



# The Living Church

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WHENEVER you desire to advance the Church's cause, do not neglect the circulation of literature. The printing press is one of the greatest factors in modern civilization and should be consecrated to the service of truth. Believing that this old historic Church of ours stands preëminently for the truth as it is in Christ Jesus, we should do all in our power to let others know what she really stands for and teaches.—*The Bishop's Letter*, Kentucky.

## GOOD SOCIETY AND THE KINGDOM OF GOD.

ONE day when Jesus was dining out, He noticed how prone the guests were to choose for themselves the best seats at the table. This spirit of selfishness is so contrary to the fundamental law of the Kingdom of God and so inimical not only to the ethics but to the enjoyment of friendly intercourse, that our Lord uses the opportunity to teach a most important lesson, and He teaches it in a manner to appeal to the universal heart of man. "When thou art bidden of any man to a wedding feast, sit not down in the chief seat, lest haply a more honorable man than thou be bidden of him and he that bade thee and him come and say to thee, Give this man place, and thou shalt begin with shame to take the lowest place. But when thou art bidden, go and sit down in the lowest place; that when he that hath bidden thee cometh, he may say to thee, Friend, go up higher: then thou shalt have glory of all that sit at meat with thee" (Gospel for the Seventeenth Sunday after Trinity: St. Luke 14: 1 ff).

The keeping of one's self in the background and the esteeming others better than ourselves, this makes the chief charm of social life. More than that, it represents a tendency at work which is reconstructing human life. When it shall have accomplished all that it can, the Kingdom will indeed have come to its fulness.

We notice it even in that sphere supposed most to represent all that is little and selfish in life, the sphere of politics. There is a growing disposition, for example, to "down" the chronic office-seeker and to let the office seek the man.

And in all life, while pride and arrogance may ride in triumph for awhile, and the self-assertive may crowd the lowly to the wall or trample them under their feet, still there is something in our hearts that responds to the words of Jesus, "Who-soever exalteth himself shall be abased; and he that humbleth himself shall be exalted." Even now there is one realm in which those words find their exact fulfilment. That is the realm, not of what a man has in the way of property or holds in the way of position, but of what a man is; the supersensuous world of the True, the Beautiful, and the Good. He that humbleth himself is exalted; He that exalteth himself is abased. The Pharisees who presumed to censure our Lord for an act of benevolence performed on the Sabbath day, were degraded. They were shut out from the kingdom of light and strength. While, as the Master went about doing good and teaching wisdom, the humble and meek were lifted up into fellowship with Him.

The principle, then, is actually at work in the world, and shining through the world of sensuous existence, the world of politics and business and social life. It will one day triumph absolutely. In the meantime, there is one organism in the world whose high mission it is to exhibit this truth with increasing clearness and power: the Church of the Living God (Eph. 4: 1 ff). The Church addresses itself, in the first place, not to the learned or the ignorant, as such; not to the rich or the poor; not to the cultured or the coarse; and not to the members of any particular race; but to the humble. "Blessed are the poor in spirit (those who realize their spiritual destitution) for theirs is the kingdom of heaven." These the Church takes and proposes to knit together into one communion and fellowship, in which each member knows his vocation and place and strives together with the rest for the one common object, the realized Kingdom of God, a perfect human society. It is self-exaltation, both in the historic branches of the Church, from the Bishop of Rome down, and in sectarians, that has weakened Christianity. And no plan for the reunion of Christendom will avail apart from the spirit of lowliness and love in the individual members of the Church.

May God grant us His Grace!

W. B. C.

## REUNION WITH WEST EUROPEAN COMMUNIONS.

THE second of the phases of the subject of Reunion which we shall consider pertains to the great Latin Communion, organized under the supremacy of the Bishop of Rome; and to the offshoots from that body.

The Lambeth expressions relative to the Roman Communion (which are printed on another page) strike us as eminently wise. It is simply hard and inexorable fact that the horizon shows no sign of the near rising of a hope for reunion. Even such a movement as that of the formation last winter of an Anglo-Roman union among a few of our own clergy and laymen led to no apparent desire on the Roman side to meet us in any feasible manner. Those on the Anglican side who made the attempt were invited somewhat sneeringly to enter the "Catholic Church," and there the matter ended. Perhaps the Roman press in America and in England constitutes the chief bar to friendly relations, and we do not observe that it is becoming less so. Those not in position to see the Roman Catholic papers can have little idea of the violently polemical matter constantly printed therein, and of the degree of unfairness toward Anglicans that is too frequently shown. THE LIVING CHURCH very frequently receives clippings from Roman papers sent by inquirers who urge us to reply to them—a request which is invariably declined. Yet in spite of this and of the *non possumus* attitude maintained officially by Rome, in spite of the hampering limitations of the system to which the loyalty of Roman Catholics is pledged, there are Romans who seek a way of escape. The Gallican attempt to secure from the Pope a recognition of the validity of Anglican Orders failed, but the spirit which led to the attempt cannot wholly be repressed. There are individuals who have the will to find a way; and when that will becomes more widespread in the Roman communion the finding of a way will seem less impossible than it does to-day. Dr. Newman Smyth's view that the Modernist party in the Roman communion presents the best hope for the ultimate rallying ground for Catholic reunion may not be dismissed as impossible. But so far as to-day is concerned, the powers that be in the Roman communion make impossible the hope of any speedy resumption of better relations, nor should we be able to say that Anglican temper is so faultless that we, on our side, would be prepared for such resumption even if a proper intellectual basis for unity were secured. The Anglo-Roman dispute is one in which the parties are physically close together and are steadily growing closer. Contrary though it be to our own ideas as to jurisdiction, the dispersion of Anglo-Saxons throughout the world is making or has made the Anglican communion one of world-wide extent and not the localized Church of a couple of little islands that once it was. The setting up of altar against altar in Anglican lands has been accomplished through the Roman policy during the past half century. It is probably inevitable that there will be an increased setting up of altar against altar through Anglican and Old Catholic policies in the next half century. For our part, we feel that Anglo-Roman relations have been steadily growing worse from the time the separation first occurred in the reign of Queen Elizabeth; and until the pendulum starts on its return, as it seems not yet to have done, the whole subject of Anglo-Roman unity might better be dismissed.

### THE OLD CATHOLICS.

The Lambeth Conference sat at a particularly unfavorable moment for enunciating a new word on the subject of relations with Old Catholics. The condition here is different from that of Anglo-Roman relations. With mutually friendly intentions, we have somehow stumbled into repeated misunderstandings. On members of the Old Catholic body, the failure of the American Church to "make good" its very friendly overtures of 1883 and 1886 has, quite naturally, left a sting. After a particularly unstatesmanlike episode it is always difficult for one to play the part of statesman. And English Churchmen were, no doubt, irritated by the fact that, on the eve of the assembling of the Conference, an Old Catholic Bishop had been consecrated for England. Resolution 68, to the effect that "The Conference desires to maintain and strengthen the friendly relations which already exist between the Churches of the Anglican Communion and . . . the Old Catholic Churches," is followed by Resolution 69, deprecating "the setting up of a new organized body in regions where a Church with apostolic ministry and Catholic doctrine offers religious privileges without the imposition of uncatholic terms of communion, more

especially in cases where no difference of language or nationality exists."

From the Anglican point of view, wherein the ideal of one Bishop in one geographical district as the essence of jurisdiction is firmly fixed, though it has already been shaken in practice, this localization of a second Bishop within the jurisdiction of another, and without his consent, constitutes an infraction of good order and is rightly deemed an intrusion. It must be remembered that the Old Catholics do not hold this theory of jurisdiction. Except in Holland, the Old Catholic succession of Bishops is comparable, in point of jurisdiction, with the Non-Jurors of England and Scotland, whose independent line of succession was maintained for more than a century. The American succession is itself the offshoot of such a line.

When, therefore, we are tempted to irritation at what seems to us an intruded episcopate in Anglican lands, we ought to remember that extraordinary circumstances in England once developed a like condition, and we ought to try to see the point of view of the Old Catholics. We ought to discover why they have taken such action. If, in fact, there was no desire to "intrude," we ought not to see in their action an evidence of unfriendliness that does not exist.

This was fairly well worked out in America after the consecration of Bishop Kozlowski. That event was a distinct cause of irritation to American Churchmen. A correspondence which the Bishop of Albany gave out for publication several years later showed that the Old Catholic Bishops were much surprised to learn of the existence of our irritation, and were, in turn, hurt at our cool reception of their episcopal envoy after the cordial terms of our expressions toward them. And, inevitably, the later course of our relations with the American Old Catholic Bishop when he—poor soul!—tried to meet our views and to adapt his place to our Anglican ideas of jurisdiction, did not tend to reduce the irritation. Unhappily there has seemed to be a continual series of mistakes or misunderstandings between Old Catholics and Anglicans which has tended to remove us further apart as time has gone on. The consecration of Bishop Hodur for the United States and of Bishop Mathew for England by Old Catholics, and the gentle remonstrance contained in Lambeth Resolution No. 69, are the latest chapter in these misunderstandings.

We must choose between two policies. We must either treat Old Catholics as we treat Latins—as, that is to say, negligible quantities with whom we cannot come into friendly contact—or we must treat them as friends and try to reach a common understanding with them. The intimation has been delicately and quite indirectly conveyed to us that the Old Catholic authorities in Europe were disappointed, if not hurt, at the Lambeth expressions concerning them; and also that some expressions of THE LIVING CHURCH respecting the Old Catholic view of jurisdiction have been unfavorably reviewed in the excellent Old Catholic journal published in Paris, though we have not seen the review itself.

This means that, once more, Anglo-Saxons have failed to express the real friendliness which, in spite of official blundering, most of us really feel toward Old Catholics. In an editorial review of The Lambeth Encyclical and Resolutions in THE LIVING CHURCH of August 29th we observed that "if it could be arranged by concordat that the Old Catholic Bishop in England were to be recognized as holding such a position as that held by the Anglican Bishop in Jerusalem, or as an episcopal ambassador to the Church of England, place might be found for reconciling the apparent invasion of episcopal jurisdiction in England." It is a pleasure to observe from a letter written by Bishop Mathew to the (London) *Guardian* (September 16th) that his view accords with our own. Bishop Mathew says:

"A question has arisen as to the canonical position of an Old Catholic regency Bishop in this country. Is there any precedent for the presence of such a functionary, granted that Anglican Orders are valid? In reply to this inquiry I may say that both the Anglican and the Roman Churches supply precedents. The former has Bishops who exercise jurisdiction over the entire continent of Europe in the Anglican congregations and churches which have been established. There is also an Anglican Bishop resident in Jerusalem, and yet another in Brazil. Anglicans prefer their own rite, and their own clergy to minister to them. This preference for a particular rite is respected by the Curia in the case of those Orientals who have united with Rome and submitted to the Papal jurisdiction. More than one Bishop may occur exercising functions in the same diocese. Thus there are in New York both Latin and Greek Uniate Bishops. In Antioch there are actually four Roman Catholic Patriarchs—the Latin, the Maronite, the Melchite, and the Syriac. In Damascus there are Roman Catholic, Syriac, and Syro-Maronite Archbishop-

together with a Latin Archbishop, who resides at Bagdad. A Roman Catholic Armenian Archbishop and a Syro-Maronite reside at Aleppo, and many other instances might easily be adduced showing that differences of rite do not necessarily involve differences of faith, or any sort of trespass by one prelate upon the rights and privileges of another. Still less is anything schismatical involved by the Bishop of any rite supplying the spiritual needs of those who adhere to his particular rite. There is no reason whatever to prevent half-a-dozen Bishops of as many rites from having their respective flocks in the City of London without poaching on one another's preserves, treading on each other's corns, or standing aloof from one another. The presence of prelates of various rites within reach of one another instead of causing or promoting schism should tend to intercommunion and mutual sympathy. Hence I confess that I deeply regret the 69th Resolution of the Lambeth Conference, which appears to desire the exclusion from England of Bishops of all other rites than the Anglican 'with a view to the avoidance of further ecclesiastical confusion!'

We should be pleased if this thought might be worked out adequately by our brethren in England. If the ancient canonical legislation restricting one Bishop to one place be raised as an objection, it must be remembered that antagonistic "communions" of the Catholic Church were then unknown, as also, on any considerable scale, were mixed cosmopolitan populations in a single city or state, so that present conditions were not then contemplated. The friendly spirit evinced by Bishop Mathew gives good ground for the hope that overtures on these lines would be met in a friendly spirit. It is quite possible that recent history and present conditions have made this an unpropitious time for such overtures to be made by American Churchmen, and we can quite appreciate that Old Catholics may now prefer to administer their American mission in entire independence of the American Church. But if through little misunderstandings and somewhat divergent views as to jurisdiction, the friendly relations that ought to exist between Anglicans and Old Catholics are permitted to lapse and the two communions to drift into enmity such as, unhappily, exists between Anglicans and Latins, it will be little less than a crime; and it will be difficult for the Anglican Churches to clear themselves of responsibility.

#### THE UNITAS FRATRUM.

The question of the validity of the orders of the *Unitas Fratrum*, or Moravians, has been under more or less examination by committees of the Lambeth Conference since 1878. That the result of the inquiry should be the delicate verdict, "not proven," has been inevitable. Unfortunately the Lambeth report does not state the grounds upon which the verdict is based, but only cites the report of a committee appointed by the Archbishop of Canterbury in 1906 to examine the question. Through the courtesy of a Bishop we have been favored with a copy of the exhaustive report of the Archbishop's committee,\* which abundantly sustains the verdict rendered. The Anglican committee delved very fully into the historical and liturgical questions involved, and the report shows beyond question that they could not have reached a more favorable determination. So far as any connection with the "Historic Episcopate," as viewed by Anglicans, is concerned, the Moravians are as lacking as are American Presbyterians.

It is a matter of surprise to us that the definite proposition made by the Conference in Resolutions 70-72 should not immediately have become topics of general discussion. Though applying directly to the comparatively obscure and little known body of Moravians, it would be strange if the precedent should not be cited with respect to other bodies not in possession of the "historic episcopate." Thus viewed, these resolutions have a bearing on the subject of Reunion not inferior to the much discussed Chicago-Lambeth Declaration. If the action of the Conference included nothing else than these resolutions, their import would be sufficient to refute the charge being made, even in the Church press, that the Lambeth Conference of 1908 was able to offer nothing definite in the way of a forward policy.

Briefly stated, the offer of the Conference is that if the Moravians will "give sufficient assurance of doctrinal agreement," which the Bishops "believe that they will be willing and able to do"; if they will accept the position "of a religious community or missionary body in close alliance with the Anglican Communion"; if they "are willing to accord a due recognition to the position of our Bishops within Anglican

dioceses and jurisdictions"; if they will provide for Confirmation and will also provide a sufficient "rite" for the consecration of a Bishop; then any three Anglican Bishops will be ready to consecrate one of their number to be a Bishop. Subsequently—this (Res. 71) is less intelligible, for if a valid Bishop be provided, why should he not be left to ordain his own presbyters?—"an Anglican Bishop and his presbyters" will "participate in the ordination of a Moravian presbyter." During the transition period, in which there are numerous Moravian "presbyters" whose orders are not esteemed by us to be "proven," "some permission" to preach in our churches might on special occasions be extended to Moravian ministers by Bishops of our Communion."

We should esteem all this a proper basis for reunion on condition that it should be found, on inquiry, that the Moravians would value a valid episcopate and a valid priesthood. We confess, for ourselves, to be too uninformed as to the prevailing view among that body to express an opinion. We are obliged to assume that the Bishops assured themselves of the fact. If they are right, they have presented a sober, feasible basis, honorable to both parties, upon which reunion may come, and they have also set a precedent that will be looked to for centuries to follow. We raise no criticism of the transitional "permission to preach in our churches" "on special occasions" which is herein accorded to Moravian ministers after the stated conditions should be fulfilled. This would undoubtedly constitute lay preaching, from our point of view, for which Church history gives abundant precedent; but it would not constitute the recognition of authority vested in a ministry hostile to that of the Church, which has been too closely approximated in abuses that have lately occurred in our own country.

But in esteeming this to be a general precedent, it would be essential that the recognition of the priestly office in what are termed "presbyters" in the resolution should be assured. Very likely the Bishops esteemed this to be provided for in their careful requirement for the scrutiny of the "rite" before either episcopal or presbyterial orders shall be conferred; but it would seem proper that the term *priest*, as in the Ordinal, should have been explicitly used in the resolution in order that there might be no ground for misunderstanding. Certainly Anglican Bishops cannot be parties to the conferring of orders intended officially to create something less than a priest, if more than a deacon. The use of the term "presbyter" in the resolution is, perhaps, unfortunate.

And, reverting to our former sub-topic, this precedent is one which might properly be adapted to the Old Catholic bodies whether in England or in America, except that the actual conferring of orders would not be required. If Moravians can, after due consecration and ordination, be accorded the position "of a religious community or missionary body in close alliance with the Anglican Communion," so, obviously, ought Old Catholics to be. This was substantially the recognition Bishop Kozlowski asked for and did not receive. To censure Old Catholics by a resolution for introducing an episcopate within Anglican dioceses, when we are inviting Moravians to do the same thing and are actually offering to consecrate their Bishops for the purpose, was highly inconsistent. We regret that with commissions appointed to treat with Orthodox Easterns, separated Easterns, Moravians, and Swedes, no commission was appointed to treat with Old Catholics. If it be not impossible for the Archbishop of Canterbury, following out the spirit rather than the letter of the Lambeth resolutions, to arrange by commission or otherwise for such a concordat between the Anglican and the Old Catholic bodies as would give to the latter the status offered to Moravians, we should earnestly hope that it might be done. And if technical objections as to delimitation of theoretical jurisdiction in order to provide for the Old Catholic Bishops be raised, we would answer that the same objections would apply to the Moravian episcopate which our Bishops propose not merely to recognize but to create.

Who knows but that in the important action which the Bishops have taken with respect to the body of Moravians, the means have been indicated whereby the divisions in Christendom may ultimately be ended, as rapidly as, now one body, now another, desires to obtain a valid episcopate and a valid priesthood, and to terminate one breach of Christian unity?

At any rate, let no one say that with this piece of statesmanship to its credit, the Lambeth Conference has been barren of decisive action.

#### CHURCHES OF SWEDEN AND DENMARK.

There were friendly overtures made to the Bishops by representatives of the Church of Sweden, through a Bishop of

\* This Report of the Archbishop's committee is, apparently, not published for general circulation. A luminous and condensed history of the *Unitas Fratrum* in their earlier years is contained in *Bibliotheca Sacra* for July (pub. at Oberlin, Ohio, price 75 cts.), which will be found very helpful to those looking into the subject. It should be said that the Lambeth committee was unable to verify the statement that the succession in the *Unitas Fratrum* was actually derived from a Waldensian Bishop whose orders were beyond question.

that body who had come to bear the greetings of the Archbishop of Upsala. We should be glad if the commission authorized to examine into the question of Swedish orders would sift the matter as thoroughly as did the Archbishop's committee on Moravian orders. The kind letter of greeting from the Primate of Denmark was a happy evidence of good will, which is acknowledged in the committee report, but was not treated in the Encyclical or in resolutions. No doubt the matter of closer relations with that Church must rest for the present with mutual expressions of good will. Perhaps that is no inconsiderable step toward reunion.

**W**E agree with the *Spirit of Missions* (September) in its expression of "regret" that the settlement of long standing differences between the English and American missions in China should involve "an arrangement whereby two Bishops, one of the American Church, one of the English Church, will be exercising coincident jurisdiction within the same territory, one over Chinese, one over English-speaking Christians.

"We are not unmindful of national and racial bonds, which naturally become more dear and more weighty to people living in a foreign land," continues the *Spirit of Missions*. "But we cannot dismiss the conviction that an opportunity has been lost to bear witness to the reality of Christian fellowship and to the unity of the Anglican Communion."

The Lambeth resolution is quoted which maintains that "the principle of one Bishop for one area is the ideal to be aimed at as the best means of securing the unity of all races and nations in the Holy Catholic Church," and continues:

"We regret that the Bishops concerned failed to take this opportunity for realizing the 'ideal' commended by the Conference 'as the best means of securing the unity of all races and nations in the Holy Catholic Church.'"

We cannot refrain, however, from applying this failure to reach our "ideal" in China to the circumstances of Old Catholics in England or in America. If, after many years, it has proven impossible for English and American Churchmen, with their common history and cordial inter-relations, to realize this "ideal" in China, why should we think it strange that Old Catholics, of alien training and sympathies and generally of alien birth and tongue, should not readily assimilate themselves with English or American Churchmen in these Anglican lands?

**W**ITH the increasing number of Germans with whom, happily, the Church is able to come into contact, the delicate question of how to show them that the rite called "Confirmation" among Lutherans is not equivalent to the Confirmation of the Prayer Book is often a source of difficulty. It is not strange that the clergy should not always be able to meet it tactfully.

The Lutheran pastor who "confirms" the children presented to him, neither purports to be a Bishop nor a priest. He acts in accordance with instructions that are of no force outside the Lutheran bodies. He does not purport to convey what is technically termed "character."

The Anglican rite is administered solely by a Bishop. There is, indeed, historic precedent for holding that a Bishop may, under some circumstances, give authority to a priest to act in his behalf, but though Anglicans do not deny the validity of Confirmation thus administered—as it is in the Greek Church—their own Bishops are not allowed to delegate the authority, nor their priests to accept it. Anglican law is more strict upon the subject than either Greek or Roman law.

But Lutheran Confirmation does not come within the historic precedent for Confirmation by delegated authority, since it is not conferred by the authority of a Bishop, nor administered by a priest.

It is generally enough to show merely that the rite among Germans rests on wholly different premises from those which underlie the Anglican office. The latter treats Confirmation as a distinct means of grace. Even where it is impracticable to enter into theological niceties, it is generally easy to show that Lutheran Confirmation is not intended as the equivalent of the Anglican rite.

And of course, on Church grounds, it is impossible to treat the rite administered by a German pastor as sufficient to fulfil the Church's order.

**T**WO very excellent elections to the episcopate were made last week. Dr. Alexander Mann, who was chosen in the diocese of Washington to succeed the late Bishop Satterlee, has commended himself very thoroughly to those who have been in position to follow his career. Placed more than once in difficult positions requiring the exercise of much tact, he has been equal to each. He will prove, we are confident, a true statesman in the administration of the important diocese of Washington.

Dr. Lloyd, who was elected on the same day to be Bishop Coadjutor of Maryland, is a conspicuous example of Christian consecration. Trained in the best school of Virginia Churchmanship, he showed, when placed in a position requiring immediate contact with every part of the Church, that his Churchmanship was large enough to be sympathetic with everything that is loyal and pronounced enough to be a spiritual force and not a mere tradition. His splendid optimism, his trust in men who, sometimes, did not seem wholly to justify it, his aptness in placing missionary concerns on high spiritual planes, have repeatedly been an inspiration to ourselves and must certainly have been to others. Our general missionary work has been susceptible of a splendid advance in ideals and in their accomplishment within the last decade. The public attributes it to a new method of obtaining supplies. Some of us who are in rather close contact with the Missions House attribute it, under God, to the consecrated lives of two living men, officials of the Board, of whom Dr. Lloyd is one. Unhappily for Maryland he has formed the habit of declining episcopal elections, having refused such calls from Mississippi in 1903, Kentucky in 1904, and Southern Virginia (as Coadjutor) in 1905. Whether he will accept or decline his present election will depend solely upon the conception he may form of the relative opportunity for service at his present post and at that to which he has been called.

#### ANSWERS TO CORRESPONDENTS.

ENG.—(1) The Swedish liturgy can be imported at small cost. The book for the laity is termed a "psalm book" and contains both liturgy and hymns.—(2) The Norwegian liturgy is distinct from but similar to that of Sweden.—(3) There is no full translation of the American Prayer Book into Swedish or Norwegian. The evening service exists in Swedish and can probably be furnished by the New York Bible and Common Prayer Book Society. There is, however, an excellent edition of the English Prayer Book in Danish, sufficiently like Norwegian to be of great use for private distribution among Norwegians, to help them take in our Church position. It is published by the S. P. C. K. and costs in London one shilling. Unfortunately the types are badly worn, and hence the book is not at all pretty. In all probability every Swedish immigrant family has one or more psalm books. They are apt to be of an edition slightly different from the last revision of 1894.

A SUBSCRIBER.—The Australian plan for unity was reviewed editorially in THE LIVING CHURCH of August 8th.

#### "EYES THEY HAVE, BUT THEY SEE NOT."

By MARIE J. BOIS.

**W**ERE you ever, dear reader, on the deck of a ship in a beautiful summer evening, sitting in a sheltered nook, drinking in the beauty of the scene: the glory of the sunset, the deepening shades of the horizon, the arrival of the wonderful starry night? From your heart rises a hymn of thanksgiving and of praise to the Father of lights, from Whom cometh every good and perfect gift, and with Whom is no variableness, neither shadow of turning.

But, hark! What sounds are these? Music, or something that goes by that name. Young fellow-passengers are trying to enliven the night—and nowhere, it seems to me, are more foolish songs sung than on board of a steamer; nowhere, perhaps more inane conversation heard. Snatches wafted by the wind reach your unwilling ears, and come to remind you that the world is sailing with you. Here, a man is giving a more graphic than esthetic description of his experiences with a barber; there, young girls just out of school are keeping up a lively and incessant chatter. Then, from three different groups arise three different sounds, and in the babel which follows you look up to the silent and starry dome of heaven, wondering at man's blindness, yet not casting stones nor passing judgment, remembering the time when you, too, were blind to God's marvellous handiwork and deaf to His loving voice; only to your prayer of praise and thanksgiving is added the prayer that they, too, may experience in their own life the wonder of the obvious truth: He hath made the blind to see and the deaf to hear.

## THE PAN-ANGLICAN AND THE EUCHARISTIC CONGRESSES.

[FROM OUR EUROPEAN CORRESPONDENT.]

IT may have been a wholesome rebuke to the conceit of some of us to notice the very scant attention which the Pan-Anglican Congress received on the continent. So far as my reading of the Italian newspapers went, I hardly observed more than a few brief and inaccurate paragraphs devoted to the subject. After all, this was scarcely remarkable. Few foreigners read our difficult language; and the purpose of the meeting was not easily understood. It was not a synod, to decide points of controversy; still less was it concerned with ecclesiastical politics. It was simply a meeting of brethren to exchange facts and views about certain religious problems.

In the Roman Church, though views and differences notoriously exist, they are pushed into the background. The desire is rather for a central authority passing judgment, while the rest of the faithful are expected simply to submit. They found it hard to understand a gathering of clergy and laity, in many cases crossing the ocean, to discuss religious questions, often with that freedom of speech which seems to the more polite Latin races to be quarrelling, and with no expectation of a definite conclusion. To us it is evident that the benefit lay mainly in the discussion, and that the episcopal Letter, even if it had been far less lame than we feel it to be, would still have been of secondary importance. To the Latins a discussion which reaches no definite result appears purposeless and ineffective.

Only one really intelligent article on the subject has reached my eye. It appeared in the *Revue Catholique des Eglises* for June, 1908. It was written, of course, before the meeting of the Congress. That it is candid, generous, and enlightened need hardly be said to the readers of that admirable *Review*. In kind and profitable words it points out a danger which many among ourselves likewise dreaded—that of an arrogant spirit of Imperialism, which seemed to claim for the Anglo-Saxon race an almost exclusive importance in the spread of the Kingdom of Christ. We know now, what our kindly critic hoped, that this danger was to a great extent obviated by the presence of our brethren from the great Western republic.

In a very different spirit a writer who signs himself "I," but is known to be a certain Canon Ignazi of Rome, sends to the *Osservatore Romano* for June 29th a contemptuous article on the Congress. This meeting, we are told, like all religious movements which arise without the seal of the Divine Personality and of a legitimate hierarchy, looked solely at the increase of happiness in this world, and took no account of the future life, or only so much as might suffice to evade disturbance in the giddy madness of enjoying as much as possible the present life. He finds a parallel in the race for pleasure of Athens and Rome when St. Peter brought the true felicity of the Gospel; and he contrasts with the insensate pleasure-seekers at Westminster the crowds which flock round the tomb of the chief apostle among the artistic treasures of the Vatican basilica. No one who is familiar with the paper in which this assault is made—a paper which the present Pope desired to repress, but which has become an official organ of the rules of the Curia—will expect to find in it either honesty or charity; but even to them it is rather surprising to find such ignorance of that which the writer wishes to assail. Five minutes spent in reading the programme of the Congress would have shown how much truth there is in alleging that the promotion of missions and the vindication of the oppressed are subtle forms of selfishness. One of the most learned priests in Rome writes to me: "I had a great disgust yesterday when I found and read the articles in question. Other Catholic papers spoke sympathetically of that imposing and venerable Pan-Anglican Congress."

As to the more recent Eucharistic Congress in London, my readers are as well informed as myself. It was natural that a special ceremony should greet the erection of the costly new Roman Catholic Cathedral at Westminster, and there are many who think that there was an intention to shame the aggressive government in France by showing the perfect religious liberty which, by the mercy of God, has been learned in England. While using and applauding this liberty, the foreign prelates do not seem to have thought it desirable that in their own countries they should follow the example. Two years ago, in Spain, a new chapel was erected for the English congregation at Barcelona. The law, while permitting freedom of worship, demands that the places where it is performed should bear no external tokens of churches. The committee at Barcelona, per-

haps rashly, placed a small cross on the gable of their church. The Bishop of the city stirred up the mob to a riot. Apparently the sauce which is excellent for the English goose is not fit for the Spanish gander. It is curious that Roman controversialists can seldom advocate their own doctrine without sarcastic reference to that of others; and so admirable a prelate as Cardinal Vannutelli, on his way to what some wit has called the "Peter Pan Congress," could not refrain from contrasting the unanimity of the meeting over which he was to preside, with the differences which existed in the earlier assembly. In fact the two meetings had hardly more than the title in common. The very purpose of the Anglican meeting was to draw out the expression of various opinions. That of the Roman Catholic meeting was not to discuss anything, but to make a solemn act of agreement with respect to the Holy Eucharist. There are indeed points, such as the development of the dogma of transubstantiation and the sense in which the outward Signs may be said to remain or to be abolished, on which Roman theologians differ among themselves; but no such points seem to have been discussed at Westminster. Probably this silence was wise, for delicate theological questions are not easily discussed in short speeches before a general audience. We shall surely sympathize with a solemn effort to do honor to our Lord in His Blessed Sacrament; nor shall we dispute the right of the Roman Church to assume the attitude of champion of the Real Presence. This honor she deserves by her noble fidelity in the ample provision of celebrations of the Holy Eucharist, and in teaching her people the duty of constant attendance at it. Until our churches are similarly provided, until our people have learned not to substitute for the Divine Ordinance a service of man's devising, until we have disused the negative terms of the sixteenth century, we can only look with reverent envy at the greater obedience in this respect of Rome; nor can we refuse our respectful sympathy to those who met to declare their belief in the truth of our Lord's declaration. But we ought not to forget that the two meetings were essentially different in purpose; the one devotional, to express a common faith in sumptuous forms of worship; the other practical, to consider how the Church should best carry out the task entrusted to her. To contrast the two would be like contrasting such a pageant as was recently performed at Oxford with the quiet studies which are daily pursued in the libraries there. The former was, of course, the more interesting spectacle; it gathered vast throngs, it filled columns of the papers; but after all, that which makes Oxford really useful is the hidden work of students; and the same may be said of the Pan-Anglican Congress.

That the Eucharistic Congress was a magnificent spectacle, and that the London crowd enjoyed it, and treated it with respect, need hardly be said. In the last few years, since the first Jubilee of Queen Victoria in 1887, London has been used to magnificent spectacles and has acquired a taste for them. The crowd would flock to witness a procession of Hindus in honor of Siva. And they have learned to treat the religion of others with respect. I confess that the proposal to close the meeting with a procession of the Blessed Sacrament through the streets filled me with horror. I could not think it less than profane to carry That which claims our deepest adoration through a crowd of which the vast majority would only recognize a splendid show. I have too much respect for my countrymen to suppose that there was much danger of hostility; yet it cannot be denied that there are some who would think they were doing their duty towards God in desecrating as an idol that which we, together with our Roman brethren, adore. To look at the matter from a lower point of view, we have always disliked that habit of some English tourists to seize the drawing-room of a hotel on Sunday evening for the singing of hymns, without regard to the wishes of others to whom that exercise is distasteful. To parade the streets of London, which are the common property of all, with a form of worship which to many is distasteful, would appear to me in like manner arrogant. In maintaining the right of every man to possess churches in which he can worship God according to his own conscience I would yield to no man; but to forbid the use of the streets for that purpose seems to me not only prudent, but also really liberal.

It is a curious instance of the ignorance about England which prevails in Italy that some most serious papers spoke of the remonstrance against this procession as springing from the English Church, which resented the invasion of the privileges which she possesses in consequence of her union with the State.

I do not claim to be a prophet, but I do not expect from this Congress much permanent result. People have seen a magnificent spectacle, and enjoyed it, and will quickly forget it.

If it has any permanent effect, it may be that some will have been led to think more seriously about the Blessed Sacrament; and if the English Church is in earnest in claiming the same Gift and showing the same devotion, it will be she, rather than the Roman Church, who will reap the harvest.

Fiesole, Sept. 19, 1908.

HERBERT H. JEAFFRESON.

### STORY OF AN ORIENTAL BISHOP.

[FROM OUR JERUSALEM CORRESPONDENT.]

SEPTEMBER 7, 1908.

**H**IS Beatitude Matthew Izmirlian was born in Constantinople in 1845, of well-to-do parents. He attended a local Armenian school, where he at once made his mark as a courageous leader. At an early age it was evident that he had a vocation for Holy Orders, so that in 1863 he was ordained deacon by Joannes Gaboudigian, Bishop of Iskudar, who was a well-read theologian, and who had prepared Izmirlian for the diaconate.

In 1868 he received priest's orders, and became private secretary to Chrimian, the Patriarch of Constantinople. His influence with the Armenian Church authorities, and Armenian people, secured him two important posts, one on the Council of the Armenian Congregation, and another in the Armenian Ecclesiastical Synod at Koum-Kapou (Sandy Gate), the name of the Armenian patriarchate at Constantinople. Consequently he became a representative of the people, as well as a Councillor to the patriarchate. In all his public life, from this time forward, he was a staunch supporter of the rights of the people.

The see of Iskadar falling vacant, Izmirlian, in 1876, was consecrated Bishop by the Catholicos at Itchmiazin. After a laborious episcopate of ten years' duration, he was transferred to Egypt as Bishop in 1886. He remained four years at Alexandria, and then returned to his former see, where the Patriarchal throne becoming vacant in 1894, he was unanimously elected to fill it. His rule as Patriarch, however, was very short. It was during this period that the Armenian massacre occurred, which Izmirlian strongly denounced at Yildiz Kiosk. This bold attitude of antagonism to Abdul Hamid and his government could not long be sustained. The Sultan demanded the Patriarch's signature to a false document about the massacres. The popular prelate did not shrink from sacrificing himself for the welfare of his people, and as Izmirlian would not sign, he was deprived of his post. He had, however, strong supporters in Sir Philip Currie, and Mons. Jules Carubon, the ambassadors of Great Britain and Greece, who intervened on his behalf. The Sultan, however, was determined on his deposition, and Izmirlian was exiled to the Armenian monastery in Jerusalem, on a pension of £300 a year. Since September, 1896, he has endured no little torment at the hands of the Turkish detectives specially sent to watch his movements.

The granting of the recent general amnesty in connection with the promulgation of the constitution has now restored his freedom, and on August 16th he left Jerusalem on a special train, chartered by his loving friends. He was accorded a princely send-off at Jaffa, and warm receptions at Beirut, Smyrna, and Constantinople.

It is surmised that Monsignor Izmirlian will be elected to the vacant throne of Catholicos at Itchmiazin.

Izmirlian lives a simple life. He is conservative in religious matters, but a progressive liberal in worldly affairs. He is an able preacher, orator, and author. Always fearless in denouncing evil and upholding right, the whole Armenian community will find in him a strong support during these days of revolution and social change.

### BETH-EL.

Rough ashlar, torn from hills of world-old quartz—  
O flinty pillows that unease my rest,  
And, when I walk, the narrow way infest!  
"Gather them: build thy tomb," sleek Sloth exhorts,  
But starry Faith and sleepless Hope intone  
The revellé that rouses all my will,  
That I their larger purpose may fulfil  
And with the stubborn blocks erect my throne.  
Asperities, yea, past iniquity,  
Shall wall me in the death that follows death  
If I submit: but to my last-drawn breath  
Their solid strength shall enter into me,  
While, spurning them beneath my feet, I climb  
To sit with Christ beyond the wreck of time.

LOUIS T. SCOFIELD.

## APOSTOLIC SUCCESSION DISCUSSED IN THE LONDON "TIMES"

Dr. Sanday Expresses Some Vigorous Thoughts

ROMAN CATHOLICS VISIT ANGLICAN CENTERS

Pusey Memorial at Ascot Priory.

OTHER CHURCH NEWS OF ENGLAND

The Living Church News Bureau  
London, September 22, 1908

**T**HE somewhat lengthy correspondence that we have been having in the *Times* newspaper on the subject of Home Reunion and the Apostolic Succession, to which I referred in my last letter, has now received a notable contribution from the Rev. Dr. Sanday, who associates himself rather with the position of "The Principal of a Theological College" than that occupied by such Latitudinarians as Dr. Rashdall and Canon Henson. In a letter replete with characteristic explosive utterances, Canon Henson described the attitude of our Theological College Principal in upholding the Apostolic Succession as that of "bigotry." Against such a description of the attitude impugned, Dr. Sanday makes quite an impassioned protest; to his mind, it is "an utter misuse of the English language." He begins, however, by laying before Canon Henson a little bit of autobiography. Years ago, he says, he held very much the same views that Canon Henson holds to-day. He had the same prejudices, he was impatient of the same things; he was apt to assume that the scale of real importance must needs to correspond to what he thought important. But it happened that the course of events brought him in close personal contact with some of those to whom he was opposed, and he came to understand their position better than he had understood it before. "I am coming to think," he tells us, "that the party most dangerous to peace—the party that strews the most gunpowder about—is that of Canon Henson and his friends." Dr. Sanday most earnestly desires to see reunion, not on one side only, but on all sides: "But I do not want to see the future sacrificed to the impulses of the moment. I do not want to see reunion rushed, as I fear that Canon Henson would rush it." This note of warning is by no means unnecessary, though not nearly so much so by reason of the attitude of such men as Dr. Rashdall and Canon Henson as by that of the Archbishop of Melbourne and his sympathizers and supporters. The Australian movement—which, as described by Archbishop Clarke in the September *Contemporary Review*, seems to me to be based upon a most shallow view of Presbyterianism—is surely the movement that needs to be closely watched, so as not to be allowed to involve any compromise of Catholic principles.

FOUNDATION STONE LAID FOR CONVENTUAL "HOUSE OF PRAYER."

The Rev. Father Page, S.S.J.E., has recently laid the foundation stone of the new House of Prayer which is being erected in the village of Pleshey, near Chelmsford, Essex, for the Sisters of the "Congregation of the Servants of Christ," as the community are called. This community has been in existence eleven years, and are the only female Religious connected with the English Church with a centre in England who are dedicated to the work of the evangelization of the heathen. The Sisters have hitherto had their home at the Training House in the parish of St. Stephen's, Upton Park, in the East End, and at the present time are occupying a small house at Pleshey. The new conventual building is estimated to cost £2,000, and will provide accommodation for twenty members of the Community; and it is intended eventually to build a chapel, at a cost of about £1,000, which will communicate with the main building. The site is in close proximity to the parish church, and here once stood in late mediæval times a Religious House of Canons Regular. The Bishop Suffragan of Colchester is the visitor of the House of Prayer at Pleshey, and the Rev. C. W. Howis, vicar of the parish, is the honorary chaplain.

VISITORS TO CANTERBURY FROM THE EUCHARISTIC CONGRESS.

A party of about 350 members of the recent Roman Eucharistic Congress paid a visit to Canterbury yesterday week. In the absence of the Dean, the Vice-Dean (Canon Stuart) received the visitors at the Cathedral. He said the authorities heartily welcomed them to Canterbury, and that it gave them great pleasure to show them round that ancient shrine. The arrangement which had been made for the inspection of the Cathedral is understood to have afforded general satisfaction. The Cathedral was practically closed for the time being to the



general public, and the principal objects and spots of interest were indicated by means of descriptive cards printed in English and French. Those parts of the Cathedral which are specially connected with the history of St. Thomas the Martyr occupied the principal attention of the company.

The visitors were also welcomed at St. Augustine's College by the warden, the Rev. Dr. Murray, and inspected the college buildings and the remains, recently exposed by excavation, of the foundations of other parts of St. Augustine's Monastery than those identical with the college buildings. A visit was also paid to the Church of St. Martin, reputed to be the oldest church in England, and the place of worship of Queen Bertha, consort of King Ethelbert of Kent.

THE "MOST PRECIOUS TREASURE"  
NOT CONFINED TO "ROMAN"  
CATHOLICS.

The *Guardian* contains a very kindly article on the Eucharistic Congress from a correspondent, who thinks that by no fault of present Catholics of either side, but through the deplorable misunderstandings of long ago, these thousands of devout and enthusiastic clergy and laity cannot join hands with the equally devout among their fellow countrymen against the common enemy of both. "It is a pity, a terrible pity, and a distinct loss to both." In conclusion, he turns the Roman polemical argument in favor of the Anglican side very effectively. "Yet we may hope," he says, "that even if it be true, as they of this Congress hold, that our Lord has only 'entered into one of the ships, which was Simon's,' some day they may 'beckon unto their partners that are in the other ship that they may come and help them.'"

I am glad to see that a protest has been made in the correspondence columns of both the *Guardian* and *Church Times* against the slur cast upon the English Church by the Roman Eucharistic Congress in respect of her position as regards the Most Holy Sacrament of the Altar. Cardinal Vannutelli, the Papal Legate, in his address to the Congress, seemed to convey the impression that this indeed "most precious treasure" that Christ has left to His Church—namely, the Real Presence of our Lord in the Holy Eucharist—was in England the exclusive possession of the Roman Church; and Archbishop Bourne, in his pastoral, spoke of English churches as wanting the Real Presence. Canon Gough, vicar of Newcastle-on-Tyne, writes to the *Guardian* to ask if this is not an occasion when, for the honor of our Blessed Lord and for their own, English Churchmen, "who by the thousands believe in and adore that Sacramental Presence," should lift up their voices in an outspoken and universal belief in the reality of that divine gift, in which they humbly, heartily, and adoringly believe. "Silence at this time would seem to make our Roman fellow Christians a present of the exclusive possession of that which we, as well as they, believe to be 'the most precious treasure given by Christ to His Church.'" "An Anglo-Catholic Priest," writing in the *Church Times*, makes a similar suggestion. He says:

"I should like to suggest that some opportunity might be given to the many thousands of Catholic-minded clergy and laity of the English Church, to whom this belief in our Lord's real Presence is as truly the greatest treasure of faith and fount of piety as to their Roman Catholic fellow-Christians, of testifying to this faith that is in them, and professing before the whole nation and the whole religious world their profound and grateful and adoring belief that our altars and our churches are not destitute of that all-adorable Presence, which makes them the homes of devotion and spiritual life to those who share that Faith once delivered to the saints. Might not

the English Church Union, or the Confraternity of the Blessed Sacrament, organize a manifesto, whereby we may make this profession before all men, lest it be thought that only those who took part in the great procession at Westminster believe and adore that Sacred Presence, which, as a matter of fact, thousands of English Christians, who do not accept the Papal authority, both believe and adore? The honor due to our Blessed Lord seems to me to demand this of us."

MEMORIAL ERECTED TO PUSEY AT  
ASCOT PRIORY.

I send a photograph of the memorial that has been erected to Dr. Pusey at Ascot Priory. The *Guardian* has an illustration of the memorial from a similar photograph, and the letter press accompanying the illustration reads as follows:

"On the afternoon of September 16, 1882, Dr. Pusey died in the Convalescent Hospital at Ascot Priory, the hospital which had been built, in a great measure at his instance and his expense, in the middle of the heath and pines of Ascot for the sick poor from East London and from the London hospitals. Hard by was the small cottage to which he was wont to retreat in the vacations to pursue his studies undisturbed. No more appropriate spot for the Memorial could be found than that on which it stands."

A correspondent of the *Church Times* writes:

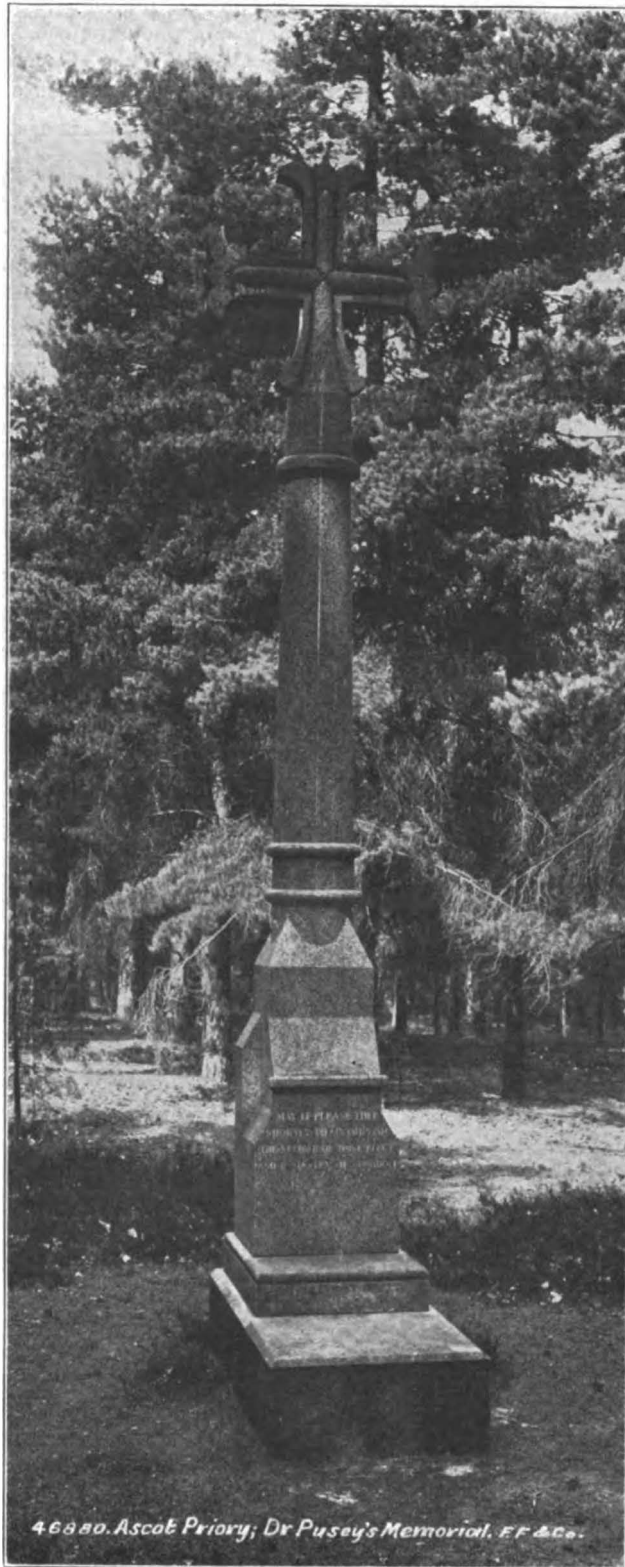
"Some of the students of Wells Theological College have volunteered their services for the excavation of the recently discovered chapel of King Edgar at the east end of the Abbey. Every afternoon, between the hours of 2:30 and 4, a small band of them may be seen at work. It is hoped that in two months' time the excavations will be complete. It is an interesting extension of what has already proved a valuable coöperation with the Bishop of Bath and Wells in his recent effort to secure and preserve the Abbey for Churchmen of England. Of the sum, considerably over £3,000, which was promised by members of the college, more than £2,000 has already been paid."

A series of services for city men, beginning at 1:15 P. M., and lasting half an hour, has been arranged by the Bishop of London's Evangelistic Council to take place daily at the Church of St. Mary Woolnoth, in close proximity to the Mansion House and the bank.

It is understood that the Bishop of Dorking, who has offered himself for work in the foreign mission field, is sailing in December with the Bishop of Tokyo (Dr. Awdry) to be his assistant.

The offices of the English Church Union have now been removed from the old premises in Wellington Street, Strand, to 31 Russell Square, W. C.

J. G. HALL.



**ANNIVERSARY OF NEW YORK PARISH**  
**The Transfiguration Celebrates its Sixtieth Year**  
**DEATH OF REV. EDWARD C. HOUGHTON**  
**Clerical Union Visits Governor's Island**  
**OTHER CHURCH NEWS OF NEW YORK**

The Living Church News Bureau,  
 New York, October 5, 1908

**T**HE Church of the Transfiguration celebrated the sixtieth anniversary of its foundation on the first Sunday in October, when, after three early celebrations, there was a choral Eucharist with sermon by Dean Robbins. The Transfiguration has done a unique work for New York and is probably the temporary spiritual home of more strangers when in the city than

and the chapel of St. Cornelius, on Michaelmas Day, by invitation of the Rev. Edmund Banks Smith, vicar of the chapel, and chaplain to the Post. Assisting at the reception were Col. H. O. S. Heistand, adjutant general; Col. C. A. H. McCauley, chief quartermaster; Col. O. B. Mitcham, chief ordnance officer; Col. James Allison, chief commissary; Lieut.-Col. Charles Richard, Medical Corps, all of the Department of the East; and Major John S. Mallory and Captain and Adjutant James P. Harbeson of the Twelfth Infantry; and Captain Arthur F. Halpin, organist and choirmaster of the chapel. After a brief office and special prayers for the Army, the party was grouped on the chapel steps and photographed. Afterward a luncheon was served in the Officers' Club. General Grant and Archdeacon Nelson sent regrets, pleading pressure of official business. Chaplain Smith



GROUP OF THE CLERICAL UNION OF NEW YORK AT GOVERNOR'S ISLAND.  
 [The squirrels in the foreground are feasting on kernels of rice that had been used in an ovation to a bridal couple.]

is any other church. The memories of the founder, the senior Dr. Houghton, will long live within the parish and without, and the love that has been given to his successor, the present rector, will never obscure the love still felt for his revered predecessor. The mortuary chapel of the Transfiguration will be consecrated by Bishop Greer on November 17th.

The parish mourns the death of the Rev. Edward C. Houghton, who has resided in recent years in England, but who was for many years a curate at the Transfiguration and vicar of the chapel in Sixty-ninth Street. He had been living abroad for fifteen years or more, and was in charge of the American Church in Munich, and afterwards associated with the rector of the Abbey Church in Dorchester. He then moved to London and was in charge of an important work in that diocese. About three months or more ago he was ill and obliged to undergo a very serious surgical operation in the throat, and from that time he suffered most intensely day and night, and finally passed to his rest on September 7th.

**LOCAL CLERICAL UNION AT GOVERNOR'S ISLAND.**

About sixty members of the local branch of the Clerical Union and invited guests visited the Barracks, Camp William,

spoke for the Army; in reply, Col. Heistand spoke for "The Church." Archdeacon Van Kleeck made an address on "The Church Militant," referring to loyalty, discipline, and obedience as principles to which the Army and the Clerical Union were committed. Short speeches were made by Col. McCauley, the Archdeacon of Richmond, and Col. Mitcham. A felicitous address by the vice-president of the Union, the Rev. John S. Miller, closed the festivities.

A brief business meeting following. On adjournment the clergy attended a song recital and musical in the ball-room on invitation of several ladies of the Post.

Resolutions of sympathy and congratulation were passed on hearing of the improved condition of the president of the Club, the Rev. Dr. George W. Christian, and of the Rev. P. A. H. Brown, a former president.

**THE BICENTENNIAL OF AN S. P. G. MISSION.**

The Ven. Charles S. Burch, Archdeacon of Richmond and rector of St. Andrew's, Richmond, Staten Island, is actively engaged with his people in preparing to celebrate the two hundredth anniversary of the planting of that venerable parish.

[Continued on Page 816.]

**ACTIVE WORK RESUMED IN CHICAGO****Opening Session of the Woman's Auxiliary****PLANS FOR FIFTH DEPARTMENT MISSIONARY COUNCIL**

*The Living Church News Bureau,  
Chicago, October 5, 1908*

THE tang of October zest filled the atmosphere of the monthly meeting of the Chicago branch of the Woman's Auxiliary, on Thursday morning, the first day of October, the occasion being the opening of this important series of programmes for the fall and winter. The attendance was a record-breaker for October, including delegates from thirty parishes and missions, the total number present being eighty-five. Dean Sumner, of the Chicago Cathedral, was the speaker of the morning, and he gave an interesting account of the work of our "City Missions." Reviewing the whole field of operations covered by our Cathedral and City Mission staff, he showed the extent and varied features of this growing work. The faithful and devoted Sisters at St. Mary's Mission House, adjoining the Cathedral, and the hard-working deaconesses attached to the City Mission staff, were specially mentioned, and their work was described in terms of unconditioned appreciation. That the services conducted by the clergy of the City Mission staff at the jails and other public institutions of Chicago are both heartily welcomed and indeed effective, was shown by a unique story told by the Dean about a convict in the "Bridewell," or City Jail. It seems that last Saturday this man's sentence had expired, but owing to some technicality he was not released until the Monday following. The jailer was somewhat apologetic in consequence, but the ex-prisoner said that no apology was needed, for he had attended two services on the extra Sunday, conducted by the Episcopal clergy in the chapel of the jail, and they had done him so much good that he willingly would have stayed in jail more than two days longer, rather than have missed them! It might be a good plan to engage this man temporarily as a special parish visitor among the 627 communicants of the Church in Chicago who were dropped last year from the communicant-roll of the diocese because of their sheer indifference and their non-attendance! Dean Sumner also showed that the Church in Chicago is rapidly taking its rightful position among the forces which are making for civic betterment. As a matter of fact, this is owing not only to the strong stand taken by our Bishop, but also to the personal efforts of Dean Sumner and other Chicago priests, who are constantly striving to maintain personal contact with this many-sided movement. On the morning of the Fifteenth Sunday after Trinity, for instance, the delegates to the Woman's Trade Union Council, then in session in Chicago, were invited to the Cathedral, and the Dean preached a sermon on "The Church as a Force for Social Uplift." The diocesan president of the Auxiliary urged the woman at this October meeting to ensure a large attendance at the semi-annual meeting of the Chicago branch, to be held on Tuesday afternoon, October 20th, at the Church of the Epiphany. The offering of the morning was a large one, and was given to Dean Sumner for the work at the Cathedral. An unusual personal touch also signalized this enthusiastic meeting of auxiliary workers, in the rousing vote whereby the delegates commissioned Mrs. Hopkins to take to her parents, the Rev. Dr. and Mrs. Gemont Graves of Vermont, whose golden wedding anniversary is approaching, the hearty congratulations of the Chicago Auxiliary.

**THE DEPARTMENT MISSIONARY COUNCIL.**

The third week in October will be a gala week in diocesan affairs in Chicago. We have spoken in recent letters of the important meeting of the Missionary Council of the Fifth Department, scheduled for Sunday, Monday, and Tuesday, October 18th to 20th, and, as stated above, the semi-annual meeting of the diocesan branch of the Auxiliary will be held on this Tuesday, October 20th. This Sunday (St. Luke's day), October 18th, will also be the date of the monthly corporate Communion of the Chicago Daughters of the King, and on Saturday evening. On the 21st, Wednesday, will be held the annual meeting of the Local Assembly of the Daughters of the King, and Bishop Weller is to preach the sermon. Other Bishops will address the "Daughters" during the afternoon session.

This Sunday, St. Luke's Day, has also been selected by the officials of St. Luke's Hospital as the date for the opening services dedicating their splendid new building on Michigan Avenue, the "Smith Memorial" addition to the hospital. Bishop Anderson will conduct this impressive service at 2 P. M.,

with a special address, admission to the service being by ticket. On one of the afternoons early in the week there will be a reception by trustees and the Woman's Board, to which the whole diocese is informally invited. On Tuesday evening there will be a reception for medical men only, and on Thursday, October 22nd, a meeting of the Chicago Surgical Society will be held at this "Smith Memorial." The lack of a large room in which to hold the dedicatory services on the afternoon of St. Luke's Day makes it necessary to issue tickets for this one occasion, and the clergy of the diocese are asked to send to the hospital for any tickets which they may wish to distribute among their parishioners or friends. What with the return of the Chicago delegation that week from the Milwaukee Brotherhood Convention, which is to close on St. Luke's Day, and with the Departmental Missionary Council, the Local Assembly of the Daughters of the King, the Departmental conference of diocesan officers of the Auxiliary, and the semi-annual meeting of the Chicago branch, and, finally, the services and receptions connected with the opening of this superb new building belonging to our diocesan hospital, St. Luke's, the Church people of our city will find this third week of October a busy one. The diocesan Sunday School Commission also are reminding the clergy that Sunday and Monday of this same week, October 18th and 19th, are the annual days for intercession and conference concerning Sunday school work throughout the Church. There will be only local and parochial observance of these days, however, as no diocesan gatherings are being planned by the Sunday School Commission.

The programme committee of the Departmental Missionary Council has arranged a very interesting and attractive series of services and meetings for the 19th and 20th of October. Special sermons are to be preached in the churches of the diocese on Sunday, the 18th, and on Monday at 10 A. M. the Holy Eucharist will be celebrated at St. James', Chicago, followed by the business meeting in St. James' parish house, organizing the Department, and including an address of welcome by Bishop Anderson. Luncheon will be served at 1 P. M., and the afternoon conference will deal with the theme, "The Outlook for the Church in the Fifth Department." The sub-topics will be (a) The Field; (b) The Obstacles; and (c) The Resources. In the evening there will be a reception and dinner down town, under the auspices of the Church Club of the diocese. On Tuesday, at 10 A. M., there will be a business session at St. James' parish house, with the election of permanent officers of the Department. The morning topic for conference will be "The Progress of the Church," (a) Foreign, and (b) Domestic. After luncheon the afternoon conference will consider the theme, "How Best to Increase Interest and Efficiency in the Work," the sub-topics being: (a) In Parishes, (b) In Sunday Schools, and (c) Among the Clergy. The Council will close with a great missionary service at 8 P. M. in St. James' Church, Tuesday evening.

**JUNIOR AUXILIARY WORK.**

On the morning of Friday, October 2nd, a Corporate Communion was held in the Church of the Redeemer (the Rev. S. B. Blunt, rector), for the diocesan officers and parish workers of the Junior Auxiliary. Mrs. F. O. Grannis of Wheaton is the diocesan vice-president in charge of the Junior Auxiliary, and Mrs. H. F. Switzer is the secretary. This celebration at the Church of the Redeemer was well attended. The Junior Auxiliary work in the diocese generally is well in hand, and a generous year's effort on the part of the children and their helpers is in prospect.

**MISCELLANEOUS.**

Among the parishes and missions where improvements have been begun of late is St. Mark's, Glen Ellyn (the Rev. F. O. Grannis, priest-in-charge). About \$600 has been raised by the Woman's Guild to extend the basement of the church, to remodel the furnace, to grade the yard, and to lay a sidewalk along the north side of the property. This is a large enterprise for St. Mark's, and has been undertaken with a will. The Rev. F. O. Grannis is also rector of Trinity, Wheaton, and he has lately published in his parish paper a complete list of all the members of both his congregations. There are 436 names, and 182 are those of persons who are communicants in good standing. There are 88 families of Church people at Wheaton, and 47 at Glen Ellyn.

The Rev. C. H. Young, rector of Christ Church, Woodlawn, has been appointed as one of the diocesan examining chaplains, by the Bishop.

The Rev. J. C. Hathaway, who has been the curate of

Grace Church, Oak Park, for about two years, has resigned, taking effect October 1st. On September 30th he was married to Miss Elizabeth Pond of Conneaut, O. He expects to begin parish work at once. He has made many friends in Oak Park and in the diocese as well, during his two years of efficient work at Grace Church.

The late Mr. Leslie Carter of St. James', Chicago, whose burial was chronicled last week, was for years the president of St. Luke's Hospital. He gave a great deal of personal attention to the affairs of the hospital, sometimes spending more time in this direction than in the conduct of his large business affairs. He was especially interested in the enterprise of building the new "Smith Memorial" addition, and there is a special element of mingled pathos and gratefulness in the fact that this noble addition to this great hospital was practically completed before his death.

TERTIUS.

## CONCLUSION OF THE CANADIAN GENERAL SYNOD.

LANDER MEMORIAL HALL, Friday, Sept. 25, 1908.

**W**ORK amongst the large number of immigrants now pouring into the Northwest of Canada formed the subject of the opening of the triennial report of the Board of Management of the Missionary Society. A large proportion of the 1,000,000 immigrants that had poured into Canada during the past six years had gone to the dioceses of Qu'Appelle, Saskatchewan, and Calgary. The vast development through this influx was strongly commented upon. The call to the Church to carry out the necessary religious work in the many sparsely settled districts had been unprecedented, but had met with a fair measure of response. The handsome grants from the Missionary Society had been supplemented by valuable aid from the English societies. Unfortunately the progress of settlement had outstripped the Church's ability to overtake it. So important was the work moreover, that the vital interest of the whole Canadian nation and of the whole Canadian Church are inseparably bound up with this work among the settlers of the West.

The work amongst the Indians was the subject of a special paragraph. "But few of the aboriginal inhabitants of the country," the report stated, "remained in heathen darkness." But the settlement of the country had deprived the Indian of his means of livelihood. The transition was too sudden for him to earn his living by agriculture; consequently the Church had established day schools, boarding schools, and industrial schools. The proximity of the saloon and the unscrupulous white man, as well as inadequate grants from the Indian Department, were factors that had to be combated.

The meeting, which included both houses of the Synod and members of the Woman's Auxiliary and Churchmen generally, with the Primate presiding, debated at length on the question of work amongst the Indians. The report was introduced by the Hon. S. H. Blake, Archdeacon Tunis of Calgary, Canon Hogbin of Calgary, and Archdeacon Renison of Moose Fort, Hudson's Bay, made powerful and effective speeches.

### ADMINISTRATION OF UNCTION.

Amongst other matters taken up on this day was the motion left over from the previous Synod, moved by the Rev. F. G. Scott, D.C.L., seconded by the Ven. Archdeacon Harding, "That this Synod, with a view to meeting the case of those sick persons who may desire to receive the anointing recommended by St. James, do authorize the use of the prayer for the administration of unction, printed in the First Prayer Book of King Edward the Sixth."

Dr. Scott, in an exhaustive and earnest address, which was received with the greatest possible consideration and attention, pleaded for the revival of this scriptural practice; Archdeacon Harding following in the same strain. The discussion at times was very intense; at no time, though, was anything said that caused ill feeling. The utmost deference was given from both sides to those holding contrary views on the subject. Those taking part in the debate other than the mover and seconder, were the following: Ven. Archdeacon Thin of Calgary, Archdeacon Gilmour, Canon Cody, Toronto, Canon d'Easum of Calgary, Dean Crawford of Halifax, N. S., Archdeacon Mackenzie of Brantford, J. L. Jamieson of New Glasgow, Canon Simpson, Canon Starr, Canon Sutherland, N. W. Hayes, Archdeacon Armatage, and R. Campbell, K.C.

The motion was defeated, and though the figures were not given, the clergy voted largely in its favor, the lay vote defeating the resolution.

### A MEMORIAL SERVICE.

During the afternoon, concurrently with the funeral at Montreal of the departed prelate, Bishop Carmichael, there was held in the Cathedral a similar service, at which a large body of the Synod was present, as well as many of the late Bishop's warmest friends at the capital. The funeral service, without the committal, was the office

used. Those taking part were the Bishop of Calgary, the Prolocutor, and the Archbishop of Rupert's Land.

### DELEGATION RECEIVED.

Just before concluding the afternoon session, the House of Bishops joined with the Lower House in receiving a delegation from the "Lord's Day Alliance," consisting of Dr. Parker, president of the Ottawa branch, introducing Dr. Hanna, one of the Dominion officers, and the Rev. Dr. Armstrong.

SATURDAY, SEPTEMBER 26.

### THE HYMNAL.

There was an air of expectancy noticeable amongst the members of the Lower House when they gathered for business to-day, for by a previous resolution it had been ordered that the report of the Hymn Book Committee was to be dealt with as the first order of business, and nobody seemed to feel quite sure what pitfalls there might be ahead. Preliminaries were quickly disposed of, and within half an hour of opening proceedings, Mr. J. Edmund James, Toronto, the indefatigable secretary of the committee, had taken the platform to move the adoption of the report. Every member of the House knew, personally or by report, how thoroughly Mr. James was master of his subject, but it is doubtful if any were prepared for the comprehensive, exhaustive, and most admirably lucid statement which he presented. He spoke for two hours and a half before the mid-day adjournment, and for more than an hour after, but although the House had not infrequently shown its disinclination to listen to long speeches, there was the closest attention to Mr. Jones, interrupted only by applause and other indications of approval.

He first reviewed the work of the committee during the three years of its existence, and then went into a detailed account of work performed, first, in ascertaining the mind of the clergy and people all over Canada, then in gathering all possible information as to correct wording, appropriate music, and the many other details. He explained the several indices, the system of cross references, and the innumerable devices adopted to make the book as complete and convenient as human ingenuity could suggest. It was pointed out that the musical part of the work had been most carefully handled, every hymn had been given a "singable tune," and nearly every hymn had more than one tune, some three, and even more. A large number of tunes were set to more than one hymn, and the persistent endeavor of the committee had been to lower the key, so that the tunes would be within reach of every congregation. The new hymn book had been compiled for the congregation and not for the choir, the object ever in view being to make it as popular as possible. In the selection of the hymns, of course a vast amount of discussion had arisen and many warm arguments had taken place at the meetings, but he believed all would be now ready to accept the final result in the spirit shown by an Archdeacon from a Western diocese, who had said to him: "If I find what I want, I should be willing to concede the same right to others." Some of the selections might possibly be criticised on literary grounds, but he believed the literary critics would be overwhelmed by the tolerant Churchmen. It was interesting to know that there were 794 hymns in this collection, as against 643 in *Hymns Ancient and Modern*, 600 in the *Hymnal Companion*, 679 in the *American Hymnal*, 740 in the *Canadian Presbyterian Book of Praise*, and 936 in the *Canadian Methodist Hymn Book*; and that although there were then 150 more hymns and very many more tunes than in *Hymns Ancient and Modern*, the increase in bulk would not be appreciable. In the list of authors eleven Canadian writer-figured, and thirty-eight or forty tunes were from the pens of Canadian composers. Every new hymn and tune submitted came before the committee anonymously, and was gauged purely on its merits.

There was a vast amount of additional information in Mr. James' address, which it would be impossible to record in this report, and it was made abundantly clear to the Synod that every possible care had been taken to meet every difficulty reasonably, fairly, and tolerantly, with the utmost mutual consideration, and as a result the committee submitted their work to the Synod in the fullest confidence of its considerate reception. Mention should also be made of the tribute paid to Mr. Henry Frowde, the publisher, who has given every possible assistance to the committee, sparing neither time nor money in preparing drafts of the compilation.

### THE HYMNAL ADOPTED.

While Mr. Jones was addressing the House, a message was brought down from the Upper House to the effect that the Bishop had adopted the report with the following declaratory clause: "It being understood that nothing in the Hymnal contained shall be construed as an authoritative pronouncement upon any doctrinal question, or interpreted as impugning or varying any of the articles or standards of the Church as set forth in the solemn declaration prefixed to the Constitution of this Synod; and that the General Synod recommend the use thereof in the public services of the Church."

This intimation that the book had passed the Upper House was received with loud applause; but the Lower House found itself unable to concur in the message of the Upper House in "recommending" its use in the churches. The committee's report used the expression "permitting the use thereof," and to this the Lower House

adhered. A message to that effect was sent to the Upper House and concurred in, and when advice to that effect came down, thereby indicating the final passing of the matter by both Houses, there was a marked and favorable demonstration from the delegates. However, before this occurred, a lengthy debate took place on the acceptability of a few of the hymns.

At the conclusion of the debate, and as an exhibition of the prevailing spirit of the proceeding, the first hymn in the new Hymn Book, "Holy, Holy, Holy, Lord God Almighty," was sung by the vast throng of people gathered in the hall, with the grand old Doxology, "Praise God, from whom all blessings flow, added.

At All Saints' Church, on Sunday morning, the first hymn in the new Hymnal was sung as a processional.

#### SUNDAY, SEPTEMBER 27.

##### SUNDAY MASS MEETINGS.

The pulpits of all the Anglican churches were occupied by prominent Bishops and clergy of the Synod. In the afternoon there was held two mass meetings. One was in the interest of the Laymen's Missionary Movement, the speakers being J. Campbell White, general secretary of the movement in the United States, and Mr. Silas McBee, editor of the *Churchman* of New York. The meeting was undenominational, some twenty clergy, including the Archbishop of Rupert's Land, the Bishop of Ottawa, Archdeacon Lloyd (Saskatchewan), and Rev. Canon Tucker, secretary of the Canadian Missionary Society, being present.

The Local Assembly of the Brotherhood of St. Andrew also held a men's mass meeting, which was addressed by the Bishop of Fredericton and the Rev. T. W. Lovell of Eglinton, Ont. Both these meetings were most successful.

#### MONDAY, SEPTEMBER 28.

An important message from the Upper House received very free criticism, but was finally acceded to by the Lower House, in the interest of Sunday observance, by rest and worship.

##### SUNDAY SCHOOL WORK.

Rev. Principal Rexford of Montreal, chairman of the committee on Sunday Schools, submitted the report, introducing the subject with convincing eloquence. His knowledge of the subject is exhaustive, and behind every clause of the report he raised a support of solid reasoning. He was followed by the Rev. Canon Ingler, Toronto, who appealed for enthusiastic effort for the purpose of redeeming Sunday school work from its present condition. It was agreed, after some discussion, that the Sunday school section of the Church's work was not as prosperous as others, and in an effort to improve matters a general commission was appointed. The commission is to consist of the Bishops of the Upper House and two clergymen and two laymen elected by each diocesan Synod at each regular meeting thereof. The duties of the commission are as follows: "To study the problems of religious instruction and Church training in connection with the Sunday school, as an auxiliary to the Church; ideas and methods of Christian education, and to adopt such measures as the commission may deem advisable to promote the efficiency of Sunday schools and to advance the cause of religious education, all in harmony with the authority of the Bishop of each diocese and of the incumbent of each parish." It was decided to "urge upon the authorities of the theological colleges the importance of requiring each candidate for the ministry to take a thorough course in the theory and practice of teaching as applied to Sunday school work, in order to qualify him for this important department of Church work."

Another important clause adopted: "That the General Synod desires respectfully to recommend that the Bishops of the Church make the art and science of teaching a part of the examinations for deacon's orders." It was further recommended that the art of teaching, as applied to Sunday school work, be included in the preliminary examinations for the degree of Bachelor of Divinity.

Showing the necessity for a new organization for Sunday school purposes, it was pointed out that outside the Sunday schools there are 45,000 children who have been baptized.

The question of the appointment of a general secretary for Sunday schools was agreed to, and was received by the Synod with much enthusiasm.

#### WEDNESDAY, SEPTEMBER 30.

##### ANGLICIZING THE WEST.

Archdeacon Lloyd of Saskatchewan moved the concurrence of the Lower House with the message from the Upper House touching the care of immigrants and the placing of the matter under the Missionary Society, and suggested that a clause be added, stating that the Lower House would welcome the development of means whereby the vacant areas in the West could be peopled with men of England. Speaking on his motives, he said that the West pleaded with the East to render assistance in the process of Anglicizing the newcomers.

The Lower House granted its concurrence with the proposal to pay the expenses of two port chaplains, to be stationed at Quebec in summer and at St. John, N. B., and Halifax, N. S., in winter.

##### HYMNAL COMMITTEE.

The Prolocutor appointed the following members of the Lower House to act as its representatives on the Hymnal committee: Canon

Welch, Toronto; Rev. Dyson Hague, London; F. E. Hodgkive, Toronto; and Mr. J. Edmund Jones, Toronto.

##### CHURCH UNITY.

The special committee appointed to reconsider the Church Union resolutions, brought in its report through Dr. J. A. Worrell, Toronto. The amended report was accepted, and thereby the Lower House decided to allow cooperation with other religious bodies in any movement for moral and social reform, and in the mission fields, and commended any movement that might tend towards final corporate union. A committee will be appointed to confer with any similar committee that may be appointed. This committee will not be allowed to make any binding agreement without the concurrence of the General Synod.

##### TEMPERANCE.

The Rev. Canon Ingles, Toronto, submitted the revised recommendations of the Temperance committee, in which it is stated that it is the intention of the committee to interview the License Commissioners in the various municipalities and lay the recommendations of the Synod before them, urging that steps be taken to carry them out if possible. The House recommended that it should be made illegal for minors to enter a bar. It was recommended that where local option does not obtain, the hours of the sale of liquor be shortened. It was urged that full advantage be taken, when practicable, for adopting local option under the present license law, and further that the windows of barrooms should be uncurtained. Copies of the resolutions on the Temperance question will be forwarded to men who are in position to have their recommendations incorporated into the country's laws.

The House expressed its sincere thanks that the Dominion Government had at the last session of Parliament put through an act for the suppression of the opium traffic, in preventing the manufacture and the sale of the drug in Canada.

##### THE BI-CENTENARY.

The following named members of the Synod were appointed by the Prolocutor to assist in the arrangements for the celebration in 1910 of the 200th anniversary of the establishment of the Church in Canada, which is to be held in Halifax, N. S.: Dean Williams, Quebec; Dean Evans, Montreal; Rev. W. O. Raymond, St. John, N. B.; A. C. Fairweather, Rothsay, N. B.

##### DISSOLUTION OF THE LOWER HOUSE THREATENED.

The most critical moment of the meeting of the General Synod occurred to-day, when the immediate dissolution of the Lower House, which probably would have made all the business already transacted null and void, and would have necessitated the calling of another Synod, was threatened. The situation arose when the attention of the Prolocutor was called to the fact that there was not a quorum of the House present. It appears that all along there has been no quorum, but that it was quite regular for the House to sit so long as the attention of the Prolocutor was not formally drawn to the fact. When Canon Welch, Toronto, urged the adoption of a canon to have the Upper and Lower Houses sit together, Dr. L. H. Davidson, K.C., of Montreal, arose and pronounced the fatal words. The House adjourned immediately, and for awhile it seemed possible that it would not again assemble; but the difficulty was finally overcome by Canon Welch agreeing not to press his proposal until the next assembly of the General Synod.

A message from the Upper House, which was dealt with to-day, and concurred in by the Lower House, was to the effect that a joint committee of the two Houses be appointed to consider the advisability of a new division of the Province of Canada west of the Rockies.

#### THURSDAY, OCTOBER 1.

##### THE PERMANENT DIACONATE.

A discussion on the motion of Charles Jenkins, Petrolia, Ont., on the question of the Permanent Diaconate, begun yesterday, occupied the Synod during a considerable portion of the sitting. Many members of the Synod took an interested part in the debate. After several motions being offered and disposed of, the original motion was put, and was negatived by both lay and clerical vote. The question occupied much more time of the House than it really is entitled to. The whole question of ordination being within episcopal control, it would appear that it is quite within the province of any Bishop to use the order of the diaconate in carrying out the object of the motion, and as stated on the floor of the Synod, some of the Bishops in the western provinces have men serving as deacons who never intend to seek advancement to the priesthood.

##### VARIOUS REPORTS.

After the reading and discussion of reports on the Bible and Prayer Book Society, the educational work of the Church, beneficiary funds, and young people's societies, Archdeacon Ker, Montreal, submitted the report on Church Statistics. He stated that all but two dioceses were included in the report. New churches, it was shown, had been built at the rate of four a month during the past three years. Thirty-six hundred individuals were added to the Church in three years. The number of divinity students in the theological colleges also showed an increase. Offerings for parochial purposes for the three years were \$4,267,000. The amount contributed for

all purposes was \$6,137,000. These figures constitute an encouraging increase over the three previous years.

#### THE ADVENT WEEK OF PRAYER.

An important action was involved in the concurrence of the House with the following message from the Upper House: "That the Upper House heartily endorses the week of prayer arranged by the Brotherhood of St. Andrew in connection with the men's associations, and commends its observance to the clergy and laity of the Church, and, further, that a paragraph be inserted in the pastoral letter, dealing with the matter."

#### PRAISE FOR HYMNAL COMMITTEE.

On the motion of Dean Williams of Quebec, the House expressed its hearty appreciation of the Hymnal committee for its successful labors during the last three years. The resolution contained words of high praise for Mr. J. Edmund Jones of Toronto, convener of the committee.

#### FRIDAY, OCTOBER 2.

To-day the Synod finished completely the business that stood upon the order paper at the opening session. In some cases, where a matter was of importance, and in the opinion of the House demanded mature consideration, it was put into the hands of a committee to report upon at the next General Synod.

In conformity with a message from the Upper House, Dr. J. A. Worrell, Toronto; Chancellor J. A. Machray, Winnipeg; Dr. L. H. Davidson, Montreal; Judge McDonald, Brockville, and Matthew Wilson, K.C., Chatham, Ont., were named the accessors to the Supreme Court of Appeal.

#### THE NEXT SYNOD.

After considerable discussion as to the next place of meeting, on motion of Mr. R. Campbell, it was decided that if reasonable rates for transportation could be secured, Vancouver, B. C., be the place of meeting; otherwise, London, Ont. The Prolocutor, the Primate of Canada, and the Bishop of New Westminster are to make the final decision.

#### WORK AMONG JEWS.

Canon Ingles, Toronto, presented a motion that in the opinion of the House, work amongst the Jews was an obligation of the Missionary Society. There was some diversity of opinion in regard to the merits of the proposal. Final action was a reference of the matter to the Board of the Missionary Society.

#### PRAYER BOOK REVISION.

The Prolocutor appointed the following as a committee to consider the revision of the Prayer Book: Rev. Archdeacon Armitage, Mr. J. F. Orde, K.C., Ottawa; Mr. Matthew Wilson, K.C., Chatham; Dean Coombs, Winnipeg; Dr. L. H. Davidson, Montreal; Provost Macklem, Toronto; Rev. Principal Rexford, Montreal; Dr. J. A. Worrell, Toronto; Ven. Archdeacon Hardigg, Indian Head; Dean Evans, Montreal; Archdeacon Lloyd, Prince Albert; Archdeacon Gilmour, Sudbury; Archdeacon Bogart, Ottawa; Canon Scott, Quebec; Canon Welch, Toronto; Canon Hague, London; Canon Craig, Petrolia; Chancellor Martin, Hamilton; Dr. Hoyles, Toronto; Mr. A. McCreery, Vancouver, B. C.; Mr. R. Campbell, Quebec; Dr. Abbott-Smith, Westmount; Mr. G. G. Henderson, Toronto; Rev. Scovil Neales, Sussex; Archdeacon Forneret, Hamilton; Mr. Charles Jenkins, Petrolia; Wm. Jarvis, St. John; Canon Sutherland, Hamilton; Canon Cody, Toronto; Rev. A. E. Cooper, Vancouver, B. C.; Justice Fitzgerald, Charlottetown, P. E. I.; and Dean Farthing, Kingston.

#### THE "COLONIAL CLERGY ACT."

Just before prorogation a message from the Upper House intimated that they declined to join with the Lower House in the effort to change the Colonial Clergy Act so that colonial clergymen might preach in England without a license. The question came before the Lower House through a report presented by the Rev. Jos. Simpson, Charlottetown, P. E. I., in which he recommended, on behalf of the committee, that a memorial from the General Synod be sent to the Archbishops of Canterbury and York, asking that whenever their Graces were officially notified of the consecration of a colonial Bishop, a license should be sent to him, permitting him to preach whenever he visited there.

#### THE CONCLUSION.

The ceremonies in connection with the official dismissal of the members were simple but dignified. The Bishops, arrayed in their robes, filed into the hall and went upon the platform, the members of the Lower House standing in the main body of the hall. The Primate took the chair, and after prayers, read a list of the acts of the assembly. He said the session had not been so productive of canon law as might be desired, but it had been highly satisfactory in other ways. The adoption of the new Hymnal and the unanimity with which it had been received were matters for special gratification. In dismissing the members he invoked a blessing on them and urged them to work steadily for Christian unity.

#### NOTES.

It is understood that, following the lead of the Lambeth Conference, the full report of the General Synod will be immediately published, not, as heretofore, held over for several months, thereby losing much of the force of its deliberations.

The Rev. Dr. Tucker, general secretary of the Church Missionary

Society, was, by resolution, made *ex officio* member of the General Synod.

There does not seem to prevail any strong feeling for an actual revision of the Prayer Book, but merely an adaptation of some of the offices to present-day conditions; nothing radical.

The leading acts of the Synod seem to be: The adoption of the Hymnal; the appointment of a Sunday school commission, so necessary to the Church in Canada; and the carving out of a new diocese west of the Rockies.

The members of the Upper House present during its sessions were: The Primate, the Archbishop of Rupert's Land, the Bishops of Ottawa, Quebec, Niagara, Algoma, Ontario, Nova Scotia, Huron, Fredericton, Assistant of Toronto, Bishops of Calgary, Saskatchewan, Yukon, Columbia, New Westminster, Kootenay, and Caledonia.

## THE LAMBETH PAPERS ON REUNION WITH WEST EUROPEAN COMMUNIONS.

### FROM THE ENCYCLICAL.

THE work of our Lambeth Conferences is gradually assuming a certain measure of continuity or sequence. This may be illustrated by the fact that we have had before us the Report of a Committee appointed in the Lambeth Conference of 1897 to consider the relations of religious communities within the Church to the Episcopate, and we have requested the Archbishop of Canterbury to take steps for ascertaining and comparing the opinions of different parts of the Church in regard to this subject, nowadays increasingly important.

Similarly we have now requested the Archbishop of Canterbury to appoint Committees to consider and report upon the following subjects: The best method of improving the instruction given in Sunday schools; the preparation of a new translation of the *Quicumque vult*; and the compilation of a book containing additional forms of service which might be authorized by particular Bishops for use in their dioceses.

We have, moreover, had again before us questions concerning our relations with the separate Churches of the East; we have received with a hearty welcome a letter of friendly greeting brought to us from the Archbishop of Upsala by the Bishop of Kalmar; and we have again entered carefully into the history and position of the *Unitas Fratrum*, better known as the Moravian Brethren. In all these cases the Archbishop of Canterbury has been asked to appoint Commissions to inquire further into the questions which are involved.

We have also recommended the appointment of a permanent Committee of men specially conversant with the life and doctrine of the Churches of the Orthodox East, to take cognizance of all that concerns our relation to those Churches.

### THE RESOLUTIONS.

66. The Conference is of opinion that it is of the greatest importance that our representatives abroad, both clerical and lay, whilst holding firmly to our own position, should show all Christian courtesy towards the Churches of the lands in which they reside and towards their ecclesiastical authorities; and that the chaplains to be selected for work on the continent of Europe and elsewhere should be instructed to show such courtesy.

67. We desire earnestly to warn members of our Communion against contracting marriages with Roman Catholics under the conditions imposed by modern Roman canon law, especially as these conditions involve the performance of the marriage ceremony without any prayer or invocation of the divine blessing, and also a promise to have their children brought up in a religious system which they cannot themselves accept.

68. The Conference desires to maintain and strengthen the friendly relations which already exist between the Churches of the Anglican Communion and the ancient Church of Holland and the old Catholic Churches, especially in Germany, Switzerland, and Austria.

69. With a view to the avoidance of further ecclesiastical confusion, the Conference would earnestly deprecate the setting up of a new organized body in regions where a Church with apostolic ministry and Catholic doctrine offers religious privileges without the imposition of uncatholic terms of communion, more especially in cases where no difference of language or nationality exists; and, in view of the friendly relations referred to in the previous Resolution, it would respectfully request the Archbishop of Canterbury, if he thinks fit, to bring this Resolution to the notice of the Old Catholic Bishops.

70. For the sake of unity, and as a particular expression of brotherly affection, we recommend that any official request of the *Unitas Fratrum* for the participation of Anglican Bishops in the consecration of Bishops of the *Unitas* should be accepted, provided that

- (i) Such Anglican Bishops should be not less than three in number, and should participate both in the saying of the Prayers of Consecration and in the laying on of hands, and that the rite itself is judged to be sufficient by the Bishops of the Church of our Communion to which the invited Bishops belong;
- (ii) The Synods of the *Unitas* (a) are able to give sufficient assurance of doctrinal agreement with ourselves in all essentials (as we believe that they will be willing and able to do); and (b) are willing to explain its position as that of a religious community or missionary body in close alliance with the Anglican Communion; and (c) are willing to accord a due recognition to the position of our Bishops within Anglican dioceses and jurisdictions; and (d) are willing to

adopt a rule as to the administration of Confirmation more akin to our own.

71. After the conditions prescribed in the preceding Resolution have been complied with, and a Bishop has been consecrated in accordance with them, corresponding invitations from any Bishop of the *Unitas Fratrum* to an Anglican Bishop and his Presbyters to participate in the ordination of a Moravian Presbyter should be accepted, provided that the Anglican Bishop should participate both in the saying of the prayers of ordination and in the laying on of hands, and that the rite itself is judged to be sufficient by the Bishops of the Church of our Communion to which the invited Bishop belongs.

72. Any Bishop or Presbyter so consecrated or ordained should be free to minister in the Anglican Communion with due episcopal licence; and, in the event of the above proposals—i.e. Resolutions 1 and 2—being accepted and acted upon by the Synods of the *Unitas*, during the period of transition some permission to preach in our churches might on special occasions be extended to Moravian ministers by Bishops of our Communion.

73. We recommend that the Archbishop of Canterbury be respectfully requested to name a committee to communicate, as need arises, with representatives of the *Unitas*, and also to direct that the decisions of the present Conference be communicated to the *Secretarius Unitatis*.

74. This Conference heartily thanks the Archbishop of Upsala for his letter of friendly greeting, and for sending his honored colleague, the Bishop of Kalmar, to confer with its members on the question of the establishment of an alliance of some sort between the Swedish and Anglican Churches. The Conference respectfully desires the Archbishop of Canterbury to appoint a Commission to correspond further with the Swedish Church through the Archbishop of Upsala on the possibility and conditions of such an alliance.

FROM THE REPORT OF THE COMMITTEE.

No. XI.

[Continued from last week.]

III.—THE LATIN COMMUNION.

Turning now to the Latin Communion, your Committee record with deep interest certain more or less marked changes in the relation between the Latin Church and the Christian world in general. (1) They notice the freer entrance of Roman Catholic theologians into the general field of modern scholarship, and they cannot but believe that a commonwealth of learning is a great help towards union; (2) they notice the tendency of many who are not of the Roman Catholic Communion, or, indeed, in many cases, members of any episcopal Church, to look with sympathetic hope towards that great Communion as embodying ideals which they find to be largely lacking in much of the sectional Christianity of to-day, and this all the more when they see a new spirit of intellectual liberty and ecclesiastical and social reform stirring within its borders; (3) at the same time they perceive in the current literature of the Roman Catholic Church a growing interest in the practical concerns of other Churches, and not least of our own, which is sometimes accompanied with a sense of deficiencies in the Latin Church itself for which a remedy will have to be sought outside.

These indications brighten the outlook for the future, but for the present your Committee can only repeat the opinion which has been expressed with deep regret in two former Conferences; viz., that under present circumstances it is useless to consider the question of possible intercommunion with our brethren of that Communion in view of the fact that no such proposal would be entertained but on conditions which it would be impossible for us to accept. Nevertheless they desire to place upon record their conviction that no projects of union can ever be regarded as satisfactory which deliberately leave out the Churches of the Latin Communion; and nowhere more than here would they urge the importance of the cultivation of relations of friendly courtesy on the part of our representatives abroad towards the ecclesiastical authorities in the countries where they live, and the desirability that all chaplains chosen for service on the continent of Europe and elsewhere should be instructed to show this courtesy.

At the same time your Committee feel it necessary to sound a note of warning in a matter which closely concerns our people abroad and at home, that of mixed marriages. Of the newest Roman Catholic regulations on the subject, according to which no marriage, and therefore no mixed marriage, is recognized as valid unless it has been contracted in the presence of the Roman Catholic parish priest or his representative, nor any betrothal as valid unless it has been entered into in the presence of a priest or of two witnesses, your Committee need not here speak further than to say that such regulations constitute a fruitful means of intimidation or evasion on the part of unconscientious persons, and may easily lead to grievous moral disorders in the case of the ignorant. Further, your Committee earnestly deplore any celebration of a marriage which is not either accompanied or immediately followed by prayer and the invocation of the divine sanction and blessing, and they would urge that our people should be warned that, in the case of a mixed marriage with a Roman Catholic, not only does the canon law of that Communion provide that it shall be thus celebrated, but there is commonly exacted a promise that the children of the marriage shall be brought up as Roman Catholics—that is to say, in a religious system which the Anglican parent cannot conscientiously accept.

IV.—SEPARATE CHURCHES OF THE WEST.

Your Committee desire to repeat the expressions of hearty goodwill and fraternal sympathy which have been made by former Con-

ferences towards the ancient Church of Holland and the Old Catholics of Germany, Switzerland, and Austria. They have watched with much satisfaction and thankfulness the progress of these latter bodies, which have for some time invited us to holy Communion, and to which the Churches of our communion have formally extended the same privileges by resolutions of two Lambeth Conferences. They would like to see a similar relation of fellowship formally ratified between ourselves and the ancient Church of Holland. At the same time they cannot but deprecate very earnestly the setting up of new organized bodies of Christians in regions in America, England, or elsewhere, where a Church with apostolic ministry and Catholic doctrine offers all religious privileges without the imposition of un-catholic terms of communion, more especially in cases where no difference of language or nationality exists.

With regard to the Spanish Reformed Church and the Lusitanian Church, towards which previous Conferences have expressed their sympathy, both of which look to Bishops of the Irish Church for counsel and support, your Committee desire to say that they welcome the successful efforts which have been made by each of these bodies to bring its liturgy into closer accord with Catholic standards.

V.—THE UNITAS FRATRUM.

This subject comes before the Conference as one previously discussed in 1878 and 1888, when the matter was left in suspense, and more recently in a detailed statement on the part of the *Unitas* (1904) regarding their succession and other questions, a statement framed expressly as an appeal to attention on the part of our Communion.

In 1906 the Archbishop of Canterbury appointed a Committee of Anglican Divines to review the problem. In their recent learned Report laid before the present Conference they find the claimed episcopal succession not proven.

On the other hand, the claim of the *Unitas* to respectful and sympathetic consideration is in many ways unique, in view not only of its reverence for Episcopacy, and of its cordial attitude towards our Communion, but of its noble record of missionary service.

The present moment is timely for the consideration of the question, as the annual Synod of the British province of the *Unitas* meets next month (August 4, 1908), and the decennial General Synod meets at Herrnhut next year, 1909.

Members of your Committee have had the opportunity of meeting Bishop Hassé, President of the Directing Board of the Moravian Church in Great Britain, who was present by invitation; and a free interchange of inquiry and answer took place.

Though personally challenging the conclusions of the Committee of Divines, the Bishop frankly accepted the position created by it for our side. His impressions as to the attitude of his Church as a whole towards closer relations with us were decidedly favorable.

As a result of this interview and of subsequent discussions, four Resolutions are proposed by your Committee for acceptance by the Conference.

VI.—THE SCANDINAVIAN CHURCHES.

The Churches of Sweden, Denmark, and Norway are Churches of maritime and adventurous peoples which have much affinity with our own people. They have been brought into intimate contact with the natives of the British Isles at many periods of history, and they have contributed largely to the formation of our race. They have recently become bound by fresh ties to the British Empire, and they are sending forth emigrants into many parts of the United States of America and other countries of the world in which they come in contact with the Church life of our communion. In their own homes these peoples have National Churches in close alliance with the State, which, though in different degrees, have preserved more of a continuity with the past than other Protestant and Reformed Churches on the continent of Europe.

Your Committee believe that it will be best in the first instance to refer to our relations with the Church of Sweden. They rejoice to observe that the Resolutions of our previous Conferences (Res. 14 of 1888 and Res. 39 of 1897) have been followed by the official mission of the Rt. Rev. H. W. Tottie, D.D., Bishop of Kalmar, who is the bearer of a Latin letter to our President from the Archbishop of Upsala, dated June 20, 1908, in which the following sentence occurs: "*Laetamur quod Vos, Episcopi Anglicani, jam pridem spectatis, ut Ecclesiam vestram et nostram inter se societate quadam devinciatis. Id quibus in rebus et quo modo fieri possit, deliberetis, velim, cum Henry William Tottie, episcopo Calmariensi, collega meo carissimo, qui, Vobis benigne permittentibus atque jussu Regis nostri clementissimi, ad concilium quod mox habebitis, venturus est*" which we may render: "We rejoice that you Anglican Bishops have for some time had in view the binding together of your Church and ours in some sort of alliance. I would ask that you should deliberate as to the points and the method of such an alliance with Henry William Tottie, Bishop of Kalmar, my beloved colleague, who, with your kind permission and under the orders of our most gracious King, is about to come to the Council which you are soon to hold."

Your Committee have taken full advantage of the presence of this honorable and learned envoy of the Swedish Church, and desire to thank him for the courtesy, kindness, and patience with which he has discharged his task towards themselves. They would suggest that before the Conference dissolves he should be invited to deliver

this letter in person, and to receive the answer which is contained in the Resolution they have drafted.

The Bishop of Kalmar produced further evidence in support of what may now, perhaps, be described as the received opinion, that the actual succession of the Swedish Episcopate is unbroken. It appears from documents, to which he has drawn our attention, that importance was attached to the historic Episcopate at different periods in the history of the Church of Sweden. He has translated the various forms of consecration and ordination used in it at different times, distinguishing them from the forms of admission to a benefice, with a view to showing that they have been from the first sufficient. With regard to the Form for the Episcopate, the evidence which has been produced is such as to command very serious attention. As regards the transmission of the presbyterate, the use in the ordination of presbyters of the term *Prediko-ämbetet* (ministerium), which appears to have been introduced into the form in 1686, is open to very grave objection; but the term *Präst-ämbetet* (priestly office), which was used in previous ordinals, has been restored since the year 1894. The Bishop of Kalmar has also translated for the use of those members of your Committee who have dealt with this subject the *Ritual of the Holy Supper* and the *Order of Confirmation*, and has called their attention to the fact that the three Creeds are accepted as standards by the Church of Sweden, though only the Apostles' Creed is used in public worship.

In view of all this, your Committee are of opinion that the question of the spiritual validity of the Holy Orders of the Church of Sweden is undoubtedly matter for friendly conference and explanation, and that certain lesser points should also be considered, e.g. as to the form in which the Diaconate is retained, and as to the rite and minister of Confirmation.

It is also very desirable, from an administrative point of view, that there should be some regular episcopal oversight over the exceedingly large bodies of Swedish settlers in the United States of America.

Your Committee note with pleasure that a kind letter of greeting was also sent to our President by Bishop Skat Rordam, Primate of Denmark, and they express an earnest hope that the friendly relations already existing between the peoples of Denmark and Norway, as well as Sweden, and English-speaking peoples everywhere may develop into closer relations of religious coöperation. Such coöperation would be specially valuable in the Mission field, where Norwegian missionaries are doing excellent work. There is also a large opening for such coöperation in the mercantile navies' at sea, and in many seaports. Your Committee are aware that the Churches of the three countries are quite independent of one another, but they believe that a closer approach to one of them might favorably affect our relations with the others.

### ANNIVERSARY OF NEW YORK PARISH.

[Continued from Page 810.]

The programme as arranged is: Tuesday, October 20th, evening: Historical Sermon, by the rector. Wednesday, 8 A. M., special bicentenary celebration of the Holy Communion, with address by the Bishop of New York; 11 A. M., dedication of the new memorial organ, Queen Anne tablet, and other memorials. A luncheon will be spread in the parish house at 1 in the afternoon, when informal speeches will be heard from distinguished guests.

#### AN APPRECIATED CHARITY.

"Nance Olfield," Charles Reade's creation, will be recited in Philadelphia on October 15th, by Miss Emilie Krider Norris, for the benefit of St. Martha's Settlement House, under the auspices of St. Martha's Auxiliary. This institution brings together more than 1,500 children and adults every week; and has become "a true friend of the neighborhood." It has been recognized by the municipality after six years' operation as the best of the organized charities in the southern and congested sections of the old city.

#### MISCELLANEOUS ITEMS.

A number of the clergy of this and contiguous dioceses spent the week in retreat at Boston, under the auspices of the Society of St. John the Baptist.

On Sunday evening, September 20th, there was a memorial and patriotic service for Italians conducted by the Rev. D. A. Rocca at Mariners' Harbor, commemorating the thirty-eighth anniversary of the successful Italian storming of the walls of Rome, when Italian unity became an accomplished fact under Garibaldi. An historical sermon was preached by Mr. Rocca, the Church missionary among Italians on Staten Island. The Ven. Archdeacon Burch of Richmond and the Rev. J. B. Blanchet of All Saints' Church, were also in the chancel.

Bishop Doane of Albany arrived in port on the liner *Adriatic*, on Thursday, October 1st. Mr. R. Fulton Cutting and Col. William Jay were his fellow passengers.

Bishop Greer will remove with his family from their summer home at Easthampton and begin work as Bishop of New York on October 7th.

### THE GARGOYLE.

The Gargoyle often makes its perch  
On a cathedral or a church,  
Where, 'mid ecclesiastic style,  
He smiles an Early Gothic smile.

And while the parson, dignified,  
Spouts at his weary flock inside,  
The Gargoyle, from his lofty seat,  
Spouts at the people in the street,  
And, like the parson, seems to say  
To those beneath him, "Let us spray."

I like the Gargoyle best; he plays  
So cheerfully on rainy days,  
While parsons (no one can deny)  
Are awful dampers—when they're dry.

### THE EVILS OF LIFE.

BY CYRUS MENDENHALL.

SOME philosophers tell us everything in and of itself is good; but is this true? Out of the evils of life good may come, but this does not necessarily make the evil good. Calling bitter sweet does not change the facts in the case.

Poverty is an evil, hindering, as it often does, a youth in the acquisition of knowledge, or crippling a society in doing good deeds, or paining a tender heart deprived of the power to alleviate suffering. Grinding, pinching poverty, terrible in its workings on the bodies of hapless victims, is distracting to the mind. One unfortunately born, and in early life reared in such an atmosphere as to feel the need of comfort, refining influences, and aesthetic environment, shut off from these because of poverty, must suffer keenly. The tastes of a millionaire and the income of a pauper are an unfortunate combination of opposites. The platitudes indulged in by many against riches arise sometimes from envy, more frequently perhaps, from ignorance.

It is a homely saying, but none the less true for that. "Money makes the mare go." It is a factor in politics and religion not to be ignored. Not only is it the sinews of war, but it is a power, properly used, that may aid in good in all the ramifications of our complex condition, as seen in home, Church, and state.

This is not saying, however, that poverty is the worst curse or ill to which we may be subject. By no means would I be so understood. Riches obtained by fraud, money raised through questionable methods, would be a greater evil. He was wise who said, "Give me neither poverty nor riches." The individual who, despite his poverty, succeeds in gaining an education, doing good, fighting bravely on, becomes rich in moral power and gains treasure above.

Sickness, too, is not an unmixed blessing, as some know by personal experience. Yet there are those who enter a sick room and bore the sensitive victim with hackneyed generalities. It is a difficult task to make one feel that it is blessed to have one's head throb, nerves tortured, muscles wrenched by pain. Even a Christian saint suffers when his corns are stepped upon, and no one, unless no more sensitive than a rhinoceros or an alligator, relishes having the fur stroked the wrong way by untimely advice.

Of course good may come out of illness, as sweetness of perfume from a crushed flower; but the mangling is cruel. One can take time to think. The flowers and delicacies and tokens of friendship endear you to those so thoughtful, filling the heart with love. A life of invalidism need not be a blank, nor need bodily agony sour the heart. I have known a life of pain and partial helplessness to be full of good deeds and far more useful than the most of us are in health and strength. When we see a sufferer so patient, so lovable, cheerful, and thankful, we see how evil may be met and overcome. Ignoring it or calling it good does not accomplish this. But with aid divine one can rise above the curse and hope for the time "when the inhabitants shall never say, I am sick."

There are other evils—misfortunes, accidents, pain in body, or keener mental torture. Considered alone, they are truly evil; but good may grow out of it all, and thus "work together for good"; if not now, then beyond. Many things are mysterious now. These are questions we cannot solve to-day, but a loving Father presides over all, and in the future we shall know and see what is now beyond comprehension. We have this assurance: "As our day is so shall our strength be." May we "ever be defended by Thy most gracious and ready help."



# Two Bishops Elected

## BISHOP CHOSEN FOR WASHINGTON.

**T**HURSDAY, October 1st, at 10 A. M., the third session of the thirteenth annual convention of this diocese was called to order at St. Thomas' Church, after the celebration of the Holy Communion, by the President, the Rev. Dr. R. H. McKim, who was also the celebrant at the Communion.

Dr. McKim gave the convention a clear and concise statement of the great trust imposed upon him both as President of the convention and chairman of the Standing Committee, in guiding the destinies of the diocese during this trying period when we are without a Bishop and doing our best to secure one. Especially was this address most interesting to us all, since by further correspondence from Bishop Brent, Dr. McKim was able to show that the Bishop of the Philippines was not in the least hurried in sending his declination of the Washington Bishopric by Dr. McKim's cablegrams, as was at first felt to be the case.

But the business of the convention was the election of a Bishop of the diocese. And this was accomplished, after seven



REV. ALEXANDER MANN, D.D.

ballots had been taken, by the election of the Rev. Alexander Mann, D.D., rector of Trinity Church, Boston, Mass. The announcement of Dr. Mann's election was made at 11:20 P. M., and only great care on the part of the President prevented the large number of visitors present from bursting into great applause.

After the result was announced, on motion of Archdeacon Graham it was decided to appoint a notification committee, of whom the President of the Convention should be one, to notify Dr. Mann of his election. This committee, besides the President, consists of the Rev. Dr. Roland Cotton Smith and Mr. Melville Church.

After the President's address, the rest of the morning was spent in preliminary arrangements; determining the rights of delegates to seats, and the passing of such resolutions as need no debate. It was then decided to reassemble at 2 P. M., immediately after luncheon, and proceed to the election of a Bishop. This was promptly taken up at the appointed time.

The first nomination was that of Archdeacon Williams, rector of Trinity Church, Washington, by Mr. A. B. Brown. Then followed the nomination of Bishop Griswold of Salina, by Canon Harding; the Rev. Dr. McKim, by the Rev. Dr. McGrew; the Rev. Dr. Mann, by the Rev. C. S. Abbott; the Rev. Dr. W. M. Grosvenor, by the Rev. E. S. Dunlap; and the Rev. Dr. C. Ernest Smith, by the Rev. J. H. Nelms.

[Continued on Page 818.]

## MARYLAND ELECTS A COADJUTOR.

SPECIAL DISPATCH TO THE LIVING CHURCH.

NEW YORK, Oct. 6.—Dr. Lloyd has declined his election as Bishop Coadjutor of Maryland.

**T**HE result of the special convention of the diocese of Maryland, held in Baltimore on October 1st for the election of a Bishop Coadjutor, was the choice of the Rev. Arthur S. Lloyd, D.D., general secretary of the Board of Missions. It is not yet known what will be Dr. Lloyd's answer.

The convention met in St. Peter's Church for the opening celebration of the Holy Communion at 10 o'clock in the morning, and by 5 o'clock in the afternoon had adjourned, with its work completed.

The Bishop made a touching plea for the assistance required. He reminded the diocese that though they were electing a Bishop Coadjutor to assist the present Bishop, they must bear



REV. A. S. LLOYD, D.D.

in mind that at his own great age it was impossible that the relationship of Coadjutor and Diocesan should be long continued. He asked that they would leave him out of consideration and think only of the diocese, its needs and its work, and enumerated some of the qualities required in one fitted to receive their suffrage.

Especially he reminded them that the Bishop would "not only be Bishop of Maryland, but a Bishop in the larger Church of God—one in the apostolic company which must study and act, not for single dioceses only, but for the national Church and for the other national Churches, and for the whole Church Catholic throughout the world, and for the multitudes not yet of it, but for whom Christ longs and for whom, as well as for us, He died. He must have the devotion, the wisdom, the learning, the many gifts which will be needed for those wider relations. This should be kept well in remembrance, for I feel that the Church has sometimes taken men into that high office, thinking only of their fitness for some special locality and its peculiar needs, and not fully considering the question of fitness for those world-wide responsibilities. And both for these large relations and for his work in the single diocese there is need for considering carefully the qualifications or requisites which are distinctly named in the service for the consecration of a Bishop. The Bishops who present him must say to the Bishop presiding, 'We present unto you this godly and well-learned man to be ordained and consecrated Bishop.'

"And here let me say, brethren, not in mock humility, but in fullest sincerity, that as I have stated these points of fitness I have seen very clearly that I was picturing one much above my own

level. The study has made me plainly see my own shortcomings. I can only plead that they have not been in intention. I think I may claim that I have not faltered in seeking the highest standard. But 'to err is human,' and with almost twenty-four years of this great responsibility behind me there has been room for many mistakes. And whosoever it may be whom you may choose he, too, will be subject to human infirmity. It will be but an earthen vessel that holds the sacred treasure. He will need your patience, he will need your love, he will need your kindly judgments, he will need your many and constant prayers. Give them to him, dear brethren, as you have so patiently given them to me.

"May God help us to remember His watchful presence and to keep our motives and our actions pure. May He grant that all we do in this convention may be for the best good of His Church and for His honor and glory."

THE BALLOTING.

Though five actual ballots were taken, it was with the arrangement that the first three were informal and not to be conclusive, even though a canonical majority should have been given to any candidate. It was not, however, until the second formal vote that an election was reached. After the fourth (the first formal) ballot, the Rev. John G. Murray, D.D., who had at first received the largest number of lay votes, withdrew his name. As it was necessary that the successful candidate should receive a majority not only of the votes cast but of the entire number of qualified voters in both "orders," it was not until the conclusion of the fifth ballot that a canonical majority of both orders was reached. The ballots in detail were as follows:

	—INFORMAL—				—FORMAL—					
	Cl.	Lay.	Cl.	Lay.	Cl.	Lay.	Cl.	Lay.		
Dr. Arthur Seldon Lloyd...	24	21	30	25	36	35	38	40	54	54
Dr. J. Houston Eccleston...	25	20	28	16	26	17	28	15	27	20
John Gardner Murray .....	11	22	14	27	15	23	18	25	1	2
Dr. Edward M. Jeffreys .....	10	10	6	7	5	6	4	5	5	8
Arthur Chilton Powell.....	2	1	2	2	2	1	2	1	3	3
Edwin Barnes Niver .....	7	5	6	4	2	1	2	1	1	1
Dr. George Hodges.....	1	1	3	2	2	1	1	1	1	1
Robert S. Coupland.....	5	4	5	3	4	1	3	1	1	1
Dr. Wm. Meade Dame.....	3	1	1	1	1	1	1	1	1	1
G. Mosley Murray .....	1	1	1	1	1	1	1	1	1	1
Rev. J. M. Horner.....	1	1	1	1	1	1	1	1	1	1
W. A. Crawford-Frost.....	1	1	1	1	1	1	1	1	1	1
Dr. Arthur B. Kinsolving...	1	1	1	1	1	1	1	1	1	1
J. G. Sadtler .....	1	1	1	1	1	1	1	1	1	1
Dr. Joseph P. McComas.....	1	1	1	1	1	1	1	1	1	1
Total vote cast .....	92	87	96	85	95	84	95	86	94	86

Qualified to vote—Clerical, 102; Lay, 99.  
Necessary to choice—Clerical, 52; Lay, 50.

DR. LLOYD'S REPLY.

The following telegram was received by the notification committee late in the evening from the Rev. Dr. Lloyd:

"Message received. Honor appreciated. Responsibility serious.  
"ARTHUR S. LLOYD."

THE BISHOP-ELECT.

The Rev. Arthur Seldon Lloyd, D.D., was born in Mt. Ida, Alexandria county, Va., in 1857. He is the son of John Janney Lloyd and Eliza Armistead (Seldon) Lloyd. He was educated in the Virginia Polytechnic Institute, the University of Virginia, and the Theological Seminary of Virginia. He was ordained deacon in 1880 and priest in 1881, both by the Bishop of Virginia, and spent five years as missionary in the central part of that diocese. He entered upon the rectorship of St. Luke's Church, Norfolk, Va., in 1884, continuing in that work until 1899, when he accepted his present position as general secretary of the Board of Missions. In the latter capacity he has come into relationship with every part of the Church and has become well known among Churchmen. He declined elections as Bishop of Mississippi in 1903, as Bishop of Kentucky in 1904, and as Bishop Coadjutor of Southern Virginia in 1905.

WE ARE OFTEN reminded by Plymouth Brethren and other religious zealots of that way of thinking that it was quite wrong to come to church and call ourselves "miserable sinners" and that the Litany is out of place in the worship of earnest Christians. We are unctiously told if we are "saved" we are done with sin and we can't be both saved and sinners at the same time. But the Church in her great congress reasserted the teaching of the Litany in a very striking way. She began her congress programme by reciting the fifty-first Psalm. She deliberately reaffirmed her ancient position that repentance is ever joined to true faith, and that the herald of repentance calling clearly to our souls, "Repent ye, for the Kingdom of Heaven is at hand," must be heard and heeded before we can be drawn to the living Christ. This deliberate and highly significant act was alluded to by Dr. Lefroy, Bishop of Lahore, in his great sermon in St. Paul's Cathedral, as the ground of his hope, that the Church of England was facing the momentous problems of the future in the right spirit, and he called on the Church, which had thus confessed her sins, to dedicate herself anew to God's service and to dedicate her money by the practice of the tithe.—*Canadian Churchman.*

BISHOP CHOSEN FOR WASHINGTON.

[Continued from Page 817.]

These candidates were voted upon for five ballots, when it appeared that a deadlock was inevitable; and as had been arranged by motion at the outset, further nominations after the second ballot would be in order. Canon Bratenahl spoke for Dr. Mann and once more placed his name before the convention, as did also Archdeacon Graham. Dr. H. S. Smith nominated the Rev. Dr. Slattery, and Mr. Thomas Nelson Page presented the name of the Rev. Dr. Winchester. Dr. McKim then very gracefully withdrew his name, and the Rev. Mr. Dunlap that of Dr. Grosvenor, the Rev. G. F. Dudley that of Bishop Griswold, and the Rev. Mr. Nelms that of Dr. C. Ernest Smith.

In withdrawing his name, Dr. McKim, who had led the clergy on every ballot and the lay vote on all but the last, said:

"I feel that in the interests of harmony it is well that I remove my name from the list of candidates. I hope above all things that this convention will not adjourn without having accomplished the thing for which it convened. We now seem on the verge of a deadlock. In withdrawing from the contest I desire to thank, from the bottom of my heart, those of my supporters who have so loyally stood by me. I appreciate their loyalty and their love. I know that they understand my motive in now withdrawing my name, I wish again, before closing, to thank them for their support."

Twelve years ago, when it was necessary to elect a Bishop for the newly-organized diocese of Washington, Dr. McKim lost on the eighteenth ballot to Dr. Satterlee, who had just been introduced. During the entire convention he was regarded by many, says the report in one of the daily papers, as the logical successor to the position, in point of service and experience. Tears stood in many eyes when Dr. McKim concluded his address. It was the blighting of one of his hopes—and the hopes of the many who supported him.

The sixth ballot introduced an entire change, Dr. Mann assuming the lead. On the seventh ballot he was elected by a large majority in both orders, as shown in the detailed table below:

	BALLOTS FOR BISHOP OF WASHINGTON.													
	1st.		2nd.		3rd.		4th.		5th.		6th.		7th.	
	Cl.	Lay.	C. L.	C. L.	C. L.	C. L.	C. L.	C. L.	C. L.	C. L.	C. L.	C. L.	C. L.	
Votes Cast .....	80	75	80	75	74	68	78	71	78	72	76	72	75	72
Necessary to Choice.....	41	38	41	38	38	35	40	36	40	37	39	37	38	37
R. H. McKim.....	26	31	27	32	24	28	26	26	25	23	0	2	1	3
Bishop Griswold .....	22	19	23	22	21	20	22	23	20	26	1	0	1	0
W. M. Grosvenor .....	14	10	15	12	13	10	13	11	16	13	15	10	10	10
Alexander Mann .....	6	7	6	4	7	3	6	3	7	4	24	27	47	49
R. P. Williams .....	4	5	4	3	4	3	4	4	5	4	4	4	4	4
C. E. Smith .....	6	2	4	0	5	1	6	0	4	0	0	2	0	2
J. R. Winchester .....	1	0	1	2	0	3	1	3	1	2	14	19	10	10
C. L. Slattery .....	1	1	1	1	1	1	1	1	1	1	22	11	16	9
Blanks .....	1	1	1	1	1	1	1	1	1	1	1	1	1	1

THE BISHOP-ELECT.

The Rev. Alexander Mann, D.D., is a brother of the Missionary Bishop of North Dakota, and was graduated at Hobart College with the degree of B.A. in 1881 and at the General Theological Seminary in 1885, receiving from the latter the degree of B.D. in 1886. He also received the degree of D.D. from Hobart College in 1892. He was ordained deacon in 1885 and priest in 1886 by Bishop Coxe of Western New York, and spent the first two years of his ministry in charge of St. James' Church, Buffalo. He was assistant at Grace Church, Orange, from 1887 until 1900, in which latter year he became rector on the death of his uncle, the Rev. Anthony Schuyler, D.D. From 1896 he was also Archdeacon of Newark. In 1905 he entered upon the rectorship of Trinity Church, Boston, in succession of the late Dr. E. W. Donald, who in turn succeeded Dr. Phillips Brooks when the latter became Bishop of Massachusetts. Dr. Mann has performed an excellent work in both the large parishes which have been under his direction. He was a deputy to the last General Convention from the diocese of Massachusetts.

RELIGION is a thing that spoils by keeping. It is as little meant to be bottled and preserved as is the air of heaven. In the year 1812, the American Board of Commissioners for Foreign Missions asked the Massachusetts legislature for a charter, and it was refused. The main objection was that this organization was designed to afford means of exporting religion, whereas, there was none too much of that articles to spare from amongst ourselves. To this the petitioners made the unanswerable reply that religion was an article of which the more we exported, the more we had. Finally, their request was heeded, to the eternal benefit of the home field, as well as the foreign. Neither churches nor men can live spiritually unless they export their religion. All the good we have must be kept moving. He may take the Christianity who will, but he that hoards it loses it, while he that gives it out has it the more abundantly.—*Parish Visitor.*

*Helps on the*  
**Sunday School Lessons**

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

**DANIEL AND NEBUCHADNEZZAR.**

FOR THE EIGHTEENTH SUNDAY AFTER TRINITY.

Catechism: XV. and XVI. Word "Sacrament" and "Parts." Text: St. Luke 1:52. Scripture: Daniel 2:13-30.

**W**HO has not awakened from a dream or nightmare with his spirit troubled? This question gives a good point of contact with which to begin the teaching of this lesson. Nebuchadnezzar's dream so disturbed him that he could not go to sleep again. It was a remarkable dream, but he could not remember it. He was greatly troubled, wishing to know both the dream and its meaning. He determined to make this a test of the ability and sincerity of his wise men. They claimed to be mind-readers. They pretended to read the future, and "tell fortunes." The king now orders them to tell him what the dream was which he had had, as well as the meaning of the dream. Surely if they had been really able to do all that they claimed, they could have done this. But this was a real test. There was no way known to the wise men of doing this. It was clearly a thing beyond human power. Such things could not be done without the help of the unseen God.

The penalty put upon the failure of the wise men was death. In this decree all the wise men were included. Among these wise men were the four Hebrew youths, Daniel and his three brave friends. They had been brought to Babylon some time before this. As we look at their fortunes, we see that God was using them to prepare for the coming of His people to Babylon, where they were to live in exile. These young men had been tested upon their arrival. They did not know that they were being tested, but their allegiance to God's commands was tried when they were commanded to eat at the king's table and drink the wine there set before them. The young men had stood the test, and the outcome of it was that they were given a special education by the king of Babylon, which fitted them to play their part in the large plans which God had prepared for them. Just as God caused Moses to be educated at the court of Pharaoh, so Daniel was given the best education Babylon afforded.

Daniel and his friends had already been given a position among the wise men of Babylon. Now God is giving them a chance for further promotion, if they will prove themselves worthy of it. Of course it does not come to them labeled as a test. It came to them in the way of having their own death warrants read to them. Being of the number of wise men, they were doomed to death with the others. They had not been given an opportunity to make known the dream because of their youth and their recent enrollment among the number of the wise men. If the older heads failed, it was not supposed for a moment that these young men would be able to succeed. When informed that he was about to be put to death, Daniel very properly asked for a brief respite that he might have a chance to solve the riddle with the help of his God.

His confident promise to make known the matter shows the reality of his faith. He knew as well as the others that it was beyond human possibility to do such a thing. He therefore wasted no time seeking a human solution. He also knew his God. He knew that He was a living God, and that He had knowledge of all things. He believed that He would make the matter known to him in answer to prayer. The required stay of execution having been obtained, he calls upon his three Hebrew friends to join with him in prayer and fasting. This is a remarkable example by anticipation of two or three agreeing together as to what they would ask (St. Matt. 18:19). Jesus Christ has promised that such prayer will surely be answered. This prayer was answered. The same night the thing was made known to Daniel in a dream.

When Daniel makes known the matter to the king, he lets it be clearly understood that it is God, not his own shrewdness or cunning, that has made known the riddle. He then not only tells the king his dream, but also that of which he had been thinking as he fell asleep. He had been thinking about his kingdom and wondering what would become of it after his death. He then fell asleep and dreamed of the great image

with its head of gold, its breast and arms of silver, its thighs of brass, its legs of iron ending in feet of iron mingled with clay; this image, Daniel informs him, represented the kingdom. The thoughts of the king were answered. The head of gold was himself. The kingdom of his successors would be inferior to his own, and each succeeding kingdom would be still more so. Yet the fourth kingdom would be strong as iron. Then afterwards the same kingdom would be partly strong and partly weak.

The climax of the dream, and that which so frightened the king, was the mysterious stone. This was hurled at the feet of the image and broke it in pieces. The great image became as dust and was carried away by the wind. The stone then grew into a great mountain and filled the earth. It represents, Daniel explained, the kingdom which God would set up at the appointed time, which would last forever and spread throughout the world.

The dream revealed then to the king, that after three kingdoms besides his own had borne sway, the kingdom of God would come. As we look back at the history that followed we find that it came to pass as foretold. The Medo-Persian empire succeeded the Babylonian. It gave way in turn to the Greeks, and the great Roman empire was last. It began with strength as iron, to grow weak with its own corruption. It was during the period of the Roman empire that the strange herald, St. John Baptist, came out of the wilderness, declaring that the Kingdom of God was at hand. And then came Jesus Christ, the Stone made without hands, upon which, as the foundation, the kingdom of God was builded. He declared that His kingdom was an everlasting kingdom, and has promised that the gates of hell shall not prevail against it. We have already seen it becoming as the great mountain which is rapidly filling the whole earth with its fulness.

There can be no doubt but that the stone of the king's dream symbolized the kingdom of God, which was established upon earth by our Lord Jesus Christ. It will be interesting to bring out the significance of the stone as applied to Jesus Christ and His Church. There are no stones in Babylonia. The country is made by the soil washed down by the rivers. Buildings were of brick. The stone, therefore, represented an outside force, and a strange, new thing. But more than that, it was not of human origin. In the dream, it was seen to be hewn out without hands. When Jesus came to earth, He was "begotten, not made," being born of the Virgin. As the stone was launched without human strength to hurl it, so as regards that which the world calls strength, the kingdom of God began with none. Yet it has grown, and is growing, and will grow, until the whole earth acknowledges its sway, and the kingdoms of the world become the kingdom of our Lord and of His Christ, and He shall reign forever (Rev. 11:15).

The elevation of Daniel, and the preferment at his request of his three friends, was something more than a reward for these services. As already intimated above, this was God's way of preparing the way for the exiled Hebrews who were so soon to find themselves in Babylonia. The principle here is the same as that enunciated in Gen. 14:5-8. That looks at the Godward side of the story. As far as Daniel was concerned, it was a call and a test. St. Paul would have called it an "open door"; we would call it an opportunity. But opportunities are tests. Had Daniel failed to stand the test, his story would have ended here, and God would have used other agents to accomplish His purposes. But Daniel's faith in God was so real that he called upon Him for help, and with His help there is no such thing as failure.

Lay some emphasis upon this point of the value and importance of having God's help. Daniel was about twenty years old at this time. Because he prayed for and received God's help, he was able to do that which his hoary-headed seniors were unable to do. God's help is worth having. And it may be had for the asking. It must be used, however, in harmony with His purposes. It is therefore necessary for those who would have His help to live in close touch with Him, and to learn to look at things in His way and from His point of view. It is only the real believer and the truly faithful disciples who can fulfil these conditions.

The lesson furnishes us a striking object lesson of the fact that God's ways and kingdom will surely triumph at the last. Humanly speaking there was everything to point to the permanency of the kingdom of the great Nebuchadnezzar, and there seemed to be no hope for the Chosen people whose kingdom was tottering to its fall. They seemed to have failed utterly.

But God had not failed, and He had yet greater resources in reserve. God had at that time but a small company of faithful hearts. But He guarded the precious seed, so that in due time His kingdom made its new beginning, while the great kingdom of Babylon became a memory. The kingdom of God is sure to become the universal kingdom in this world, but not of it. True wisdom, therefore, builds upon it as a foundation. The Anglo-Saxon people are having their turn as God's chosen people. But the choice is now, as of old, to a mission of service. If we become too rich and proud to be righteous, God has still in the far East and elsewhere, people whom He will call to take up His work if we fail to do it. We are therefore face to face with opportunity. We are being put to the test. There are hopeful signs that we shall accept the chance we have been given. It will be for the boys and girls now in Sunday school to decide the great question.

## Correspondence

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

### THE ORDINATION OF DEAF MUTES.

To the Editor of *The Living Church*:

REFERRING to your editorial about deaf mute missions; on pages 641 and 642 of your issue for September 5th, am I not right in thinking that THE LIVING CHURCH, once upon a time, expressed itself as opposed to the ordination of physically defective men to the priesthood? If so, why wonder at offerings falling off for deaf mute missions, conducted, nowadays, almost exclusively by deaf mute priests—those deaf and dumb at time of ordination? I think I can well recollect the howl of righteous indignation against Bishops ordaining blind and deaf and dumb men, not only in the editorial and correspondence columns of yours but of other Anglo-Catholic journals.

To be brief, let me express myself right now and here: far better do away with all missions that may be conducted by men who were blind, or deaf and dumb at time of ordination than continue them at the risk of invalidating the priesthood; for, if continued, sentiment might overrule orthodoxy and have blind or deaf and dumb priests consecrated Bishops, and then what next?

WM. STANTON MACOMB.

256 S. Thirty-eighth Street, Philadelphia.  
Michaelmas, 1908.

### MISSIONARY DEFICITS.

[CONDENSED.]

To the Editor of *The Living Church*:

THE Board of Missions ends its year with an embarrassing deficit. It has done so before. It will probably do so many times again. Will it take the enthusiasm of another Jamestown celebration some years, or hundreds of years, hence to wipe out the accumulated deficits of years?

This deficit must be a grievous burden to those who have the immediate responsibility. It is to those who share at all in their sense of responsibility. It ought to be to the whole Church. The conclusion of your editorial is undeniable: "The necessity for more regular income or less regular expenditure is inexorable."

Unquestionably we need more income. If we had it the regular expenditure need not be less. But primarily we need, not more *regular income*, but more *regular income*. . . . Is not the chief difficulty the irregularity and uncertainty of the gifts, and the consequent impossibility of making definite and adequate promises? If any certain amount could be counted on, that amount could be promised by the Board; and even if retrenchment took place, I believe the effect would be better on the whole Church, and the basis stronger for an advance, than to end the year with disappointment and with a heavy damper on enthusiasm. But a *more regular income* will immediately and inevitably mean not less, nor the same, but more *regular income*.

The sacred character of this Mission Board's budget, considered as their promises to the field, has not begun to be appreciated.

*The Apportionment ought to be of obligation.* Call it "tax" or "levy;" The most mandatory word is the best one. For we are only commanding ourselves to do what we are commanded by our Master and by His Spirit to do.

Let each diocese in its convention apportion its apportionment among the parishes. Then, as a chief business, let every parish and congregation, by its representatives, pledge to raise its apportionment, or demand a hearing and a judgment, and *then* make its pledge. It is safe to say that no mission or parish which cannot or will not pledge and raise its apportionment under such circumstances has a worse calamity to look forward to than just such a refusal or neglect. And no work which is built up and grows to self-support on other lines than those of unselfishness, of sympathy, of missionary knowledge and giving is likely ever to be anything but living in "name," without more-travail than it would have cost them in the beginning to raise their apportionment.

Then in the same connection with the total wholly or nearly pledged, let the convention itself solemnly give its pledge to the Board of Missions to meet its diocesan apportionment. Then the Board of Missions can promise to support work totalling the amount of pledges; and the legacies, at least, will provide for their taking some steps forward.

Why should the Canon Law require and demand of every person who calls himself "Christian" that he perform on a certain day a certain and definite duty? Why should every diocesan council demand a definite sum of money for council expenses and printing the journal? Or rather, if the Church's authority does cover the points of individual conduct and of definite congregational contributions, why not require by organic law the duty imposed by her Founder? Then let diocesan and parish and mission fulfill "Thou shalt" in love, or alas! leave undone the thing that it ought to have done. But, at least, the offender will know that he *ought* to have done it, and everybody else will know it, too. At least, duty will be made as clear as we know it, and the Board of Missions can do business with as much wisdom and prudence as the children of this world do. Love and zeal will have just as much scope for play as before. They will have a firmer base to mount on. The offerings would gradually and *regularly* rise; and large givers would have the incentive of giving to occupy new positions instead of to fill up old holes.

Sincerely yours,

Cambridge, Sept. 26. EDWARD LYMAN EUSTIS.

### THE LATE BISHOP CARMICHAEL AND OTHERS.

To the Editor of *The Living Church*:

YOU are not correctly informed, as stated under the head of "correction," in your issue of the 3rd inst. The late Bishop Carmichael was an Irishman by birth and was ordained by the first Bishop of Huron. He matriculated in Trinity College, Dublin, but did not proceed with the course. Bishop Du Moulin did not enter any university or divinity school. The Bishop of Montreal and myself were ordained in the same month and year by the Bishop of Huron. Bishop Sullivan and myself graduated and held the *Divinity Testimonium* of Trinity.

I am in the 50th year of the ministry in Canada. My father and myself served in the ministry of the Church for 102 years, he in Ireland, I in Canada; and I know pretty well the history of the Canadian Church. None of the three of us came in the same ship.

I am writing this note to give you information. In the death of the Bishop of Montreal I lose my oldest and dearest friend.

Yours very truly,

Carleton Place, Ont., Oct. 2, 1908. STEARNE TIGHE.

### SOCIALISM AND THE CLERGY.

To the Editor of *The Living Church*:

PLEASE allow me to rush into print again (a thing I do not often do) to call the attention of the Rev. A. L. Byron-Curtiss to the able article in the October number of the *Atlantic Monthly*, by John Bates Clark, Professor of Political Economy in Columbia University, entitled, "Education and the Socialistic Movement."

The reverend gentleman can hardly accuse Professor Clark of not having posted himself on "scientific and militant Socialism."

J. VAUGHAN MORRILL.

Dorchester, Mass., October 3, 1908.

## FINDINGS.

BY S. ALICE RANLETT.

LIKE to buy any strawberries?"

I started, hearing this sudden question, and peered into the shining, twinkling green of the white birches behind me on the bluff overlooking the fair extent of hills and valleys which lay before our summer cottage.

"You needn't be a mite afraid," the voice went on. "It's only Mrs. Watkins; I sell berries."

Between two gleaming white birch trunks I now saw a huge blue sunbonnet, beneath which were a woman and a basket of fragrant, luscious, red field-strawberries.

"Wild strawberries!" I exclaimed. "We are delighted to have them! How can you ever pick so many of the tiny things?"

"It is something of a job, no doubt about that," replied Mrs. Watkins; "but when you've picked berries sixty years, odd, you get into the way of it, and it's pretty work. I pick these mostly in run-out mowing fields; they look as pretty, down in the scant grass, as posies, and they smell as sweet. The sun is kind of hot, shining right down on your head, but the sky is as blue as blue, with fluffy white clouds flying across it, and my, isn't it still there! I get in a lot of thinking along of berrying.

"I suppose folks who hear sermons and lectures and see new books don't really need to think so much as we do, who kind of have to work out things for ourselves. Maybe I don't get the answers same as great scholars do, but when the Lord knows you do really want to find out the truth, don't you think He'll keep His word about them 'that seek shall find'? Anyhow, I take clear comfort in that promise, in lots of ways, and if I don't get all the findings that others do, why, seems to me, God's word is big enough to hold a lot of different findings.

"Now, even up in the berry fields folks find different things; farmers, likely, are looking into the sile, to see if it's good enough to bring the grass again; summer folks are always finding views; boys are on the search for bird's nests and eggs; the professor from the hotel is chasing up bugs and butterflies, and he doesn't see a berry or a view; and then the bees, they don't appear to see a thing but the red clover tops; and only the children and I find the strawberries.

"Well, now, the Word of God is a lot bigger than these fields, and, though I'd admire to have the great splendid findings in it that wise folks get, still, I say to myself that like enough what He lets me see there is just the finding that's especially good for me. Now, this morning, before I went out, I read that chapter in the Acts that tells about Pentecost and the cloven tongues like as of fire setting on the disciples, and I was wondering why those tongues were split in two like. Then I put alongside those little quivering double flame-tongues what happened next, how the men began to speak in other tongues, and how they went off, a good many of them, to distant parts and taught the foreign folks about the Lord Jesus, and it came to me that to do this they really needed a kind of double tongue; they had to speak the foreign languages, and they had to have the right kind of tongue to speak to God with and ask Him all the hard questions they needed answered.

"You know they hadn't much more than begun to learn to pray; 'twasn't very long since they asked Jesus how. So they needed a new praying tongue for all the work that came suddenly to them. Seems as if they ought to have had new ears, too, to make sure of God's answer and advice, and like enough they had those beside. Solomon says the Lord makes hearing ears. But, anyhow, I like to think about that double tongue—one part for talking to folks and the other for talking to God; and yet down at the roots it was all one, so that it would not do really different things after all, such as 'blessing God and cursing man.' You know how one of those very men, who knew all about the tongues of flame and had one on his own head, said such things ought not to be! No; but with those new tongues that came that Pentecost day, the men could say the right thing both ways and be able to ask wisdom and blessing from God and then to pass them along to folks.

"Well, we, nowadays, need badly that very same kind of a tongue, and I don't doubt a mite but that the Lord can, any time, give just as well as not to folks who really want it, and will use it, that same blessed gift of a 'cloven tongue' that'll work well both ways.

"Well, my tongue has been running on, in one way! Raspberries'll be coming soon. You'd like me to fetch you some? Well, I will. Good-day."

## AFTER ADOLESCENCE.

BY PROFESSOR H. R. GERS.

AFTER the storm and stress of adolescence a boy's world is completely changed. He has now completed the final stage in his organic evolution, and he is to acquire very rapidly the sensual, emotional, and intellectual characteristics of a man. He feels strange, indefinite longings; he is given to day dreaming; he begins to be very careful about his personal appearance; he falls often and violently in love. The instinct to seize upon physical sex ornaments asserts itself with full vigor; his shoes are voluntarily polished; his hair is combed with scrupulous precision; he perfumes his person; he demands better clothing, and begins to notice the charms of flowers and music. He becomes peculiarly sensitive.

To him there is but one object in the world, and that, some girl, the possession of whom becomes the chief object of his life. If left to himself, the chances are that he will quit school immediately to become a producer of revenue, so as to lead his ideal to the altar the more quickly. If he is forced to go to school, the teacher's and parent's problems become arduous. To the boy there seems to be little connection between his algebra and his sweetheart; the course he is pursuing seems in no way to further the great ambition of his life. More than this, as soon as it is suspected that he is in love he is ridiculed; he may even be punished for the neglect of more "important" work, and he is ordered unceremoniously to drive such "foolishness" from his mind. He has nowhere a friend to sympathize with him.

He begins to think his feelings either absurd or criminal, and as the banishment of his idea is impossible, he learns to develop the social sin of dissimulation. It now becomes imperative that he shall appear different from what he is. Secret desires are cherished, secret thinking grows habitual; life becomes dual. The observant, thoughtful reader will perceive whither all this may lead; he will know whither it does lead in the great majority of cases.

Here is an emotion fresh from the Author of things! Here is the keynote of all of Nature's developed harmony! Shall we hail its advent as a foolish notion, or shall we undertake to bind that which is infinite? Shall we place ourselves completely out of sympathy with a natural principle so fundamental as this?

There is no better time to secure the very highest interest in school affairs, in morals, in anything, than during this blessed period of first love. We should gain our boy's confidence in advance of the time, and, if possible, help him in the carrying out of the thousand little plans that he makes. He should come to us with his troubles. He should be taught in this connection how necessary it is that he should be mentally attractive; he should be made to see the desirability of securing intellectual ornaments. He should know that there is no short route to his happiness, but that day by day, his duties being well performed, he approaches, gradually but surely, the desired end. Anything that makes for the final possession of his sweetheart will be of intense interest to him, and for it he will make his supreme effort.

Would it not be of profit, then, to give the children during this crucial period of their lives most considerate attention, since in them the main-spring of the organic world is manifesting itself forcibly and irresistibly? Would it not be well to remember that all art, all culture, all uplift, everything desirable, come about as by-products of the instinct to please? We are what we are by reason of what has gone before; details of apparently little value in themselves often have the most vital significance bound up in them. A small peak protruding above the water may seem a trifling impediment to a ship, but beneath the surface is a mountain of consequence, and the ship very wisely sails around it. Men with strong bodies and healthy minds are necessary to society, but they can be of no value unless their attitudes toward the home are right; and these attitudes cannot be right if the impulse back of them—the sex impulse—is maltreated or neglected in any of its stages of development.

THE PROBLEM of pain continually perplexes every life. The insatiable desire to understand the reason of things demands an explanation of why God's creatures suffer. Nature cannot explain it. Mere human philosophy cannot solve it. Only divine revelation can aid us. In the widest generalization it is always the penalty of broken law. To the wicked it is punishment. To the child of God it is the chastisement of a loving Father, through which a "far more exceeding and eternal weight of glory" may be attained. Therefore, it makes all the difference in the world how we are related to God. Is He your Father or your Judge?—*Christian Observer.*

## Church Kalendar.



- Oct. 4—Sixteenth Sunday after Trinity.  
 " 11—Seventeenth Sunday after Trinity.  
 " 18—St. Luke, Evangelist. Eighteenth Sunday after Trinity.  
 " 25—Nineteenth Sunday after Trinity.  
 " 28—Wednesday. SS. Simon and Jude.

### KALENDAR OF COMING EVENTS.

- Oct. 11—Conv. Miss. Dist. of Kearney.  
 " 13—Milwaukee Diocesan Council; Conv. Miss. Dist. Sacramento.  
 " 14—Brotherhood of St. Andrew National Convention, Milwaukee.  
 " 19—Miss. Council, 5th Dept., Chicago.  
 " 20—Public Funeral of Bishop Potter, Grace Church, New York.  
 Nov. 10—Conv. Diocese of Michigan City.  
 " 11—Conv. Diocese of New York.  
 " 13—Miss. Council Second Department, Christ Church, Broadway and 71st Street, New York City.  
 " 29—Brotherhood Week of Prayer.

## Personal Mention.

THE Rev. H. T. ADAMS has resigned the missions of Dunsmuir and Lission, California, and accepted St. John's mission, Arcata, Humboldt county, Cal., where he entered upon his duties on October 1st. He should be addressed accordingly.

THE Rev. HENRY L. ANDERSON of the diocese of Missouri has accepted a call to St. Luke's parish, Cedar Falls, Iowa, and will enter upon his duties October 11th.

THE Rev. HENRY BARKER, rector of All Saints', Rosendale, N. Y., has, on the nomination of the Archdeaconry of Orange, been appointed by the Bishop of the diocese as missionary priest in charge of St. Thomas' chapel, Rifton, N. Y. He still remains as rector of All Saints', Rosendale.

THE Rev. JESSE R. BICKNELL, who has been priest in charge of St. John's, College Park, diocese of Atlanta, for the past seven months, has returned to Washington, D. C., on account of the illness of his mother. He resumes his work there as curate of St. Andrew's.

THE Rev. A. L. BYRON-CURTISS, for over fourteen years rector of St. Joseph's Church, Rome, N. Y., has received an unanimous call to become rector of St. Luke's Church, in the neighboring city of Utica.

THE Rev. ROBERT E. CAMPBELL has been appointed vicar of St. Agnes' chapel, Trinity parish, Washington.

THE address of the Rev. RODERICK P. COBB is changed from Doylestown, Pa., to 426 South Broad Street, Philadelphia.

THE Rev. JOHN S. COLE has entered upon the duties of priest in charge of St. Mary's Church, Delwein, Iowa, in addition to his work as rector of St. Andrew's Church, Waverly.

OWING to ill health the Rev. T. J. O. CURRAN has been compelled to resign St. Andrew's parish, Wheeling, W. Va., and will depart for Philadelphia about the last of October.

THE Rev. HENRY S. DAWSON, rector of St. Peter's Church, Canton, Ill., has tendered his resignation, and leaves shortly for New Jersey, where he will visit relatives.

THE Rev. ARTHUR W. FARNUM, curate of Christ Church parish and vicar of St. Luke's mission in South St. Joseph, Mo., has been unanimously elected rector of St. Mary's parish in Kansas City, to succeed the Rev. D. G. Mackinnon.

THE Rev. WILLIAM W. FLEETWOOD, late of the diocese of Colorado, having returned from a trip to the Holy Land, has accepted a call to St. James' parish, Oskaloosa, Iowa, and has entered upon his duties.

THE Rev. W. E. GLANVILLE, Ph.D., has been assigned by the Bishop to the curacy of St. John's Church, Dubuque, Iowa, and has entered upon his duties. Dr. Glanville will also con-

tinue to have charge of the work at Farley and Dyersville.

THE address of the Rev. JOHN GREGSON is changed from No. 10 Applan Way, Cambridge, Mass., to The Waverly, Cambridge, Mass.

THE Rev. ARTHUR W. HIGBY should from now on be addressed at Box 22, Canton, Ohio.

THE Rev. L. S. HUBARD, lately assistant at St. Ann's Church, Nashville, Tenn., is now in charge of the missions at Clemson, Pendleton, Seneca, and Walhalla, S. C.

THE address of the Rev. ALFRED EVAN JOHNSON is No. 12 Barnes Street, Providence, R. I.

THE Rev. ALLEN JUDD has been appointed priest in charge of the work at St. Matthew's Church, Iowa Falls, Iowa. He will also have in hand the work at Webster City and Garden Grove.

THE Rev. EDWARD P. LEE has resigned the parish of Christ Church, Island Pond, Vt., on account of ill health and advancing years. The resignation is to take effect November 30th.

THE Rev. JAMES O. McILHENNY, rector of Christ Church, Woodbury, N. J., has been called to the rectorship of the Church of the Resurrection, Broad and Tloga Streets, Philadelphia, which has been vacant since the death of the Rev. Joseph R. Moore during Lent. Mr. McIlhenney will accept the call.

THE Rev. ELLIOTT B. MEREDITH, rector of Trinity Church, Buchanan, Va., has been called to Amherst, Va., to succeed the Rev. W. E. Rollins, now chaplain and professor of Biblical Literature at Sweet Briar Institute, Va.

THE Rev. HUGH MILLER THOMPSON PEARCE, rector of Grace Church, Rosedale, Miss., has accepted a call to St. Paul's Church, Little Rock, Ark., and will enter upon his new work on November 1st.

THE Rev. J. F. PLUMMER has resigned the rectorship of Christ Church, Clarksburg, W. Va., to accept work in Maryland.

THE Rev. DAVID A. SCHAEFFER is doing academic work in the University of Chicago during the fall and winter months, but is still connected with the diocese of Southern Ohio.

THE Rev. H. P. SCRATCHLEY will continue to reside at 60 Spruce Street, Bloomfield, N. J., while *locum tenens* at the General Theological Seminary. He will continue as vicar of Ascension chapel.

THE Rev. FRANK HALE TOURET has resigned the treasurership of Colorado College, Colorado, and will again take up his work in the ministry.

THE Rev. HENRY G. G. VINCENT, lately curate at old Trinity, Oxford, has been appointed and entered upon his duties as minister in charge of St. Titus' mission, West Philadelphia.

THE Rev. CHARLES FREDERICK WALKER, curate of St. Paul's Church, Cleveland, Ohio, has declined the call extended to him by St. James' Church, Painesville, in the same diocese.

### ORDINATIONS.

#### PRIESTS.

CENTRAL NEW YORK.—On the feast of St. Michael and All Angels, the Rev. GEORGE C. WADSWORTH was advanced to the priesthood by the Bishop of the diocese in Grace Church, Utica. The sermon was preached by the Rev. John Harding. There were a large number of the clergy present and a good congregation. The Rev. Mr. Wadsworth, who for the past two years has been deacon in charge of St. John's Church, Whitesboro, will continue there as rector.

MASSACHUSETTS.—At the Church of the Advent, Boston, on October 6th, by the Bishop of the diocese, the Rev. JOHN HIGGINSON CAROT, II. The candidate was presented by the Rev. Dr. W. H. van Allen, who also preached the sermon. The Bishop celebrated the Eucharist and the Rev. William B. Stoskopf of Bridgeport sang the Litany.

#### DEACONS.

SOUTH CAROLINA.—On September 18th, in St. Mary's Church, Columbia, JACOB R. JONES (colored), by Bishop Guerry. The candidate was presented by the Rev. K. G. Finlay, rector of Trinity Church, Columbia, and the Bishop preached the sermon.

### DIED.

ALDEN.—On September 27, 1908, at Dorchester, Mass., JAMES BIRNEY ALDEN, aged 67 years, treasurer of St. Ann's Church. Burial Office and Requiem Mass at St. Ann's Church on Michaelmas day. Interment at Providence.

"Eternal rest grant unto him, O Lord, and let light perpetual shine upon him."

MEETEE.—MARGARETTA REAMES MEETEE, the beloved wife of F. C. Meetee, at Haddonfield, N. J.

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

### CLASSIFIED NOTICES AND ADVERTISEMENTS.

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

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

Address: THE LIVING CHURCH, Milwaukee, Wisconsin.

### WANTED.

#### POSITIONS OFFERED.

WANTED, a solo tenor for St. Mark's pro-Cathedral, Grand Rapids, Mich. Apply to the CHOIRMASTER, St. Mark's Church, Grand Rapids, Mich.

ORGANIST and Choirmaster wanted for St. Peter's parish, Helena, Montana. Apply to the RECTOR, giving age and experience.

#### POSITIONS WANTED.

LAY READER desires mission church. Now on third year in city church. Excellent references. Studying. D. F., care LIVING CHURCH, Milwaukee, Wis.

POSITION WANTED as Housemother or Assistant in Children's Home by Churchwoman of education and experience. Trained in the work. Good disciplinarian. Address: CHILD-LOVER, care LIVING CHURCH, Milwaukee, Wis.

THE ORGANIST AND CHOIRMASTER of St. Paul's Church, Camden, New Jersey, desires change of position. Thoroughly qualified and experienced man, brilliant player, first class trainer of boys' voices and mixed chorus. Graduate of London, Eng., and pupil of late Sir John Stainer, M.A., Mus.Doc., Oxon. Highly recommended. Address: "ORGANIST," care of Kraft, 426 Market Street, Camden, N. J.

CLERGYMAN whose health prevents his taking parish duties for a time, wishes to take charge of an organ and choir. Address A. B., care of THE LIVING CHURCH, Milwaukee, Wis.

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

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

POSITION WANTED as Matron in an Episcopal Church Home, or some institution. Can give best of reference. Write (Mrs.) L. M. C., 2320 Chapline Street, Wheeling, W. Va.

### CHURCH EMBROIDERY.

CHURCH EMBROIDERY of every description by a Churchwoman trained in English Sisterhoods. Stoles from \$3.50 up. English silks and designs. Special rates to missions. Miss LUCY V. MACKRILLE, Chevy Chase, Md.

### UNLEAVENED BREAD.

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

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

**PARISH AND CHURCH.**

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

**C**ATHOLIC SERVICES IN LOS ANGELES, Cal. Church of the Ascension, corner St. Louis Street and Brooklyn Ave., Sundays: Low Mass 7:30, Choral Mass 11, each Sunday; Evensong 7:30. Week Days: Low Mass 7, except Wednesdays; Wednesdays at 8. Strangers are cordially welcome.

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

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

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

**FINANCIAL.**

**W**ANTED TO BORROW \$6,500 for five years on first mortgage on new stone Episcopal Church building and frame Guild Hall, situated on large lot near center of city; loan approximately 33 per cent. of value; privilege desired of paying at least \$500 at each interest date; large proportion of money pledged; population, 8,000. Address: ST. AMBROSE MISSION PARISH, Antigo, Wis.

**EDUCATIONAL.**

**Y**OUNG MAN can accommodate two or three boys wishing to attend school in Chicago. Manual training, high school, or academic course. Church privileges, tutoring, music, gymnasium, swimming. Address: SCHOOL, care LIVING CHURCH, Milwaukee, Wis.

**HEALTH RESORTS.**

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

**NOTICES.**

**THE SPIRIT OF MISSIONS**

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LEGAL TITLE FOR USE IN MAKING WILLS:  
"The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America."  
THE SPIRIT OF MISSIONS—\$1.00 a year.

**GENERAL CLERGY RELIEF FUND.**

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

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

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

In making wills, remember this sacred cause. Contributions will be held as "Memorial Funds,"

if so desired. Such gifts will continue to do good through all the time to come.

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

**AMERICAN CHURCH BUILDING FUND COMMISSION.**

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CHURCH MISSIONS HOUSE, NEW YORK.  
Money loaned to build churches and rectories. Money also given to build churches. Legacies and donations solicited. Annual Report sent on application.

**GIRLS' FRIENDLY SOCIETY IN AMERICA.**

1908.  
The annual meetings of the G. F. S. A. will take place in Boston, Mass., on October 19, 20, 21, 22, and 23, 1908. There will be a service and meditations at Emmanuel Church at 7:45 P. M. on Monday, October 19. The celebration of the Holy Communion (corporate) will be at Emmanuel Church at 8 A. M. on Tuesday, October 20th.

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

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

**OFFICIAL STATEMENT.**

The following is a statement of the cost of erection of the Bishop Tuttle Church House:

Excavating, etc. ....	\$ 410.00	
Cut stones .....	5,277.80	
Material .....	4,484.83	
Construction .....	3,390.59	
Cement work .....	690.82	
Plastering .....	405.40	
Plumbing and heating....	1,397.71	
Painting .....	787.96	
Plans .....	415.00	
Gas and electric fixtures...	374.40	
Furnishing .....	989.33	
Advertising and printing..	558.08	
Postage .....	233.20	\$19,416.02

Gifts from all sources....	11,472.01
Paid from general fund...	7,944.01

\$19,416.02

All accounts supported by vouchers have been duly filed at the Church Missions House.

JAMES B. FUNSTEN,  
October 1, 1908. Bishop of Idaho.

**THE LIVING CHURCH**

may be purchased, week by week, at the following places:

**NEW YORK:**

Thos. Whittaker, 2 Bible House.  
E. S. Gorham, 251 Fourth Avenue.  
R. W. Crothers, 246 Fourth Avenue.  
M. J. Whaley, 430 Fifth Avenue.  
Brentano's, Union Square.

**BOSTON:**

Old Corner Bookstore, 27 Bromfield Street.

**PHILADELPHIA:**

Geo. W. Jacobs & Co., 1216 Walnut Street.

**WASHINGTON:**

Wm. Ballantyne & Sons, 428 7th St., N. W.  
Woodward & Lothrop.

**ROCHESTER:**

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**CHICAGO:**

LIVING CHURCH branch office, 153 La Salle St.  
A. C. McClurg & Co., 215 Wabash Avenue.  
The Cathedral, 18 S. Peoria St.  
Church of the Epiphany, Ashland Blvd. and Adams Street.

**MILWAUKEE:**

The Young Churchman Co., 484 Milwaukee St.

**ST. LOUIS:**

E. T. Jett Book & News Co., 806 Olive St.  
Phil. Roeder, 616 Locust St  
Lohman Art Co., 3526 Franklin Ave.  
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**LONDON:**

G. J. Palmer & Sons, Portugal Street, Lincoln's Inn Fields, W. C.  
A. R. Mowbray & Co., 34 Great Castle St., Oxford Circus.

It is suggested that Churchmen, when travelling, purchase THE LIVING CHURCH at such of these agencies as may be convenient.

**PRAYER BOOKS AND HYMNALS FOR PEWS.**

BOURGEOIS IMPERIAL 32mo P. B.  
Size 5 1/2 x 3 3/4.

- No. 300—Prayer Book. Imperial 32mo, bourgeois type, cloth, \$20.00 per hundred.
- No. 301—Prayer Book. Same size and type, black cloth, red edge, \$21.00 per hundred.
- No. 302—Prayer Book. Same size as above. maroon cloth, red edge, \$25.00 per hundred.
- No. 303—The Pointed Prayer Book, authorized by General Convention. \$24.00 per hundred.

BOURGEOIS IMPERIAL 32mo HYMNAL.  
Size 5 1/2 x 3 3/4.

- No. 10300—Hymnal to match Prayer Book No. 300, \$25.00 per hundred.
- No. 10301—Hymnal to match Prayer Book No. 301, \$26.00 per hundred.
- No. 10302—Hymnal to match Prayer Book No. 302, \$30.00 per hundred.

(Carriage additional.)

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**BOOKS RECEIVED.**

**A. C. McCLURG & CO. Chicago.**

*Catchwords of Friendships.* A Collection of Two Hundred Sentiments in Verse and Prose. Price, 50 cents net.

*Catchwords of Patriotism.* Compiled by Wallace Rice, Compiler of *The Lincoln Year Book*, etc. Price, \$1.00 net.

*The Washington Year Book.* Maxims and Morals of "The Father of His Country." Compiled by Wallace Rice, Compiler of *The Lincoln Year Book*, etc. Price, \$1.00 net.

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*The Happychaps.* By Carolyn Wells. With Illustrations by Harrison Cady. Price, \$1.50.

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*Americans of To-day and To-morrow.* By Albert J. Beveridge, U. S. Senator from Indiana, author of *The Bible as Good Reading*, etc. Price, 50 cents.

**HOUGHTON, MIFFLIN CO. Boston.**

*Lucis Rand.* By Mary Johnston, author of *To Have and to Hold*, *Prisoners of Hope*, etc. With Illustrations by F. C. Yohn. Price, \$1.50.

**IMPORTED BY E. P. DUTTON & CO. New York.**

*The Salvation Army and the Public.* A Religious, Social, and Financial Study. By John Manson.

**THOMAS Y. CROWELL & CO. New York.**

*The Wheels of Time.* By Florence L. Barclay. Price, 30 cents net.

**PAMPHLETS.**

Stenographic Report. *Imperial Douma.* Session II. Twenty-fifth Meeting, Tuesday, April 10, 1907. Containing Details of the Tortures in the Baltic Provinces.

*Papers, Addresses, and Discussions at the Twenty-fourth Church Congress in the United States.* Held in Philadelphia, May 15, 16, 17 and 18, 1906. (Published by Thomas Whittaker, New York.)

*Auto-Suggestion.* By Rev. M. M. Moore. This leaflet may be had gratis from Rev. M. M. Moore, R. D. No. 1, Santa Barbara, Cal.

*The Nervous System of Jesus.* By Salvarona, Associate of the American Institute for Scientific Research of New York. (Henry G. Walters, Publisher, Langhorne, Pa.) Price, 50 cents net.

# THE CHURCH AT WORK

## PROGRESS IN WYOMING

THE FOLLOWING is a statement by the Bishop of Idaho of the progress being made and of his work as Bishop in charge of the above named missionary district:

"The last General Convention established Wyoming into a separate missionary district, delimiting it to state lines. A Bishop was duly elected, but could not see his way to accept. Meanwhile the Presiding Bishop asked me to take charge until such a time as an elected Bishop could be obtained. I was somewhat loath to add 100,000 square miles to my already extensive territory and to my great weight of responsibility.

"Wyoming and Idaho are growing so rapidly these latter days that a Bishop cannot roam over a boundless, fenceless territory as he could twenty years ago. New towns give new work. Nevertheless I felt it a duty call, and a desire of our chief officer was a command to a loyal soldier. Now a year has passed and I do not regret the decision, though none realizes more than I the imperfection of the work done. I have tried to give the same attention to Wyoming that I gave to Idaho.

"For nine years I have had charge of the western half of Wyoming, with its rough and mountainous country, so I was quite familiar with that part of the work. Bishop Graves was my immediate predecessor in the eastern half of the state, and surely none could have been more orderly, braver, and more faithful than he.

"In doing the work of the past year I have travelled many thousand miles in Wyoming, confirming 143 persons and baptizing a great many. When I took charge the district was unorganized, but we have now gotten it in good working shape. We had a most interesting Convocation the latter part of April and the necessary officers were all appointed or elected, in accordance with the requirements of the situation. Steps were taken which have since been consummated to have the district incorporated. The Woman's Auxiliary was organized and officers appointed, and apportionment made.

"Previous to my taking charge, the remaining lots of the old St. Matthew's Hall property had been sold, so I, *ex officio*, signed the deeds, and, with the permission of the donor, used the money received in putting the Bishop's house, which was sadly out of repair, in order. The rest was spent in fixing up a spacious hall in the basement of the Cathedral for parish purposes, which not only adds to the comfort of the building but enables us to do a more effective work with existing property. The Dean now occupies the Bishop's house and the former deanery is rented and the rent money put in the episcopal fund.

"Under the able administration of the Rev. John Roberts small churches have been built at Hudson, Riverton, and Du Bois, and through the instrumentality of the Rev. Sherman Coolidge a church was erected at Shoshone, and the Rev. J. P. McCullough has completed a nice little building at Grand Encampment. The rectory at Dixon has been slightly enlarged, and valuable property at the cost of \$4,000 has been secured with a building on it to be used as a rectory in Lander.

"I have had a young student working for the year at Cody, in the Big Horn Basin. His labors have been very successful, but he is now compelled to go to the seminary to complete his studies, so that the place is vacant. We have in Cody a nice church and a hundred feet of ground, all without debt. We have had another student who has been

doing good work during the summer in the Jackson Hole country, and steps are being taken to build a church there soon.

"When I took charge a new church had just been built in Casper. On this there is a debt of \$2,500. In Rock Springs and Green River we have not had a resident minister for a year or more, but the Rev. R. S. Stringfellow has just taken charge, and will, I believe, do a good work. It is impossible to go into details in regard to the work of our several missionaries. I can only say they are fine men and have done excellent work, and I shall be happy if we can increase their number.

"For the white work, including my own travelling expenses, we receive from the Board of Missions \$1,665 for the whole state of Wyoming. For the Indian work we get from the same source \$1,500 for the Mission School and \$1,000 for the clergyman's salary who works there. Now, while I have no word of complaint, it can readily be seen that the Bishop in charge has a very heavy care in a financial way to run a great state like Wyoming, with its scattered towns, its worldliness, its new and frontier conditions on what would not support a small sized parish in the East. Our home missions certainly need more attention now, and more liberal support. From the Men's thank-offering I received for Wyoming \$3,000, which was specialized for rectories, and it will be used for that purpose. The Indian work under Messrs. Roberts and Coolidge is doing well. We have our mission school and churches as well as the opportunity for work in the great Government school near by at Fort Washakie. The Arapahoe and Shoshone tribes are located on this Wind River reservation, just east of the great Rocky Mountains and in the fertile valleys of the swift flowing Wind river and its tributaries. The Rev. Sherman Coolidge, as is well known, is a native Indian clergyman, intelligent and useful. The Rev. Mr. Roberts has worked here for twenty-five years, and is as true as steel, certainly one of the Church's best missionaries. The Indians are slowly improving. Our labors are by no means in vain, but we must be patient.

"I need all the financial help I can get for so large a country, for it is but just that I should have the minimum of financial care."

## THE CHURCH'S PART IN PITTSBURGH'S SESQUI-CENTENNIAL

SUNDAY, SEPTEMBER 27th, marked the opening celebration of the sesqui-centennial of Pittsburgh, and by request of the Committee of Arrangements, the day was marked by special religious services in all the churches of the city. Special sermons with patriotic hymns were given in the Church of the Ascension, St. Peter's, St. John's, and Trinity, and were listened to by large congregations. The chief interest of the religious side of the celebration centered about the service at Calvary Church, under the direction of the Bishop of the diocese. A special form of service had been printed, and among the hymns sung was the one composed for the Centennial celebration of 1876, by the Rev. D. C. Roberts. The music was finely rendered by the large vested choir of the parish, and Bishop Whitehead delivered an historical discourse, having for its subject, "The Beginnings of Pittsburgh." Other clergymen present and taking part in the service were the Rev. D. L. Ferris, associate rector; the Very Rev. L. F. Cole, Archdeacon of the diocese, and the Rev. W. E. H. Neiler. In the congregation were included the Mayor of Pittsburgh, mem-

bers of the Council, Daughters of the Revolution, and representatives of the family of William Pitt, the great English premier, in whose honor the city was named.

In the afternoon there was a large gathering at the Nixon Theatre, at which the Bishop pronounced the invocation, and addresses were made by the Mayor, who is a Churchman, and other distinguished personages. Toward sunset a service was held on the steps of the court house, on Grant's Hill, to commemorate more particularly the service of thanksgiving which was observed by Chaplain Beatty on the day succeeding the capture of Fort Duquesne, now Pittsburgh, in the year 1758. Attending these patriotic services were other guests of the city, descendants of General Forbes, the commander in charge of the expedition to Fort Duquesne, and a representative of the Washington family, as George Washington, then a young man, also took part in the campaign. Bishop Whitehead later in the week acted as chaplain at the laying of the corner-stone of the Soldiers' Memorial Hall, and that of the School of Mines of the University of Pittsburgh, both of which formed part of the ceremonies of the sesqui-centennial week.

## THE BROTHERHOOD CONVENTION

LATE INFORMATION as to the Brotherhood Convention at Milwaukee, October 14th to 18th, beyond that published in last week's issue, includes the intelligence that Mr. George C. Thomas of Philadelphia will speak at 11 o'clock Saturday morning on the subject, "Work in the World-Wide Field." As treasurer of the Board of Missions and perhaps first among the laymen of the Church. Mr. Thomas is a decided acquisition to the programme. It is stated also that Professor Edmonds of Philadelphia will speak, with the Bishop Coadjutor of Fond du Lac, at the mass meeting for boys at All Saints' Cathedral on Sunday afternoon at 2:30. It is impossible at this writing to give positive information as to the preachers at the 11 o'clock services of Sunday morning (October 18th). So far as now arranged it is understood that the Rt. Rev. C. C. Grafton, D.D., Bishop of Fond du Lac, will be at All Saints' Cathedral; the Rev. Dr. Lubeck, rector of Zion and St. Timothy's Church, New York, at St. Paul's; the Rt. Rev. Edward Osborne, D.D., Bishop of Springfield, at St. James'; the Rt. Rev. J. N. McCormick, D.D. Bishop Coadjutor of Western Michigan, at St. John's; and the Rt. Rev. R. H. Weller, D.D., Bishop Coadjutor of Fond du Lac, at St. Andrew's. Other appointments have not yet been made.

## ACTIVITIES OF THE BROTHERHOOD OF ST. ANDREW

THE PITTSBURGH ASSEMBLY of the Brotherhood of St. Andrew held its annual outing for Seniors and Juniors on Saturday, September 26th, at St. Barnabas' Free Home for Convalescents, midway between McKeesport and Wilmerding. The Home has been recently purchased and fitted up, to replace the one formerly occupied at Carrick, which had proved inadequate to the growing requirements of the work. The Brotherhood men went out to the home early in the afternoon. Supper was served at 5 and 6 o'clock, after which all gathered on the large front porch, and addresses were made concerning the coming Milwaukee Convention by Messrs. W. A. Cornelius, Harvey H. Smith, and Theodore M. Hopke. At 8 o'clock a service was held in the chapel of the home, conducted by the



chaplain of the Brotherhood, the Rev. R. N. Meade, and an address made by the Rev. W. E. H. Neiler of Pittsburgh, who had as his topic, "Purity and Honesty." The music was furnished by the boys of the vested choir of St. Stephen's Church, McKeesport.

THE CINCINNATI Assembly of the Brotherhood of St. Andrew has decided to hold special services during the week of prayer for men, beginning on the First Sunday in Advent. These services will be held in the Cathedral and will be addressed by the local clergy. Bishop Vincent has been invited to make the address on St. Andrew's day, when a large attendance is expected.

THE Brotherhood chapters of St. John's Free Church, Philadelphia (the Rev. Robert Woodrofe, rector), have inaugurated special services for men on Sunday afternoons at 4 o'clock, with visiting preachers and speakers. At the first service, on October 4th, the Rev. H. Cresson McHenry was the speaker.

#### ORDER TAKEN FOR CONSECRATION OF THE REV. F. J. KINSMAN

THE PRESIDING BISHOP has taken order for the ordination and consecration of the Rev. Frederick Joseph Kinsman, Bishop-elect of the diocese of Delaware, as follows:

Place: Trinity Church, Wilmington, Del.

Time: St. Simon's and St. Jude's day, Wednesday, October 28, 1908.

Consecrators: The Presiding Bishop, the Bishop of Pennsylvania, the Bishop of New Hampshire.

Presenters: The Bishop of Massachusetts, the Bishop of Newark.

Preacher: The Bishop Coadjutor of New Hampshire.

Attending Presbyters: Rev. William T. Manning, D.D., Rev. Philip M. Rhineland.

#### THE WORK OF DEACONESS GREBE AND CARTER

A LIFE devoted to the service of the Church and rich and fruitful labor came to its earthly close on Friday, September 18th, when Deaconess Emma H. Grebe passed away at the comparatively early age of 43. Her family, of German origin and of Lutheran belief, went to California while she was a child. They settled in San Diego, and under the ministry of the Rev. Hobart Chetwood they became members of St. Paul's parish; and the future deaconess was confirmed in 1879. She became at once a teacher in the Sunday school, though barely 14 years of age. Just after this the family moved to Los Angeles. Through all her life her interest in the Sunday school developed with increasing powers and experience. In successive instances, when critical conditions had arisen in missions, either in Los Angeles city, or at suburban points, or when it was apparent that dormant resources within a mission might be aroused, Miss Grebe was deputed by the Bishop to go to the assistance of the missionary, and in a few months the field would be won. In more than one instance there was marked revival—notably in what is now the vigorous parish of St. James, South Pasadena, where a mission which had died out entirely was recalled into existence by her hard and loving work, and reorganized and sent forth on a new career of ultimate success. Meanwhile, in 1898 she went to the Philadelphia Deaconess Training School; and on her return two years later, in St. Paul's pro-Cathedral, she was ordained by Bishop Johnson as the first deaconess of the diocese of Los Angeles. In every branch of work for women and children through the various organizations of the Church her influence was widely felt; and it was deepened by the spiritual force of her personality.

Two years ago symptoms of a serious malady became apparent, and developed in

spite of all remedial treatment. On September 18th she entered into rest. The burial service was held on St. Matthew's day, September 21st, in St. Paul's pro-Cathedral, which was filled by a great congregation gathered from all parts of the city and its suburbs to pay the tribute of love and respect.

IN THE September number of the *Spirit of Missions* there is given an interesting biographical sketch of the late Deaconess Sybil Carter, and her portrait is shown in the frontispiece of the magazine. Miss Carter was born in Louisiana in 1842 and devoted almost her entire life to missionary work. Her first work was in Utah, after which, in 1884, she was appointed a special agent of the Domestic and Foreign Missionary Society to visit the Woman's Auxiliary throughout the country in the interest of missions. She then took up work among the Indian women in Minnesota. She introduced the lace industry on the reservations and was also able to see it develop in a marked degree. A chain of classes was established in Indian reservations throughout the country from New York to California, and the women on all the reservations were taught to produce this work. Some of the lace sent to the Paris Exposition of 1900 in competition with the best lace work in Europe received a gold medal. Miss Carter did not, however, confine her efforts to this manual work, but was invariably instrumental in raising the Indian women to a higher conception of duty and religious privilege. She was taken ill on a train from Massachusetts to her home in Yonkers, N. Y., and was removed to a hotel in New London, Conn., where she died on August 28th.

#### CORRESPONDENCE COURSE FOR SUNDAY SCHOOL TEACHERS

AT THE LAST Vermont Diocesan Convention the proposition of the Sunday School Commission to establish a course of instruction for Sunday school teachers was indorsed, and funds appropriated for the purpose. A sort of correspondence class has been formed which shall study carefully a definite group of subjects, giving a certain time to each, under the immediate direction of the chairman of the commission. The class will receive outlines, topics for discussion, questions for review, and finally an examination. These are to be worked out, and the result sent to the chairman for criticism and suggestion. At the end of each year's work a certificate is to be granted, setting forth the proficiency attained. In addition an effort will be made to have a lecture on the practical side of teaching in the Sunday school in as many centers as possible. A nominal price is charged for the course, just sufficient to cover the cost of postage and papers. Teachers desiring to enter the course are asked to send their names for enrolment to the chairman, the Rev. Charles S. Lewis, Woodstock, as soon as possible, who will send them the list of books and preliminary instructions.

#### NEW CHURCHES AND OTHER PAROCHIAL IMPROVEMENTS

A NEW frame church, 22x44 feet, is fast being completed at Red Hail Camp on the Cannon Ball reservation in North Dakota. This is to replace the old log structure, St. Gabriel's, which has served several years. The Rev. Dr. A. McG. Beede is the architect, and, with very limited assistance, the sole artisan. There was but a thousand dollars on hand for the work, making most careful management obligatory, as the lumber had to be teamed thirty-five miles, from Mandin. The roof is finished inside in a Norman arch, with Gothic hood over the sanctuary. A glebe of forty acres has been bought surrounding the church. There are approximately 3,000 Indians on the reservation, about one-

third of whom are Churchmen, the rest belonging to the Roman and Congregational bodies. We have three mission stations here: Porcupine, Red Hail, and Cannon Ball, the latter two being provided with good buildings.

THE FALL and winter work at St. Mark's, Jonesboro, Ark., will be inaugurated by the opening of the parish house, now nearing completion. Other improvements include a latticed cloister from the parish house to the tower of the church, for the use of the choir and other parish processions, which will make St. Mark's unique in that respect, as it is the only church in the diocese having such a cloister. St. Mark's is only a mission, but it has one of the most valuable plants in the whole diocese, and is increasing the value of its property so rapidly, and growing in every way so encouragingly, that it will doubtless apply to the next Council of the diocese for admission as a parish. The minister in charge is the Rev. Charles L. W. Reese.

THE PLOT of ground on Sixty-fifth Street, Philadelphia, on which St. Barnabas' Church and rectory have stood for a number of years, was exchanged a few months ago for a more suitable location at the corner of Sixty-fourth Street and Haverford Avenue. The rectory has been removed to the new site and work on the new parish building is progressing rapidly and it will soon be ready for occupancy and worship. The Rev. Samuel P. Kelly is the rector.

GROUND has been broken at Springfield, Mass., for the erection of All Saints' Church. It was recently announced by the Rev. Charles E. Hill, priest in charge, that enough pledges had been received to warrant starting work upon the edifice, which will be a reproduction of All Saints' Church, Springfield, England. The interest of the old mother church has been shown in the form of a corner-stone which has been sent from England for the use of the new church. The stone was taken from the base of the font, and was sent as a present from the rector and people of old All Saints.

THE ORGANIZED mission at Le Seuer Centre, Minn. (the Rev. W. D. Stires, priest in charge), is about to build a new church. The cost will be \$4,000, and the edifice will be built of native Kasota stone. The seating capacity will be 200. It is expected that most of the exterior will be finished this year. The architect is Mr. Edwin Hewitt of St. Mark's, Minneapolis, who is also the architect of the new church to be erected in his own parish.

ON ST. MATTHEW'S DAY special services were held in St. Matthew's Church, Minneapolis (the Rev. James Trimble, D.D., priest in charge), commemorating the patronal day, and also to formally open the new guild house, which has been built on the west end of the church and connects with it. The venerable priest in charge is over 80 years of age, but is as active as a young man of 30. No Church work in the diocese is in a healthier condition.

A VERY HANDSOME new rectory of Colonial design, consisting of ten rooms, with all modern improvements, has just been completed for the Church of the Good Shepherd, Shelton, Conn. (the Rev. Charles G. Clark, rector). The architects were Messrs. Brown & Von Beren of New Haven, and the contract price was \$7,827. The rectory is situated on a lot adjoining the church building.

EXTENSIVE alterations, improvements, and enlargements are completed at St. John Baptist's mission, Linden Hills, Minneapolis (the Rev. H. B. Heald, priest in charge). The seating capacity of the chapel has been doubled and a large guild room attached. The Catholic faith is taught here without fear or apology.

ON MONDAY, September 28th, the corner-stone of the new St. James' Church, Batavia, N. Y. (the Rev. Alfred Brittain, rector), was

laid by Bishop Walker, with whom were present about forty of the diocesan clergy. The ladies of the parish entertained the Bishop and clergy, the members of the vestry, and other guests at luncheon in the parish house, speeches being made by the Bishop, the Rev. A. J. Graham, and the Rev. Pierre Cushing. Others who spoke were Mr. Robert North, the architect of the buildings (for the parish house is being erected at this time also), and Mr. F. B. Redfield, representing the vestry, which members of his family have done for three generations. At 4 P. M. the Bishop and clergy, together with the choir, proceeded to the dais erected for the officiating clergy. At the moment when the Bishop advanced to lay the stone, a rain-storm broke with some violence and he was compelled to address the large number of people in a portion of the edifice that had been temporarily roofed over. The laying of the corner-stone was a delayed function, owing to the Bishop's absence abroad, but the building of the church has been going on all summer. The new building, after designs by Mr. Robert North, is of mediæval Gothic and has its prototype in many fifteenth century churches. The material used is native limestone, laid with a flat surface in random courses. The parish house is of Elizabethan style, constructed in half timbers, between which a light gray plaster will be used for the exterior wall covering. It is expected the church will be completed and ready for consecration by June, 1909.

THE NEW Church of the Holy Comforter, Sumter, S. C. (the Rev. H. H. Covington, rector), is well under way. The foundations were laid in July and the brick work is now practically completed. The building is to be in the shape of a Greek cross, with a view of extending it into a Roman cross when greater seating capacity is needed. It is to be of brick with stucco finish, and is to have a tiled roof, and an open ceiling showing the truss-work. It is hoped that the edifice will be ready for use by Easter.

#### REV. T. D. PHILLIPPS COMPLETES FIFTY YEARS IN HOLY ORDERS

ON OCTOBER 10th the Rev. T. D. Phillipps completes fifty years in holy orders, having been ordained on that day in 1858 by the late John Strachan, first Bishop of Toronto, Canada, in his pro-Cathedral of St. James. He is the oldest cleric both by years (over 75) and orders in the diocese of Chicago, and the oldest surviving graduate of Trinity College. He recently succeeded Dean McPherson at St. John's, Fort Smith, Ark., in charge of the seven deacons of the diocese, and of as many candidates, in preparation for their ordination examinations.

#### COMMENDS THE BROTHERHOOD CONVENTION

THE FOLLOWING letter from Bishop Webb was read in the churches of Milwaukee and vicinity last Sunday:

*"To the Reverend Clergy:*

"MY DEAR BRETHREN:—Will you be kind enough to read the following note to your people at the Sunday services:

"It is very generally known throughout the diocese that the annual convention of the Brotherhood of St. Andrew will meet in Milwaukee from October 14th to October 18th. I have tried to emphasize the importance of this convention at my various visitations during the past year.

"I wish again to draw the attention of all the Church people of the diocese to this convention, especially those living in or in the neighborhood of Milwaukee. It is a great opportunity for spiritual good. Not only will many questions in connection with work

among men and boys be discussed, but also subjects that may be of help to all of us.

"I wish to draw special attention to the meetings to be held at 8 o'clock in the evening throughout the convention week: on Wednesday at the Cathedral; on Thursday at St. James'; on Friday at St. Stephen's; and on Saturday at St. Paul's; to the mid-day mass meetings to be held on Thursday, Friday, and Saturday from 12:30 to 12:55 at the Pabst Theatre; to the services at 11 o'clock Sunday morning in the various Milwaukee churches; to the Sunday afternoon service for boys, to be held at the Cathedral at 2:30 o'clock; to that for men at the Pabst Theatre at 3:30; and to the service to be held at St. James' at 8 in the evening of the same day. I trust that everyone will be present at as many of the services and meetings as possible.

"Commending the convention to your prayers, I am,

"Very faithfully your Bishop,  
WILLIAM WALTER WEBB,  
"Bishop of Milwaukee."

#### DEATH OF REV. E. C. HOUGHTON

THE DEATH occurred in London, England, on September 7th, at the age of 58 years, of the Rev. Edward C. Houghton. He was born in Brooklyn and graduated from Columbia University in 1867 and later from the General Theological Seminary. He was ordained deacon in 1869 by Bishop Potter and advanced to the priesthood the following year by the same Bishop. He served as curate in the Church of the Transfiguration, New York, and afterward became vicar of its chapel in West Sixty-ninth Street. Ill health compelled him to live abroad and he was at one time in charge of the American church at Munich. He had made his home for several years in Oxfordshire, England.

#### MISSIONARY APPORTIONMENT UNCHANGED

A COMMITTEE of the Board of Missions—the Bishop of Rhode Island, the General Secretary, and Mr. D. B. Lyman—appointed to frame the general missionary apportionment for the year beginning September 1, 1908, has reported the schedule upon which they have determined. It calls for the same amount as that of last year, \$658,850. The offerings last year exceeded those of the previous year by \$10,345.83, but yet lacked \$182,677.42 of realizing the amount of the apportionment.

#### DIOCESAN WOMAN'S AUXILIARY MEETINGS IN NEW ENGLAND

ONE OF THE largest and most enthusiastic meetings in the history of the Maine branch of the Woman's Auxiliary was held on September 22nd at Presque Isle, in what is known as the "Aroostook Country," where a small population is scattered over a wide area, and the outposts of the Church are, in consequence, in most instances far apart. There were two celebrations of the Holy Eucharist, and at 2 P. M., a business session was held in the parish house of St. John's, the mission church, the president of the branch, Mrs. C. T. Ogden of Woodfords, in the chair. There were present fifty-one delegates, representing twenty-one parishes and missions. After the reading of various encouraging reports, the work of the Junior Auxiliary was taken up. A report was made by Mrs. H. von B. Nash of North Newcastle, and an account of Junior study was given by Miss Caroline H. Burgess of Portland. Mrs. Nash read an interesting paper on the United Offering; Mrs. Ogden explained the pledges asked for by the branch from the local branches, and Mr. H. von B. Nash of the Diocesan Board of Missions gave an instruc-

tive talk on "Domestic and Foreign Missions," illustrating the missionary organization by means of a chart. At 5 P. M. Evening Prayer was said by the Rev. Mr. Manzer, which was followed by a sermon by the Rev. Brian C. Roberts of Augusta. In the evening a missionary service was held. The Very Rev. F. L. Vernon, D.D., of the Cathedral, Portland, preached an effective sermon, and the Rev. R. W. Plant of Gardiner spoke of woman's indispensable part in missionary work. On the following day an extra meeting of the Auxiliary was held at the Church of the Good Shepherd, Houlton (the Rev. Jabez C. Koon, rector), which was largely attended and aroused much interest in the missionary cause.

THE TWENTY-NINTH annual meeting of the Vermont branch of the Woman's Auxiliary was held in Trinity Church, Rutland, on September 29th (All Saints' day) and 30th. The Bishop, several of the clergy, and some sixty-five or more delegates from about fifty local branches were present, besides the general attendance. There was a press of business, with numerous services, including Holy Eucharists and the mid-day intercessions for missions. The speakers were the Bishop, Dr. Hayden of St. Agnes' Hospital, Raleigh, N. C., Mr. M. P. Walker of Shanghai, China, the Rev. Messrs. Sanford (diocesan missionary), and Chapman (formerly of Middlebury, Vt.) of Anvik, Alaska. The Rev. C. W. Coit of Windsor gave the introductory sermon. The following officers were chosen, most of them being re-elected: President, Miss Wheeler of Burlington; Recording Secretary, Miss Williams of Bellows Falls; Treasurer, Mrs. Parker of Vergennes; and six vice-presidents for the several districts of the diocese. The sum raised the past year for missions was over \$1,500, besides other contributions.

#### UNIQUE GATHERINGS IN PHILADELPHIA

THE RELIGIOUS COMMITTEE of the Founder's Week celebration at Philadelphia, arranged a most unique service or meeting which far surpasses any effort yet put forth towards Church unity. On Tuesday evening, October 6th, meetings were held in two ancient places of worship of the Society of Friends, at which time and places five-minute addresses were made upon the general topic, "William Penn's Contribution to Religious Liberty." Representatives were present from the following religious bodies and made addresses: The Church, Roman Catholic, Baptist, African Church, Congregational, Disciples, Hebrew, Friends (orthodox), Friends (Hicksite), Lutheran, Mennonites, Methodist, Presbyterian, Reformed, Unitarian, and Universalist. The Rev. Dr. Tomkins was the speaker representing the Church.

#### METHODIST MINISTER CONFORMS

THE Chicago News states that the Rev. Chapman S. Lewis, pastor of the River Forest Methodist Episcopal church, has resigned from the ministry of that body and will study with a view to taking holy orders in the Church.

#### BEQUESTS AND MEMORIALS

AMONG the bequests of Charles G. Stark, a parishioner of St. Paul's Church, Milwaukee, who recently died, \$5,000 is to be left to that parish in trust for the use of its Sunday school, the income of which is to be used in the interests of that school and "in promoting other like educational and missionary work among the children and youth, especially of the poorer class, who may be under the care of the church."

A HEAVY brass processional cross of simple, but richly wrought design, made by the Gorham Co., was blessed at the early celebra-

tion at Grace Church, Stafford Springs, Conn., on September 27th, and first used at the following service. This is the gift of Mrs. Sarah A. Harton of Springfield, in memory of her daughter, Mrs. Mary Jane Atkins, who was baptized and confirmed in Grace Church some years ago.

THE WILL of Frances Gray Smith, recently filed for probate, gives \$5,000 to the diocese of Michigan for the benefit of St. Andrew's Church, Algonac, the interest of which is to be devoted to Church purposes. Four lots are left as a site for a new church, and the residue of her estate, after other beneficiaries are paid, will go toward the erection of a new church edifice and rectory.

IN PIOUS MEMORY of Sister Cornelia Fidelis Raphael, a departed member of the Community of All Saints, who for many years labored in All Saints' parish, Orange, N. J., Mrs. John B. Van Wagenen has presented the congregation with a handsome crucifix which the Sister used, and gave to her friend shortly before she died in December, 1906. The memorial has been placed in the chapel to the left of the chancel.

#### WORK OF ST. PHILIP'S SOCIETY IN SYRACUSE, N. Y.

THURSDAY EVENING, October 1st, was a red letter day in the history of lay work in Syracuse, and will be remembered on account of the ringing addresses of the Bishop, the Dean, Mr. Eugene M. Camp, and Mr. George T. Ballachey, at a meeting held under the auspices of the recently organized St. Philip's Society, in the assembly hall of the university building. Every parish priest of Syracuse was present, and also the parish priests of Baldwinsville and Marcellus, who brought several laymen with them. Popular hymns were sung, and every indication pointed to the fact that at last the laymen of Syracuse were awaking out of a long and sound sleep. The novelty of holding such a meeting in a hall has called the attention of many to the use and purpose of church buildings, and through the local papers have learned a great deal of the erratic Canon 19.

The next session of the School for Lay Readers, under the auspices of the St. Philip's Society, will be held Tuesday evening, the 13th inst., in the Sunday school room of the Church of the Saviour. The Rev. Karl Schwartz, rector, will also be the instructor. Lay readers, and others interested, are invited to attend.

#### THE ADVENT WEEK OF PRAYER

THE SCALE on which the Brotherhood of St. Andrew is developing interest in the Advent Week of Prayer to be made for the spread of Christ's Kingdom among men and boys, and in which lay organizations of a number of other religious bodies have agreed to take part, may be seen from the fact that 125,000 copies of the little leaflet, *Some Suggestions for the Week of Prayer*, have already been distributed. The American Board of Foreign Missions (Congregationalist) has asked for a thousand copies that they may be sent to all missionaries of that Board who can be reached before November 29th, the beginning of the week.

#### THE PITTSBURGH DIOCESAN CHURCH WORKERS' SCHOOL

THE Church Workers' School of the diocese of Pittsburgh, under the patronage of the Laymen's Missionary League, is organized to give such instruction as will better fit Church workers for their duties. This year the courses are designed to be especially helpful to Sunday school superintendents, lay readers, Brotherhood directors, Sunday school teachers, and all who desire to be in-

telligently informed upon the services of the Church. The School will meet every Monday evening at 8 o'clock, from October 26, 1908, to March 22, 1909, at Trinity parish house, Pittsburgh. Lectures will be given as follows: six lectures on "The Prayer Book," by the Rev. J. R. Wightman; one lecture on "Symbolism," by the Rev. Fred. Ingle; one lecture on "Church Finance," the Rev. B. M. Spurr; five lectures on "Scriptural Exposition," the Rev. W. E. II. Neiler; four lectures on "Theology," the Rev. E. H. Ward, D.D. The lectures will be followed by an informal discussion, and, for members of the school, practical exercise.

#### MEETING IN THE INTEREST OF REUNION WITH THE EAST

AT A CONFERENCE held in London on July 2nd, at which various Anglicans and Eastern-Orthodox Churchmen came together, it was arranged to call a meeting in the interest of reunion between those two branches of the Church, to be held in New York on October 13th, at which time it is hoped there may be formally organized the American branch of the Anglican and Eastern-Orthodox Churches Union. A call has now been issued for such a meeting, to begin with a celebration of the Holy Communion on the day named at Trinity chapel at 8 A.M. The members will thereafter assemble at 10:45 at the Church of the Transfiguration for a short opening service of prayer and intercession for unity, followed at 11 by a business meeting in the parish house of the same church, at which the Bishop Coadjutor of New Hampshire will preside. The Union will be entertained at luncheon at 2 o'clock at the Calumet Club as the guests of the rector of the Church of the Transfiguration, and will afterward adjourn again to the parish house to complete their work. It is asked that members will send notice of their intention to attend and of their acceptance of the invitation to luncheon to the Rev. C. B. Perry, the American Secretary, Cambridge, Washington Co., N. Y. The call for these services and meetings is signed on the part of Anglicans by three Bishops, six priests, and two laymen, and on the side of the Eastern-Orthodox Church by the Bishop of that Church in Brooklyn, with four priests and two laymen.

#### OPENING OF THE THEOLOGICAL SEMINARIES

AT THE Episcopal Theological School at Cambridge, Mass., besides the seventeen men who comprise the entering class, there are two other students who join the middle class. Both as to nationality and locality, as will be seen from the appended list, the school assumes a more cosmopolitan character, which it is thought will prove most beneficial. A feature of the week was a memorial service held in the common room for the Rev. Edward Fitzgerald, who was at Christ Church, Middle Haddam, Conn., until he went to China to engage in mission work and who died this past summer. Mr. Fitzgerald was a graduate of the academic department of Yale University and was graduated from the Theological School in the class of 1906. Dean Hodges made an address at the memorial service. Here is a list of the first-year men at the School: Williston M. Ford, London, Eng.; John A. Gardner, New York City; R. M. Hogarth, Pulaski, N. Y.; Clarence F. Howe, Worcester, Mass.; Edward P. Knox, New York City; Robert G. Lotspiech, Havana, Cuba; John G. Magee, Pittsburgh, Pa.; Gilbert L. Pennock, Columbus, O.; John H. Leaver, Providence, R. I.; A. J. Lovelee, Amherst, Mass.; T. R. Ludlow, Sherman, Tex.; William Schroeder, New York City; Walworth Tyn, Cambridge, Mass.; John Lecher, Janesville, Minn.; Ralph Mackay, Omaha,

Neb.; C. M. Legge, Worcester, Mass.; David Yui, Hankow, China, a graduate of St. John's College at Tokyo, and the first Chinaman to come for instruction at the Cambridge School. The new comers to the middle class are W. Kleinschmidt of New York City and James A. Muller of Philadelphia.

October 22nd is to be observed as Founders' Day, and one of the features of the programme will be an address by Bishop Lawrence. Following the brief formal exercises in St. John's chapel there will be a social hour, which will be an *al fresco* affair if the weather will permit.

NASHOTAH HOUSE opened on the festival of St. Michael and All Angels with a high celebration of the Holy Communion and an address by the Bishop Coadjutor of Fond du Lac. Nineteen new men are in attendance, including those in the preparatory and those in the seminary departments. This is an exceptionally large number of new additions at the opening of a year. The Rev. R. K. Yerkes, formerly of the Church of St. John the Evangelist, Philadelphia, becomes an instructor in the preparatory department. Lectures in dogmatic theology in the seminary will be given by Dean Barry. Others of the faculty resume their work as heretofore.

SIXTEEN new students were admitted to the Theological Seminary in Virginia during the opening week, which began on September 16th. The dioceses represented by the new arrivals include Albany, Atlanta, Easton, Kentucky, Lexington, Southern Virginia, Texas, Virginia, West Virginia, and the missionary jurisdiction of the Philippines. The Rev. Mr. Neide of Japan will enter the seminary to take up special studies.

#### FOUNDER'S WEEK AT PHILADELPHIA

COMMEMORATING the 225th anniversary of the advent of William Penn and the founding of the city of Brotherly Love, Founder's Week began on Sunday, October 4th, by the ringing of all church bells at 6 A.M. At 10:30 A.M. the official municipal religious service was held in Gloria Dei (Old Swedes' church), and was attended by the Mayor, Presidents of Select and Common Councils, the heads of all city departments, members of the Founder's Week Executive Committee, and the city's invited guests. The sermon was by the rector, the Rev. Snyder B. Simes. At the same hour the service for the military was held at old Christ Church, and was attended by the Governor of the state with his staff, the First City Troop, members of the National Guard and representatives of the Army and Navy, the sermon being by the rector, the Rev. Dr. Washburn. Open-air services were held at 4:30 P.M. in public squares in eight different portions of the city, a number of the clergy of the Church officiating. In all of the more than one hundred Episcopal churches in the city special observance of the event was made by sermons, music, and decorations.

#### ALABAMA.

C. M. BECKWITH, D.D., Bishop.

Patronal Festival and Anniversary Celebration at Anniston.

THE PATRONAL festival of St. Michael and All Angels' Church, Anniston, the tenth anniversary of the incumbency of the present rector (the Rev. J. H. Blacklock) and the anniversary of the natal day of the venerable donor of the fine church property, rectory, and Sisters' home (Mr. John W. Noble), were observed on the evening of the festival by a rendition of Gaul's oratorio, "The Holy City." About 1,200 people crowded into the pews, aisles, and vestibules, the seating capacity of the church being about 900. The regular

choir of the church was supplemented by several volunteers. The offering was devoted to the church endowment fund.

### ATLANTA.

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

#### Notes.

THE OPENING service of Morning Prayer was conducted by the Rev. C. B. Wilmer, D.D., rector of St. Luke's, Atlanta, on the occasion of the inauguration of Miss Woodberry's School for Girls in Atlanta, September 10th, which opened with a large attendance.

THE REV. Z. S. FARLAND, rector of All Saints' Church, Atlanta, is giving a series of talks at the evening service on "The Musicians of the Old World," using a selection of the composer for the offertory.

### CENTRAL NEW YORK.

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

#### The Work of Mr. Mark Levy.

MR. MARK LEVY, a member of the Commission for Church Work Among the Jews, will speak at Trinity Church, Syracuse, next Sunday evening, October 11th. During the past two weeks Mr. Levy has been addressing meetings in Utica with much success. He will go to New York next month, where a meeting of the Commission is to take place, of which the Bishop of Central New York is now chairman.

### EASTERN OREGON.

ROBERT L. PADDOCK, Miss. Bp.

#### Convention Journals Needed.

DIOCESAN SECRETARIES are requested kindly to send copy of the last Convention Journal to the Rev. J. Neilson Barry, Baker City, Oregon, Secretary of the District of Eastern Oregon.

### IOWA.

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

#### Work Being Done for the Episcopal Fund— The Winona Deanery—Improvements to Grace Church, Cedar Rapids.

THE REV. JOHN C. SAGE, who is the representative of the Episcopate Fund Commission, which has in hand the increase of the episcopate fund in order that additional episcopal supervision may be secured, is meeting with success. Having laid plans and accomplished much preliminary detail work during the months of July and August, Dean Sage began the presentation of the matter before the parishes and missions on September 1st. He has visited nine of the parishes and missions, and everywhere has met with a cordial response and much interest. From indications thus received the Commission is much encouraged and feels that the success of the effort is assured. The other parishes and missions will doubtless do as well as those visited, and when the rounds of the diocese are completed by its representative the commission expects to have the sum needed in hand.

THE FIRST fall meeting of the Men's Club of Grace Cathedral parish, Davenport, was held on Monday evening, September 28th. A dinner was served and the club was addressed by the Rev. John C. Sage, his subject being, "The Church and Society."

THE WINONA DEANERY of the diocese of Minnesota invited the Rev. G. DeWitt Dowling, rector of Trinity Church, Davenport, to deliver the sermon at the opening service of the fall meeting, September 30th.

GRACE CHURCH, Cedar Rapids, during the past month has completed the decoration of the interior of the church, about \$1,500 having been spent.

THE REV. G. DEWITT DOWLING, rector of Trinity Church, Davenport, has been elected

chaplain-general of the Sons of the American Revolution in Iowa.

THE Rev. and Mrs. W. C. Hengen of Trinity parish, Ottumwa, are rejoicing over the arrival of a daughter, Katharine.

### LONG ISLAND.

FREDERICK BURGESS, D.D., Bishop.

#### What the Year Book of Holy Trinity, Brooklyn, Shows—Rev. Lindsay Parker's Nervous Break-down—Condition of St. Peter's Church, Brooklyn—St. Mark's, Islip, Without a Rector.

THE RECTOR of Holy Trinity Church, Brooklyn Heights (the Rev. J. Howard Melish), has issued a year book with one or more novel features: In the Introduction, mention is made of great losses sustained by death and other causes. The finances are in satisfactory condition: \$42,134 were the total receipts; the current expenses, \$21,367; parochial mission work cost \$6,000; contributions to general objects, \$2,750; to diocesan benevolences, \$5,637. The present number of communicants is 889; added during the year, 91; losses, 63; total number of Communions made, 4,124; number of celebrations, 79. A novelty is the printed analysis of church attendance, the year being divided into the winter "season" of eight months, and the summer season of four months.

THE REV. LINDSAY PARKER, Ph.D., rector of St. Peter's, Brooklyn, has been granted a year's leave of absence with salary, by the vestry, to recover from a nervous breakdown. His physicians express the opinion that there is no chronic or organic difficulty, and that complete rest will bring about a complete restoration. He has made no definite plans for the season of enforced rest. During his absence the parish will be in the care of the curate, the Rev. Henry Blacklock. Other clergy will be invited from time to time to assist him. The recent report of the parish treasurer shows a strikingly prosperous condition. During the year \$17,783 was raised for all purposes, being about \$3,000 more than current expenses and fixed charges. There are now 946 communicants.

THE YEAR BOOK of St. Peter's Church, State Street, Brooklyn, has just been issued. The reports show the parish to be in a healthy condition. There has been a large addition to the endowment fund through the clearing of the title to several pieces of property bequeathed to the Church some time ago. The health of the rector (the Rev. Lindsay Parker), which has been very poor for some months, is much improved and it is announced that he will resume his pastoral duties early in October.

ST. MARK'S CHURCH, Islip, is now without a rector. The Rev. R. L. Brydges held his farewell service on Sunday, September 27th, and took leave of most of the members of his congregation at that time. He will assist the Rt. Rev. Frederick Courtney, D.D., rector of St. James', Manhattan.

### MAINE.

ROBT. CODMAN, D.D., Bishop.

#### Lay Reader Conducts Services at Belfast— Death of Rev. R. H. Jones Commemorated at Saco.

FOR TWO YEARS services have been more or less regularly held at Belfast, a city of 5,000 people. A lay reader is now in charge of the work, and the services are held in the Congregational vestry room of the place. It is hoped that the outcome of the movement, in the not distant future will result in the erection of a church.

THE ANNIVERSARY of the tragic death of the Rev. Rufus Horton Jones, the beloved young rector of Trinity Church, Saco, was commemorated on August 20th in that church by a celebration of the Holy Eucharist, the Rev. H. M. Folsom, rector of Christ

Church, Biddeford, being the celebrant. A handsome tablet in memory of Mr. Jones has been placed in the church.

### MASSACHUSETTS.

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

#### Success of the Church of the Advent, Boston, in Furnishing Laborers for the Lord's Vineyard—Other Diocesan News.

THE REV. JOHN H. CABOT, II., who was ordered priest at the Church of the Advent, Boston, on October 6th, was made a deacon by the Rt. Rev. R. H. Weller, D.D., last March in this same church and his diaconate was served at Grace Church, New York. The past summer he has spent abroad in company with the Rev. Dr. van Allen. He celebrated his first Eucharist Wednesday morning. It is interesting to note the names of several others of the parish who have taken up the work of the Church as their life calling. In May Mr. Vincent Van Marten Beede of the parish was ordered deacon for the diocese of Newark; and in June the Rev. Winthrop Peabody, another son of the parish, was ordered priest for the Alaskan mission. Six of the young men of the parish are now students at the General Theological Seminary and several others are looking forward to holy orders. Two daughters of the Advent were professed Sisters of St. Margaret a few months ago and still another was professed a Sister of St. Mary in September.

VERY SOON St. Augustine's Church in the West End of Boston will be pulled down and all the interior woodwork and ornaments will be removed to the new church of St. Augustine and St. Martin in Lenox Street at the south side of the city. These will include the chime of bells and the valuable pictures. A figure of St. Simon of Cyrene has been promised for the new edifice and also one of St. Joseph. Meantime Father Field, whose work among the negro folk of Boston heartily commends itself to all who know of this priest's untiring ministrations, is anxious to procure gifts such as vestments, including copes and chasubles. While the new edifice will be plain without, it is the intention of all in charge of the work to make the interior as beautiful as possible.

GRACE CHURCH, Everett, is rejoicing over the fact that it has been able to wipe out a mortgage, which has encumbered the parish for the past twenty years. The new and happy condition in which the parish finds itself is due in great part to the untiring labors of the rector, the Rev. Arthur H. Barrington.

THE REV. EDWARD EVERETT, lately of the House of Prayer at Lowell, is now associated with the Bowdoin Street (Boston) Community of the Order of St. John the Evangelist, and in a few weeks he will go to Cowley, England, to begin his novitiate at the mother house preparatory to taking his full vows as a member of the order.

### MICHIGAN.

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

#### Meeting of Detroit Clericus.

THE FIRST meeting of the Detroit Clericus after the summer holidays was attended on September 28th by about thirty members at the Episcopal rooms. The Bishop gave a very interesting account of his experiences and impressions when in attendance on the Pan-Anglican Congress and Lambeth Conference.

### MINNESOTA.

S. C. EDGALL, D.D., Bishop.

#### Deaneries of Minneapolis and St. Paul Meet— Faribault Schools Prospering— St. Mark's New Guild House, Minneapolis, Opened by the Bishop.

THE Deanery of Minneapolis held its primary meeting on Monday, September 28th, at the rector of Holy Trinity Church.

Twelve of the fifteen clergy were present, including the Bishop. The Rev. A. G. White was elected secretary. The territory of the Deanery consists of eight counties. Including Minneapolis, the Church has one communicant to every 92 of the population; excluding the city, it has only one communicant to every 412 of the population. There was no greater missionary field anywhere in the United States. The clergy have undertaken to visit every town in the Deanery that has a population of over 500. A communication was received from the Church Extension Society of St. Paul, requesting an expression of opinion as regards the division of the diocese, but inasmuch as a large representative committee is to report at the next diocesan Council, it was decided not to take action at this time.

On the same date the St. Paul Deanery met at St. John the Evangelist's Church, St. Paul. Twelve of the clergy were present. It was resolved to hold two regular meetings during the year, one in the autumn and one in the spring, dividing the sessions between city and country. The Rev. G. H. Bailey of St. Paul was elected secretary-treasurer.

FOR THE first time in their history all three of the Faribault schools are filled to their limit with students at the same time—Seabury, 29; St. Mary's, 101; Shattuck, 190.

THE BISHOP returned to Minneapolis late last Saturday night from Ottawa, Ont. On Sunday he preached at the opening services in St. Mark's new guild house, where this parish will conduct its services till the erection of the church. The main room where services are being held will seat about three hundred people. (Mention of the erection of this guild house was made in a former number of THE LIVING CHURCH.)

**NEWARK.**

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

Annual Guild Service of Newark "House of Prayer"—Rev. G. S. Bennett Resumes His Duties.

THE WELL-KNOWN House of Prayer, Newark, was filled with parents and friends of some sixty little girls and young women belonging to the Guild of St. Michael, at the annual guild service on Michaelmas night. The girls sang the office responses, *Magnificat* and hymns very sweetly and with strict devotion. The rector, the Rev. John S. Miller, made an address; admitted nine new members; and admitted an associate member who had joined the guild twenty years ago on the feast day and has done faithful and devoted service ever since.

THE REV. GEORGE S. BENNITT, D.D., rector of Grace Church, Jersey City, has returned to his parish greatly improved by the entire cessation of pastoral and pulpit work during the leave of absence voted him by the vestry about three months ago. On the evening of Sunday, September 27th, the choir sang a special programme, and there was a large representation of the parishioners and friends from neighboring parishes to greet the rector.

AT THE invitation of the president, the Newark Clericus met at Calvary Church, Summit, on Monday, September 28th. The Rev. Walker Gwynne presided; the Rev. Rowland S. Nicholas, rector of St. John's Church, Newark, read a paper on Dr. Smyth's views of Protestantism, Congregationalism, and Catholicity.

**PENNSYLVANIA.**

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

Reception to the Rev. Joseph Manuel and Wife—The Rev. H. H. P. Roche Convalescent—Death of Mrs. E. D. Wright—Other Interesting Items.

ON THE evening of September 30th a reception was tendered the Rev. Joseph Manuel and his wife, who have lately returned

from a European trip, by the members of the congregation of St. Luke's, Kensington, Philadelphia, of which Mr. Manuel is rector. The reception was held in the parish building and the following clergy were present and assisted in the festivities: The Rev. Edgar Cope of St. Simeon's, Rev. W. G. Haupt of St. Barnabas', and Rev. J. F. Weinman of Calvary, Rockdale. Mr. Manuel received a purse containing \$150 in gold and also a gold watch.

THE REV. H. H. P. ROCHE, rector of the Church of the Transfiguration, Philadelphia, has been ill for some weeks in the Bryn Mawr Hospital. He was able to officiate at the services of the Church on the first Sunday in October.

THE DEATH of Mrs. Emma Dixon Wright, wife of the Rev. Robert H. Wright of Swarthmore, occurred on Monday, September 28th, in the Samaritan Hospital, Philadelphia, where she had been undergoing treatment for some weeks. The burial and interment took place from Trinity Church, Wilmington, Del., on Wednesday, the 30th. Mr. Wright's brother, the Rev. Joseph T. Wright, rector of Grace Church, Hulmeville, died a few weeks ago in the Episcopal Hospital.

THE REV. EDWARD GILES KNIGHT, rector of old Emmanuel Church, Kensington, Philadelphia, is a direct descendant of Giles Knight, who came over with William Penn in 1682 on the good ship *Welcome*. Emmanuel Church is within a stone's throw of the historical "Penn Treaty Park," where Penn made a treaty with the Indians.

THE BISHOP COADJUTOR and his family arrived home from Europe on Tuesday, the 6th. Both he and Bishop Whitaker have returned to their offices in the Church House with renewed health and vigor.

ON SUNDAY EVENING, October 4th, in commemoration of Philadelphia's Founder's Week, a united service of the different Christian bodies was held in the Mount Airy M. E. place of worship. The address at this service was made by the Rev. Simeon C. Hill, rector of Grace Church, Mount Airy.

J. FLETCHER BUDD, one of the founders of the Republican party, and a noted lawyer in his day, passed to his rest at Sea Isle City, N. J., on Sunday, September 27th. The burial service was rendered at the Church of

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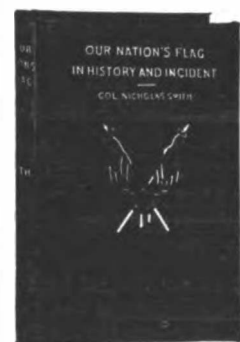
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the Good Shepherd, Philadelphia, of which he was a vestryman for a number of years, on Wednesday, the 30th, and was largely attended by city officials and members of political and fraternal organizations, with which the deceased was affiliated.

#### PITTSBURGH.

CORTLANDT WHITEHEAD, D.D., Bishop.

#### Death of Mr. John McClurg.

EMMANUEL CHURCH, Allegheny, has met with a sad loss in the death of Mr. John McClurg, who was a charter member of the parish, for many years one of its wardens and treasurer, and until his health began to fail two or three years ago, superintendent of the Sunday school and a member of the choir. The funeral services were held in Emmanuel Church, on October 3rd, under the charge of the rector of the parish, the Rev. E. M. Paddock, the Bishop of the diocese, the Rev. L. F. Cole, and the Rev. Joseph Speers taking part in the service. There were also in the chancel the Rev. W. L. H. Benton, Crafton, and the Rev. Fred Ingley, both of whom were associated with Emmanuel parish while studying for the ministry.

#### SOUTHERN OHIO.

BOYD VINCENT, D.D., Bishop.

#### The Bishop Recovering from His London Accident—Bishop Van Buren in Cincinnati—Illness of the Rev. G. N. Eastman.

THE BISHOP is back at work again. He is recovering from the accident which befell him in London and the broken bone in his right ankle has knit solidly. Considering all things he is now in very good health.

THE BISHOP of Porto Rico is visiting Cincinnati. He preached on the Sixteenth Sunday after Trinity at the Cathedral and on the Monday following spoke to the Woman's Auxiliary of the Cincinnati convocation at the Cathedral House. Dean Matthews entertained the Clericus at luncheon in the Bishop's honor.

THE REV. GEORGE N. EASTMAN of the Church of the Epiphany, Walnut Hills, Cincinnati, is seriously ill.

#### SPRINGFIELD.

EDWARD W. OSBORNE, D.D., Bishop.

#### A Request.

THE REV. JOHN CHANLER WHITE, having been appointed priest missionary of the central portion of the diocese of Springfield, wishes us to state that he will be very glad if Church people anywhere having relatives or friends or acquaintances who are communicants of the Church living in towns or country where there is no church or Church privileges, in his territory, will send their names and addresses to him in order that he may pay them a personal visit and if possible minister to them.

#### VERMONT.

A. C. A. HALL, D.D., Bishop.

#### Fall Meeting of Franklin County Clericus—Harvest Thanksgiving at Enosburg.

THE AUTUMNAL meeting of the Franklin County Clericus was held at Enosburg Falls on September 21st and 22nd. Papers were read on "The Pan-Anglican Congress and the Lambeth Conference," by the Rev. S. H. Watkins, and on "The Intermediate State," by the Rev. W. M. Warlow. In conjunction with this meeting there was also celebrated the dedication festival of the parish church, St. Matthew's, and the harvest thanksgiving service.

A HARVEST THANKSGIVING service was held at old Christ Church, Enosburg Center, on

the evening of September 24th. The church was prettily decorated, and there was a good congregation present. This was the first night service held in this church for many years.

THE GOLDEN WEDDING of the Rev. and Mrs. Gemont Graves will be celebrated (D. V.) at the homestead, 96 Colchester Avenue, Burlington, on the feast of SS. Simon and Jude.

#### VIRGINIA.

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

#### Dr. Lee Returns from China to Study for Holy Orders—Albemarle Convocation.

DR. EDMUND LEE WOODWARD of Richmond, who has been at St. James' Hospital, Anking, China, has returned to this country to study for Holy Orders. His original desire was to go as a clergyman to China, and now that his medical work is in good condition he has returned to his first intention. He has entered the General Theological Seminary in New York and will be there for the next two sessions.

THE FALL MEETING of the Albemarle Convocation will be held in Grace Church, Stanardsville, Greene County (the Rev. W. M. Cleveland, rector), on October 13th to 16th.

#### WASHINGTON.

#### General and Personal News Notes.

THE CHURCH OF THE ASCENSION has some money makers and good business men among its members, as is abundantly shown in the fact that some of them have been providing lunch for the Tuberculosis Congress delegates during the session of this convention at the United States National Museum, and will net a handsome sum for the benefit of the church.

THE REV. ROBERT E. CAMPBELL, who has been appointed vicar of St. Agnes' Chapel, Trinity parish, has had wide experience in sociological work and is at present reviving the unused sacramental rite of healing the sick.

#### LIFE'S ROAD

#### Smoothed by Change of Food

Worry is a big load to carry and an unnecessary one. When accompanied by indigestion it certainly is cause for the blues.

But the whole trouble may be easily thrown off and life's road be made easy and comfortable by proper eating and the cultivation of good cheer. Hear what a Troy woman says:

"Two years ago I made the acquaintance of Grape-Nuts and have used the food once a day, and sometimes twice, ever since.

"At the time I began to use it life was a burden. I was for years afflicted with bilious sick headache, caused by indigestion, and nothing seemed to relieve me.

"The trouble became so severe I had to leave my work for days at a time.

"My nerves were in such a state I could not sleep and the doctor said I was on the verge of nervous prostration. I saw an adv. concerning Grape-Nuts and bought a package for trial.

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SUNDAY, September 20th, was the eighth anniversary of the Rev. J. T. Kerrin's recortate of St. Luke's Church, Jamestown.

WEST VIRGINIA.

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

Interesting Session of Northwestern Convocation.

THE NORTHWESTERN CONVOCATION met at St. Matthias' Church, Grafton (the Rev. W. Howard Meyers, rector), on September 15th. The Rev. Jacob Brittingham presided over the business sessions. Wednesday afternoon was given over to consideration of Sunday school work, the speakers being Mr. C. P. Stout, the Rev. Messrs. T. J. O. Curran and Morton A. Barnes. Thursday was Missionary Day. The subject of "Diocesan Missions" was presented by the Rev. S. S. Moore, and "Foreign Missions" by the Rev. Nathan Matthews of the Cape Palmas jurisdiction in South Africa. The Rev. W. P. Chrisman was elected Dean, the Rev. P. N. McDonald, treasurer; and the Rev. G. MacLaren Brydon, secretary for the next year.

CANADA.

The Election of a Bishop of Montreal—Memorial Services for the Late Bishop Carmichael—Personal.

Diocese of Montreal.

A MEETING of the clergy and laity of the diocese will be held on October 28th, when the election of a Bishop will be taken up. Each parish has to be represented by one clergyman and two laymen, and it will be necessary to secure a majority from both the clerical and lay delegates before the election can be made.—It is necessary that a notice of a Bishop's death be sent out within a fortnight of his decease and election should take place within thirty days. A number of names have been mentioned for the vacant see, amongst which are Dean Williams of Quebec, Dean Farthing of Ontario; and in the diocese, Principal Rexford, Archdeacon Ker, and Dean Evans.—MEMORIAL services were held in all the churches on Sunday, September 27th, for the late Bishop Carmichael, and crowded congregations testified to their love for him.—THE NEW assistant at the Church of the Advent, Montreal, is the Rev. II. A. Collins, but he will not be able to begin his work in the parish till the end of the year, as he is at present curate in the Church of St. Botolph, Lincoln, England. Mr. Collins was a Montreal boy and was educated at St. John's School, Montreal, and Bishop's College, Lennoxville.

THE MOST interesting floating church in the United Kingdom is on the fens of Holme, near Peterborough. It was built by the Rev. G. M. Broke, vicar of Holme, because the parish church was too far for many of his parishioners. This church boat is 30 feet long, 9 feet wide, and only 7 feet high, so that it may pass under the bridges that cross the canal. The boat is fitted exactly like a church, with altar, miniature font, prayer desks, and a small American organ. Round the parish is a stream nine miles long, and on this the boat is pulled along by a horse from the bank. None of the inhabitants live more than a mile from the river and the three or four stations at which the church stops. An endeavor is made to arrange at every station at least one Sunday afternoon service a month. This floating church holds forty-five people, but in the summer there are often many on the bank, who, when the windows are open, can follow the service.—Canadian Churchman.

MUSIC

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

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

THE impending changes in the music at Southwark Cathedral, London, will be a source of sincere regret to all who are interested in Cathedral tradition and the advancement of choral art. For some time past there have been rumors of financial retrenchment in connection with Southwark choir. The death of a wealthy and liberal benefactor a few years ago has been severely felt, and the maintenance of the music upon its usual plane of excellence has placed a burden upon the Cathedral authorities that is now too heavy for them to bear. Dr. Madeley Richardson, the present organist and choirmaster, who is almost as widely known in this country as in England, will in all probability retire, and the choir will be reduced in the number and quality of singers. It is said that about one third of the former appropriation for choristers will be cut off, and that the elaborate character of the services will be changed accordingly.

This unfortunate exigency has caused quite a stir in London. The Southwark choir has borne a very high reputation, and the thought of any serious alteration in the musical services of the Cathedral is not at all palatable to those who have become accustomed to Dr. Richardson's style of music. It is indeed to be deplored that a man of such eminent standing should be obliged for purely financial reasons to leave a field of work where he has labored with such signal success for many years, and it is specially to be deplored that the music should be reduced in quantity and quality in a Cathedral that is situated in a poor section of the city. Southwark is sometimes spoken of as a "slum" Cathedral. In many of the London churches that are similarly situated the music is kept up to a high standard. The theory that good music is not necessary for poor people, and that it is more or less wasted

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A School for Girls under the care of the Sisters of St. Mary. The Thirty-ninth Year opens in September, 1908. References: Rt. Rev. W. W. Webb, D.D., Milwaukee; Rt. Rev. C. P. Anderson, D.D., Chicago; Charles F. Hibbard, Esq., Milwaukee; David B. Lyman, Esq., Chicago. Address THE MOTHER SUPERIOR.

upon them, has long since been proved untenable.

That Dr. Richardson will very soon be called to some other position of importance is practically certain. He is too valuable a man to be permitted to go unemployed for any length of time. As a trainer of boy voices he holds a unique reputation, and his powers as an accompanist of the Church service are equalled by few musicians. His recent work called *The Southwark Psalter* is perhaps the most advanced publication of the kind that has ever been issued, and has gained the endorsement of many of the English Cathedral organists. His general style of music at Southwark, although florid and brilliant, characterized by what some critics might consider an over-elaboration of organ accompaniment, has always been noted for its artistic finish.

It is reported that Pope Pius the Tenth has expressed a wish to have a new organ built for St. Peter's Cathedral. Many years ago the celebrated Paris builder, Cavaille-Cell, suggested a scheme for such an instrument, but the matter fell through. M. Charles Wider, the distinguished French organist, has consented to act as a member of a committee empowered to look after the building of the new organ. Persons who have visited St. Peter's Cathedral will remember that there is no organ of any consequence in the building. There is a comparatively small one in one of the side chapels, and there is another instrument in the body of the Cathedral that is portable, and placed upon rollers. It seems fitting that the most magnificent ecclesiastical edifice in the world should be furnished with the finest organ that can be constructed, and we trust that the building committee will meet with every possible success in their work.

The New York Symphony Society announces a series of eight evening and sixteen afternoon concerts for the approaching season. Three of these concerts will be under the direction of Mr. Gustav Mahler, the conductor of the orchestra of the Metropolitan Opera House, and the rest will be under the direction of Mr. Walter Damrosch, the conductor of the Symphony Society. In addition to the above there will be a "Beethoven Cycle," a "Tchaikowsky Cycle," and a "Mendelssohn Celebration." The nine symphonies of Beethoven will be performed, and several other important works of the great master. Tchaikowsky's works will be performed in chronological order, and the "Mendelssohn Celebration" will be held in honor of the one hundredth anniversary of Mendelssohn's birth.

#### THE HUMDRUM NEWS.

THE *American Humdrum News* should be the most widely read paper in all this country. Did you ever see a copy? NO—nor I—but just glance with me in imagination over the pages of one issue, just at the headings, if you please:

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Second Column Heading—100,000 Ministers of the Gospel are not scoundrels—they have labored all their lives with tireless unselfishness, faithful to their trusts, faithful to their wives, faithful to their God.

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Twenty Million Married Couples in this country were not divorced last year.

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But there is one thing that we can all learn from this never-to-be-published paper, to-wit: The front page of the modern newspaper does not reflect the real conditions of modern life. The reason why the news in the daily press is a record of crime and misconduct is because it is the one case in a thousand. In small type and in obscure corners, if at all, is the record of the *Humdrum Life*—the life that you and I and the great majority of our fellows are doing our best to live.—*Exchange*.

VALUABLE Roman and Norman relics have been brought to light as the result of the excavations on the site of Christ's Hospital, in Newgate Street, London, in connection with the extension of the general post office. Several months ago the workmen came upon a portion of the old Roman wall which ran originally round the city, and the remains have since been found to extend for about 400 feet under the site of the dining-hall, the direction being at right angles to Newgate Street. The wall itself, being of no value, has been destroyed and carted away, with the exception of one specimen-piece. The rampart was about 8 feet wide at the base and 7 feet at the top, its depth being 16 feet. The wall itself was of Kentish ragstone, being very roughly built, strengthened with lime, and held together by several horizontal layers of tiles, about 2 feet 6 inches apart. The men also found many mediæval chalk walls, which were apparently part of the ancient Greyfriars' Monastery. A large number of earthenware and other relics were found near the city wall, having, it is conjectured, been thrown on the rubbish-heap as useless. Most of them were broken, and many were only scattered fragments.—*Canadian Churchman*.

THE MOST ANCIENT town in the wide world is Damascus, says the *Presbyterian Standard*. It has been in existence for nearly 4,000 years, and at the present day is a prosperous city with about 140,000 inhabitants. It owes its long-continued prosperity to its remarkable situation. It is built upon a luxuriant oasis at the foot of barren mountains of anti-Lebanon, and on the edge of the sandy desert of Es Sahara, forming a paradise in the midst of widespread desolation. Its fertility is due to the river Abana, which bursts forth from the mountains above, bringing down rich alluvial deposit. Damascus is connected with many incidents related in the Bible which testify to its antiquity. It was a city when Abraham was in Ur of Chaldees, and probably he visited it when on his way to Canaan. In the times of St. Paul it was held by Aretas the Arabian. When the Mohammedan Arabs captured it in 634 A. D. it was the greatest city in the East. Now it is under the rule of the sultan of Turkey. At the present day it is a typical Eastern city. From the exterior it presents a lovely appearance, being surrounded by exquisite minarets, but the interior consists of narrow, winding lanes, evil smelling and strewn with filth, shabby palaces, mosques, and bustling, rich bazaars. However, in spite of this, Damascus is still the most prosperous city of Syria, and well deserves to be called "The Mother of Cities."

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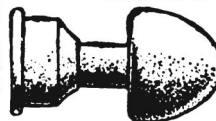
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