buildings by a cloister. The addition of this property, worth over \$30,000, gives much encouragement to the Church people throughout Iowa.

### INSTRUCTION FOR SUNDAY SCHOOL TEACHERS.

THE REV. W. W. SMITH, secretary of the Sunday School Federation, has conducted large and successful Sunday school teachers' training classes and given lectures on child study and religious pedagogy in St. Luke's church, Germantown, Pa.; St. Andrew's Church, Harden, N. Y., and at White Plains, N. Y. He also addressed the Church Workers' Institute at St. Ann's Church on the Heights, Brooklyn.

### NEW STONE CHURCH AT FORT WORTH, TEX.

PLANS for a stone church for St. Andrew's parish, Fort Worth (the Rev. B. B. Ramage, rector), have been drawn and accepted. At a recent meeting of the parish it was decided to begin work on the building as soon as financial conditions become normal.

### MEMORIAL TO EX-SECRETARY WHITNEY.

TRINITY CHURCH, Roslyn, L. I., (Rev. N. O. Hutton, rector), has received the gift of two memorial windows, both of which have been placed in the transept at the left of the church. One is the gift of Miss Dorothy Whitney as a memorial to her father, the late ex-Secretary of the Navy, Hon. William C. Whitney, and the other was presented by Mrs. Mary Brady Hare as a memorial to her late husband. The subject of the Whitney window is "Moses Viewing the Promised Land," and that of the other, "Jacob's Dream."

### SESSIONS OF THE DEANERIES.

THE ARCHDEACONRY OF WILLIAMSPORT, diocese of Harrisburg, met November 11-13 in Trinity Church, Shamokin. There were present the Bishop and about twenty-two other clergy. At the first session the Bishop preached on "The General Convention as a Missionary Force." On the following morning the Holy Communion was celebrated and the sermon was preached by the Rev. A. R. De Witt, rector of St. James', Muncy. A business session followed, in which reports of missionary work in the archdeaconry were made. The resignation of the Rev. Wm. H. Butts as secretary on account of impaired health was not accepted. The archdeacon appointed the Rev. Wm. E. Kunkel secretary *pro tem.*, and he was instructed to send greetings to Mr. Butts and an expression of the hope that he might soon recover and resume the position he has filled so long. In the afternoon an exegesis was read by the Rev. William M. Gamble on St. John 1: 32, an essay was read by the Rev. Louis Nichols on "The Dearth of Candidates for Holy Orders," and criticism was read by the Rev. W. Northy Jones of *A Study of Conscience*, by the late Bishop Rulison. At this session the archdeacon introduced the Rev. Mr. Rich, late of the diocese of New York, now in charge at Jersey Shore; Mr. Thurlow Washburn Null, late a Lutheran minister, recently confirmed and now a postulant in this diocese; and William Henry Benford, late of the Methodist denomination, confirmed a few hours before, also a postulant. In the evening addresses were made by the Rev. Mr. Yates on "Missions and Men," by the Rev. Louis Nichols on "The Brotherhood"



Convention in Washington," by the Rev. Mr. Gibson on "The General Convention."

THE FALL MEETING of the Muscatine Deanery, diocese of Iowa, convened in Holy Trinity Church, Muscatine (the Rev. A. I. Ernest Boss, rector), on November 4th and 5th. The preacher the first evening was the Rev. Granville Sherwood of Rock Island, diocese of Quincy. After a celebration of the Holy Eucharist on the next morning Dean Sage of Dubuque conducted a Quiet Hour for the clergy. At the clerical conference the principal speaker was Archdeacon Williams of Iowa City, who spoke helpfully on the method of pastoral visitation.

The Woman's Auxiliary in the afternoon was addressed by Dean Rudd and Dean Sage and the congregation in the evening listened to addresses by Dean Rudd on "Duty" and Dean Sage on "The Richmond Convention."

#### MEMORIAL GIFTS TO ST. PAUL'S, CLEVELAND.

THE VESTRY of St. Paul's Church, Cleveland (the Rev. Walter Russell Breed, D.D., rector), has accepted the offer of Mr. Henry C. Ranney, the senior warden, and his family to erect a new marble altar and tiled sanctuary in that church, in memory of his wife, the late Mrs. Helen B. Ranney. Mr. Charles F. Schweinfurth, architect of the newly completed Trinity Cathedral, Cleveland, who is a communicant of St. Paul's, has been selected as the architect for the new sanctuary. The altar will be of white Italian marble, carved in Italy, mounted on three marble steps, and the sanctuary will be paved with marble and tile. The wall of the apse, below the five chancel windows, will be panelled in dark oak, with Gothic carvings, and has been given by Mrs. Jay C. Morse. Additional new appointments for the sanctuary will include a new Bishop's chair and desk, sedelia for the clergy, and a bronze communion rail. It is planned to execute all of this work next summer.

#### BURIAL OF REV. CHARLES T. LEWIS.

THE BURIAL of the Rev. Charles Trask Lewis, whose death at Poultney, Vt., on November 4th was chronicled last week, was held from the Church of which he had been rector in that place, the Bishop celebrating Holy Communion and also officiating at the grave, assisted by the Rev. E. H. Randall, a former rector, and the Rev. Joseph Reynolds of Rutland. Three other clergymen were present.

Mr. Lewis was an Englishman by birth and a graduate of Exeter College, Oxford, in 1890. Coming to this country he was ordained deacon in 1897 by the Bishop of Albany and priest two years later by the Bishop of Fond du Lac. His diaconate was spent in charge of work at Clermont, N. Y., and at Tomahawk and Merrill, Wis. He was then for a time in charge of work among Germans at Holy Cross mission, New York City; was rector of St. Paul's, Columbia, Ind., 1901-1903; assistant at St. Mark's, Denver, 1903-4; rector of the Epiphany, Denver, and St. Paul's, Littleton, Colo., from 1904 to 1906; and since the latter year had been rector of St. John's Church, Poultney, Vt.

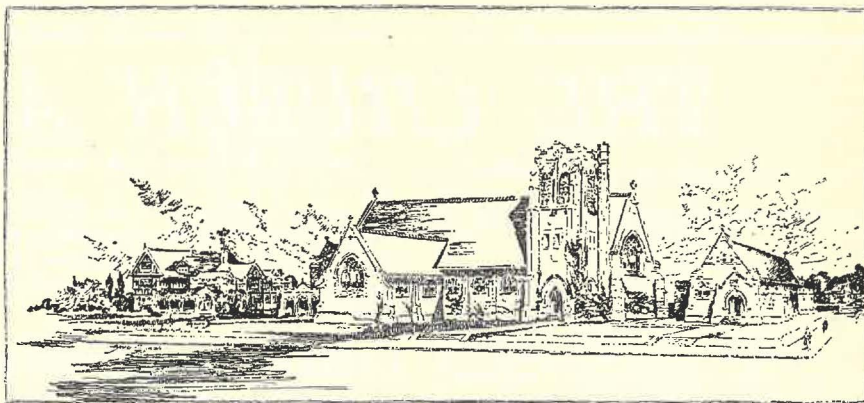
#### WILL NOT MARRY DIVORCED PERSONS.

THE MINISTERS of all religious bodies in Freeport, Ill., have unanimously agreed that none of them will perform the marriage of a divorced person during the lifetime of the canonical husband or wife. The matter was brought to the attention of the Ministers' Association by the Rev. Frederick J. Bate, rector of Grace Church. A memorial was sent by the Ministers' Association to the County Clerk that he would show on every

marriage license issued whether either of the parties thus licensed had previously been married, and whether or not they had been divorced. As Freeport is said to have been "a Mecca for marrying couples for many miles around," this action is of considerable importance.

#### GRACE MEMORIAL CHURCH, MUNCIE, IND.

AT A VESTRY MEETING of Grace Church, Muncie, held in January, 1906, at which the Bishop of the diocese was present, one of the vestrymen, Mr. George Foulke McCulloch, expressed his desire to build a church, parish house, and rectory as a memorial to his wife and mother, who had been faithful and de-



PLANS FOR GRACE MEMORIAL CHURCH, MUNCIE.

voted members of the congregation. Mrs. McCulloch was at one time the only communicant in what was then known as Muncietown, and it was largely due to her zeal that through its many struggling experiences in its early history the Church in Muncie, though having but a frail beginning, was able to hold to its purpose.

Plans were submitted by architects in Chicago, Cleveland, Fort Wayne, and Indianapolis. The Building Committee has finally decided on those shown in the illustration, drawn by Alfred Grindle of Indianapolis. The specifications are ready and will be put in the hands of the contractors for their bids, in time to begin work in the early spring. The parish house will be erected first, where services will be held during the building of the church.

The church property has a frontage (half of which is the gift of Mr. McCulloch) of 260 feet.

The three buildings are to be of finest Indiana limestone, of low Gothic design; the second story of the rectory to be of cement and half-timbered. The north transept of the church will be used as a morning chapel, where the memorial gifts—altar, lecturn, etc., of the present church will be housed. The donor includes in his gift a three-manual organ, with console for morning chapel, marble altar, and chimes for the tower; together with such other furniture for the church and parish house as are needed.

The parish house of one and a half stories will be equipped with gymnasium in the basement with the necessary shower baths, lockers, etc.; also a large dining room and kitchen. The ground floor will be used for Sunday school purposes, and will seat, with the adjoining partitions, about 200. The church, exclusive of the morning chapel, which will be separated from the nave of the church by means of a leaded glass sliding partition, will seat about 400. The morning chapel will seat 50. The rectory will be a nine-room house with two baths, and the rector's study with an entrance adjacent to the sanctuary of the church.

The Rev. F. F. Craft is rector of the parish.

#### AT FOND DU LAC CATHEDRAL.

THE APPOINTMENT of the Rev. Frank A. Sanborn, now vicar at Oconto, Wis., to be canon in charge of St. Paul's Cathedral, Fond du Lac, with pastoral care of the congregation, has recently been made and Canon Sanborn will enter into residence December 1st. He is a graduate of St. Stephen's College in 1879 and of the General Theological Seminary, from which he took the degree of B.D. in 1883. He was ordained deacon in 1880 and priest in 1882 by the late Bishop of Springfield. His diaconate was spent in charge of Calvary Church, Bayonne, N. J. After ordination to the priesthood he was for a short time assistant at St. Ignatius' Church, New York City, and at the Messiah, Boston, after which he was successively rector of Christ

Church, Pompton, N. J., and, from 1886 to 1891, assistant at St. Mark's, Philadelphia, during the rectorship of the late Bishop Nicholson. He was rector of St. John's Church, Newark, N. J., for the next ten years, and then after a year spent as instructor at Nashotah House, he became canon in charge of the Cathedral at Milwaukee. Since 1904 he has been vicar of St. Mark's Church, Oconto, Wis., and was a deputy from the diocese of Fond du Lac to the recent General Convention. He is also a member of the Standing Committee and examining chaplain of the diocese. Canon Sanborn is author of a paper on "Unction of the Sick" in the volume *Inspiration and Other Essays*, published some years ago under the auspices of the Clerical Union.

#### DEATH OF REV. DR. HARRISON.

ON THE early morning of November 12th, the Rev. John A. Harrison, D.D., passed to his rest in Demopolis, Ala., where for twenty-seven years he had been rector of Trinity Church. Dr. Harrison was one of the oldest of the Alabama clergy, and indeed was among the senior of American clergymen. He was ordained deacon in 1846 and priest in 1847 by Bishop Otey of Tennessee, and was rector of St. John's Church, Ashwood, in that diocese until 1855. For something more than a year following he was rector of Christ Church, Lexington, Mo., and then, from 1856 to 1880, rector of St. Luke's Church, Jackson, Tenn. In the latter year he entered upon his rectorship in Alabama, as stated.

#### CORPORATE COMMUNION IN THE EVENING.

THE UNCHURCHLY novelty of a corporate Communion for Brotherhood men at 5:30 in the afternoon was arranged by the Local Assembly of the Brotherhood of St. Andrew to be held at Trinity Church, Erie, Pa., Thursday, November 14th, the celebrant being the rector, the Rev. John M. McGann. Happily, this innovation is most rare in connection with Brotherhood services and, indeed, with any functions arranged by American Churchmen.



### HANDSOME CHURCH FOR ROSELLE, N. J.

ST. LUKE'S CHURCH, Roselle, N. J., has begun work on a handsome church. This is the consummation of four years of successful work by the rector, the Rev. Clarence S. Wood, whose plans have been ably forwarded by the faithful work of the Men's Club, the Woman's Guild, and other parish societies. When Mr. Wood became rector in 1903, the parish was somewhat disorganized. A faithful band of laymen gathered about him, however, and before long the parish had taken great forward strides. With the breaking of ground for the church, there is already on hand \$10,000 towards the \$20,000 needed to complete the structure. In addition to this, a mortgage indebtedness has been paid off and two lots have been purchased for the new building, so that when it is finished the old church can be turned into a parish building. In the meantime, with the aid of four lay readers, an extensive mission work has been carried on. Services are held in a chapel at Union, and a mission has been organized at Kenilworth, where a beautiful stone chapel will be built soon, work to begin, probably, in the spring.

### THE NEW OLD CATHOLIC BISHOP.

THE SUCCESSOR of the late Bishop Kozlowski for Old Catholic work in America has arrived from Europe, where he was consecrated by the Catholic Bishops. With respect to his relations to the American Church, the *New York Tribune* says:

"Negotiations with the Episcopal Church have been declared null and void *ab initio*, and the validity of Anglican orders not officially recognized. The Roman canon law will be strictly observed."

### PATRONAL FESTIVAL OF ST. CLEMENT'S, PHILA.

SATURDAY, November 23d, will be observed as the patronal festival of St. Clement's Church, Twentieth and Cherry Streets (Rev. Chas. S. Hutchinson, rector). The preacher will be the Rev. Chas. Fiske, rector of St. John's, Somerville. At Evensong on Sunday the annual procession of the guilds of the parish will be held, the preacher being the Rev. F. W. Tomkins, D.D., rector of Holy Trinity.

### WORKING FOR THE LEPERS.

AN INTERESTING visitor in Boston lately has been Miss H. Riddell, who for thirteen years has conducted a hospital for lepers at Kumamoto, Japan. The work is supported almost entirely by English people, and Miss Riddell is in America for the purpose of getting a large endowment for beds so that the hospital will be put on a permanent footing.

### LOUISVILLE RECTOR-ELECT.

ST. PAUL'S CHURCH, Louisville, Ky., one of the oldest and best known parishes in the South, has called to its vacant rectorship the Rev. John Mockridge, now rector of St. Andrew's Church, Detroit. Mr. Mockridge is a son of the Rev. Charles H. Mockridge, D.D., who recently retired from the rectorship of the Church of the Messiah, Detroit, and who was for many years among the most distinguished of the Canadian clergy. The Rev. John Mockridge was born in Canada and was graduated at Trinity College, Toronto, with the degree of B.A. in 1893 and M.A. in 1894, in which latter year he was ordained to the diaconate by the Bishop of Toronto and became assistant at St. Luke's Church in that city, where he spent his diaconate. Advanced by the same Bishop to the priesthood in 1896, he became rector of the Messiah, Detroit, resigning that parish in 1903 to

accept the rectorship of St. Andrew's Memorial Church in the same city. Mr. Mockridge was a deputy to the recent General Convention.

### INSTRUCTION IN MENTAL THERAPEUTICS.

THE WEDNESDAY evening mental therapeutics classes at Emmanuel Church, Boston, are again in the full tide of success. At the first this season there was a good attendance; but the following week there was such a large crowd that the body of the church will have to be used if such a widespread interest is maintained.

At the last meeting, Dr. McComb, assistant rector, gave a valuable talk on "Worry," and one of his trite remarks was, that as a rule women worry more than men, and then worry because they worry. He said that worry was the greatest foe to happiness. It affects the mind, it affects the soul. We worry over the past and we worry through fear. Fear of diseases and fear of death are the most common forms. The most trivial events may be made to fill the whole horizon of one's life with despair and a tissue of impossibilities. Each sex has its worries. Men worry over business, over finances, and there is much of this latter worry among men today. One reason why women worry more than men is because their nervous organization is more delicate. Worry begins nowhere and ends nowhere. As to the cure, Dr. McComb said, first beware of nervous fatigue, loss of memory, etc., the weakness of the power of attention on a single thought.

A man who feels he has been doing too much must call a halt. He must keep a reserve store of energy. Rest has a recreative effect on the nerves. He also approved of the cultivating of a wide circle of interests. The real secret lies within his own soul. Through the emotions the will controls the vital chemistry of the body. The physical organism is largely controlled by the will through the emotions. The harmony of life lies in an atmosphere of love, hope, and affection. The antagonist of worry is faith. A great English physician had recently said that prayer was one of the most effective of all remedies for disease.

### THE HYMNAL TRANSLATED INTO ITALIAN.

ON SUNDAY, November 17th, the Rev. Michael Zara, rector of the Italian Church of L'Emmanuel, Philadelphia, celebrated the twenty-fifth anniversary of his connection with the parish. The new Hymnal, with the words of the hymns in Italian, the gift of Mrs. A. G. Flagg, was used for the first time. A reception by the congregation was tendered the rector in the parish building on the Monday night following.

### DEATH OF THE REV. HORACE H. BUCK.

THE REV. HORACE H. BUCK, rector of St. Peter's, Cheshire, Conn., died at a sanitarium in Baltimore, on November 11th. He was born at Hartford in 1855, his father being the Rev. George Buck, rector of St. John's, North Guilford. He was made a bachelor of arts of Amherst in 1878 and graduated at Berkeley Divinity School in 1882. He was ordained deacon by Bishop Williams in 1882, and priest by the same Bishop in the following year. His first service was at St. Thomas' Church, New Haven, under the Rev. Dr. Beardsley. He served as missionary at Austin and Eureka, Neb., Olympia, Wash., and Pocatello, Idaho; as rector at Foxboro, Mass., and St. Peter's, Cheshire. His wife and four children survive him. He had been for a long time in impaired health, and his death followed upon an operation. Mr. Buck was much beloved by his people and by the entire community. His funeral was held

from St. Peter's, twelve of the clergy being present.

### THE CLERGY IN CONVOCATION.

THE ANNUAL Convocation of the clergy of the diocese of Nebraska was held in Grace Church, Columbia, November 5th to 8th. The programme consisted of Morning and Evening Prayer and a celebration of the Holy Communion each day, with papers, addresses, and discussions on subjects of interest to clergy.

At a banquet given by the men's club of Grace Church parish, Bishop Williams spoke on "The Diocese"; the Very Rev. G. A. Beecher made an address on "Fraternity," and the Rev. F. C. Taylor told of "Life in Alaska." About sixty men were present on this occasion. A rousing missionary service was held on the last evening. The music was led by the combined choirs of Columbus and Schuyler, the latter choir having driven fifteen miles in order to be present. Addresses were made by Dean Bode of Laramie and the Rev. F. C. Taylor of Valdez, Alaska. The Convocation was brought to a close with a short address by the Bishop Coadjutor. The attendance of clergy at the Convocation was the largest on record, only three being absent of all the diocesan clergy.

THE FALL meeting of the Minneapolis Convocation was held on Wednesday and Thursday, November 13th and 14th, in Holy Trinity Church, Minneapolis (the Rev. Stuart B. Purves, Dean of Convocation, rector.) The Convocation opened on Wednesday with Evening Prayer. The sermon was by the Rev. I. P. Johnson. Thursday was opened with a celebration of the Holy Communion at 7:30 A. M. "Ministerial Ideals" was the subject of the Rev. James Trimble, D.D.; Church Finance in the City was discussed by the Rev. T. P. Thurston and by Mr. A. G. Dunlop of All Saints', Minneapolis; Church Finance in the Country, by the Rev. C. S. Mook. In the evening addresses were given by the Bishop and by the Rev. C. E. Haupt.

### DEDICATION OF THE CHANCEL OF ST. PAUL'S, ALBANY, N. Y.

THE DEDICATION of the newly adorned chancel marked the celebration of the eighteenth anniversary of the founding of St. Paul's Church, Albany, N. Y.

During the past summer the organ has been removed from the choir loft in the back of the church and placed at the west side of the chancel. The walls of the chancel on either side of the reredos and altar have been finished with oak panels and choir stalls of oak have been arranged on either side for the seating of the vested choir, which has been recently organized. A beautiful oak altar rail with filigree brass standards, which is a memorial to William Schuyler Egerton, Jr., completes the furnishings of the chancel, which Bishop Coadjutor Nelson dedicated. The Bishop also preached the sermon, which was on the historic character of the Church.

### MEN ORGANIZE FOR MISSION WORK.

FORTY-FIVE MEN, representing all parishes in Bridgeport, Conn., met in St. John's parish house on the evening of November 14th and formed a men's organization for missions. Speakers were present from the Church Laymen's Union, with which the new organization will be federated. All of the six rectors of the city were present and joined the organization. It was decided to begin devotional meetings at once, and to endeavor to secure as members a large proportion of the active men of all parishes. It was also decided to plan and hold noon-hour meetings during Lent of 1908, and next May to hold a missionary council to consider the whole subject of missions, local and general. All of the men present also pledged to attend public



worship at least once on Sunday throughout the winter and to do their utmost to get others to do the same. The Hon. Robert W. De Forest was elected president, and Mr. C. W. Foote, secretary. Permanent articles of organization are to be drafted at once.

#### MR. PADDOCK'S CONSECRATION.

IT IS STATED informally that the consecration of the Rev. Robt. L. Paddock to be Missionary Bishop of Eastern Oregon will take place on December 18th, at the Church of the Holy Apostles, New York, of which he is now the rector.

#### BURIAL OF MRS. DOANE.

THE MORTAL REMAINS of the wife of the Bishop of Albany were laid to rest within the walls of the Cathedral of All Saints, Albany, on Wednesday of last week. The burial service was the plain office for the burial of the dead, the choir singing the psalms and hymns. The body in its casket was borne from the Bishop's house to the Cathedral by ten porters without a hearse.

Arriving at the church, the verger bearing the cross, with the clergy who were to conduct the service, met the procession. The casket was covered with a pall of dark blue on which was a cross of red. A celebration of the Holy Communion followed in private, the doors not being open to the public.

At the burial service the crucifer and choir preceded a body of forty-three clergy, followed by the lay representatives of the Cathedral Chapter and of the Corning Foundation, and those in turn were followed by the officiating clergy: Bishop Coadjutor Nelson, the Rev. Dr. Walton W. Battershall, Rev. Dr. Chapman Talbot, and Canon Thomas B. Fulcher.

The processional was the Rachmaninoff Prelude played by Dr. Starnes on the organ. In the burial service Dr. Battershall read the introductory passages, Dean Talbot the lesson, Canon Fulcher the prayers.

The interment came after the prayers and while the choir and congregation were singing three hymns. So quietly was the casket carried from before the altar through the south ambulatory walk and so quietly did the family leave the chancel by means of the north exit, that only those who were in central seats knew when all the principals withdrew for the committal service.

The clergy returned to the Cathedral at the close of the committal, and then Bishop Nelson pronounced the benediction. The congregation dispersed to Tschakowsky's Funeral March, none being permitted to enter the ambulatory. Here Dean Talbot stood guard while the metal-lined outer box was hermetically sealed and the big stone lowered into its place in the walk.

Among those who attended the funeral from a distance were the Bishops of New Jersey and Rhode Island, Rev. Dr. Huntington, J. Pierpont Morgan, and Mrs. Greer, of New York; Geo. Foster Peabody of Brooklyn, and Wm. W. Frazier of Philadelphia.

#### REV. DR. LEFFINGWELL INJURED.

THE REV. DR. LEFFINGWELL, rector of St. Mary's school, Knoxville, Ill., was injured in the streets of Chicago on November 12th, while chivalrously striving to keep a woman from harm at a crowded crossing. A heavy van struck the doctor, who was thrown some distance, his nose being seriously injured and one rib being broken. This accident prevented Dr. Leffingwell from taking his seat in the thirty-first annual synod of the diocese of Quincy. This was his first absence from a synod since the erection of the diocese.

#### ALBANY.

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

#### Meeting of the Ogdensburg Archdeaconry.

THE ANNUAL meeting of the Archdeaconry of Ogdensburg was held in St. John's Church, Ogdensburg (the Rev. E. L. Sanford, rector), on Tuesday and Wednesday, November 5th and 6th. On Tuesday evening Evensong was said and an address was made by the Rev. B. W. R. Tayler, D.D., of Schenectady. On Wednesday at 7:30 A.M., there was a celebration of the Holy Communion, the Ven. Archdeacon Larom, celebrant. Morning Prayer was said at 10 o'clock, the preacher being the Rev. J. H. Brown of Malone.

At 2 P.M. a business meeting was held, the Archdeacon presiding, the missionaries reading their reports. Absentees sent written reports. At 7 P.M. there was a conference at the rectory. The subject was, "The Priest in His Parochial Work." There was an interesting paper read by the Rev. R. M. Sherman, rector of Trinity Church, Potsdam. The Archdeacon also read a paper on "The Visitation of the Sick."

The congregations were large and an unusual interest manifested.

#### CONNECTICUT.

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

#### The Daughters of the King—Parish-house Wanted.

MR. CYRUS A. TODD of Milford died suddenly on Saturday evening, November 2d. He had served for thirty-five years as treasurer of St. John's parish, and also for the twenty years since its establishment of the Jewell Fund in aid of the weaker parishes of the Litchfield Archdeaconry.

THE DIOCESAN ASSEMBLY of the Daughters of the King was held at St. John's Church, Waterbury, on Thursday, November

7th. The sermon was preached by the Rev. Arthur J. Gammack of West Haven. greeting was received from the State Sunday School Association. Officers elected were: President, Mrs. Ada E. Burt, Hartford; First Vice-President, Mrs. H. M. Cooley of Waterbury; Second Vice-President, Mrs. William Rice of North Haven; Recording Secretary, Miss McLean of Portland; Corresponding Secretary, Mrs. Macbeth of Hartford; Treasurer, Mrs. Redfield of New Haven.

At the afternoon session addresses were delivered by the Rev. S. W. Linsley, Archdeacon Bodley, and the Rev. A. P. Greenleaf. There are about 700 members in the diocese.

THE PARISH HOUSE of Christ Church, West Haven, was burned soon after the consecration of the new church building, taking with it a part of the cloister of the church. A friend immediately came forward with a sufficient sum to rebuild the cloister, but there is no present prospect of a parish house. In the meantime the work of the parish is seriously handicapped. A new and adequate building would cost \$15,000.

THE FIRST meeting for the season of the Church Club of the diocese was held recently at New Haven. The Bishop of North Dakota and the Bishop of Cuba were the speakers of the evening.

MR. PASCHAL K. HOADLEY, for many years warden of St. John's, North Guilford, died a few days ago.

#### DALLAS.

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

#### Fort Worth Church Enlarged—New Chapel for St. Mary's—Notes.

ARCHDEACON STUCK of Alaska has been visiting his former parish, St. Matthew's Cathedral, Dallas, where he was the Dean for ten years before going to Alaska.

TRINITY PARISH, Fort Worth (the Rev. C. A. Roth, rector), has recently enlarged the

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church building in order to accommodate the increasing congregations.

WORK on the chapel at St. Mary's College, Dallas, is progressing rapidly. The material is pressed brick with stone trimmings. It will have a seating capacity of about three hundred and is of Gothic design. A number of memorials will be presented, including several windows. The college has its usual large attendance this year, every room being taken in the dormitories. Several additions have been made in the past few years, but even these are now inadequate to meet the requirements, and further accommodations will have to be provided.

THE MISSION at Mineral Wells (the Rev. Edwin Wickens, priest in charge), is making an earnest effort to secure sufficient funds for a church building. A favorably located lot has been bought and paid for.

#### DULUTH.

J. D. MORRISON, D.D., LL.D., Bishop.  
A Dean Selected.

THE REV. THEODORE C. HUDSON, rector of St. Stephen's Church, Paynesville, has been named as Dean of the Mississippi Valley Deanery, a district including within its limits the territory from Brainerd and Cass Lake on the north to Beardsley and Brown's Valley and Morris on the south, and the cities of St. Cloud, Sauk Rapids, and Alexandria. The selection has been confirmed by Bishop Morrison.

#### FLORIDA.

EDWIN GARDNER WEED, D.D., Bishop.  
Meeting of the Clerical Association.

THE CLERICAL ASSOCIATION of the diocese of Florida held its regular meeting in Palatka on Wednesday and Thursday, November 6th and 7th. Those in attendance were the Bishop and the Rev. Messrs. L. E. Goodwin, G. H. Ward, William Wyllie, J. H. Davet, L. Fitz-J. Hindry, John H. Brown, William E. Warren, W. T. Cavell and F. S. Hyatt. A committee report on the advisability of forming an organization in the Church for young people was adopted and the clergy of the diocese will be asked their opinion as to its merits. The Ven. Leslie E. Goodwin read a paper on the manner of electing delegates to the General Convention, and suggested the clergy elect the clerical deputies and the laymen the lay deputies. The Rev. John H. Brown made a report on systems of Sunday school instruction. The attitude of the Church toward the prohibition movement was also discussed.

The Rev. John H. Brown, rector of St. Peter's Church, Fernandina, will endeavor to interest the rectors and Sunday school officers in the graded system of instruction for Sunday schools, and the system will be inaugurated at a number of places. The next meeting will be held at St. Andrew's, Jacksonville.

#### HARRISBURG.

JAMES H. DARLINGTON, D.D., Ph.D., Bishop.  
Church Improvements—Protestants Conform.

TRINITY CHURCH, Shamokin, has undergone extensive repairs. A new floor has been laid throughout the building and finely finished, a steam heating plant has been installed, and the chancel, which was extended into the nave for some distance some years ago, has been restored to its former dimensions, all at a cost of about \$2,000. At Jersey Shore, in care of the Rev. Mr. Rich, a rectory is in process of construction and is nearly completed. During the summer the rectory of St. James' Church at Muncie (the Rev. A. R. De Witt, rector), has been improved by the addition of a Colonial porch. This was modelled after the porch at Haddon House, Haddonfield, N. J.

MR. THURLOW W. NULL, late a Lutheran minister, now a postulant in this diocese, has

been appointed lay reader in La Porte and Eagles Mere. William Henry Radford, late a Methodist minister, now a postulant in this diocese, has been appointed lay reader in Galetton and Westfield.

#### KENTUCKY.

CHAS. E. WOODCOCK, D.D., Bishop.  
Great Missionary Rally.

BISHOP FRANCIS of Indianapolis, Bishop Kinsolving of Brazil, and Bishop Woodcock of Kentucky are to be the speakers at the great missionary rally to be given at Macaulay's Theatre, Louisville, Sunday afternoon, November 24th. The choirs of the various churches will render the music under the direction of Ernest Simon, choirmaster of Christ Church Cathedral.

#### LONG ISLAND.

FREDERICK BURGESS, D.D., Bishop.  
Founding of American Church Commemorated.

INSPIRING services in commemoration of the 300th anniversary of the founding of the Church at Jamestown were held at the Church of the Redeemer, Brooklyn (the Rev. T. J. Lacey), on Sunday, November 10th. The Rt. Rev. Dr. Johnson, Assistant Bishop of South Dakota, preached in the morning, and the Rt. Rev. Dr. Morrison, Bishop of Duluth preached in the evening.

#### LOUISIANA.

DAVIS SESSUMS, D.D., Bishop.  
Loss to Trinity Parish, New Orleans.

A LEADING Churchman of Trinity parish, New Orleans, John A. Braselman, died on the morning of November 11th after only six days of illness. For thirty-eight years he had been treasurer of the Children's Home, a Church charity in that city. He was eighty-one years of age and for sixty years had been an active business man of New Orleans. The burial service was held at Trinity Church.

#### MASSACHUSETTS.

WM. LAWRENCE, D.D., LL.D., Bishop.  
Diocesan Sunday School Meeting.  
THE SUNDAY SCHOOL UNION of the diocese of Massachusetts held its annual convention

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in Boston on Wednesday, November 13th. A large number of clerical and lay workers attended the business session at the hall of the Y. M. C. A.

At the morning service Bishop Lawrence gave a thoughtful address pertaining to the needs of the growing child and what he or she should be surrounded with by way of making a strong appeal to the imagination.

At the business session the Bishop made the opening address. In his annual report, Vice-President James J. Greenough stated that during the year one new branch, the Old Colony, had been added to the Union. There are now 110 Sunday school teachers enrolled.

The officers elected were the same as last year, namely, President, Bishop Lawrence; Vice-President, James J. Greenough; Secretary, Rev. William B. Stoskopf; Treasurer, Clifford C. Payson.

#### MILWAUKEE.

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

Meeting of La Crosse Convocation—To Study for Holy Orders—History of St. James'.

THE MEMBERS of the La Crosse Convocation had a most satisfactory session at Eau Claire last week. At services there were sermons preached by the Bishop and by the Rev. Messrs. Moller and Linley. There was also a dinner given at which a large number of laymen were present, when much enthusiasm was aroused. The Convocation had in hand the question of the purchase of lots for Church purposes in many new towns in northern Wisconsin, and it is believed that considerable progress was made toward raising a satisfactory fund for the purpose. Never has there been such enthusiasm for the extension of Church work in northern Wisconsin as at the present time.

A PROMINENT member of the Cathedral congregation and of the Cathedral Chapter, as also a man well known in business and social circles in Milwaukee, Mr. Harry B. Sanderson, has announced his intention of studying for holy orders and has become a postulant under the Bishop of Fond du Lac. It is understood that for the present he will study with the Rev. Canon Sanborn in Fond du Lac.

A HANDSOMELY made historical pamphlet entitled *Historical Sketch of St. James' Church, Milwaukee, Wisconsin, 1850-1907*, has just been issued with the authority of a publication committee consisting of Frances M. Winkler, Sara A. Holbrook, and Norman L. Burdick. The parish is the outgrowth of a mission on the West side known as Trinity Church, of which the first and only rector was the Rev. J. P. T. Ingraham, who recently died. St. James' Church succeeded Trinity in 1856, since which time there have been only nine rectors of whom the present is the Rev. Frederick Edwards. It is interesting to know that since 1848 Trinity and St. James' churches have had only three sextons. The first served for 25 years, the second for 4 years, and the third and present sexton has already served 30 years.

The story of the gradual upbuilding of the parish is told in very interesting style and there are a number of reminiscences of old time members. The pamphlet is adorned with handsome illustrations of the several rectors and of others important in the parish. There are interesting appendices giving a number of recollections and incidents of earlier days, while other chapters tell of the missions and parochial offshoots of St. James' and the guilds and societies within the parish. Better work has never been done in St. James' Church than at the present time.

#### MINNESOTA.

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

Secretary of Standing Committee.

MR. JAMES A. PETERSON of Gethsemane parish, Minneapolis, was at a recent meeting

of the Standing Committee elected secretary to fill the position which the late Frederick Paine held. Any communications for the Standing Committee should be sent to the president, the Rev. Stuart B. Purves, 408 Fourth Street, E. E., Minneapolis.

#### MISSISSIPPI.

THEO. D. BRATTON, D.D., Bishop.

Successful Mission.

A MISSION of ten days' duration has just been concluded at St. John's Church, Seranton. It was conducted by the Rev. L. W. Rose of St. John's Church, Laurel.

#### NEW JERSEY.

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

Successor to Bishop Knight—Meeting of Clericus—Brotherhood Work.

THE REV. ROBT. W. TRENBATH, head of the Associate Mission, has been elected rector of Christ Church, Trenton, N. J., in succession to the Rev. E. J. Knight, who accepts his election to the missionary bishopric of Western Colorado. Mr. Knight started the Associate Mission work while rector of Christ Church, and was for some years its active head. The promotion of his latest successor in the mission to become his successor in his large parish work is due to Mr. Trenbath's remarkable record as a missionary organizer.

THE PLAINFIELD CLERICUS met on November 12th at the residence of the Rev. Dr. W. H. Neilson in Plainfield, when one of the New Jersey deputies to General Convention, the Rev. R. Bowden Shepherd, spoke on the work of the convention.

GRACE CHURCH, Elizabeth (the Rev. H. H. Sleeper, rector), observed the week of prayer for men preceding St. Andrew's day by a series of mission services for men, with sermons by the Rev. J. R. Atkinson, the Rev. Charles Fiske, the Rev. E. Vicars Stevenson, the Rev. H. H. Hadley, the Rev. Hamilton Schuyler, and the rector.

MEETINGS once a week for men have been held in Trenton under the auspices of the Brotherhood of St. Andrew. The services have been held in succession in the different parishes of the city, with addresses by the local clergy and others.

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AT THE first meeting for the autumn of the Church Club of the diocese, held on the evening of November 14th at Trenton, the principal address was by the Bishop of Brazil, Dr. Kinsolving.

#### OHIO.

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

#### The Cleveland Convocation—Church Dedicated—State Auxiliary Meets.

THE CLEVELAND CONVOCATION was held at the Church of Our Saviour, Akron (the Rev. G. P. Atwater, rector). The Rev. Dean Frazer opened the meeting, the Rev. Henry E. Cooke reported the Sunday School Conference held at Richmond. The missionary work of the General Convention was vividly told by the Rev. Cyrus Townsend Brady, LL.D., and the legislative work of the General Convention was ably summarized by the Ven. A. A. Abbott.

On the second day the Holy Eucharist was celebrated at 7 A. M., matins at 9; then the business session and reports of missionaries of Convocation, the Archdeacon, and the Board of Missions. After noonday prayers for missions, luncheon was served in the parish building. At 2 P. M. a thoughtful paper on "The Inspiration of the Bible" was read by the Rev. W. R. Stearly, and the Rev. Dr. Watson reviewed a book, *The Substance of Faith*, etc., by Sir Oliver Lodge. The next meeting will be at Grace Church, Ashtabula, the second week in May, 1908.

THE REV. RUSSELL KIRBY CAULK, rector of the Church of the Holy Spirit, Cleveland, was recently called to his home in St. Michael, Md., on account of the death of his aged father.

THE OHIO branch of the Woman's Auxiliary held a meeting at St. Paul's Church, Cleveland, on the afternoon of Wednesday, November 20th, at which the Rt. Rev. Sidney C. Partridge, D.D., Missionary Bishop of Kyoto, was the chief speaker.

THE NEW Gothic church building of Grace Church, Mansfield (the Rev. J. J. Dimon, rector), was dedicated on the morning of the Twenty-fifth Sunday after Trinity, November 17th.

#### PENNSYLVANIA.

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

#### Meeting of the G. F. S.—Corner Stone Laid—Nurses Graduate.

AT A MEETING of the Pennsylvania diocesan organization, Girls' Friendly Society, held October 17th 1907, in Holy Trinity parish house, Philadelphia, the following officers were elected to serve for the ensuing year: President, Miss Susan D. Wilson, 903 Clinton Street, Philadelphia; Vice-Presidents: Miss Margaret C. Maule, 21 South 21st Street, Philadelphia; Miss Margaret McF. Lukens, Conshohocken, Pa.; Mrs. E. E. Deniston, School Lane, Germantown, Philadelphia; Mrs. Llewellyn Caley, 622 North Eleventh Street, Philadelphia; Secretary and Treasurer, Miss Marie W. Paul, 1930 Chestnut Street, Philadelphia; Assistant Secretary, Miss A. Adele Leach, 2118 Spruce, Street, Philadelphia. Heads of departments are as follows: Commended Members, Miss Ellen Hornor, 3716 Chestnut Street, Philadelphia; Missions, Mrs. J. M. Hansell, 2040 Arch Street, Philadelphia; Holiday House, Miss Emma F. Neilson, 325 South Twelfth Street, Philadelphia; Literature, Mrs. Walton B. McDaniel, 4421 Sansom Street, Philadelphia; Social Service, Miss Margaret C. Maule, 21 South Twenty-first Street, Philadelphia.

ON SATURDAY afternoon, November 16th, the corner-stone of the new two-story parish building for Christ Church, Franklinville (the Rev. Dr. J. G. Bawn, rector), was laid by the Bishop Coadjutor of the diocese, who also made an address. Besides the Bishop

Coadjutor and the rector, the following clergy were present and in the procession: The Rev. Messrs. Penny, Argo, Baker, Fuller, and Goodfellow.

THE COMMENCEMENT exercises of the class of 1907 of the Training School for Nurses at the Episcopal Hospital, Philadelphia, was held in the chapel of the hospital on Wednesday evening, November 20th. A class of eighteen young women was graduated. Addresses were made by Rt. Rev. Alex. Mackay-Smith and Dr. G. G. Davis.

MRS. ROOTS, wife of the Bishop of Hankow, China, addressed the members of the Foreign Branch of the Woman's Auxiliary at their monthly meeting held in the Church House, Philadelphia, Monday, November 18th.

A LARGELY attended missionary mass meeting was held on Tuesday evening, November 19th, at Holy Trinity Church, Philadelphia.

THE REV. EDGAR COPE, rector of St. Simon's Church, Philadelphia, was the preacher at the annual meeting of the Free and Open Church Association, held at the Memorial Church of St. Paul, Fifteenth and Porter Sts., on Sunday evening last.

#### PITTSBURGH.

CORTLANDT WHITEHEAD, D.D., Bishop.

#### Church Sold to Greek Catholics—Meetings of Brotherhood and Daughters of the King

ST. MATTHEW'S CHURCH, Homestead, has been sold to a Greek Catholic congregation, for \$24,000. A lot is to be purchased in a more eligible location, and a new church erected in the near future.

A POST-CONVENTION meeting of the Local Assembly of the Daughters of the King was held on Thursday, November 14th, at All Saint's Church, Allegheny (the Rev. W. F. Prince, Ph.D., rector). Reports of the convention in Richmond during October were read by Miss Taylor, who was the delegate representing the Assembly, and Miss Reed, who was sent by Emmanuel Chapter, Allegheny.

THE LOCAL Assembly of the Brotherhood of St. Andrew in the Northern Convocation of the Diocese had its autumnal meeting at Trinity Church, Erie, on November 14th. Corporate Communion was celebrated by the rector of St. Paul's Church, of which Trinity is a mission, assisted by the Rev. Floyd Van Keuren, vicar of Trinity. From 7:00 to 7:45 P. M. the Junior Brotherhood held a meeting under the direction of Mr. W. A. Haberstro, field secretary, of Buffalo; and Mr. Martin Hausmann, of Allegheny. At 8 came the business meeting of the Assembly, preceded by an address of welcome by the Rev. Mr. Van Keuren; and on "General Brotherhood Work," by Mr. F. J. Whiting, Council member, from Cleveland, Ohio; "Why Should we Continue our Local Assemblies," by the Rev. Martin Aigner, of Franklin; and "How the Seniors can Help the Juniors, by Mr. Haberstro.

THE PITTSBURGH Assembly of the Brotherhood of St. Andrew are making arrangements for a mass meeting to celebrate their anniversary, to be held on Sunday evening, December 1st, in Carnegie Hall. Speakers—Bishop Whitehead and the Bishop of Chicago.

#### TEXAS.

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

#### Resignation of Taylor Rector.

THE REV. J. H. SWANN, rector of St. James' parish, Taylor, has tendered his resignation of the pastorate of that church. He will still reside in Taylor, however, and will continue the pastorate of his charge at Rockdale, Hearne, and Bastrop.

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AT ST. JOHN'S CHURCH, Grand Haven, on Sunday, November 17, Bishop McCormick instituted the new rector, the Rev. T. Dewitt Tanner. In addition to his duties as rector of St. John's, he becomes chaplain of Akeley Institute at Grand Haven. In St. George's chapel of this girls' school regular week day services and instructions are to be maintained.

FOR THE first time since the opening of the school, Bishop Gillespie was unable to be present at Akeley Institute for the All Saints' Day service. While unable to go away from home, the Bishop on the following Sunday was able to take part in the services at St. Mark's Pro-Cathedral.

BY A CHANGE in the diocesan relations with the General Board of Missions, Bishop Gillespie has appointed Mrs. Leland J. Clark Grand Rapids, as Sunday school secretary and treasurer of the diocese. Hereafter all Sunday school Lenten offerings and other offerings will be sent direct to Mrs. Clark and by her to the New York officers.

ONE OF THE features of the rapid growth of Grand Rapids is the coming of several colored families belonging to the Church. So numerous have they become that they now ask the Bishop to secure for them a lay-reader.

AT ST. PAUL'S, Muskegon, a neat chapel has been fitted up adjoining the church. When the large stone church was erected a few years ago no provision was made in providing a place for week day services. This is now obtained by adapting the choir room to chapel purposes. The altar which was displaced a year ago by the presentation to the parish of a beautiful marble and mosaic altar, is now in place in the new chapel, lockers have been provided for the men's and choir boys' vestments, the floor has been finished in hard wood and decorations to harmonize with those of the church have been made.

TRINITY CHURCH, Niles, has recently expended \$500 on needed repairs upon the church exterior, including concrete steps at the front and side entrances.

## CANADA.

Sunday Schools Discussed—Deanery Meetings—The Labor Question.

## Diocese of Quebec.

A SUNDAY SCHOOL is to be begun at Lake Beauport.—THE CHURCH at Grand Mere has been much improved during the past summer a great part of the work has been provided for by the Ladies' Guild.

## Diocese of Toronto.

AT THE Diocesan Sunday School Convention, held in Holy Trinity schoolhouse, Toronto, November 12th, the fact was mentioned that the General Synod's Sunday School committee had asked the theological colleges not to let any clergyman go out until he knew something of the methods of Sunday school teaching and organization. The problem of the country Sunday school was handled by the Rev. T. W. Powell, of Eglinton. The Rev. Canon Dann, of London, diocese of Huron, deprecated the use of leaflets and advised the study of the Prayer Book and catechism. Dr. L. N. Tucker gave an address on the omission of religious teaching in the public schools, which he characterized as a perfect scandal and disgrace to Christianity. Archbishop Sweatman was present and pronounced the benediction at the choral service in St. James' Cathedral, November 5th. There were a large number of the clergy present. Bishop Dumoulin of Niagara, preached. Twenty-four of the city choirs were represented at the service.



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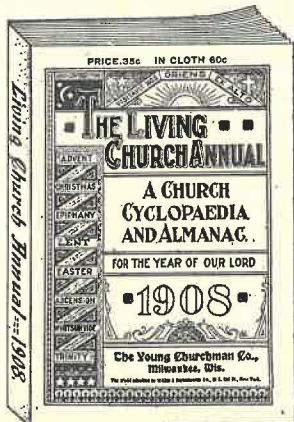
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SAPOLIO



AT THE OPENING of the new Church of St. Mary the Virgin, Toronto, November 3d, Archbishop Sweatman was celebrant at the Holy Communion. The beginning of this mission church was only made about a year and a half ago. So great was the interest shown that the present church was the outcome.—THE SUNDAY SCHOOL Convention will be held in the parish of Holy Trinity, Toronto, November 11th and 12th.—THE NECESSARY steps have been taken for the building of the new parish house for St. John's Church, Norway. It is to cost \$15,000.—THE LATE Rev. Professor W. Jones bequeathed his mathematical library to Trinity College, and provision had been made for a further bequest of \$1,000, had Trinity College not been federated with Toronto University. He also left \$500 to the Church of St. Mary Magdalene, Toronto.

Diocese of Ontario.

ARRANGEMENTS were made for the induction of the Rev. W. P. Reeve, M.A., by Bishop Mills, to the rectory of Kemptville, November 18th. The parish was vacant by the death of the late Rev. Philip Emery, rector.

THE MEMBERS of the Brockville chapters of St. Andrew's Brotherhood are working hard in preparation for the Eastern Ontario Conference of the Brotherhood, to be held in Brockville, January 17th, 18th, and 19th next. Among the speakers are expected the Bishops of Chicago and Ontario, Dean Du Moulin of Cleveland, Ohio, and Dean Farthing of Kingston, together with a number of other well-known names, both clerical and lay.—DEAN FARTHING preached at the re-opening of the Church of St. John the Baptist, Madoc, which was partly destroyed by fire last June.

Diocese of Ottawa.

IT WAS proposed at the clerical conference in Ottawa, meeting in November, to form a branch of the Christian Social Union, for the consideration of problems relating to labor. A constitution is being prepared by the Rev. Canon Kittson. It is suggested that well known labor men should be asked to address the union during the winter.

THERE WAS much interest shown and a very large congregation present in Christ Church Cathedral, Ottawa, November 3d, when the Rev. Father Waggett of the Cowley Fathers, Oxford, preached.—A MEN'S GUILD has been formed in St. George's parish, Ottawa. A number of the clergy, some from other dioceses, were present at the devotional meeting in St. George's parish hall, Ottawa, to mark the annual intercession day for Sunday schools. Canon Kitson, rector of the Cathedral, is giving a series of illustrated lectures on the "History of Jerusalem."

Diocese of Montreal.

THE SIXTH conference of the Archdeaconry of Bedford took place in St. John's Church, Huntingdon, November 13th. There was a large attendance. The Rev. Dr. Paterson Smyth, of St. George's Church, Montreal, gave an able discourse on how to teach the Bible to adults and children. One of the topics taken up for discussion was, "The Church and the Family."—BISHOP CARMICHAEL consecrated the Church of St. Michael, at Terrebonne, November 6th.

AMONG OTHER new plans for extending Church work in St. George's Church, Montreal, is the formation of a "Men's Society," which the rector, the Rev. J. Paterson Smyth, hopes will include every man in the parish.—AT THE diocesan board meeting of the Woman's Auxiliary in Montreal, November 7th, it was proposed that it should give, as a memorial of the late Mrs. Carmichael, wife of the Bishop of the diocese, the furnishings, or part of them, of the church which may be built as a memorial of her, in the suburbs.

Diocese of Niagara.

THERE WAS an unusually rich programme in the number of well known speakers, at the

October meeting in the rural deanery of Wellington, when the annual Missionary Conference and the Sunday School Convention were held. Miss Riddell, from the Leper Hospital, Kamanoto, Japan, and the Rev. J. G. Waller, Japan, were among the speakers, as also the Rev. J. Antle, of the Columbia Coast Mission. The Woman's Auxiliary of the deanery was in session, and enthusiastically adopted the resolution for supporting a bed in Miss Riddell's hospital.

Diocese of Rupert's Land.

A NEW MISSION church is to be built in Winnipeg, to be called St. Margaret's.—THE NEW Church of St. Cuthbert's, Winnipeg, was opened by Archbishop Matheson, on the eve of All Saints', assisted by a number of the clergy. The new building, which is only a temporary one, to be replaced later by a permanent one, is to be known as St. Cuthbert's Church Institute. The interior arrangements are handsome and convenient.

Diocese of Fredericton.

BISHOP RICHARDSON has received from Bishop D. S. Tuttle of Missouri a resolution, adopted by the House of Bishops, expressing its deep regret at the loss the diocese has sustained by the death of the late Bishop of Fredericton.—THE THIRTY-FIRST anniversary service of the Church of England Institute was held in Trinity Church, St. John, on Monday, October 28th, the preacher being the Ven. Archdeacon Armitage, rector of St. Paul's, Halifax, N. S.

The Magazines

Blackwood's Edinburgh Magazine for September and October contain little of interest to people in the United States. "A Subaltern of Horse" is continued, and a new story by Katherine Cecil Thurston, called "The Fly on the Wheel," is begun in the October number. The epic poem, "Drake," is also continued. The short articles are not of special note or interest.

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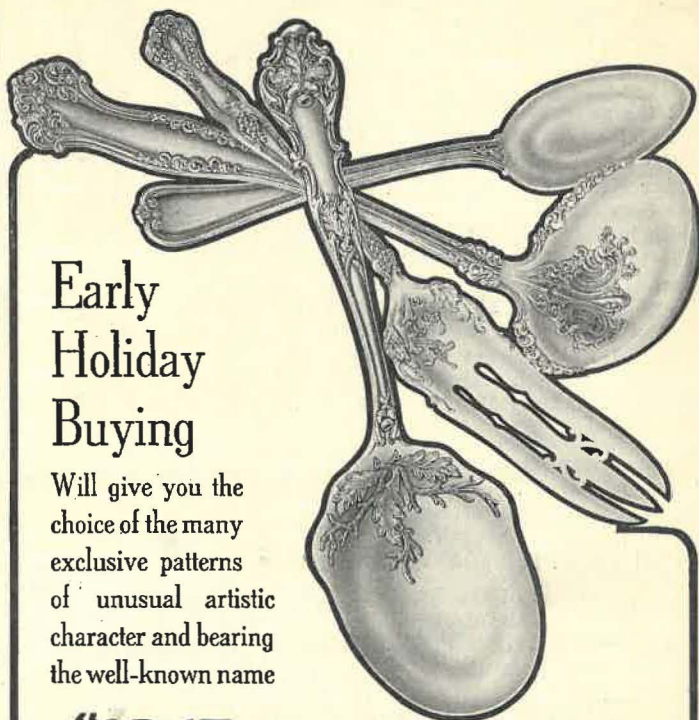
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