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# The Living Church

VOL. XXXIX.

MILWAUKEE, WISCONSIN.—OCTOBER 17, 1908.

NO. 25

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*A Weekly Record of the News, the Work, and the Thought  
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## PURE HEARTS AND MINDS.

THE Collect for the Eighteenth Sunday after Trinity con-  
tains two petitions, one negative and the other positive.  
"Grant Thy people grace to withstand the temptations of the  
world, the flesh, and the devil"—that is the negative one; and  
the positive is, "with pure hearts and minds to follow thee,  
the only God." Note the comprehensiveness of the phrase, "pure  
hearts and minds"; not only that we may love the good, but that  
we may, with our minds, believe the true.

The manner in which these two things are connected in the  
Gospel for the day (St. Matt. 22:34) is remarkable. Jesus had  
been asked the test question, the occasion of much dispute  
among the rabbis of the day, "Which is the great commandment  
in the law?" and had replied, "Thou shalt love the Lord thy  
God with all thy heart, and with all thy soul, and with all thy  
mind. And the second is like unto it, Thou shalt love thy neigh-  
bor as thyself. On these two commandments hangeth the whole  
law—and the prophets." This answer, of course, consists of  
two combined quotations from the Old Testament, but not ex-  
actly. Loving God with one's mind is not in the Old Testa-  
ment summary of the law; at least, not explicitly so. The Old  
Testament is deficient in the intellectual element in life, just  
as the spiritual element was wanting among the Greeks. It is  
the mission of Christian theology to make possible the worship  
of God and the service of our fellow men, with all our faculties.  
The one word which, rightly understood, expresses this fulness  
of life is "love"; but rightly understood. They misunderstand  
it who make religion to consist of creeds; but equally they also  
who would make of love an affair of the heart, or emotions,  
alone, and treat belief as of no consequence. It is remarkable  
that our Lord here not only joins the emotional and intellectual  
(and moral) elements of life, but goes on to ask a question  
which stands in a close but little noticed connection with the  
law of love. The most subtle attack being made on the Chris-  
tian religion to-day is that which quotes Christ's own summary,  
love to God and man, and proceeds to omit Jesus Christ Him-  
self, actually quoting Christ Himself as authority for doing  
away with Himself as the object of belief!

But immediately after laying down the law of love, Jesus  
the Teacher turns upon His questioners and asks them, "What  
think ye—what think ye of the Messiah, whose Son is He?"  
He then shows them that He whom the Psalmist, inspired of  
the Holy Ghost, called Lord, must be something more than son  
of David, which expressed the content of their Messianic idea.  
But is it not also implied that the acceptance of a broader and  
higher view of the Christ, as Son of Man and Son of God, is  
vitaly connected with fulfilling the law of love?

The subsequent growth of New Testament teaching is not  
something mistakenly added, but a development, under the influ-  
ence of the Holy Spirit, of the seeds sown by the Sower who  
came forth to sow. We may confidently appeal, in the name  
alike of common sense and of modern thought, to experience.  
Turn to the Epistle (I. Cor. 1:5ff). "I thank my God always  
for the grace of God (the manifested and conveyed love and  
favor of God) which is given you (and given you not through  
the law, but) by Jesus Christ." It was possible for St. Paul  
to write thus to Gentiles who had been brought into the one  
family of God, just because he had grasped the wider and higher  
meaning of the Christ as more than a limited individual of a  
particular race and likewise more than human, viz., God mani-  
fest in the flesh, and hence for all men alike.

In a word, love to God and man, that truly is the law; but  
it was Jesus Christ who made God lovable and also made man  
lovable. Loving the human in Him, the human divested of  
race limitations, we are enabled to love our neighbor in the ex-  
panded sense which Christ brought, namely, the human race.

W. B. C.



### REUNION WITH "PRESBYTERIAN AND OTHER NON-EPISCOPAL CHURCHES."

WE have to deal, in this subject, with the most delicate of all the problems relating to Reunion. Civil war raises animosities that are much harder to heal than does any war between nations; and the Presbyterian revolt from the Church of England constituted a spiritual civil war and was a chief subject involved in an actual and material civil war among Englishmen. The very fact that Presbyterians are closest to us in many social and other ties and are most intimately connected with our own past history only makes the subject more delicate.

Yet the lapse of a single generation has sufficed to heal the wounds left by the American civil war, while nearly two and a half centuries have been insufficient to heal the breach made in England when Puritan and Cavalier drew swords against each other. The spiritual separation thus engendered has been bequeathed to every land in which Englishmen have settled, and Churchman and Presbyterian have ever since gone on their respective ways in entire antagonism to each other.

It is not strange that at length there are real attempts to bind a lasting peace between these parties. United in every phase of social and political relationship—and they were once as far apart politically as they were ecclesiastically—they are yet sundered in their religion.

It was the Presbyterian body from whom most was hoped when the Chicago-Lambeth declaration was set forth. The negotiations between the two parties proved fruitless. The "historic episcopate" was the rock upon which reunion split. Neither party felt able to recede from its historic position.

BEFORE WE treat directly of the utterances of the Lambeth Conference on the subject, we must digress to notice one or two subsidiary matters. The *Lamp* (October) recalls the editorial consideration given in THE LIVING CHURCH last August to the Australian negotiations between Churchmen and Presbyterians, which we felt bound to condemn unreservedly, and deems it fitting to place the sub-title "The Lambeth Conference does not Condemn" over a paragraph relating to the subject.

"If any of us," says the *Lamp*, "entertained the hope that the Lambeth Conference in unmistakable language would condemn this kangaroo scheme as utterly subversive of Catholic order and quite beyond the range of consideration, we have been woefully disappointed. So far from condemning it, Resolution 75 of that assembly coquettes with, if it does not actually 'welcome,' it."

It would be difficult to treat the subject more unjustly. According to the custom of the Lambeth Conferences, the Australian scheme would be presented to the committee on Reunion. If that committee did not deem proper to report the plan, it would die in the committee. The Conference would have no official knowledge that it had been broached. That such was the course which the matter actually took is made clear from a passing reference to the Australian proposals in the report of the committee (printed in this issue), while their recommendations, and the resolutions affirmed by the Bishops, bear not the slightest resemblance to those proposals. The Australian scheme was negatived by the Lambeth committee and not even accorded the dignity of public discussion. It is difficult to see what more "any of us" could ask.

Again, some have inquired how it is that Churchmen should accept the validity of lay Baptism and yet deny the validity of lay consecration of the elements in the Holy Communion. If we could concede the latter, it is argued, we could then divert the issue from one concerning the validity of Presbyterian ordination to one of regularity. We could much more easily adjust the latter question, the argument continues, than the former.

The answer seems clear. "Validity" is given to ministerial acts, whether of ordination or of consecration of the Eucharist, by the Holy Spirit. His mouthpiece for the teaching of His will is the Catholic Church. While the Catholic Church was yet undivided, and so able to act unitedly, lay Baptism was held valid and lay consecration in the Eucharist was not. Churchmen are obliged to maintain the Church's position in so important a matter until the historic Church as a whole reverses it; and it is perfectly certain that to-day the historic Church as a whole, and almost without individual dissent, affirms the same position. We cannot know that the Holy Spirit gives equal validity to the act of a layman until, in His own way, He reveals that fact to the entire Church. Consequently the mere contrary guess of one man, even though he be a Bishop, would be an insufficient ground upon which to

base a reversal of policy in any part of the Church. Whether such a guess be in fact right or wrong, no national Church can be in position to reverse the unbroken policy of the entire Catholic Church, or to "validate" that which the Church at large holds to be invalid, until the entire Catholic Church, acting as the mouthpiece of God the Holy Spirit, has affirmed its right to do so. A national Church must not be presumed to be possessed of authority to reverse the unanimous practice of the entire Catholic Church; and sacramental grace is too essential a matter to be juggled with according to any sort of guess-work.

WE COME NOW to the portions of the Lambeth Papers having to do with our subject. It is worth recording that reconciliation of Protestants is not specifically mentioned in the Encyclical at all; but the resolutions embody the suggestions of the committee.

One novelty we observe in both the resolutions and the report. Presbyterians and other non-Episcopal bodies are termed "Churches." This, if not actually unprecedented in official papers, is contrary to the usual procedure among Anglicans, though customary, we think, among Romans. It is correct or it is incorrect according to the sense in which the word is used, and we must assume that it is used in such wise as to be correct. The *Century Dictionary* distinguishes between no less than ten different uses of the word *Church*, and it is obvious that most of these are common in all our literature.

We recognize in the Presbyterian organization a "Church" in the modern and legal sense; that is to say, a voluntary association of persons gathered together for religious purposes. But when we speak of the English or the American "Church" we denote a national subdivision of a greater organization, which also is termed a "Church"—the holy Catholic Church, built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief Cornerstone. In so far as individual Presbyterians are duly baptized, we gladly grant that they are fellow-members, with us, in this larger Catholic Church. It is rightly stated in the proposed Preamble to our ecclesiastical constitution, as it is in Anglican literature generally, that we account "to be members of the flock of Christ all who have been duly baptized in the Name of the Father, and of the Son, and of the Holy Ghost." But it does not follow that voluntary organizations—"Churches" in the modern legal sense—of such baptized persons, are integral parts of the Catholic Church; nor yet does it follow that members of such modern Churches are necessarily baptized persons. Thus, the Westminster Confession of Faith, quoted in the appendix to the Lambeth report, declares that the "Catholic or Universal Church . . . consists of all those throughout the world that profess the true religion, together with their children." The thought of Baptism as the common ground of entrance into the Church is entirely lacking. We must hold that the relationship of the "Presbyterian Church" and that of the "Episcopal Church" to the holy Catholic Church of the creeds is totally different. The one is a voluntary organization, the other a branch of a divine organism. The members of both may alike be members, by virtue of their Baptism, of the one Catholic Church; but the Presbyterian "Church" was created by its members, and the Episcopal "Church" was derived by episcopal succession from the Church of England, as that, in turn, was derived by similar succession from earlier "Churches," and ultimately, through the apostles, from Christ Himself. This distinction is of the essence of the Churchly position. Without it it would be insolent, on our part, to insist upon the Historic Episcopate as a basis of unity. We would have no right to insist upon a mere preference of our own as members of a voluntary association. While, therefore, we do not criticise this choice of phraseology whereby the Presbyterian organization is termed a Church—a use of the term which is common in our literature and for which we have a precedent in the Preface to our American Book of Common Prayer—yet the distinction between the meaning of the word as applied to them and as applied to branches of the ancient Church must always be kept in mind.

The Australian proposals are, very wisely, ignored entirely. If unity is ever to come it must be either within or without the historic Church. If within, the continuity of that Church must not be jeopardized; if without, there must not be a pretense of continuing the apostolic order when, in fact, it is being surrendered.

The Bishops suggest as a basis of reunion the "precedents of 1610," the committee adding in a footnote: "In so far as these precedents involve consecration to the Episcopate *per saltum*,



the conditions of such consecration would require careful investigation and statement."

With much pleasure we direct attention to a paper in this issue from the pen of the Rev. H. P. Scratchley, in which the history connected with the "Precedent of 1610" is carefully recalled. On the whole, it is not a very satisfactory precedent, and one wonders how far it was intended by the Bishops to be offered to Presbyterians. By dint of "bribery, browbeating, imprisonment, and banishment," the king succeeded in inflicting Bishops upon Presbyterians who did not want them, who would not permit them really to exercise episcopal functions, and who finally deposed them all twenty-eight years later. Unless Presbyterians have really reached the condition wherein they desire Bishops, priests, and deacons, each for the purpose of performing the full round of episcopal, priestly, and diaconal functions, we should fear that the "Precedent of 1610" would be all too suggestive of a repetition of history.

And herein lies the essence of the problem of reunion. Unless the body to which we offer the episcopate at any time actually desires it for the purpose which Bishops have always fulfilled—as rulers, though, we should trust, in a constitutional manner; as ordainers of priests to exercise the sacerdotal ministry, to offer a true memorial sacrifice in the Holy Eucharist; as the agent of the Holy Spirit in conferring grace through the rite of Confirmation—we are convinced that all forms of negotiation will be useless. It would be the height of folly in Presbyterians to accept gifts that they do not desire and would not intend to use; it would be little short of criminal in us to confer orders on such terms. To both parties the act would be highly superstitious; it would imply that value is attached to empty forms in themselves. A real episcopate without a real priesthood would speedily become an absolute monarchy. If Presbyterians could be induced to permit certain of their ministers to go through what they would esteem an empty form, simply to meet our "foolish prejudices," unity would not be one whit nearer. We shall be greatly surprised if the "Precedent of 1610" should arouse the slightest enthusiasm among Presbyterians.

No, much as we desire unity, it must be a unity of purpose as well as a unity of outward agreement, if it is to endure. Both parties must change their fundamental attitude toward the historic Catholic Church before we can look for unity to become a present issue. Protestant Episcopalians must cease to be Protestant Episcopalians before they can invite Presbyterians to cease to be Presbyterians. When both alike are ready to be *Churchmen*, unity may be looked for. If ever that frame of mind seizes upon both parties it will not be difficult to arrange the details. We have in our custody the fundamental characteristics of the Catholic Church, but our people lack the Catholic mind, quite as truly as do Presbyterians. Unity waits, not so much for intellectual conditions to be perfected, or unexceptionable concordats to be framed, but for that "mind" to be in us all "which was also in Christ Jesus." Before unity can come within the historic Church, we who are within the historic Church must more truly realize and show forth the principle of Churchliness. Churchmen who cling to the very name of Protestant Episcopal must banish thoughts of unity from them. A larger mind, a wider perspective of history, a more sympathetic point of contact with others of the historic Church, a fuller sacramental life, a better exemplification of what the Catholic Church, with its "historic episcopate," means to us, and a deeper love for our separated brethren, these are the true requisites to unity with "Presbyterian and other Non-Episcopal Churches."

We should be glad if we could discern signs indicating that unity with Presbyterians on distinctly Catholic lines were in sight. We confess that we cannot; and no other sort of unity is worth considering. The "Passing Protestantism" of the day cannot be made a basis of permanent unity; the "Coming Catholicism" which is sufficient for the task must fully permeate our own people, before we can hope to assure others that we are in position to offer it to them.

It so happens that the two episcopal addresses which chance to be reported in this issue, from the Bishops of Milwaukee and Nevada respectively, both lay stress upon the immense importance to the Church of her thoughtful laymen reading Church books and particularly the Church papers. "If the Church and diocesan papers were properly supported, subscribed to, and read," says Bishop Webb, "one would not be asked so many strange questions that reveal an ignorance about the Church and

Church affairs that no one would admit for a moment in regard to secular things." "The province of the Church paper," says Bishop Robinson, "is to enable the parish to see the Church. Just that! If every family in the American Church subscribed to a general Church paper, and read it, the Board of Missions would have little difficulty in greatly enlarging its appropriations." And after telling of his intention to provide a diocesan paper for Nevada, Bishop Robinson shows his own broad perspective by the final caution: "If there be any Churchman in the state of Nevada who can afford to take one Church paper, but cannot afford two, persuade him to take the general Church paper, with the *Spirit of Missions*, and let the Nevada paper pass. It is the general paper that will do more to enlarge his horizon." When Bishops and diocesan leaders generally will take that view, "diocesanism" will have passed away.

It is difficult for the Church papers to press this subject adequately, for, obviously, they are interested parties. They need subscribers, and—there being no subsidies as there are among Methodists—they cannot be published unless they are supported on a rather large scale.

But Churchmen need the Church papers more than the Church papers need their support. Bishop Robinson is perfectly correct in saying that there would be no difficulty in raising money for missions if the Church papers were more largely read. The best and most fruitful missionary work for the Church that occurs to us would be the increase of the subscription lists of the Church papers. We challenge the clergy everywhere to say whether it is not the small minority who read the Church papers, in any parish, upon whom they rely chiefly when they have work to be done. And if uninformed deputies to diocesan and general conventions could realize the suppressed smile that passes over intelligent and educated members of those bodies, when exhibitions of sublime ignorance such as is really culpable are made in debate, they would hide their heads in shame; but they never know it.

The Church papers, no doubt, make mistakes. Few people are wise enough to write editorial leaders on fifty-two distinct subjects a year, and sub-editorials on several hundred more, and never be wrong. The few who are conscious of their ability to do it are, unfortunately, not editors. Moreover, it is perfectly true that our weekly Church papers are generally "over the heads" of the masses in our congregations. They are made for the intellectual few; such men and women as possess the art of thinking and aspire to some degree of culture in their manner of living. Yet there are Churchly periodicals adapted to the "masses," as, for instance, the *American Catholic*, the *Parish Visitor*, and the *Young Churchman*. But if we are ever to have a laity that can be counted upon to be a real force in this land, it is essential that the intellectual weeklies of the Church be read, week by week, by the intellectual men and women of our parishes.

When that time comes, the legislation that is now "inexpedient" in our conventions, because local mossbacks who sit as deputies had not heard of the issues until they were propounded in debate, will become expedient and practicable; it will be possible to raise money because an interested and intelligent public will be glad to give; and the Church will be in position to contribute something to the intellectual thought of the day.

## ANSWERS TO CORRESPONDENTS.

T. T. W.—For secular authors showing that Henry VIII. did not found the English Church read Freeman, Green, Gairdner, Gardiner, and Adams & Stephens' *Select Documents English Constitutional History*. This point of view was Hume's (d1776) and it was taken up by Knight's *Popular History*, but was lost by Macaulay. Read also: lawyers, Phillimore, Palmer (Baron Selborne, who rose as high as his profession could take him), Renton, and Whitehead; of statesmen, Gladstone (and Premier Asquith is briefly on record to the same effect); of encyclopedias, Britannica ("England, religion," and "Church of") the *New English Dictionary on Historical Principles*, Haydn's *Dictionary of Dates and Universal Information*, the McClintock and Strong Encyclopedia, and the Century Dictionary, art. "Anglican Church."

Another line of "secular" authors is this: Sir Thomas Browne in *Religio Medici*, 1635; Miss C. M. Yonge in *Young Folks' History* and in *Camos*; Guest's *Lectures in English History*; Beard (Unitarian) Hibbert *Lectures for 1883*; Innes' *England Under the Tudors* (1905), Prof. Beard (Columbia University) *An Introduction to the English Historians* (1906); and David H. Montgomery's *Leading Facts of English History*, a textbook for schools.

F. P.—The last clear reference to the Ark of the Covenant is in I. Kings 8, when it was placed in Solomon's Temple. It may have been among the "treasures of the house of the Lord" which Shishak carried off in the reign of Rehoboam (I. Kings 14: 26), or it may have remained until the destruction of the Temple under Nebuchadnezzar, when it would be certain to share the same fate. Hastings (art., Ark of the Covenant) believes the latter to be probable.



## UNIQUE PREACHING CROSSES IN ENGLAND

One is Re-Dedicated in Somersetshire

### HUMAN REMAINS DISCOVERED UNDER GLASTONBURY ABBEY CHURCH.

The Living Church News Bureau;  
London, Michaelmas Day, 1908;

**I** SEND this week a photograph of part of a restored Somersetshire Preaching Cross. In this West of England county, so rich in mediaeval ecclesiastical antiquities, there are said to be nearly two hundred old preaching crosses. Most of these have, unfortunately, only their bases left, but a few have been restored to something of their original beauty. One of the most interesting of the latter was rededicated, in the presence of a large assemblage of the faithful, on Holy Cross day by the Archdeacon of Taunton in the churchyard of Fitzhead, a country village near Milverton (on the Great Western Railway branch line from Taunton to Barnstaple). The lantern—which is here illustrated—is exceptionally well designed, and is the work of Messrs. Harry Hems & Sons, the well-known ecclesiastical and architectural sculptors, of Exeter. The original remains of this cross are of the local building stone, and the same material has been used for the new work. The shaft has been restored to its original height, and is surmounted by a large foliated capital, which bears the lantern, or terminal, this latter consisting of a four-sided sculptured block, with supporting shafts at the angles terminating in crocketed pinnacles. Above all is a crocketed spirette, terminating with a foliated finial. The recess facing west contains the Calvary shown in our illustration. In the niche facing the church is a statue of St. James the Great, to whom it is dedicated. The sculptor has represented the holy apostle and martyr with his usual symbols in sacred art, the pilgrim's staff and wallet. In the southern niche is a figure of a Bishop vested in full pontificals and bearing his crozier, with the right hand raised in the attitude of benediction. Amongst the foliage immediately beneath this statue is a shield bearing the arms of the diocese (Bath and Wells) impaled with those of the present Lord Bishop.

It appears that whilst excavating at Glastonbury Abbey, week before last, Mr. Bligh Bond, the eminent west country ecclesiastical antiquary, found buried close under the south wall of the ruined nave of the great church the complete skeleton of a man who must have been several inches over six feet in height. The skeleton is in an excellent state of preservation, every bone being complete, and from the interment being in a place of honor it is supposed that the body is that of some high official of the Abbey. The extraordinary feature of the discovery is that the skull is enclosed in a curiously shaped ring of carved stone, cut purposely for the head to rest in. Another stone covers the feet, but the remainder of the body is on the clay. Roman remains interred in similar fashion have been found at Lansdowne, Bath, and lead to the impression that the Glastonbury interment is of greater age than first conjectured. Traces of interments of still greater age have also been found close by.

The *Athenaeum*, in its "Literary Gossip," announces that the October issue of the *Dublin Review* (edited by Mr. Wilfrid

Ward) will contain a hitherto unpublished fragment on John Keble by John Henry Newman.

With reference to the prohibited procession of the Blessed Sacrament in Westminster on the occasion of the (Roman) Eucharistic Congress, the Rev. Daniel Radford, rector of Papworth St. Agnes, Cambridgeshire, and a well known Catholic theologian, writes in part thus in a letter to the *Guardian*:

"On that once fated Sunday, on which deplorably painful scenes might have been witnessed, many country villages were inaccessible to current information, but before their parish altars were many Anglo-Catholic Samaritans gathered together praying for the preservation of the Blessed Sacrament, revered by them and loved, from the threatened outrage. Its Westminster custodians must also once have possessed a fear of this result, though apparently not genuine enough to move them from their perilous intention, for we read that the amount of force required to repel force was being calculated and the thought of defensive preparation was in itself an outrage. But for days before, Anglo-Catholics, all sectarian prepossessions renounced, had been praying to the same effect, and it may be in answer to their prayers that God vouchsafed a way of escape, and that the minds of Cardinals, Archbishops, Bishops, and Papal delegates were overruled."

The above designation of English Catholics as "Samaritans" was evidently in reference to the parable in the liturgical Gospel for that particular Sunday taken in connection with the prevailing opinion among Roman Catholics concerning their separated fellow Catholics of the English Church.

J. G. HALL.

## THREE MOTHERS.

By MARIE J. BOIS.

**I**N a summer resort the three following cases came under the writer's personal notice and made her realize that young mothers have to serve an apprenticeship ere they can be called truly good mothers. The particular problem in this case was: "What was to become of the child while the mother went to a barn dance?" One of the solutions to the problem was that the child was left alone in the little room of the boarding house, to the very great discomfort of the whole household, as his yells kept everybody awake in spite of all the attempts

made to pacify him. In the second case, the mother took the little three-year-old girl with her, beautifully dressed up as a little doll. When they started at 9 o'clock, she had to prevent the little one from lying down in her little carriage for fear she might spoil the large white hat that the child was wearing. They came back at half-past twelve, and as the child was brought in crying, the thinness of the walls allowed the writer to hear the cross remark of the mother: "If I had known you were going to behave like that, I would not have taken you!" What in the world had she expected from a tired baby! The next day the great black rings under the eyes of the child told their pitiful story. In the third case the mother stayed at home, and the child had the blessing of an uninterrupted night of rest. Which of the three, dear reader, was the good mother? For, remember, while it was but one instance in many, all those cases were typical of what would have been expected of the three different women.

THE MERE HABIT of trying our best in all things, will help us, by God's grace, to serve Him with our best.—*Keble*.



PREACHING CROSS AT FITZHEAD, SOMERSET, ENGLAND.



## LAST WEEK IN NEW YORK

## What Has Transpired Among Churchmen

## "HEALING MISSION" ESTABLISHED AT ST. MARK'S CHURCH

The Living Church News Bureau  
New York, October 12, 1908

IN contradiction to the rumors that the corporation of Grace Church intends in the near future to erect an office building on the northeast corner of Broadway and Tenth Street, adjoining the church, a handsome iron railing of the same pattern as that on the rectory lawn is being put on the lines of the old Fleischman property, and a new lawn is being made on the enclosed lot. The improvements will be finished in time for the Bishop Potter funeral.

## CHANGES AND ELECTIONS AT COLUMBIA.

After the precedent established at the founding of King's College in 1754, the Rev. Dr. Manning, rector of Trinity parish, has been elected a trustee, vice the Rev. Dr. Dix, deceased. The Bishop of New York was also elected to the same office in succession to Bishop Potter. During the summer the gifts received by Columbia amounted to \$167,699; the largest was \$100,000 from the estate of D. Willis James, for the support of a chair in geology; \$50,000 from the estate of Sara Currier goes toward the maintenance of the university library.

Professor William A. Hervev has been appointed registrar of the university, vice Professor Rudolf Tombo, Jr., who, in addition to his teaching duties, will hereafter devote himself exclusively to his work as secretary of the alumni council, and to the editorship of the *Sexennial Catalogue* and the *Columbia University Quarterly*. The Rev. Dr. Abraham Yohannan, one of our clergy, has been appointed lecturer in Oriental Languages. He was graduated from the General Theological Seminary in 1890.

## THE FUTURE OF THE DIOCESAN HOUSE.

The building known as "The See House, 27 Lafayette Place," which less than a score of years ago was the official centre of diocesan activities and Bishop Potter's headquarters, is now so far removed from the geographical and Church centres of the city that new uses are found for it. On the evening of October 9th, the first of a number of national clubs was organized in the building, now known as 416 Lafayette Street. About twenty young Frenchmen assembled and heard an address in French from Archdeacon Nelson. Afterwards they organized "The Lafayette Club," and elected M. Louis Leaky, president. It is known that the French residents of the city are drifting away from all Church influences. While many are nominally connected with Roman Catholic congregations, it has been difficult to get them to go to church for worship.

Other clubs of foreign-speaking people and their children, as nurseries for the Church, are to be formed and cared for by the Archdeacon of New York and a corps from the Church Workers' Commons. That for the Chinese is to be called "The Oriental Club"; later, similar organizations will be formed for the Greeks and for the Italians.

## A NEW BUILDING FOR ST. AGATHA'S SCHOOL.

An informal opening of the new school house erected for St. Agatha's (the division of Trinity school maintained for girls by "The New York Protestant Episcopal Public School, founded 1709"), situated at West End Avenue and Eighty-seventh Street, was informally opened last Wednesday. A brief service was held at which the Rev. Drs. Seabury, Vibbert, and Grosvenor were present and officiated. The building is pronounced by experts in such matters to be magnificent, splendidly equipped, and well worth a visit. The venerable corporation which opened and maintained the first "public school" in this great metropolis is to be congratulated on the acquisition of such a plant, and the community of the present time and in the future will be indebted to this and such like schools for persisting, in spite of up-to-date misconceptions of popular education, in ethical culture, and basing that on the New Testament. When will those in charge of public and other schools come to realize that the education of the heart never contributed to the population of the prisons, insane asylums, and reformatories? Are not the shrewdest, the best specimens of brainy people to be found in penal institutions?

## A "HEALING MISSION" ESTABLISHED.

The Healing Mission of St. Mark's Church, Second Avenue and Tenth Street, will be formally opened on Sunday evening,

October 18th, the day set apart by the Church for the commemoration of St. Luke, "the beloved physician." The inauguration will be marked by a service in the church, beginning at 8 o'clock. The subject of the address will be: "Religion and Health." This mission is an authorized branch of the "Emmanuel Movement" established by the Rev. Dr. Elwood Worcester of Boston, and is for the cure of functional nervous disorders and for the correction of bad habits. There are two methods in the mission. One is the service in the church on Sunday nights, which of course is open to all that desire to come. The other is the personal treatment of those sufferers whose application has been approved by a neurologist after a careful examination, or those who are recommended by their own physicians. Several leading neurologists are prepared to coöperate in this work. The work of the mission will know neither parochial nor denominational boundaries. The purpose is not the enlargement of St. Mark's parish, but the relief of suffering without regard to religious affiliations. The authorities hope that both the clerical and medical professions will make free use of this mission so far as it can be of service to those who are under their care.

## ARRANGEMENTS FOR BISHOP POTTER'S FUNERAL.

The committee in charge has just announced some of the details of the obsequies for Bishop Potter. On Monday, the 19th instant, the body of the late Diocesan will be placed by a representative of the family, at Trinity cemetery, Broadway and 153rd Street, in the custody of the Cathedral Chapter. Under escort of the Ven. Frederick B. VanKleeck, D.D., and Mr. R. G. Holmes, it is to be carried to Grace Church, Broadway and Tenth Street, where it will be received by the Archdeacon of New York and the Rev. William M. Grosvenor, D.D., president of the Standing Committee, as representing the diocese of New York. The Office for the Burial of the Dead, which has not as yet been read, will be recited on Tuesday morning, October 20th, in Grace Church. By request the music at the church and at the Cathedral Crypt will be of the simplest form.

Invitations are to be sent to all the Bishops of the Church; the clergy of the diocese; prominent clergy in other dioceses; representatives of Church and other organizations in New York City, including the resident Methodist Episcopal Bishop; Archbishop Farley; the pastors of the Brick and Fifth Avenue Presbyterian churches; the senior minister of the Collegiate Reformed church; the president of the Union Theological Seminary; Dr. Lyman Abbott, Felix Adler, the Rev. Dr. Edward Judson (Baptist); Rabbi Silverman, Rabbi Wise, and Rabbi Sola Mendes; the Vicar General of the Armenian Church; and others; also, official representatives of Masonic bodies.

At the recent fall meeting of the Clerical Union, formal announcement was made of the demise of the late Bishop of New York; whereupon it was voted to send an appropriate letter of condolence to Mrs. Potter and the Bishop's family, and to arrange for a requiem celebration of the Holy Communion.

## FUNERAL OF GEORGE IRVING.

The funeral of George Irving, the last surviving nephew of that distinguished Churchman and American author, Washington Irving, who died in 1859, was held in old St. Paul's chapel, Broadway and Fulton Street, on Wednesday, October 7th. Mr. Irving was born in the old Irving home, 37 Chambers Street, eighty-five years ago.

THERE IS SOMETHING that should cause infinitely more concern than the devastating scourge of the forest fire, scarring and disfiguring as it does the surface of our beautiful land and sapping its material wealth. It is the dry rot of religious formalism and indifference. Infants are being born each day in this Canada of ours and are permitted to grow up unbaptized and untaught. Young men and young women on all sides are assiduously supplied with means of intellectual improvement, whilst their spiritual natures are being impoverished and starved. The lures of wealth and pleasure are spread broadcast like the nets of the fowler, and myriads are being daily entangled and ensnared. The grim reaper is perpetually claiming his victims; and what, let us ask ourselves fairly and squarely, is the toll of the Church? A clever young lawyer said to us a day or two ago, "I have all I can do in attending to the concerns of this world without bothering myself about the concerns of another world." This, alas! is the unspoken record of most of the eager, throbbing life of to-day, and what is the daily response of the Church to it? Materialism, indifference, pleasure-seeking and spiritual dry rot are rife on all sides. Is it not high time to ask ourselves the question, Is the Church of to-day adequately fulfilling her divine mission? Is she at all adequately striving to lead men, in the trenchant words of Arnold Toynbee, "From bondage through freedom to good will"?—*Canadian Churchman*.



## ELABORATE PLANS FOR CHICAGO MISSIONARY COUNCIL

### Details of the Gathering for the Fifth Department

#### MISCELLANEOUS NOTES OF CHURCH NEWS IN CHICAGO

The Living Church News Bureau  
Chicago, October 9, 1908

**B**ISHOP ANDERSON called a meeting of all the clergy of the diocese at the Church Club rooms, on Monday noon, October 5th, and as a result the rooms were crowded to their utmost capacity. The meeting was arranged in order to give the Bishop the opportunity of speaking fully about the forthcoming Missionary Council of the Fifth Department, and to give the Rev. Dr. James S. Stone, chairman of the programme committee, the opportunity of outlining the programme. The Rev. W. O. Waters, also one of the Chicago delegation to the council, made an address emphasizing the importance of the council in several directions. Great interest was manifested by all, and if the laity, both men and women, will but respond as they generally do in Chicago to the leadership of their clergy, by attending the conferences and services, the council will be a pronounced success, as is anticipated. Since last week, the following items of programme have been settled, in addition to those published in our last letter.

The Church Club dinner will be given on Monday evening, October 19th, in the banquet hall of the Auditorium hotel, and the speakers will be Bishop Weller, Bishop McCormick, the Rev. Dr. Arthur S. Lloyd, General Secretary of the Board of Missions, the Rev. Z. B. T. Phillips, of Trinity, Chicago, and Mr. Robert H. Gardiner, president of the Brotherhood of St. Andrew and of the National Conference of Church Clubs. Bishop Anderson will be the toastmaster, and the occasion will be a memorable one in every way. Special efforts are being made to bring the Church people of Chicago generally to the conferences at St. James' Church on Monday afternoon (2:30 to 5 p. m.), on Tuesday afternoon (same hours), and most of all, to the two great services at St. James' Church—namely, the Holy Eucharist, on Monday morning at 10 o'clock, and the missionary service, the closing one of the council, on Tuesday evening at 8 o'clock. A general invitation is extended to all Church people, and large congregations are expected.

The public reception at the new "George P. Smith Memorial" building of St. Luke's Hospital, Michigan Avenue near Fourteenth Street, will be held on Wednesday afternoon, October 21st, and the many friends of the hospital, both within and without the Church, are looking forward with much anticipation to this opportunity of visiting this remarkably fine addition to our diocesan hospital. The reception will be held from 3 to 6 p. m., and a general invitation to all the diocese is extended by the board of directors.

#### THE DAUGHTERS OF THE KING.

On Saturday afternoon, the 17th of October, there will be a service of preparation for Holy Communion at Grace Chapel, Wabash Avenue, for the Local Assembly of the Daughters of the King, inasmuch as the following Sunday, St. Luke's day, is the regular Sunday for their corporate Communion, throughout the diocese. The Local Assembly meeting of the Daughters of the King will be held on Wednesday, October 21st, with a sermon from Bishop Weller at the Holy Eucharist. Bishop Anderson will preside at the afternoon session, which will be addressed by Bishop Osborne on The Work of Sisterhoods, and by other Bishops on other themes, one of which will be the Order of Deaconesses. This Local Assembly meeting will be at Grace Church, Chicago, beginning with the Holy Eucharist, at 11 a. m., the afternoon session commencing at 2 p. m. A general invitation is extended to Churchmen to attend both the services and the afternoon session.

#### THE WOMAN'S AUXILIARY.

The twenty-fourth semi-annual meeting of the Chicago branch of the Woman's Auxiliary will be held at the Church of the Epiphany, on the afternoon of Tuesday, October 20th, at 2 p. m. The addresses of the afternoon will be given by the Bishops of Indianapolis, Marquette, and Milwaukee. The Rev. L. B. Hastings, director of the Chicago Homes for Boys (within one block of Epiphany Church) has invited the Auxiliary delegates to take luncheon at the Homes at 1 o'clock on this day. At 10 a. m. that morning, October 20th, there will be held in Epiphany chapel a celebration of the Holy Eucharist, com-

mencing a conference of the diocesan officers of the Auxiliary branches in the Fifth Department. A session for discussion of questions will be held in the parish house at the close of this service, after which the guests will adjourn to the Chicago Homes for Boys, for luncheon, remaining for the afternoon meeting of the Chicago Auxiliary, at Epiphany Church. A large response has been received to the invitations for this, the first conference of Auxiliary officers in the Fifth Department, and a valuable meeting is anticipated. The conference was called by the president of the Chicago branch of the Auxiliary.

#### THE CHURCH PERIODICAL CLUB.

The Western Branch of the Church Periodical Club held its regular quarterly meeting at the Church Club rooms, Chicago, on Tuesday, October 6th, those present being officers and librarians in the parish branches connected with the club. Among the reports read by the delegates were several interesting letters received from various persons, who are gladdened by the regular arrival of periodicals sent through the agency of this helpful organization. One English priest in Australia wrote an especially appreciative letter, acknowledging some of the widespread kindnesses of members of the Western Branch of the C. P. C. Sister Elizabeth, one of the deaconesses on the city mission staff in Chicago, appealed for more gifts of Prayer Books and Hymnals, in addition to those already given by the club, for her large work among the poor in Chicago. Mrs. William P. Wright, of Grace Church branch, C. P. C., Chicago, presided at this meeting, which was filled with interest and with plans for the extension of this useful department of parish work.

#### MISCELLANEOUS.

An eight day parochial mission was held at Christ Church, Winnetka (the Rev. H. W. Starr, rector), by Archdeacon Weber, of Boston, from October 4th to 11th, including both the Sundays. The rector of this parish has just published a very attractive pamphlet, with illustrations, describing the organization and work of his parish. His plans for the winter include a series of sermons in explanation of the "Emmanuel Church Movement" for mental and spiritual healing, as well as a series of illustrated lectures on the geography and history of Bible lands, and on the "Making of the English Bible."

The rector of the Church of the Epiphany, Chicago, recently preached a series of two sermons on Sunday mornings, on "Christianity and Healing," and other Chicago clergy are also giving their attention to this phase of religious teaching. At Christ Church, Woodlawn, there has been organized for some time past a Home Study Department of the Sunday school, enrolling members of the congregation who cannot attend the various classes held in the parish house. The "Font Roll" is also established at Christ Church, as well as at the Church of the Atonement, Edgewater. In this latter parish there is now possibly the largest "Font Roll" in the diocese, numbering over 100 children. The diocesan Sunday School Commission is recommending both of these agencies to the parishes and missions generally, throughout the diocese, as making for increased interest and usefulness in Sunday school work.

One of the most unique congregations assembling in the diocese is that composed of Persian men, meeting every Sunday afternoon in the Sunday school room of St. James' Church. There are upwards of 100 men connected with this movement, being about one-fourth of all the Persians in Chicago. They have their own lay-leader, and their services are in their native tongue. The Rev. Dr. Stone has thus given these foreigners a home in St. James' parish house for nearly a year, on Sunday afternoons.

The Rev. Elmer T. Merrill, formerly of Trinity College, Hartford, has moved to Chicago, and has become Professor in Latin at the University of Chicago. He is a parishioner of the Church of the Redeemer.

The Rev. E. V. Shayler, rector of Grace Church, Oak Park, has just published a second edition of his book, *The Making of a Churchman*. The first edition attained a large circulation, and has proved valuable in helping Confirmation candidates supplement their parochial instruction. TERTIUS.

ONE CHIEF IMPULSE to missionary endeavor is coming now from the study class. Nearly 200,000 persons were enrolled in these classes in the different Christian organizations in the United States last year. Someone was heard recently to remark upon finishing the eight or ten sessions of the class: "I was helped by it intellectually, geographically, and spiritually."—*Detroit Churchman*.



## CHURCH WORK FOR COLORED PEOPLE IN GERMANTOWN, PA.

SO little is known of this work that a little sketch of it may be interesting to those who live in or near Philadelphia.

Over twenty-eight years ago the late rector of St. Peter's Church, Germantown (the Rev. Theo. S. Rumney, D.D.), who was greatly interested in the mission for colored people and who served for many years on the Board of Missions, held a mission for them on Sunday nights in St. Peter's Church. Among the preachers on that occasion was the Rev. Henry L. Phillips, the present rector of the Church of the Crucifixion. The effort had its good results, but the Board of Missions was not then ready to assume the charge of a mission for them.

Later Dr. Rumney tried to obtain a room where services could be held, but that failing, he still welcomed the colored people to his parish, and Mrs. Rumney, with one of his parishioners, held a sewing school for them in Centre Street. After the public schools inaugurated sewing classes, their effort was no longer necessary, but Mrs. Rumney taught a large number of colored girls in her sewing school in St. Peter's parish building, until her feeble health forced her to give up her Church work. A number also attended the Sunday school for many years.

Just before Dr. Rumney's death, in 1903, a delegation of colored women called upon him, asking his aid and influence in forming an industrial home. His health not permitting him to undertake this work, he referred them to the Rev. Charles H. Arndt, rector of Christ Church, Tulphocken Street. Later a meeting of the clergy was called and a committee appointed to consider the advisability of the plan, the result of which is the present Industrial Home for colored people on Armat Street. Originally it was a Church organization, but later the clergy decided it would have a wider scope by making it undenominational, which it now is.

In 1904, at the Convocation of Germantown, it was decided to buy from the German Lutherans the present mission buildings situated on West Rittenhouse Street, between Greene and Germantown Avenue. The church is a pretty stone structure with a parish building in the rear, consisting of one large Sunday school room and two smaller rooms. For a background the buildings have the well-shaded Vernon Park, and the grounds surrounding the church will in time be made attractive with shrubbery and a well-kept lawn. There rest some of the bodies of the former congregation, buried a number of years ago.

On November 13, 1904, the first service was held, and the mission named St. Barnabas'. The first priest in charge was the Rev. A. A. St. Clair Moore, the second, the Rev. Felix Maximo Duty, D.D., neither of them resident in Germantown. The incumbent is the Rev. E. Sydney Thomas, who resides in Germantown, and can thus give all his time to the work of the mission.

Since last December there has been organized a Brotherhood of St. John for boys, which is preparatory for the Junior Brotherhood of St. Andrew. The members are interested and have accomplished excellent work, both missionary as well as industrial. From the Brotherhood a vested boy choir has been formed, singing for the first time on Easter Day last.

St. Margaret's Guild for girls has a membership of over twenty, and last winter worked for a missionary cause. The Woman's Auxiliary sends its delegates to the several missionary branches and worked last year for St. Augustine's School, Raleigh, N. C. The service of the altar guild is recognized in the vestments and altar hangings.

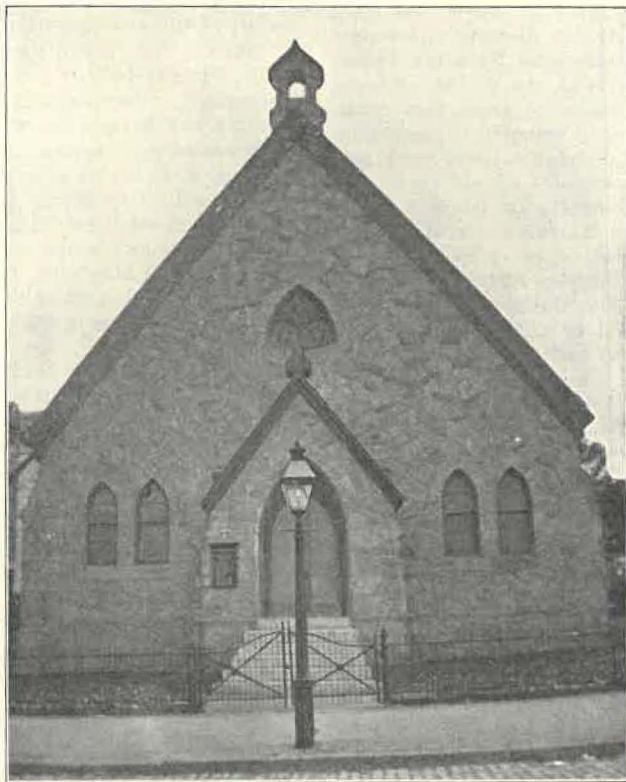
The church is most attractive, but the parish house is out of repair. New water pipes have been laid into the building,

but the walls need immediate attention to prevent greater expenditure.

The mission, with God's blessing, must steadily grow, and thus help His children who need the Church's protecting care. The congregation is willing and anxious to build up the mission, but it needs the counsel and encouragement of the white Church people. If we ask ourselves if we have done all we could for this race dwelling among us and numbering alone, within the Twenty-second ward, thousands and thousands, we must answer, No!

The Church is awakening to the knowledge of this important mission field more than ever. The seed planted so many years ago by one who has gone to his long rest has at last taken root. The harvest is ready, we need only the willing hands to gather in the sheaves. Will our Church people not encourage the mission by attending some of the services and giving a welcome to the members into the Church's fold, and thus help the priest in charge by giving God-speed to his work?

"For we are laborers *together* with God: ye are God's husbandry, ye are God's building" (I. Cor. 3:11).



ST. BARNABAS' CHURCH, GERMANTOWN, PHILADELPHIA.

## MILWAUKEE DIOCESAN COUNCIL.

THE holding of the Council had been delayed to admit of its immediately preceding the Brotherhood National Convention in Milwaukee. It convened in All Saints' Cathedral on Tuesday of this week, the sermon being delivered by the Rev. W. F. Shero, D.D., warden of Racine.

Based on the text, "He that humbleth himself shall be exalted," the sermon was a brief treatment of the virtue of humility as applied to the individual Christian life and to the corporate duty of the hearers as officials and representatives of the Church. The preacher spoke first of the great importance which our Lord assigned to this virtue, as shown by the frequent repetition of the words of the text. The words seem to be, first, a statement of a principle of good sense and good manners; but as the incident upon which they are a comment is described as a parable, a deeper sense must be intended. They speak of the false and true estimate of greatness, and of the reversal of human judgments. Comparing the parables to which

these words are attached, it is seen that the foolish vanity of the guests is of the same nature as the arrogant blasphemy of the Pharisee. The virtue of humility is the most striking feature in the new character inculcated by our Lord. Although it had been known and commended in the Old Testament Dispensation, it was not discerned as the only reasonable temper, and the necessary foundation of anything good in human life, until it was learned from the words and the example of Jesus Christ. Humility is, essentially, knowing the truth about ourselves. God does not wish us to say that that is good which common sense and conscience tell us is bad. We may say that He does desire us to recognize our dependence upon Him. We come from God and belong to God. Humility is the realization of our true relation to God and to our fellows. Recognizing that we are stewards for God, we must make the fullest possible use of any gifts which He has bestowed upon us. This is the solution of the puzzle as to how true judgments and natural ambitions can be made to harmonize with the spirit of perfect humility.

By being exalted is meant the elevation and uplifting of man's true self. It does not refer to any of his possessions, nor even to his physical or intellectual endowments. It is the developing of those powers and faculties which make him nearest like God. God is love. His love was most conspicuously shown in the redemption of the world. Just so far as man in his poor and finite life exhibits that essential characteristic of God, he is truly exalted.

In the individual Christian life this virtue should be cultivated by due recognition of God as the Source of all things, and by an acceptance of our responsibilities for the use of the talents with which he has entrusted us.

In our corporate capacity we may best display this virtue by a loyal guarding of the treasure placed in our keeping and by a loving obedience to the authority which God exercises through the Church.



So humbling ourselves we shall be exalted, even to be "workers together with God." This is "That stoop of the soul which, bending, upraises it, too."

An excellent attendance was shown when the roll was called, at the beginning of the business session. The afternoon was devoted largely to the reading of routine reports. In the evening was read:

#### THE BISHOP'S ADDRESS.

The Bishop recalled the notable deaths within the past year in the Church and the unusual number of four of our own diocesan clergy and a fifth resident within the diocese, though not canonically connected with it; as also that of Dr. Hixon, librarian of Nashotah, and a number of useful laymen; as well as the losses from the diocese by reason of removal, which have been more than usually severe. He pleaded for more attention to the supply and training of the clergy in order that the continually recurring decrease in candidates for orders might be met. He was glad to know that the Church has, at last, awakened to the importance of the problem and is trying to face it. The seminaries generally have more students this year than usual. One cause for the decline in the number of candidates is the small stipends of the clergy and the lack of provision for their old age. He commended the appointment of the Pension Fund Commission as a timely effort to supply this need. This suggested to him also the necessity for diocesan endowment and also the endowment of such institutions as Nashotah House, Racine College, and Kemper Hall, as well as the various diocesan funds. With respect to Confirmation classes, he urged that candidates be presented while children are young, being then impressionable and very receptive. He found the diocesan mission work generally in very excellent condition and commended the aid given to it by the Woman's Auxiliaries. Of improvements in fabric he mentioned especially the elaborate work on Nashotah chapel and the Bishop Nicholson Memorial sanctuary and organ at the Cathedral. He recalled lesser gifts to many of the churches of the diocese. As to financial matters he found "much for which to be thankful. The missionary allotments have been paid in so that we have been able to pay the missionaries at the end of each quarter and show a balance on hand. The fixed charges of the diocese have also been paid in full, and it looks at the present time as if there would be a small balance on hand." This is partly due to the receipt of \$850 interest on that portion of the endowment fund looked up in the Milwaukee Street property.

The Bishop spoke especially of how little is often really known among lay people about the Bible or the Church. "That there is a certain interest shown in religious matters," he said, "is evident from the various magazine and newspaper articles that appear treating of such questions. The thought of the age is apt to be subjective; people think a good deal about themselves, the problem of their lives, and of the life to come. The age is intensely critical, and any appeal to history is given a respectful hearing. Why do people care so little about the history of the Church; its great leaders and saints? The old-fashioned knowledge of the Bible and its contents is dying out, and references to it are not understood. Nearly everyone knows the contents of many books much more perfectly than the contents of any one book of the Bible, even the Gospels. If we glance at the books lying on a table or on the shelves of a bookcase in the average Church household, how few, if any, of them have anything to do with the Bible or religion! If persons would only spend a small part of the time on the study of the Bible or the Church that they spend on other questions, it would mean so much in their lives. Of late years many books have appeared, books not dry or difficult to read, that give one an entirely new and fresh point of view of the Bible; its history; the light thrown on it by the modern discoveries in archaeology; and its relation to the Church and authority. Histories of Greece, Rome, and England are read and studied, but the history of the Christian Church, even of the English Church or the branch of it in this land, is an unknown and undiscovered country. Now when there is a very evident wave of idealism, a reaction from the scientific materialism of the last century, influencing and coloring the thought of nearly everyone, how important it is that it should be guided and not allowed to run into all sorts of vagaries. Some knowledge of Christian evidence and apologetic will save many a soul from shipwreck. A mere knowledge of the Church's work and what she is doing ought to be part of the contents of an educated man's store of learning. We read one or more daily papers and many magazines; every Churchman ought to take and read some good Church paper. He ought to know what is going on in the Church and in the diocese at least as well as he knows the news of the country, or the gossip of his city or village. If the Church and diocesan papers were properly supported, subscribed to, and read, one would not be asked so many strange questions that reveal an ignorance about the Church and Church affairs that no one would admit for a moment in regard to secular things—events that really in no way concern one, or accounts of crimes and sins that one would often be the better for not reading about. If we would, all of us, resolve to give a certain amount of time during the coming year to the trying to obtain a better knowledge of the Bible; the history and teaching of the Church; her mission work; her great leaders and saints; we would take a far greater interest in her work.

I wish that every Church family took and read some good Church paper, the diocesan paper, and the *Spirit of Missions*. A subscription to all three would not equal the subscription to the daily paper that we are not willing to go without."

Further accounts of the proceedings will be given next week.

#### BISHOP ROBINSON'S ADDRESS.

ON another page is given a report of the annual convocation of the Missionary District of Nevada. The Bishop's address, the first since his consecration, recalled that though they were now holding their third convocation, it was not their third annual convocation. The first was held in the early seventies and the second some years later; but the number of clergy now at work in Nevada, ten, is the same as the greatest number at any time under Bishop Whitaker's administration so long ago. "Hence," said the Bishop, "so far as the number of clergy is concerned, the District of Nevada takes up the work just where the District of Nevada laid it down." He deemed it proper to "map out, in an informal way, some plan of campaign." There is beauty in Nevada," he said. "It is deep down in the souls of her men and women. There are bad things, and foul things, and unclean things here, but there are good things, too. These good things are in the souls of men. If we can reveal them and use them as they are capable of being revealed and used, many will pause to wonder at things so beautiful.

He felt that "one of the biggest tools the Church has is Information." "It may be well to begin at the very bottom, to take nothing for granted. "Thorough" is the word—first, last, always. Slipshod teaching has harmed the Church more than heresy, for it is the mother of heresy. Let us tell the people what the Church is, whence it comes, what are its credentials, what it proposes to do, and what is to be gained by doing it. The majority of people really know very little about these things. What Christian people do not know about Christianity would fill many books. What the average Episcopalian knows about his own branch of the Church might be embodied in a modest pamphlet. This Information may be given in several ways. There is, for instance, the Pulpit Way, the Book Way, the Newspaper Way, the Confirmation Class Way, the Sunday School Way, and the Social Way. There are, of course, many other ways, but these will serve for illustration."

Each of these ways he treated in some detail, urging that the pulpit be used for instruction and not for entertainment. He urged the increased reading of Churchly books. "A readable book telling in an interesting fashion about the Church and her ways is one of the most powerful missionary influences we have." He marvelled "how seldom the 'Book Way' is used systematically." Then, he said, "there is the 'Newspaper Way.' I refer to the general Church paper, of course. It has been my privilege to visit the homes of many Church people in Nevada during the last five months, and I have seen a Church paper in three of them. There were society papers, and technical papers, and ordinary newspapers, papers supplemental and incidental and sentimental, but only three Church papers. In every home where it can be afforded there should be at least one general Church paper. Nothing broadens the interest of people like this. It enables them to get outside the lines of their own parish with its little perplexities and victories. It lets them see the whole Church in its splendid sweep toward the hills of Paradise." He spoke at some length on the great importance of this matter, urging that "Anything that will help the parish to see the Church, the whole Church throughout all the world, will help to turn pewholders into prophets. No man ever lifted his eyes to the Church and said, 'I do not believe in foreign missions.' He was looking at a parish when he said that."

"The province of the Church paper is to enable the parish to see the Church. Just that! If every family in the American Church subscribed to a general Church paper, and read it, the Board of Missions would have little difficulty in greatly enlarging its appropriations. Therefore, as effective and far-seeing statesmen of the Kingdom, is it not our duty to leave no stone unturned until every Church family in Nevada reads a general Church paper? May I ask, dear brethren, for your cordial and strenuous support in this? I believe that the priest who neglects to urge this upon his people is losing a great opportunity for strengthening his parish."

He then said that he proposed to start a special Church paper for Nevada, and had made arrangements for it and even selected the attractive name of *The Nevada Sagebrush*, saying, "Sagebrush is of good odor in Nevada"; but he had "One word of counsel! If there be any Churchman in the State of Nevada who can afford to take one Church paper, but cannot afford two, persuade him to take the general Church paper with the *Spirit of Missions*, and let the Nevada paper pass. It is the general paper that will do more to enlarge his horizon. We want him to look across the deserts and above the mountains, to lift his eyes to the vision of the whole Church in its beauty and majesty. We want him to hear the voice of the Son of Man, 'Go ye into all the world and preach the Gospel to every creature.'"

With regard to more local matters the Bishop expressed the hope that Nevada might raise an endowment so that it might ultimately become a diocese and he had appointed a committee with that in view. He spoke of faithful work done among the Indians, and urged that a

[Continued on Page 849.]



**BROTHERHOOD NATIONAL CONVENTION.**

**T**HE National Convention of the Brotherhood of St. Andrew is in session during the present week in Milwaukee. The occasion is the 25th anniversary of the founding of the Brotherhood, which naturally lends an exceptional degree of interest to the present Convention. The local arrangements have been made chiefly by an executive committee consisting of the officers and the chairmen of committees that had been provided. The executive committee has held weekly sessions during the past six months, except during a few weeks of midsummer, and has completed so large an amount of work as would hardly be expected by any who have not been engaged in similar work. It was necessary first to raise a guarantee fund, to which nearly

8:15, with devotional address by Dean Robbins of the General Theological Seminary; and an opening celebration of the Holy Communion for 8 o'clock Thursday morning; also the mass meeting for boys on Sunday afternoon, to be addressed by Bishop Weller, Coadjutor of Fond du Lac, and Prof. Franklin S. Edmonds of Philadelphia. St. Paul's Church will be the scene of the great corporate communion of men on Sunday morning at 7:30, and also of the preparatory service on Saturday night, when the meditation will be given by the Bishop Coadjutor of Fond du Lac. At the same church the annual Charge to the Brotherhood will be given on Thursday at 2:30 by the Rev. Dr. Lubeck, rector of Zion and St. Timothy's Church, New York. St. James' Church is to have a preliminary devotional gathering for the



MILWAUKEE EXECUTIVE COMMITTEE FOR THE BROTHERHOOD CONVENTION, IN CONFERENCE WITH BISHOP WEBB.

\$3,000 has been subscribed, and that in the face of the necessity for inviting subscriptions last spring, when the panic was hardly over and when, too, several city parishes had unusual requirements that had to be met.

Among other local arrangements that have been made for the convention are the camps for Junior members, especially where they are not attended by adults, which have been arranged in the parish houses of All Saints' Cathedral, St. Paul's, St. James', and St. John's churches. Comfortable cots have been provided, with other conveniences for lodging, and each camp has been placed in charge of competent persons, who will enforce rules and preserve order. Another committee has made provision for a daily luncheon to be served in the basement of Plymouth Church, which is the headquarters for meetings other than services. Committees of ladies from several parishes have the lunches in charge.

Plymouth Church, which has been rented for the convention, is a building most conveniently located, whose main auditorium is arranged theater-wise, with balcony and boxes, thus making a very perfect convention hall. There is an abundance of smaller rooms for offices and sectional conferences, and a parlor in which the reception committee makes its headquarters. Services are held in four churches. At All Saints' Cathedral there was arranged a preparatory service for Wednesday night at

speakers on Wednesday afternoon; the Thursday night service, at 8 o'clock; and also the final service on Sunday night at 8 o'clock, which latter is to be followed by the farewell meeting under the direction of H. D. W. English of Pittsburgh. The Friday night service is appointed for St. Stephen's Church, when Hubert Carleton and James L. Houghteling will be the speakers.

There will also be held early celebrations on Friday and Saturday mornings at most of the city churches, and at the 11 o'clock service on Sunday morning it is planned that there will be a special sermon in each of the city churches on "The Young Man and the Church." Arrangements for these services include the appointment of the Bishop of Fond du Lac as preacher at All Saints' Cathedral; the Bishop Coadjutor of Fond du Lac at St. Andrew's; the Bishop of Springfield at St. James'; the Bishop Coadjutor of Western Michigan at St. John's; the Rev. Dr. Lubeck at St. Paul's; and the Rev. E. V. Shayler of Oak Park, Ill., at St. Stephen's.

Of special interest to the public, too, are the noonday mass meetings to be held at the Pabst Theater on Thursday, Friday, and Saturday from 12:30 to 12:55. The addresses given on these days respectively are by the Bishop of Kentucky, Dean DuMoulin of Cleveland, and the Rev. Dr. Lubeck; and a large public mass meeting at the same place on Sunday afternoon at



3:30, when the Bishop of Kentucky and the Rev. Frederick Edwards, rector of St. James' Church, Milwaukee, will speak on "Men in the World of Men."

At Plymouth Church there is provided an almost continuous series of addresses and conferences from Thursday morning until Saturday afternoon. Each day begins with a devotional address on some phase of the subject of Prayer, to be given successively by the Rev. F. H. Sill, O. H. C.; the Rev. George C. Stewart of Evanston, Ill.; and the Rev. T. W. Powell of Toronto, Ont. Other important speakers at times during these days include the Bishop of Milwaukee on "The Call to the Ministry"; Adrian H. Onderdonk, headmaster of St. James' School, Maryland, on "The Brotherhood and the Boy"; the Bishop of Fond du Lac on "Community Life"; and George C. Thomas, treasurer of the Board of Missions, on "Work in the Worldwide Field." Addresses on many phases of Brotherhood work will be given at various conferences by President Gardiner, the several secretaries, ex-President English, Messrs. A. N. Hadden of New York; A. M. Davis of St. Louis; George T. Ballachey of Buffalo; W. A. Cornelius of Pittsburgh; and members of Junior chapters in four cities, being Harry W. McKechnie of Brooklyn; Roy Burroughs of Milwaukee; Norman Ludlow of Buffalo; and George Wibby of Toronto.

In the illustration presented herewith is shown the executive committee at one of their later weekly sessions, in conference with the Bishop of Milwaukee. The gentlemen seated about the table, beginning at the left of the picture, are, respectively: Messrs. H. N. Laffin, George Gibbs, Rev. H. S. Gatley, Charles E. Sammond, J. H. Radtke, H. J. W. Meyer, Stuart Hyde, G. Arthur Daniels, H. D. Morton, Frederic C. Morehouse, and the Bishop of Milwaukee. Standing in one corner are Messrs. H. S. Hansen and A. B. Cargill. Two members of the committee, C. F. Hibbard and J. M. Fiske, Jr., were not present.

## THE MARYLAND EDICT OF TOLERATION.

AN OPEN LETTER TO CARDINAL GIBBONS.

WASHINGTON, D. C., Sept. 23, 1908.

To His Eminence Cardinal Gibbons:

**I**N your recent sermon in the Roman Catholic Cathedral of Westminster, London, you are reported as saying, concerning the colony sent by Lord Baltimore to Maryland in 1634:

"This colony of British Catholics was the first to establish on American soil the blessings of civil and religious liberty. While the Puritans of New England persecuted other Christians, and while the Episcopalians of Virginia persecuted Puritans, Catholic Maryland gave freedom and hospitality to Puritans and Episcopalians alike."

In view of this statement, given utterance to on such a conspicuous occasion, will your Eminence allow one of your fellow-countrymen, a Marylander and the son of a Marylander, and solicitous for the truth of Maryland history, to ask you publicly one or two questions, the answers to which may perhaps contribute to set in its true perspective that chapter of Maryland history to which you make allusion?

1. Is it not a fact that Lord Baltimore's colony which you call a colony of "British Catholics," was composed in very large part of Protestants? Were not Protestants, indeed, in a considerable majority among the colonists that sailed from Cowes in the *Ark and the Dove*?

Your Eminence will recall that the colony consisted, as Lord Baltimore wrote to Wentworth, of about "twenty gentlemen of very good fashion and 300 laboring men." It may also be remembered that two of the Councilors of the colony were adherents of the Church of England, and that "great numbers of the colonists, apparently its great majority, took the oath of British allegiance before sailing"—that oath which Pope Urban VII. had charged the Irish "rather to lose their lives than to take." It may further be mentioned, as showing that the colony was probably composed more largely of Protestants than of Roman Catholics, that of the twelve persons who died on the voyage to America, ten were Protestants. How, then, can your Eminence justly call Lord Baltimore's colony a colony of "British Catholics"? I beg to refer to the work of Dr. Ethan Allen, *Who were the Early Settlers of Maryland?* published in 1865; and to that of the Rev. B. F. Brown, published in 1870, and entitled *Early Religious History of Maryland: Maryland not a Roman Catholic Colony*; and to Streeter's *Maryland Two Hundred Years Ago*; and to John Fiske's *Old Virginia and Her Neighbors*.

2. Considering this fact, was not a policy of religious

toleration a political necessity for the colony? Could Lord Baltimore deny toleration to his own colonists? Indeed, when we study the Maryland Edict of Toleration in the dry light of history, must we not acknowledge the justice of the comment of Mr. Gladstone,\* that it was primarily a measure of prudence and self-defence? Clearly it was a measure well calculated to attract the settlers so necessary to the existence of the colony, but was it not, more than that, necessary to the protection of the colony—to its very existence, indeed—under the circumstances which obtained in 1649? I venture to remind your Eminence that Charles I. had been executed three months before, and that Cromwell was now supreme on both sides of the sea, and I ask your Eminence to tell us what would have been the probable fate of the "Catholic Colony" of Maryland at the hands of the terrible Cromwell had the Protestant religion not been tolerated there?

3. There is a very interesting fact in connection with the Edict of Toleration which your Eminence does not seem to have adverted to in your sermon, I mean the fact that this famous edict was passed by a legislature, two-thirds of whose members appear to have been Protestants. It contained (as probably your Eminence has forgotten) sixteen Protestants and eight Roman Catholics. The Governor himself at the time was a Protestant. To be exact, the Protestants were as follows:

The Governor .....	1
The Councilors .....	6
The Burgesses .....	9
	<hr/> 16

And the Roman Catholics:

The Councilors .....	3
The Burgesses .....	5
	<hr/> 8

This is the conclusion of a careful writer, after a thorough search of the original records in the Statehouse at Annapolis.†

Under these circumstances, may I ask your Eminence to say whether the Protestants may not lay claim to at least the larger part of the honor and credit of this great Edict of Toleration?

4. Another interesting fact I find no mention of in the report of your Eminence's sermon (perhaps time did not prompt you to state it); I mean the fact that the Charter granted Lord Baltimore by the English king, the titular head of the English Church, required that the religion of the English Church should be recognized. And I would like your Eminence to tell the English and American people what would, in your opinion, have been the probable consequence of a refusal by Lord Baltimore during the life of Charles I. to tolerate the Protestant religion, as the religion of the Church of England was then called? Would not the Charter granted by the king for the establishment of the colony have been instantly forfeited?

5. Again: I would beg leave to ask of your Eminence this question: Suppose the colony of Maryland had been under the protection of a Roman Catholic, and not a Protestant, sovereign—say under such a sovereign as Queen Mary of England, or Philip of Spain, or Louis XIV. of France—is it your Eminence's opinion that a policy of toleration would have been adopted? Does your Eminence know of any instance in modern times down to the end of the eighteenth century in which a Roman Catholic sovereign or a Roman Catholic government of any kind has encouraged the policy of religious toleration?

Your Eminence said in your sermon that while the Puritans of New England persecuted other Christians, and while the Episcopalians of Virginia persecuted the Puritans, Catholic Maryland gave freedom and hospitality to Puritans and Episcopalians alike. Will you be good enough to tell us (while Catholic Maryland was giving freedom to Puritans and Episcopalians alike) what was "Catholic Spain" doing, and "Catholic France," and "Catholic Italy"? Were they giving freedom and hospitality to Protestants and the Protestant religion, in the middle of the seventeenth century?

Louis XIV. was on the throne of France. Was his government practising religious toleration at this period?

Philip IV. reigned over Spain. Did he tolerate Protestant worship in the Spanish peninsula?

Innocent X. sat on the Papal throne. Did he give freedom and hospitality to Protestants within the Papal dominion?

\* Mr. Fiske reaches the same conclusion. He says: "Starting with such a charter, religious toleration in Maryland was a happy product of circumstances."

† Neill, *Maryland Not a Catholic Colony*, p. 7. Minneapolis, 1875.



We know what his predecessor, Urban VIII, did to Galileo, Was his administration any more tolerant?

And if Maryland (a "Catholic" colony, in your Eminence's estimation) presents the one exception known to history of the practice of toleration by a Catholic government, is it not clearly traceable to the mixed character of the colony (comprising both Catholics and Protestants), and to the necessity of the situation—colonists of whatever religion being necessary to the growth of the colony?

6. Yet again, may I call your Eminence's attention to the fact that the Charter granted Lord Baltimore by a Protestant king was of such a character that both the worship of the Church of England and that of the Church of Rome must have been tolerated under it? This is strongly set forth in *The Life and Character of Lord Baltimore*, published in 1845 by one of Maryland's most honored and brilliant sons, Hon. John P. Kennedy, who maintains that the policy of toleration was in the Charter, which antedated the Edict of 1649 by fifteen years. And is not this contention justified not only by the language of the Charter, but by the practice of the Colonial Government? I refer to the existence of a Church of England chapel at St. Mary's from the foundation of the colony, and the several recorded instances in which punishment was meted out to Roman Catholics who attempted to interfere with the worship of the chapel.

7. As to the genesis of this famous Edict of 1649, is there not good reason to trace it to the Act of the House of Commons, October 27, 1647, which, in language identical with the Maryland act, decreed that the inhabitants of all American plantations should "have and enjoy the liberty of conscience in the matters of God's worship"? This act was called by the Rev. Thos. Harrison, the Puritan pastor at Annapolis, "that golden apple, the ordinance of Toleration"; and this long before the Edict of 1649.

It is clearly established that Puritan and Protestant influence had great part in bringing about that Edict—much greater, apparently, than the Roman Catholic influence.

Mr. Gladstone's conclusion would seem to be irresistible: "Upon the whole, the picture of Maryland legislation is a gratifying one; but the historic view which assigns the credit of it to the Roman Church has little foundation in fact."

There is a perplexity which many people feel, which I do not ask your Eminence to resolve, but which I cannot refrain from mentioning in conclusion, and that is, how it is consistent with the loyalty of a faithful son of the Roman Church to hold up to the admiration of the world this Maryland Edict of Religious Toleration, in face of repeated declarations of successive Popes on the subject. One of the errors which was condemned in the Syllabus of Pope Pius IX. (which must be regarded by the faithful as infallible and irreformable) was this:

"Every man is free to embrace and profess the religion he shall believe to be true, guided by the light of reason."

Another was this:

"In the present day it is no longer expedient that the Catholic religion shall be held as the only religion of the state, to the exclusion of all other modes of worship."

Carrying out these same principles, the Pope in 1856, as your Eminence may remember, "condemned the then recent Spanish law which tolerated other forms of worship."

Leo. XIII., in his Encyclical, *Libertas praestantissimum*, June 30, 1888, reaffirms the utterances of Pius IX., condemning severely the "modern liberties" of worship, of speech, and of conscience.

How, then, can a loyal Roman Catholic hold up the Maryland Edict of Toleration to honor and emulation without incurring the charge of "Modernism"?

I am, very respectfully,

Your obedient servant,

R. H. McKIM.

WE DO NOT any longer take special pride, says the (New York) *Independent*, in the designation of *Protestant*. It was good enough once, but now we call ourselves Christians, and allow the name of Christian to those equally who worship God the Father and His Son Jesus Christ as we do, but also adore the Virgin somewhat more than we do. But they have their equal rights. We do not all of us agree with them, but we do not think of protesting against them, for we no longer need to. There is not a denomination in this country that has the word *Protestant* in its name which is not trying to get rid of it. We declare for; we do not protest against. We are hoping for unity, not looking for division.

## THE LAMBETH PAPERS ON REUNION WITH "PRESBYTERIAN AND OTHER NON- EPISCOPAL CHURCHES."

### THE ENCYCLICAL.

No specific reference to the subject.

### THE RESOLUTIONS.

75. The Conference receives with thankfulness and hope the Report of its Committee on Reunion and Intercommunion, and is of opinion that, in the welcome event of any project of reunion between any Church of the Anglican Communion and any Presbyterian or other non-episcopal Church, which, while preserving the Faith in its integrity and purity, has exhibited care as to the form and intention of ordination to the ministry, reaching the stage of responsible official negotiation, it might be possible to make an approach to reunion on the basis of consecrations to the episcopate on line suggested by such precedents as those of 1610. Further, in the opinion of the Conference, it might be possible to authorize arrangements (for the period of transition towards full union on the basis of episcopal ordination) which would respect the convictions of those who had not received episcopal orders, without involving any surrender on our part of the principle of Church order laid down in the Preface to the Ordinal attached to the Book of Common Prayer.

76. Every opportunity should be welcomed of coöperation between members of different Communions in all matters pertaining to the social and moral welfare of the people.

77. The members of the Anglican Communion should take pains to study the doctrines and position of those who are separated from it and to promote a cordial mutual understanding; and, as a means towards this end, the Conference suggests that private meetings of ministers and laymen of different Christian bodies for common study, discussion, and prayer should be frequently held in convenient centers.

78. The constituted authorities of the various Churches of the Anglican Communion should, as opportunity offers, arrange conferences with representatives of other Christian Churches, and meetings for common acknowledgment of the sins of division, and for intercession for the growth of unity.

### FROM THE REPORT OF THE COMMITTEE.

#### VII.

#### PRESBYTERIAN AND OTHER NON-EPISCOPAL CHURCHES.

Many circumstances have led your Committee to pay special attention to the relations between the Presbyterian Churches and the Churches of the Anglican Communion. To many Presbyterians we owe a deep debt of gratitude for their contributions to sacred learning. We are equally indebted to them for many examples of holiness of life. With regard to their Churches, although their characteristics appear to vary in different countries, they have in many ways a special affinity with our own Communion. Wherever they have held closely to their traditions and professed standards of faith and government, as formulated at Westminster, they satisfy the first three of the four conditions of an approach to reunion laid down by the Lambeth Conference of 1888. Even as regards the fourth, though they have not retained "the historic episcopate," it belongs to their principles to insist upon definite ordination as necessary for admission into their ministry. Their standards provide that "the work of ordination" should be "performed with due care, wisdom, gravity, and solemnity" "by imposition of hands and prayer, with fasting," by the presbytery; they regard and treat ordination as conferred by those who have themselves been ordained and are authorized to ordain others.<sup>1</sup> Many leading Presbyterian divines maintain the transmission of Orders by a regular succession through the presbyterate.<sup>2</sup> Facts such as these seemed to point to the Presbyterian Churches as those among the non-episcopal bodies with whom it would be most natural and hopeful at the present time for our own Church to enter into closer relations. Indeed, your Committee have been informed that in Australia conferences have been already held between committees of the General Synod of our own Communion and of the General Assembly of the Presbyterian Church with a view to possible reunion.

Your Committee fully recognize that a condition precedent to any project of reunion would be the attainment of a general agreement in doctrine and practice which would violate no essential principle of the Churches of our Communion. They admit that they are not satisfied that, except possibly in Australia, there is as yet evidence of a strong desire on the part of any of the Presbyterian Churches for a closer union with the Anglican Churches. The question of the recognition of Presbyterian orders seems to these Churches an insuperable obstacle. But the Committee feel that, before another Lambeth Conference can meet, the course of events may change the situation. In view of the possibilities of the future, they think that it would be a help to the cause of union to state that in their opinion it might be possible to make an approach to reunion on the basis of consecrations to the episcopate on lines suggested by such precedents as those of A. D. 1610.<sup>3</sup> Further arrangements would be necessary for the period of transition between the present condition of separation and full union on the basis of episcopal ordination.

<sup>1</sup> See Appendix, note A.

<sup>2</sup> See Appendix, note B.

<sup>3</sup> In so far as these precedents involve consecration to the Episcopate *per saltum*, the conditions of such consecration would require careful investigation and statement.



The Committee believe that such arrangements might be framed as would respect the convictions of those who had long and faithfully fulfilled their ministry in Presbyterian orders, without any surrender on our part of the essential principle, laid down in the Preface to our Ordinal, that those who are to minister the Word and Sacraments in the Churches of the Anglican Communion must have been episcopally ordained. In process of time the two streams of Christian life would mingle in the one Church, strengthened by the benefits which each of these contributory streams would be able to bring to the other.

Your Committee deliberately refrain from entering into any details, believing that these can only be profitably discussed when the spirit of unity has drawn the two bodies into closer fellowship with each other. But they have given very careful consideration to the matter, and they wish it to be understood that, in their opinion, members of the Presbyterian Churches who have, or may have, a real desire for fuller union with the Churches of our Communion may be assured that the way to such an arrangement as has been indicated above is not barred by obstacles which cannot be overcome by mutual considerateness, under the guidance of Him who is the Spirit alike of unity and truth.

Another remark may remove misunderstanding and make for peace. Anglican Churchmen must contend for a valid ministry as they understand it and regard themselves as absolutely bound to stipulate for this for themselves and for any Communion of which they are members. But it is no part of their duty, and therefore not their desire, to go further and pronounce negatively upon the value in God's sight of the ministry in other Communions.

Although for the reasons stated the Committee have given special attention to our relations with Presbyterian Churches, they have throughout their deliberations considered carefully and earnestly the relations between other non-episcopal Churches and the Churches of our Communion. With many of them, to whose ministers and members we owe, as to Presbyterians, many debts of gratitude for their learning and piety, and in whom we recognize manifold fruits of the Spirit, we desire to be associated in friendly intercourse and common service for the Kingdom of God. The Committee believe that few things tend more directly to godly union and concord than coöperation between members of different Communions in all matters pertaining to the social and moral welfare of the people. It is in the common service of humanity, in the name of Him who is its Lord, that the ties of friendly relationship are most readily created and most surely strengthened.

Further, in the opinion of the Committee much could be done to promote a more cordial mutual understanding, which is the necessary preliminary to all projects of reunion, if the members of our Communion would take pains to study the doctrines and appreciate the position of those who are separated from us, and would be careful to avoid in speech and act anything savouring of intolerance or arrogance. Towards this end, the Committee recommend that private meetings of ministers and laymen of our own and other Churches should frequently be held, such as those which have taken place under the auspices of the "Christian Unity Association" in Scotland, in which, by common study of the Word of God, by frank and friendly discussion, and by united prayer, they could at once realize and deepen the sense of union in the fellowship of Christ. Meanwhile the Committee would commend to the Church an ideal of reunion which should include all the elements of divine truth now emphasized by separated bodies; in a word, the path of efforts towards reunion should be not compromise for the sake of peace, but comprehension for the sake of truth, and the goal not uniformity but unity.

Finally, your Committee, recalling the words of the Report of the Committee on Church Unity appointed by the Lambeth Conference, 1897,<sup>4</sup> and of the Resolution of the Conference, No. 40<sup>5</sup> venture to suggest that the constituted authorities of the several Churches of the Anglican Communion should, as opportunity offers, arrange conferences with representatives of different Christian bodies and meetings for united acknowledgment of the sins of division, and intercession for the growth of unity. Believing as they do that the Spirit of our Lord has been at this time calling us with special clearness to "consider seriously the dangers we are in by our unhappy divisions," they earnestly trust that one result of the present Conference may be a sustained effort to carry out this proposal in a spirit of humble faith, expectant hope, and patient charity.

JOHN SARUM, *Chairman*.

<sup>4</sup> "We consider that the time has now arrived in which the constituted authorities of the various branches of our Communion should not merely make it known that they hold themselves in readiness to enter into brotherly conference with representatives of other Christian communities in the English-speaking races, but should themselves originate such conferences and especially arrange for representative meetings for united humiliation and intercession."

<sup>5</sup> "That the Bishops of the several Churches of the Anglican Communion be urged to appoint committees of Bishops, where they have not been already appointed, to watch for opportunities of united prayer and mutual conference between representatives of different Christian bodies and to give counsel where counsel may be asked in this matter. That these committees confer with and assist each other and regard themselves as responsible for reporting to the next Lambeth Conference what has been accomplished in this respect."

#### APPENDIX OF EXTRACTS ON THE PRESBYTERIAN DOCTRINE OF ORDINATION.

##### NOTE A.

The earliest authoritative outline of Presbyterian Ministry in Scotland is contained in *The second book of Discipline agreed upon in the General Assembly, 1578* . . . according to which the Church Government is established by Law an(nis) 1592 and 1690. In Chapter ii. 6, we read: "There are four ordinary functions or offices in the Kirk of God; the office of the Pastor, Minister or Bishop; the Doctor; the Presbyter or Elder; and the Deacon. 7. Their offices are ordinary and ought to continue perpetually in the Kirk, as necessary for the Government and Policy of the same . . ." In Chapter iii. 1: "Vocation and calling is common to all that should bear office within the Kirk. . . . 4. This ordinary and outward calling has two parts, Election and Ordination. Election is the choosing out of a person or persons most able to the office that waits, by the judgment of the eldership and consent of the congregations, to whom the person or persons be appointed. . . . 6. Ordination is the separation and sanctifying of the person appointed to God and His Kirk after he be well tried and found qualified. The ceremonies of Ordination are fasting, earnest prayer, and imposition of hands of the eldership." In Chapter iv. 1: "Pastors, Bishops, or Ministers are they who are appointed to particular congregations, which they rule by the Word of God and over the which they watch. . . . 3. No man ought to ingyre himself or usurp this office without lawful calling. . . . 6. Unto the Pastors appertains teaching the Word of God, in season and out of season, publicly and privately. . . . 7. Unto the Pastors only appertains the Administration of the Sacraments in like manner as the Administration of the Word. . . ."

In Chapter vii. 1, we read: "Elderships and Assemblies are commonly constitute of Pastors, Doctors, and such as we commonly call Elders that labour not in Word and Doctrine. . . ." There is, however, no particular reference in this chapter to the power or method of Ordination or to the kind of Eldership (or Presbytery) to which it belongs. The function of Doctor has now lapsed, and the "Ruling Elder" is no longer associated with the Pastors or Presbyters in Ordination.

Next to this come three documents of the Westminster Assembly of Divines. The most important is (1) *The Form of Presbyterian Church Government agreed upon by the Assembly of Divines at Westminster, examined and approved, anno 1645, by the General Assembly of the Church of Scotland*. This, according to Dr. Sprott (*Worship and Offices of the Church of Scotland*, p. 85, 1882), has not been revived either by Church or State since 1690. It is, however, except in its implied prohibition of superintendency, in intimate accord with standards that are still valid. Less detailed are (2) *The Confession of Faith agreed upon by the Assembly of Divines at Westminster; examined and approved anno 1647 by the General Assembly of the Church of Scotland; and ratified by Act of Parliament 1690*; and (3) *The Larger Catechism of 1648*.

*The Form of Presbyterian Church Government* teaches under the head *Of the Church*:

"There is one general Church visible held forth in the New Testament. The ministry, oracles, and ordinances of the New Testament were given by Jesus Christ to the general Church visible . . . until His second coming. Particular visible Churches, members of the general Church, are also held forth in the New Testament."

Under the head *Of the Officers of the Church* it teaches that the ordinary and perpetual officers of the Church are pastors, teachers, and other church governors and deacons; and that *Pastors* have, with other rights of praying, reading, preaching, and teaching, the right to administer the Sacraments. *Of Ordination of Ministers* it teaches: "(1) No man ought to take upon him the office of a minister of the Word without a lawful calling; (2) Ordination is always to be continued in the Church; (3) Ordination is the solemn setting apart of a person to some public church office; (4) Every minister of the Word is to be ordained by imposition of hands and prayer, with fasting, by those preaching presbyters to whom it doth belong (I. Tim. 5:22; Acts 14:23; Acts 13:3); "(5) The power of ordering the whole work of ordination is in the whole presbytery."

Under *Directory for Ordination of a Minister* we read: "It being manifest by the Word of God that no man ought to take upon him the office of a minister of the Gospel until he be lawfully called and ordained thereunto; and that the work of ordination is to be performed with due care, wisdom, gravity, and solemnity." . . . The following requirements are made: (1) Testimonial; (2) Examination; (3) Ability to defend the orthodox doctrine; (4) A minister formerly ordained is to bring a testimonial of his ordination; (5) On the day of ordination is to be "a solemn fast . . . that they may the more earnestly join in prayer for a blessing on the ordinance of God and the labours of His servant. . . . The presbytery shall come to the place, or at least three or four ministers of the Word shall be sent thither from the presbytery; of which one appointed by the presbytery shall preach . . . concerning the office and duty of ministers of Christ"; (6) Question to the ordinand and promise to "maintain the truths of the Gospel and the unity of the Church against error and schism, and to submit to the discipline of the Church." (8) "The presbytery, or the ministers sent from them for ordination, shall solemnly set him apart to the office and work of the ministry, by laying their hands on him, which is to be accompanied with a short prayer or blessing to this effect: 'Thankfully acknowledging the great mercy of God in sending Jesus Christ . . . and for His ascension . . . and thence pouring out His Spirit and giving gifts to men, apostles, evangelists, prophets, pastors, and teachers; for the gathering and building up of His Church, and for fitting and inclining this man to this great work [Here let them impose hands on his head]; to entreat Him to fit him with His Holy Spirit, to give him who in His Name we thus set apart to this holy service, to fulfil the work of his ministry in all things,' etc."

11. "And in case any person already ordained minister in Scotland, or in any other reformed Church, be designed to another congregation in England, he is to bring from that Church to the presbytery here . . . a sufficient testimonial of his ordination, of his life," etc.

The Westminster *Confession of Faith* in chapter xxv. 2, *Of the Church*, defines the visible Church as follows: "The visible Church, which



is also Catholic or Universal under the Gospel (not confined to one nation as before, under the Law) consists of all those throughout the world that profess the true religion, together with their children, and is the Kingdom of the Lord Jesus Christ, the House and family of God, out of which there is no ordinary possibility of Salvation." It proceeds in section 3: "Unto this Catholic visible Church Christ hath given the ministry, oracles, and ordinances of God, for the gathering and perfecting of the Saints in this life to the end of the world." In xxvii. 4: "There be only two Sacraments ordained by Christ our Lord in the Gospel, that is to say, Baptism and the Supper of the Lord: neither of which may be dispensed by any but by a minister lawfully ordained." In xxviii. 2, Baptism is specially assigned to "a minister of the Gospel lawfully called thereunto." The *Larger Catechism* has no detail of importance.

## NOTE B.

The principles of the three Westminster formularies were argumentatively maintained by many writers in the struggle with Independency in the middle of the seventeenth century. A less-known book of this kind is the *Jus Divinum Regiminis Ecclesiastici* by *Sundry Ministers of Christ within the City of London*, 1647, which maintains in particular the rights of "Ruling Elders." More often quoted is *Jus Divinum Ministerii Evangelici*, published by the Provincial Assembly of London, 1654. Both maintain the "divine right" of Presbyters, and assert that to them is committed the power of ordination and not to the congregation. The latter book, which aimed at comprehending "moderate" Episcopalians, and asserted "that the essence of the ministerial call consisteth in ordination," has apparently had great influence in Scotland, and is frequently referred to with approval by Scottish Divines.

In Principal George Hill's *View of the Constitution of the Church of Scotland*, a book of authority (pp. 19, 20, ed. 3, 1835), we read: "Presbyterians hold that preaching the Word, dispensing the Sacraments, and exercising ecclesiastical jurisdiction over Christians are functions which in all ages belong to the office of a Christian teacher; that the right of performing every one of these ordinary functions was conveyed by the Apostles to all whom they ordained; that the persons who in the New Testament are indiscriminately named bishops and presbyters had the right of conveying to others all the powers with which they had been invested; and that every person who is ordained is as much a successor of the Apostles as any Christian teacher can be."

Dr. George W. Sprott, a leading member of the "Scottish Church Society" in the Established Church of Scotland, in *The Worship and Offices of the Church of Scotland* (pp. 187-8, Blackwood, 1882), writes: "It is the doctrine of the Church that Presbyters are the successors of the Apostles in all the ordinary functions of the ministry, and this excludes the claim of Prelates to ordain as an order above Presbyters, leaving them only the same power of order as that which belongs to all who are admitted to the Presbyterate. All the Reformed Churches held that there are only two orders in the ministry of divine appointment—those of Bishop or Presbyter and Deacon."

Dr. Charles Greig McCrie's *The Public Worship of Presbyterian Scotland* (Blackwood, 1892), gives the opinion of a leading minister and ex-moderator of the United Free Church of Scotland. The first words of the book are, "Presbyterianism is essentially a system of Church polity, having government by Presbyters for its distinguishing feature. It differs from Episcopacy in refusing to acknowledge any such governing power in the hands of prelates or diocesan bishops, as would constitute them an order in succession to the apostleship, separate from and superior to Presbyters; it is distinct from Independency, which lodges the government of the Church in the individual congregation. According to Presbyterian rule, all ecclesiastical authority is lodged in the Presbyters as the genuine Bishops of the New Testament, with whom is the true apostolical succession, the Presbyters being associated, for purposes ministerial or administrative, in congregational sessions, classical presbyteries, provincial synods, and general assemblies."

Dr. Robert Herbert Story, late Principal of Glasgow University, a writer of another school, in His Baird Lectures for 1897 (*The Apostolic Ministry in the Scottish Church*), writes as follows: "What is the Apostolic Ministry? To that question I reply: A ministry exercised in the spirit and after the example of the first planters of Christianity, and transmitted from them to us in an orderly and recognizable succession" (p. 4); and on p. 24: "The minister of a Presbyterian congregation is just as much an *episcopos* as any member of the Roman hierarchy, in the primitive sense of the term. He is the president, the administrator, the representative of the congregation, and the primitive bishop was no more. He is chosen by the congregation and set apart to his office by his fellow-presbyters as was the primitive bishop." But elsewhere he seems to speak rather lightly of the importance of succession as a fact—e.g. pp. 5 and 248.

In the *Book of Common Order* . . . issued by the Church Service Society, ed. 3, 1874, pp. 225-6, the following prayers form part of the *Ordination Service*: "Especially do we at this time bless Thee, that when Jesus Christ Thy Son ascended up on high condescended to call the children of men to be His ministers, and gave gifts unto them, that they might, as apostles and prophets, lay the foundations of His Church, and as evangelists, pastors, and teachers, in perpetual succession, enlarge and feed and guide the same, promising to be with them always until His second coming in majesty to judge the world."

"And now, O God, look down, we earnestly beseech Thee, with favour upon this Thy servant who is called and offers himself to take part in this great work. Cleanse him from all iniquity; purify and comfort his heart. And as we in Thy Name, do by the imposition of our [*Here the presiding Presbyter shall lay his hands upon the head of the Candidate, the other Presbyters standing near laying on each his hand*] hands, ordain him a Presbyter in Thy Church, and commit unto him authority to minister Thy Word and Sacraments, O do Thou, who healest what is infirm, and suppliest what is wanting, receive and strengthen him for Thy service, giving him the unction of the Holy Ghost."

This book has no official authority, but it expresses clearly the opinion of its respected compilers and of the large number of ministers who use it. It probably represents the tenor of the form of Ordination generally used.

## "THE PRECEDENT OF 1610."

By THE REV. H. P. SCRATCHLEY.

THE Lambeth Encyclical of 1908 suggests as a basis of reunion with the Presbyterians, a consecration to the episcopate on lines suggested by such precedents as those of 1610. That which took place in 1610 was the consecration of three titular Scottish Bishops by the Bishops of Ely, London, and Bath and Wells in London. These were Presbyterian ministers, having only Presbyterian ordination, who received episcopal consecration without an ordination to the priesthood. This is probably what the Lambeth fathers had in mind.

The course of events in Scotland during what is known as the Reformation is different from that in Europe or in England. James V. of Scotland was allied through marriage with the Guises of France, and Scotland was allied with France against England. While Protestant ideas early found adherents there, it was not until the death of James V., shortly after his defeat in 1542 by the English at Solway Moor, that the Reformed party began to make any headway. It was then a struggle between Mary of Guise and the nobles as to the regency; this, together with the policy of England to aid the Scottish rebels in order to keep Scotland busy, allowed the preachers, headed by John Knox, to gain the mastery. In 1560 papal jurisdiction was abolished and the Latin Mass and Baptism, according to the Roman use, forbidden. At this time it looked as if the Church of Scotland would be molded on the lines of the English Church, but the banishment of the Protestant preachers had thrown them under the influence of the Calvinists of Geneva, and they had returned, determined to introduce the Presbyterian form of government into Scotland. Even before 1567 they had met and adopted a Book of Discipline which formulated all the Presbyterian polity, parish sessions, presbyteries, synods, parity of ministers with lay deacons and elders. This was irregular and not countenanced by the government. The Bishops were still in possession of their sees, and the struggle from 1572 to 1592 was between the preachers and the reformed Bishops supported more or less indifferently by the crown. As the Bishops died, their places were taken by ministers, whenever the see was not secularized and the property grabbed by the nobles. The Bishops were merely a part of the state constitution.

By 1592 Scotland was pledged to the doctrine of the divine right of Presbytery, to a government of ministers and lay elders. Before this, Mary, Queen of Scots, had died and James VI. had grown up from a child under the guidance and tutelage of the preachers. In 1592 parliament took away the right of Bishops (who were now mainly titular) to sit in it. James, now a young man, had resented the domination of the Kirk, and resented also its claim of superiority to the secular government, with the claim of absolute freedom of preaching. So from 1592 on, the struggle was made by James to devise means of checking and controlling the Presbyterian Kirk. The preachers were not content to rebuke sin, but they asserted their right to attack the policy of the government in secular affairs. One of the difficulties of James' reign was the question of the Papist lords of the North. Blake, a minister, had preached, against the king's policy in this, what could easily be called treason; he was arraigned before the courts; he denied their jurisdiction over him, and claimed the right of clergy to be tried by the ordinary, the presbytery in which he preached.

Such claims as this led James to work for Bishops, as a method by which he could control the presbyteries and sessions.

By 1597 James had succeeded in obtaining from the Scottish parliament an annulment of the act of 1592 taking away the right of Bishops to seats. The act of that year allowed representatives of the Kirk, nominated by the Crown, to sit in parliament. By a statute, "all such pastors and ministers as his majesty shall please to promote to the office, title, and dignity of Bishop, Abbot, or other prelate, shall at all times to come have a vote in parliament with the same freedom and significancy as other prelates had at any time formerly, and that bishoprics now void and undisposed of by his majesty shall be bestowed upon none but actual preachers and ministers in the Church, or to such persons as shall be found qualified to exercise the functions of a presbyter or minister upon their promotion to said bishopric: those promoted shall engage to perform the office of a pastor."

At this time, the sees of Aberdeen and Argyle were filled by preaching prelates, who seemingly had episcopal consecration; those of Brechin, Dunkeld, and Dumblane had titulars, who



were apparently Romanists; those of Ross and Caithness were the only two sees in which part of the Church land had been left "unreformed." The others had apparently been secularized and the property given to or seized by the nobles.

At the General Assembly held at Dundee, in 1598, the fear of the episcopacy manifested itself in certain restrictions upon the power of these parliamentary representatives in order to prevent the title of Bishop from tempting the holder to affect dominion or endeavoring to break the established parity. They were not to propose anything in way of representation at the council board, convention, or parliament without express instruction from the Church; they were to give an account of the discharging of their trust to every General Assembly, and to procure the approbation of their acts from it; they were to act as ministers of parishes, subject to their own presbyteries; they were not to be known as Bishops but as parliamentary commissioners of the Church. Moreover, the appointment to each office was to be from the six named by the General Assembly with the approval of the synod and presbytery to the King. Thus the King had gained his first step and in 1600 he nominated three, and conferred upon them the titles of three of the old bishoprics.

From this time on, the endeavor of James was to make these titulars without power to become titulars with power. It seems, though it is not actually so stated, that should any one of these not receive the approbation of the General Assembly another parliamentary commissioner should be put in his place. This office did not suit entirely James' desire, so he endeavored to have the Kirk make these titular Bishops perpetual moderators of the presbyteries, synods, and assemblies.

In 1603 James became King of England. At last he felt himself free from the Kirk, and with more power to control both nobles and preachers. He had received before this the right to summon and dismiss assemblies, although these had by act of Parliament the right to meet once a year. James, by all means in his power, endeavored to make these general assemblies subservient to his will as to the titulars. By 1606 he had succeeded in obtaining from the Scottish parliament the restoration of the temporalities to the titulars, although clogged by exceptions. By 1607 he had obtained his desire in having these made permanent moderators, not without strong opposition. This obtained, the next step was to make the powers of these titulars more those of true Bishops, and to prepare the way for a true episcopate. With this end in view, he had summoned to England the titular Archbishops of St. Andrew's and of Glasgow, the titulars of Orkney and Galloway, the designate for Dunkeld, with seven others, among whom was Andrew Melville, the successor in views and influence of John Knox. When these arrived, they found that they were to form the audience to whom English Bishops were to preach on assigned subjects. These were, the superiority of Bishops to presbyters as an order in the Church, the regale of the King, and the unacquaintance of the primitive Church with lay elders as Church officers. On these topics they were questioned by the King. Most gave evasive answers; Andrew Melville spoke out later and was imprisoned. Later still, James urged the Scotch titulars to assume their prerogatives and extend their rights.

The Assembly of Dundee in 1610 was brought to pass among other resolutions these:

The Bishops were to be moderators in every diocesan synod, which synods were to be held twice a year.

No sentence of excommunication or absolution was to be pronounced against or in favor of any person without the knowledge and approbation of the Bishop of the diocese, who must be answerable to his majesty for the regularity of his proceedings.

In future, all presentations to parishes were to be directed to the Bishop of the diocese and a testimonial of the life and abilities of the person presented was to be sent to the Bishop by the neighboring ministry. An examination was to be held by the Bishop, who was to have the assistance of some of the ministers of the bounds where the person was to officiate, and then, as the resolutions phrase it, "to perfect the whole act of ordination."

The Bishops were to make diocesan visitations in person unless the bounds were too large; then they were to choose some other ministers to make it for them.

The Bishops were to be subject to the censure of the General Assembly in all things relating to their private or public characters, *i. e.*, anything touching their life, conversation, offices, and benefices.

Each Bishop was to be at least forty years old, and a teaching minister.

The same assembly forbade any discussion of the parity of orders in the Church under forfeit of deprivation. These resolutions were passed by a vote of 140 for and 3 against.

By this assembly the nearest approach to a diocesan episcopate in a Presbyterian body was accomplished. It is well to note, first, that there is no mention of the need of further consecration by Bishops; these Scotch ministers seemed perfectly assured of the validity and regularity of their orders, although the presence and the presiding of the Bishop at future ordination would imply episcopal ordination in a sense. Again, there is no mention of what a Bishop is to do on his visitation, certainly not confirmation. No mention is made as to the liturgy of the Church. These were to be proposed later. Here we see James' desire of Bishops with power over the Kirk of Scotland—power restricted, it is true, but certainly more power than any Kirk officer had obtained in Scotland since 1572.

The great desire of James was soon to be completed. Shortly after the proroguing of this Dundee Assembly, James called to England Spottiswoode, titular Archbishop of Glasgow, who brought with him the titulars of Brechin and Galloway. When they arrived they were addressed by the king. He told them that he had recovered with difficulty their bishoprics from alien hands; that he could not make them Bishops himself; that they could not make themselves Bishops; that there were not in Scotland a sufficient number of Bishops competent to do this; that therefore he had brought them to England that they might be consecrated. The objection that Spottiswoode made was concerned with what should be thought of this by the Scotch. If they were made Bishops by Englishmen, it would imply that the Scotch Church was in some way under that of England, a claim which the Archbishop of Canterbury had made in times past. This difficulty the king had foreseen and had obviated by having their consecration performed by the Bishops of London, Ely, and Bath and Wells, not by the Archbishop of Canterbury or of York.

Launcelot Andrewes, then Bishop of Ely, had scruples against making these men Bishops before they were made priests. They had only Presbyterian ordination. Bancroft, then Archbishop of Canterbury, took the stand that "thereof was no necessity, seeing that when Bishops could not be had the ordination given by presbyters must be esteemed lawful; otherwise it might be doubted if there were any lawful vocation in most of the reformed churches." Andrewes was brought to assist at the consecration on the ground that the greater included the less, and from the citation of historical precedent, that of Eucherius, who was ordained Bishop of Lyons without being made sub-deacon, deacon, and priest. These three titulars were made Bishops and on their return to Scotland they consecrated ten others. So the Scottish Church became Episcopal with the retention of the Presbyterian General Assembly, synods, presbyteries, and sessions, without liturgy or Confirmation, with ministers presbyterially ordained. This act of 1610 was ratified by Parliament in 1612.

Before taking up the question of how this was brought about and how it was received, it is well to continue the historical summary. The Bishops, urged on by James and Laud, began to act as Bishops and to work for the eradication of Presbyterianism. In 1616 they began a movement for a liturgy, for the reception of the Communion kneeling, for Confirmation, and for the restoration of feast days. An assembly held at Perth in 1618 adopted by a great majority kneeling at the Holy Communion, private Communion in case of sickness, Confirmation by the Bishop, and the religious observance of Christmas, Good Friday, Easter, Ascension Day, and Whitsunday. This state of affairs lasted legally until 1638, when the General Assembly deposed all Bishops, restored Presbyterianism in its purity, and the Bishops were driven from the kingdom.

For the accomplishment of his object James used every means in his power. His life was an endeavor to restore the supremacy of the king over the Kirk which the character of his mother and his own childhood reign had overthrown, and to destroy the power of the preachers over the secular authorities. To this end he used bribery, browbeating, imprisonment, and banishment. James Melville, nephew of Andrew, a Presbyterian of the John Knox school, had been sent into exile with many others in 1600; Andrew Melville had been imprisoned in the Tower of London in 1606, and then banished to Sedan, where he died. It is true that these, by their intemperate language, were guilty of treason; but their absence made it



possible for James to overcome the Presbyterians who were so from conviction. It is known that James sent to his commissioner at the Dundee Assembly of 1610, 10,000 marks. The parliaments after 1606 were not altogether free agents. The lists of the lords of parliament were made up personally by James and accepted without demur.

It is somewhat difficult to decide how the action of 1610 was received by the Scotch. It is probable that the great mass of the people were indifferent at first, that the nobles were generally favorable, and that the majority of the clergy were apparently in favor of it, except in the strongholds of Presbyterianism in the Southwest. Some of the old reformers became Bishops. Even a staunch Presbyterian might be brought to endure a moderator-Bishop subject to the General Assembly, but not to have the whole polity and ritual of the Kirk changed. Moreover there must have been many in the Scottish Kirk who preferred the English Reformation to that of their own, who had conformed, but who in their hearts were not unchangeable Presbyterians; these gladly welcomed the acts of 1610. Yet there was a remnant who clung tenaciously to the old Presbyterian theocratic idea, and while in James' reign they never had the power they had had in Mary's, yet they were never thoroughly subdued. They triumphed over James' prelacy in the end and established Presbyterianism as the Established Kirk of Scotland.

It was the acts of 1618 that turned the majority of the people against Spottiswoode and the Bishops, and changed indifference into opposition. Still there was opposition earlier. In 1607 many presbyteries refused to have permanent moderators; by an act of Parliament, these or any ministers who refuse to serve as permanent moderators were "put to the horn," i.e., published as outlaws. Spottiswoode in his *History of the Church of Scotland* tells us that in 1610 the people of Edinburgh withdrew themselves in great numbers and ran to seek Communion from other ministers they knew to be refractory, although by proclamation of the king they incurred the king's displeasure by so doing.

The disobedient Assembly of Dundee, which refused to dissolve in 1605 at the command of the king, had twenty-nine ministers, and fifty-five preachers in 1617 signed a protest against the practical abolition of the powers of the General Assembly. These with the exiles were the true Presbyterian body, and the Presbyterians of to-day are their descendants, and it is with men of their views that one has to deal on the question of reunion. The question of reunion with them is not one of liturgy or non-liturgy, but one of parity of orders. The Jacobean Bishops of 1610 soon held truly episcopal views as to their order and lost all thought of presbyterian parity; this it was that severed them from the Kirk of Scotland. The same thing would happen to-day.

NOTE.—For a fuller account, the reader is referred to Stephen's *History of the Scottish Church*, Collier's *Ecclesiastical History*, and Spottiswoode's *History of the Church of Scotland*.

### BISHOP ROBINSON'S ADDRESS.

[Continued from Page 842.]

Church hall for women be erected in connection with the State University. He denounced gambling as "the greatest evil with which Nevada has to contend at present. It is almost impossible for an outsider to realize how the vice of gambling has dimmed the moral vision of Nevada."

He alluded briefly to the late amendment to Canon 19, saying: "At this present time it is peculiarly difficult to get a consideration of it which is at once fair and dispassionate, because whatever one may think he thinks, there is apt to be at least a sub-conscious desire to defend it. Fifty years hence men will be better able to consider Canon 19 on its merits." To him the meaning of the amendment is clear: "A Bishop (not a priest, a deacon, nor a vestry) may permit any Christian man to make an address (not deliver a sermon) in the church, on special (not regular) occasions." He admitted that there might be some latitude as to the word "Christian," but believed "it would be difficult to conceive of any Bishop defining it otherwise than as the Church understands it." Concluding, he said of the subject:

"Canon 19 does not stand for an open pulpit, and it is positively restrictive of certain abuses, heretofore evident. Canon 19 is useful as enabling the Church to avail herself of the services of confirmed laymen in the District of Nevada, on special occasions. Aside from such use, and the restriction already mentioned, I can see no way in which Canon 19 is of real value to this Church."

IF MAN'S DIGNITY is in his thinking, his greatness is in his loving. The noble penalty of loving much is suffering much. Not to mourn is not to care.—*Bishop Thorold*.

### NIGHT, THE REVEALER OF DIVINE KNOWLEDGE.

BY GEORGE DOWNING SPARKS.

IN the Nineteenth Psalm—one of the gems of the Psalter—occurs a striking sentence: "Night unto night revealeth knowledge."

At first sight we think perhaps the poet has made a mistake. How can the night show forth any divine knowledge? Night, the period of darkness, has been dreaded ever since man came into the world. We know how all children fear the dark, and this terror some of us never outgrow. The great majority of crimes are committed at night. Lady Macbeth, when she is steeling herself for the murder of Duncan, says: "Come, thick night, and pall thee in the dunest smoke of hell, that my keen knife see not the wound it makes." And later on, in the same tragedy, when she is inciting her husband to do the terrible deed, she whispers to him: "When Duncan is asleep—what cannot you and I perform?"

So perhaps it is not altogether unnatural question to ask, "Why does God give us the night? How does it reveal His wisdom? Why should we all be forced into unconsciousness by sleep and so exposed to the robber and midnight assassin? If God cares for us, why are we not always awake?"

The first answer to these questions comes in the simple statement that it is not the fault of night that crimes of all sorts are committed under her wings. There is nothing in all the world that cannot be abused. There has never been vouchsafed any great gift of God to men that has not been perverted. The fault lies not with the gift; but with those who abuse it. So with this question of night and sleep, as the two things naturally go together. Macbeth, in the tragedy already quoted, thus speaks of sleep, though under its mantle he had murdered the unconscious Duncan:

"The innocent sleep, sleep that knits up the ravell'd sleeve of care, the death of each day's life, sore labor's bath, balm of hurt minds, great Nature's second course, chief nourisher in life's feast."

Again, we must remember that if it were not for night the majority of mankind would become devils. No one can overestimate the power of habit. Think, then, if there were no interruption, no cessation of evil doing, but that day after day, and night after night, men and women should go on sinning! The result would be to make us devils incarnate, not human beings. Let us be thankful that we cannot hate even our bitterest enemy save intermittently. "A man must be next to a devil who wakes angry," says Bushnell, in one of his striking essays.

Finally, night introduces us to a greater and grander world than we see in the daylight. We go out on a clear winter's night. Myriads and myriads of stars look down upon us. To even the most worldly, for a moment, must come the thought of the omnipotent power that keeps all these worlds in their proper orbits, their regular places. We can see 6,000 with the naked eye, and the telescope reveals countless more; but we know that if we could go to the farthest star and plant our telescope thereon, we should yet see more stars beyond. With the wonders of astronomy in our minds, we can only bow the knee to the great God who made it all and say that the old Hebrew poet made no mistake when he wrote:

"The heavens are telling the glory of God;  
And the work of His hands doth the firmament declare.  
Day unto day poureth forth speech:  
And night unto night revealeth knowledge!"

PERHAPS the very best proof that there is no real conflict between science and religion, says the *Canadian Churchman*, is the unwavering attachment of some eminent scientist to the Christian Faith. Such was Sir Thomas Stevenson, M.D., F.R.C.P., who died July 27th of this year. He was a great authority in medical jurisprudence, was honored with distinctions by several learned societies, was senior scientific analyst to the British Home Office, and called "the greatest toxicological authority in Europe." He was, moreover, a devout believer in Christ, and an ardent worker for Christ's Church. He was keenly interested in Christian missions, accepted the presidency of a branch of the Universities' Mission, and gave a daughter, who was also a graduate in medicine, to the Indian mission field. The Christian Church delighted to think of the late Lord Kelvin not only as a distinguished scientist but also as a humble Christian, and now that Sir Thomas Stevenson is gone we pay a similar tribute of respect to his consistent and active Christian life. Such lives furnish convincing proof that science and religion are not enemies, but friends.



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

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

### SHADRACH, MESHACH, AND ABEDNEGO.

FOR THE NINETEENTH SUNDAY AFTER TRINITY.

Catechism: XVII and XVIII. Baptism, Visible Sign, Inward Grace.  
Text: Isa. 43:2. Scripture: Dan. 3:13-30.

**T**HESE stories from the book of Daniel have each an interest of its own. They are well and clearly told. They have enough of the dramatic in them to hold easily the interest of the pupils. The teaching of the main facts of the story itself is therefore not a difficult matter. But the teacher must be so familiar with the story that he can tell it well. He must, of course, know the part of the story which precedes the appointed lesson. In this case he should also know the story of the first testing of these men when they came as boys to Babylon along with Daniel.

While no date is assigned to the story in the original text, the LXX. version and an old tradition place it in the eighteenth year of Nebuchadnezzar. This would bring it at a time soon after the fall of Jerusalem and the destruction of the Temple. We may then suppose the great city to be full of Jews who had just come to this land of their exile. The moral effect of the miracle would justify it at this time better than any other, as we shall see.

The great image had probably been set up to celebrate the victories of Nebuchadnezzar's armies. Tradition adds the further detail that it was upon his return from a triumphal progress through his conquered dominions. The command to worship the image when the music sounded referred doubtless to the ceremonies connected with the dedication of the image. A "cubit" is about eighteen or nineteen inches—the length of a man's forearm, which was the measure. The image was therefore about seventy-five feet high. It may have been on a pedestal or column, and it may or may not have been a full length figure. On the level plain of Dura, upon which lay the city of Babylon, it could be seen for more than twenty miles around. There was no part of the great city from which it could not be seen. When it is said that it was "of gold," it means only that it was covered with gold, or gilded. It would glisten in the sun, and must have attracted attention from every quarter.

Daniel seems to have been absent from the city for some reason. His three friends did not therefore have the inspiration of his presence and leadership, as at the time of the former test. But even without that they were equal to the proving now put upon them for the glory of God and the strengthening of their weaker brethren. Try to realize what it meant to them. They were in positions of honor and trust in the province of Babylon. It was not because there was no temptation to be otherwise that these men were found faithful to their God. To men of less integrity there might even have seemed to be a conflict of duties. Their very loyalty to the king as his representatives might have been pleaded as justifying them in complying with the king's decree. There was the temptation, too, which the lying tempter would be sure to urge, to think that they might comply in form without really giving any worship. A less enlightened man once argued that way, when he craved forgiveness for bowing to Rimmon while his royal master was worshipping him (II. Kings 5:18). Do you not suppose that a like reasoning presented itself to these men?

But these men had been strengthened by the successful resistance to the first temptation, when with Daniel they had refused to eat the king's meat and drink his wine. It is right that, as we gain in strength, we should have greater temptations, that we may have the opportunity to grow still stronger. So these three men, who had before refused to defile themselves at the king's command, refused to break the commandments of God.

We have suggested above that the probable time of the story makes it come when there would be in Babylon a multitude of exiled Hebrews who had just been taken away from their own land and the worship of God's own Temple. And why had not God protected them from this heathen king, as He might so easily have done? Why had He permitted them to

lose their land? For no other reason than that they had been persistently breaking these very commandments of God, which these men were now being tempted to break. With much less temptation, they had been worshipping idols and false gods. They had carried their sinful worship even into God's own house, as we have seen in recent lessons. Their presence in Babylon was a concrete witness to the fact that God would not longer protect those who had become traitors to Him. Now, after these same people had bowed down with the crowd in the worship of the image of gold, they were given an exhibition of what God would do for those who were loyal and true to Him. The strongest point of the lesson lies in this contrast between the faithful three, saved by a wonderful deliverance from a terrible death because they had been true to their God, and the miserable exiles going on still with the old sin which had been the cause of their downfall. It reveals God's perfect love that, even while they were thus sinning, He should give them such a clear example of what He would do for them all if they would but love and obey Him.

In the answer made by these men when the king made them the kindly-meant offer of a chance to reconsider their decision, we have an inspiring example of the true attitude of those who know and trust God. The king seemingly had a suspicion of the reason for their refusal. He declared that if they refused they would certainly be punished, and he could conceive of no way in which even their God could rescue them out of his hand. Their answer is a confident assertion that God is indeed able to deliver them; if 'it be His will. They are even hopeful that He will do so, but with their limited vision they cannot be sure that it will be right and necessary. If God will, He can save them. Whether He does or not, they will still be true to Him. This is the position of those who have a real faith in God. These men knew that God would reward them. Had they been killed in the fire, they would yet have been satisfied, for God's rewards are not limited to this life.

This is a point that may well be discussed at some length in class. For it meets a difficulty, and it contrasts with an attitude not uncommon at the present time, which demands that prayers be answered in one way only, and that way according to the creature who prays. That is not true faith which prays for healing from pain and disease and insists that the answer be an affirmative one. There are many times when we may be sure that it is best to suffer, since it is God's will for us. Fortunate we are that it is not for us to decide. Jesus Christ suffered. Surely no true disciple dares say that pain is accursed, or a sign of the enmity of God. These men knew well that God could save them, but they were not sure that He would. The occasion and the moral circumstances justified a miracle, and they were saved. God still rewards trust and answers prayer. Conditions now would seldom justify miracles in the ordinary sense of the term. Yet quite as wonderful results and evident answers to prayer still come from God, although ordinary forces are made to work together to bring about the end prayed for.

The decree issued by the king does not mean that he gave up his own gods. The thought of the day was that there were different gods for each nation. Very few had any conception of a universal God. Nebuchadnezzar saw nothing inconsistent in bearing witness to the greatness and power of the Hebrews' God, while still serving his own gods. He even admits that He is more powerful than his own gods.

This decree would be a great help to the Jews in many ways, and is in itself a sufficient justification for the miracle. As exiles among these heathen people, they were yet left free to worship and serve their God. It was a great help to their faith to have added to the moral effect of the miracle this testimony of the great king. We know that as a matter of fact the people grew to be more faithful, and a portion of them were more faithful, as exiles than they had ever been when prosperous and happy in their own land. God's treatment of them, harsh as it must have seemed to them, was justified by its results. These stories show that God was not unmindful of them in that strange land. He was still watching over them with a loving and watchful eye.

CHRISTIAN women, when your husbands and sons return to you in the evening after buffeting the waves of the world, let them find in your homes a haven of rest. Do not pour into the bleeding wounds of their hearts the gall of bitter words, but rather the oils of gladness and consolation. Be fond of your homes. Be attached to your homes. Make them comfortable. Let peace and order and tranquility and temperance abound there.—*Cardinal Gibbons.*



## 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 PRAYER FOR RAIN.

*To the Editor of The Living Church:*

**M**AY I venture to suggest that those in authority consider an alternative reading in the Prayer for Rain for use in the autumn, and especially when rain is needed, not primarily for the fruits of the earth, but to fill reservoirs made dangerous to health by reason of stagnation, and to flush out the beds of rivers polluted by sewage, as well as to reduce the danger from forest fires?

The following is suggested: "That our springs and streams may be filled for our health and safety and to Thy honor."

While the ground needs rains for the roots in autumn, yet if one asked the average worshipper why he wants rain this autumn, for example, he will hardly answer in the present language nor thought of the prayer for rain. S. W. LINSLEY.

S. James' Rectory, Winsted, Conn., Sept. 29, 1908.

### "OUT OF THE MOUTHS OF BABES."

*To the Editor of The Living Church:*

**I**HAVE a little girl who is, with her mother, visiting in Connecticut. Yesterday a letter came from her; and this, with other things about other matters, is what she said:

"DEAR PAPA: . . . I am going to tell you about yesterday. In the morning we went to church, and what do you think? It was Communion Sunday; and when it came time for the Communion, half of the people got up and went out, just as if church was out! And they think nothing of it."

Is not the painful surprise of the child enough in itself to condemn this lamentable custom? Or is what she is accustomed to seeing—a large and undiminished congregation devoutly awaiting the sacramental presence of their Lord—a misdirection? Yours truly,

St. James' Church, Batavia, N. Y. ALFRED BRITAIN.

### THE CANON NINETEEN MEMORIAL.

*To the Editor of The Living Church:*

**L**EST silence should seem to give consent, I feel compelled to express my dissent from your attitude towards those of us who oppose the amendment to Canon 19. Indeed, sir, the article in your last issue is extremely offensive. I am amazed and shocked at your extravagant and untrue utterances. Dr. McGarvey's secession was most deplorable, and I feel no sympathy for his action; but you must know how flagrantly unjust it was to ascribe to Dr. McGarvey the direful consequences of the foolish amendment to Canon 19. You have persistently ignored the main argument of those who have ably opposed the unwise legislation of last year, which may briefly be stated thus:

The Ordinal with its Preface, and other existing Church laws, etc., make the Open Pulpit impossible. The present amendment is an effort to create an open pulpit, or something perilously like it. But since other existing ordinances make the open pulpit impossible, the amendment has failed in the object desired by the majority of its supporters, and confusion, disorder, and other frightful consequences have resulted. This point you persistently ignore. Now we must prove to our disloyal Churchmen (including certain Bishops) and to the public in general, that "Christian men" means "Communicants," that an address is not "a sermon"; that it is not a "special occasion" whenever we invite a "special" outside preacher. And, sir, the task is a hard one, such as makes us ridiculous in the eyes of sensible people.

I take issue with you in another point. The consecrated church and the divine service should not be used as a place and a time for a man to speak who is not in communion with the Church. His very attitude of non-conforming defiance is a sermon in itself—showing how hollow (?) our Christian claims are!

Finally, may I ask why you abuse so intemperately those

who oppose you? You call them "violent"; you urge them to leave the Church. Is such language fitting from you?

Praying for your repentance,  
Yours truly,  
HENRY B. GORGAS.

Germantown, Philadelphia, Oct. 7, 1908.

[After the many pages of space in THE LIVING CHURCH which were devoted to letters from correspondents on this subject during all the months of last winter and spring, and in which we supposed every conceivable point of view was stated and reiterated in many forms of language, it is rather disconcerting to learn now that we have "persistently ignored" any phase of the subject. If so, we trust that the publication of the foregoing letter may be accepted as due amends. Our correspondent is, of course, right in holding that we take direct issue with him as to the facts. The Bishops who were chiefly responsible for the language of the amendment have stated clearly what they understand it to mean. Their understanding differs from that of our present correspondent. Until we have evidence that they misunderstood their own action we shall continue to accept their interpretation. Indeed, the Church of God would be only a mob of anarchists if each individual were left to his own private interpretation of official utterances. Finally, if we have been guilty of "abusing so intemperately those who oppose" us, we ask their pardon; it had not occurred to us that we had done so; and in whatever other particulars we have done amiss we join with our correspondent in praying that we may be made truly repentant. Beyond this, we deem that it would not be helpful for the discussion of the subject to be resumed in the columns of THE LIVING CHURCH, having been a regular topic for nearly eight months before summer intervened. Unless, therefore, future events should force the subject upon the Church anew, which we should greatly deplore, but which is not impossible, the discussion is now concluded.—EDITOR L. C.]

### THE FIVE MILLION DOLLAR PENSION FUND.

*To the Editor of The Living Church:*

**A**LONG with others I have received an urgent petition to help raise this fund for the benefit of retired clergy, and I am told in the petition made that I must certainly sympathize with this effort. Of course we all sympathize with the distressed and needy, especially with those of our own brethren in the Faith. But before pressing my people, already burdened, to contribute to this fund, I think there are other needs which have a better and first claim. In dioceses like my own, it is very difficult to give anything like an adequate support to the clergy. I have known—brave fellows that they are—our clergy to be forced to go without meat but once a week. The burden resting on them for the support of our own diocesan missions is also large. They stagger under the burden of episcopal support and apportionment to the general Church's fund. I have not the heart, so far as my own diocese is concerned, to place any further burden upon them.

We have perhaps 5,000 communicants, but half of them are probably under age, and there are few wealthy people in the diocese. It appears to me that the call is inopportune, and besides, the amount staggers me. I cannot conceive it possible that the amount could be raised unless those who advocate it put hundreds of thousands of dollars into it apiece.

Secondly: I think the amount too large to be at the disposal of any Commission. It would be another instance of concentration of power in the hands of a few men, which is always a danger to any community. Those who managed the fund would naturally have great influence upon the donors, and as our Bishops are elected, this influence would be a dangerous element in the election of our Bishops.

Thirdly: I think the Church's cause would be far better promoted, if we had such a sum of money, by giving \$200,000 apiece to twenty dioceses to be disposed of by the Bishop and the local Missionary Board.

I do not know at what age the clergy are to be retired, but I think that between the ages of 60 and 70 years many clergy do their best work. They are not able to go about quite as much, but the ripeness of their Christian character more than compensates for any physical feebleness. Age does not injure clergymen as it does physicians, lawyers, or business men, but they become more sanctified and so more efficient instruments of the Holy Ghost.

Again: the raising up of a considerable body of retired clergymen would be to the injury of their own souls. They would be idle, and probably take to excessive smoking, perhaps drinking (the temptation of old age); idleness would possess them, and instead of being better fitted for the judgment and heaven, the danger would be that they would be on a downward course through losing grace. The statement of the Old Fathers,



that probably no class of men are in such danger of losing their souls as those in the ministry, both Bishops and priests, may well be remembered.

Again: such a body of pensioned clergy, doing comparatively little work, would be a great injury to young priests by the example of their lives of comparative ease and idleness.

Again: it would be a temptation to men to enter the ministry from worldly motives. My Bishop told me when I became a candidate for Holy Orders that I must be content with the Gospel wages of "food and raiment with possible starvation." Unless men go into the ministry as patriotic men went into the Civil War, content to lose their lives for the great cause, they had better stay out of Holy Orders. The true servant of Christ will preach the Cross from the pulpit of the Cross. We have already far too many professional men and of a commercial spirit in the ministry. They do not dare to preach the Catholic faith to their people.

Clergymen can make provision for old age by life insurance, in which I am in favor of the parish or the diocese helping moderately.

Also, the clergyman may begin in his early years in the ministry to try to make provision for old age by saving the dollar a week spent by many clergymen in tobacco, and putting it into a life insurance fund, and by postponing marriage till he is able to support a family.

A better way of taking care of really deserving clergymen, than by raising up a large fund to support many clergymen who are capable of continuing in their career of usefulness, to avoid deterioration of their character and their being a bad example to their younger brethren, would be to put a tax of two per cent. on the salaries of all clergymen who receive between \$1,500 and \$2,500, and of three per cent. for those above that sum. In this way they would be able to provide for their poorer brethren with some sacrifice to themselves.

Young men are full of enthusiasm and high ideals, and there salaries offered. There are still those willing to lay down their lives for Christ.

Young men are full of enthusiasm and high ideals, and there would be no difficulty in getting men to enter the ministry if the Church's life and discipline were in accordance with her Prayer Book, and we had no Canon 19 amendments.

Yours very faithfully,

C. C. FOND DU LAC.

Bishop's House, Fond du Lac, Oct. 8, 1908.

### DEAF-MUTE CLERGY AND DEAF-MUTE MISSIONS.

*To the Editor of The Living Church:*

THE criticism by Mr. William Stanton Macomb in the last issue of *THE LIVING CHURCH* of the ordination of deaf-mutes is untimely, uncalled for, and unjust. It is now thirty years since the first ordination of a deaf man took place in this country, and whatever fears may have been entertained at the time concerning the "risk of invalidating the priesthood" have happily disappeared before the advancing light of results. In all, eleven deaf men have been admitted to Holy Orders in the Church in the United States. Two of them have joined the Church Triumphant, and one has retired. Of the eight deaf clergy now in active service, *not one is a mute*. All can speak fluently both orally and in signs. Of the several thousand clergy able to hear now in active service in the United States, only *two* are ministering to the deaf, and these two depend largely upon the helps rendered them by deaf clerical and lay assistants. What are they among the sixty thousand deaf-mutes scattered over all parts of the country? Hearing clergy seem willing enough to qualify for special work in the domestic and foreign mission fields. If any of them are so apprehensive lest the priesthood be invalidated by the presence of clergy deaf at ordination, why do not they themselves qualify for deaf-mute work? The Church ordains Swedish, German, French, Spanish, Chinese, Japanese, Indian, Negro, and other priests to minister in a language "understood of the people" in various parts of the mission field. Then why cannot deaf men, otherwise well qualified, be ordained for work among deaf-mutes—ministering to them in a language which the deaf can readily understand? Jesus Christ Himself used the sign language with the deaf man at Decapolis. Wherein lies the "risk of invalidating the priesthood" when deaf priests minister to their own people in the sign language? If the sacraments may be administered in one language, are they not equally valid when admin-

istered in any other language? No language is older, more universal, or more complete and expressive than the language of signs.

It is true that there has been a falling off of offerings for deaf-mute missions, at least in the Western field. In most cases the help has come from struggling missions and parishes which can least afford to spare the money. It seems to me that not the physically deaf clergy but the wilfully deaf clergy are chiefly responsible for such a falling off of support. Must the Church's work among deaf-mutes be done away with because of the indifference of many of the clergy to whom many talents have been given?

The last fiscal year closed with thousands of dollars lacking to meet the assumed obligations of the General Board of Missions. Does it follow that the Church must do away with all missions because of this financial deficit? Such would be the case if the line of thought advanced by Mr. Macomb concerning deaf mute missions was followed to its logical conclusion. Then there would be no priesthood left to be invalidated and the risk therefore would be most effectively removed. May God postpone the day!

While there has been a falling off of offerings for deaf-mute work in the Western field, there has been rather a gain in offerings for such work during the past year in the diocese in which Mr. Macomb resides, as shown by the last annual report of the deaf missionary in charge of deaf-mute work in Pennsylvania. The ignorance of some concerning the work of the Church among deaf-mutes is something appalling. Some time ago I had occasion to extend my work to a city of some sixty-thousand souls, and wrote the rector of the most centrally located parish asking for permission to use the chapel for a service for deaf mutes on a certain Sunday. The answer was prompt and favorable; only the rector advised me not to go to the time and expense of the trip, as he had been located there several years and did not know of one deaf mute. I filled the appointment nevertheless, and had the pleasure of introducing the rector to a congregation of forty adult deaf-mutes—all intelligent, self-supporting, useful, respectable, and respected residents of his home city; most of them having families of children all of whom, of course, could hear and talk. The rector was greatly surprised by the showing and realized his inability to minister to such people as they ought to be ministered unto, and ever after encouraged my visits. This, however, is but one of many cases which may be duplicated in all parts of the country. It is in no vain-glorious spirit that I say that deaf priests otherwise qualified for the high and sacred calling generally take a greater and more enduring interest and get into closer and more sympathetic relations with their own people than nine hundred and ninety-nine hearing clergy in a thousand could possibly do. It is safe to assume that no one possessed of at least a fair general knowledge of the work of the deaf clergy among deaf mutes will be disposed to object to having well qualified deaf men ordained for that special work.

JAMES H. CLOUD.

St. Louis, Mo., Oct. 10, 1908.

### IMMEDIATE NEED IN MISSISSIPPI.

*To the Editor of The Living Church:*

WILL you kindly allow me to call attention to an important work for the colored children of Vicksburg, which needs a few friends at this time? Three years ago I ventured to buy a suitable house and lot for St. Mary's School, Vicksburg, Miss., at a cost of \$4,000. From various sources I have been able to pay two-thirds of the debt. Through the M. T. O. I have just received \$1,000, and have nearly \$100 besides, leaving something like \$400, including interest, to be raised. If this sum could be found, and a few hundred more for repairs and furnishings, I would be most grateful to the donors. The school is doing splendid work, and I think it may be said deserves the assistance it has or may receive.

THEODORE D. BRATTON,

Jackson, Miss., Oct. 10, 1908. *Bishop of Mississippi.*

THE BENEDICTINES, Carthusians, and other Catholic monks engage, among other things, in the making of beer, wine, cordials, and whisky. To some good Catholics this is a real cause of regret. All such will have an occasion to smile when they learn that the Pope has ordered these Churchly brewers and distillers to print on the labels they use on their bottles the statement that His Holiness grants a partial indulgence to all teetotalers. Evidently the Pope has the saving grace of humor.—*Reformed Church Messenger.*



# LITERARY

## REVISED EDITION OF RITUAL REASON WHY.

*The Ritual "Reason Why."* Edited by the late Charles Walker. Revised with corrections by the Very Rev. T. I. Ball, LL.D., provost of Cumbræ. London: A. R. Mowbray & Co. Milwaukee: The Young Churchman Co. Price, cloth, \$1.00 net; by mail \$1.08; Paper, 50 cts. net; by mail 56 cts.

In the earlier days of ceremonial revival, Mr. Walker's *Ritual Reason Why* obtained a wide circulation. "Ritual," in those days, denoted what to-day is more commonly and more properly termed "ceremonial," and the "Ritualist" was the antetype of the liturgical expert of to-day. That the latter term suffered some degeneration in course of time was due to the wild vagaries of men who desired to practise an elaborate ceremonial and did not know how to do it wisely, or to the wilder objections raised by those who did not wish them to do it at all. If the Church had been a little more sympathetic with these really sanctified pioneers, many later squabbles over "Ritualism" might have been prevented. Even to-day we have Bishops who believe they have solved the problem by merely thundering their anathemas against men or against books whose authors have sought, with greater or less wisdom, to clarify the difficult subject.

One of these earlier liturgical experts was Mr. Charles Walker, whose volume, *Ritual Reason Why*, first appeared in 1866. It was a brave undertaking in those days to write seriously on such a subject. Mr. Walker explained in his preface that his design was to "provide a book of reference"; and that his book was "not (except incidentally) a defence of, or an apology for, Ritual; still less does it pretend to any critical correctness in dealing with the subject." "The writer," he continues, "was quite content to take the Prayer Book as he found it, and to treat of such ritual observances as have actually gathered round it." But in spite of his modest disclaimer, his book early acquired the distinction of a *rationale* of the "ritual" of the Prayer Book expanded in accordance with Catholic precedent, particularly in pre-Reformation England.

Reprints were made from time to time, but with little or no change. In the meantime the scientific study of ceremonial, as a sober branch of liturgics, was making great strides. Experts delved carefully into the precedents of the past, students examined over and over again the practices of that vexatious "second year of King Edward VI.," liturgiologists compared rites and sought to elucidate obscurities, and many new books were written in which ecclesiastical ceremonial became more and more an exact science in its application to the rubrics of the Book of Common Prayer. It was inevitable that the earlier treatises should be superseded, and it is not strange that *Ritual Reason Why* finally went out of print.

But Mr. Walker's book had in it so many elements of permanence, and was, withal, so little shaken by the studies of later years, that it seemed a pity not to have it available. Mr. Ball has, therefore, performed a true service to the Church by carefully revising the original text. One is amazed to discover how few things required change; how abundantly Mr. Walker's earlier rules and expositions have been vindicated by time.

Mr. Ball's services are two-fold. He has occasionally re-written paragraphs, and, more often, he has appended notes to the original text. He adds a caution (p. 50) to Mr. Walker's exposition of "Old English" colors to remind us that the precise application of liturgical colors in earlier England is uncertain. He reminds us that the biretta was not used in England nor yet in France, but where it has been introduced into England, is a recent importation from Italy; that his portrayal of the Sarum Rite is not so accurate as Mr. Walker imagined, and that pre-Reformation uses were not uniform. These are almost the only views expressed by the present editor in correction of those originally set forth. Indeed Mr. Ball has erred, if at all, on the side of too little change, preferring that the book should remain the work of its original author, except where particular reason for change seemed to exist. A mis-quotation from the Prayer Book on page 157 remains uncorrected.

We cordially welcome this new edition. The very multiplication of detail in certain more recent books makes it very desirable that a work of this nature should be readily accessible. While we cannot say that every position advanced by its author will be accepted by every Churchman, or even by all those who desire the extension of Catholic ceremonial, yet the definitions generally are both intelligible and accurate. Perhaps no similar work is so well adapted to readers who do not profess to be experts in the subject.

### BISHOP GRAFTON ON PRO-ROMANISM.

There has lately been issued from the press of The Young Churchman Company a pamphlet by the Bishop of Fond du Lac entitled *Pro-Romanism and The Tractarian Movement*. The double title indicates two distinct papers, of which the second is reprinted from the Keble Anniversary number of THE LIVING CHURCH.

The paper on Pro-Romanism tells in emphatic language the

reasons that prevent Churchmen from accepting the position that is commonly called Pro-Roman. We had hoped that an essay of this character would never again become necessary. For a generation past, many of us have sought to reduce the polemical tone of discussions of Roman questions. Recognizing the fact that the great Roman Communion is an integral portion of the Catholic Church, we have trusted that time and the mellowing influence of the Holy Spirit would cure the abuses that have grown up within it, and we have sought to divert Anglicans from dwelling upon Roman mistakes, patent as those mistakes have at all times been, to the exclusion of seeing their own shortcomings. We have sought to erase from our popular vocabulary such terms as "Romish" and "Romanizer," and to lead Churchmen to examine questions upon their respective merits and not allow issues to hinge upon what might or might not be "Romish." We have sought, in short, to pave the way for a far distant unity by pursuing a present policy of friendliness and by dwelling rather upon the good than upon the abuses in the Roman system. In seeking thus to promote better relations between Anglicans and Romans we have had absolutely no help from the Roman press and Roman controversialists. Week by week, month by month, year by year, these have continued to produce bitterly polemical matter with respect to Anglicans, frequently untrue, always discourteous, invariably misleading, and with no attempt at correcting their own mistakes; we had almost said, with no attempt to be truthful. Finally, our long continued silence with respect to Roman abuses has caused the knowledge of those abuses to fade slowly from the minds of some of our people, so that Roman methods of propaganda have, at last, found a measure of fertile ground among us. We have lost during recent months a number of our clergy, several religious, a few students and a handful of communicants. These losses are relatively trivial, but they show the necessity at last of telling again to our people the story of Roman abuses which some of them had forgotten, and which have grown steadily worse as time has gone on. If war with Rome must be resumed, God knows we did our best to avert it.

Bishop Grafton fires heavy guns. He does not mince words. He attacks Rome upon her most vulnerable points; and no body in Christendom is vulnerable at so many different points. Like the Anglican controversialists whose attacks counted a generation ago, Bishop Grafton attacks from Catholic premises. He shows wherein Rome fails to be Catholic. He exposes again the long series of abuses in Roman teaching and practice—the temporal power miserably applied before it was finally lost, the horrors of a material purgatory, the excesses of Mariolatry, the commercialism of indulgences, the worldliness, the venality, the autocracy, the superstition of the Papacy, the deviations from the Catholic Faith. It is a sad story and a strong indictment. But it was necessary that the story be written and the indictment made in the face of the Church.

By appending his paper on The Tractarian Movement, Bishop Grafton proves that he is unwilling to be merely destructive. If he would tear down Romanism it is because he would build up Catholicity. Thus he defends the Anglican position at the same time that he attacks that of Rome. His attack is no mere negation, no recrudescence of Protestantism. In his larger book, *Christian and Catholic*, more fully, but also in this pamphlet so far as space will permit, Bishop Grafton both pounds the Roman position for its outrageous abuses and also propounds the Catholic position as its antithesis. He is eminently a constructive force.

We repeat, we had hoped that a production of this sort would never again become necessary. That necessity has, however, arisen. Once more the Church must understand that Catholic Churchmen loathe Romanism. They have tried in earnest to do justice to Romans, and they will continue to do so in spite of all the obstacles that Romans throw in the way; but their attitude of kindness, of justice, and of hope and a prayer for better days has not blinded them to facts. It is because of facts that Pro-Romanism cannot be tolerated by Catholic Churchmen. We thank the Bishop of Fond du Lac for reminding us of the facts.

### MUNICIPAL OWNERSHIP.

MAJOR LEONARD DARWIN has published in attractive book form his four Harvard lectures on *Municipal Ownership*. Those who are familiar with his larger work, *Municipal Trade*, will recall that he is opposed to what we call municipal ownership (although it is really municipal control) and what our British brethren call "municipal trade." Although the Major admits that municipal ownership and socialism are not the same, he seems to believe that a widely extended experiment in municipal ownership will afford a valuable indication of the conditions which would exist under a completely socialistic system. With this end in view, he frankly admits that he would "rejoice to see such an experiment tried in any country but his own." This volume of 149 pages is an admirable summary of the arguments against municipal ownership from the British standpoint. It is only fair to remark, however, that those who favor the policy of municipal trading refute his facts and figures with vigor. The author's concluding advice, that we should study existing municipal conditions and industries before adding largely to their number, should certainly be borne in mind by American students and administrators. (New York: E. P. Dutton & Co. \$1.25 net.)



# THAT DUMB DEVIL.

By CLARA MARSHALL.

ONE of the most effective works of the devil is the practice of masking his agents in the livery of virtue. Prudence, placed by theologians, ancient and modern, among the cardinal virtues, is one whose name and garb may be easily stolen when these imps of darkness go a-masquerading. Cain's question, "Am I my brother's keeper?" has been asked over and over again by so-called prudent men and women who, without knowing it, are in the service of Satan; Satan who, not only in the language of the nursery rhyme,

"Finds some mischief still  
For idle hands to do."

but finds mischief for tongues, both those in motion and those that remain motionless when the time has come to speak.

woman. Mrs. B— saw it, and smiled; she was a bad-hearted old woman. Miss C— saw it, and looked serenely indifferent; she was a woman without any heart at all."

Such scenes as this are only too often to be witnessed in real life, and if the dumb devil in the looker-on permits his victim to go so far as to scowl silently, that victim is satisfied that Prudence forbids any further intervention.

"My first duty is to myself," thinks the victim of the dumb devil. He does not put such a thought into words, because he realizes dimly that there is something brutal about it; nevertheless he acts upon it so far as to hold his tongue to the detriment of the neighbor who falls among thieves. A word of warning might have saved him, but possibly such a word might be "actionable," and therefore imprudent.

The mischief-making dumb devil delights in killing the spirit of neighborliness among women. "I don't covet the repu-

A Vesper Hymn

Music and words by Henry Sherman Smart.

1. Gently now the daylight dies,  
2. As I kneel at close of day,  
3. Sweetly now may I abide,  
4. Guard my life this live-long night,

And the sun is sinking fast;  
Fill me Jesu with Thy Grace,  
While the shadows draw so near;  
And my dearest friends so keep

While the darkness veils the skies,  
Keep me in the narrow way,  
Heavenly Shepherd be my Guide,  
That when breaks the morning light,

Fold me Saviour to Thy breast  
Though I may not see Thy face,  
Lead me with Thy tender-est care.  
We may rise from peaceful sleep.

"It is not my business," say (so-called) prudent men and women to themselves, when a word in season might set right what they see to be wrong. They may not know it, but it is a dumb devil that possesses them; and if it is not cast out while it is yet time, they may, when too late, chorus the wail of the good business man of Dickens' story:

"'Business!' exclaimed the ghost. 'Mankind was my business. Justice and mercy were my business. The dealings of my trade were but a drop in the infinite ocean of my business.'"

"Do not say a word," the dumb devil whispers to the obsessed human. "It is not your business. You are not your brother's—or (more diabolic falsehood still) your sister's keeper."

In a scene described by a realistic writer of fiction, a susceptible young woman is observed, by all who care to look, flirting desperately with the man with whom she was compelled to break an engagement in order to make a marriage of convenience. The writer goes on to say:

"Lady X— saw it, and scowled; she was a good-hearted old

tation of being a meddlesome old woman," says Mrs. A—, looking very virtuous. "I didn't say a word when Mrs. B— told me she was going to let her children play with the C— children, contract the measles, and have it over with. Of course, with the cold weather coming on, this is no time for children to have measles, but as Mrs. B— knows so much about the matter, I thought it best to hold my tongue."

The dumb devil which possessed Mrs. A— when it was the time to speak, never let her admit even to herself that, should any of the B— children die of the measles, she, with the advantage of age and experience, might be described as a murderous old woman; but surely the kind of Prudence on which she prides herself should be drummed out from among the virtues.

One often hears the slaves of violent tempers spoken of as being possessed of the devil; but Satan's imps are not only many, but various. Let "prudent" people remember, then, that in the use of the tongue there are sins of omission as well as of commission, and the good word when left unsaid is sometimes a more potent factor for evil than the evil word spoken.



**"PEACE, BE STILL."**

Fearful was the night, and stormy,  
On the Sea of Gallilee,  
And impenetrable darkness,  
Hid from view the shore and quay;  
Wrapped the boat, as with a mantle,  
On that wild and stormy night,  
And the waves that dashed around it,  
Knew, alone, its awful plight.

Tossed about, by no hand guided,  
Now upon the wave's high crest,  
Rising, pausing for an instant,  
Only to be dropped the next—  
Plunged into the yawning chasm,  
Formed by each successive wave,  
Truly it was but a plaything,  
Doomed to find a watery grave.

High winds howling o'er the waters,  
With a shriek, or mournful moan,  
Made the little boat pitch wildly,  
In that seething cauldron's foam;  
Ah, those hearts were filled with terror!  
All was gloom and black despair;  
And they turned in desperation,  
To the Comrade resting there.

Lying wrapped in peaceful slumber,  
Sleeping sweetly as a babe,  
Unabashed by Nature's fury,  
Fearing not a watery grave,  
He, at sound of frightened voices,  
Calmly rose in majesty;  
"Peace, be still," rang o'er the waters,  
With Divine authority.

And the angry, seething billows,  
Listened to the rare command,  
As it rang above the tumult;  
Paused at the uplifted hand;  
Then, in shame and deep contrition,  
Settled 'neath the Master's feet,  
Crouching thus in full submission—  
Proffered token of defeat.

Ah, does life seem black and stormy,  
Do the winds howl bleak and shrill,  
As your frail bark rides the waters,  
To the haven calm and still?  
Fear not! Christ will soothe the tempest,  
With a word of clear command,  
As He stands in solemn grandeur,  
Kingly, with uplifted hand.

Hasten, then, to bid Him welcome,  
To your frail bark, tempest-tossed,  
For He rules the treacherous waters,  
In which many have been lost;  
Storms will cease at His commandment,  
Tempests bow before His will,  
Waves subside beneath that solemn  
And majestic "Peace, be still."

STELLA PAUL CRAIG.

**WEIGHTS AND MEASURES.**

BY MARY LIVINGSTON BURDICK.

**P**LEASE let me help you, Helen. I have not done one thing but visit since I left the farm, and it would truly do me good to exercise a little. And you have so much to do, with Nora gone, and three little children!"

Mother looked up with a grateful and relieved smile. She knew that Aunt Louise really meant what she said, and so took her at her word. "Oh, Louise," she said, "if it will not tax you I will ask you to make some cream biscuits for supper, and to bake one of your dark cakes. Then I can do everything else and finish Nelly's jacket. She has outgrown her blue one, and the days are getting chilly."

Aunt Louise proceeded to the kitchen followed by three joyous children. For mother had heralded the fame of Aunt Louise's "dark cake" and father had sometimes said that no biscuits were like his sister's. And we were to have the fortune of testing each article at one supper.

As the eldest of the children I had the proud privilege of waiting on Aunt Louise, and I flew back and forward with right good will.

"Don't you want a regular measuring-cup?" I asked, "and the weights?"

"Oh, no, Nelly," was the pleasant answer. "No, I thank you. I never measure in cooking at home, nor do I weigh. It

always seems slack, to me, not to know just how much of everything. Now the spices, please, and the white bowl on that lowest shelf. With such a helper it will be swift working."

And cake and biscuits were speedily prepared and placed in the baking-oven. With deft hands Aunt Louise removed the slight traces of disorder in the immaculate kitchen Nora had left when summoned home that morning, and went back to the sewing-room and her knitting with the pleasant consciousness of another helpful act in her path of life.

And "we children" waited for supper, breaking the monotony of the intervening time by bearing the intelligence of the toothsome dainties to father before he had fairly entered the gate, and to Silas when he brought in the milk.

"Well, that's good news!" father said heartily, "I hope the baking-pans are large ones. I've an appetite like a hunter's to-night." And Silas grinned his pleasure.

But at supper, oh, at supper! I think the blow must have fallen on mother first, for it was she who removed biscuits and dark-cakes from their pans. And so she saw them first—but all of the family tasted at the same time.

Instead of "feathery snowballs with a delicate brown on top," tough, sodden lumps of unraised dough belied mother's and father's descriptions of the famous cream biscuits. And the "dark cakes"! They were indeed dark in their designs on digestion. Not even father's "hunter's" appetite availed. Mother tried, bravely, to eat. But Aunt Louise checked her.

"You needn't, Helen," she said, "they are the worst ever. But what does ail them?"

"Perhaps the stove," suggested mother.

"It wasn't the stove," was the honest answer. "Henry, what spoiled them? I've made them for thirty years—ever since I commenced housekeeping, and never had this happen before in my life."

"Your hand is out," father hazarded.

"Kind, but not the case. I had them the day I came here, just before starting."

Four-year-old Bobbie here joined in the conversation.

"Mother," he said, shrilly, "Mother, Aunt Louise never weighs nor measures. She thinks it's slack. What is slack, mother?"

It was Aunt Louise who answered him: "Slack is—what my judgment was when I said I never weighed nor measured. Helen, I've been weighing and measuring all my married life, and never knew it till just now. Only my measures were the brown bowl and the blue cup and so on, and I balanced the lustre pitcher of sour cream against the pewter-spoon filled with saleratus. And when I got away from my own dishes I made an awful failure! But I've learned a lesson. We all have to have our standards."

And so, pink-cheeked and bright-eyed, with her soft hair forming a shining silver crown, Aunt Louise betook herself, cheerfully, if humbly, to plain bread and ginger-snaps, and Bobbie, at a glance from father, subsided.

Many a time after that evening I partook of Aunt Louise's biscuits; and as the dishes she owned were the ones used, the results were excellent. As for the lustre pitcher, I came to know and admire its beauty. And so last year when the homestead on the old farm was to be torn down I made a pilgrimage to its familiar rooms to search for that worthy measure. I found, alas, that it had vanished with its fellow friend, the blue cup. For Aunt Louise's kindly hands had laid down the reins of home government years since, and thus dishes, like riches, had taken to themselves wings and flown away.

Weights and measures! Are not all of our "awful failures," or great successes, dependent in great part upon our standards and their falsity or truth?

**TO THE GARGOYLE: APPEAL FROM THE BELLS.**

(SEE THE LIVING CHURCH, OCTOBER 10, 1908.)

'Tis true the Gargoyle makes his perch  
On many a fine old Gothic church;  
And though his eloquence is gush  
And often comes with quite a rush,  
More liquid is the beauteous spell  
Cast by the modern tubular bell.  
Mid'st stronger tongues, a perfect rain,  
It crowns the art of Tubal Cain.  
Those rougher sounds our nerves do wear,  
Calling, from different towers, to prayer:  
Of bells they'd never made such Babel  
Had Tubal Cain himself been Abel.

PAUL ROGERS FISH.



## Church Calendar.



- 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. 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 2d Dept., Christ Church, Broadway and 71st Street, New York City.  
 " 17—Miss. Council, 3d Dept., Church of the Holy Apostles, Philadelphia, Pa.  
 " 29—Brotherhood Week of Prayer.

## Personal Mention.

THE REV. W. I. A. BEALE should be addressed at 383 Chicago Street, Elgin, Ill.

THE REV. DONALD BROWNE has accepted a call to the rectorship of St. Gabriel's Church at Marion, Mass., and commenced his duties there on October 1st.

THE REV. A. L. BYRON-CURTISS, rector of St. Joseph's Church, Rome, N. Y., has accepted the call recently extended to him to the rectorship of St. Luke's Church, Utica, N. Y.

THE REV. FRANCIS B. BOYER, lately of the staff of clergy at the Church of the Advent, Boston, Mass., has gone abroad with his family, and for the winter will remain at Oxford. His plans for the spring include a visit to several of the Continental cities, with a long stay at Berlin.

THE REV. WILLIAM DU HAMEL, late priest in charge of the mission of the Epiphany, Louisville, Ky., has resigned and is now serving temporarily in the diocese of Arkansas.

THE REV. FRANCIS S. DUNHAM, Ph.D., has resigned the rectorship of Christ Church, Albion, diocese of Western New York, after an incumbency of twenty-five years. He will continue to reside in Albion.

THE REV. H. PAGE DYER of the Church of the Ascension, Philadelphia, has returned from his vacation in the West and mail matter addressed to him at the Church of the Ascension, Broad and South Streets, will now reach him.

THE REV. LESLIE E. GOODWIN has been called to the rectorship of St. Thomas' Church, Hancock, Md.

THE address of the Rev. S. J. HEDELUND has been changed from Twenty-ninth and S Streets to 825 North Twenty-second Street, South Omaha, Neb.

THE REV. LOUIS B. HOWELL has accepted a call to the rectorship of St. Paul's Church, Norwalk, Conn., and has entered upon the work.

THE REV. JOSEPH H. IVIE, rector of Trinity Church, Fishkill, N. Y., has been invited to succeed the Rev. C. B. Ackley at St. Bartholomew's parish house, New York City, and has accepted, to begin his duties October 15th.

THE address of the Rev. WILLIAM OSCAR JARVIS has been changed to the Church of St. James the Less, Scarsdale, Westchester county, N. Y.

THE REV. F. A. JOSEPH, late of the diocese of Kansas City, is taking temporary duty at St. James' Church, Texarkana, Tex., during the illness of the rector, the Rev. J. B. Whaling.

THE REV. NELSON KELLOGG, for some time one of the clergy of St. Clement's, Philadelphia, has been elected rector of St. John's parish, Poulney, Vt., and has accepted the same and entered upon his duties.

THE REV. THATCHER R. KIMBALL, after a long vacation abroad with Mrs. Kimball, has returned to his mission work in Dorchester, Boston, Mass.

THE REV. E. P. LEE has resigned the charge of Christ Church parish, Island Pond, Vt., on account of ill health.

THE REV. WILLIAM H. LITTLEBRANT, who for the past year or more has been assisting the Rev. Robert Rogers at the Church of the Good Shepherd, Brooklyn, N. Y., has accepted a call to the rectorship of the Church of the Redeemer, Merrick, L. I.

THE REV. CHARLES H. LOCKWOOD, D.D., after spending the months of August and September in Canada and northern New York, has returned to his parish, St. John's, Helena, Ark., very much improved in health.

THE REV. EASTON E. MADEIRA, of Christ Church, St. Paul, Minn., will become rector of St. James' Memorial Church, diocese of Pittsburgh, about the end of October.

THE REV. JOHN K. MASON, D.D., rector of St. Andrew's Church, Louisville, Ky., has returned to his parish after the summer spent in Virginia, where he went early in June on account of his health, which is now better than for years past.

THE REV. ROBERT NOTT MERRIMAN, secretary to the Bishop of Long Island and priest in charge of St. Gabriel's Church, Hollis, has been called to be rector of St. Stephen's Church, Brooklyn, and will accept.

THE REV. CHARLES MOCKRIDGE has accepted a call to All Saints' Church, Dorchester, Boston, Mass., succeeding the Rev. Charles T. Whittemore, resigned. Mr. Mockridge has been rector of St. John's Church, Roxbury, Mass., for the past three years.

THE REV. W. H. MOORE has been appointed priest in charge of St. Jude's Church, Tiskilwa, Ill. (diocese of Quincy).

THE address of the REV. FRANCIS J. CLAY MORAN is 104 East Fifty-fifth Street, New York City.

THE REV. A. G. MUSSON and family of Newark, N. J., leave October 17th for a six months' visit to Sydney, Australia. Please send all mail to 604 Victor Building, Kansas City, Mo.

THE REV. T. S. RUSSELL, rector of Emmanuel Church, Bristol, Va., has been called to Saltville, Va., to fill the vacancy caused by the leaving of the Rev. M. B. Marshall for the Philippines.

THE REV. SUMNER U. SHEARMAN, rector emeritus of St. John's Church, Jamaica Plain, Boston, Mass., has gone South for a few months in the hope that the change will be of benefit to his wife, who has been an invalid for several years.

THE REV. FRANCIS M. S. TAYLOR, D.D., has accepted a call to the rectorship of St. Paul's Church, East St. Louis, entering upon his duties October 18th.

### ORDINATIONS.

#### DEACONS.

MINNESOTA.—On Friday, October 9th, in Grace Church, Pine Island, by Bishop Edsall, ALBERT TWICHELL, formerly a minister in the Methodist body. The sermon was preached by the Rev. William Wilkinson and the candidate was presented by the Rev. F. A. McElwain, warden of Seabury Divinity School. The Rev. Mr. Twichell continues in charge of the parish at Pine Island.

WESTERN NEW YORK.—On Sunday, October 4th, in St. James' Church, Rochester, by the Bishop of the diocese, JEROME KATES, a member of St. James' Church, Rochester, since his childhood. The candidate was presented by the rector of the parish, the Rev. Francis C. Woodard, the sermon being preached by the Rev. A. J. Graham, rector of Christ Church.

#### PRIESTS.

KANSAS.—On the Fourteenth Sunday after Trinity, by the Bishop of the diocese, the Rev. CHARLES JOHN CAMERON, Ph.D. The Rev. H. Percy Silver, U. S. A., preached the sermon and presented the candidate. The Rev. Dr. Cameron came into the Church from the Presbyterian ministry and has been serving St. Paul's, Leavenworth, through his diaconate.

PITTSBURGH.—On Sunday, October 4th, at the St. Mary Memorial Church, Pittsburgh, the Bishop of the diocese advanced to the priesthood the Rev. JOHN ROBINSON PICKELLS, and the Rev. WILLIAM ERNEST HYDE NEILER. The sermon was preached by the Bishop. The Rev. Mr. Pickells was presented by his father, the Rev. Dr. Charles Pickells of Osceola Mills; and the Rev. Mr. Neiler by the Rev. R. N. Meade,

Archdeacon of Pittsburgh. The presenters, together with the Rev. L. F. Cole, Archdeacon of the diocese, and the Rev. W. E. Van Dyke of Kane, joined with the Bishop in the imposition of hands. The Rev. Mr. Pickells is serving the Church of the Atonement, Carnegie. The Rev. Mr. Neiler is a graduate of Harvard University and of the class of 1908 of the Theological Department of the University of the South, Seawane; and will engage in missionary work in the vicinity of Pittsburgh.

SOUTH CAROLINA.—On the Sixteenth Sunday after Trinity, at Calvary Church, Charleston, by the Bishop of the diocese, the Rev. JESSE D. LYKES (colored), rector of the parish. The candidate was presented by Rev. J. S. Quarles, rector of St. Mary's Church, Columbia, and the sermon was preached by the Rev. W. P. Witsell, rector of the Church of the Good Shepherd, Columbia.

### DIED.

INNES.—At Mt. Pocono, on September 25, 1908, REGINALD HEBER INNES, son of the Rev. Robert F. and Helen L. Innes of Wynnewood, Pa.

### MARRIED.

HASTINGS-WHITMARSH.—KATHERINE LOUISE WHITMARSH, daughter of the late Canon Whitmarsh, and JAMES W. HASTINGS, assistant cashier of the Live Stock National Bank of South Omaha, were married Wednesday evening, September 30th, in the Bishop's oratory, by the Rt. Rev. Arthur L. Williams, D.D., Bishop of Nebraska. No cards.

### 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.

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## 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.

## INFORMATION AND PURCHASING BUREAU.

For the convenience of subscribers to THE LIVING CHURCH, a Bureau of Information and Purchasing Agency is maintained at the Chicago office of THE LIVING CHURCH, 153 La Salle St., where free services in connection with any contemplated or desired purchase are offered.

The Information Bureau is also placed at the disposal of persons wishing to travel from one part of the country to another and not finding the information as to trains, etc., easily available locally. Railroad folders and similar matter are gladly forwarded, and special information obtained and given from trustworthy sources.

Our Information Bureau would be pleased to be of service to you.

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## BOSTON:

Old Corner Bookstore, 27 Bromfield Street.

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

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WILLIAMS & NORGATE. London.

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*Abraham Lincoln. A Tribute.* By George Bancroft. Price, 60 cents net.

## THE CHURCH AT WORK

### THE FIRST CONVOCAION OF EASTERN OREGON.

THE PRIMARY Convocation of Eastern Oregon met in Pendleton at the Church of the Redeemer on Wednesday, September 30th. In attendance besides the Bishop, were four clergy now at work in the field, eight lay delegates and the Rev. Dr. Nevius of Tacoma, formerly a pioneer missionary of Eastern Oregon. On the previous evening a preliminary service was held, at which two papers

and privilege of the floor. The Bishop gave a resume of the Nebraska canons, which have been adopted for Eastern Oregon, and urged that "a praying spirit be the dominant note in our lives." Mr. J. T. Lambrith of Pendleton was elected treasurer and Judge William M. Ramsey of La Grande, chancellor. The Bishop selected as his council of advice the Rev. Messrs. Charles Quinney and Upton H. Gibbs, with Judge Smith of Baker City and Mr. Peters of Dalles as lay members.

ing, and after prayers by the Bishop an adjournment was taken *sine die*.

In the evening another service was held and an interesting paper on the Church in Oregon up to the time of Bishop Scott was read by the Rev. James Henderson for its writer, Mrs. Crandall of the Dalles. It contained a glowing tribute, written by a Congregational minister, to Bishop Scott and his wife, and some valuable historical matter. The second paper was by the Rev. Upton H. Gibbs on "The Attitude of the Church Towards Amusements."



CLERGY OF EASTERN OREGON.

[From left to right: Rev. Charles Quinney, Rev. Upton H. Gibbs, Rt. Rev. E. M. Paddock, Rev. J. N. Barry, Rev. James Henderson.]

were read, one by the Rev. J. N. Barry, on "Eastern Oregon and the Church," and the second by the Rev. Charles Quinney.

Convocation opened with a celebration of the Holy Communion and sermon by the Rev. R. D. Nevius, D.D. Unfortunately he overtaxed his strength and in the afternoon was taken sick and confined to his bed. After the service the convocation was organized for business. The Rev. J. N. Barry was elected secretary and Rev. Dr. Nevius and the Rev. James Henderson were accorded the courtesy

The next session was at 2 o'clock, when the Bishop read his address, which consisted mainly of an account and summary of his official acts. At 3 adjournment was again taken, to meet with the Woman's Auxiliary. Several delegates spoke; also Deaconess Knight, who has just arrived to work in the jurisdiction. She formerly worked under the Bishop in his New York parish. Sessions were resumed at 4 P.M. After considerable routine business had been transacted, Baker City was selected as the next place of meet-

### CONVOCAION OF THE DISTRICT OF NEVADA.

THE THIRD Convocation of the missionary district of Nevada was held in Trinity Church, Reno, on Wednesday, September 1st. At the celebration of the Holy Communion Bishop Robinson was celebrant, the Rev. Samuel Mills of Goldfield epistoler, and Bishop Nichols of California gospeller and preacher. Immediately after this service the convocation was organized, there being a quorum of clergy canonically resident, and of lay delegates. The Rev. George Coolidge Hunting of Ely, Nevada, was elected secretary for the twelfth successive term. At the afternoon session the Bishop read his annual address, which is summarized on another page. All the clergy were pleased with the Bishop's words in reference to Canon 19.

The subject of a branch of the Woman's Auxiliary in Nevada was brought up and, after an address by Bishop Nichols on the matter, it was voted to organize such a branch at once. The Bishop appointed the following officers: President, Mrs. F. G. Patrick of Reno; First Vice-President, Mrs. E. B. Yerington of Carson; Second Vice-President, Mrs. M. E. Weirick of Goldfield; Secretary, Mrs. S. D. Baker of Ely; Treasurer, Mrs. John Dunbar of Fallon.

The Bishop brought up the matter of a seal for the jurisdiction and stated that Mr. Pierre de Chaignon la Rose of Cambridge had submitted a sketch. This was adopted by the convocation. On the shield is shown a snowy or silver range charged with three "crosses-crosslet," the so-called missionary cross. These crosses have the same coloring as the St. George's banner, with a blue "chief" for sky.

After the reading of a strong and helpful



paper on the Sunday school problem by the Rev. P. S. Smith of Elko, it was voted that a committee be appointed to draft a uniform scheme in line with the New York system for use in Nevada.

It was shown that during the year a church and rectory had been completed in Ely, a church at Las Vegas, and work done on a church at Goldfield, which will be finished by Christmas. Each parish and mission was assessed the sum of 75 cents per communicant, which amount will be divided, one-half to go to the Board of Missions on the Apportionment.

Last year the Archdeacon travelled 23,460 miles, and the Bishop, since Easter, over 10,000 miles. Work is carried on in three parishes and thirty-seven missions. Reports showed about 1,200 communicants, 191 baptisms, 62 confirmed, 118 marriages, 186 burials, 1,475 services, 818 Sunday school scholars; receipts, \$46,038.02, and expenditures, \$39,674.07; value of Church property of all kinds, \$135,750.

The Bishop appointed as the Committee of Advice the Rev. Messrs. S. Unsworth, T. L. Bellam, C. H. Powell, and Messrs. O. J. Smith, E. D. Vanderleith, and F. E. Patton; examining chaplains, Rev. Messrs. S. Unsworth, C. H. Powell, Ph.D., and the Ven. A. L. Hazlett; Chancellor, the Hon. George S. Brown of Elko.

#### DETROIT SUNDAY SCHOOL INSTITUTE.

THE TWENTY-EIGHTH annual session was held in St. Peter's Church, Detroit (the Rev. Henry C. Attwater, rector), on October 4th and 5th. At the Sunday evening service the Rev. C. H. Molony of St. Andrew's Church preached the sermon, which bore upon the subject of the Church ritual and sacraments in the development of the child to the perfect man in Christ Jesus. On Monday afternoon, Mrs. R. E. Page of St. Joseph's Church read an interesting paper on the work of the Primary Department. The Graded System was the subject of an excellent address by the Rev. R. T. W. Webb. Other speakers were Mr. George Swift, Mr. Courtis, and the Rev. C. H. Young of Christ Church, Chicago, who spoke upon "The Teacher's Preparation."

At the evening session the Rev. D. L. Ferris of Calvary Church, Pittsburgh, created much enthusiasm by his address upon the subject of Teachers' Training Classes. Definite Teaching was the subject of a paper by the Rev. Mr. Barber of the Church of the Messiah, Detroit. Full of interest as were these addresses, they were well supplemented on Tuesday by the service of the Holy Communion and addresses by the Rev. Mr. Young and the Rev. Mr. Ferris. Mr. Young, in a most able and interesting way, spoke upon "Children's Eucharist: Is There Need of It in our Sunday School System?" Mr. Young's presentation of the subject, explaining as he did how that service is the fullest of religious instruction, the most helpful in character-building, the most interesting for young children and the simplest, must have awakened in many hearts a desire to revive an ancient custom of the Church. Bible teaching was treated by the Rev. Mr. Ferris, who also had charge of the Question Box. Dean McCarroll, who presided throughout the sessions, pronounced the benediction, and brought to a close one of the most interesting and helpful meetings yet held.

#### AUTONOMY SOUGHT FOR COLORED WORK IN SOUTH CAROLINA.

THE Convocation of Church Workers Among the Colored People in the Diocese of South Carolina held its ninth annual session in St. Mary's Church, Columbia, on September 15th. Bishop Guerry and thirteen of the diocesan clergy were present, as were also the

Rev. A. B. Hunter of St. Augustine's School, Raleigh, N. C., and the Rev. A. E. Day of the diocese of Atlanta. In his opening address the Bishop introduced the newly appointed Archdeacon, the Rev. A. E. Cornish. Mr. Cornish then outlined the policy he intended to pursue in his new office, and asked all present for their hearty support. The Rev. A. B. Hunter made an address on the subject of St. Augustine's School. The great question before the Convocation was the advisability of the establishing of a separate council for the Church Workers among the Colored People, and after much discussion, it was decided to petition the diocesan council to allow them to organize into a separate council under the Bishop, and a committee was appointed to draw up the petition.

#### PORTO RICANS TO STUDY FOR THE PRIESTHOOD.

ERNESTO RIVERA of St. Luke's, and Paul Reinhardt of St. John Baptist's, San Juan, Porto Rico, have sailed for the states to pre-



PORTO RICO CANDIDATES FOR ORDERS.  
[ERNESTO RIVERA; PAUL REINHARDT.]

pare themselves for the sacred priesthood. Both young men have served faithfully as Spanish interpreters, catechists, and lay readers, and they could not be spared from the greatly developed native work inaugurated by the Rev. Messrs. Snavely and Warden, had not other vocations been found to supply their places. Mr. Rivera will matriculate at the General Theological Seminary, New York, and Mr. Reinhardt at Nashotah House.

#### NOTABLE CONFIRMATION CLASSES.

AT ST. JOHN'S CHURCH, Sharon, Pa., on October 4th, Bishop Whitehead confirmed a class of eighty-eight persons, presented by the Rev. F. J. Mallett, rector. A remarkable feature of the class was the number of business men and mechanics found therein, the actual number of men and boys being forty-nine, and that of women and girls, thirty-nine.

ON OCTOBER 4th the Bishop of Arkansas, acting for the Bishop of Ohio, confirmed a supplementary class of sixteen candidates at Calvary Church, Sandusky, O. This number brought the confirmations at this church for 1908 to fifty, the largest number confirmed in any one year of the parish's history. A considerable percentage of the candidates received their early training in the various German bodies with which Sandusky abounds.

#### PROSPECTS FOR A NEW CHURCH IN PHILADELPHIA.

MEMBERS of the missionary committee of the North Philadelphia Convocation, at the request of the Dean, have visited and canvassed the neighborhood of Twenty-second and Tioga Streets with a view of establishing a church and parish at that rapidly growing locality. They reported favorably at the fall meeting of the convocation held at Grace Church, Twelfth and Cherry Streets, on Tuesday evening, October 13th. At the missionary meeting in the evening addresses were made by the rector, the Rev. Dr. Harris, Rev. Dr. Grammer, Rev. Dr. Washburn, and Mr. Ewing L. Miller.

#### BISHOP FUNSTEN'S REPORT TO THE BOARD OF MISSIONS.

THE FOLLOWING is a synopsis of a late report of the Bishop of Idaho of his work in that district:

"Of course the work in Idaho represents my proper field, and with its great area and diverse and difficult problems and rapidly increasing population, it is more than any one Bishop can care for properly. The state now has a population of fully 300,000. The towns are small and widely separated and difficult to supply with ministerial services. This, however, is a passing condition, as in a few years they will, if now looked after, be able to be self-sustaining. Already we have three places able to stand alone, meeting all their own expenses.

"It is simply an inexcusable blunder for the American Church to neglect great, growing western states, and this is certainly being done. We are forced to let splendid opportunities pass by, because the Church does not provide the amount required. Neither in the matter of workers or funds is adequate provision made; and, speaking for myself, and perhaps voicing the feelings of other missionary Bishops, I must say my heaviest care has been the financial one; and but for the special gifts which I have gotten by personal appeals, it would have been impossible to carry on my work in Idaho at all.

"During the past year I have travelled in the performance of my duties over 21,000 miles. I have baptized in Idaho 19, and confirmed 84. By the change of the General Convention the whole of the Panhandle of Idaho was added to my territory, a thoroughly missionary region of 30,000 square miles, but not a dollar of financial support came with the new responsibility. At the same time the need is there in its small towns, its mining camps, and its growing communities. I must have the help for this work. The Panhandle of Idaho is a territory as large as the state of West Virginia. . . .

"We have completed a church at Twin Falls and now have a property in this new and flourishing town worth \$4,000, and without debt. We are building a church at Buhl, another town in the same part of the state. We have completed the Bishop Tuttle Church House at Boise, Idaho. It cost \$20,000 and is both substantial, well located, beautiful, and useful.

"St. Margaret's Hall, for the education of the young girls of the Northwest, had an enrollment of about 150 last year, of whom forty were boarders. We were compelled to have larger accommodations. This forced a debt of \$10,000, but the plant is all too small now and is overcrowded. By the addition we cared for double the number of boarders and made enough last year to pay for the first time our current expenses. Its needs now are as follows: \$5,000 for a new dining room and class rooms, \$10,000 for a much needed chapel, and \$5,000 to endow a bed in St. Luke's Hospital for St. Margaret's sick.

"I am glad to report that by means of the Men's Thank Offering we have cleared the debt of the comfortable home of the general



missionary and aided substantially in supplying a rectory at Payette. This latter is now being built.

"St. Luke's Hospital, Boise, has taken care of 2,000 patients since it opened six years ago. We have completed a new wing of stone and brick at a cost of \$32,400. The Music Training School goes on with its work. It has had under instruction at various times twenty-five young Idaho and Oregon girls. The hospital has proved a great power in doing good. It has seventy beds, one bed was endowed last year by an Ohio lady who gave \$5,000; this is safely invested by the hospital directors. It would be an immense relief if some beds could be endowed by taking up our debt and making the bed forever free. We need an elevator in the hospital very much. It will cost \$3,000.

"We have debt still on St. John's, Idaho Falls. Last spring it stood at about \$4,000; since then it has been reduced \$1,250.

"The Indian work on Fort Hull Reservation is still being conducted by Miss P. R. Nelson. She had twelve or fifteen in the mission school last year, but we need more workers. In the first place, we have no salary, for the board's appropriation is needed to support the little Indian children. We need a good clergyman or layman who can be permanent. We need also a good dormitory."

#### NEW CHURCHES AND OTHER PAROCHIAL IMPROVEMENTS.

ON THE AFTERNOON of the Sixteenth Sunday after Trinity Bishop Woodcock laid the cornerstone of the new church at Anchorage, a large and growing suburb twelve miles from Louisville, Ky. The church being a memorial, the stone is inscribed: "Lovingly in memory of Bishop Dudley." It also bears the name of the church (St. Luke's), that of the priest in charge (the Rev. Richard L. McCready), and that of the architect. The service was most impressive. Addresses were made by Bishop Woodcock and the Rev. Mr. McCready, congratulating the people, especially the women of the congregation, upon their faithful labors, "without whom, humanly speaking, the day's achievement would have been impossible." For many years this work has had peculiar difficulties; for lack of a church building services have had to be held more or less regularly in private houses or in the Hobbs Memorial chapel, loaned through the courtesy of the Methodist denomination. Owing to the favorable location and great opportunity for work there, a bright future and rapid growth is predicted for the parish of St. Luke's.

THE ADDITION to the chancel of All Saints' Cathedral, Milwaukee, erected as a memorial to Bishop Nicholson, is practically completed, and will be dedicated on All Saints' day, on the eve of which, two years ago, the late Bishop passed away. The service will be taken by Bishop Webb, in connection with the High Celebration. The extension of the Cathedral sanctuary gives an added depth of fourteen feet. It is faced with pressed brick of terra cotta hue. The floor is of dark red tiles, and the altar steps are of white marble. Two triple windows at the east and west sides of the sanctuary will be filled with imported stained glass. They will be a continuation of the saints' windows which now surround the Cathedral, and will cost from \$1,200 to \$1,500. The subjects have not yet been chosen. The cost of the improvements, including the installation of the new organ, is about \$8,500. A further enrichment of the Cathedral will be the placing of a new rose window at the south end of the edifice. This is to be a memorial to the late Henry C. Payne, once postmaster-general of the United States, given by his widow.

THERE HAS been placed in Grace Church, Carthage, Mo. (the Rev. F. C. O'Meara, rec-

tor), a very handsome brass pulpit and chancel rail, the gift of the members of St. Margaret's Guild, and two electric light chandeliers. The walls of the church have been redecorated. There is also in course of construction a stone parish house, 24x66, which it is expected will be completed by November 1st. This building was made necessary by the growth of the Sunday school, which was too large for the church, and will also be used during the week for the kindergarten school, which has a large attendance, and for the other parish activities. On Sunday, October 4th, there was used for the first time the fine two-manual pipe organ recently purchased, which has an exceptionally rich and pure tone.

THE NEW CHAPEL at Wallomsac, diocese of Albany, is now practically completed and will be furnished and ready for occupancy in the next two weeks. The total money expenditure will be about \$1,500, of which about all but \$100 is in hand. Adding to this the value of the lot, which was donated and work given, the chapel completed will represent a valuation of \$2,000. The edifice may be consecrated on October 25th.

THE CORNERSTONE of the new parish house of St. Michael's, Naugatuck, Conn., was laid on St. Michael and All Angels' day by Mrs. A. C. Tuttle, president of the Church Helpers. The rector, the Rev. William H. Garth, was assisted in the service by the Rev. E. B. Schmitt, rector of Christ Church, Ansonia; the Rev. Frederick D. Buckley, rector of Trinity Church, Waterbury, and the Rev. John N. Lewis, Jr., rector of St. John's Church, Waterbury.

CHRIST CHURCH, Ontario, Cal. (the Rev. Richard H. Gushee, rector), has just undergone very considerable enlargement, the nave having been nearly doubled in size. The position of the choir will be changed, and the sanctuary will be rearranged so as greatly to increase its dignity. Special services will mark the reopening of the church on Sunday, October 18th.

ST. LUKE'S CHURCH, Long Beach, Cal., is to be enlarged and improved at once; and at the same time a rectory is to be built on a site adjoining the church. The improvements will cost not less than \$3,000, and of this amount all but about \$700 has been secured.

WORK has been started on the tower and mausoleum to be erected by the Wanamaker family in the churchyard of the Church of St. James the Less, Philadelphia. It will be constructed of stone and marble, and with the chimes and interior furnishings will cost about \$250,000.

THE NEW parish house of St. James' Church, Kent, Wash., is nearing completion. It is 32x54 feet, and planned to meet the needs of a thoroughly live rural parish. It contains kitchen, auditorium, rooms for guilds and boys' club, reading room, gymnasium, and Sunday school class rooms.

ST. LUKE'S CHURCH, Duluth, Minn., is being beautified by the placing of eleven windows, which add very much to the appearance of the building.

#### DIOCESAN AND OTHER MEETINGS OF THE WOMAN'S AUXILIARY.

THE PRESIDENT of the California diocesan branch of the Woman's Auxiliary, Mrs. Louis F. Montague, is endeavoring to visit the various parishes and missions in the diocese and meet with the women for consultation and advice. A recent automobile trip of eight days' duration has been most satisfactory in its results. In some instances new branches were formed, and in all the work received new impetus. This trip covered Los Gatos, San Jose, Watsonville, and the great

Salinas Valley, including the towns of Salinas, San Ardo, and Paso Robles. The Auxiliary's working season opened September 14th with a meeting in St. Paul's Church, San Francisco. The Bishop appointed Mrs. Lloyd W. Robbins as treasurer. The Rev. A. B. Shields of the Church of the Redeemer, Boston, spoke to the large gathering present on the Emmanuel Church Movement, and has since given a series of three addresses on the same subject in St. Luke's Church, San Francisco. A similar course has been given by Mr. Shields in Berkeley and in San Mateo.

THE SEMI-ANNUAL meeting of the Woman's Auxiliary of the jurisdiction of Olympia was held in St. James' Church, Kent, September 29th, with 116 representatives from twelve parishes and missions present. The Rev. C. C. Owen of Christ Church, Vancouver, B. C., preached the opening sermon. Mrs. Keator, the wife of the Bishop, being still in Europe, Mrs. J. P. D. Llywd presided. The individual reports showed that mission study classes were being carried on in nearly all the parochial branches. Boxes to the value of \$257.58 have been sent into the missionary field and the sum of \$165.62 added to the United Offering. It was resolved that Pyramid, Nev., and Fairbanks, Alaska, be selected as the points to which boxes will be sent this autumn. Interesting addresses were made by Miss Woods of Fork Yukon and by Miss Bance of Valdez. The Rev. George Buzzelle, in conclusion, spoke for the "Forward Movement," for which he stands sponsor. The purpose of this movement is to secure \$10,000 by Adventide, in addition to the apportionment, for work exclusively within the jurisdiction. The Auxiliary gave this their cordial endorsement. Nearly one hundred of the women attending the Auxiliary remained for an elaborate Harvest Home festival at St. James' Church in the evening.

THE QUARTERLY meeting of the Alameda County (Cal.) branches of the Woman's Auxiliary was recently held in the Church of the Advent, East Oakland, at which time ten branches were represented. The Rev. L. C. Sanford, travelling secretary of the Eighth Missionary Department, made an address, in which he explained the need of territorial division, and the benefits which have resulted since its inauguration in 1901. Bishop Spalding's work in Utah was described in its effort to influence the Mormons without antagonizing them, which is being successfully done.

THE ALBANY diocesan branch held a semi-annual meeting in Zion Church, Morris, September 17th and 18th. The Rev. O. E. Gray of St. Mark's Church, New York, the Rev. Mr. Tanner of New Berlin, and the Rev. Irvine H. Correll, D.D., of Japan, gave interesting talks. The offering, which amounted to \$46, will be devoted to Dr. Correll's work in Japan. The business meeting followed in the parish house, with 87 delegates present. Reports showed gifts of all kinds packed and sent during the year amounted in value to \$5,616.30.

UNDER the auspices of the Woman's Auxiliary branch a special meeting was held at St. Clement's Church, St. Paul, Minn., to hear echoes of the Pan-Anglican Congress from some of the returned delegates. Its devotional, missionary, and sociological aspects were treated respectively by the Rev. Messrs. Dray, Hills, and Palmer.

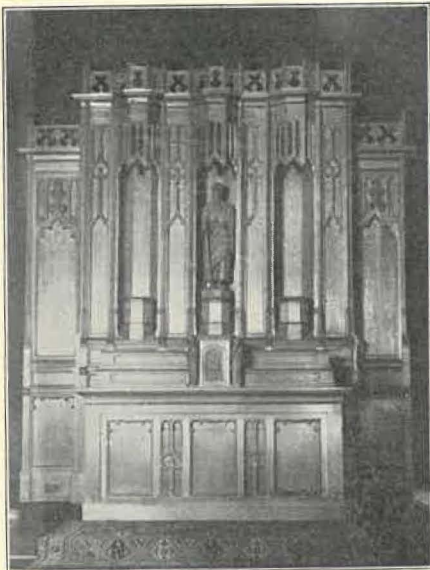
#### DEDICATED TO GOD'S SERVICE.

AFTER BEING CLOSED for nearly three months for the purpose of enlargement and decoration, Epiphany Church, Detroit, Mich., was consecrated on Sunday, September 27th, by the Bishop of the diocese. The preacher at the evening service was the Rev. Dr. John McCarrroll, rector of Grace Church. The church building has been enlarged by cutting



off the chancel, moving it back twenty-four feet against the church house and building in transepts forty-four feet wide, making the church ecclesiastically perfect with nave, transepts, chancel, and altar. Connection is made with the church house through the new rectory and a guild room on the north side of the chancel. The church and church house have been re-painted and re-decorated, the decorations of the church being most attractive. Both buildings are lighted with electricity, the fixtures in the church being of burnished brass, the globes being hung on heavy brass chains. A new heating apparatus has been installed. The rector is the Rev. George W. Locke, and it is principally owing to his hard work in the two years he has been in charge that the above results have been accomplished.

THE NEW ALTAR and reredos of St. Paul's Church, Plymouth, Wis. (diocese of Fond du Lac), was blessed by the Bishop on the even-



NEW ALTAR AND REREDOS,  
ST. PAUL'S CHURCH, PLYMOUTH, WIS.

ing of October 3rd, who also preached at morning and evening services the next day (Sunday). The altar proper was bought with a jubilee offering given last Easter, at which time the congregation celebrated the fiftieth anniversary of the laying of the cornerstone of the present church building. The reredos, including a figure of St. Paul, is made up of memorials. The figure was given by Mrs. P. H. Smith to the memory of W. R. Gardner, D.D., once priest in charge of the parish. From the Epistle to the Gospel side the panels of the reredos are memorials to Henry Franklin Conover by the S. H. Conover family; Enos Eastman, Sr., by his sons and daughters; W. W. Huson and wife, Rarnee (Lyman) Huson, by Mrs. E. J. Bush; J. W. Dow, by the survivors of his family; and Rev. James H. Upjohn and wife, Marie Louise Upjohn, by the present rector, the Rev. Doane Upjohn. The altar and reredos are handsome pieces of Gothic work in oak from the Fond du Lac Church Furnishing Co.

WEDNESDAY, September 30th, was the thirtieth anniversary of the consecration of Christ Church, Exeter, N. H., and in the evening was marked by the service of benediction of the new carved oak pulpit given by many friends in loving memory of the late Rev. Dr. Goodridge, for twenty years rector of the parish. Evenson was said by the Rev. George B. Morgan, D.D., rector of Christ Church, New Haven; the benediction by the Rev. Lucius D. Waterman, D.D., and the sermon was preached by the Rev. G. M. Fiske, D.D. The pulpit is from drawings of Henry Vaughan of Boston and work was done by Irving & Casson.

A SERVICE of benediction of the rood screen and choir stalls, given by the parishioners and Mrs. Roberts respectively in memory of the Rev. D. C. Roberts, D.D., for twenty-nine years vicar of the parish, was held on the morning of Sunday, October 4th, at St. Paul's Church, Concord, N. H., Bishop Niles officiating. Both the stalls and the cross screen are of oak, constructed and carved in accordance with the plans of Mr. Edmund Q. Sylvester of Boston.

#### REV. DR. MANN AND THE WASHINGTON BISHOPRIC.

ALL OF BOSTON, it may be said, is interested in whether the Rev. Dr. Mann of Trinity will accept the bishopric of Washington. Two committees from the capital city have waited upon the rector. One consisting of the Rev. Dr. Randolph H. McKim, the Rev. Dr. Roland Cotton Smith, and Melville Church, a well-known layman and an attorney of note, represented the convention; the other was made up of the Rev. Dr. Alfred Harding and the Rev. G. C. F. Bratenahl, representing the Cathedral Chapter. These five gentlemen had a long conference with Dr. Mann on October 8th and the entire ground from the Washington standpoint was carefully gone over. Dr. Mann made no promises other than that this matter would lie the closest to his heart until he could arrive at a decision one way or another. Meantime Dr. Mann is fully alive to the work before him at Trinity Church. He feels that a time has arrived when all the forces and agencies of his parish can work together with great resultant good. He is fond of Boston and it seems to be no secret that he feels that to give up his work at this time would be a detriment to the parish. Gradually the feeling is growing that as a matter of fact he will decline the call to the Washington bishopric.

Naturally all the pressure which dignity and good judgment will allow is being brought to bear to keep him in Boston. It is scarcely likely that Dr. Mann will give a final decision for some time. He made it plain to the committees that he wished plenty of time to think the matter over, and they assured him that they would not hurry him in the least. Thus does the matter stand at the present moment.

#### A DISTINGUISHED ACCESSION.

BOSTON TELEGRAMS to the daily papers state that the Rev. Charles Edward Stowe, pastor of the Congregational church at Bridgewater, Mass., has resigned his ministry in that body and will seek holy orders in the Church. Mr. Stowe, who is a son of Harriet Beecher Stowe, was confirmed by Bishop Eastburn of Massachusetts, and after graduating from Harvard College in 1875, was a candidate for orders in that diocese. That he was never ordained a priest in the Church, says the report in the New York Herald, is said to have been due to the steadfast opposition of his father, Rev. Dr. Calvin E. Stowe, who was during his life a prominent Congregational clergyman and professor at Andover Theological Seminary. Dr. Stowe, it is said, could not endure the thought of his son taking orders in a religious body which refused to acknowledge the validity of his own.

#### IN MEMORY OF THE REV. E. H. FITZGERALD.

THERE WAS a good attendance of students and friends of the deceased at the memorial service which was held in the common room of the Episcopal Theological School, Cambridge, Mass., on the evening of October 7th, for the Rev. Edward Harold Fitzgerald, who died in China some months ago. The exercises were conducted by Dean Hodges and he

was assisted by William Scarlett of the senior class.

The Rev. Mr. Fitzgerald was graduated from the Episcopal Theological School in 1906. He was twenty-six years of age and his academic training was received at Yale, where he was graduated in 1903. He was born at Hebron, Conn., where his father, the Rev. John H. Fitzgerald, is rector. Mr. Fitzgerald left for China last Christmas. He knew at the time that he was afflicted with an incurable disease, but believed that he still had several years to live. His death occurred in June at Hankow. At the exercises Dean Hodges read letters from clergy and laymen who were with the young priest at the time of his death. Almost his last request was that his successor should be selected from the Cambridge school, and in accordance with that wish Mr. Dudley Tyng of the senior class will take up mission work in China at the close of the present school year. Mr. Fitzgerald was buried in Hankow.

#### DR. BRADY CALLED TO KANSAS CITY.

ST. GEORGE'S CHURCH, Kansas City, Mo., has called to its rectorship the Rev. Cyrus Townsend Brady, LL.D., rector of Trinity



REV. CYRUS TOWNSEND BRADY, LL.D.

Church, Toledo, Ohio, who is well known in the literary world as an author of fiction, as well as in the Church through his missionary and parochial work and by his volume of sermons recently published. Dr. Brady's determination in the matter has not yet been announced.

#### AN ERROR CORRECTED.

IT WAS erroneously stated in the Personal columns in the issue of October 10th that the Rev. A. W. Farnum had been called to St. Mary's Church, Kansas City, Mo., and that he was curate of Christ Church, South St. Joseph. Both statements were incorrect. Christ Church is in the city proper, St. Luke's mission alone being in South St. Joseph. The Rev. J. Stewart Smith, who has been rector of St. Mary's since 1891, has no idea of resigning.

#### IN MEMORY OF THE REV. WILLIAM B. BODINE.

A FINE MEMORIAL of the late Rev. William B. Bodine, D.D., is shortly to be placed in the Church of the Saviour, Thirty-eighth and Chestnut Streets, Philadelphia, a gift of the congregation, and will cost \$2,000. It will be a life-size statue in bronze, showing their late beloved rector attired in cassock, surplice, and stole, the whole to be relieved by a framework of marble. It will be dedicated on All Saints' day.

#### DEATHS AMONG THE CLERGY.

THIS WEEK is chronicled the passing away of the Rev. GEORGE ROBINSON, a priest of the diocese of Los Angeles, and the Rev. ISRAEL L. TOWNSEND, D.D.

IN THE DEATH of the Rev. GEORGE ROBINSON, which occurred at San Buenaventura, Cal., on Saturday, Oct. 3d, the diocese of Los



Angeles has suffered a serious loss. An Englishman by birth and education, he fell under Methodist influences while a young man, and began to study for the Wesleyan ministry. His studies convinced him that the only authoritative ministry in England was that of the Church of England; and at the cost of considerable sacrifice he returned to her allegiance, and entered St. Bee's Theological



THE LATE REV. GEORGE ROBINSON.

College. He was ordained deacon in 1865, and received the priesthood two years later. He held charges in Allerton, Pudsey, and Bradford in Yorkshire; and then for five years he was in London as curate at Holy Trinity, Haberstock Hill, and chaplain of the French Protestant Hospital. Meanwhile, in 1889, in a picturesque situation amid the hills lying between the cities of Los Angeles and Pasadena, in Southern California, a church which is a rare architectural gem had been built. The builder was Mrs. Alexander Robert Campbell-Johnston, who with her husband had come from England two years before, to visit two of their sons. During the visit the father died. The mother, securing designs from the great ecclesiastical architect, George Edmund Street, erected the "Church of the Angels" as her husband's monument and the memorial of her love. It was to the charge of this memorial church that the Rev. George Robinson came early in 1890. He held the position for several years, and then engaged in wider fields of missionary work, serving successfully at various points in the counties of Los Angeles, Orange, and Ventura, and also for a while in Fresno county, diocese of California. For several years he was Archdeacon of Los Angeles, and during the two years previous to his decease he was president of Santa Barbara Convocation. The burial service was held in St. Paul's pro-Cathedral, Los Angeles, the clergy officiating being the Rev. Messrs. Morris, Judd, Dean MacCormack, and the Rev. Dr. Trew, the last mentioned also taking the committal service at the cemetery.

A DEVOTED priest of the Church has passed away in the demise of the Rev. I. L. TOWNSEND, D.D., for many years rector of the Church of the Incarnation, Washington, D. C. He was born in St. Johns, New Brunswick, in 1827; was graduated from Columbia, 1847; from the General Theological Seminary in 1850. For some years he labored in missionary work in New York and Connecticut, and was rector at Peoria and Jacksonville, Ill. In 1876 he was chaplain to the House of Representatives at Washington. He died of complications due to advanced age on Friday, October 9th, at his home in Brooklyn; and was buried on Monday, October 12th, in Danbury, Conn., a former parish.

#### ALBANY.

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

United Offering Boxes Opened at Cohoes—  
Session of Albany and Troy Clericus.

ON THE EVENING of September 29th, in the parish house of St. John's Church, Co-

hoes, was held the annual meeting of the parish to open the united offering boxes. Each September a meeting is called and a personal letter is written to every person holding a box, inviting her to be present at the meeting. The amount collected was \$115.

THE 207th regular meeting of the Albany and Troy Clericus was held October 5th at the deanery in Albany. There was a large attendance. The Rev. R. H. Brooks, rector of St. Paul's Church, Albany, read an interesting paper on "Christian Coöperation," treating therein particularly the feasibility of interparochial and interdenominational efforts in furthering Christian work.

#### ATLANTA.

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

#### Personal Notes.

THE REV. JOHN M. NORTHOP has resigned the rectorship of St. Paul's Church, Macon, where he has served the past five years, and built up the little mission into a self-supporting parish of over three hundred members, maintaining all the services as provided for in the Prayer Book, and developing true Catholic Churchmanship. St. Paul's work among the young people of Macon has been far-reaching.

THE REV. J. J. PERRY will arrive from Pensacola this month to begin his work as diocesan evangelist.

#### CENTRAL NEW YORK.

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

Rectory Given to Zion Church, Rome—First Eucharist Celebrated at Whitesboro—Notes.

ZION CHURCH, Rome, has been the recipient of the gift of a handsome house for a rectory. It is given by Mrs. George W. Day, in memory of her husband, who was a vestryman of the parish at the time of his death. There was recently placed on the walls of the same church a memorial tablet for Peter Quintard White, the eminent Churchman of Michigan. Mr. White was baptized and confirmed in Zion church. The tablet was erected by his children.

THE REV. GEORGE C. WADSWORTH celebrated his first Eucharist at 10:30 A. M., October 4th, in St. John's Church, Whitesboro, of which he is priest in charge. The church was crowded and there were a large number of communicants.

DURING the past summer five of the candidates for orders in the diocese, who are pursuing their studies at college and seminary, did effective work in keeping open the churches in seven weak places.

A MISSION STATION has been established by the Syracuse parishes at Eastwood, a growing suburb of the city. It has not as yet been named.

#### DULUTH.

J. D. MORRISON, D.D., LL.D., Bishop.

Conference of Red River Deanery—Silver Wedding of Rev. R. J. Mooney and Wife.

THE ANNUAL CONFERENCE of the Red River Valley Deanery took place on September 30th and October 1st, at St. Luke's Church, Detroit, Minn. After the early Eucharist and Matins, the Rev. J. E. Kimberley made an address on "The Priest at Work Among the Communicants," and the Rev. J. K. Burleson read a paper on "The Priestly Soul." At the afternoon session the Rev. Messrs. Annesley T. Young, Richard Cox, and Arthur Bruce also contributed papers relating to the work of the priest. Bishop Morrison then delivered the address *ad clerum*, and at the choral Evensong at 8 o'clock told of his experiences at the Lambeth Conference. The

Rev. J. Johnstone made an address on a phase of the subject discussed the previous day, on October 1st.

ON THE twenty-fifth anniversary of the wedding of the Rev. Roderick J. Mooney (rector of Holy Apostles' Church, Duluth) and wife, the ladies of the church gave a reception in their honor, which was attended by Bishop and Mrs. Morrison. Many presents were received.

#### FOND DU LAC.

CHAS. C. GRAFTON, D.D., Bishop.  
R. H. WELLER, JR., D.D., Bp. Coadj.

Improvements to St. Paul's Church, Plymouth.

ST. PAUL'S CHURCH, Plymouth (the Rev. Doane Upjohn, rector), has been taking on new life lately. Necessary repairs have been made on the rectory and the debt cancelled on the same; the interior of the church has been decorated and the exterior entirely remodeled; a very handsome credence and litany desk in oak of same design as altar have been bought from birthday offerings, and an artistic seven-branch candlestick given in memory of Katherine Ethel Huson by Mrs. A. H. Bush. [A description of the new altar and reredos, just installed and blessed, will be found on another page.]

#### INDIANAPOLIS.

JOSEPH M. FRANCIS, D.D., Bishop.

St. Paul's Church, New Albany, Being Renovated.

ST. PAUL'S CHURCH, New Albany, is undergoing a thorough renovation, during which the guild room is being used for the services. The rector, the Rev. E. A. Neville, has returned from a four months' trip abroad.

#### KENTUCKY.

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

Services Held in the Cathedral for the Orphanage of the Good Shepherd—Mission Started at Paducah—B. S. A. Meeting at Calvary Church, Louisville.

ON OCTOBER 4th the annual service in the interest of the Orphanage of the Good Shepherd was held in Christ Church Cathedral, Louisville, the boys of the institution attending in a body, and the various city rectors generally dispensing with their usual evening services in order that all Church people of the city might unite in this special service. Bishop Woodcock, after a brief address, introduced the two speakers, Mr. Pendleton C. Beckley, a young layman, and the Rev. Harry S. Musson, rector of the Church of the Advent and chaplain of the orphanage, after which an offering and pledges were taken for this purpose. Next Sunday, as is customary, a special offering will be made in all the city churches for the orphanage.

A NEW MISSION has been opened at Paducah, under Mr. E. C. McAllister, a candidate for orders, who recently graduated from St. John's School for Postulants at Uniontown. Over sixty children were present at Sunday school the first Sunday, which is considered encouraging, as the town already has one growing church and Sunday school there in Grace Church parish. A mission for colored people has also recently been started in Paducah under Mr. McAllister.

A GENERAL MEETING in the interests of the Brotherhood of St. Andrew was held in Calvary Church, Louisville, on the evening of October 8th. Bishop Woodcock and several of the city clergy made addresses and men from the different chapters expressed the intention of attending the Milwaukee Convention, including a number of boys. Arrangements were made for observing the Week of Prayer,



and in practically all the Louisville churches one or more daily services with special addresses or meditations are to be held.

#### LONG ISLAND.

FREDERICK BURGESS, D.D., Bishop.

**Suffolk Archdeaconry Meeting—St. Matthew's Church, Brooklyn, to be Consecrated—Notes.**

THE ANNUAL MEETING of the Archdeaconry of Suffolk was held on October 7th, in the old Caroline Church, Setauket (the Rev. Dan Marvin, rector). On the evening before the meeting an address on the Pan-Anglican Congress was delivered before the delegates and visitors by the Rev. Walter E. Bentley. Caroline Church was built in 1729 in the reign of George II. It has as a hallowed possession an elaborate silver Communion set given by the queen-consort, Caroline Wilhelmina of Anspach, from whom the church took its name.

ON SUNDAY, October 18th, at 11 A. M., the Church of St. Matthew, McDonough Street and Tomkins Avenue, Brooklyn (the Rev. Frederick W. Norris, rector), will be consecrated. It is the outcome of the amalgamation of the Church of the Epiphany and St. Matthew's Church. On the Monday evening following a reception will be held in the parish hall adjoining the church.

THE FUNERAL of Mrs. Charles L. Hackstaff of East Hampton, daughter of the late Dean Hoffman of the General Theological Seminary, was held in Trinity chapel, New York, on Thursday, October 8th. The service was read by the Bishop of Long Island.

THE NEW ORGAN which has just been placed in St. Ann's Church, Clinton Street, Brooklyn, at a cost of \$5,000, was formally dedicated on October 7th.

#### LOUISIANA.

DAVIS SESSUMS, D.D., Bishop.

**Diocesan Journals Wanted—B. S. A. Meeting in New Orleans.**

DIOCESAN SECRETARIES will please send copies of the journal of the proceedings of their dioceses or missionary jurisdictions to the Rev. C. L. Wells, Ph.D., 1622 Sixth Street, New Orleans, La., in place of sending them to the registrar, that office in the diocese of Louisiana being vacant by the removal of the Rev. W. E. W. Denham to England.

THERE WAS a meeting of the local chapters of the Brotherhood of St. Andrew held on October 8th in New Orleans, at which it was decided to observe the Week of Prayer, the first week in Advent. The Holy Communion will be celebrated daily at 7:15 A. M. at St. Paul's Church. Night services, with special addresses, will be held at Christ Church. There will be special services held in all the churches of the city with a closing rally at Mt. Olivet Church.

#### MAINE.

ROBT. CODMAN, D.D., Bishop.

**Four Aged Persons Confirmed—Distinguished Summer Visitors — Good Work at North East Harbor.**

MENTION was recently made in these columns of the baptism by the Rev. Aubrey C. Gilmore of the Church of Our Father, Hulls Cove, Mt. Desert, of four persons aged respectively 81, 72, 70, and 64. At the last visitation of the Bishop these persons were all confirmed.

THE SEASON at Bar Harbor and its sister resorts on Mt. Desert is over, and only a few of the cottagers remain. St. Saviour's Church (the Rev. Stephen H. Green, rector) has been full to overflowing on almost every pleasant Sunday, and the week-day services

have been largely attended. Among the Bishops and other clergy who have spent more or less time on the island have been, at Bar Harbor, Bishop Lawrence of Massachusetts, the Rev. Appleton Grannis of New York City, the Rev. J. Sanders Reed, D.D., of Watertown, N. Y., the Rev. Alsop Leffingwell of Toledo, O., and the Rev. Edward L. Travis, chaplain at the Military Academy, West Point; and, at North East Harbor, Bishop Brent of the Philippines, Bishop Hare of South Dakota, and the Rev. Messrs. William T. Manning, D.D., and William R. Huntington, D.D., of New York City.

AT NORTH EAST HARBOR (the Rev. E. J. Baird, rector) an indebtedness of nearly \$2,500 has been raised, between \$300 and \$400 more contributed for diocesan missions, and money subscribed for a hot water heater for the rectory.

#### MARYLAND.

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

**Furnishings Given to Grace Church, New Market.**

BY CONTRIBUTIONS from kind friends, curtains, retable, brass cross, and prayer desk have been placed in Grace Church, New Market. The Rev. Mr. Pearce, deacon in charge, has done an excellent work in the parish, both as lay reader and deacon. A guild has been organized, guild house purchased, and a boys' club has been organized.

#### MASSACHUSETTS.

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

**To and From the Brotherhood Convention—Memorial Services for Rev. Dr. Edward Abbott—Notes.**

ROBERT H. GARDINER, president of the Brotherhood of St. Andrew, which has been in session at Milwaukee this week, left Boston ahead of the other delegates, as he was booked to deliver an address at Buffalo and St. Paul. On his way home from Milwaukee he will stop over at Hartford, Conn., where he will be the guest of the Church Club, and also at Ansonia, where he will address an assembly made up of Churchmen. Hubert Carleton, the general secretary, left on Saturday night and stopped over at Hamilton, Ont., for the Canadian convention of the Brotherhood. Francis M. Adams, corresponding secretary, left town Thursday night and stopped over at Buffalo, where he also met the local assembly. George H. Randall, the associate secretary, left Boston on Sunday night and went straight to Milwaukee.

ON SUNDAY, October 11th, there was a memorial service for the Rev. Dr. Edward Abbott at his old church, St. James', Cambridge. The rector of that parish, it will be recalled, died last April after a long and faithful ministry. The memorial sermon was preached by the Rev. Dr. A. St. John Chambre of Lowell, an old friend of the deceased.

THERE WAS a retreat for priests at the Church of St. John the Evangelist, Boston, from Tuesday, October 6th, and continuing four days, conducted by the Rev. Father Field, S.S.J.E. It was well attended by priests, several coming from outside of Massachusetts.

#### MICHIGAN.

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

**Meeting of the Southern Convocation.**

THE SOUTHERN CONVOCATION held its autumn session at Christ Church, Henrietta (the Rev. J. H. Eichbaum, rector), on Thursday and Friday, October 8th and 9th. The Rev. R. E. Macduff, rector of St. Paul's, Jackson, spoke on Missionary Motive at the Thursday evening service. The preacher at the Friday morning celebration was the Rev. A. K. Hall, rector of All Saints', Brooklyn. Addresses on the Pan-Anglican Congress were

given by the Rev. William Gardam, rector of St. Luke's, Ypsilanti, and the Rev. Henry Tatlock, rector of St. Andrew's, Ann Arbor.

#### MINNESOTA.

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

**Fall Meeting of Twin City Clericus — Sunday School Institute Meets at St. Paul.**

THE FIRST fall meeting of the Twin City Clericus was held at the Church of the Ascension, St. Paul, on October 5th. A paper was read by the rector, the Rev. A. G. Pinkham, on the Pan-Anglican Congress, at which he was a delegate, followed by a talk by the Rev. E. Dray on the same subject. The Rev. G. H. Ten Broeck was elected secretary for the coming year.

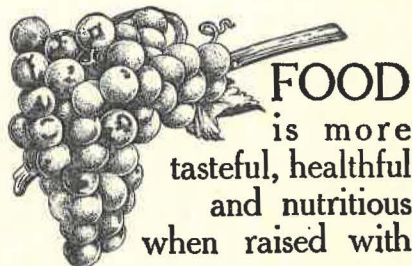
THE ANNUAL Sunday School Institute was held at St. John the Evangelist's Church, St. Paul, October 8th. The general topic in the morning was the condition of the Sunday schools in the diocese. Many of the speakers emphasized the weakness of the schools in the country, when as a matter of fact the Sunday schools in St. Paul and Minneapolis are relatively weaker than in the country. In the afternoon a symposium was held on "The Most Important Feature of Our Sunday School Work." The chief feature of the evening session was an address by the Rev. N. F. Douglass, the new field secretary of the Sunday schools. Officers for the year are: The Bishop, *ex officio* president; Rev. C. E. Haupt, first vice-president; Rev. W. H. Knowlton, second vice-president; Rev. E. E. Lofstrom, secretary; and Mr. Jesse A. Chase, treasurer.

#### MISSOURI.

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

**St. Louis Clericus Endorses the Clergy Relief Fund Movement.**

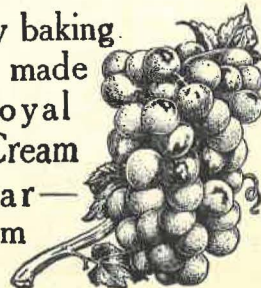
AT A MEETING of the St. Louis Clericus on October 5th resolutions were passed heartily endorsing the \$5,000,000 Clergy Relief Pension Fund movement and expressing special thanks to Mr. Samuel G. Mather of Cleveland for the generous provision he has made for defraying the expenses of the Commission.



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**NEWARK.**

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

**Work of the Visiting Nurse Association — A Curious Coincidence.**

THE FIRST meeting of the Visiting Nurse Association of Newark since the summer, was held on October 8th, the Rev. Louis S. Osborne presiding. A report of the nursing work by Miss Nora Holman showed that during the past four months 1,800 visits had been made and 169 new patients referred to the care of the nurses.

IT IS A curious coincidence that the Rev. Drs. Lloyd and Mann, recently elected on the same day to be Bishops of the contiguous dioceses of Maryland and Washington, were next-door neighbors in East Orange for several years.

**NEW JERSEY.**

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

**The Rev. H. H. Bogert Recovering from a Severe Operation — Plainfield Parishes Have New Rectors.**

THE REV. HARRY HOWE BOGERT, rector of the Church of St. Mary's-by-the-Sea, Point Pleasant, was, on September 25th, operated upon for acute appendicitis, when it was found that a delay of twenty-four hours would have been fatal. He is slowly but steadily regaining his health and it is expected he will be able to resume his parish duties by the end of October. The operation was performed at the Bryn Mawr Hospital, Bryn Mawr, Pa.

PLAINFIELD PARISHES are receiving two new rectors. The Rev. Morgan Ashley, formerly at Butler, in the diocese of Newark, has begun his work at St. Stephen's, succeeding the Rev. Arthur S. Peck, who was also graduated in recent years from the General Theological Seminary. Another seminarian, the Rev. Charles Townsend of Trenton, has accepted a call to the rectorship of the Church of the Heavenly Rest, and began his duties on October 11th. He has been acting in charge under the direction of Bishop Scarborough. The parish was founded in 1887 by William Winans Moore, a New York stockbroker, who has since served as lay reader.

**PENNSYLVANIA.**O. W. WHITAKER, D.D., LL.D., Bishop.  
ALEX. MACKAY-SMITH, D.D., Bp. Coadj.**Side Altar Presented to the Church of the Ascension, Philadelphia — Anniversary of St. Simeon's Church Observed — Brotherhood Meetings on Convention Days — Other Diocesan News.**

A NEW side altar has been presented to the Church of the Ascension, Broad and South Streets, Philadelphia, and will be in place in a few weeks. A stained glass window bearing the figure of St. Philip has also been presented by Miss H. C. Dickerson as a memorial to her parents. The attendance at the Sunday night services during the summer was the largest in the history of the parish. The addresses at these popular services were made by the curate, the Rev. H. Page Dyer.

THE TWENTY-SECOND anniversary of the founding of the Church of St. Simeon, Philadelphia, a memorial of the late Bishop Stevens, was observed on Sunday, October 11th, by special services.

UPON THE days of the Brotherhood convention at Milwaukee, Wednesday, Thursday, Friday, and Saturday of this week, services were held at old St. Paul's Church, Philadelphia, at 12:30 noon, with addresses in keeping with the topics and spirit of the convention. The address on Friday, October 17th, was by the Bishop of Idaho. The other speakers were the Rev. Dr. Duhring, Rev.

Stewart P. Keeling, and Mr. A. W. Bomberger.

THE FALL meeting of the Junior Local Assembly of the Brotherhood of St. Andrew was held at Grace Church, Mt. Airy, Philadelphia, on the afternoon and evening of October 12th. Addresses were made by the rector, the Rev. S. C. Hill, and Messrs. Rommel and Wrigley.

THE BISHOP COADJUTOR made the address on the battleship *Mississippi* at the service held on Sunday evening last under the auspices of the naval Y. M. C. A.

THE Bishop of Central Pennsylvania was one of the principal speakers at the unveiling and dedication of tablets erected in the Franklin Charter House of the University of Pennsylvania, as memorials of Benjamin Franklin and William Smith, the first provost of the university, both Churchmen, the provost being a clergyman.

**PITTSBURGH.**CORTLANDT WHITEHEAD, D.D., Bishop.  
Formation of the Seabury Society of Erie.

THE SEABURY SOCIETY of Erie has just been formed, with C. E. Zinram, Trinity, president; C. G. Irish, St. Paul's, vice-president; Malcolm McCormick, St. Paul's, secretary, and J. K. Hough, Trinity, treasurer. Application has been made for membership in the Church Laymen's Union, the federation of men's missionary organizations in various cities. Tasks which the society desires to undertake are Church extension under the Archdeacon of Erie, a school to train lay workers, and the details of an annual missionary conference, provided the Bishop, the Archdeacon, and rectors will sanction the holding of the same and attend to the programme. South Erie and Southeastern Erie present fields for missions, and in the latter members of the society have already taken some steps toward establishing work.

**QUINCY.**M. E. FAWCETT, D.D., Ph.D., Bishop.  
Many Improvements Made to St. John's, Knoxville — Personal Mention.

ST. JOHN'S CHURCH, situated on the grounds of St. Alban's School, Knoxville, and used as the school chapel, has been considerably improved during the past summer. The vestry room has been re-decorated and furnished with appropriate appointments. A handsome brass altar cross, brass branch candlesticks, a carved oak credence table, crystal glass and silver altar cruets and lavabo bowl, a complete set of altar linen, and a full set of dossal curtains in the colors of the Church seasons have been presented by students and friends of the school.

MENTION was made last week of the fact that the Rev. Chapman S. Lewis, a Methodist minister of River Forest, Ill., would study for holy orders in the Church. On the feast of St. Michael and All Angels, in Grace Church, Galesburg, Ill., the priest in charge, the Rev. J. M. Maxon, presented him, with his wife, to the Bishop for Confirmation. He has made application and been received as a postulant, and a lay reader's license has been issued to him to serve for the time being in St. John's Church, Kewanee, Ill. The Bishop has appointed the Rev. J. M. Maxon priest in charge of the latter parish. Bishop Fawcett baptized the infant daughter of Mr. and Mrs. Lewis just before the late celebration of the Holy Eucharist on the same day.

**SOUTHERN VIRGINIA.**A. M. RANDOLPH, D.D., LL.D., Bishop.  
B. D. TUCKER, D.D., Bp. Coadj.**Southwest Convocation Holds Important Session — Marriage of the Rev. W. G. Pendleton.**

THE Convocation of Southwest Virginia met in Bedford City last week. At the business session Tuesday afternoon, many interesting questions of Church polity were discussed. The Rev. W. A. Barr of St. Paul's Church, Lynchburg, was elected dean of the Convocation, to succeed the Rev. W. E. Rollins, lately elected chaplain and professor of Biblical Literature at Sweet Briar Institute; the Rev. T. S. Russell of Bristol was again elected secretary, and the Rev. E. R. Carter of Lynchburg was elected treasurer. At the evening service, in the interest of diocesan missions, the speakers were the Rev. Frank Mezzick of Nelson county, and the Rev. J. J. Lloyd, D.D., Archdeacon of the diocese. Wednesday morning at the 11 o'clock service Dr. Lloyd preached the Convocation sermon. Upon the invitation of the Rev. R. C. Jett of Staunton, the next meeting will be held in St. John's Church, Waynesboro.

THE REV. WILLIAM GIBSON PENDLETON of Eastville, Va., and Miss Maria Mason Dawson of Alexandria, Va., were united in holy wedlock on Wednesday evening, October 7th, in the chapel of the Virginia Theological Seminary near Alexandria. The Rev. Samuel A. Wallis officiated. Mr. and Mrs. Pendleton will reside in Norfolk, Va.

**TEXAS.**

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

**Special Service at Galveston for Colored Longshoremen.**

A SPECIAL SERVICE was held in St. Augustine's Church, Galveston, on Sunday night, October 4th, for the Cotton Teamsters' and Longshoremen's Association, No. 2, a colored

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organization. About 400 attended. It is a rule of this body to attend church once a year *en masse*. Members of the association took up a collection amongst themselves and made a present of it to the minister, the Rev. W. H. Marshall.

#### VERMONT.

A. C. A. HALL, D.D., Bishop.  
Work of the Diocesan Missionary.

AT THE recent meeting of the diocesan Missionary Committee the Rev. D. L. Sanford, diocesan missionary, gave a most interesting account of his five months' work. He had visited 33 towns where there was no Church mission and found 230 families, comprising 635 individuals, of whom 202 were communicants. Not more than 12 of these were on any parish list. He had 14 preparing for Confirmation and had baptized 6 infants and 1 adult.

#### VIRGINIA.

ROBT. A. GIBSON, D.D., Bishop.  
Miss Smart Leaves Ragged Mountains for Alaska — Pension Fund Committee Organized.

BISHOP GIBSON and Archdeacon Neve recently visited the mission of St. John Baptist, in the Ragged Mountains. Miss Smart is leaving this field for the purpose of taking up work in Alaska, if her health permits. Her five years' service at the St. John Baptist mission shows how much can be accomplished by an earnest and devoted woman.

THE COMMITTEE appointed by Bishop Gibson to represent the diocese on the General Clergy Pension Fund Commission has organized with Mr. James Caskie as chairman and the Rev. T. C. Darst as secretary.

#### WESTERN NEW YORK.

WM. D. WALKER, D.D., LL.D., D.C.L., Bishop.  
Resignation of the Rev. Francis Dunham, Ph.D. — Progress at St. Michael's, Oldfield — Approaching Marriage of the Rev. J. T. Lodge.

AFTER a service of twenty-five years as rector of Christ Church, Albion, the Rev. Francis S. Dunham, Ph.D., has tendered his resignation to the vestry. Dr. Dunham went to Albion from Terre Haute, Ind., entering upon the rectorship which he now resigns on September 16, 1883. In all those years he has been actively identified with the best interests of the village of Albion. Outside of his priestly duties he has also held various offices of trust and responsibility. He will continue to reside in the village.

WITHIN the past two years St. Michael's parish, Oakfield (the Rev. C. C. Gove, rector), has raised and expended nearly \$1,500 for improvements and for memorials, including alms basins, sanctuary books, and the Whitman memorial organ. The twentieth year of the present rectorate begins with no indebtedness and with the full amount of the expenses to September, 1909, pledged.

THE REV. JAMES T. LODGE, who has resigned the curacy of St. Mary's Church, Buffalo, to assume the rectorship of the Church of the Incarnation, Dallas, Texas, is to be married in Christ Church, Glen Ridge, N. J., on October 21st, and with his bride will soon after take residence at Dallas.

#### CANADA.

News Items from the Dioceses of the Dominion.

##### Diocese of Toronto.

THE FIRST step towards the building of the new Toronto Cathedral School, which is to be moved to Weston, took place September 14th, when a service of prayer was held at

the place. Archbishop Sweatman was present. It is hoped that the new buildings will be ready for use by the autumn of next year.

##### Diocese of Ontario.

HIS OLD friends in Kingston were glad to have an opportunity of hearing Bishop Worrell when he visited the city at the end of September. The Bishop and Mrs. Mills have returned home to Kingston, after the summer abroad.

##### Diocese of Niagara.

THE APPOINTMENTS for the parish to the General Mission Fund were met at the thanksgiving service in the church at Nanticoke. The church there and parish hall have been much improved during the past year.—THE Rev. A. C. Mackintosh of St. Paul's Church, Fort Erie, will not become rector of St. James' Church, Buffalo.

##### Diocese of Montreal.

IN VIEW of the election of a Bishop for the diocese, which will take place at a special meeting of the Synod, October 28th, the clergy of the St. John the Evangelist have issued a form of prayer, which they ask to be said in those households that use family prayers, and also in private devotions. The purpose is to ask that the Synod may be guided to "faithfully and wisely make choice of a fit person to fill the office of a Bishop." The clergy suggest that the Friday fast, up to the time of the election, should be used with special intention for the Synod.—A STRONG effort on behalf of Missions is to be made by laymen in Montreal on November 1st. At a meeting of the committee for the Laymen's Missionary Movement, held in the Synod Hall in the beginning of October, and presided over by the Rev. Paterson Smyth of St. George's, it was decided that a house-to-house canvass should be undertaken. Some of the clergy to give special sermons on missionary work in the city churches November 1st are the Bishop of Fredericton, the Rev. Canon Tucker, and the Rev. Canon Kittson of Ottawa. A number of other prominent speakers have been invited. At the mass

#### MEXICAN DIET

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"After about thirteen years in Mexico, where I was on a Mexican diet into which coffee and greasy food enter largely, I found that everything I ate distressed me," writes a man from our neighboring republic.

"Nervous break-down with pain in the heart caused me to give up mental work. After trying various stomach remedies without benefit, I found relief, at last, by eating Grape-Nuts and cream.

"I could digest Grape-Nuts, and the heart and nervous symptoms soon improved to such an extent that I could do some brain work and a fair day's manual labor.

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"I once worked 10 consecutive hours on a dike without much fatigue, by having a small box of Grape-Nuts in my pocket and eating a little dry, whenever I felt faint. I can now teach all day without fatigue, after a breakfast of Grape-Nuts and cream, stewed fruit, toast and Postum.

"That old dull feeling, when I tried to live on my former diet, has disappeared and the delightful sensation of being fully nourished is present now. And the smile on our 18 months old boy at a sight of a Grape-Nuts package is worth seeing." "There's a Reason."

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Deaf or partially deaf people may now make a month's trial of the Stolz Electrophone at home. This is unusually important news for the deaf, for by this plan the final selection of the one completely satisfactory hearing aid is made easy and inexpensive for everyone.

This new invention (U. S. Patent No. 763,576) renders unnecessary such clumsy, unsightly and frequently harmful devices as trumpets, horns, tubes, ear drums, fans, etc. It is a tiny electric telephone that fits on the ear, and which, the instant it is applied, magnifies the sound waves in such manner as to cause an astonishing increase in the clearness of all sounds. It overcomes the buzzing and roaring ear noises, and also so constantly and electrically exercises the vital parts of the ear that, usually, the natural, unaided hearing itself is gradually restored.

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#### What Three Business Men Say

The Electrophone is very satisfactory. Being small in size and great in hearing qualities makes it preferable to any I have tried and, I believe, I have tried all of them. M. W. HOYT, Wholesale Grocer, Michigan Ave. & River St., Chicago.

I got so deaf I could not hear with my speaking tube and was advised to try the Electrophone. After fifteen years of deafness, discomfort and worry, I now hear perfectly at church and at concerts. W. R. UTLEY, Sales Manager, S. A. Maxwell & Co., Chicago.

I have now used your Electrophone over a year, and know that it is a first-class, scientific hearing device. Without it people have to shout directly in my ear to make me hear. With it, I can hear distinctly when spoken to in an ordinary tone. Best of all, it has stopped my head noises, which were a terrible aggravation. LEWIS W. MAY, Cashier, 100 Washington Street, Chicago.

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meeting to be held November 2d, addresses by prominent laymen are being arranged for. The canvass must be concluded by November 15th.

#### Diocese of Columbia.

SOME improvements have been decided on for Christ Church Cathedral, Victoria, which will be put in hand immediately. The alterations will cost about \$3,000. Bishop and Mrs. Perrin, with their two children, returned home early in October.

## MUSIC

The 185th meeting of the Three Choirs Festival took place this year at Worcester, England. The opening service was held on the afternoon of September 6th in Worcester Cathedral, at which the festival chorus and orchestra assisted. The service was held in the nave of the Cathedral, and was attended by the mayor and corporation of Worcester in state, and by over three thousand persons, the great edifice being thrown open to the public. As the clergy took their places an arrangement of Bach's organ toccata in F was played by the orchestra. During the service itself the Psalms were sung to a double chant in E flat by Dr. Sinclair, organist of Hereford; the *Magnificat* and *Nunc Dimittis* were sung to the well-known setting in D minor by Mr. Tertius Noble, organist of York Minster; the anthems were "Glory, Honor, Praise, and Power," by Mozart, and "O Lord, Thou art my God," by C. Lee Williams, formerly organist of Gloucester Cathedral. As a tribute to the memory of the late Dean of Worcester, Sullivan's "In Memoriam" overture was performed by the orchestra. The concluding voluntary was a "Festival Monologue," composed expressly for the occasion by the celebrated blind musician, Mr. Wolstenholme, and played by him.

Among the works performed during the week of the festival were the "Elijah," Elgar's "Dream of Gerontius," Elgar's "The Kingdom," Parry's "Beyond These Voices There is Peace," Brahms' Symphony in C minor, Stanford's "Stabat Mater," Mendelssohn's "Hymn of Praise," and Handel's "Messiah." The conductor was Mr. Ivor Atkins, and the organists were Dr. A. H. Brewer and G. R. Sinclair.

It was a matter of general regret that the Bishop of Worcester was unable to be present on account of illness. In a letter to the festival committee, the Bishop took occasion to say that he objected to some of the features of the festival as at present conducted. He said in part:

"It is true that I dislike the erection of a platform which occupies the nave for several weeks. I also deprecate the expenditure of so large a portion of the proceeds on the performance itself; I feel that, while we may in some measure justify the sale of seats on an occasion which is not one of the daily Cathedral services, and when the proceeds are distinctly for charity, the plea is greatly weakened when a large portion of the money is spent on the expenses of the performers."

The Three Choirs Festival is said to be the oldest of the provincial musical festivals of England. It is held yearly in rotation in the Cathedral cities of Hereford, Gloucester, and Worcester, and is of very ancient origin.

The improvement in the general character of the music now sung in Roman Catholic churches, brought about by the famous *Motu Proprio*, is slowly but surely extending to the organ music played during service. Every effort is now being made to exclude all organ compositions of a secular nature. The Roman Church shows a consistency in this matter that is well worthy of imitation. The action of Archbishop Messmer in regard to organ recitals is certain to be commended and copied

by other ecclesiastical dignitaries of prominence. In his Handbook for Roman Catholic Parishioners of the Archdiocese of Milwaukee he has strictly prohibited all organ recitals in church. He has furthermore forbidden organ music of a secular kind at weddings, and has laid down a general rule that no unchurchly music whatever is to be played in church. He takes the ground that there is in reality no possible connection between the organ recital and the genuine spirit of religious devotion which persons should feel upon entering and remaining in a building consecrated to the worship of Almighty God.

The position taken by the Archbishop is practically impregnable. A mere glance at the programmes of music played by our most eminent organists will reveal the fact that the pieces have nothing whatever to do with religion. Overtures to operas, "Melodies," "Caprices," "Marches," "Fantasias," "Fancies," "Concertos," "Intermezzos," "Reveries," "Rhapsodies," etc., etc., etc., are totally disconnected with spiritual things. Even the most dignified forms of organ music, from the soloist's point of view, such as fugues and sonatas, have no direct bearing upon religion. All these things when played in church may please people who like the sound of an organ; and they may have an educative influence of a certain kind. But so also would exhibitions of paintings, or readings of the best poetry, or lectures on the fine arts—none of which would be tolerated in church.

According to the Archbishop's theory, the test of the whole matter is to be found in the motives which take people to church to hear recitals. He claims that these motives will not bear close inspection; that organ recitals are in reality concerts, and that people go to hear them for musical pleasure. Often they are designed simply to "attract" congregations. Undoubtedly the proper place for organ concerts is the music hall, or "Town Hall," as it is known in England. In such places it is the custom to have very large organs of the most modern construction, capable of producing "orchestral effects." And in such places there can be heard to best advantage all styles of organ pieces, from the stately "fugue" to the sentimental "reverie."

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## EDUCATIONAL

TRINITY COLLEGE has opened for its eighty-sixth year, and the entering class is larger than any in the history of the institution. There is only one change in the faculty. The Rev. Prof. Elmer T. Merrill of the chair of Latin has resigned to go to the Chicago University. He is succeeded by Prof. Frank Gardner Moore, Ph.D., for some years associate professor of Latin at Darmouth. The Rev. John J. McCook, D.D., professor of Modern Languages, is welcomed back to active service after a year abroad. Professor McCook's health is now fully restored.

BISHOPTHORPE MANOR, the Church school for girls at South Bethlehem, Pa., reopened October 1st, after being closed for several years, with an enrollment of forty pupils, the full capacity. During the summer the buildings have been completely renovated and re-furnished by the new principals, C. N. Wyant and Frederic Townsend, late of the Howe School, Lima, Ind. The property is a valuable one, picturesquely situated on Fountain Hill, and its reopening is the occasion of congratulation. Bishop Talbot continues to be the official visitor.

SEABURY DIVINITY SCHOOL, Faribault, Minn., opened on St. Matthew's day with a total enrollment of twenty-eight, which taxed the present capacity of the dormitories and is the largest for many years. The address at the opening service was delivered by the Rev. W. P. Ten Broeck, professor of Church History.

ST. ALBAN'S SCHOOL, Knoxville, Ill., opened this fall with a largely increased attendance, which will necessitate the enlarging of the accommodations for next year.

THERE IS MUCH to be said for the view that a prime requisite in a clergyman is that he should be a true man amongst men. All classes and conditions of men respect a consistent man—in other words, a man who so bears himself in his daily life, within doors, mark you, as well as without, that those who know him are not only attracted but are improved by his personal character and conduct. If the everyday life of a man does not influence those who know him for their good, it is quite certain that the everyday talk of him, whether it be on the street, in the home, or even in the pulpit, will not avail much. It is the palpable inconsistency between the life and teaching of such men that gives point to the jibe of Professor William James in the *Hibbert Journal*, where he writes of "Hypocrisy, which," he alleges, "Church Christianity brought in." True Christianity has no worse enemies than its own plausible and hypocritical professors. He who demonstrates true Christianity must have the faith, courage, and grace to be a godly man amongst wordly men.—*Canadian Churchman*.

IN THE FIRST twenty-two days of July, nineteen out of every one hundred babies in Chicago under one year old died. Dr. Spalding, of the Health Department, considers the common house fly one of the contributors to children's complaints, especially intestinal and typhoid troubles. He ascribes most of the fly troubles to the 77,000 horses of the city, which are the greatest attractive bodies for the fly before it begins to disseminate diseases. Tales used to be told to children of boys who had killed flies and grew up to be murderers. There were no such tales about mosquitoes. If the fly is proved as dangerous as the mosquito, what was considered a great vice will become a virtue. We are positively sure that flies carry disease, not by biting and introducing bad blood as mosquitoes do, but by their feet and wings, which come in contact with every decomposing thing.—*Christian Advocate*.

IN A LETTER signed "Once a Layman" in the *Church of Ireland Gazette* is related the following anecdote: "Everyone has heard of the old and highly-authenticated story of the Rev. Mr. Lowe, who had a curate, the Rev. Mr. Adam. Mr. Lowe preached a morning sermon from the text, 'Adam, where art thou?' and the curate replied in the evening by preaching on the words, 'Lo, here I am.' But this was obviously a preconcerted plot. On the other hand, what happened on last Sunday week in the County Essex, at Walton-on-Naze parish church, seems to have been a genuine and accidental coincidence. The morning preacher was the Rev. Ashley Nash, secretary of the Jews' Society for the Eastern District, who, upon entering the pulpit, gave out the words, 'Occupy till I come.' In the evening the vicar, the Rev. Harold Knocker, was in possession, and he preached on the text, 'Why could I not cast him out?'"

A NEWTON (Mass.) young lady saw a peculiar feature in a church in a Maine town which she visited this summer. Hearing the cooing of a dove, she looked around and saw a white dove perched on the organ and listening to the music with great appreciation. She learned afterward that the dove had been a regular attendant at church for eight or ten years, being attracted by the music, of which it was very fond. It was twelve years old, and was the pet of a lady who lived near. After church the dove was taken to his Sunday school class by a boy, and seemed to enjoy the proceedings. Unlike many church-goers, the weather made no difference to the dove, as every Sunday, summer and winter, he was at his post on the organ.—*Our Dumb Animals*.

THE PROPORTION of Christians in the parliament of Japan was always large, but since the recent election it is larger than ever. The Christians of the empire number about three in 1,000 of the population. The Christians in the diet of the empire are about four in 100. It is not to be supposed that all these are very active disciples, but they are publicly known as Christians and are not disposed to see their fellow-Christians ostracized.—*The Interior*.

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A School for Girls under the care of the Sisters of St. Mary. The Thirty-ninth Year opened 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.



CHRISTIANITY in America is not dead yet. On the contrary, it shows some encouraging signs of life. In 1900 the churches spent for maintenance of their activities, for philanthropy, and for Christian education, \$287,047,300. In the last four years they made a net gain of 11,771 ministers, 13,633 churches, and 3,433,959 communicants. The annual loss by death averages about one in seventy-five, and the loss by discipline is a considerable number; these make a total for the four years of, say, 1,400,000, which must be added to the net gain in membership to determine the actual ingathering. In the year 1906 the churches in America made a net gain of 4,300 ministers, 3,635 churches, and 870,589 communicants, and gave \$8,980,448 to extend the ministries and knowledge of Christian truth among non-Christian peoples.—*The Lutheran*.

FROM 2,250 printing presses in India over 1,000 newspapers are issued; each year 750 periodicals and nearly 8,500 books are published. The Bombay *Samacher* has a daily circulation of nearly 4,500. More than three-fourths of all this matter is anti-Government and anti-Christian. Much of it is positively corrupt. Agnostic, infidel, Unitarian, and Theosophist communities send from England and America tons of material for distribution and translation. Articles inciting to bloodshed are very common; and they produce results. For years a free press has been permitted by the government.

MEN ARE accustomed to name some callings in life *menial*. They intend by that designation to imply that there is something degrading in it. But it is not the calling itself that is menial or honorable. It is the man himself who either dignifies or degrades his calling. A king is not degraded by doing a humble task, but he rather dignifies the duty by his willingness to do it. If your calling makes you *mean*, it is menial, but if it makes you a *man* it is honorable.—*Christian Observer*.

THE REV. PREBENDARY HUTCHINSON, vicar of Blurton, Staffordshire, England, who is believed to be the oldest clergyman of the Church of England on the active list, celebrated his 98th birthday recently. He graduated at All Souls' College, Oxford, four years before the accession of Queen Victoria, and was curate of Dunchurch from 1833 to 1836. Forty-three years ago he was appointed to the living at Blurton, where he still officiates regularly.—*Canadian Churchman*.

IN A REPORT of the American Bible Society, just made public, it is revealed that the whole Bible is now printed in 152 languages and dialects, and the New Testament, or smaller portions, in more than 480. One of the most recent translations is that of the New Testament in Nauru for use on one of the Caroline Islands. This was printed by native boys on a mission press and bound in San Francisco, the funds being a gift of the American Bible Society. There is now an entire Bible that sells at 17 cents, a New Testament at 6 cents, and the gospels at 2 cents. The Oxford company issues a Bible so small that it can be hidden in a closed hand. In contrast with this is the Bible that the society has got out for the use and benefit of the blind; published in sixteen volumes, 12½ x 15½ x 4½ inches, and weighing 100 pounds. The scriptures for the blind are priced at about one-third of their actual cost. In the ninety-two years of the society's work it has issued more than 80,000,000 volumes. Last year the total issue of the society at home and abroad was 1,910,853.—*The Advance*.



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