

The State Historical Society

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The Young Churchmen Company

MILWAUKEE

WISCONSIN

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RESUSCITATION AND RESURRECTION.

RESUSCITATION means coming back to consciousness from a state of suspended animation, or to life from actual death. Resurrection, on the contrary, means passing through death to a higher state of existence. If a seed were to be broken to pieces and then were put together again, regaining its vitality, that would be resuscitation. But when a seed passes through death to the higher, fuller life of the plant, that is resurrection. We sometimes speak of the resurrection of Lazarus or of the son of the Widow of Nain (Gospel for the Sixteenth Sunday after Trinity). But, in strictness of speech, both these were cases of resuscitation, not of resurrection. They were brought back to the same state from which death had removed them, to be blown upon by the same winds, warmed by the same sun, chilled by the same frosts, and fed by the same food as before. Moreover, they were both called on, in the natural course of events, to leave this world again through the gateway of death. How different the Resurrection of our Lord, the “first fruits of them that slept”! He rose superior to earthly conditions and never again to die. “Christ, being raised from the dead, dieth no more; death hath no more dominion over Him.”

And He who by an act of resuscitation restored the son to his weeping mother, can carry us, here and now, through the greater experience of resurrection, raising us from the “death of sin unto the life of righteousness.” The Church, our Mother, mourns many a son dead in trespasses and sins who yet might answer the call of the Lord of Life, “Young man, I say unto thee, Arise.”

Resurrection implies a previous death—not that *in*, but that *to*, sin.

“I hold it truth with him who slings,
In one clear harp to divers tones,
That men may rise on stepping stones
Of their dead selves to higher things.”

The natural self, the germ of the life derived from Adam, is but a seed. Like other seeds, it may “abide by itself alone,” and even lose its vitality in the death of decay, or it may so die as to “bear much fruit.”

St. Paul gives us in the Epistle (Ephesians 3: 13ff) a picture of this “much fruit” of the risen soul. Natural selfishness has given way to the love that is planted in the heart by the Spirit of the Risen Lord, “that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth and length and depth and height and to know the love of Christ that passeth knowledge, that ye might be filled with all the fulness of God.”

Again, the “much fruit” is shown in the wider and higher fellowship of the Kingdom. The natural man lives centered in self, while the spiritual man takes his place in the great Family of God as son and brother.

There are those to whom the calling back of life into the body is a stumbling block; but, not to speak of the fact that it is actually easier to conceive that life should come once again where life has been than that it should originate where it has not been, we are ourselves actual witnesses of something grander and more wonderful still: that selfishness should give place to love, in all its length and breadth and height, and that out of every tribe and tongue should be gathered together the children of God into one great family, conscious of their filial relation to God and rejoicing in a common brotherhood, spanning seas and continents and overleaping the boundaries of race and every earthly condition whatsoever.

May God make clearer and stronger this witness; cleansing and defending His Church, preserving it evermore by His help and goodness; through Jesus Christ our Lord.

MANY Churchmen will visit Milwaukee in October during the sessions of the national Convention of the Brotherhood of St. Andrew. It will afford much pleasure to the Manager of The Young Churchman Company and to the Editor of THE LIVING CHURCH if their friends will call at the new bookstore and offices of the company in the "Cary Building," 484 Milwaukee Street, north of Oneida. The Young Churchman Company invites any visitors to have mail matter addressed in their care, and otherwise to make use of their rooms as often and as fully as opportunity will permit.

REUNION WITH ORIENTAL COMMUNIONS.

WE have expressed our intention of reprinting from time to time such extracts from the Lambeth Papers as are germane to particular subjects which we shall have under discussion. We begin with the subject of Reunion, in the interest of which so much has been written as almost to tire the public, and yet the key to the situation seems not to have been found. We shall treat severally of the questions of reunion with Orientals, with Western Catholics, and with Protestants.

The Oriental bodies, concerning whom we are thinking at this time, are themselves disunited. On the one hand there is the great communion commonly called Orthodox. As in the case of the Anglican Communion, the Orthodox Communion consists of autonomous national Churches, of which there are twelve. These, though in communion with one another, are less closely bound together than are the Anglican Churches, for their Bishops have no such common point of contact as is given in the Lambeth Conference; but there is a spirit of comity between them which causes the recognition among all the national Churches of the necessity of common action on the part of the entire Orthodox East in any step toward reconciliation with Anglicans. This Orthodox comity, though in itself praiseworthy, coupled with the absence of any official body representing the whole communion, presents a real obstacle toward the development of closer relations. The situation is analagous to that in a partnership of twelve men, no two of whom are ever brought together, and each of whom hesitates to take action without the consent of the other eleven. The Lambeth determination to send a letter by accredited delegates to the approaching Russian ecclesiastical council is in accordance with the informal and unofficial suggestion made by Mr. Lodyginsky, formerly Russian consul-general in New York, and which the late Bishop Potter undertook to present to the Lambeth Conference. Bishop Potter's death precluded his acting as the intermediary, but the Bishops have wisely determined to act upon the suggestion. Their resolution (61) asking the Archbishop of Canterbury "to appoint a committee to take cognizance of all that concerns our relations with the Churches of the Orthodox East" is also very wise. We shall hope that one or more of the members of our own American Commission on Ecclesiastical Relations may be named upon that committee, in order that the very considerable correspondence and literature that the commission has accumulated may be placed at the service of the Lambeth committee.

In all thoughts of reunion with Oriental Churches, two considerations must be kept in mind. One is that unity, and not disunity, is the normal condition of Christendom; consequently it is not germane to discuss such questions as the attitude, for instance, of the Russian Church toward its people and toward modern progress as though that attitude made unity either more or less to be desired. The other is that reunion with other bodies implies mutual helpfulness; it neither means exclusively that we need them nor that they need us, but that each needs all the other factors in Christendom.

With respect to the "Separate Churches of the East" there is careful treatment in the Lambeth Papers. There are at least six of these Churches—the Armenians, the Jacobites of Syria, etc., the Syrian Church of Malabar, south India, the Maronites of the Lebanon, the Coptic Church of Egypt, and the Abyssinian Church; but some of these are subdivided into parties or groups, sometimes not in communion with each other. These bodies have in past centuries been tainted more or less with heresy, although it is probably true, as stated in the Report, that Nestorianism and the Monophysite heresy have "no longer any real hold" among most of them. Rome was able to enter into alliance with the Maronites, who now constitute a Roman Uniate body, in spite of their historic Monothelitism, and we

believe it would be found feasible for Anglicans equally to unite on common ground with some of the others. Ignorance and the low estate into which clergy and people have fallen are the chief bars to inter-communion with these bodies; but these only make the duty on our part greater to render assistance where it may be given. The Archbishop of Canterbury's Mission to Assyrian Christians—the Jacobites of Syria—has been productive of good results, though changed political conditions have somewhat reduced the scale of its operations in recent years.

We should be especially glad if it might be found practicable to enter into closer relations with the Syrians of Malabar, south India—the "Christians of St. Thomas." The consecration to the episcopate of a well-educated priest of that body was mentioned last week. Some will remember the interesting series of papers relating to that Church and written by one of its members, under the direction of the Metropolitan, which was printed in THE LIVING CHURCH in 1903-04. The plea for sympathy and inter-communion then made was very touching, and we had hoped that it might have elicited a more favorable response. The case is made more delicate by the fact that an English mission (C. M. S.) has long been maintained, with a complete diocesan organization, in the same territory—the states of Travancore and Cochin, which are politically under British influence. That mission was originally sent out nearly a century ago with the purpose of strengthening and building up the native Church. The purpose was faithfully carried out at first, but, for one reason or another, or for many reasons, the two bodies grew apart, friendly relations were sundered in 1837, and since that date a body of "Reformed" Syrians has been built up, distinct from the English C. M. S. mission but in friendly relations with it, and the ancient Church itself has gone its own way, in a spirit of hostility toward the English mission. Within recent years, however, there has been better education among the Syrian Jacobites—the ancient Church—and, having come into contact with Anglo-Catholic literature, they have discovered how closely they are in agreement with us, and have begged of Anglo-Catholics a measure of sympathy and communion such as they have neither given to nor received from the local representation of the English Church.

The story from the C. M. S. side has just been told in a little book by the Rev. W. J. Richards, D.D., who was for thirty-five years a C. M. S. missionary to the Hindus in Travancore and Cochin and during the latter part of the time an Archdeacon. The book is entitled *The Indian Christians of St. Thomas, otherwise called The Syrian Christians of Malabar*.* An introductory preface by Eugene Stock, Esq., tells of the eminent qualifications of the author to perform this literary work.

It has been our own pleasure to have had very illuminating correspondence in recent years with the chief parties to this misunderstanding between Churches (if we may so call it). on both sides, and especially with Dr. Richards, the author of this work, while he was in the field. We have also read carefully both the Syrian articles in THE LIVING CHURCH and Dr. Richards' present book. It is manifestly impossible for us at this great distance to mediate between the two bodies. At the same time, when the Syrians have assured us how gladly they would welcome friendly relations between the two Churches, and when both have the common ground of the historic faith and the historic ministry, we cannot acquiesce in the negative, *non possumus* attitude which each party adopts toward the other.

Dr. Richards, in his recent book, defends the ancient tradition of the Syrians to the effect that their Church was founded by the apostle St. Thomas. Both his narrative and that told in THE LIVING CHURCH agree in the main facts of the history of the community. Shut out from the rest of the world by mountain ranges, the Syrians of the Malabar coast maintained their ancient faith through all the centuries in which the remaining Christian Churches of Asia had been devastated by Mohammedanism. They are mentioned casually in history during these ages. King Alfred the Great (of England) sent a Bishop to the tomb of St. Thomas, in India. They are described by travellers in the thirteenth and fourteenth centuries. They were discovered by the Portuguese in the late fifteenth or early sixteenth century, and, as Dr. Richards observes, "the astonishing meeting of Christian brethren in a heathen land so unexpectedly must have been equally pleasing to the Portuguese and to the St. Thomas Christians"; but to the former the pleas-

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ure "was soon to receive two shocks." "These Indian Christians knew nothing of the Papal supremacy"; and they were Nestorians. At the expiration of a century of intercourse the papal yoke was bound upon them, but in little more than half a century the Syrians repudiated it and resumed their ancient independence. Malabar came politically under English domination in 1795, and in 1806 its Church was re-discovered by an Anglican priest, the Rev. Claudius Buchanan, D.D., vice-provost of the College of Fort William, Calcutta. There was again a joyful greeting between representatives of the two Churches, and at the earnest request of the Syrian Metran (Bishop) a mission of the C. M. S. was sent from England in 1817. Its instructions were very similar to those of the more recent Archbishop's Mission to Assyrians. It was to aid, instruct, and build up the ancient Church and not to proselyte from it.

From this point the Syrian and the English narratives diverge considerably. It appears that the earlier English missionaries faithfully fulfilled their instructions; but it also seems probable that their successors were less wise. Dr. Richards states some of the "evil practices" of the Syrians in those days and criticises some of their doctrines. The Syrians criticise the doctrinal position of the C. M. S., perhaps with equal force, and also their practices. At any rate, in 1837, twenty years after the establishment of the English mission so auspiciously, there was an entire rupture. Litigation ensued as to the equitable division of property between them, and the Syrians charge bad faith against the English in the settlement. A new "Reformed" body of Syrians was built up with the assistance of the English mission. The ancient Church was less and less friendly to the intruders, as the English were now deemed, and the attempts of the latter to influence them were viewed much as were the earlier attempts of the Portuguese, which had led to the brief acceptance of the papal position. It was in the time of the greatest unfriendliness toward Anglicans that the Syrians consecrated the eccentric Vilatte to the episcopate, in spite of the protest of his canonical Bishop—the Bishop of Fond du Lac. But that very act and its aftermath introduced the Syrians to a form of Anglican Catholicity that they had not found in the local English mission. Education now received a considerable impetus among them. Works of Anglican theology were sent them from America and from England, the very Bishop of Fond du Lac whom they had treated with disrespect being among their earliest benefactors. They improved their seminary at Kottayam, introduced broader education, particularly in English, and sent its principal—the recently consecrated Bishop Givargese—to the English university at Madras, where—first of the Syrians—he took an M.A. degree; and the M.A. degree of the University of Madras means very much what the degree would mean if conferred by an English university.

THUS THE condition to-day differs wholly from that which the early English missionaries found a century ago, and even from that prevailing at the time of the Vilatte consecration. With full recognition of the broad and really statesmanlike view which Dr. Richards takes, we seriously feel that if the promised commission of the Lambeth Conference will mediate on lines somewhat different from those of the C. M. S., the work can be done. We believe that here, at least, reunion is among the possibilities of to-day.

But we should not wish to do injustice to the C. M. S. mission. All the evidence shows that it has not made the mistake of forcing a narrow Protestant ceremonial upon the Reformed Syrians, who have been so largely guided by the English mission since the breach in 1837. In Dr. Richards' account of the services in the Reformed churches, he shows that ancient practices have very largely been maintained. Among these retained practices are fasting communions, the eucharistic vestments of priest and of altar, the entire six points, including the actual swinging of the censor; the kiss of peace, etc. Dr. Richards is justified in exclaiming: "Here are the famous 'Six Points' in full use in a Reformed Syrian Church, and yet the Church Missionary Society has been charged with altering the Syrian ceremonies, with which, indeed, we had nothing to do, nor could we have interfered if we desired or had the time."

But after entirely recognizing this broader toleration of Dr. Richards and his associates, which differs so markedly from the policy that has so often been pursued by the Society elsewhere, we cannot feel that the charge made by the Syrians that the C. M. S. mission has sought to subvert their ancient faith is

entirely disproven. Indeed it is proved by Dr. Richards' own book.

He reprints in full the "Substance of Remarks made in a Charge delivered to the Rev. Missionaries at Cottayam on the Coast of Malabar, Monday, February 13th, 1843, by the Right Reverend Daniel Wilson, D.D., Bishop of Calcutta, at his first Metropolitanical Visitation." This was less than six years after the rupture, the causes and the effects of which are reviewed by Bishop Wilson. He is wonderfully self-contained in his view, but among the "corruptions of doctrine and worship in the practice of the Syrian Churches" which he enumerates, and of which he says that "little hope could remain of permanent good being done whilst those errors and idolatries were retained and defended, for they comprised, in fact, the very essence of Popery," he enumerates:

"(I) Transubstantiation; (II) the sacrifice of the Mass for the quick and the dead; (III) prayers for the departed; (IV) purgatory; (V) the worship of the Virgin Mary; (VI) the adoration of saints; (VII) prayers in an unknown tongue; (VIII) extreme unction; (IX) the attributing to the clergy the power to curse and destroy men's bodies and souls; (X) pictures in their churches representing God the Father; (XI) prayers to the altar and chancel, connected with which are—(XII) the elevation of the Host; (XIII) the burning of incense; (XIV) the ringing of bells at the time of that elevation; (XV) the priests receiving the Mass alone—which last usage, connected with auricular Confession, was represented to Bishop Middleton as held by the priest with peculiar tenacity, and as being an absolute barrier against any union with our own Protestant Church."

It is not necessary for us to examine each of these practices individually. It seems impossible, however, to feel that even the sainted Bishop Wilson could have been so far ahead of his day and of the common view among English Protestants in the Church as to be able to place the right emphasis upon each of these. At any rate the charge of the Syrians that the rupture was caused by the English missionaries attacking their ancient Eucharistic doctrine and practice receives much corroboration from this extract. A mission of the C. M. S. in the early part of the nineteenth century was bound to fail in a task like that which it attempted in Southern India. The task was too greatly at variance with its own principles.

And so we have come to the conclusion that neither party was wholly guiltless in creating the breach. If a Lambeth commission will go into the matter determined that the Church of England shall stand upon Catholic ground in the negotiations, we believe that not only can the unhappy breach in the Syrian Church, which the English mission helped to create, be cured, but also that terms of intercommunion between Anglicans and Syrians can easily be reached. And we have excellent reason for believing that the Syrians would themselves welcome the investigation. Would it not be a strange addition to the ironies of history, if the Vilatte consecration should thus become the indirect means of reuniting two ancient communions, each of which had been victimized by that erratic genius?

There would be some peculiar advantages to our position in such an alliance. The Syrian Church is an independent witness to the fact that the Church of the apostles was (a) an episcopal Church and (b) not a papal Church. In its doctrine (except for any taint of Nestorianism that may remain) and its ceremonial it vindicates the contention of Catholic Churchmen in Anglican lands. Its Nestorianism was not so pronounced as to cause Rome to refuse communion with the Syrian Church during the half century of papal domination, and it is probably even less, if not actually extinct, to-day. But more important even than these opportunities thus to strengthen the Anglican position in Christendom, is the fact that we can render sympathy and aid to a Church that has maintained the Catholic Faith and Practice steadfast during the entire history of Christendom, isolated from all other Churches, and which has appealed to us for such sympathy. Will the Lambeth commission of Bishops be broad enough to extend it?

ON another page is published the text of a Memorial to the House of Bishops that was circulated among the clergy for signature last spring; together with an explanatory memorandum from the Rev. Charles Mercer Hall, who was largely instrumental in its circulation. Through the failure of the Presiding Bishop to receive a copy mailed to him in England, the Memorial has only just reached his hands, some months

after the signatures were obtained. Publication was therefore delayed until the present time.

The value of the Memorial lies in its spirit rather than in its letter. It expresses the determination of its signers that no tampering with the historic ministry of the Church will be tolerated. But this determination must not be supposed to be confined alone to the twenty per cent. of our clergy who signed the Memorial. No doubt it is true that most of the other eighty per cent. are equally determined to maintain the same position, but perhaps doubted the timeliness or questioned the exact application of the language of the Memorial.

It must be remembered that the signatures were invited at a time when many of the Bishops had not yet given their interpretation of the late amendment to Canon 19, and when many Churchmen seriously feared that through inadvertence or worse, canonical grounds had been given for the legalization of the "Open Pulpit." Our own urgent plea to our fellow Churchmen to await the expression of the Bishops, to be given so largely at their diocesan conventions then approaching, and to hold in reserve any attempt at a Memorial, was disregarded by those who deemed it more useful to "strike while the iron is hot," and it was undoubtedly hot last spring. They had every right to act upon their own judgment rather than upon that of THE LIVING CHURCH, and it is a pleasure to say that not the slightest ill feeling between the parties has resulted or can result. It is a pleasure to us to print the text of the Memorial in this issue, accompanied by the statement of the Rev. Charles Mercer Hall, which speaks for itself.

The letter of the Memorial asks two things. The first is that the House of Bishops will take measures at the General Convention of 1910 to substitute for the recent amendment to Canon 19 the words: "No person who is not in communion with this Church shall at any time be permitted or licensed to make an address or deliver a sermon in the church." The other is that the Bishops "will, at an early date, assure us of [their] sympathy with our grave concern in this matter."

The second of these petitions has already, no doubt, been substantially accorded by the Bishops individually in the calm and logical interpretation which most of them have already given to the canon; and as no early session of the House of Bishops is anticipated, it is difficult to discover how this petition can be more fully granted than it had already been before the Memorial was even received by the Presiding Bishop. The larger question of precisely what legislative action with respect to Canon 19 will be required in 1910 is one upon which we still have two years in which to observe the effect of the present amendment. Everything will depend upon the licenses granted by Bishops between this time and the coming General Convention. If the view of the great majority of the Bishops with respect to the restrictions of Canon 19 is disregarded by a few Bishops whose interpretation is based upon that of William McGarvey, or if a few Bishops shall pursue the policy of giving assent to any project of any of their clergy in spite of the canon, it will, no doubt, be necessary to make the restriction stronger. Time will tell. We should deprecate hasty determination of this question, and should preserve an open mind.

It ought to be acknowledged that under some particular circumstances an address at a Church service by one not in communion with this Church is thoroughly justifiable. An instance of such justifiable application of the canon is given under the diocesan head of Idaho in this issue. The Bishop issued a license to a visitor—whether a minister or not we are not informed—to speak at a service in his Cathedral in the interest of a local home for children, not under Church auspices. We believe very few Churchmen would wish absolutely to prohibit such addresses. They have always been informally allowed, from time to time, in our churches, by unanimous consent, but their relative importance did not dignify them with place in the news columns of the Church papers. We venture to say that if all our clergy, of all schools of thought, would think carefully over the years of their ministry, fully ninety per cent. of them could recall some such incident as that, in which, for a particular purpose, some "outsider" was invited to speak in a church without a thought of the principles of the Ordinal being endangered thereby. Such invitations have nothing whatever to do with the preaching office of the Church. We should be sorry to think the English language so deficient that it is impossible to protect the latter without also forbidding the former.

One thing we believe is now almost certainly apparent. The practice of the "Open Pulpit," of which we had a number

of unhappy instances last winter and spring, was not directly due to the new amendment to Canon 19, but to the influence of Dr. McGarvey's pamphlet, followed, as that was, by the violent expression of several others of our clergy who maintained that the "open pulpit" was now the law of the Church. Those who desired an open pulpit took them at their word. There never was the slightest logical ground for such an interpretation. The cry of conservative Churchmen ought to have been, "Obey the law!" With many it was, instead, "Repeal the law," which, obviously, justified offenses that were said to be committed under the law. The rest is history. Dr. McGarvey illustrated his measure of good faith by abandoning that portion of the Church which he declared to be in danger, on the very eve of the authoritative exposition of the canon in a conservative sense by the Bishops. Others who gave utterance to a view similar to his own can hardly fail now to see both how mistaken they were and how much harm was done by their mistake, in spite of their pure intentions. Every conservative Churchman who rushed into print to declare that the "open pulpit" had been legalized by a canon, helped to create the "open pulpit." Even the extracts from the private letters cited by Mr. Hall read strangely now, when every intelligent Churchman, of every school of thought, barring, perhaps, such a minority as invariably disagrees with other Churchmen on every mooted issue, agrees with Mr. Hall when he says: "We repudiate any insinuation that Canon 19 can legally be construed as 'open pulpit' legislation in the popular acceptance of that phrase."

We are now entering upon a new working year. The Bishops have the possibilities, for good or for ill, in their own hands. The intellectual panic of last spring is over. The men whose loyalty was founded upon the sands have, presumably, all departed. Those who remain were at least proof against the influences that were then at work. The Church stands precisely where she always stood.

Let us all begin over again to do our duty in that state of life into which it has, thus far, pleased God to call us.

CHURCHMEN are reminded that Sunday, October 18th, and Monday, October 19th, are the special "Days of Intercession for Sunday Schools" arranged by the American and the English Church Sunday School Institutes. The increased appreciation of the cardinal importance of Sunday school work ought to create a widespread observance of these days of intercession. A folder has been printed for free distribution by the American Institute containing appropriate matter, including extracts from the Lambeth Encyclical on the subject of education, and a special Service of Intercession and a Litany set forth for use in Pennsylvania and recommended in other dioceses.

THE "DEAD LINE."*

Age is an unknown quantity, indefinite and vague,
Now sought with childish eagerness, now shunned as if a plague;
The time we kill in earlier days, we crave in after years,
As prodigal the gold he wastes, yet mourns with bitter tears.

There is a limit fixed by God to good and faithful toil
This side the little earthly mound which holds the buried spoil.
He claims the energy of youth—the experience of age,
The simple trust that marks the child—the wisdom of the sage.

The aged priest, at length debarred from toll he fain would give,
By sweet submission yet may teach God's children how to live;
Live in dependence on His power, when worldly hosts assail,
Nor fear for failure and disgrace when mind and body fall.

We dig too oft our own deep graves and chant our funeral song.
When God would yet our service claim, and still our days prolong;
If in His promise we confide, and seek to do His will,
His loving mercy will provide and bless His servants still.

We cannot estimate our age by count of seasons flown,
For life may not be fully told by years and months by-gone;
The heart's the truest register, and when the heart is young
It matters not how many years their changeful chimes have rung.

We hope to live and die as young as we have ever been;
Young, in a simple faith in God; young, in our love to men;
Young, in our zeal for all good works, young, in good service given;
Young, in our love for this fair earth; young, in our hopes of Heaven.

HENRY FAULKNER DARNELL.

* Written by the author shortly after celebrating the fiftieth anniversary of his ordination, on Trinity Sunday.

CHURCH LITERATURE PROPAGANDA IN ENGLAND

What Has Been Done, What is Being Done, and What is Contemplated

SOME NOTABLE ARTICLES IN THE ENGLISH PRESS

Death of Prebendary Villiers

MISUSE OF THE ROMAN EUCHARISTIC CONGRESS IN LONDON

The Living Church News Bureau
London, September 15, 1908

THE Hon. secretary of the Catholic Literature Association (the Rev. A. H. Baverstock, rector of Hinton Martel, Dorset) has issued, along with his report for the year ending August, 1908, a summary of what they have done in two years:

"(1) We have enrolled nearly 2,000 persons.

"(2) We have issued some ninety publications, ranging from the booklet of 60 pp. to the little letterslip tract and the visiting card, explaining Catholic doctrine and practice.

"(3) We have distributed hundreds of thousands of tracts and leaflets.

"(4) We have sent our literature to all parts of the United Kingdom, to Newfoundland, India, Africa, Canada, Australia, and America.

"(5) We have solved the problem of reaching the masses by our Circles, of which we have formed fifty-five.

"(6) We have started a summer campaign to villages and country towns."

As to what they are doing, he says:

"(1) Month by month we are issuing our literature and sending it out to our members, associates, and circles.

"(2) We answer enquiries on the subject of the Catholic Faith and Catholic Literature.

"(3) We watch the course of religious controversy in order that our literature may deal with the needs of the moment. By means of our correspondents we are kept in touch with the Catholic movement in various parts of the country."

And what they want to do is set forth as follows:

"(1) We want to become a large and powerful association to promote the knowledge and love of the faith and help forward the conversion of England. We need many hundreds of members, thousands of associates, and tens of thousands in circles.

"(2) We want to publish a really satisfactory Catholic parish magazine for localization.

"(3) We want to send Catholic lay preachers all over the country each summer to bear witness for the Faith and so counteract the mischievous propaganda of its enemies.

"(4) We want to be able to publish books, as well as booklets and leaflets, dealing with Catholic Faith and Practice in a popular style, at popular prices."

The report says that the *American Catholic* (San Diego, Cal.) has undertaken to act as the agency for the C. L. A. in the United States.

ANALYSIS OF THE DIVORCE RESOLUTION OF THE LAMBETH CONFERENCE.

The Rev. C. N. Gray, the well-known vicar of Helmsley, in the diocese of York, and who, like the celebrated member of his family in the person of the departed Bishop Gray of Cape-town, is a valiant upholder of the Catholic Faith and practice and discipline, writes to the *Church Times* in reference to Resolution 40, passed by the last Lambeth Conference.

The resolution is to the effect that, where a so-called "innocent person" in a divorce suit for adultery succeeds in the suit and desires to enter into "another contract of marriage," it is "undesirable" that such a contract should receive the blessing of the Church. (Carried by 87 votes to 84.) Surely this, he thinks, needs further public explanation. It is the only resolution in which the division numbers have been given. In puzzling over it one naturally asks, "What did the 84 minority want?" At first sight it appears as if 87 thought it undesirable and 84 thought it desirable: "But, on further reflection, one realizes that if one had been a voter one would have desired to substitute the word 'impossible' for 'undesirable,' and so would have voted with the minority."

Did the minority then (a) desire a stronger statement; or did they (b) desire a weaker practice; or (c) was the minority made up of both (a) and (b)? "I am thankful to know, on excellent authority, that the minority was composed of both classes. So that, I presume, had the resolution been somewhat stronger, a portion of the minority would have joined the eighty-seven, and the whole position of the Conference would have been immensely strengthened. Much as we must regret the reaffirmation of the resolutions of 1888, which twenty years of further research, criticism, and discussion

have surely shown to be mistaken, and which have year by year increasingly been in practice repudiated by the Church; had Resolution 40 been passed in a stronger form and, consequently it would seem, by a greater majority, the evil effect of the reaffirmation would have been largely modified, if not even altogether cancelled."

Some public pronouncement, he reiterates, should be made to clear up the position, and show that there was not a mere majority of three "against giving sanction to grievous and even criminal laxity." In a postscript the Rev. C. N. Gray very pertinently asks, "When is that most misleading term, 'the innocent party,' going to be dropped? 'Surely the term used by our York report on Divorce, 'successful plaintiff,' is a better and truer appellation."

BISHOP LIGHTFOOT AND THE APOSTOLIC SUCCESSION.

A few weeks after the conclusion of the last Lambeth Conference there appeared amongst the *Times* correspondence a letter, in large type, signed "The Principal of a Theological College," on the subject of Home Reunion and the Apostolic Succession, in which the writer referred to Dr. Lightfoot's notable essay on *The Christian Ministry*, and showed quite conclusively that the essay, especially when taken in connection with the learned author's subsequent statement on the subject, instead of being against the Apostolic Succession, is distinctly in favor and in defence of it. Thereupon he was challenged in the *Times* by Dr. Hastings Rashdall, a Latitudinarian Oxford Don, who cited the "Teaching of the Twelve Apostles" against *The Christian Ministry*. The Theological College principal, in reply, recalled the fact that Bishop Lightfoot was able to say, quite correctly, when the "Teaching of the Twelve Apostles" was discovered, that it did not modify any of his previous conclusions. The Principal's reply further took the form of stating what he himself actually taught in his college, in accordance with the authoritative position of the English Church. What he says concerning episcopal ordination seems well worth quoting here:

"The custom and rule of the Church or Congregation of Christ from very early times has been that Bishops alone should ordain, and that all Bishops should be consecrated by three Bishops. The latter rule was laid down authoritatively by the first Council of Nicea. It certainly dates back to the third century, and probably to the second. If a somewhat different custom prevailed at first with the authority of the Church, it does not take away from the authority of this rule, which prevailed universally throughout the whole Church East and West, any more than the fact that many Churches in the second century had probably exceedingly meagre forms of the Creed takes away from the authority of the Nicene Creed at the present day. Nor, again, does the fact that in a portion of the Western Church the authority of the Pope grew up prevail against a custom which was universal until the Reformation." Further, he writes: "The custom of presbyterian ordination was not a return to primitive practice, but a substitution of a false antiquarianism for the Catholic rule. If the Church as a whole were to lay down new principles of ordination, it would be our duty to conform. In the present divided state of Christianity, it is our duty to adhere as closely as we can to the rules and traditions of the Church as a whole."

DEATH OF PREBENDARY VILLIERS.

One of the best known and most influential priests in the diocese of London, Prebendary Villiers, is now no longer with us on earth, his decease having taken place on Wednesday last in Edinburgh, after a severe operation. The Rev. Henry Montague Villiers, vicar of St. Paul's, Knightsbridge, Prebendary of St. Paul's Cathedral, and Proctor in Convocation for the Archdeaconry of Middlesex, was born in 1837, and took his degree at Oxford (Christ Church) in 1861. He was ordained deacon in the same year, and licensed to the assistant curacy of Bishop Wearmouth. In 1862 he accepted the benefice of Adisham in Kent, where he remained until, in 1887, he was collated by the Bishop of London (Dr. Jackson) to the important West End incumbency of St. Paul's, Knightsbridge, once associated with that Catholic stalwart, the Rev. W. J. E. Bennett, and with which his name, too, was to become honorably associated. Not long afterwards, as a mark of his extending influence outside his parish, Mr. Villiers was appointed by Bishop Temple to a Prebendal stall at St. Paul's; while some years later he reached a much more commanding position by being chosen to represent the clergy of the Middlesex Archdeaconry in the Lower house of Canterbury, being reelected in 1906. He became prominently identified with the English Church Union, and was also a faithful son of the Church in Convocation. But with all due respect to his memory, I cannot but think that in the line he took on the Lambeth Opinions, he stumbled in judgment and did a real disservice to the Catholic Movement. For it was largely owing to his influence and counsel, if I am not very much mistaken, that the majority of

the Catholic clergy in the diocese of London surrendered to their Bishop a practically impregnable, as well as perfectly lawful, position in respect of the practices condemned by those Opinions. But then, Prebendary Villiers, like the rest of us poor, erring mortals, was a man who had his limitations. And, perhaps, now no one is more sorry regarding that matter than this departed priest himself. May he rest in peace!

THE RECENT ROMAN EUCHARISTIC CONGRESS.

To all English Church people who hold the Blessed Eucharist in profound veneration it must be a matter of loving sorrow and regret that they have been obliged to see the Roman Eucharistic Congress, which has been held during the past week in London, conducted to a considerable degree in a partisan and controversial spirit. I refer to the determined and insolent attitude of the Congress towards the ancient Catholic Church of this land. If, alas! there must be controversy between Latins and Anglicans, then let it be altogether apart from the subject of the Holy Eucharist, which is, thank God, the common and sacred heritage of both. Such a congress as this one has indeed, in itself, a right and laudable use, but surely this year it has been grievously misused. I do not think I am exaggerating when I say that the Congress has been largely and deliberately perverted to the use of the Ultramontane arsenal. Our fellow Catholics of the Latin communion in attendance at the Congress seem to have about as contemptuous opinion of the English Church in particular, and the Anglican communion in general, as many people had of the town of Nazareth in the days when it was our Saviour's blessed home. They would have the man-in-the-street believe that the Church of Rome, and the Churches in external communion with her, alone in the West possessed the Blessed Sacrament of the Altar, and alone taught the true Eucharistic doctrine and practised Eucharistic adoration. But all well-instructed English Church people know that that is not so. They know that the ancient Eucharistic doctrine of the whole Church, East and West, is still the doctrine of the Church of England. They know that so far as Roman Eucharistic doctrine is now different from the ancient and true Catholic doctrine, it is because of the accretion thereto of a mediaeval, scholastic tenet, crystallized into a Tridentine dogma. English Catholics are profoundly and devoutly convinced—as was finally “John Inglesant”—that our Lord's Real Presence is just as much vouchsafed to the altars of the Church of England as to those of the Church of Rome.

As regards the elimination (by the personal intervention of the Prime Minister) of all elements of ecclesiastical ceremonial from the final outdoor function of the Congress on Sunday, I, for my part, am rather thankful than sorry—that is, so far as the alteration in the arrangements involved an abandonment of the Procession of the Blessed Sacrament. Had the procession taken place, I fear our Lord's most sacred sacramental Presence would have been subjected to a horrible profanation; not only at the hands of Protestant fanatics, but by the rude gaze of an unbelieving crowd. But the manner in which the Government intervened was certainly not above reproach.

J. G. HALL.

DEATH OF A GREEK ARCHBISHOP.

[FROM OUR JERUSALEM CORRESPONDENT.]

September 5, 1908

EARLY on Saturday morning, August 29th, Epiphanius, Archbishop of Jordan, suddenly entered into rest after one day's illness, aged 71 years.

Carralampos Mattheos was a native of Cyprus. When he was eight years old his uncle, the Metropolitan of Petra, brought him to Jerusalem and provided for his education. At first he attended the course of instruction at the Theological School of the Cross, and then he was sent to the Orthodox Greek seminary at Halki, Sea of Marmora, in order to continue his studies.

In 1855 he became a monk, and in 1860, when he was ordained deacon, he was known as Epiphanius. When he returned from Constantinople to the Holy City he was appointed a professor of the Interpretative Branch of Theology in the Seminary of the Holy Cross, where he worked successfully for three years. He was then sent by the Fraternity of the Holy Sepulchre to the universities of (1) Athens, and (2) St. Petersburg. He remained in Europe four years, where he learned French, German, Russ, and Hebrew. After that he returned once more to Jerusalem, where again he was appointed first professor of Dogmatics and Ecclesiastical Law, and next as

principal. During this period he translated the Russian writings of the Archimandrite David into Greek, as well as the voluminous work of Norov, a Russian author. Becoming later on possessed of considerable private means, he authorized an Orthodox Greek layman in Cyprus to translate into Greek the Rev. J. Haskett's *History of the Orthodox Greek Church in Cyprus* (Methuen & Co., 1901). And after the Rev. F. E. Brightman's visit to the Convent of St. Constantine in 1895, he expressed his appreciation of the Archbishop's talents by dedicating the first volume of his invaluable *Liturgies, Eastern and Western* (Oxford, 1896), to “Dominis Reverendissimis Epiphanius, Archiepiscopo S. Fluminis Jordanis.”

In 1871 Epiphanius was ordained priest, and shortly afterwards made an Archimandrite, becoming a member of the Holy Synod in the following year.

On January 18, 1881, the late Patriarch Ierolteos consecrated him Archbishop, and in 1883 he laid the foundation-stone of the magnificent pile of buildings situated on the northern side of the Mount of Olives, well-known, according to a mediaeval tradition, as the site of the *Viri Galilaei*. This property now belongs to the patriarchate.

During the latter portion of his twenty-five years' episcopate the Archbishop frequently represented the present Patriarch Damianos as his *locum tenens* during his Beatitude's absence from the Holy City. He was always very cordial with the Anglican Bishop in Jerusalem and Archdeacon Dowling, and on different occasions St. George's and St. Mary's Schools (Anglican) have been most kindly allowed to picnic on his grounds. His nephew, Savas Carnapas, is one of the most diligent and excellent Greek lads in St. George's day school.

The Greek Burial Office for an ecclesiastic was sung in the beautiful church attached to the Archbishop's villa, within seven hours of his decease. The Patriarch was assisted by the Metropolitan of Ptolemais, four Archbishops, and a goodly number of priests and deacons. It was interesting to notice the crowds of Roman pilgrims who thronged the church, by whom the Archbishop was deservedly beloved. The principal of the Theological Seminary preached an eloquent sermon before the interment took place within the vault of the church. The clergy of St. George's Collegiate Church attended the funeral.

“I SEE A glorious vision of the Lamb moving to victory. There is a gradual process of evolution toward the highest and best. The sermon on the mount is permeating civilization. Towards its realization the world moves surely as the needle moves to the pole. A scientific writer calls attention to the fact that the very animals that rely on violence for existence are disappearing and the meek and useful are taking their places. It is not the development of tooth and claw and brute force that causes revival. The monsters whose bones are dug up in the primal clay, the mammoth and mastodon of the geologic past, were creatures of immense strength. But the battle is not to the swift and strong. Jesus is justified. The meek shall inherit the earth.

“A traveller in Rome describes the splendor of the imperial city. There is the arch of Titus, the Palatine, Nero's golden palace, but the old shrines are deserted. None seek the temples to pour libations and offer votive gifts. Gone the old civilization with its wealth and luxury, its pomp and power, its brutality and vice. The towers and domes of Christian churches rise against the blue Italian sky, and from each pinnacle there gleams the cross. Christ reigns. The cross triumphs. The Lamb has conquered. The kingdoms of the world have become the kingdoms of our God and of His Christ. Mid all the changes and fluctuations of history, Jesus Christ is the same yesterday and to-day and forever. He is King of kings and Lord of lords, the Lamb of God triumphant.

“In the old city of Damascus there was a mosque which was once a Christian church, and through the long ages of Moslem domination there could still be seen the faint outline of an old Christian inscription. Some years ago a fire swept the city. The mosque was destroyed, but the old inscription remained intact. The flames brought out the letters in greater clearness. And the words were these: ‘Thy Kingdom, O Christ, is a Kingdom of all ages, and Thy dominion endureth from generation to generation.’”—The Rev. T. J. LACEY, in *Parish Notes*.



EPIPHANIOS.

Late Archbishop of the Jordan.

NEW YORK ACTIVITIES RESUMING

But Many Residences and Churches are Deserted Until November First

NEW RECTOR CHOSEN FOR ST. EDWARD'S

Some Large Bequests for the Church and Charities

OTHER LATE NEWS FROM NEW YORK

The Living Church News Bureau (New York, September 28, 1908)

THE last Sunday in September found many prominent clergymen in their home churches. The Rev. C. R. Stetson, vicar of old Trinity; the Rev. Dr. Leighton Parks, rector of St. Bartholomew's; the Rev. Dr. Lewis Parks, rector of Calvary Church; the Rev. Percy S. Grant, rector of the Church of the Ascension; the Rev. Herbert Shipman, rector of the Church of the Heavenly Rest; and the Rev. Dr. Grosvenor, rector of the Church of the Incarnation, were in their own pulpits. There are yet very many houses in the residential districts still closed. The "season" for active parochial work has steadily grown shorter in the last decade. In some congregations it now reaches from November first to May first; in the remaining six months things are at a standstill; guilds and societies are inoperative, services are diminished in number, or, as in cases, church buildings are entirely closed during July and August, if not for longer periods. A ride through certain neighborhoods on a summer evening gives much food for reflection as one views the great number of unused houses, hotels, churches, and parsonages, and considers the vast amount of side capital invested in these magnificent and lavishly appointed edifices. Fortunately, the Church clergy are as a rule not the greatest offenders, as services are almost invariably kept up by what more than one secular paper has called the "subordinate clergy," if not by the rector as well as his curates. On a recent summer evening but one "Protestant minister" (who happened to be a Church clergyman) could be found in a large area to respond to an emergency call from a public hospital.

THE NEW RECTOR OF ST. EDWARD'S.

Out of the many names proposed, the vestry, with the expressed approval of Bishop Greer, has chosen the Rev. Percival Cook Pyle, now curate at Grace Church, Newark, N. J., to succeed the late Rev. E. Wallace Neil as rector of the parish of St. Edward the Martyr. The rector-elect formally accepted the election on Michaelmas Day, the rectorship to begin on All Saints' Day. Before coming to Newark two years ago, he was rector of Grace Church, Greenville, N. J., and of St. Barnabas' Church, Stottville, N. Y. He was graduated from St. Stephen's College in 1890, and from the General Theological Seminary in 1893.



REV. P. C. PYLE.

He was graduated from St. Stephen's College in 1890, and from the General Theological Seminary in 1893.

LARGE BEQUESTS.

Out of an estate said to be worth upwards of \$750,000 left by the late Winfield Tucker, a member for many years of Christ Church, Broadway and Seventy-first Street, the City Missionary Society, the Church Institute for Seamen in the Port of New York, the Cathedral of St. John the Divine, Christ Church, the House of Rest for Consumptives, and other charities will each receive \$5,000 outright by his will offered for probate last week. Also, property to all his relatives; \$22,500 to the Presbyterian Hospital, in memory of Joseph, Isabelle and Adaline Tucker; \$3,000 to the Fresh Air and Convalescent Home at Summit, N. J., in perpetuity in memory of Miss Adaline Tucker; the residue of his estate to the Domestic and Foreign Missionary Society of the P. E. C. in the U. S. A. Henry J. Braker, in memory of his father, Conrad Braker, left by will just filed \$10,000 to St. John's Guild, in memory of his mother, Frances J. Braker, and \$10,000 to the Sheltering Arms. By the same will, \$500,000 goes to Tufts College.

CLERGY RETREAT AT WEST PARK.

About forty-five priests of this and neighboring dioceses attended the annual autumn retreat at Holy Cross clergy house, West Park, which closed on the 25th. The conductor was the Rev. Father Huntington, O. H. C. The spiritual exercises and

meditations were most helpful and uplifting, and the arrangements for the care of the retreaters were most satisfactory.

QUIET DAYS FOR DEACONESSES.

By courtesy of Grace parish, the deaconesses attached to this and some ten other dioceses, numbering twenty-four, attended a quiet week in Grace House, New Canaan, Conn., which was planned some time ago by Bishop Greer. The addresses and studies in the Epistle of St. James were given by the Rev. Prof. Philip M. Rhinelander of the Cambridge Divinity School.

TRIBUTE TO DR. HUNTINGTON.

The Rev. Dr. Leighton Parks, Rev. Dr. Wm. T. Manning, and Rev. George A. Strong of this city recently learned that the Rev. William R. Huntington, D.D., would reach his seventieth birthday on the 20th inst. They asked seventy friends of the rector of Grace Church to cooperate in securing a fitting testimonial to be sent to him. Accordingly, without ceremonies, a handsome loving cup and an appropriate letter were forwarded to the distinguished presbyter at his summer home, North East Harbor, Maine.

DAILY SERVICES AT DOWNTOWN CHURCHES.

A "westerner" expresses astonishment in the *New York Sun* at the attendance of men at noonday services during the week at old Trinity Church and St. Paul's chapel.

"Where I come from to see bankers, stock brokers, lawyers, insurance men and others of that class or their clerks leaving their offices to attend a religious meeting at noon or in the middle of the afternoon would certainly arouse comment, yet nothing is said about it in New York. It seems to be taken here simply as a matter of course.

"Out our way we never hear anything at all about the New York man's churchgoing habits, and when a native starts for New York on a business trip or to see the sights he feels that the neighborhood of Wall Street is a perilous region for greenhorns. I felt a good deal that way myself before moving into an office building not far from old Trinity.

"Religious services in the financial district were about the last thing I expected to get up against. Before long I not only began to hear of these services but to attend them.

"Never in my life, and I am 42, did I hear so much about churchgoing as I have heard downtown in the last three months. It's wonderful, simply wonderful, to see the streams of men going into and out of St. Paul's chapel and old Trinity every day of the week, and far more wonder to see the way the men act.

"Ever watch the average man who attends church with his wife on Sunday morning? I have, often. He comes up the aisle with a sort of 'I have to' air, drops into his seat and maybe drops his forehead on two fingers for a second. During a good part of the service he has an abstracted air, as if thinking of something else, and he is apt to fidget some.

"The men who go to church near Wall Street don't act a bit like that. I remember the first time I visited St. Paul's. I went there sightseeing.

"The service begins at five minutes past 12. My friend and I sat down in a rear pew and then I had my surprise. Men began to come in twos and singly—not laboring men, but men of the solid financial class, also clerks and men of a professional cut. At 12 o'clock there were six persons in sight; five minutes later there was a congregation of more than 100, three-fourths of it men. About one-half of the men were under 35, three-eighths between 35 and 50, one-eighth over 50.

"It was a hot day, else the congregation, I was told, would have been much larger. And did the men come in with an 'I have to' air? I guess not. Their worship seemed to be the real thing.

"Each walked briskly to a pew and dropped on his knees. Or if he didn't drop on his knees his head went down on his hands or on the back of the next pew. The two-finger pose was not used at all. Most of the men were in the habit of coming, I could see, from the way they followed the service, which was two-thirds singing. In fact, it was the least spectacular service I ever attended—no elergy in the chancel, no choir, no fine music, nothing but a few simple prayers read by a curate stationed at the head of the main aisle and hymn singing led by a man in a business suit standing near a front pew. There was no sermon delivered.

"No, it was not a show performance by any means that attracted a bunch of men that any uptown church would be glad to attract of a Sunday morning. What did attract them? Why were they there? I asked myself.

"Well, before leaving the chapel I learned quite a few things about churchgoing in the downtown financial district that I had not known. Thousands of men, I was told, attend St. Paul's, old Trinity, and the Fulton Street prayer meeting every week in summer, as well as in winter—thousands every week, mind you.

"A vestryman of old Trinity told me if I wanted to see men at church to drop in at the Lenten services held daily at noon in the church from Ash Wednesday till Easter. He said that to put the attendance of men at 3,000 a week was, in his opinion, putting it low, and that the daily services at St. Paul's chapel attracted almost as large an attendance."

WESTERN SEMINARY OPENS

Work for the Year is Outlined

MANY HAPPENINGS IN AND ABOUT CHICAGO

The Living Church News Bureau
Chicago, September 29, 1908

THE Western Theological Seminary re-opened, for the fall term, on the Feast of St. Michael and All Angels, Tuesday, September 29th. The refectory was opened for students the day before, and the order for the opening day included the Holy Eucharist at 7 a. m., Morning Prayer at 8, and Evening Prayer with an address by the Dean, at 5 o'clock. Examinations were held at 9 a. m., for entrance, and a faculty meeting took place at 3 p. m. The new deanery is not yet finished, but will be ready for occupancy in a few weeks. The Rev. Dr. O. A. Toffteen announces six courses of post-graduate work at the seminary, including a series of Sermon Outlines on Old Testament Topics, a course on Researches in the Restoration of the Original Text of the Old Testament, a course on Biblical Aramaic in the Book of Daniel, a Wednesday course on Comparative Religion, and Thursday courses on Assyrian and Babylonian Cuneiform Inscriptions, the History of Sennacherib and the Code of Hammurabi, Egyptian Hieroglyphic Inscriptions, Endowment of Prayers and Sacrifices for the Dead. During the vacation the Semitic Department of the Seminary has been additionally equipped, through the generosity of the donors of the Hibbard Memorial Library fund, thus putting the library and apparatus of this department even further in the lead among all the theological seminaries in the United States. The seminary re-opens with good prospects for an active year's work, in all departments.

G. F. S. SUMMER WORK.

When the "Holiday House" of the Chicago Branch of the Girls' Friendly Society, at Glenn, Mich., closed its season, the records showed the largest attendance and best financial condition in the history of this beautiful and accessible summer resting-place. About 120 guests were present, for two weeks each or more, during the season, and Miss Fanny Groesbeck, the diocesan president of the G. F. S., to whose leadership and oversight the existence and prosperity of this "Holiday House" are so largely due, states that a great many letters have come to her since the season closed, from the members of the various parochial branches of the G. F. S., telling in glowing terms of the delightful vacations which these hard working and self-supporting young women enjoyed at Glenn, this year. There are few summer resorts of any kind where so much pleasure can be had, at so small an expense, as at this well managed and happily located summer home.

DIXON AND ADJACENT POINTS.

During the summer, when many of the other clergy were taking their vacations, the Rev. A. B. Whitcombe, our rector at Dixon, Ill., was holding from one to four missionary services each week in the surrounding villages and towns besides his parish work at Dixon. Under this energetic leadership, the attractive stone church in Grand Detour (St. Peter's), built in 1850, and closed for the past twenty years or more, has been re-opened, and congregations of fifty or more have assembled every other Sunday afternoon for the services which the Rev. A. B. Whitcombe has regularly driven six miles from Dixon to hold for about a year past. This historic church at Grand Detour will hold about 125 people, and the congregations are increasing. The alternate Sunday afternoons are devoted by him to the Church people in Rochelle, where there are now about twenty-five communicants, the services being held in a hall. Church furniture to the value of some \$250 has been placed in this hall, and there is also in the bank the sum of about \$400, towards the purchase of a lot and building for this new work. Another town visited by the Rev. A. B. Whitcombe, on his voluntary missionary circuit, is Polo, where he has gone once a month for service, for the past year. On the 14th of September he buried at Polo the late Mr. Abram Poole, one of the staunchest and most loyal Churchmen of the entire diocese. Ever since the Church's property in Polo was sold in 1889, Mr. Poole has remained steadfast to the Church, and he carefully watched over the \$1,000 which this sale realized, until it had grown to the sum of \$2,027, which sum is now in the hands of the diocesan authorities, possibly awaiting the date when Church work can be thoroughly resumed in Polo. The three books which the late Mr. Poole always kept on his reading table

were the Bible, the Prayer Book, and Dr. Little's *Reasons for Being a Churchman*. This last he always quoted when urged by his denominational fellow townspeople to "join" one of the congregations whose property in Polo had not been sold. The Rev. A. B. Whitcombe has also visited the town of Oregon once a month, for the past year. All these towns are near Dixon. He is also the active and efficient secretary of the diocesan Sunday School Commission.

An earnest effort is being made by the leaders of the Chicago Local Assembly of the Daughters of the King to bring before the members of the Order the claims of the Church's mission field. It is hoped that there may be some volunteers from our Chicago "Daughters," in response to the earnest and continued calls from our missionary headquarters for more helpers both at home and abroad. Never before has such definite missionary effort been undertaken in the history of Chicago's Daughters of the King.

One of the largest and most important parochial organizations in the diocese is the Woman's Guild of St. Peter's parish, Chicago. It includes all the organizations for women in the parish, each of which is regarded as a department of the Woman's Guild, with its own sub-officers and its own specific title and work. Once each month the guild assembles, and reports are heard from all the departments. The opening service of this guild took place during the third week in September, the service being the Holy Communion, celebrated by the Rev. E. A. Larrabee, rector of the Church of the Ascension. There were 150 women present, the number being the largest assembling at this service in the history of the parish. Father Larrabee gave a meditation during this celebration, and the whole atmosphere of the morning was filled with zest and interest. Two weeks before, the opening meeting of St. Monica's Guild of St. Peter's parish was also held, the address being by the Rev. John Henry Hopkins. The attendance at this meeting was likewise large. Nearly all the parochial work has been resumed in September at St. Peter's, this year, though some of the organizations usually wait until October.

Holy Trinity mission, in the Stock Yards district of Chicago, has been in charge of the Rev. H. C. Kinney for many years. The church was destroyed by an accident, a few years ago, but was at once rebuilt, and this past summer nearly \$300 was raised by special offerings from about sixty families connected with the mission, which gift has paid the interest and reduced the debt to \$1,000. The loan has thus been reduced and renewed, and the interest fully met, without any help from the diocesan board of missions. The Rev. H. C. Kinney has almost reached his fiftieth year in the ministry, having been ordained forty-nine years ago. He stands second in the list of diocesan clergy, the Rev. Dr. D. S. Phillips of Kankakee being our Nestor, at the head of the list.

The diocesan Sunday School Commission held an important meeting at the Church Club rooms on St. Matthew's day, September 21st, and gave much time to discussing the outlines of a thorough course of lectures in the training of Sunday school teachers. This new course will soon be announced, and it has been deemed possible in the light of the success attending the course of similar lectures given under the auspices of this diocesan commission last Epiphanytide, in the Church Club rooms. Special effort is being planned by the diocesan commission in suggesting outlines for the October meetings of the three local Sunday School Institutes.

The Rev. Hugh Spencer, priest-in-charge of St. Margaret's, Windsor Park, announces in his parish paper that he desires to accept no money as part of his stipend which is raised otherwise than by pledges, or by offerings placed upon the altar at services. The money raised by other means, he states, should be devoted to Church building purposes, or to other parish expenses. Mrs. Burton O. Case has lately given for St. Margaret's altar a handsome pair of brass candlesticks, in memory of her mother. They were used for the first time on the Twelfth Sunday after Trinity. Each is inscribed: "To the Glory of God, and in Memory of Chloe Wilcox McRoy, 1823-1907."

Improvements of many kinds have been made at the Chicago Homes for Boys during the summer. The courts and yard have been cemented, the walks have been repaired, metal screens have been placed on the basement windows, and the entire foundations of all the buildings have been protected by cement coating. A general cleaning and renovation of the whole interior has been accomplished, and the paper on the walls of the second and third stories has been removed. The long row of buildings

belonging to the "Homes" is now in better condition than ever before. One of the pleasant events of the early summer took place when the Chicago Automobile Club sent ten big touring cars to the "Homes," and gave the boys a long tour through the beautiful parks and boulevards of the city. It was a kind deed, and the boys enjoyed themselves hugely.

By some mishap, the clergy of the Church were not officially and accurately notified concerning the great "Temperance and Law Enforcement Parade" of Saturday afternoon, September 26th, in Chicago, and so the Church was not adequately represented in this unique and comprehensive manifestation of Anti-Liquor zeal. Undoubtedly many of our parishes would have sent delegations, but for this no doubt unintentional omission on the part of those who did the executive work of organizing the parade.

DEATH OF LESLIE CARTER.

Leslie Carter, who was for many years a vestryman of St. James' Church, died on the morning of September 25th as the result of accidental gas poisoning sustained nearly a year ago. Mr. Carter was a leading business man and was for some years president of the South Side Elevated Railroad. The funeral was held at St. James' Church on Monday afternoon.

TERTIUS.

BURIAL OF BISHOP CARMICHAEL.

THE funeral of the late Bishop Carmichael, which took place at Christ Church Cathedral, Montreal, on Thursday, September 24th, was attended by thousands of sorrowing citizens, and was one of the most impressive ceremonials ever seen in the city.

Soon after daybreak the body of the Bishop was carried across the lawn from Bishops-court to the Cathedral, in a driving downpour of rain. From nine o'clock till noon the public were admitted to view the body lying in state. Bier and coffin alike were hidden under a mass of flowers, fashioned into symbols of love and faith. At the head of the coffin reaching almost to the top were two beautiful floral crosses. At foot and head on each side stood a white robed priest, keeping silent watch. The body in the midst of the lovely mound of flowers lay, clothed in the full vestments of a Bishop, with the scarlet doctor's hood across his breast. Very touching scenes took place all through the morning as the friends of the Bishop, young and old, well-to-do and poor, came to take their last look at him. All was peaceful and quiet except for a little hushed whispering and sometimes a quiet sob.

By one o'clock the people began to gather, and soon the Cathedral grounds and the whole square where the three streets cross were filled. A detachment of police, on foot and mounted, had all they could do to keep order and prevent crushing. The space within the Cathedral was reserved for the nearest friends and numerous deputations from various organizations which came to attend the funeral.

In accordance with what would have been the wishes of the Bishop, the service was very simple. The Bishops who were attending, assembled in the chapter house, while the clergy and lay delegates were gathered in the Synod Hall, the clergy all vested.

At two o'clock the Bishops, preceded by the crozier bearer, and headed by the venerable figure of the Primate, Archbishop Sweatman of Toronto, proceeded from the chapter house to the Cathedral, and the long procession of white robed clergy, followed by the lay delegates, made its way down University Street into the building, the clergy completely filling the chancel and some of the front seats in the nave. The conduct of the service was under the direction of Dean Evans and Archdeacon Norton.

After the opening sentences, one of Bishop Carmichael's favorite hymns, "For All the Saints Who From Their Labors Rest," was sung by the choirs of the Cathedral and St. George's Church. Dean Evans read the committal sentences, and then in subdued tones the hymn, "Peace, Perfect Peace," was sung, followed by the *Nunc Dimittis*. The Primate pronounced the benediction.

The great crowd outside had almost doubled during the service, and all the men stood bareheaded as the body of the Bishop was carried out, while the music of the Dead March in Saul and then Chopin's *March Funebre* pealed through the church. Archdeacon Ker read the concluding prayers at the grave.

It is not yet two years since the Bishop was enthroned in

the Cathedral, after the death of Archbishop Bond; and there is great sorrow at the termination of an episcopate from which so much had been hoped. Indeed it is probable that even his warmest friends scarcely realized the sense of loss that would be evinced by the community at the sudden decease of Bishop Carmichael. Not only from those of his own communion, but from all quarters, irrespective of creed or denomination, the expressions of deepest sorrow and sympathy were conveyed to the bereaved family and diocese. He seemed in much better health than usual on his return from England, but it is now thought that the strain of the work which he undertook at the Pan-Anglican Congress was too much for his strength, for his labors both for that and for the Lambeth Conference were carried on with a diligence that would have taxed the strength of many a younger and more robust man. At a great many of the meetings he acted as chairman, his qualifications for that office being well known since the days when he was prolocutor of the Canadian Provincial Synod.

The loss to the diocese and Church at large cannot be estimated, but it is in the great parish of St. George's, where he ministered so long, that his departure will be most keenly felt, as a warm and tender friend as well as rector. The Bishop's literary works were many, amongst which may be mentioned a book on *Design and Darwinism*, a series of sermons on the Prayer Book, and a monograph in connection with the higher criticism. In Sunday courses to young men he brought scientific subjects into touch with religious life, and he was a constant worker in the domain of natural history and was a practical microscopist.

A CORRECTION.

It was stated last week in THE LIVING CHURCH that the late Bishop Carmichael of Montreal was a Canadian by birth. Several correspondents give us the correct information that he was a native of Ireland and, says one, a graduate of Trinity College, Dublin. Strangely enough, three men, each of whom became a Bishop of the Church in Canada, came out into that country together on the same steamer from Ireland. These were Bishop Carmichael, the late Bishop Sullivan of Algoma, and Bishop DuMoulin of Niagara. All of them came out as laymen, each took orders in Canada, and each became ultimately a Bishop. Bishop Carmichael received honorary degrees of D.D. and D.C.L. from Bishop's College, Lennoxville, P. Q., and D.C.L. from Trinity College, Toronto.

LAMBETH PAPERS ON REUNION WITH ORIENTAL COMMUNIONS.

FROM THE ENCYCLICAL.

HERE is no subject of more general or more vivid interest than that of Reunion and Intercommunion. This interest indeed is not new. The peculiar position of our Communion, with its power and hope of mediating in a divided Christendom, has long been recognized by members of our own Churches and by others. This position is to us a continual call to service, as was abundantly acknowledged by the Conferences of 1888 and 1897. But this year's Conference has met in circumstances which pressed upon us this same call to service with a new insistence. The winning of the nations to Christ, in fulfilment of His own great commission to His Church, is a matter of much more general concern to Christian people than ever before, and we realize the imperative necessity for effective and visible coöperation among the workers. The waste of force in the mission field calls aloud for unity. Nor is this less necessary for the effective conduct of the war against the mighty forces of evil in Christian lands. With the realization of this need has come a new demand for unity, a penitent acknowledgment of the faults that hinder it, and a quickened eagerness in prayer that, through the mercy of God, it may be attained.

The careful report of our committee and the detailed resolutions may seem to some but cold in comparison with the warmth of the desires of many hearts. But these readers should remember the grave responsibility which attaches to the composition of such documents, and the necessity of accuracy, candor, and self-restraint, if the cause of unity is to be advanced by them.

Such resolutions and reports cannot be summarized; they must be studied. It will be observed that, in regard to every one of the Churches or groups of Churches to which our attention has been directed, we have tried to indicate some lines of definite practical approach. Wherever we have had reason to think that such an advance would be welcomed, we have gone far to meet our brethren. Where we have felt it absolutely necessary to sound a note of warning, we have tried to speak the truth in love.

Our resolutions represent, for the most part, the present situation of our public relations with churches more or less widely separated from us. They may seem to show the remoteness rather than

the nearness of corporate reunion. But before that consummation can be reached there must come a period of preparation. This preparation must be made by individuals in many ways, by coöperation in moral and social endeavor and in promoting the spiritual interests of mankind, by brotherly intercourse, by becoming familiar with one another's characteristic beliefs and practices, by the increase of mutual understanding and appreciation. All this will be fruitful in proportion as it is dominated by a right ideal of reunion. We must set before us the Church of Christ as He would have it, one spirit and one body, enriched with all those elements of divine truth which the separated communities of Christians now emphasize severally, strengthened by the interaction of all the gifts and graces which our divisions now hold asunder, filled with all the fulness of God. We dare not, in the name of peace, barter away those precious things of which we have been made stewards. Neither can we wish others to be unfaithful to trusts which they hold no less sacred. We must fix our eyes on the Church of the future, which is to be adorned with all the precious things, both theirs and ours. We must constantly desire not compromise but comprehension, not uniformity but unity.*

THE RESOLUTIONS.

58. This Conference reaffirms the resolution of the Conference of 1897 that "Every opportunity should be taken to emphasize the divine purpose of visible unity amongst Christians as a fact of revelation." It desires further to affirm that in all partial projects of reunion and intercommunion the final attainment of the divine purpose should be kept in view as our object; and that care should be taken to do what will advance the reunion of the whole of Christendom, and to abstain from doing anything that will retard or prevent it.

59. The Conference recognizes with thankfulness the manifold signs of the increase of the desire for unity among all Christian bodies; and, with a deep sense of the call to follow the manifest guiding of the Holy Spirit, solemnly urges the duty of special intercession for the unity of the Church, in accordance with our Lord's own prayer.

60. This Conference resolves that a letter of greeting be sent from the Lambeth Conference to the National Council of the Russian Church about to assemble, and that the letter should be conveyed to the Council by two or more Bishops if possible; and that His Grace the Archbishop of Canterbury be respectfully requested to cause such a letter to be written, and to sign it on behalf of the Conference, and to nominate Bishops to convey it to the Council.

61. The Conference respectfully requests the Archbishop of Canterbury to appoint a committee to take cognizance of all that concerns our relations with the Churches of the Orthodox East, and desires that this committee should be on a permanent basis.

62. The Conference is of opinion that it should be the recognized practice of the Churches of our Communion (1) at all times to baptize the children of members of any Church of the Orthodox Eastern Communion in cases of emergency, provided that there is a clear understanding that baptism should not be again administered to those so baptized; (2) at all times to admit members of any Church of the Orthodox Eastern Communion to communicate in our churches, when they are deprived of the ministrations of a priest of their own Communion, provided that (a) they are at that time admissible to Communion in their own Churches, and (b) are not under any disqualification so far as our own rules of discipline are concerned.

63. The Conference would welcome any steps that might be taken to ascertain the precise doctrinal position of the ancient separate Churches of the East with a view to possible intercommunion, and would suggest to the Archbishop of Canterbury the appointment of Commissions to examine the doctrinal position of particular Churches, and (for example) to prepare some carefully framed statement of the Faith as to our Lord's Person, in the simplest possible terms, which should be submitted to each of such Churches, where feasible, in order to ascertain whether it represents their belief with substantial accuracy. The conclusions of such Commissions should in our opinion be submitted to the Metropolitans or Presiding Bishops of all the Churches of the Anglican Communion.

64. In the event of doctrinal agreement being reached with such separate Churches, the Conference is of opinion that it would be right (1) for any Church of the Anglican Communion to admit individual communicant members of those Churches to communicate with us when they are deprived of this means of grace through isolation, and conversely, for our communicants to seek the same privileges in similar circumstances; (2) for the Churches of the Anglican Communion to permit our communicants to communicate on special occasions with these Churches, even when not deprived of this means of grace through isolation, and conversely, that their communicants should be allowed the same privileges in similar circumstances.

65. We consider that any more formal and complete compact between us and any such Church, seeing that it might affect our relations with certain other Churches, should not take place without

previous communication with any other Church which might be affected thereby.

FROM THE REPORT OF THE COMMITTEE.

No. 11.

REPORT OF THE COMMITTEE† APPOINTED TO CONSIDER AND REPORT UPON THE SUBJECT OF REUNION AND INTERCOMMUNION—(a) EPISCOPAL CHURCHES; (b) NON-EPISCOPAL CHURCHES; (c) REPORT OF THE COMMITTEE ON THE UNITAS FRATRUM.

PREAMBLE.

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| I. THE ORTHODOX EASTERN CHURCH. | V. THE "UNITAS FRATRUM." |
| II. THE SEPARATE CHURCHES OF THE EAST. | VI. THE SCANDINAVIAN CHURCHES. |
| III. THE LATIN COMMUNION. | VII. PRESBYTERIAN AND OTHER NON-EPISCOPAL CHURCHES. |
| IV. SEPARATE CHURCHES OF THE WEST. | APPENDIX OF EXTRACTS ON THE PRESBYTERIAN DOCTRINE OF ORDINATION. |

Your Committee appointed to consider and report upon the subject of Reunion and Intercommunion with Episcopal and Non-episcopal Churches and to review the report of a committee appointed to consider the position of the *Unitas Fratrum*, have approached their important task as follows:

They have divided themselves into groups, dealing with the different aspects of the subjects submitted to their consideration. They have also referred certain special questions to another group selected from their whole membership.

The report and resolutions which they now have the honor to present are based upon material furnished by the groups severally, but they represent the judgment of the committee as a whole.

At the head of their report they desire to affirm once again the principle asserted by the Conference of 1897 (Res. 34), that "the divine purpose of visible unity among Christians" is "a fact of revelation." Your Committee draw from this principle the inference that in all partial projects of reunion and intercommunion the final attainment of the divine purpose should be kept in view as our object; and that care should be taken to do what will advance the reunion of the whole of Christendom, and to abstain from doing anything that will retard or prevent it. They have thought it right to propose a resolution to the Conference on this point. They recognize with thankfulness the manifold signs of an increasing desire for unity among all Christian bodies, and with a deepened sense of the call to coöperate with the manifest leading of the Divine Spirit they venture to request the Conference to renew the resolution carried in 1897 (Res. 35), urging the duty of special intercession for the unity of the Church in accordance with our Lord's own prayer.

Your Committee do not, however, forget that we shall best enter into the divine purpose by considering what sort of projects are opportune, and what should be deferred. They perceive that the final result may often be hindered by premature advances in one direction, and hastened by mature advances in another. In particular they believe that the most pressing need of the present day

† Names of the Members of the Committee:

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| Bishop (R. Ellis) of Aberdeen. | Archbishop (H. L. Clarke) of Melbourne. |
| Bishop (W. C. Doane) of Albany. | Bishop (J. Carmichael) of Montreal. |
| Bishop (M. R. Nellgan) of Auckland. | Bishop (A. J. Maclean) of Moray and Ross. |
| Bishop (G. W. Kennion) of Bath and Wells. | Bishop (C. O. Mules) of Nelson. |
| Bishop (C. Gore) of Birmingham. | Bishop (N. D. J. Stratton) of Newcastle. |
| Bishop (E. J. Palmer) of Bombay. | Bishop (D. H. Greer) of New York. |
| Bishop (W. J. F. Robberds) of Brechin (Primus). | Bishop Coadjutor (E. M. Parker) of New Hampshire. |
| Archbishop (St. C. G. A. Donaldson) of Brisbane. | Bishop (C. P. Scott) of North China. |
| Bishop (F. Goldsmith) of Bunbury. | Bishop (C. F. D'Arcy) of Ossory. |
| Bishop (E. Talbot) of Central Pennsylvania. | Bishop (C. Hamilton) of Ottawa. |
| Bishop (C. P. Anderson) of Chicago. | Bishop (C. O. L. Riley) of Perth. |
| Bishop (C. S. Olmsted) of Colorado. | Bishop (C. Whitehead) of Pittsburgh. |
| Bishop (J. B. Crozier) of Down and Connor (Secretary). | Archbishop (S. B. Matheson) of Rupert's Island. |
| Bishop (H. C. G. Moule) of Durham. | Bishop (A. G. Edwards) of St. Asaph. |
| Bishop (A. Robertson) of Exeter. | Bishop (J. W. Williams) of St. John's, Kaffraria. |
| Bishop (J. A. Richardson) of Fredericton (Secretary). | Bishop (J. Wordsworth) of Salisbury (Chairman). |
| Bishop (W. E. Collins) of Gibraltar. | Bishop (I. L. Kinsolving) of Southern Brazil. |
| Bishop (A. E. Campbell) of Glasgow. | Bishop (W. C. Gray) of Southern Florida. |
| Bishop (H. E. Cooper) of Grafton and Armidale. | Bishop (E. S. Talbot) of Southwark. |
| Bishop (L. H. Roots) of Hankow. | Bishop (C. G. Lang) of Stepney (Secretary). |
| Bishop (D. Williams) of Huron. | Bishop (T. F. Gallor) of Tennessee. |
| Bishop (J. M. Francis) of Indianapolis. | Bishop (C. H. Gill) of Travancore. |
| Bishop Coadjutor (A. E. Joscelyne) of Jamaica. | Bishop (A. C. A. Hall) of Vermont. |
| Bishop (G. F. P. Blyth) in Jerusalem. | Bishop (T. H. Armstrong) of Wagaratta. |
| Bishop (G. A. Lefroy) of Lahore. | Bishop (W. W. Cassells) of Western China. |
| Bishop (E. King) of Lincoln. | Archbishop (E. Nuttall) of the West Indies. |
| Bishop (J. H. Johnson) of Los Angeles. | Bishop T. E. Wilkinson |
| Bishop (G. L. King) of Madagascar. | Bishop (H. E. Ryle) of Winchester. |
| Bishop (G. M. Williams) of Marquette. | |

* Resolutions 58-78.

is advance in the direction of what is usually in England called Home Reunion. They are of opinion that success in this effort, if animated by spiritual motives and conducted upon Catholic lines, would be the most persuasive evidence of the working of the Holy Spirit of unity amongst us, and would be a most powerful instrument for promoting advances in quite different directions, and not in any way a hindrance to them. Next to this they believe that development of friendly relations already existing with the orthodox and separate Churches of the East, with the Old Catholics, with the Churches of Scandinavia, especially with that of Sweden, and with the "*Unitas Fratrum*," will be most fruitful of results, and they have prepared resolutions in respect to all of these bodies. The Committee are not unmindful of the fact that there can be no fulfilment of the divine purpose in any scheme of reunion which does not ultimately include the great Latin Church of the West, with which our history has been so closely associated in the past, and to which we are still bound by many ties of common faith and tradition. But they realize that any advance in this direction is at present barred by difficulties which we have not ourselves created, and which we cannot of ourselves remove.

I.—THE ORTHODOX EASTERN CHURCH.

As regards our relations with the Churches of the Orthodox East, your Committee record with thankfulness the fact that there has been a steady growth of friendly intercourse between the two Communion during the period which has passed since the last Lambeth Conference. It will be enough to mention, in illustration of this fact, the healthy mediating influence of the Anglican bishopric at Jerusalem, the sending of students from the Orthodox East to the University of Oxford and of an English student to the Theological College of the Church of Constantinople in the island of Halki, the increasing number of voluntary societies in England and America which are working for the furtherance of intercommunion with the East, the many friendly visits which have been paid by English and American Bishops to dignitaries of the Greek and Russian Churches, and the unvarying courtesy and goodwill with which they have been received; above all, the frequent occasions on which the clergy of our Churches in many lands have been able to minister to Orthodox Easterns in cases of emergency, and conversely. Whilst they have no desire to over-estimate the effect of the immediate value of things such as these, they are confident that such interchange of friendly offices cannot but have a real effect as time goes on.

Your Committee are of opinion that efforts after unity are in no sense furthered by a whittling away of our distinctive position, and hold that whilst we should always be ready to answer the questions of others as to our own position, we are bound to seek a like satisfaction at their hands. Nevertheless, they would lay stress upon the futility of putting definite questions on crucial points of ecclesiastical order to individual dignitaries of the Eastern Churches, which they can only answer in accordance with their existing canons. They are strongly of opinion that the more satisfactory way is to seize every opportunity of mutual service, in the sure conviction that obstacles which now appear insurmountable may in course of time be found to vanish away. The doubts which have been expressed in the Greek Churches with regard to Baptism as ministered by us have already been laid to rest in the sister Church of Russia, where the question has been investigated and dealt with in the light of acknowledged facts. We venture to hope that the use which is already being made, in exceptional cases, of the services of our ministry may increase and spread until it shall lead to the diffusion of a more accurate knowledge, and so put an end to the last remaining doubts on their part on the subject of the validity of our orders.

Your Committee would call attention to Resolution 36 of the Lambeth Conference of 1897, which ran as follows:

"That the Archbishops of Canterbury and York and the Bishop of London be requested to act as a committee, with power to add to their number, to confer personally or by correspondence with the Orthodox Eastern Patriarchs, the 'Holy Governing Synod' of the Church of Russia, and the chief authorities of the various Eastern Churches, with a view to consider the possibility of securing a clearer understanding and of closer relations between the Churches of the East and the Anglican Communion."

They are of opinion that a committee of this character should be constituted and made permanent, and that it might well take cognizance of all that concerns our relations with the Churches of the Orthodox East. Further, they would lay stress on the fact that all communications which concern the whole Orthodox Eastern Communion, in order to be effective, must be made to the authorities of that Communion conjointly, and not to individuals only.

With a view to a fuller and more effective comity between them and us, your Committee are of opinion that it should be the recognized practice of the Churches of our Communion

(1) at all times to baptize the children of members of any Church of the Orthodox Eastern Communion in cases of emergency, provided that there is a clear understanding that such baptism is under no circumstances to be repeated;

(2) at all times to admit properly qualified communicant members of any Church of the Orthodox Eastern Communion to com-

municate in our Churches when they are deprived of the ministrations of a priest of their own communion.

Your Committee are also of opinion that in cases where there are large numbers of Orthodox Easterns dwelling amongst our people and without spiritual ministrations of their own, as in many parts of Canada and of the United States of America, the Bishops more especially concerned might be advised to communicate with the Patriarchs or Governing Bodies of the Churches concerned, informing them of the facts and saying that, in the event of a priest (or priests) being sent to minister to such Orthodox Easterns, both the Bishop and his clergy would be glad to extend to him (or them) all possible help and sympathy.

Further, in view of the fact that a National Council of the Russian Church is about to assemble, for the first time for over two hundred years, your Committee are of opinion that it is desirable that a letter of greeting should be sent from the Lambeth Conference to this Council, and that the letter should be conveyed to the Council by two or three Bishops if possible; and that His Grace the President should be requested to cause such a letter to be written and to sign it on behalf of the Conference, and to nominate Bishops to convey it to the Council.

II.—THE SEPARATE CHURCHES OF THE EAST.

Your Committee have taken into consideration the condition of the ancient separate Churches of the East, and desire to reaffirm their conviction that our position in the East involves real obligations in regard to the Churches which, whatever their short-comings, have at least stood alone in the maintenance of our Holy Faith in many lands; and this under much obloquy and amid many persecutions. Nor, in spite of the fact that they have all rested under the imputation of heresy at one time or another, can they simply be thrown aside together on this ground. The Armenian Church, now scattered far and wide with the ancient nation of whose history it is the most striking and significant part, declares with justice that its absence from the Council of Chalcedon was due to political reasons more than anything else, and has always strenuously denied, and apparently with no little reason, the charges of Apathartodocetic heresy which have been levelled against it. The doctrinal position of the little East Syrian Church which was once implicated in Nestorianism seems to call for fresh consideration in our day; whilst modern investigations necessitate a re-examination of the relation in which Nestorius himself stood to the heresy which bears his name. It has been contended that the Monophysite heresy has no longer any real hold amongst the Syrian Jacobites, and that it is even less vigorous in the Coptic Church. Similar statements have been made with regard to the Syrian Churches in Southern India. How far these estimates are true is of course matter for careful study: in themselves they are undoubtedly probable, for it is the nature of heresy to die away, even as it is the nature of the Faith to grow and spread. But at least it is clear that the matter calls for investigation, and that these struggling Christian Churches, each and all of which have often turned towards us for help, have a real claim upon our love and our sympathy.

In view of these facts, your Committee are of opinion that steps should be taken to ascertain the doctrinal position of the separate Churches of the East, with a view to possible intercommunion; and that this could best be done by the appointment of commissions to examine the doctrinal position of each of them, and, for example, to suggest some carefully and sympathetically framed statement of the Faith as to our Lord's Person, in the simplest possible terms, which might be submitted to the particular Church, when feasible, in order to ascertain whether it represented the belief of that Church with substantial accuracy. And they are of opinion that, in the event of such doctrinal agreement being obtained, it would be right (1) for any Church of the Anglican Communion to admit individual communicant members of those Churches to communicate with us when they are deprived of this means of grace through isolation, and conversely, for our communicants to seek the same privileges in similar circumstances; and (2) for the Churches of the Anglican Communion to permit our communicants to communicate on special occasions with these Churches, even when not deprived of this means of grace through isolation, and conversely, that their communicants should be allowed the same privileges in similar circumstances. Further than this, however your Committee do not think it would be right to go, without taking into account the effect which such action might have upon our relations with other Churches.

AUTUMN FLOWERS.

Fold them all, fondle them all,
Dear Mother Earth, to your breast.
From the night, tuck them in tight,
Singing them softly to rest.

Lull them low, winter winds blow;
The snow is drifting over:
Keep them warm, sheltered from storm
Under their downy cover.

MARTHA E. BINGHAM.

OPENING OF CANADIAN GENERAL SYNOD.

LANDER MEMORIAL HALL, OTTAWA, SEPT. 23, 1908.

WITH impressive services, consisting of the Litany and choral celebration of the Holy Communion, the fifth session of the General Synod of the Church of England in Canada opened here this morning. The large edifice was entirely filled by the members of the Synod, the Woman's Auxiliary, which is meeting in St. George's Hall, and Church people of the capital.

Shortly before 11 o'clock the members of the Synod gathered in Lander Memorial, the Bishops meeting in the rectory, placed at their disposal for all meetings of the Upper House. The procession being formed, headed by the choir and led by the crucifer, moved through the grounds, entering the Cathedral by the main entrance. The Primate of Canada was celebrant, the Archbishop of Rupert's Land reading the Gospel, and the Bishop of Minnesota, Dr. Edsall—the distinguished representative from the sister Church in the United States—the Epistle. The preacher was Bishop Edsall, who spoke from the words, "I, Paul, the apostle of the Lord, beseech you that you walk worthy of the vocation whereunto you are called."

The Synod had gathered, said the Bishop, when Canada was still filled with the sense of new nationality, caused by the great Tercentenary celebration. They, as Churchmen, had the additional stimulus of the recent Pan-Anglican Congress and Lambeth gathering of the Bishops from all parts of the world. Everyone should be filled with gratitude for his great heritage, from his country and his Church, and yet should not lose sight of his shortcomings. Proceeding at once to his subject, Bishop Edsall said that the reason why Christianity had failed to win over the whole world already, was to be attributed to the weakness and divisions among Christian bodies. Strength could only be obtained through unity. The differences and prejudices of men had been the cause of the failure of the divine plan for one united Church. Many warring sects could never accomplish the work which could be done by a strong union. What was the remedy for the division and its consequent evils? Churchmen should not endeavor to bring about union at the expense of sacrificing fundamental principles, but they should all realize their responsibility for bringing about Church union more keenly than most of them usually did. Every one should endeavor to lessen the evils of division and to bring about gradual union. Every one should learn to discriminate between what was vitally essential and what was not. Union could be brought about gradually by love, gentleness, and tolerance. That was the divine method of promoting unity. Men should bear down the barriers of prejudice and partisanship. They should make the most of principles which they held in common with other religious bodies, and should not magnify the differences. Whenever Anglican Churchmen could cooperate with other bodies, they should be ever ready to do so. The Anglican Church was well suited to be the rallying ground for reconciliation and reunion.

Bishop Edsall paid a passing tribute to the Bishop of Montreal, who died suddenly on Monday. The hearts of all, he said, must be full of deep sorrow. Everyone had looked forward to the opportunity of again meeting the beloved Bishop, but now his eloquent tongue was stilled and his hand so often raised to bless was motionless. He was one who had filled his vocation well.

Concluding, the preacher urged the clergy present to have a lofty sense of their vocation, and always to be active workers.

OPENING SESSIONS.

The Upper and Lower Houses met together for the first session shortly after 3 o'clock. The Primate opened the session with prayer. The mayor of Ottawa was received and delivered an address of welcome to the distinguished Canadians gathered in their midst; the Primate replying in a few words to the courteous and hearty welcome.

THE PRIMATE'S CHARGE.

The Primate here delivered his charge to the Synod. He first referred with feeling regret to the recent death of Bishop Carmichael of Montreal, and to that of the late Archbishop Bond. He outlined some of the more important issues that will be taken up during the conferences: the new hymnal, social and economic questions, the divorce question, and religious instruction in schools. The reports of eleven committees on as many subjects would be before them. A few of the important features of the Lambeth gathering were referred to. He referred also to the many privileges the Church in Canada and Canadians generally enjoy. He also eulogized some of the present legislation of the Dominion and intimated that in this respect Canada was second to no other country. "Our most conspicuous advantages," said the Primate, "are that we are empowered to frame our own canon laws, and that the Act of Incorporation gives them the force of civil law. Again, we have a complete system of ecclesiastical courts, diocesan and provincial, with the supreme and final court of appeal in our General Synod. Further, we enjoy, through the Dominion Parliament, the most stringent divorce law that exists in any English-speaking country."

In his reference to the "Book of Common Praise," the Primate was most complimentary. He pointed out that "to reassure the

minds of any who were apprehensive that the Synod would be called upon to endorse all the teaching that may be read into any and every hymn, it is not proposed that this Church should assume any responsibility of the kind. The committee have achieved the most complete, the most valuable, and the most ably edited hymnal that has yet been submitted to the Christian public. It is catholic and comprehensive as the Church herself; every shade of theological view, every school of Church politics, every temperament of the spirit of devotion, can find satisfaction in the expression of its feelings of praise.

THE HOUSES SEPARATE.

After requesting the Lower House to elect a Prolocutor to preside over its deliberations, the Primate, with the other Bishops, retired to the rectory of the Cathedral, the large drawing room having been set apart for the meeting of the Upper House.

PROLOCUTOR IS CHOSEN.

The Clerical Secretary, the Rev. C. J. S. Bethune, then called for nominations for the office of Prolocutor. The Very Rev. Dean Farthing, who acted in the capacity of Prolocutor since the last General Synod, was nominated by Hon. S. H. Beck, and seconded by the Rev. Canon Welch, both of the diocese of Toronto. This being the only nomination, the Dean was declared the unanimous choice of the Lower House. With his nominators the Prolocutor proceeded into the Upper House, and formally received instructions from the Bishops. After assuming his chair in the Lower House, he announced that the Rev. C. J. S. Bethune of Guelph had resigned from the position of Clerical Secretary of the Lower House. The following officers were then elected:

Clerical Secretary, Ven. Archdeacon Clarke of Hamilton, Ont.; Lay Secretary, Mr. Robert Campbell, K.C., Quebec (re-elected); Treasurer, Judge McDonald, Brockville (re-elected); Auditors, Mr. E. J. B. Pence, Kingston, Ont., and Mr. Lansing Lewis, Montreal (re-elected); Registrar, Mr. F. H. Gisborne, Ottawa (re-elected); Assessors, Dr. L. H. Davidson, K.C., Montreal, and Mr. Matthew Wilson, K.C., Toronto. The Prolocutor named the Very Rev. Dean Coombes of Winnipeg as his deputy.

DELEGATION TO ATTEND FUNERAL OF THE BISHOP OF MONTREAL.

The Lower House then appointed representatives to attend the funeral of the late Bishop Carmichael, as follows: The Rev. Canon Hannington, Ottawa; Dr. J. A. Worell, K.C., Toronto; Chancellor Lewis, Ottawa; Ven. Archdeacon Forneret, Hamilton; Very Rev. Dean Coombes, Winnipeg; and Chancellor Martin, Hamilton, Ont. The representatives chosen by the Upper House were: The Primate, the Bishop of Algoma, and the Assistant Bishop of Toronto.

AMERICAN REPRESENTATIVES.

The representatives in the Synod from the sister Church in the United States are Bishop Edsall of Minnesota, Rev. Dr. Alsop of Long Island, and Mr. Burton Mansfield of Connecticut.

A WIRELESS MESSAGE.

BY MARIE J. BOIS.

WHILE sitting on deck one day, dreamily watching the shadows of the clouds over the water, I was startled by a queer, meaningful noise which, even while I knew not the cause of it, seemed in its irregular tapping or buzzing to convey a message to someone. A wireless message had been received on board. Oh! the wonder of it! Over the boundless expanse, without any visible sign of communication, the message had reached its destination. Musing over the marvellous discovery I thought of the words of the Psalmist: "Oh that men would therefore praise the Lord for His goodness and declare the wonders that He doeth for the children of men." Just then, on the far off horizon, part of a beautiful rainbow could be seen, losing itself in the clouds, pointing, as it were, the way to heaven; and the wonder, even of the wireless telegraphy, dwindled before the glorious message of old, given by God to man: "I do set My bow in the cloud, and it shall be for a token of a covenant between Me and the earth."

But then, as I noticed the indifference of my fellow passengers to the beautiful and familiar sign, and remembered the countless times I, too, had seen it without a thought of God and of His covenant with men, I realized that, yea, even as the ship must be provided with an apparatus which can receive and interpret the message, even so must our hearts be ready to receive Him if we would understand His messages to our soul.

From the wireless to the rainbow there was but a step to the thought of the invisible yet mighty power of prayer, and there, in mid-ocean, looking up that night to the starlit sky overhead, I remembered my friends one by one before the throne of grace, praying for them with a sense of nearness to them, and of the beauty and efficacy of intercession made much stronger by the lesson wireless telegraphy and rainbow had taught me that day.

A MEMORIAL TO THE BISHOPS.

THE following is the text of a memorial to the House of Bishops that was extensively signed last spring:

"MEMORIAL TO THE HOUSE OF BISHOPS.

"Right Reverend Fathers:

"(1) With filial love and affectionate reverence towards the one Holy Catholic Church, and especially towards you, her chief pastors; with a zeal for the inculcation of her pure doctrine and the extension of her heavenly fold; with a determination in evil report and good report to stand by her, and to approve ourselves her faithful members and children; we, the undersigned, humbly present to you, her chief ministers, the following memorial:

"(2) Ministers of Apostolical descent, receiving our authority from you, who are the successors of the apostles, and whose assistants and, in some sense, representatives we are; and jealous with a godly jealousy for the faith once for all delivered to the saints; with the deepest longings for true Christian unity, for which we pray daily; we would, nevertheless, represent to your august body, sitting as the House of Bishops, our grave concern as to what we believe to be unwarrantable acts, contrary to the fundamental and divine Constitution of Christ's Holy Catholic Church, which have transpired since the enactment of the amendment to Canon 19 by the General Convention of 1907—viz., the intrusion into our churches and pulpits in divers places of so-called Christian men, who nevertheless, in some instances at least, have been impugners of the Christian revelation, and deniers of the authority and order of the Church of God, thereby causing grief and great scandal to many, and much hurt to the body over which you, Right Reverend Fathers, are the overseers;

"(3) We fully recognize that many who voted for the canon as it now stands did so under the misapprehension that it would restrict the loose custom, prevailing in some parishes, of permitting sectarians to preach. The action of several Bishops has shown that it has quite failed to do this, and the pulpits of some of our churches have been occupied for courses of sermons, not on 'special occasions,' by men whose position is altogether antagonistic to Church doctrine. All the piety and learning possessed by so-called Christian men, who are separated from the unity of the Church, is not worth the surrender of the principle that the Church, and the Church only, possesses the divine mission for man's salvation, not by human agency, but by divine grace. The Church of God and faith in Christianity are facts in history and the doctrine and order of the Church rest upon the logical expression of these facts;

"(4) We, with you, believe that the Church possesses plenitude of power to teach the truth in its fulness, guided by the Holy Spirit and in her organic capacity. We believe that any surrender in any way of the divine commission which our Lord gave her, to be the witness and teacher of the truth, can be fraught only with grave disaster; and as the episcopate is bound to 'banish and drive away from the Church all erroneous doctrines contrary to God's Word, and both privately and openly to call upon and encourage others to do the same'; and we of the priesthood, your servants for Christ's sake, are solemnly bound to 'give faithful diligence always so to administer the doctrine and sacraments and the discipline of Christ, as this Church hath received the same, according to the commandments of God'; so now

"(5) We humbly petition you, Right Reverend Fathers, to take measures at the General Convention of 1910 to expunge from Canon 19 these words—to-wit, 'Or to prevent the Bishop of any diocese or missionary district from giving permission to Christian men, who are not ministers of this Church, to make addresses in the church, on special occasions'; and to substitute therefor in substance and in unmistakably clear and unambiguous language, the following clause: 'Section 2. No person who is not in communion with this Church shall at any time be permitted or licensed to make an address or deliver a sermon in the church.'

"(6) We pray, further, that you will, at an early date, assure us of your sympathy with our grave concern in this matter.

"And we will ever pray, etc.

"New York, N. Y.,

On the Wednesday before Whitsunday,
3 June, A. D. 1908."

MEMORANDUM BY THE REV. CHARLES MERCER HALL.

The Presiding Bishop has acknowledged the receipt of a copy of a Memorial (signed by 1,163 clergymen), asking for the repeal of the amendment to Canon 19, and expressing the desire that the Bishops shall reassure the Church in some way, by a Pastoral Letter, at an early day. Bishop Tuttle was notified under date of June 4, 1908, the notification being sent to his address in London. It has just been ascertained that this first communication never reached him.

It is not a paper that will receive the unqualified approval of all; but, as a former university professor writes, "the great purpose of the Memorial is too important for me or others to hesitate."

There is widespread feeling that Canon 19 must not be left as it now is; its best apologists cannot explain away its dan-

gers; nor can the exercise of the individual prerogative of the Bishops do more than prevent misuse of the canon in single dioceses.

The Bishop of Arkansas said, recently: "If any man thinks that he can show that the validity of lay baptism must be admitted while that of a lay Lord's Supper or of a lay ordination may and must be denied, I would like to hear his argument. If the validity of denominational ministers' baptism is admitted, it must, as of logical necessity, be conceded that their sacrament of the Holy Communion is valid. It is not so much a question of validity as of regularity."

The Bishop of Texas tells his clergy "that the canon is perfectly plain."

The Bishop of Pittsburgh is "quite unwilling to be a party to any transaction that can so easily be misinterpreted."

We repudiate any insinuation that Canon 19 can legally be construed as "open pulpit" legislation in the popular acceptance of that phrase. We have welcomed gladly the strong pronouncements on the interpretation of the amendment, given by several of the Bishops in their convention addresses. We are looking at the future through rosy-colored spectacles with the most hopeful optimism. Still, with the recollection of some of the happenings of last winter in several dioceses still fresh, the following comments, made at the time of signing the Memorial, were not surprising.

One priest writes: "I fully endorse the above position. I am classed as an Evangelical and the worship of our Church is old style, yet I cannot but look with great disfavor upon any plan that would tend to destroy our Apostolic ministry. The amendment to Canon 19 seems to me to strike at the Constitution of the Church, and destroys the Scriptural position of the Church (Acts 1:24, 25, 26). Even the second article of the Constitution of the Church of Ireland forbids the license of amendment to Canon 19." Another writes: "I fully endorse the above petition. Belonging as I do to the Evangelical school of thought, I cannot but look with most sad apprehension upon the possible admission to our pulpits of sectarians; also, as a Churchman, the amendment to Canon 19 seems to me most pernicious." Another says: "The amendment, to my mind, has shaken a foundation which is fundamental to any Churchmanship whatever." Another writes: "I was opposed to and voted against the amendment. . . . I have seen no reason since to change my convictions then, that it was the opening of a Pandora's box of evils." A former professor in one of our conservative theological schools, asks: "Is there any difference between abolishing the Apostolic Succession by a resolution of General Convention, or *absolutely nullifying it*, and making it ridiculous, by adopting a mode of action?" A venerable priest and Church historian, in signing the Memorial, says: "I do so with the deepest sympathy for those who thought they were meeting a need for Christian unity and who differ from others in this portion of Christ's Catholic Church as to the true ideal of the Christian ministry. I very deeply regret that such a controversy has been precipitated, but I also firmly believe that to allow what is called 'an open pulpit,' is absolutely subversive of the integrity of the ministry ordained by Christ Himself, and of which we have been put in trust."

We are amazed at the Bishop of Arkansas, and we are not amazed, but are grateful that he has said his say, and that his utterances represent an individualistic type that is singular and unique. We decline to accept him as spokesman for the House of Bishops. The fundamental constitution of the Church cannot be legislated away by the General Convention. That there has been any such intention, or that such a thing is possible, cannot be admitted. Still, the amendment to Canon 19 is mischievous and has given us a black eye. The issue must not be obscured by "dust" or any specious argument. A distinguished jurist who sat in several General Conventions, writes:

"In my judgment it (the amendment to Canon 19) is the most bungling and ill-considered piece of Church legislation of which I have any recollection. . . . To blunder in such an important matter falls little short of a crime. . . . The dangerous character of the amendment is all the more apparent when we find such hopeless contradictions and inconsistencies expressed by its supporters in their labored efforts to defend it. . . . The amendment to Canon 19, in my judgment, presents as grave an issue to the Church as ever confronted her. . . . The secular papers ignorantly refer to those who are opposed to Canon 19 as ritualists or extreme High Churchmen, and it would be the height of imprudence to omit to disclaim or repudiate such an idea. . . . My objection to the amendment to Canon 19, as practically interpreted, is that it involves disloyalty to the Church. This is a grave charge, and yet it is literally true. . . . The 'open pulpit'

has existed for a long time as between a number of the Christian bodies of the land, and yet it has wholly failed to produce unity as between them."

An effort was made to secure one thousand signatures to the Memorial. Those who signed represent, probably, a large majority of the clergy. Nearly every diocese in the Church is represented, including China, Japan, Mexico, and the Philippines.

A few (twelve) excepted the words "so-called," which occur in paragraphs 2 and 3. This term is not designed to cast any slur upon *any validly baptized Christian*, or to deny in any way that the uncovenanted grace of the Holy Spirit overflows the sacramental channels of the Church. "So-called" describes (1) any unbaptized person, and (2) any one who has apostatized from the Christian religion and is a formal heretic and *ipso facto* excommunicate.

Without specific evidence of valid baptism, what assurance has Bishop or priest that one who has exercised his ministry in a denominational society of Christians, or, in fact, that any person, is "a Christian man"? There are instances where there is no breach of Christian charity in speaking of a "so-called" Christian man. There must not be any doubt about it. Even the phrase "a Christian man" is sometimes vague. Every man claims it, who feels that he has honest intentions: the Jews in Atlantic City are said to talk freely about their "Church." They claim in words to be "Christian men," meaning, of course, that they are morally straight, and kindly as neighbors and upright citizens. (See I. St. Timothy 6:20).

Ninety-six signers excepted "Section 2" in paragraph 5, for various reasons; but it is to be observed that it is only a *suggestion* for a substitute, "in substance" qualifying what is asked for.

Among the 1,163 are to be found a large number of deputies to the last General Convention, including the Rev. Dr. Fiske of Rhode Island (who presented the amendment for the committee in the House of Deputies), members of standing committees, diocesan officials, members of several cathedral chapters, examining chaplains, seminary officials, and a very large number of parochial clergy.

BISHOP LINES ON SOCIAL CONDITIONS IN ENGLAND.

IN an interview with the Bishop of Newark printed in the Newark *Evening News*, Bishop Lines says:

"An unusual number of persons are receiving public aid because so many have been thrown out of work. In the rural districts, no less than in the cities, appeals for help are constantly made. One sees upon the road men and their wives with little children, and perhaps a baby carriage loaded with bundles, as if everything belonging to the family was being moved from one place to another in an aimless, hopeless kind of way. There seems something more hopeless in poverty in England than in this country, perhaps because there is less freedom of movement and less opportunity to find a way to get through the hard times.

"The present Liberal government has accomplished two difficult tasks, in legislation in the establishing of the Roman Catholic University in Ireland and in the passage of the old age pension bill. By this last act, at the age of seventy, British subjects, twenty years resident in Great Britain, can obtain a pension of from one to five shillings per week, graduated according to their income, from about one hundred and fifty-six dollars downward. The system is not like that of Germany, of the nature of insurance for which the manufacturers and the workmen have contributed year by year, leaving to the State but little more than the expense of management. The pensions are paid directly by the State from public funds, and there is evidently a feeling on the part of some thoughtful persons that the legislation has been pushed through and that the German system ought to have been studied before rather than after the passage of the law.

"There is a good deal of criticism upon the act by benevolent and fraternal societies which have insurance and pension features, because the State cuts in upon a very prominent part of their work. The Liberal government is generally thought to be likely to run its full course of seven years to 1910, although its support comes from many groups of men, having very different purposes, in the House of Commons. The new licensing bill, the subject of religious education in the schools, the disestablishment of the Welsh Church, 'tariff reform,' which means protection, are among the very serious questions which the Liberal government has to face.

"The government is committed to the new licensing bill, which, by a rather complicated system of compensation and limitation, would, in fourteen years, cut down the number of saloons or public houses in England from 100,000 by one-third. The existing law is gradually diminishing the number of public houses. Some persons,

whose sympathies are entirely with greater restriction, feel that the proposed law is too drastic, and that it fails properly to regard rights of property. The brewers are doing their best to make the English people feel that the proposed law is unjust, and the word 'confiscation' is much in use. In every saloon window quotations from persons who have that feeling are displayed, and any utterance of a clergyman favorable to the brewers' side seems to be especially valued.

"There was a great demonstration in Hyde Park on Sunday, July 19, by the Roman Catholics, in commemoration of the 100th anniversary of Cardinal Manning's birth and in favor of the licensing bill, Cardinal Manning having always been an ardent friend of temperance. One of the principal speakers was William Redmond, M.P., brother of the distinguished leader of the Irish party, now in this country. He said that the abuse of strong drink was the cause of much of the poverty and degradation in the kingdom, but he thought the condition in Ireland much improved. He said that so many brewers had received titles and been admitted to the House of Lords that it made one intoxicated to go and look at them.

"The brewers insist that they are having a hard time, and the interests of widows and orphans who hold brewery shares are presented with much earnestness against the bill. Apparently, the brewers in competition for the possession of public houses for the sale of their own products have paid more than they are worth. These are called 'tied houses,' and make the majority of the public houses. The questions raised concerning the relation of the brewer and the saloon are not unlike questions with which we are familiar in this country. Not all the brewers seem to be in distress, for the Guinness company has recently divided a surplus of some millions of dollars and is reported to pay twenty-seven per cent. interest. It is evident that there is a rising tide of public opinion in Great Britain as regards restriction and the creation of greater responsibility in respect to 'the trade' in strong drink.

"Statistics and observation lead one to believe that Great Britain is becoming more temperate. A man familiar with 'the city' of London, told me that whereas a few years ago, among business men it was thought necessary to complete every bargain with an invitation to drink, there was now a widespread agreement among these same men not to drink between meals, and that the influence of this understanding had been very great. In reply to a question as to what had most impressed him in England, one of the American Bishops replied, 'the ignorance of titled people, and women in saloons.' One cannot help seeing, through the open doors of unclean saloons, from the sidewalk or from the top of a bus, women with little children in their arms, hanging over the bar, drinking and showing the effects of drink, and apparently people do not feel the shame of it. One does see, however, fewer drunken women on the streets of London than twenty years ago.

"Glasgow has one of the worst records for drunkenness of the great cities of the kingdom. It is one of the few cities where the public houses are closed altogether on Sunday. There was quite an animated discussion in the newspapers this summer as to the connection of Sunday closing and this bad record for drunkenness. The brewers say that men, knowing that they cannot buy strong drink on Sunday, purchase a larger supply on Saturday night, and then are unable to refrain from consuming it. The correctness of this view is denied by others, but my own knowledge does not warrant me in giving a judgment.

"The questions concerning license which agitate England to-day are not unlike questions with which we have to do. There was a great demonstration at Hyde Park in favor of the licensing bill on the afternoon of Saturday, July 25th, at which there was said to be 150,000 people present. Addresses were made from twenty-five or thirty stands. The brewers have prepared a counter-demonstration for Sunday afternoon, September 27th, with the purpose of bringing to London great companies of men by special trains. The choice of Sunday for such a demonstration is not altogether wise.

"One comes back to his own country from a holiday in England, having learned much to respect in the old country, but thankful that his home, with its larger opportunity in life, its freedom of the Church from State control, is in the New World. The English people do many things well; they build substantially; the laws are executed promptly and there is a great respect for law. The English people are better churchgoers than our own people and they do not mind the bad weather on Sunday. One may walk among the great crowds in the busy streets without hearing a word of profanity, as one would in our own cities.

"While there is no greater regard for women in our own country, men and boys do not let the women stand while they sit, as they do in public conveyances in Newark. The order of society in Great Britain makes for snobbishness and lack of self-respect on the part of people in the humbler places. There is a worship of clothes and decorations which appears, to a straight-thinking American, ridiculous. In comparing a company of young people earning their living by hard work in England, and a similar company in our own country, one feels that there is a larger opportunity and chance to get on with us. We live and work in a land of larger hope, and it becomes us all to try to keep it so for all the people."

HE SUBMITS to be seen through a microscope who suffers himself to be caught in a fit of passion.—*Lavater*.

THE WORLD'S DEBT TO SCRIPTURAL WRITERS.

By L. L. ROBINSON.

WIDESPREAD and general as may be appreciation of the Word of God as a whole, and full the recognition of its value as a wonderful compilation, there is one view-point from which, perhaps, some have not as yet weighed its importance, and which will be found alike interesting and profitable. It is the world's debt to its various authors, respectively, for revelation, truth, or influence, thus alone transmitted, and without which the world to-day would be correspondingly poorer.

It is true the great fundamental truths which the Scriptures were to convey to mankind are discernible throughout, an ever reappearing chain, linking book to book, uniting in a wondrous climax the dramas of Eden and that of the book of Revelation, and in its development slowly unfolding to man the eternal Existence, the work, and the will of God the Creator, manifested eventually in His incarnation in human life and form. This it is which, in a marvellous entity, constitutes these books, combined, the Word and Revelation of God. Nevertheless it is but one of its many interesting features, that apart from the dominant purpose thus clearly unifying the whole, the method of its transmission is through separate and distinct human channels, through men, separately and individually chosen and ordained, who wrote or "spoke as they were moved by the Holy Spirit."

Giving ourselves, then, to a careful study of each author, as in truth is but his due, or of each book even though by author unknown by name, there is offered a fund of peculiar interest in noting to what extent the world is debtor to each respectively for truth, record, or revelation thus alone received.

Beginning with Moses, it is not difficult to discern the magnitude of that debt on diverse lines.

It is to Moses undoubtedly, as to the accepted author of the oldest book extant, that the world owes its only tenable history of the creation of the universe; the only detailed record of man's creation, primal innocence, and fall; the only intelligent history of the Flood; the only credible records of life, conditions, or character of mankind in an age otherwise prehistoric. Through Moses alone that we have record of the revelation and establishment of a covenant relation between God and man; of the earliest inception of the ordinance of sacrifice, foreshadowing the great truth of the Atonement and implanting the first principles of divine worship. To Moses that we owe the record of the origin and development of the most notable nation in the world's history; the inculcation and promulgation of divine law governing the earthly life and eternal destiny of man, a revealed law expanded, later, into a clearly defined and established code, which throughout all ages since has remained the recognized basis of the most perfect system of government, moral and civil, that the world has known.

In the domain of biographical history, to this same author do we owe character-delineation the noblest of antiquity, portraying existing principles, both moral and mental, and a standard of ethics which, however faulty viewed in the light of later standards, must ever be acknowledged far in advance of all other portrayals of man's cruder age, including the autobiography of the writer himself, presented in vivid lights and shades bearing, indubitably, the impress of authenticity.

Viewed from the standpoint of history proper, how great our debt to Moses for the earliest records of the mighty Egyptian empire; of the emigration, the succeeding subjugation and oppression, the uprising, deliverance, and final exodus of the world-famous Hebrew nation; the chronicle of the most wonderful peregrination in the world's history, the unparalleled record of a wandering, yet thoroughly governed, nationalized people; a carefully detailed story of the long journey, its mistakes and its penances, its defeats and its victories, till, at last, its pilgrimage accomplished, the destination foretold and appointed is attained.

But an outline, truly, this brief survey of the student's debt to this author of the fivefold volume known as the Pentateuch; but sufficing, perhaps, to convince us of something of its claims as the depository of records accessible through no other source, though corroborated by later discoveries establishing and enhancing their value.

To Joshua, the author, if so accepted, of the book bearing his name, our debt in the matter of distinctive information, compared to that just considered seems, at first sight, small;

yet closer study will show that in its own appointed sphere it is none the less noteworthy; and that though in substance referred to later by other authors, it is to this writer, exclusively, that we are indebted for the record in detail of facts of inestimable import.

It is to Joshua that the world owes its only reliable narrative of the most remarkable invasion of history, the conquest of a federation of powerful tribal-nations, and the immediate appropriation, with accurate geographical survey, of that which became one of the most notable countries of the world, the land which may be said to have exerted the most far-reaching and abiding influence upon the moral and spiritual development of mankind.

These facts, viewed in connection with other features of the volume—its brief but vivid insights of the life, habits, methods of warfare, in a word, the mental and moral conditions of a people in an era otherwise unportrayed; the stern yet lofty ideals of military discipline exacted and maintained—all present suggestions of deep interest alike to the historian and to the student of racial development, and abundantly establish the author's claim to appreciation and recognition all his own.

Again, to the writer or writers, of name uncertain, giving us the books of Judges and Ruth, the world's debt appears small; yet a thoughtful review of the former, in the light of its clearly recognized influence both on the character and the literature of all subsequent ages, will reveal a distinct obligation to the undeclared author, and a true loss to mankind had its records been withheld. It is to this graphic pen that we owe the vivid portrayal in bold lines of what may well be called the "heroic age" of a great people, its military and civil government clearly defined, its crude standards of law and order well outlined, and its rugged sense of justice; in truth, the preservation of a thrilling story of early warfare, of victory and defeat, of a young nation's struggles against fearful odds for life, liberty, and progress; a fine delineation of an era of darkness illumined by dazzling gleams of heroic patriotism and noble self-sacrifice. Surely the world's picture gallery could ill afford the loss of such portraits as those of stern Jephthah, of brave Gideon, of ill-fated Samson, and others not less clearly silhouetted on the lurid background of their age, such as the martial Deborah, dauntless Jael, and Israel's virgin martyr.

Like the calm succeeding battle is the sweet historic idyl of Ruth, bringing us the world-loved story of filial and maternal devotion, its touching romance, beautiful despite the framework of social conditions peculiar to a cruder day. Valuable, for itself, this old-world prose-poem, yet is it found by no means devoid of more substantial claim to the student's interest, as an indisputable link in the far-reaching chain of prophecy and bearing the royal signet of historic worth, since it is in this act of the world's great drama that is seen the first ancestor, in direct line, of the noble House of David.

It is again to author, or authors, of name undetermined, that is due a debt inestimable for the carefully compiled, wonderfully comprehensive history in six volumes bearing the titles "Samuel," "Kings," and "Chronicles," transmitting to the world the record of the rise of one of the greatest earthly kingdoms, the upbuilding of its capital, the most notable city of antiquity, its peerless Temple of worship, its royal court and palace unsurpassed in grandeur. A concise history of the civil revolution resulting in the division of the kingdom into two rival political powers, the development of each, the tragic destruction and dispersion of one, the bitter conquest and captivity of the other. All this, with its manifold and priceless lessons, is preserved for the world in this sixfold volume, strengthened and corroborated, here and there, by the historic prophets of the day and age.

Nor can we find more fitting time or place than here to note our debt to these wondrous pens of history and prophecy blended, presenting, as no other source, the sublime conception of Love divine yearning, pleading, reasoning with man, while painting in deathless colors the awful reality of sin and its punishment. It would be to extend our study beyond its present limits to do more than thus acknowledge the claims of even such pens as that of Isaiah, or of Jeremiah, and all the "goodly fellowship of the prophets," whose glowing words gleam torch-like through the otherwise rayless periods, ever pointing a groping world to God and Truth. But fuller development of this thought will readily convince us of the debt which is their due.

So, too, are we thus led to scan the world-

wide claim of Israel's prophet-poet and priestly-king, the immortal David, bequeathing, as his royal legacy to mankind, the greater portion of the compilation of sacred poems known universally as "the Psalms of David"; the volume which in all lands and ages has held undisputed sway over human hearts, sweeping the best and loftiest emotions of man even as the hand of their author swept the strings of his harp, and evoking as their echo, hope, peace, comfort, and aspiration, such as no other pen has ever achieved.

Returning to our research along the lines of historic value, as preserving for mankind the knowledge of the people pre-eminent in their age, it is to the prophet-historian Daniel to whom we owe almost our only information concerning that period in which the national life of that people lay buried beneath "the waters of Babylon." Manifold are the claims of this unique book, but particularly are we indebted to its pages for a graphic glimpse of one of the most famous courts of antiquity, and the vivid record of the tragic downfall of its greatest monarch, the most impressive overthrow, perhaps, in all the annals of human history, portraying, in fadeless colors, man's impotency as pitted against the majesty of power divine.

To this same era, likewise, belongs the thrilling story of Esther, by author uncertain; a fair pearl illumining the gloom of an iniquitous age and environment, outlining in glowing radiance its lofty ideals of womanhood as impersonated, first, in the noble standard of self-respecting dignity maintained at all cost by the Oriental Queen, and again in the yet more heroic self-immolation exemplified in the pure patriotism of her successor. Interesting, moreover, as these features of the record may be, it possesses the fuller claim of historic value, endorsed as it is by the Jewish festival of "Purim," therein dating its origin and still observed in our midst to-day.

Retracing our pathway somewhat, in the order of compilation, but not chronologically, we recognize a debt, notable indeed, to the work of the two faithful historians, Ezra and Nehemiah. It is to these faithful chroniclers, almost exclusively, that the world owes its knowledge of that most eventful epoch in the history of the kingdom of Judah known historically as "the Restoration Period," minutely detailing the return of a nation to its native land, the rebuilding of its capital and its glorious Temple, the slow recuperation of its impoverished resources, with the ruscitation of national life, rising anew as it were from death and total extinction. How irremediable the loss to history, and—in its relations to the eternal Plan—to mankind, had this epoch remained in the obscurity from which it is thus rescued!

Apart in a measure from the claims either of history or prophecy, thus far considered, yet surely meriting recognition not lightly to be valued, comes before us the book immortalizing the name of Job, whether as author or hero. It is not too much to say that it stands unique in the world of letters, and thus vested with an influence on the heart and mind of man to which all literature bears testimony. If, moreover, it cannot be said to contribute definitely to the world's store of scientific knowledge, or positively to its historic records, it may well be claimed that it has widened the scope of each in its evidence to a breadth of knowledge and culture, in an age bearing small trace, otherwise, of such cultivation. Like a watch-tower, solitary and alone, the wondrous epic rises, shedding its light on an era which cannot even be definitely dated; yet, whatever its place in Time's dim pathway, tracing in indelible characters its witness for God and His truth, and proclaiming His will supreme, whether controlling the destiny of man or the Universe.

Here must close this all too superficial review of the Old Testament along the lines suggested. A similar study of the New Testament will be found almost as full, and quite as interesting.

God is THE Author of our faith and He will finish what He has begun. The printed volume of an author's work may fall into decay and be destroyed, but if it be a book of merit, the work will not die. It was a suggestive illustration of this truth that Benjamin Franklin incorporated in the quaint epitaph which he wrote for his own tomb: "The body of Benjamin Franklin, printer (like the cover of an old book, its contents torn out and stripped of its lettering and gilding) lies here food for worms; but the work shall not be lost, for it will (as he believed) appear once more, in a new and more elegant edition, revised and corrected by the Author."—*Christian Observer*.

LOT'S UNWISE CHOICE.

BY GEORGE DOWNING SPARKS.

CENTURIES before the Christian era, mothers in Sparta and Athens would tell to their children the mighty works that had been accomplished by the great hero, Hercules, and how the valiant warrior had passed successfully through all his dangers and had overcome all his enemies. We can picture to ourselves how little eyes must have sparkled and little cheeks grown pale as their owners listened to the stories of Hercules overcoming the savage Nemean lion, or the battle with the hydra-headed monster at the Lake of Lerna; or of the hero bringing the golden apples from the garden of the Hesperides. With the stories, either before or after, would go the moral lesson, which no Grecian boy could be ignorant of—namely, that to Hercules had been given the choice between a life of pleasure on the one hand or a life of virtue on the other. Hercules had bravely chosen the life of virtue, with all the severe toil that it entailed, and thus won for himself the good will of the gods and immortal life.

The choice that was offered to Hercules has its parallel in the life of every man, and the old classic myth will serve as a fitting introduction to the thought of the choice that was offered to Lot by his Uncle Abraham: a life of ease and pleasure, near the wicked cities of the plain; or a life of hardship and struggle among the rugged hills of Western Palestine.

There is a singular attractiveness in this incident in the life of the Father of the Faithful. We see Abraham in his best light. Though the older, he humbles himself and gives to his nephew the choice as to where he and his flocks will go.

The origin of the trouble between nephew and uncle—a difference which led finally to their separation—was very simple. It was not the principals in the case that caused it; but, as so often, the subordinates.

"And there was a strife between the herdsmen of Abraham's cattle and the husbandmen of Lot's cattle."

The precise cause of this first pastoral quarrel we are unacquainted with; but it is not difficult to imagine how it might have arisen. The emigrants from Mesopotamia had grown into two powerful sheiks of the desert, each with his hundreds of followers. Naturally the adherents of each chief would not hesitate to declare their preferences, and, as a consequence, words would soon pass into blows and a general fight ensue. Witness now the rare magnanimity of Abraham. By simply raising his hand he might have plunged the two companies into deadly conflict; one strong cry of "To arms!" would have brought his men around him and the plain as a result been drenched with blood. He does just the opposite to what might have been expected in a fiery son of the desert.

"Let there be no strife, I pray thee, between me and thee, and between my herdsmen and thy herdsmen; for we be brethren. Is not the whole land before thee? Separate thyself, I pray thee, from me: if thou wilt take the left hand then I will go to the right; or, if thou depart to the right hand, then I will go to the left."

What was the result of Lot's choice? He goes and dwells in the wicked cities of the plain. He lives in the midst of pleasure and sin, contented and rich, until on one never-to-be-forgotten day he hears from his strange visitors the words: "Escape for thy life; look not behind thee; escape to the mountain lest thou be consumed." And so, with his wife and daughters he flees, a homeless fugitive, to the little city of Zoar. And then "the Lord rained upon Sodom and Gomorrah brimstone and fire!"

What was the result of Abraham's choice?

With his flocks and herds he pursues the usual mode of life of the sons of the desert; given to hospitality, quick to avenge an insult, free as the winds that blow over the sandy wastes, he lives his life and before he dies there is vouchsafed to him these words from Jehovah:

"I will multiply thy seed as the stars of heaven, and as the sand upon the seashore—and in thy seed shall all the nations of the earth be blessed!"

"WHO'S WHO."

THE FOLLOWING is from the Mt. Clemens (Mich.) Press:
"Bishop Charles Edward Cheney of Chicago is a guest at the Colonial. He is the senior Bishop presiding over all the low Episcopal churches in the United States."

Helps on the
Sunday School Lessons

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

JEREMIAH, PRIEST AND PROPHET.

FOR THE SEVENTEENTH SUNDAY AFTER TRINITY.

Catechism: XIV. How Many Sacraments? Text: Jer. 1:19.
Scripture: Jer. 1:1, 2, 6-8; 37:16-21.

JEREMIAH lived and worked during the last years of the kingdom of Judah. He was in the sad position of a man who loved his country, and who saw that country perishing, in spite of his most solemn and heartfelt protests, in pursuing the pathway to ruin. He endured that keen mental and spiritual suffering which comes to those who see clearly what must be the result of the course being pursued by his beloved country, and is yet helpless to stay the ruin simply because the authorities refused to listen to his inspired counsel.

His ministry covers the last forty years of the life of the southern kingdom. After Jeremiah's call, eighteen years remained of Josiah's reign. We have already made some mention of the short reign of Jehoahaz, and of Jehoiakim, who burned the roll of prophecy. He was succeeded for a short period of three months by Jehoiachin, his son. Jehoiachin, with the best part of the population, was carried to Babylon, and Nebuchadnezzar made his brother Mattaniah king under the name of Zedekiah. He was the last king of Judah.

Jeremiah was a young man when he received his call to be a prophet. He was already a priest by reason of his birth in the priestly line. He lived at the priestly city of Anathoth, about three miles north of Jerusalem. When he realized the meaning of the call to be a prophet, he very naturally shrank from the task. He felt that it was a task too great for him. He felt himself a little child as he considered the meaning of the call. But, as we have learned from the Lord Jesus, that is the truest spirit in which to face God's work. The child realizes his weakness and need of guidance when face to face with a great work. Such an one God can use, because he is willing to learn. So God removes Jeremiah's objection by promising two things: to send him, and to give him the messages to be delivered. The sense of mission was the only thing that could support him in the work to which he went. Much as he loved his country, he must soon have been utterly discouraged when the king and people turned a deaf ear to his message, did he not know that God had sent him. You may make this concrete by a reference to his own words: "If I say that I will not speak any more in His name, then there is in my heart as it were a burning fire shut up in my bones, and I am weary with forbearing, so that I cannot stay" (20:9).

The messages which God gave him to deliver were sad and bitter ones. Yet they offered the only hope for saving the country. And Jeremiah used very striking methods to bring his divinely sent warnings to the attention of the nation. When Zedekiah first began thinking of entering into an alliance against the king of Babylon, to whom he owed his throne, Jeremiah appeared with a wooden yoke about his neck, as a symbol of the continued rule of Babylon, and his message was: "Serve the king of Babylon and live." But the situation was complicated by the presence of false prophets, who uttered their lying prophecies with the greatest assurance. One of these, Hananiah, took the yoke from off the neck of Jeremiah, and declared that Jehovah would break the yoke of Nebuchadnezzar from off the neck of the nation within two years. Jeremiah soon returned with a yoke of iron, and foretold that Hananiah would die for his lying words within the year. The fulfilment of this prophecy saved the day for the time being (27 and 28).

But in 588 B. C. the nation revolted against Babylon, in spite of the prophet. Ammon and Tyre were allied with them, and they expected "horses and much people" from Egypt (Ezek. 17:15). By January of the next year Nebuchadnezzar's army was about Jerusalem. Under the stress of their danger the people entered into a solemn covenant with Jehovah, promising to keep the neglected law, and as a token of their sincerity set free their Hebrew slaves in accordance with the requirement of Deut. 15:12, 13 (Jer. 34). As a result, the besieging army unexpectedly withdrew. The cause was the advance of the Egyptian army (Jer. 37:5). It reminds us of the deliverance

in the days of Hezekiah. But with the removal of the danger the people changed their attitude, as some people do who make pledges to God when they are in trouble. These traitors re-enslaved their old bond-servants whom they had set free (Jer. 34). The prophet, knowing that the army would soon return, seized the opportunity to make a hurried visit to his estate at Anathoth, perhaps to collect tithes due him. He was arrested as he was leaving the city and charged with attempting to desert to the Chaldeans. He was cruelly "beaten with stripes" and cast into a dungeon in the temporary prison which had been improvised in the house of Jonathan the scribe. It is at this point that the second passage assigned us takes up the narrative.

The passage needs little comment, if you bear in mind what has gone before as summarized above. You will notice by the last verse, which reveals the fact that the city is again under siege and the food supply is being meted out carefully, that Nebuchadnezzar had returned with his army. That was what had brought the king to call upon Jeremiah. You will also note from Jeremiah's request to the king after he had fearlessly told him the truth, that the dungeon into which he had been cast was a vile one. The king shows his weakness in being unwilling or more probably unable to set Jeremiah entirely free, and to give him the honored place which should have been his.

While the lesson leaves the story with Jeremiah still a prisoner, with the privilege of walking in the court, your pupils, if they are alive, will wish to know the outcome. When the people gathered outside the fence and asked Jeremiah's advice, he told them the truth as fearlessly as he had told it to the king, and advised desertion to the enemy (38:1-3). Had their cause been righteous, or had they been true to their God, this advice would have been treasonable. But under all the circumstances, it was the best advice that could be given. The people who were true to God and who would obey His messages were at the mercy of a godless and self-willed majority.

The result of this action on the part of Jeremiah almost cost him his life. The king was helpless to save him from being cast into a cistern, where it was fully expected that he would die. The devotion and bravery of a slave saved his life (38:6-28).

The siege lasted a year and a half. The famine became so great that mothers in their insane hunger ate their own children. In July, 586 B. C., the city was taken. The king attempted to escape, but was overtaken and carried before Nebuchadnezzar at Riblah. There he was compelled to witness the killing of his own sons, and then his eyes were put out and he was carried to Babylon. In this way was fulfilled the remarkable prophecy of Ezek. 12:13, that he would be carried to Babylon, and yet would not see it, although he would die there.

For the later history of Jeremiah, see Jer. 39:11-14; 40:1-6; 43:5-7.

WHAT IS A LIE?

A lie! a lie! what is a lie?
False colors in array
Read, "Black is white and white is black,"
While songs and dirges play.

A silent lie doth tell the lie
False standard-bearers cheer,
A look, a touch, a handshake oft
Are lies the angels fear.

A lie is never half a lie,
Though half be fadeless truth;
It's blacker for its robe of white
And singing-tongue of youth.

A lie a Christian labels white,
God's loyal sons confess,
Is blacker than the blackest lie
Of men of worldliness.

Yet souls immersed in blackest lies
Than snow may whiter be,
If they will bathe in Christ's pure blood,
And walk in liberty.

A timeless lie old palaces
Of kings may open wide;
But pearly mansions Christ prepares
Are closed to those who lied.

MARK LEVY.

AVOID IDLENESS, and fill up the spaces of thy time with severe and useful employment; for no easy, healthful, idle person was ever chaste if he could be tempted.—*Jeremy Taylor.*

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.

NO ONE INVITED HIM.

To the Editor of The Living Church:

HERE is the story of one man. I would like to know how the attitude of the clergy is going to be defended in his case.

Mr. X. was a writer of special articles, newspaper stories, etc., when I knew him in the East a few years ago. One day I asked him what church he attended, and he said he did not attend any church. "Don't you ever go to church?" I asked. And he replied that he did not. Then he replied to questions and talked until I gleaned the following facts.

When a youngster, he had been brought up in the Presbyterian Church; but after leaving his native town had ceased attending church. At first he did not go because he had been driven to church so much as a boy that he wanted a rest. His rest grew into a habit. He married and brought up a family, but he did not go to church. After a while he thought he ought to go to church again, but he decided that as he had always had a leaning to the Episcopal Church, he would go there. He went a couple of times, but remained unnoticed. So he did not go any more. For more than fifteen years he had not gone to church of his own accord more than half a dozen times, and had gone on special occasions only to report sermons or meetings. He said he would have gone after the first year or two of rest if anyone had asked him to go. But no one ever asked him to go to church. No one ever invited him to the house of God. No one ever urged him to attend church. He knew priests, ministers, and Bishops intimately, but none of them had ever inquired after his soul's welfare. One of his most intimate friends was a canon at the Cathedral, yet the divine never mentioned the subject of church to Mr. X. Mr. X. said he thought that if they had needed him in any of the churches they would probably have asked him to attend some one of them. He thought they needed him as badly as he needed the Church, and that if they could get along without him he could get along without the Church.

Now, I rise to inquire why the priests of the Church did not make it their business to solicit that man. What did the Lord Jesus Christ mean when He told the parable of the man who made the great supper, as recorded by St. Luke in the 14th chapter beginning with the 16th verse? What did he mean by these words: "Go out into the highways and hedges and compel them to come in"?

There are thousands of men in the position of Mr. X. They want to go to church, but they want to be urged to go. They would like an invitation, or a command, and are waiting for it. Thousands of these men are influential citizens, and their influence, if they were in the Church, would be doubled. But no one asks them. Why?

I suppose the answer will be that the priests are afraid of proselyting. Now that is only an excuse, and a poor, miserable excuse at that. They would better do a little proselyting than allow such a thing as the above to be said of them.

Where did this man live, you ask? He lived five years in one large city. During three of those years he was a member of the vested choir, and was never spoken to by one member of the church during that time. He lived six years in the metropolis and six years in a somewhat smaller city, in which, however, were two large and wealthy Episcopal churches.

Very truly yours,

Macon, Mo., Sept. 21, 1905. OSCAR H. HAWLEY.

EDUCATION AND DEMOCRACY.

To the Editor of The Living Church:

DEAN S. P. DELANY, in a recent sermon in Milwaukee, has been reported to have said some very timely, interesting, and truthful things about education, democracy, and our public schools. Some of his remarks are so exceedingly worthy that it is believed that they merit repetition for a larger audience than the one which heard them. He said:

"Nothing so much determines the kind of a man or woman a

child is to become as education. The best thought of the day has come to recognize that heredity and environment are not the controlling factors. We have come to see that if a child receives the right kind of an education he may conquer all the evil tendencies of his heredity and may overcome all the obstacles of a bad environment. What we inherit is a bundle of possibilities, good and bad, from parents, grandparents, great-grandparents, and an ever widening circle of ancestors. It is an education of the right sort that enables one child to overcome the handicaps of an unfortunate environment, whether in the slums or in the palaces of the rich. And it is an education of the wrong sort, or the lack of education, that turns another child into a tramp or a rogue. Both good and bad people come out of both good and bad environments."

In the above quotation the Dean states so clearly and succinctly undeniable truths that the wonder is that more of our teachers and preachers have not appreciated and emphasized them. And he does not too strongly dignify the important office of a sound education to direct and control our heredity and environment.

The Dean also urges parents to give their children as thorough an education as possible. He says:

"Sometimes children do not receive nourishing food at home, and, therefore, are stupid in their lessons and have to drop out of school; sometimes the employers of child labor lure them from school into their death traps; and sometimes greedy and impatient parents drive their children to work in order to add a few more pennies to the family income. The schools of to-day are waging a noble warfare against starvation, child labor, and inhuman parents. And in the next few years the schools are going to win."

And the Dean might also have added that not only are the schools going to succeed, but the state also, which must always be back of all organized effort for the advancement of public education. For it is the state which is deeply concerned in an intelligent and worthy citizenship.

The city of Milwaukee has recently provided a trade school for its children, the first of its kind under the supervision of a public school system in the United States. This fact leads Dean Delany to observe that trade schools in this country are offering an additional opportunity for children who are not fitted for a professional or commercial career to become well equipped for some other kind of life work. Yet he wisely adds that parents ought to send their children to higher institutions of learning if they can afford it. He emphasizes the need of preparation for life as a distinct office of education in this country. And in this he has the hearty support and approval of every true friend of the republic.

The reported words which follow from the Dean's sermon cannot have too wide publicity. They are literally true and sound to the core:

"I want to say a word in favor of our public schools. There is the constant danger that the average private school, such as is patronized only by the well-to-do children, makes children narrow, clannish, and snobbish. The public school, whatever its defects, undeniably gives a child a broad, human, modern education. And its best feature is that by bringing the child into daily contact with children from all social classes, it prepares him for life in our American democracy. If a child is such a tender plant that he is in constant danger of contamination from microbes, dirty faces, vulgar manners, and profane language, all of which no doubt may be found in every public school, then not even the most exemplary private school can make a man of him, at least the kind of a man that can live in our turbulent, heterogeneous democracy."

It is such sentiments which make for the loftiest patriotism, the wisest citizenship, and the truest democracy. We need more of them.

DUANE MOWRY.

Milwaukee Board of School Directors.

SOCIALISM AND THE CLERGY.

To the Editor of The Living Church:

I WELCOME to your columns a discussion of Socialism. I will write very briefly at this time, asking you, Mr. Editor, for the privilege of a fuller and more extended letter later, if the discussion warrants. I only wish to say at this time, that my reverend brother, Custis P. Jones, and the good layman, Mr. Morrill, and others who may write on this subject, should post themselves on scientific and militant Socialism before making such monstrous charges as they do against it. Evidently neither of the writers of the letters in this week's issue have read a standard book on the subject, nor given it a serious thought, except to the enemies of Socialism. The fact that Bishops of the Church, and eminent and godly clergy and laymen of the Church, have taken in the past and present avowed

Socialists should cause them to give the subject some study before rushing into print and making the absurd and foolish statements they do.

A. L. BYRON-CURTISS.

Rome, N. Y., Sept. 25, 1908.

THE "CEREMONIES OF A LOW CELEBRATION" AND THE DIOCESE OF MARYLAND.

To the Editor of *The Living Church*:

THE letter of the Bishop of Maryland to his clergy, commented upon editorially in your columns recently, regarding the ceremonial directions given in Dr. McGarvey's book on *The Ceremonies of a Low Celebration*, seems to have been written without an intimate knowledge of the practical carrying out of its directions by many of our clergy. We are sure that the Bishop, who is also a liturgical scholar, is far from intending to condemn all the directions the book contains, since some of them—for example, the Eastward position—are practised by the Bishop himself. While lights and vestments are not commonly used in the diocese of Maryland, yet so far as we know the Bishop does not disapprove of their use in parishes where such use is desirable.

While the construction of Dr. McGarvey's book is unique and original, and is an honest attempt to reduce to uniformity certain customs more or less followed by many clergy, it is not exclusively original in its matter nor does it deal with things altogether new in the Church. Though issued fully fifteen years ago, even before that time many of the ritual acts therein set forth had long been used by clergy who were careful as to their mode of celebrating. It was simply putting into a compact form, along with the Order of Holy Communion as contained in the Book of Common Prayer, certain plain and detailed directions for celebrating the Holy Eucharist fittingly. As in many churches a daily Eucharist was becoming the rule, it was well that some book should appear which would enable a priest to celebrate the Divine Mysteries expeditiously and yet reverently. For busy people who attend an early Eucharist before engaging in the work of the day, the saving of time is a necessity. Besides, when one celebrates daily, the manner of celebrating becomes a habit, and it is better to form true habits of reverence and devotion than false ones. We have been present at services where no special order or system was followed, and have known instances where fully a quarter of an hour was consumed in concluding the service after the Blessing. But by this method the whole service, even with a number of communicants, can reverently be rendered within a half hour's time.

In the long introduction to his book, Dr. McGarvey clearly states his principles and shows his loyalty to the American Church, of which, when he wrote the book, he was a loyal priest. He declares that the directions given are only supplemental to those already found in our rubrics, and assumes that the entire office of the Prayer Book is to be used in its integrity. He expressly declares that the American Book of Common Prayer "lacks nothing necessary to fulness of doctrinal statement with regard to the holy Sacrifice." Circumstances often demand a modification of these directions and sensible clergy adapt them to the needs and temperament of their own congregations.

One chief objection of the Bishop is to the prayers directed to be said by the celebrant privately and called "secretæ." Had the Bishop fuller knowledge of the customs of clergy using the "secretæ" he would have found nothing to criticise in such use. There are very few, if any, clergy of the Church, who do not accompany the service with their own private prayers, and the Bishop himself is most careful and reverent in this respect. So far as I know it is not the custom of any of the clergy who use the "secretæ" habitually to say these prayers in an audible voice, but to say them mentally. Even in the Roman Mass, where such prayers are duly authorized, the prayers are to be said in such a tone as those standing by cannot hear them. This is the direction given: "*Quæ vero secreto dicenda sunt, ita pronuntiet, ut et ipsemet se audiat, et a circumstantibus non audiat.*" (*Rubricæ generales Missalis. XVI. De his quæ clara voce, aut secreto dicenda sunt in Missa.*) If we study the words of the "secretæ" we will find there is but little unusual in these beautiful prayers, and that as a rule they are evangelical and scriptural. Only one prayer, coming in the body of the service, has any reference to the intercession of the saints for us, and that is often omitted, as it occurs with other prayers in connection with the priest's communion.

The form of approach to the altar, commonly called the

Preparation, said at the foot of the altar-steps, is also objected to by the Bishop. It is sometimes said in a low tone of voice, along with the server, often while the choir is singing a hymn. Even this is a limited use, and quite often, and in many churches, the celebrant says his preparation silently. We can see no good reason, however, why the server should not take part in it, since by no one is it considered a part of the regular service, and especially as the server as well as the priest needs to prepare himself spiritually for the work before him and reverently to enter upon his duties. The form of confession given in Dr. McGarvey's book may not commend itself to all, because of its complicated form and its special reference to the saints, but frequently another form is substituted and is the one most familiar to older Churchmen. It is found in the Compline Office of the *Day Hours of the Church*.

Many of these prayers are also contained in the books of private devotion long used by our lay people, and are certainly a great help in maintaining the spirit of reverence when celebrating or present at the Holy Communion. As loyal Churchmen we hope our good Bishop will not judge us as in the slightest degree intending to depart from the doctrine, discipline, or worship of the Church to which we have promised our entire obedience, and that he will believe we wish only to do "all things decently and in order," as is fitting in the Church of God.

October 1, 1908.

JAMES G. CAMERON.

St. Elisabeth's Church, Philadelphia, Pa.

LITERARY

THE EMMANUEL MOVEMENT.

Religion and Medicine. By Elwood Worcester, D.D., Ph.D., Samuel McComb, M.A., D.D., Isador H. Coriat, M.D. Moffat, Yard & Co.

Dr. Worcester, the leading spirit in the Emmanuel Movement, says, "We are living to-day in the midst of a great religious movement, which is the more interesting because it is spontaneous." To the student of history it appears quite natural that the soil which gave birth to the peculiar psychological eruption which prevailed two hundred years ago for a decade in the shadow of Harvard, with her president, Increase Mather, and Cotton, his son, the most earnest believers in witchcraft, should give present rise to another upheaval involving the religious belief and practice, not only of a large following in Boston and vicinity, but of a considerable part of the western world. Strange and diverse cults have sprung up alongside of Eddyism, some most absurd, others revolting to the standards of social usage and morality—all gaining followers in proportion to the enthusiasm and personal magnetism of their respective leaders.

Against this wave of "error," instead of legislation, prosecution, and the shafts of ridicule, which have proved unavailing, there has arisen a sane, logical, scientific, ethical movement (the so-called Emmanuel movement), which bids fair to antidote or set right much of the evils incident to so great a defection from the regular standards of Christian belief and practice. The "official book" offered to the public contains accurate, up-to-date information on psychological subjects pertaining to the maintenance of health; on disease dependent upon nervous origin; on hypnotism, and suggestion, with valuable instructions in auto-suggestion, all assisting the reader to a rational understanding of the work now in hand in Emmanuel Church. Moreover, all three authors most effectually portray the evils of intemperance, both in alcohol and drugs, showing, from the medical side, the injury to the nerve cells and nervous system, causing epilepsy, insanity, dementia; also, the transmission of evil habits and crime to future generations, even to the extinction of the family through the after effects of alcoholic poisoned blood. It is interesting to note, and as showing the success of the "movement," the statement made by Dr. Coriat that the cases of chronic alcoholism, not accompanied with organic or mental disease, treated with hypnotism, have recovered. Dipsomaniacs (periodical drinkers) are not included in this category.

In the chapter on "Suicide and its Prevention," by Dr. McComb, the close relationship between drunkenness and this crime is mentioned. The highest death-rate from suicide is coincident with the highest consumption of alcohol, alcoholics furnishing from one-fifth to one-third of its victims.

Another cause of suicide upon which the author lays stress is "newspaper suggestion." There is a consensus of opinion in the medical profession on this point, that the sensational and lurid description of self-murder in print too often suggests to a weak mind the means and the impetus for an untimely end. The author says that "Every newspaper should simply publish a suicide's obituary, giving as in the ordinary 'Deaths' column, name, date of death, age,

and place of residence." We trust the time is not far distant when this will be regulated by law.

Returning to Dr. Worcester's conception of the religious movement now current, we learn that the dual nature of man, or "the essential unity of human nature"—body and soul—should be considered; that present good, health for the body, freedom from suffering, happiness and contentment (as well as the salvation of the soul) are essentially parts of the divine plan. Throughout the "official book" there pervades a calm, hopeful spirit, a quiet, earnest enthusiasm reflecting the ready sympathy and unselfish devotion to suffering humanity of these Christian workers, who have demonstrated that "Pleasant words are as an honey-comb, sweet to the soul and health to the bones." N. A. P.

SOME RECENT PAMPHLETS.

AMONG PAMPHLETS recently received are some of more than usual interest. Perhaps first among these may be mentioned *A Father's Story of the Earthquake and Fire in San Francisco, April 18, 19, 20, 1906*. This was written by the Bishop of California and is such a homely, touching narrative of personal experience during the days of stress in San Francisco as has not often been written. The story relates to his personal experiences alone, and even in the telling, one who knows the facts must read quite considerably between the lines; for during those trying days the Bishop was everywhere, seeking to alleviate suffering, to bring order out of anarchy, to reassure those who were in dire distress. Little of this appears in his personal story, but, as a story, it is most interesting and thrilling. A note at the close states that the story is published by Deaconess Drant in the interest of the Chinese Mission in San Francisco. Unfortunately no address is named at which copies may be obtained.

We have also an *Historical Sermon, Preached at St. Andrew's Cathedral, Honolulu*, by the Rt. Rev. Henry B. Restarick, D.D., at the consecration of the addition to the building, together with the Bishop's Charge to Convocation, 1908. In this sermon Bishop Restarick tells succinctly the history of the Anglican Communion in the Hawaiian Islands. It is a sad story very largely of opportunities lost and appeals to the Church in England and in America for help that, for the most part, were refused. In relating the narrative, however, the Bishop is tactful and is careful not to sit in judgment upon individuals. It is a pleasure at least to feel that the work of the mission under the American Church, which now has it in charge, is being well done, although it will probably never be possible to win the advantage that might have been gained had our fathers, a century ago, entered upon the work that they were urged by the native king to do.

With the title, *A Village View of the Rt. Rev. Henry Codman Potter, D.D.*, the Rev. Ralph Birdsall, rector of Christ Church, Cooperstown, N. Y., gives some close-to-hand views of the late Bishop Potter, as he appeared to those near him in his country home. Few characters loom large to their immediate neighbors, but Bishop Potter appears as an exception. Cooperstown, we read, "cannot forget the last official act of his career when, in this village church, he read the prayers at a good youth's funeral, desiring thus to pay his tribute to a stainless life and to offer consolation to a neighbor's grief. Here, in the leisure of summer days, he touched revealing passages of his long experience and gave us glimpses of the history of his soul, as when, with brimming eyes, he mourned his injustice years ago to a coolie boatman on the far-off coast of India."

We have also the sermon preached at the opening of the seventy-first convention of the diocese of Chicago, by the Rev. P. C. Wolcott, D.D., rector of Trinity Church, Highland Park, Ill., with the title, *The Coming of the Kingdom*. It is an appeal for the realization of social righteousness through the work of the Kingdom of Heaven on earth.

An address by the Rev. Robert B. Gooden, rector of St. Luke's Church, Long Beach, Cal., at the Sunday School Institute, Los Angeles, is entitled *A Review of the Report of the Joint Commission of the General Convention on Sunday School Instruction*, and is a careful presentation of modern problems of the Sunday School.

MISCELLANEOUS.

TWO ATTRACTIVE books of poetical selections appropriate to those who travel are *The Poetic Old World: a Little Book for Tourists*, compiled by Lucy H. Humphrey; and *Poems for Travellers*, compiled by Mary R. J. Du Bois. Each of these consists of selected poems bearing reference to the "sights" of Europe, and in each the selections are well made. There is, not strangely, a considerable amount of duplication in the two volumes, each selection being made independently of the other, and each compiler selecting, of necessity, from substantially the same group of writings. The scenes of the Rhine, of Italian wonders and Greek remains, and of other countries of Europe live again in memory as one reads over the poems which have already associated themselves in one's mind with the scenes they have portrayed. Only Miss Humphrey's volume includes the poetry descriptive of scenes in the British Isles. [Henry Holt & Co.]

THE MAN WHO WAS NOT AFRAID.

A traveller entered the realm of Death,
He was active and strong and bold;
His guide was a rainbow of brilliant hues;
His quest was a pot of gold;
His steeds were Ambition and Greed and Lust,
They were harnessed with golden chains,
And swift as the wind they onward swept
Without bridles or bits or reins.

"Turn back, rash traveller," whispered a voice,
"Let thy soul be filled with dread,
For thou art rushing on recklessly
Where angels fear to tread;
Turn back, for thy life is in danger here!"
"I am not afraid," he said;
"In spite of all dangers I'll win and return
By the might of my hand and head."

But the one who had painted the rainbow bright,
The guide to the treasure-trove,
Had trained with cunning skill the steeds
Which the fearless traveller drove;
The journey led over a broad, smooth way,
And into an ambuscade,
And a battle with Death was fought and lost
By the man who was not afraid.
CLAUDE ELWOOD REMICK.

THE WAR AGAINST TUBERCULOSIS.

BY JANE A. STEWART.

PROBABLY no campaign is more Christlike in its purpose and more broadly humane in its aim than that which has enlisted men and women of all classes for the wiping out of the terrible scourge of tuberculosis, and to which public attention is again called by the big international conference at the national capital, September 21 to October 12, 1908.

With 2,000 delegates from a score or more of foreign countries, this conference marks the highest point of development in the great warfare against one of the greatest sources of loss of human life by disease that the world has ever known. Twelve thousand deaths and a total loss of \$330,000,000 annually in the United States alone are the figures given, which do not tabulate the distress; and other countries are not behind our own in suffering from this prolific and long standing cause of sorrow and loss. Twelve per cent. of the death benefits paid by one of the big life insurance companies are due to tuberculosis, it is said; and more than half of the \$500,000,000 paid in death benefits by eleven of the large companies yearly is due to this dread disease.

The ravages of tuberculosis were known long before the birth of Christ. A Greek physician Isocrates, who lived in the fifth century before the Christian era, was the first to write of tuberculosis as a contagious disease. But it is less than half a century since the French physician Villanin, by practical experiments established this fact; and it is only a little over a quarter of a century since Professor Robert Koch's discovery of the specific organism of contagion—the *bacillus tuberculosis*.

Since then, however, the fight against tuberculosis has been taken up in a systematic manner, not only by professional men and women; but by Christian, humanitarian, and public health organizations, local, state, and national. Within the decade, the International Conference on Tuberculosis has been formed, holding biennial sessions which have proved a wonderful stimulus to the movement the world around, heralding the day not far distant when consumption shall be excluded as completely as has been the leprosy of Christ's time.

The value of the lessons to be learned from these conferences, and of the wide publicity given to the movement, is incalculable, because the means urged upon the people of the world for fighting tuberculosis are simply the rules and directions which may be called advice for right living, as laid down in that oldest and best book of health, the Bible. It is a call to God's sunshine and out-of-doors; to fresh air, sunshine; and to faith in the all prevailing love of the wise Creator, who provided the balm of nature's woods and fields for weak human frames.

The world has been slow to learn the fact that the great enemy of tuberculosis is right living, fresh air, nourishing food, good habits, cleanliness, exercise, long and regular sleep—and that the superinducing causes of the disease are hardship, dissipation, foul air, improper food, and lack of sleep. In a word, all that goes to make the body, mind, and soul healthy and strong is a force of might in combating the disease.

To-day, happily, tuberculosis, once regarded as incurable, is

no longer a necessary evil. Its cases can be made as rare as smallpox has become where vaccination is not only required by law, but accepted by an intelligent and civilized public. What causes it is known, and the steps by which it can be excluded from any family, house, quarter, city, or nation are to-day widely known.

The anti-tuberculosis movement is well organized the world around. At the Washington meeting, delegates and experts are present from Cape Colony, South Africa, among them the Rev. A. P. Bender, rabbi of the synagogue at Cape Town; from Denmark, where the government has adopted the plan of segregation for infected cattle; from Spain, whose language, with English, French, and German, is now one of the official languages of the International Conferences; from Russia, where a permanent tuberculosis commission has been established by the government; from Switzerland, where the present plan of classifying the disease originated; from Germany, where the diphtheria anti-toxin was discovered; from Japan, where an Imperial Institute has been established for the research of infectious diseases; from France, where a delegation numbering 300 was appointed; from Canada, Brazil, Venezuela, Cuba, Holland, Sweden, Greece, and Great Britain, where the first tuberculosis dispensary was established; and from Germany, said to be the most advanced of all the nations in the fight against the scourge.

Interesting features of the World's Conference on Tuberculosis are the exhibits displayed in connection with the meetings and the educational propaganda conducted. The displays cover all the latest equipment in the prevention, treatment, and cure of the disease, statistics, photographs, and charts showing the work of public officials and humanitarian bodies, etc. Lectures, clinics, and demonstrations are part of the daily programme which is held in a number of different sections: bacteriology and pathology; clinic study and therapy of tuberculosis; surgery and orthopedics; tuberculosis in animals and its relation to man; hygienic, social, industrial, and economic aspects of tuberculosis, and state and municipal control, each under the direction of an expert.

To estimate public interest, prizes are offered for educational leaflets suitable for public distribution to special classes, such as teachers, mothers, dairy farmers, indoor workers, adults, youths, and little folks. A whole series of prizes is offered to the exhibitors, the most important on the list being that given for the greatest *bona fide* reduction in the death rate from tuberculosis in any city of 500,000 or more during the period since the previous International Conference on Tuberculosis.

The latest World's Conference at Washington, and the first to be held in the United States, is appropriately commemorated by a significant medal. The design is that of enlightened medicine, the figure of a woman, holding in one hand a winged hourglass, symbolic both of the progress of time during the warfare against tuberculosis and the sands of life running less swiftly because of that warfare. The other hand is held out and up towards Heaven, invoking the aid of God and man and hailing the sunshine as the great restorative. Under the feet of the woman writhes the dragon, disease, in its death throes.

SOME STRANGE PRAYERS.

RELIGIOUS bodies in which the composition of the prayer is left to the minister, and for which no Book of Common Prayer is provided, are painfully liable to lapses on the part of the minister that sometimes border on the ludicrous. Some examples of these appear in the *Christian World*, reprinted in the *Christian Register* (Unitarian), as follows:

The need of carefulness in public prayer was strikingly shown the other day in the extracts given in these columns from the devotional proceedings of a political convention. Probably every one with a few years' experience of Church work could add some strange examples of the peril of speaking unadvisedly with one's lips.

The most frequent cause of inappropriate petitions is, no doubt, the persistence of habit. Certain phrases are used again and again, until they come to be repeated without any thought of their immediate application. If a preacher is accustomed to introduce Scriptural quotations in his prayers by reference to what was said by "Thy servant of old," he is in danger of sometimes employing the formula grotesquely. I have myself heard the belief expressed "that some in this congregation to-night are saying in their hearts, like Thy servant of old, 'Almost thou persuadest me to be a Christian'; and I have been told of an instance in which the petition was offered "that we may say, with thy servant of old, 'Oh, to be nothing,

nothing!'" We may similarly explain the stories of the workhouse chaplain who prayed that those present might not trust in uncertain riches, and the prison chaplain who besought the Lord that He would conduct the worshippers in safety to their respective places of abode. At the Congregational Union meeting at Blackpool last year the minister conducting the devotions at one service so far forgot his surroundings as to refer to the place of meeting—the theatre of the Winter Gardens—as "this hallowed spot." The sense of humor must surely have been lacking in the old man of eighty, supported by crutches, who regularly included among his petitions at the weekly prayer-meeting the request that he might be kept from running with the giddy multitude to do evil. Familiarity with conventional phraseology was the undoing of the minister who, after a sermon on the Pharisee and the publican, asked that there might be poured out upon his hearers a double portion of the publican's spirit. Not very complimentary was the use of a well-known Scripture passage made by a minister at a wedding: "May these persons live together in such harmony in this life that they may finally attain unto that state of felicity where they neither marry nor are given in marriage." As a concluding example of the thoughtless use of familiar language, one may quote this remarkable amalgam: "O Lord, we praise Thee that we are Thine; we feel that we are Thine; we know that we are Thine; Lord, make us Thine."

As in a sermon, so in a prayer, the attempt to correct a hasty utterance sometimes leads to surprising results. A cautious Scotch elder, it is said, had taken supper at his pastor's house, and, in returning thanks after the meal, entered upon a detailed exposition of various causes for gratitude. He concluded by invoking the divine blessing upon the pastor's wife as his godly helpmeet, who had always upheld his hands in every good work—"at least," he added, in a saving clause, "as far as we know." It is related of a compatriot that in a moment of forgetfulness he once thanked God for "the salvation of all men," but immediately redeemed himself from heterodoxy by the qualification, "which, O Lord, as Thou knowest, is true in one sense, but not in another."

The absurdity of attempted magniloquence in prayer has had two surpassing illustrations. It would be hard to say whether "O Thou who art the *ne plus ultra* and the *sine qua non* of all that is good and great," or "O Thou that paintest the petals of the polyanthus" is the more terrible exordium. There are some men who seem to think that an indirect manner of expression is especially suited to sacred things, as the Scotchman quoted by Dr. Boyd as saying "For, as Thou knowest, men do not gather grapes of thorns nor figs of the national emblem," and the Englishman who thus pledged himself, "And, O Lord, if Thou wilt move the heart of any young man to enter into Thy service as a missionary, we will show our approval in a way which Thou will appreciate." Father Taylor, the Boston sailor preacher, was one of the most direct of men, and in the one recorded occasion when he essayed a roundabout style, nature triumphed over artifice. It was the Sunday before the state elections, and he was praying fervently that a man might be chosen for governor who would rule in the fear of God, who would never be afraid of the face of clay, who would defeat the ringleaders of corruption, who would defy his own party if it yielded to wire-pullers, who—suddenly Father Taylor paused, and then exclaimed, "O Lord, what's the use of boxing the compass in this way? Give us George N. Briggs for governor. Amen!"

The temptation to use public prayer as a vehicle for the conveying of information has sometimes been too strong to resist. In his lively reminiscences published some years ago in the *Westleyan Methodist Magazine*, the late Dr. Benjamin Gregory recalled how a certain Methodist minister of an earlier generation was accustomed "to convey all necessary directions to his younger colleagues through the medium of the Throne of Grace." Here is an example: "O Lord, bless Thy dear young servant. Thou knowest his appointment for to-morrow is at —, and he will have to stop at Brother —'s, who keeps the little shop opposite the church. O grant that Thy dear young servant may not forget to let the people have the magazines and to bring home the moneys." The famous Dr. McCosh of Princeton was accustomed to meet the students in the college chapel every morning, when he would make any necessary announcements as well as conduct devotions. One morning, in the prayer with which the service concluded, he prayed for the President of the United States, the Cabinet, the members of both Houses of Congress, the Governor of New Jersey, the Mayor and other officials of Princeton, and he then came to the professors and instructors in the college. At this point there flashed into his mind a notice which had been communicated to him orally and which he had omitted in the announcements made just before. To the surprise of the assembled students, President McCosh continued: "And, O Lord, bless Prof. Karge, whose French class will be held this morning at nine o'clock, instead of half-past nine as usual."—*The Christian World*.

It is obvious that Churchmen, accustomed to the dignified language of the Book of Common Prayer for all occasions of public worship, are free from many monstrosities of expression of which they are hardly aware.

I LIKE to be at my post, doing my duty; indifferent whether one set or another govern, provided they govern well.—*Sir J. Moore*.

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.

CALENDAR OF COMING EVENTS.

- Oct. 11—Conv. Miss. Dist. of Kearney.
 13—Milwaukee Diocesan Council; Conv., Miss. Dist. Sacramento.
 14—Brotherhood of St. Andrew National Convention, Milwaukee.
 19—Miss. Council, 5th Dept., Chicago.
 20—Public Funeral of Bishop Potter, Grace Church, New York.

Personal Mention.

THE Rev. J. W. ARMSTRONG has resigned the Church of the Good Samaritan, Corvallis, in the diocese of Oregon.

THE Rev. EDMONDS BENNETT, rector of Trinity Church, Mobile, Ala., who had charge of St. John's Cathedral parish, Denver, during the absence of Dean Hart in Europe, has returned home.

THE Rev. FRANCIS C. BERRY, formerly of Hamilton, Texas, has assumed the duties of general missionary of the diocese of Dallas. Mail should now be addressed to him at 1045 Bryan Street, Dallas, Texas.

THE Rev. WILLIAM H. BLISS has been appointed Canon in charge of St. Andrew's Cathedral, Honolulu, Hawaii.

THE address of the Rev. WILLIAM P. BROWNE, after October 1st will be Tarpon Springs, South-east Florida.

THE Rev. J. G. BUSKIE of Meherrin parish, Greensville county, Va., has accepted a call to Goldsboro, diocese of East Carolina, and will enter upon his duties there December next.

THE Rev. W. E. CALLENDER, rector of Epiphany Church, Laurens, S. C., has been called to Falls Church and Langley, in Fairfax county, Va.

THE Rev. AUSTIN B. CHINN has resigned the rectorship of the Church of the Ascension, Frankfort, Ky., the resignation taking effect on September 30th. He has accepted the rectorship of Trinity parish, Menlo Park, Cal., and will enter upon his duties there on October 11th.

THE Rev. H. C. COLLINS, M.D., has resigned St. Paul's Church, The Dalles, in the jurisdiction of Eastern Oregon, and accepted work under the Rev. G. B. Van Waters of St. David's Church, Portland, Ore.

THE Rev. GEORGE DAVIDSON, rector of St. Luke's Church, Marietta, O., has recently accepted an appointment as Latin instructor in the Marietta Academy and will carry on the work in addition to his parish duties.

THE address of Rev. J. DEWOLF PERRY, D.D., president of the Standing Committee of the diocese of Pennsylvania and warden of the Church Training and Deaconess House, Philadelphia, has been changed to The Newport, Philadelphia.

THE Rev. N. F. DOUGLAS, rector of St. Matthew's Church, Iowa Falls, Iowa, has resigned his parish and accepted the position of traveling agent for the Sunday schools of the Church in Minnesota. The Rev. ALLEN JUDD has been appointed by the Bishop to succeed him.

THE Rev. RICHARD ELLERY, rector of Grace Church, Estherville, Iowa, will take charge of St. John's Church, Shenandoah, in the same diocese, about October 1st.

THE Rev. T. H. GILBERT, Ph.D., has resigned the parish of Christ Church, Indiana, Pa., and accepted a call to his former parish at Moor, Iowa. After October 1st his address will be, Keokuk, Iowa, R. F. D. No. 2.

THE announcement a few weeks ago that the Rev. ARTHUR GORTER of La Porte, Ind., would work under Bishop Restarick in Hawaii, was an error, and he now awaits orders.

THE Rev. JOHN GRAVATT, Jr., who has been travelling in Europe for several months, has returned to Richmond, Va. He was recently appointed travelling secretary of the Church Students' Missionary Association and will enter upon his duties October 1st.

THE Rev. JOHN W. HEAL, rector of St. Paul's Church, Montrose, Colo., has been elected secretary of the convocation of the Missionary district of Western Colorado.

THE Rev. EDWIN TRAIL HELFENSTEIN of Maryland has declined the call recently extended him to become the rector of St. James' Church, Warrenton, Va., which was made vacant some months ago by the resignation of the Rev. William H. Laird to accept a call to Delaware.

THE address of the Rev. CHARLES H. HOLMEAD, Jr., was, on October 1st, changed to 1141 Twenty-second Street, N. W., Washington, D. C.

THE address of the Rev. CHARLES J. KETCHUM is 174 Bay State Road, Boston, Mass.

THE Rev. FRANCIS R. LEE of Abingdon, Va., has accepted the rectorate of Christ Church, Smithfield, Isle of Wight county, Va., as successor to the Rev. R. S. Carter, now at St. Thomas' Church, Orange, Va.

THE Rev. DR. C. E. MACKENZIE rector of St. James' Church, Zanesville, O., has resumed his services after a five weeks' vacation trip to the Canadian Northwest and the Rocky Mountains.

THE Rev. H. J. MIKELL, lately rector of the Porter Academy and the Church of the Holy Communion, Charleston, S. C., will assume the duties of rector of Christ Church, Nashville, Tenn., on the first Sunday in October and should now be addressed, 108 Lyle Avenue, Nashville, Tenn.

THE Rev. FRANCES JOHN CLAY MORAN has changed his address to 104 East Fifty-fifth Street, corner of Park Avenue, New York.

THE Rev. BENJAMIN MOTTRAM, assistant at St. George's Church, Flushing, L. I., has accepted the appointment of the rector, the Rev. H. I. WALLER, to become vicar of St. Paul's chapel, College Point, L. I.

THE Rev. WINTHROP PEARODY left Skagway, Alaska, on August 8th for Tenana, where he succeeds the Rev. Augustus Hoare.

THE Rev. L. C. ROGERS has accepted the call to the rectorship of St. Paul's Church, Mishawaka, Ind., and has taken charge of the parish. Address: St. Paul's Rectory, 616 East Second Street.

THE Rev. W. W. STEEL, Archdeacon of Havana, Cuba, who spent several weeks in the Episcopal Hospital, Philadelphia, undergoing an operation, has entirely recovered his health and has returned to his home in Havana, Cuba. In the absence of the Very Rev. C. B. Colmore and of Bishop Knight he is taking duty at the pro-cathedral. He may be addressed at Calzada 80, alto, Vadado, Havana, Cuba.

THE Rev. J. B. WHALING, in charge of St. James' Church, Texarkana, Texas, has had a nervous breakdown, and his physicians have ordered him to take six months of absolute rest.

THE Rev. EDWIN B. WOODRUFF has succeeded the late Rev. J. K. Dunn as secretary of the diocese of Kansas City.

ORDINATIONS.

DEACONS.

SOUTH CAROLINA.—On the Fourteenth Sunday after Trinity, in St. Michael's Church, Charleston, by the Bishop of the diocese, PAUL TRAPIER PRENTISS, a graduate of the Theological Department of the University of the South. The candidate was presented by the Rev. John Kershaw, D.D., rector of the parish, who, together with the Rev. Walter Mitchell, rector of the Porter Military Academy, assisted in the service. The sermon was preached by Bishop Guerry. The Rev. Mr. Prentiss will have charge of several missions on the coast, with headquarters at McPhersonville.

DIED.

HARD.—Entered into life eternal at his home in Brooklyn, N. Y., September 26, 1908, HENRY EARL HARD, only child of Philo and Emma Earl Hard, in the 47th year of his age. Funeral from St. Mark's Church, Adelphi Street, September 29th, St. Michael and All Angels'. Interment

September 30th, in Yantic cemetery, Norwich, Conn.

NATTRESS.—In Toronto, Ont., on September 14, 1908, Lieut.-Col. WILLIAM NATTRESS, M.D., M.R.C.S. (Eng.), brother of the Rev. George Nattress, rector of St. Andrew's Church, Wellesley, Mass.

PLUMMER.—At Geneva, N. Y., on the morning of the 26th of September, the Rev. GEORGE FAYETTE PLUMMER, in the sixty-eighth year of his age.

MEMORIALS.

MISS MATILDA ARNOLD.

MISS MATILDA ARNOLD, for nearly forty years a devout communicant of Christ Church parish, Elizabeth, N. J., died at the home of her sister, Mrs. Charles West, in that city, with whom she had resided all her life, on September 2nd, aged 62 years. Born in Harrow, England, Miss Arnold came to Elizabeth at an early age and her devotion to the Church, coupled with her enthusiastic interest in the various parish activities, has been the predominating element in her life. Gifted with a charming personality, a sweetness of character, of talents and ability of high merit, she employed them whenever opportunity offered with an eager willingness to serve mankind. Absolutely unselfish to a marked degree, her thoughts, even during her illness, were for others, whom she might help. For more than fifteen years Miss Arnold had entire charge of the large and important primary department of the Sunday school, and for years spent an afternoon each week in giving cheer and comfort to the hearts and souls of many women at the mothers' meetings. Active in the other parish societies, she also found time to visit the homes of the poor and the sick, the inmates of the Home for Aged Women, on whose board of managers she was an honored and beloved member, and to take a personal interest in the hospitals and numerous charities of her city. Freely she had received and just as freely did she give of her time, her talents, her love, her sympathy, her money, to all, for she counted no one a stranger.

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

MRS. MARGARET YATES CLAY.

The committee in charge of St. John's-in-the-Wilderness, Eaglesmere, Pa., diocese of Harrisburg, desire to place on record their high appreciation of the beautiful character and long continued labors of Mrs. MARGARET YATES, beloved wife of Harry Gibbs CLAY, who departed this life on August the 26th, 1908.

For over forty years a summer resident of this place, her greatest desire was to have the ministrations of the Church she loved freely offered to other summer visitors and residents. After occasional visits of missionaries and of the clergymen coming here for their vacations and the holding of services in a school house and other buildings, she had the great satisfaction of seeing her prayers and efforts rewarded in the present beautiful building, erected, paid for, and consecrated, and the appointed services attended regularly by large numbers. Her death is deeply lamented by all who knew her, and not least by the many whom she comforted in their times of sorrow. We thank God for her good example, and while we shall miss her helpfulness and guidance we cannot but rejoice that, through His grace, she was faithful to the end and now rests with His saints in glory everlasting.

J. LEWIS SMITH,
 E. S. CHASE,
 C. LA RUE MUNSON, Esq.,
 WM. EMERY,
 EMILY WHITE ALMY.
Committee.

CLASSIFIED NOTICES AND ADVERTISEMENTS.

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

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

Address: THE LIVING CHURCH, Milwaukee, Wisconsin.

WANTED.

POSITIONS OFFERED.

AN ENERGETIC CLERGYMAN wanted; unmarried preferred, for St. Paul's Church, Central City, Colo. Stipend. \$800. Address: BENNETT SEYMOUR, Central City, Colo.

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

TWO CURATES wanted: one to assist the rector of a large city parish near New York, the other to build up a promising mission chapel near by. Salary \$800, with rooms and board at the clergy house. Must be unmarried men, Catholic, and good parish visitors. Address: Q. A., care THE LIVING CHURCH, Milwaukee, Wisconsin.

PRIBST for parish, during rector's six-months' absence. Write 619 Wood Street, Texarkana, Texas.

WANTED, in Philadelphia, for a Church organization, a stenographer and typewriter for working hours. Address: I. A. P., care THE LIVING CHURCH, Milwaukee, Wis.

POSITIONS WANTED.

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

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

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

ACTIVE CATHOLIC PRIEST, eleven years in orders, wants position immediately. Rev. ARTHUR GORTER, La Porte, Ind.

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

PARISH AND CHURCH.

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

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

FORTY DOLLARS for parish societies introducing the Sign of the Cross. ANCHOR PRESS, Waterville, Conn.

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

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

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

CHURCH EMBROIDERY.

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

UNLEAVENED BREAD.

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

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

COMMUNION WAFERS (round), St. EDMUND'S GUILD, 889 Richards St., Milwaukee.

EDUCATIONAL.

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

HEALTH RESORTS.

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

MISCELLANEOUS.

THE KERMIS—A delightful and profitable amateur entertainment, for Church or charity, directed by two capable Churchwomen. Best references. Address: Miss JESSIE PALMER, Marquette, Mich.

NOTICES.

The meeting of the Local Assembly of the Daughters of the King of Long Island, will be held on Tuesday October 27th, in the Church of the Redeemer, Fourth Avenue and Pacific Street, Brooklyn. The meeting will open with a Celebration of the Holy Communion at 10:30 o'clock, addresses will be made by the Rt. Rev., the Bishop of the diocese, the Rev. C. A. Jessup, S.T.D., Holy Trinity Church, Greenport, and the Rev. I. J. Lacey, D.D., rector of the Church of the Redeemer.
G. F. DELAFIELD, Secretary.

Occasionally one still hears that ancient myth, "It costs a dollar to send a dollar to the mission field."
Last year

THE BOARD OF MISSIONS

as the Church's executive body for missionary management, spent to administer the world-wide enterprise, six and two-tenths per cent. of the amount of money passing through its treasury. Leaflet No. 912 tells the story. It is free for the asking.

A. S. LLOYD, General Secretary,
281 Fourth Avenue, New York.

GEORGE C. THOMAS, Treasurer.

LEGAL TITLE FOR USE IN MAKING WILLS: "The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America."

THE SPIRIT OF MISSIONS—\$1.00 a year.

GENERAL CLERGY RELIEF FUND.

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

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

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

In making wills, remember this sacred cause. Contributions will be held as "Memorial Funds," if so desired. Such gifts will continue to do good through all the time to come.

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

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.

THE LIVING CHURCH

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

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

BOSTON:
Old Corner Bookstore, 27 Bromfield Street.

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

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

ROCHESTER:
Scranton, Wetmore & Co.

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

MILWAUKEE:
The Young Churchman Co., 484 Milwaukee St.

ST. LOUIS:
E. T. Jett Book & News Co., 806 Olive St.
Phil. Roeder, 616 Locust St
Lohman Art Co., 3526 Franklin Ave.
Wm. Barr Dry Goods Co., 6th and Olive Sts.

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

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

BOOKS RECEIVED.

THOMAS Y. CROWELL & CO. New York.
The Free Life. By Woodrow Wilson, President of Princeton University. A Baccalaureate Address. Price, 75 cents net.
Stories of Persian Heroes. By E. M. Wilmot-Buxton. Price, \$1.50 net.
The Sure and Living Faith. By George A. Gordon, D.D. Price, 30 cents.
The Hope of Immortality. Our Reasons for It. By Charles Fletcher Dole, author of "The Coming People," "Theology of Civilization," etc. Price, 30 cents net.
A Cure for Care. By J. R. Miller, D.D., author of "Silent Times," "Making the Most of Life," etc. Price, 30 cents net.
Turning Northward. By J. R. Miller, author of "Silent Times," "Finding the Way," etc. Price, 30 cents net.
Two Stowaways Aboard the Ellen Maria. By James Otis. Price, 75 cents net.
The Galleon Treasure. By Percy K. Fitzhugh. Price, 75 cents net.
Counsels by the Way. By Henry Van Dyke. Price, \$1.00 net.
The Fire-Fly's Lovers; and Other Fairy Tales of Old Japan. By William Elliott Griffis. Price, \$1.00 net.
The Character of Jesus. By Charles Edw. Jefferson, Pastor of Broadway Tabernacle, New York City. Price, \$1.50 net.

E. P. DUTTON & CO. New York.
Essays. By Mark Pattison. Series I. Price, cloth, 50 cents; leather, 75 cents.
Essays. By Mark Pattison. Series II. Price, cloth, 50 cents; leather, 75 cents.

The Diwan of Abu'l-ala. By Henry Baerlein, author of "In Pursuit of Dulcina," "The Shade of the Balkans," etc. Price, 40 cents.

The Evolution of the Messianic Idea. A Study in Comparative Religion. By the Rev. W. O. E. Oesterley, D.D., Jesus College, Cambridge. Joint author with G. H. Boz, M.A., of "The Religion and Worship of the Synagogue." Price, \$1.25 net.

Liberal Theology and the Ground of Faith. Essays towards a Conservative Re-Statement of Apologetics. By Hakluyt Egerton. Price, \$1.25 net.

Poems. By John Ruskin. With an Essay on the Author by G. K. Chesterton. Price, 50 cents net.

LITTLE, BROWN & CO. Boston.

Princess Wisla. By Sophie Swett, author of "Captain Polly," "A Cape Cod Boy," etc. With illustrations from drawings by Frank T. Merrill. Price, \$1.50 net.

Sidney at College. By Anne Chapin Ray, author of "Sidney: Her Summer on the St. Lawrence," "Janet: Her Winter in Quebec," etc. With illustrations from Drawings by Harriet Roosevelt Richards. Price, \$1.50.

Story Book Friends. By Clara Murray, author of "The Child at Play," "Playtime," etc. Price, 50 cents.

Rover, the Farm Dog. By Lily F. Wesselhoeft, author of "Sparrow the Tramp," "Jack, the Fire Dog," etc. Illustrated by William Kirkpatrick. Price, \$1.25.

The Wide Awake Girls. By Katharine Ruth Ellis. Illustrated from drawings by Sears Gallagher. Price, \$1.50.

Three of a Kind. The Story of an Old Muslim, a Newspaper, and a Cocker Dog. By Richard Burton, author of "Dumb in June," "Rahab," "Literary Likings," etc. Illustrated from drawings by Frank T. Merrill. Price, \$1.50.

A. C. McCLURG & CO. Chicago.

Clotilde. By Margurite Bouvet, author of "Sweet William," "Pierrette," etc. Illus-

trated by Maginel Wright Enright. Price, \$1.25.

Wulmoth the Wanderer. A Story of King Alfred of England. By H. Escott-Inman. With decorations and Frontispiece by Troy and Margaret West Kinney. Price, \$1.50 net.

The Flaming Sword and other Legends of the Earth and Sky. By Edith Ogden Harrison, author of "The Moon Princess," "Prince Silverwings," etc. With illustrations in color and other drawings by Lucy Fitch Perkins. Price, \$1.25 net.

THE MACMILLAN CO. New York.

The Aeneid for Boys and Girls, told from Virgil in simple language. By the Rev. Alfred J. Church, M.A., author of "The Illiad for Boys and Girls," "The Odyssey for Boys and Girls," with twelve illustrations in color. Price, \$1.50 reg.

The Pinafore Picture Book. The story of H. M. S. Pinafore told by Sir W. S. Gilbert and illustrated by Alice B. Woodward. Price, \$2.00 net.

HENRY HOLT & CO. New York.

Roy and Ray in Canada. By Mary Wright Plummer, author of "Roy and Ray in Mexico." Illustrated. Price, \$1.75 net.

The Little Brown Brother. By Stanley Portal Hyatt. Price, \$1.50 net.

HOUGHTON, MIFFLIN CO. Boston.

A Happy Half-Century and Other Essays. By Agnes Repplier, Litt.D. Price, \$1.10 net.

LONGMANS, GREEN & CO. New York.

Altar Devotions. A manual of self-examination, prayer and praise for the Blessed Sacrament. Compiled by the Rev. C. Ernest Smith, D.D., D.C.L., rector of St. Thomas' Church, Washington, D. C., author of "Headings and Prayers for a Communicants' Class," "The Old Church in the New Land," etc. Price, 50 cents, net.

THE CENTURY CO. New York.

Harry's Island. By Ralph Henry Barbour, author of "The Crimson Sweater," "For the

Honor of the School," etc. With Illustrations by C. M. Relyea. Price, \$1.50 net.

THE VIR PUBLISHING CO. Philadelphia.

Before Marriage. A mother's parting council to her son on the eve of his marriage. By Mrs. Adolphe Hoffman. Price, 30 cents net.

MOFFAT, YARD & CO. New York.

Fairy Tales from Folk Lore. By Herschel Williams. Illustrated by M. H. Squire.

GEO. W. JACOBS & CO. Philadelphia.

The One and I. By Elizabeth Freemantle.

PAMPHLETS.

Prospectus of the People's New Education Advanced Common School, embracing Kindergarten, Primary, Elementary and Advanced Education. Based on the Pedagogical Thought and Practice of Progressive Modern Education (1869 to 1907). A Model in Organization, Principles, Methods, Aims, and Practical Results. For the Reorganization of the American Public School System. By a former teacher and constant observer of the educational needs of the people at home and abroad. By Charles H. Doerflinger, Milwaukee, Wis.

The Superintendent, His Duties, Responsibilities and Privileges. A Paper read before the Conference of Sunday School Workers in attendance on the General Convention at Richmond, Va., Friday, October 11, 1907. By Henry E. Rees, Hartford, Conn.

Pro-Romanism and the Tractarian Movement. By Charles Chapman Grafton, S.T.D., Bishop of Fond du Lac. (The Young Churchman Co., Milwaukee).

The American Missionary College. Battle Creek, Michigan, and Chicago, Illinois. Fourteenth annual announcement. 1908-1909. (Published by the Board of Trustees).

Proceedings of the Sixteenth Annual Conference of Church Clubs of the United States. Held in Schuyler Memorial House, St. Louis, Mo., May 6th and 7th, 1908.

THE CHURCH AT WORK

PROGRAMME FOR THE BROTHERHOOD CONVENTION.

THE PROGRAMME for the national convention of the Brotherhood of St. Andrew at Milwaukee, October 14-18, is—so far as it can definitely be given—as follows:

WEDNESDAY, OCTOBER 14.

4 to 5 P. M. Preparatory and Devotional Conference of Convention Speakers. ST. JAMES' CHURCH.

Leaders:

Rt. Rev. C. P. Anderson, D.D., Bishop of Chicago,

Robert H. Gardner, President, Brotherhood of St. Andrew.

8 to 9:30 P. M. Quiet Hour, ALL SAINTS' CATHEDRAL.

"The Indwelling of the Holy Spirit."

Very Rev. W. L. Robbins, D.D., LL.D., Dean of the General Theological Seminary, New York.

THURSDAY, OCTOBER 15.

8 A. M. Opening Service. Celebration of the Holy Communion in ALL SAINTS' CATHEDRAL, with address by Rt. Rev. W. W. Webb, D.D., Bishop of Milwaukee.

10:30 to 11 A. M. Meeting for Prayer. Devotional Address. PLYMOUTH CHURCH.

"Intercessory Prayer."

Rev. F. H. Sill, O.H.C., Kent, Conn.

11 to 12 M. Organization. PLYMOUTH CHURCH. Election of Officers.

Addresses of Welcome.

12 to 12:30 P. M. Preliminary Meeting for Juniors. PLYMOUTH CHURCH.

Hubert Carleton, General Secretary, Brotherhood of St. Andrew.

12:30 P. M. Noon Day Mass Meeting. PABST THEATRE.

2:30 to 3:30 P. M. Charge to the Brotherhood. ST. PAUL'S CHURCH.

"Here am I, send me."

Rev. Henry Lubeck, D.D., D.C.L., Rector, Zion and St. Timothy, New York.

3:45 to 5:15 P. M. General Conference. PLYMOUTH CHURCH.

"The Chapter in the Parish."

(a) Its Special Mission. Robert H. Gardner, President, Brotherhood of St. Andrew.

(b) Its Relation to Other Organizations. Millard S. Burns, Buffalo, N. Y.

(c) Its Relation to the Clergy. G. Frank Shelby, New York District Secretary.

8 to 9:30 P. M. Public Meeting. ST. JAMES' CHURCH.

"The Brotherhood Idea."

The Spirit of Brotherhood. Rev. T. W. Powell, M.A., Toronto, Canada.

The Method of St. Andrew. James L. Houghtelling, Founder of the Brotherhood of St. Andrew.

FRIDAY, OCTOBER 16.

Early Celebrations of Holy Communion in different City Churches.

9:30 to 10 A. M. Meeting for Prayer. PLYMOUTH CHURCH. Devotional Address.

"Ejaculatory Prayer."

Rev. Geo. Craig Stewart, Evanston, Ill.

10 to 11:15 A. M. Business Session. PLYMOUTH CHURCH.

11:15 to 11:45 A. M. PLYMOUTH CHURCH. Address.

"The Call to the Ministry."

Rt. Rev. W. W. Webb, D.D., Bishop of Milwaukee.

11:45 to 12:15 P. M. PLYMOUTH CHURCH. Address.

"How to Teach Boys."

12:30 to 12:55 P. M. Noon Day Mass Meeting. PABST THEATRE.

2:30 to 4 P. M. Sectional Conferences. PLYMOUTH CHURCH.

1. Bible Classes—How they can be used by the Brotherhood to bring men nearer to Christ through His Church.

H. D. W. English, First Vice-President, Brotherhood of St. Andrew.

2. Work in Public Institutions—Methods

by which men and boys in such Institutions can be brought nearer to Christ through His Church.

A. M. Hadden, National Council Member, New York.

3. Special Services—How men can be brought nearer to Christ through His Church by means of Lenten, Noon Day, Car-barn, and other Special Services.

Major A. M. Davis, St. Louis, Mo.

4:10 to 5:40 P. M. PLYMOUTH CHURCH.

4. Lay Missions—How Laymen can bring men nearer to Christ through His Church by conducting Services regularly in Chapel and Halls.

Geo. T. Ballachey, Buffalo, N. Y., Member National Council.

5. Big Brother Work—How Churchmen cooperating with Juvenile Courts and other Agencies can bring neglected boys nearer to Christ through His Church.

W. A. Cornelius, President, Pittsburgh Assembly.

6. Community Life. Rt. Rev. C. C. Grafton, D.D., Bishop of Fond du Lac.

7. Conference for all Juniors—Various methods by which Juniors can bring other boys nearer to Christ through His Church.

W. A. Haberstro, Field Secretary, Brotherhood of St. Andrew.

8 P. M. Public Meeting. ST. STEPHEN'S CHURCH.

"The Brotherhood's Opportunity."

Hubert Carleton, General Secretary, Brotherhood of St. Andrew.

James L. Houghtelling, Founder, Brotherhood of St. Andrew.

SATURDAY, OCTOBER 17.

Early Celebrations of Holy Communion in different City Churches.

9:30 to 10 A. M. Meeting for Prayer. PLYMOUTH CHURCH. Devotional Address.

"Thanksgiving in Prayer."

Rev. T. W. Powell, Toronto, Canada.

10:15 to 11 A. M. Final Business Session. PLYMOUTH CHURCH.
 11 to 11:45 A. M. Address.
 11:45 to 12:15 P. M. Address. PLYMOUTH CH.
 "The Godfather."
 12:30 to 12:55 P. M. Noon Day Mass Meeting. PABST THEATRE.
 2:30 to 3:45 P. M. General Conference for all Seniors and Juniors. PLYMOUTH CHURCH.
 "The Brotherhood Boy."
 His Prayers. Harry W. McKechnie, St. Clement's Junior Chapter, Brooklyn, N. Y.
 His Example. Roy Burroughs, St. Andrew's Junior Chapter, Milwaukee, Wis.
 His Chapter Work. Norman Ludlow, Junior Chapter, Buffalo, N. Y.
 His Personal Work. Geo. Wibby, St. Matthew's Junior Chapter, Toronto, Can.
 3:45 to 4:30 P. M. Address to Juniors. (Junior Directors and Seniors interested asked to remain.) PLYMOUTH CHURCH.
 4:30 P. M. Meeting for Seniors Interested in Junior Work. PLYMOUTH CHURCH.
 W. A. Cornelius, National Council Member, Pittsburgh, Pa.
 Hubert Carleton, General Secretary, Brotherhood of St. Andrew.
 8 P. M. Preparation Service for the Annual Corporate Communion. ST. PAUL'S CHURCH.
 Rt. Rev. R. H. Weller, D.D., Bishop Coadjutor of Fond du Lac.

SUNDAY, OCTOBER 18.

7:30 A. M. Annual Celebration of the Corporate Communion. ST. PAUL'S CHURCH.
 11 A. M. Sermons in Milwaukee Churches.
 "The Young Man and the Church."
 Speakers to be announced later.
 2:30 P. M. Mass Meeting for Boys. ALL SAINTS' CATHEDRAL.
 Rt. Rev. R. H. Weller, Bishop Coadjutor of Fond du Lac.
 3:30 P. M. Mass Meeting. PABST THEATRE.
 Rt. Rev. C. E. Woodcock, D.D., Bishop of Kentucky.
 Rt. Rev. C. P. Anderson, D.D., Bishop of Chicago.
 8 P. M. Public Meeting. ST. JAMES' CHURCH.
 "Reality."
 (a) Real Belief—Rt. Rev. C. P. Anderson, D.D., Bishop of Chicago.
 (b) Real Discipleship—John W. Wood, Member National Council, New York.
 9:15 P. M. Farewell Meeting. ST. JAMES' CHURCH. H. D. W. English, First Vice-President, Brotherhood of St. Andrew.

NOTES.

WEDNESDAY is "Junior Day." An attractive programme for the entertainment of boys, before the beginning of the Convention proper, has been arranged. The day's programme is in the hands of the Rev. H. S. Gately. "Camps" for the accommodation of Juniors at night are provided in the parish houses of four churches in the city, each being under competent management.

RIBBONS of cream shade will denote Milwaukee Brotherhood men and boys; purple, Milwaukee committee-men; white, Milwaukee pages and guides; red, visiting Brotherhood men and boys.

DAILY SESSIONS, apart from services, are held in Plymouth Church, corner Van Buren and Oneida Streets, which has been engaged for the session, and in which there are ample conference rooms, registration room, post office, branch office of national treasurer and of St. Andrew's Cross, etc., in addition to the main auditorium, in which latter the seats are arranged theatre-wise, and the balcony is reserved for ladies and for guests other than members of the Brotherhood.

EARLY CELEBRATIONS OF HOLY COMMUNION. On opening day (Thursday) at All Saints' Cathedral, at 8 A. M. On Friday and Saturday at All Saints' Cathedral, St. Stephen's, St. Andrew's, and St. Edmund's at 7 A. M.; at St. John's at 7:30 A. M. On Sunday morning at 7:30 the Corporate Communion will be held in St. Paul's Church.

LUNCHEON. For the promotion of social fellowship and in order to provide against possible congestion in downtown restaurants, luncheon will be served daily (except Sunday) under the direction of a local committee, with the co-operation of ladies from several parishes, in the basement of Plymouth Church. Visitors and local Churchmen will find it pleasant to gather here for the purpose.

RAILROAD RATES are not uniform, but from most sections of the country are at the rate substantially of 2 cents a mile. Boat (Goodrich line) leaving Chicago at 8 P. M. daily arrives in Milwaukee early next morning.

THE MODERN "ST. CUTHBERT'S ISLE."

MACMAHAN, Maine, might well be called St. Cuthbert's Isle, for the summer chapel there, dedicated to the British saint, does much to give a religious tone to that island and the other islands round about. For a large part of the season just closed the enlarged and beautified church has been filled



ST. CUTHBERT'S CHAPEL, MAC MAHAN, ME.

for the principal services of the day. The improvements have all been paid for and a generous sum contributed for missions, diocesan and general. The following clergy have officiated: the Rev. Herman Page, Ph.D., the Rev. Henry Hague, the Rev. John Gregson, the Rev. C. T. Whittmore, the Rev. George S. Pine, and the Rev. F. B. Reazor, D.D. The Rev. J. Nevett Steele, Mus. Doc., rendered valuable assistance in the music for the services. The altar, designed by Mr. E. Q. Sylvester of Boston, the architect of the church, shows how plaster casts may be used to great advantage in rustic and rural churches. The angels are Donatello's, and the Mother and Child are Rosellino's.

FIRST CONVOCATION, DISTRICT OF WESTERN COLORADO.

CONVOCATION met in St. Barnabas' Church, Glenwood Springs, on Wednesday and Thursday, September 16th and 17th. At the opening service Wednesday, the Bishop was celebrant of the Holy Eucharist and the Rev. J. H. Vennis preached the sermon. Immediately afterwards the Convocation was organized and the Rev. J. W. Heal was elected secretary and the Rev. J. W. Ohl, registrar. The Bishop appointed his council of advice, which immediately met for organization. The Rev. J. W. Ohl was chosen president and the Rev. J. H. Dennis, secretary, other members being Ven. C. W. G. Lyon and Messrs. V. E. Northrop, H. T. Avery, and J. T. Shumate. After luncheon the Convocation met again and elected the Rev. Messrs. J. H. Dennis, A. Miller, C. W. G. Lyon, and J. W. Ohl, and Messrs. Wm. Thomas, John Pearson, and Dr. Warner as delegates to the Missionary Council. A motion was made, asking the Board of Missions to increase the apportionment from this district 50 per cent. A paper was then read by the Rev. J. W. Heal on "The Rector's Place in Finances of the Church." Evening Prayer was said at 8 o'clock, when the Bishop read his annual address. The progress made here has been phenomenal. There are now eleven clergymen at work and a large number of lay readers engaged at places where little has been done before.

Wednesday the Convocation was given up to the discussion of important matters, notably the consideration of the canons under which this district will work. The Rev. W. Doggett, chairman of the committee, gave a report of his examination of the canons of many dioceses, and it was finally resolved to adopt those of Los Angeles. A very helpful paper was read by the Rev. F. M. Bacon on "Sunday Schools."

A resolution was adopted thanking Mrs. Ogilvey for the pleasure and profit she has given the clergy through the Arthur Brooks

theological library, which is in circulation in the district. The Bishop appointed Hon. J. C. Shumate as chancellor of the district. At 8 o'clock a missionary meeting was held with stirring addresses by the Rev. Messrs. J. H. Dennis, S. Fison, J. W. Ohl, and the Archdeacon, after which the Convocation adjourned.

On Friday the Federation of Guilds met for organization. Mrs. Warner of Fuieta was elected president; Mrs. Bailey of Telluride, vice-president; Mrs. Cullen of Grand Junction, secretary; Mrs. Bittering of Grand Junction, treasurer; Missionary Secretary, Miss Grace Lee of Hotchkiss. Reports were read from several parishes, indicating an increased interest in the work of missions in the district.

IMPROVEMENTS AT GRACE CHURCH, CORTLAND, N. Y.

GRACE CHURCH, Cortland, N. Y., of which the Rev. W. W. Way is rector, has recently been much improved. In May last a handsome triple-light window, representing the Good Shepherd, in memory of Miss Ann Eliza Bauder, was unveiled. When the church was reopened in September the chancel window had been removed and a correct and artistic carved oak altar, reredos, and wainscoting were in place. Also new oak floors and steps were laid. Handsome new oak choir stalls replaced the old ones, a brass altar rail was added, and new clergy stalls and prayer-desk. The chancel is now lighted with electricity and newly cushioned, and the walls and ceilings have been colored throughout the church. New solid oak doors have been ordered for the vestibule. The altar and reredos are memorials to Rev. James A. Robinson and wife. Mr. Robinson was rector of the parish from 1875 to 1885. The altar rail is a memorial to Bishop Huntington, and the brass alms basin to Miss Alma O'Brien.

All the work within the sanctuary was done by Oscar Luedtke and the choir stalls and triple-light window were furnished by R. Geissler. The oak floor was donated by the Sunday school. One bequest, one generous gift, and many smaller ones have enabled the parish to obtain these permanent and extensive improvements.

DEATH OF THE REV. CHARLES STUART HALE

THE REV. CHARLES STUART HALE joined the ranks of the Church Expectant on September 19th, in the 74th year of his age and the 47th year of his ministry. He was born in Brandon, Vt., April 30, 1835, the only son of Dr. Josiah and Marcia (Tracy) Hale, and was educated at the Brandon Academy and at Trinity College, Hartford, Conn. He early came under the influence of the great Bishop of Vermont, the Rt. Rev. John Henry Hopkins, with whom he read theology and by whom he was ordained deacon in 1861 and priest in 1863. During his diaconate he was vice-principal of the Vermont Episcopal Institute, of which institution the Bishop's son, the Rev. Theodore A. Hopkins, was principal. In 1862 he was commissioned chaplain of the Fifth Vermont Volunteers and saw active duty with his regiment at the front until 1864, when he was honorably mustered out of service. In 1865 he became rector of St. James' Church, Arlington, Vt., resigning his cure two years later to accept the rectorship of Immanuel Church, Bellows Falls, in the same diocese. Here Mr. Hale found ample scope for parish development on Churchly lines. Missions were started at Chester and Springfield, Vt., the old church building at Bellows Falls was torn down, and the present handsome stone edifice was built from designs by the elder Upjohn; a Church school for girls (St. Agnes' Hall) was opened; and the services of the Church were dignified by the adoption of Eucharistic vestments and

the proper ecclesiastical colors. While canonically connected with the diocese of Vermont Mr. Hale served as a deputy to the General Convention, as well as trustee of Norwich University, the presidency of which a few years later he declined. In 1872 he became assistant minister at St. Paul's Church, Buffalo, N. Y., where in 1875 he organized the parish of St. Mary's-on-the-Hill, becoming its first rector, and being elected secretary of the Standing Committee. In 1876 he accepted the rectorship of Christ Church, New Berne, N. C., where he remained until 1881, when he became rector of Trinity Church, Claremont, N. H.—his last parish—which he resigned in 1885. From January, 1906, until Easter, 1907, Mr. Hale was priest in charge of St. Paul's Church, Windsor, Vt. It was there, on the Eleventh Sunday after Trinity, that he celebrated his last Eucharist and preached his last sermon. On Tuesday, September 19th, his condition became so serious that he expressed the desire to receive the Blessed Sacrament, which, at his request, was administered to him by the Rev. Charles H. Coit, rector of the church. A few hours later he fell peacefully asleep in certain hope of the resurrection of the dead. The burial office was read in Immanuel Church, Bellows Falls, the following Friday by the Rev. Charles W. Coit, assisted by the Rev. W. E. Patterson, rector of Trinity Church, Claremont, N. H., the interment following in the beautiful churchyard which Mr. Hale had himself planned so many years before.

THIRTY-THIRD ANNIVERSARY OF ST. JAMES' CHURCH, DETROIT.

THE CORNER-STONE of St. James' Church, Detroit, was laid on St. Matthew's day, 1875. The event was commemorated on the Fourteenth Sunday after Trinity, the eve of St. Matthew's day, by two celebrations of the Holy Communion and by a gathering together of as many of the original members as could be found. Quite a number were present as well as many others who have been identified with the parish since the church was built. It was originally a mission of St. John's Church (Bishop Worthington then rector), and was under the immediate care of the Rev. William Charles. Mr. Charles was present on this thirty-third anniversary and a paper prepared by him was read at the service. The Rev. Messrs Cary and Arnold were present and assisted the rector. Among other addresses giving a history of the early days was one by Mr. Charles Vernor, who had charge of the Sunday school at the beginning of the mission in 1868. In the evening of this anniversary the Rev. Wm. F. Faber, D.D., rector of St. John's Church, preached the sermon.

FALL PROGRESS OF THE SUNDAY SCHOOL WORLD.

THE EXECUTIVE COMMITTEE of the Sunday School Federation, the organization which takes in all the diocesan Sunday School Commissions of the country, has elected the Rev. Francis C. Lauderburn to be educational secretary for the entire field, as it exists at present. He has not yet signified his acceptance, nor has the Federation secured the requisite funds as yet for the salary, although it hopes to do so in a few months, if liberal givers in the Church, interested in the progress of the Sunday school, contribute in proportion to their interest. Mr. Lauderburn's work will be the organization of the entire Sunday school field along the line of teacher training, not only in the domain of broad organization, but also in the detailed work of teacher training classes in large centers throughout the country.

Teacher training classes are already projected for the fall. In Stamford, Conn., two sets of twelve lessons each are being

given on Tuesday afternoons and evenings by the Rev. William Walter Smith, M.D., general secretary of the Sunday School Federation. A similar class is being held on Wednesday evenings in St. George's, Hempstead, Monday evenings in St. John's, Yonkers, and on Friday afternoons at the Church of the Holy Communion, South Orange, N. J., all conducted by Dr. Smith. Dr. Lauderburn is to address the Long Island Sunday School Association Convention in Astoria, on October 9th, and the Scranton Archdeaconry Sunday School Convention (Scranton, Pa.) on October 19th. Dr. Smith was the principal speaker at the Maine Sunday School Convention, held at Gardiner, on September 26th. Altogether the prospects for the fall Sunday school campaign are very promising.

SOCIETY OF MISSION PRIESTS ORGANIZED IN CENTRAL NEW YORK.

A FEW CLERGY and the Bishop met at St. John's Church, Oneida, on September 24th, for a quiet day and the organization of a Society of Mission Priests of the diocese. The morning was given up to worship and meditations, including the Holy Communion, the Bishop officiating. After a final most helpful exhortation and some advice by the Bishop the society was organized, a constitution and by-laws adopted, and the following officers elected: the Bishop, superior general; the Rev. W. W. Way of Grace Church, Cortland, director; the Rev. W. R. McKim of Oneida vice-director, and the Rev. G. C. Wadsworth of St. John's, Whitesboro, secretary-treasurer. The object of the society is to hold missions wherever requested by the clergy and approved by the Bishop. The members pledge themselves to devote eight days a year to the work, and there are other admirable plans in the constitution, by-laws and recommendations that ought to ensure, with the blessing of God, a positive field of usefulness and help in the diocese.

NEW CHURCHES AND OTHER PAROCHIAL IMPROVEMENTS.

ON THE Fourteenth Sunday after Trinity, at 3:30 P. M., the corner-stone of a new guild hall and parish house for the Church of the Incarnation, Cleveland, Ohio (the Rev. Gerard F. Patterson, rector), was laid by the Bishop of Arkansas, acting for the Bishop of Ohio, who is still abroad. He was assisted in the service by the Rev. Frederick P. Avery, D.D., president of the Standing Committee of the diocese; the Rev. Prof. D. F. Davies, D.D., of Bexley Hall, Gambier; the Rev. George I. Foster, rector of the Church of the Good Shepherd, Cleveland, and the Rev. John H. Parsons, rector of Grace Church, Willoughby. The procession formed in the public school building across the street and marched, singing, to the site of the building. The Bishop performed the ceremony of laying the corner-stone, after which he delivered an address on the responsibility resting upon the laity for the accomplishing of the work of the Church. He was followed by the Rev. Dr. Davies, who maintained in his address that the work done through the guild hall and parish house must be true to the idea of the Church.

The Church of the Incarnation was founded a dozen years ago through the activity of the late Rev. Wemyss Smith, then rector of the Church of the Good Shepherd. Under the efficient leadership of its present rector, during a period of nine years, the work has been greatly developed. The ceremony above recorded marks the first step in the removal of the parish from its old location on St. Clair Avenue to a more advantageous site on East 105th St. This parish house, which will be equipped with assembly room, class rooms, choir room, reading room, dining room, kitchen, gymnasium, baths, and lockers, will cost \$10,000 and will, when completed in December, be used for the

purposes of the regular church services until the new church building is erected upon land adjoining.

THE CORNER-STONE of the new Grace Church, Nutley, diocese of Newark, was laid on Saturday, September 19th, by the Bishop of the diocese. The programme consisted of hymns by the choir, an address by Bishop Lines, special statement of the building committee, by the rector; hymn and closing prayer by the Bishop. The procession then returned to the rectory, where a collation was served. The ground for the church was given to the parish by the Satterthwaite family in 1893. Already a rectory has been built upon part of the land. The ground was broken for the building nine weeks ago, and the work has progressed so rapidly that the laying of the stone called the rector, the Rev. H. D. Cone, back from his vacation in Maine. It is estimated that the cost of the edifice, when completely furnished, will be \$35,000. The exterior will be of Bellville brownstone. During the ceremony of laying the stone someone appropriated the Bishop's hat and he returned to the episcopal residence in an automobile bareheaded.

THE NEW CHURCH at Bertrand, Lancaster county, Va., of which the Rev. L. R. Combs has charge, has been completed, and was used for services the first time in September. Services were begun here about ten years ago, at first in a blacksmith shop, but the rude building was soon so crowded that a larger and more fitting place became necessary, and has been secured through the efforts of the rector and his faithful workers. The greater part of the money and material were the gift of the people in the neighborhood. The building is Churchly within and without, and will seat about 200.

THE PRO-CATHEDRAL of St. Stephen the Martyr, Portland, Ore. (the Rev. H. M. Ramsey, vicar), has been outgrown by its congregation. During the summer it has been enlarged and improved. The chancel end was moved to the rear of the lot and large transepts have been built between the two old parts, thus giving double the seating capacity. New pews and a large carved oak throne for the Bishop were added to the furniture. The first service in the new building was held on the Fourteenth Sunday after Trinity, consisting of a high celebration of the Holy Eucharist. Other improvements were made in the Cathedral buildings, and the whole now present an attractive appearance.

ST. PAUL'S CHURCH, Pekin, Ill. (the Rev. W. D. McLean, rector), was reopened quite recently after being closed and in the hands of the decorators for six weeks. The improvements to the church amounted to \$1,000. During the past four years St. Paul's parish has built and paid for a rectory, a new steam plant, and electric lights have been placed in the church, and, with the decorations, an expenditure of \$5,000 has been made.

ST. JOHN'S MISSION (Sellwood) Portland, Ore., under the charge of Archdeacon Chambers, is building a parish house. The corner-stone was laid by the Bishop on Saturday, September 19th. There were present and assisting in the service, the Archdeacon and the Rev. Messrs. W. R. Powell, R. E. Remington, F. B. Bartlett, and S. Dorrance. This church is located in a rapidly growing suburb where many laboring people are building homes, and the social side of their life is to become a feature of the work of this mission. The parish house will include a hall, choir rooms, and guild and clergy rooms.

THE CHURCHMEN connected with St. Titus' parish, Seneca, Kan., have purchased a church building from the Baptists and have begun the work of remodeling and rearranging it. A large window will be placed in front in memory of Raymond B. Williams.

Services had previously been held in a rented room.

WITHIN the past few months St. John's Church, Bellefonte, Pa., has repaired the rectory at a cost of \$1,700, provided a parish house at a cost of \$4,000, and repaired the church edifice at a cost of about \$5,000, the latter including building a choir room. Funds are provided for these improvements.

A NEW ORGAN, with five pedal stops (after old Italian schemes of registration) electric action, and modern voicing and mechanical accessories is being installed in old St. Ann's Church, Brooklyn, N. Y.

ON SATURDAY, September 19th, the Rev. Carroll N. Smith, minister in charge, laid the corner-stone of a parish house in Mount Joy, Pa.

REV. DR. DUHRING'S PITHY ADVICE TO WOULD-BE BURGLARS.

THE OFFICES of the City Mission in the basement of old St. Paul's Church, Third and Walnut Streets, Philadelphia, have been entered and ransacked by burglars on four different occasions lately. The locks and fastenings of the desks and closets have each time been broken and mutilated, and in order to prevent this the desks are now left open and the superintendent, the Rev. Dr. H. L. Duhring, has posted up the following notice:

"There is nothing in these desks but papers and letters concerning the sick and poor. For charity's sake don't destroy or disturb them. Our money is all in bank, and there is mighty little there. Help with your contributions."

LUTHERAN SERVICES IN BRUTON CHURCH.

AN EXPERIMENT is being tried in the historic Bruton Church at Williamsburg, Va. (the Rev. W. A. R. Goodwin, rector), concerning which some inquiries have been made. Something over a year ago, a number of Lutherans in the vicinity, mostly Scandinavians, proposed to build a church for their own services. There being already four "churches" in the little hamlet, and Roman Catholics arranging to build a fifth, the rector and vestry of Bruton Church offered to the Lutherans the use of the church building on Sunday afternoons when it was not required for Church services. The rector himself conducts their service when he is able to, but at other times the Lutheran congregation makes its own arrangements and invites local Protestant ministers to officiate. The rector, Mr. Goodwin, being invited to tell how the plan has worked, writes as follows:

"First, some months ago a minister from one of the largest Lutheran churches in New York, who seems to be a kind of superintendent of these scattered people, came down to hold a service for them. He came to my study to express his appreciation of our act of Christian courtesy, and said that if this same disposition was shown by our Church to his people in the North and West he would feel very much more hopeful of establishing a corporate union between our Church and his own. In the parish I can but feel that the spirit which has prompted this line of action has resulted in bringing the Church nearer than perhaps ever before to the kind regard and affection of the community. At the Church service on Good Friday, Easter, and Christmas the rector noted with pleasure that almost the entire Lutheran congregation were present and fully participated in the Church service. The services of Bruton parish are conducted in absolute conformity to the direction of the rubrics and the canons of the Church, and the teaching, I trust, is loyal to her standards. To this service many are attracted who openly declare that they have been drawn to our Church by what they regard as a manifestation of the spirit of unity

and Christian love. Frequently on Sunday morning we have in the congregation four Presbyterian ministers, the daughter of one of whom sings regularly in the vested choir of the church; and when their churches have been closed we have had in the congregation the Methodist and Baptist ministers and many of their people."

ARRANGEMENTS FOR BOYS AT MILWAUKEE BROTHERHOOD CONVENTION.

THE MILWAUKEE Convention will be a most interesting one for the junior members of the Brotherhood and it is hoped there will be a large number in attendance. Special arrangements have been made for their accommodation during their stay in the city by four of the city churches: the Cathedral, St. Paul's, St. James', and St. John's. The parish houses of these churches will be turned into "camps," and each Junior will be furnished with a cot, plenty of bedding, towels, etc., for his personal use for 50 cents a night. The expenses for lodging for the five nights would be \$2.50, and meals can be procured at nearby restaurants for 25 cents each, so that the whole expense for board and lodging would not be more than \$7.00.

Conferences will be held for the Juniors on each day of the convention except Sunday, and on Sunday there will be a special mass meeting for boys in the Cathedral at 2:30 in the afternoon. An effort will be made to get a large number of the city boys to be present at this meeting.

Arrangements have been made to give the Juniors a good time on the afternoon of Wednesday, October 14th, which will be called Junior day. There will be an automobile ride about the city from 2:30 until 5 o'clock. Mitchell Park, with its sunken gardens; the Soldiers' Home, which is the largest in the country; Washington Park, with its zoo, and Lake Park will be visited. For miles the ride will be along the lake front, where the road is built on a high bluff which overlooks the blue waters of Lake Michigan. This lake is the most beautiful of the Great Lakes and resembles the waters of the ocean more than any other inland lake. It is ninety miles wide at Milwaukee. After the automobile ride supper will be served to the boys and an opportunity will be given to meet the Junior leaders.

Milwaukee Churchmen want boys, as well as men, to attend this convention. The plans are such that they will be properly cared for, and good will certainly be done to them.

A PIONEER "FREE CHURCH."

ST. ANN'S CHURCH, Brooklyn, N. Y. (the Rev. C. Campbell Walker, rector), is one of the pioneer and successful churches of the country supported without pew-rents. The rector recently published to his people, "One word as to the future." "St. Ann's takes some pride in the fact that she is a 'free church,' free for all; rich and poor, high and low, alike worship within her walls without distinction. This we believe to be both scriptural in theory and possible in practice. We believe also that it is in a large measure the solution of one of the present problems of Church life. Brooklyn Heights is fast being changed into an apartment-house and hotel district, and while we recognize the great difficulty of reaching those who reside in such a locality, we feel encouraged in thinking that St. Ann's Church has appealed to such. Let us seek to make St. Ann's 'a neighborhood church,' showing a neighborly spirit, so that all persons may find a welcome amongst us and feel that we meet their spiritual and social needs."

About a year ago the parish took the care of St. Lydia's mission. Several lay readers were licensed to assist the rector. They report sending special letters and calling at

boarding houses and hotels on the Heights; distributing some 2,000 pieces of literature. Work among West Indians living in the neighborhood has been done by Messrs. J. C. Morris and Harold Wood.

ROMAN PRIESTS SEEKING ADMISSION TO THE CHURCH.

TWO ITALIAN (Roman) priests have lately been conferring with the authorities at the Church House, Philadelphia, seeking information looking to their admission into the Anglican communion. The new rector of L'Emmanuel for Italians, at Tenth and Christian Streets, was formerly, as was also his predecessor, the Rev. Father Zara, a priest in the Roman Church. A recent graduate from the West Philadelphia Divinity School, the Rev. Humbert Filosa, was previously of the Roman fold, but the Associated Press and the daily papers rarely record accessions from this source to our ranks.

REV. CHARLES T. WHITTEMORE RESIGNS ALL SAINTS', BOSTON.

THE REV. CHARLES T. WHITTEMORE has finally decided to resign from the rectorship of All Saints' parish at Ashmont in the Dorchester section of Boston. He recently came from his summer home in Maine purposely to have a conference with the vestry, whose members have been loth to let the rector permanently sever his connection with the parish. A few years ago Mr. Whittemore was so broken in health that he was given a year's leave of absence, which was spent abroad. Though he returned much improved, he still felt the duties of administering the parish to be a severe tax upon his strength, and last March he again was obliged to give up work. At that time he sent in his resignation, being advised by his physician that he must take at least a year to again get into fit condition. But the vestry unanimously refused to accept his resignation, and voted him a leave of absence for another year, or such further time as would be necessary to regain his health. Although somewhat improved from his summer's rest, Mr. Whittemore still feels unable to longer continue ministerial work and has therefore insisted that the vestry accept his resignation.

Mr. Whittemore has been at All Saints' for twenty-one years and in that time has seen the parish grow from small beginnings to one now numbering 550 communicants and 800 parishioners. The little wooden church has been replaced by a larger one of stone with a handsome tower, which was consecrated in 1895. A fine organ was recently installed and the sanctuary and reredos of the church are among the finest of any church in the diocese. There also is a commodious parish house furnished throughout, including a Sunday school room seating 400, a gymnasium, social room, etc., all of which were presented to the parish last year as a memorial and in recognition of the rector's twenty years of service in the parish. Among the curates who have seen service under Mr. Whittemore have been Bishop Codman of Maine, the Rev. Charles S. Hutchinson, now of St. Clement's, Philadelphia, the Rev. A. B. Rudd, who succeeded the Rev. Dr. van Allen at Elmira, N. Y., and the Rev. Ernest W. Wood, lately assistant at St. Mark's, Southboro, but now at Philadelphia.

THE CHURCH'S WORK IN THE VIRGINIA MOUNTAINS.

THE CHURCH'S WORK in the Blue Ridge Mountains of Virginia is steadily progressing. A small cottage hospital has been built at Mission Home, which will provide for two patients and an attendant, with all necessary medicines and surgical appliances. A double-room school building is also being erected near Mission Home, and will be ready for use

this fall. The building will serve the double purpose of parish house and school, as the two rooms can be thrown into one, seating about 150 persons. The second story will be used as a storeroom for clothing sent for use in the work. Near this building another is being built, to serve as a sales building for clothing. The materials for the Holy Innocents' chapel, Simmon's Gap, are being collected. The money for this has been the work of Mrs. Katharine Pusey. Simmon's Gap was the first mission opened by Archdeacon Neve in the Blue Ridge, and all services have been held in the school building. Work on the industrial school is progressing. Several farms, aggregating 420 acres, have been secured in Bacon's Hollow, four or five miles from Mission Home, and about twenty-three miles from Charlottesville. A practical farmer will be secured and put in charge of the farm.

TESTIMONIAL TO THE REV. LOUIS FRENCH.

THE 37TH monthly meeting of the Fairfield County Clerical Association was held at St. Luke's, Darien, Conn., on Monday, September 14th. The opportunity was taken to mark the fifty-third anniversary of the ordination of the rector, the Rev. Louis French, and the forty-fifth anniversary of his rectorship of St. Luke's. At the luncheon a gold cross was presented, the gift of his brethren. It bears the following inscription: "Rev. Louis French, 1855-1908. From the F. C. C. Association." The presentation speech was made by the Rev. Edmund Guilbert, D.D., of Southport. The Rev. E. Livingston Wells of Bridgeport, secretary of the association, acted as toastmaster, and addresses were made by several of the clergy.

COMING CONVENTION OF WASHINGTON S. S. INSTITUTE.

THE TWELFTH annual convention of the Sunday School Institute of the diocese of Washington will be held on October 21st and 22nd in the Church of the Epiphany, Washington. The programme is one of great excellence. Papers will be presented the first day on "The Child's Church," by the Rev. G. Freeland Peter and the Rev. Alfred Harding, D.D.; "With Jesus the Teacher," the Rev. Pascal Harrower. At the mass meeting "Sunday in Relation to the Child" will be discussed by the Rev. R. K. Massie, Prof. W. Starr Myers, and the Rev. J. Henning Nelms. Books as classified under the following subjects will be reviewed in fifteen-minute talks on the second day's session: "Business End of Sunday School," Mrs. Louisa M. Low; "Graded Systems," the Rev. C. S. Abbott; "Old Testament and Life of Christ," Mrs. C. P. Close; "The Church and Church History," Mrs. H. B. Simpson; "Prayer Book and Church Year," Mrs. H. J. Patterson; "Catechism," Mrs. W. T. Hastings; "Primary," Mrs. H. C. Losier. It is the purpose of this meeting to bring together for conference and discussion all clergy, teachers, and officers in the diocese.

STATE ASSEMBLY, B. S. A., ORGANIZED IN TENNESSEE.

AN ASSEMBLY of the Brotherhood of St. Andrew, representing all the locals in the state of Tennessee, was organized on September 23d in Christ Church chapel, Nashville. The meeting was preceded by a celebration of the Holy Communion at the Church of the Advent. The conference was well attended, exceeding expectations, and great enthusiasm was manifested. Vigorous talks were made by Charles S. Martin, who was made temporary chairman; Judge Clockley, dean of the Sewanee Law School; the Rev. W. S. Claiborne of Sewanee, and others. A constitution and by-laws were adopted and

delegates were appointed to the Milwaukee convention. An invitation to meet next May at the time of the diocesan convention in Calvary Church was accepted. It was sent by the Rev. J. R. Winchester of Memphis. The following officers were elected: President, George H. Batchelor of Chattanooga; vice-president for East Tennessee, J. C. Pritchard of Chattanooga; vice-president of Middle Tennessee, John C. Brown of Nashville; vice-president of West Tennessee, W. I. Moody of Memphis; chaplain, the Rev. Mercer P. Logan, D.D. of Nashville; secretary and treasurer, E. A. Fusch of Nashville. The president will hereafter announce the executive committee.

PROGRESS OF THE KNIGHTS OF ST. PAUL.

THE FOLLOWING chapters of the Knights of St. Paul have been organized recently: Church of Our Saviour, Placerville, Cal.; St. Mark's, Waupaca, Wis.; Holy Innocents, Lahaina, H. I.; St. Peter's, West Allis, Wis.; New Haven, Conn.; St. James', Marietta, Ga.; Trinity, Demopolis, Ala.; St. Peter's, Swift Current, Saskatchewan, Canada; Advent, Oakland, Cal.; Flushing, L. I.

GIFTS AND BEQUESTS TO THE CHURCH.

A FINE PIPE ORGAN has been presented to Emmanuel Church, Petoskey, Mich., by Dean Matthews of St. Luke's pro-Cathedral, Cincinnati. The parish at Cincinnati has had a gift during the summer of a new pipe organ, which is said to be the finest in the country. As Dean Matthews usually spends his summers in the vicinity of Petoskey he has become much interested in the efforts of the people there to further the Church's progress and now he gives them the organ which has long been in use in St. Luke's, Cincinnati. This organ is of an especially rich tone and of fine quality and workmanship.

THE WILL of Jonathan J. Brome, a well-known citizen of Orange, N. J., a warden of Grace Church for many years, has been filed. He leaves \$10,000 as endowment for Grace Church parish house, which he and his wife built as a memorial soon after the death of their only daughter, Alice. Besides other local charities the House of the Good Shepherd, Orange, is a beneficiary to the extent of \$5,000.

MR. JOHN JORDON, who died recently at York, Pa., left to St. John's Church in that city the interest of two-thirds of his residuary estate. At present it is estimated that it will yield to the parish about \$3,500 per year. It will be borne in mind that last Christmas Mr. Jordan presented St. John's with an organ costing \$5,000.

BY THE WILL of Mrs. Louis A. Tranberg, who died August 23d, Trinity Church, Brooklyn, N. Y., receives a bequest of \$1,000. Mrs. Tranberg had been a communicant and faithful worker in Trinity Church for more than twenty years. Her loss will be deeply felt.

ANNUAL COUNCIL, SIXTH MISSIONARY DEPARTMENT.

THE Sixth Missionary Department will hold its second annual Council at Fargo, N. D., on November 8-10. The proceedings will be opened with the Holy Communion each day and two conferences will also be held daily, concluding with a mass meeting on the evening of the 10th. Among the important general subjects for discussion will be "How the Sixth Department Can Further the World-wide Mission of the Church?" "Agencies for Advancing the Church's Mission," "Provision for the Future of the Church's Mission," "The Church's Mission to Society: Religion and Citizenship." Bishop

Mann will preside at the mass meeting, when the subject of "What is the Church's Mission?" will be discussed.

The council will bring together eleven Bishops, who have charge over a like number of dioceses and missionary districts, included in the states of Colorado, Iowa, Minnesota, Montana, Nebraska, North and South Dakota, and Wyoming. There are also four clerical and four lay representatives from each of the dioceses and districts who have seats and votes, and it is certain that other able and well-known men from outside the department will be in attendance.

THE REV. RICHARD WHITTINGHAM PASSES AWAY.

THE REV. RICHARD WHITTINGHAM, for many years rector of St. Mark's, Perryville, Md., died on Tuesday, September 22nd.

He was a graduate of the General Theological Seminary, and was ordered deacon in 1846 by Bishop McCoskry and priest in 1848 by Bishop Whittingham. He served at Sag Harbor, L. I., 1847-49; New Berlin, N. Y., 1849-61; New Castle, Del., 1861-63; New Haven, Conn., 1863-76, and Pikesville, Md., 1876-88. He was the publisher of the first parish paper in the United States, the *Parish Guide*, and also edited the *Church Penny Magazine*, and the *Girls' Friendly Magazine*. His published works included *Heart and Home Truths* (1854); *Choir Union and Communicants' Guide* (1860).

DEATH OF THE REV. GEORGE F. PLUMMER.

THE REV. GEORGE FAYETTE PLUMMER died on the 26th of September at the residence of his daughter in Geneva, N. Y. Mr. Plummer was born in Cambridge, Md., in 1840; he was educated at Racine College and Nashotah Theological Seminary, and was ordained to the priesthood by Bishop Whittingham in 1868. He was rector of St. James', Batavia, N. Y., for seven years and then went to Portland, Ore., to become rector of Trinity Church, which position he ably filled for nine years. He then returned to the East to accept the rectorship of St. Mark's, Baltimore; and after a ministry there for some seven years he resigned to accept charge of the Church of the Good Samaritan in Corvallis, Ore. Here for another seven years was his ministry a most fruitful one. He then resigned to take up missionary work in the jurisdiction of Nevada. Since his removal to Geneva he has gladly assisted the rectors of St. Peter's and Trinity and has taken charge of several vacant parishes. Mr. Plummer was a devout servant of God, a trained theologian and a persuasive preacher of the Word.

DR. VAN ALLEN ON THE LAMBETH CONFERENCE.

THE REV. DR. VAN ALLEN is back in Boston after a long summer spent in Europe with his new curate, the Rev. Dr. John Higginson Cabot. Dr. van Allen occupied his pulpit at the Church of the Advent on Sunday, September 27th, and there was a large congregation to give him greeting.

In his discourse Sunday morning he had much to say of the recent great gatherings in London, the Pan-Anglican Congress and the Lambeth Conference. He contrasted the humble attitude and simple mien of the American Bishops with those same prelates of England, the former a sort of representative of apostolic poverty, as he styled it, whose thrones often were cane seats. He said the English clergy were greatly impressed with the cordial and easy way in which the American Bishop could be approached for, as one clergyman put it to the doctor, "we here in England, fear our Bishops." Dr. van Allen was very proud of the part the American Bishops took in the debates, speaking as

especial word of commendation for the Bishop of Milwaukee, who so fearlessly championed the cause of confessions. Dr. van Allen said that, following his outspoken attitude, not a few of the English priests expressed the wish that they might have been trained in the Milwaukee diocese. Speaking of the so-called open pulpit, the rector said that had the Lambeth Conference been held two years ago much of the shame and reproach incident to the act of the last General Convention would not have been. He was sorry to note that the Bishops were weak on the subject of marriage, as they also were on unktion. Two aspects gave him especial delight. They were the position taken on Modernism in the Church and the prominence given to social righteousness.

In the evening Dr. van Allen spoke on what is being accomplished in England in the way of realizing the best ideas of the religious life.

OPENING OF CAMBRIDGE THEOLOGICAL SCHOOL.

DEAN HODGES of the Episcopal Theological School at Cambridge, Mass., just home from a long summer at Holderness, N. H., announces that a feature of the season at the school will be a course of six lectures on the Old Testament, to be given by the Rev. Hughell E. W. Fosbroke, professor at Nashotah House. In connection with the opening of the school, which took place on Wednesday, September 30th, there were twenty new men to take up their studies, which is the largest number in many years. Professor Max Kellner of the faculty has arrived home from his long European tour, and Professor Edward S. Drown, who has spent a long time in the Holy Land, returned a few days later. One of the new professors at the school this season is the Rev. Henry B. Washburn, lately rector of St. Mark's at Worcester, who succeeds the late Rev. A. V. G. Allen.

ALBANY.

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

Meeting of Troy Archdeaconry.

THE NINETY-SEVENTH meeting of the Archdeaconry of Troy was held in St. Luke's Church, Mechanicville (the Rev. O. S. Newell, rector), on September 21st and 22nd. On Monday evening the usual missionary meeting was held. The speakers were the Rev. George L. Richardson of Glens Falls and the Rev. H. R. Whitney of Essex. The Ven. Joseph Carey, D.D., presided. At the Tuesday session officers were elected, Dr. Carey being nominated to succeed himself as Archdeacon. The secretary, the Rev. O. S. Newell, and the treasurer, the Rev. George Holbrook, were re-elected. The Rev. Dr. Nickerson was nominated as clerical member of the Board of Missions and Mr. George A. Wells of Troy, lay member. The diocesan missionary and other missionaries made their reports. A special resolution commending the work of the Rev. Charles W. Schiffer at Chestertown and vicinity was passed. After luncheon the clergy assembled on the lawn near the church and listened to an essay on "The Pastoral Office" by the Rev. Dr. F. S. Sill, rector of St. John's, Cohoes. A minute on the death of Bishop Potter, a former rector of St. John's Church, Troy, was passed and ordered sent to Mrs. Potter. There were a number of visiting members.

ARKANSAS.

WM. MONTGOMERY BROWN, D.D., Bishop.
Appointment by the Bishop.

THE REV. THOMAS DOWELL PHILLIPPS has been placed by the Bishop in charge of all the candidates for the priesthood in the diocese.

CONNECTICUT.

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

Mission Held at Ridgefield — Knights of St. Paul at Willimantic.

ARCHDEACON WEBBER has lately conducted a mission at St. Stephen's Church, Ridgefield (the Rev. John H. Chapman, rector). This is the second mission he has given in the parish.

A CHAPTER of the Knights of St. Paul has been established at St. Paul's mission, Willimantic, and the priest in charge, the Rev. R. D. Hatch, has been appointed diocesan president of the order.

DELAWARE.

Reception to the Bishop-elect at Georgetown.

THE REV. FREDERICK J. KINSMAN, Bishop-elect, spent several days of last week in the lower portion of the diocese. On Friday night, September 25th, a reception was given in his honor in the parish house of St. Paul's Church, Georgetown (the Rev. G. R. Savage, rector). On Saturday he visited the churches at Lewes, Rehoboth, and Milton, and on Sunday preached at St. Paul's, Georgetown. "Bishopstead," the fine old episcopal residence where both Bishops Lee and Coleman resided, is being renovated and fitted up for the incumbency of the new Bishop. It contains a handsomely appointed chapel, a *fac simile* of the chapel at Lambeth Palace in London.

HARRISBURG.

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

A Prospective Church Near the State College —G. F. S. Vacation Home.

A LOT HAS been provided at State College, 162 feet front and 170 deep, in a rapidly growing part of the town. It is proposed to build on this lot a house of worship that shall worthily represent the Church in this state. The State College of Pennsylvania is located here, and among the students are a large number of communicants. At a recent celebration at an early hour seventy-four partook. It is taken for granted that, in view of the facts in the case, Churchmen in all parts of the state will gladly assist in this important enterprise.

THE GIRLS' FRIENDLY SOCIETY of St. John's, York, rented a cottage on the Cadwallader estate near Wellsville, York county, during July and August for a vacation house for members of the society. About forty girls were entertained there during the months mentioned.

IDAHO.

JAMES B. FUNSTEN, D.D., Miss. Bp.

An Address Under Canon 19—Gift of Eucharistic Vestments.

AT THE Cathedral in Boise on a September Sunday, there was an address given under the provisions of Canon 19 by Mr. Christian, superintendent of the Home Finding Society in Boise, who told of the work being done by his society. Homeless children are brought to Boise and the society endeavors to find homes for them, in families where they will have moral and religious training. The society, therefore, looks to religious people to render them this assistance. The sermon was preached on the occasion by Dean Hinks, who also introduced the speaker for the special address.

THROUGH the kindness of the Bishop of Fond du Lac, and from the Sisterhood of the Holy Nativity, the missions under the charge of the Rev. Oswald W. Taylor of Wallace have received a handsome set of Eucharistic vestments.

KANSAS CITY.

E. R. ATWILL, D.D., Bishop.

Church to be Erected at Mountain Grove.

AT MOUNTAIN GROVE, Mo., a mission point which up to May 1st had no priest regularly oftener than once in three months, and which is now served by a priest and lay reader with services alternate Sundays, the congregation has just purchased, for \$800, a lot, on which will be erected in the near future a substantial church edifice.

KEARNEY.

A. R. GRAVES, D.D., Miss. Bp.

Coming Meeting of Convocation.

THE ANNUAL Convocation will be held in St. Peter's Church, Lexington, Neb., October 11-13th. The opening session will be preceded by two celebrations of the Holy Communion. Papers will be presented by Archdeacon Cope, Mr. W. Ritchie, Jr., of Sidney, Miss Annie C. Kramph, the Rev. G. G. Bennett, the Rev. W. H. Xanders, and the Rev. J. M. Bates. The customary missionary service will be held on the evening of the first day, with addresses by the Rev. F. C. Taylor and Bishop Graves.

LEXINGTON.

LEWIS W. BURTON, D.D., Bishop.

Departure of the Rev. A. B. Chinn—Death of Mrs. S. B. Walton.

THE DIOCESE will greatly miss the Rev. Austin B. Chinn, who has resigned the Church of the Ascension, Frankfort, to accept a rectorship in California. He has held many important offices, having been deputy to the General Convention twice, and for some years a member of the Standing Committee.

AFTER a brief illness Mrs. Sarah Bryan Walton, wife of Dr. T. C. Walton, president of Margaret College, Versailles, has passed away. Mrs. Walton had endeared herself to the people of Versailles and to the pupils of the school by her unusually charming qualities of mind and heart. She is survived by one sister, Mrs. William Theodotus Capers, wife of Dean Capers of Lexington Cathedral; also by one brother, Mr. George T. Bryan of Greenville, S. C.; and by her son, J. Bryan Walton. The funeral was held at St. John's Church, Versailles, the Rev. A. C. Hensley, the rector, officiating, assisted by Archdeacon Caswall of Lexington.

LONG ISLAND.

FREDERICK BURGESS, D.D., Bishop.

Appointment to St. Paul's Chapel, College Point—Choral Services Resumed at the Cathedral—Summer Services in Brooklyn Churches—Personal.

ST. PAUL'S CHAPEL, College Point, which is a mission of St. George's Church, Flushing, will hereafter be served by the Rev. Benjamin Mottram. Mr. Mottram has served as assistant to the Rev. H. D. Waller at St. George's for the past two years. He has had charge of the boys' club connected with the parish for the past two summers.

FULL CHORAL services at the Cathedral have been resumed. During the summer months the services were much toned down owing to the absence of the organist and choirmaster and many of the choristers. The Bishop and the Dean have returned from their vacation and the visitors from the city are resuming their pilgrimages to the great church. It is nearly an hour's ride from Brooklyn to Garden City, which, by the way, is no city at all, only a very small village in which there is hardly ever any sign of life save when a train-load of pilgrims wanders through the quiet streets on Sunday before and after service in the Cathedral.

IN THE Brooklyn churches services generally have been resumed. In some instances

the rectors have conducted services and preached every Sunday, but sermons have often been omitted. At St. Paul's, Clinton Street, there have been two celebrations of the Eucharist every Sunday. The Rev. Warner E. L. Ward, rector of this parish, has struggled bravely against great odds to promote the Catholic faith in a locality that appears to be stony ground. Being a tireless worker and a man of strong faith and much power and eloquence as a preacher, he has drawn to the support of the parish many Catholic minded Churchmen and women throughout the Borough of Brooklyn. But the character of the neighborhood is changing so rapidly that the future of St. Paul's is uncertain. Old families are moving away and their places are being taken by Romanists or adherents of the Greek Church. No attempt will be made to win these from their allegiance.

THE REV. WALTER E. BENTLEY, rector of the Church of the Ascension, Brooklyn, who was a delegate to the Pan-Anglican Congress, has returned to his duties. In addition to the Congress Mr. Bentley officiated several Sundays at St. George's Church and the Cathedral, Belfast, and also at St. Michael's Church, Coventry, and St. Margaret's, Lowestoft.

PRESIDENT ROOSEVELT attended service Sunday morning, September 20th, at Trinity Church, Oyster Bay, for the last time prior to his departure for Washington. It is understood that he will not return home again before leaving the country for the African trip. A number of his old friends and fellow-parishioners waited at the church entrance to shake hands with him and to say good-bye. The President greeted each one cordially and expressed regret at the prospect of being gone for so long a time.

MASSACHUSETTS.

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

Bishop Brent Declines Invitation—Rev. Robb White Leaves for Philippines—Unauthorized Prayer Still in Circulation—A Correction—Other News.

MUCH REGRET is expressed in commercial as well as social circles that Bishop Brent is unable to accept the invitation to attend the dinner which is to be tendered the Hon. W. Cameron Forbes, vice-president of the Philippine Commission, which will take place in Boston on October 1st. The Bishop has written the Boston Merchants' Association that, owing to the spread of the Asiatic plague, he feels that his presence in the islands is urgent, and he is sailing for home on October 7th. His immediate plans include a short stay at Denver before proceeding further west. A portion of the summer the Bishop has been spending at Nova Scotia.

APROPOS of the departure of Bishop Brent it is interesting to note that the Rev. Robb White, lately rector of St. James' Church, Cambridge, has also started for the Philippines. It will be recalled that Mr. White had long wanted to engage in mission work in that far-off land, and arrangements were made some time ago with Bishop Brent that he should assist him; so he handed in his resignation to the vestry of St. James' and it was accepted. Mr. White will reach Manila considerably ahead of the Bishop.

THE REV. WALDO BURNETT, whose family has done much for the Southboro parish of St. Mark's, spent a few weeks with his family at Southboro lately, having come here from Paris, where he spends much of his time. He sailed for Europe on the *Mauretania* from New York on September 23d.

CHURCHMEN and women continue to receive copies of the fake prayer against which Bishop Lawrence sent out a letter of strong disapproval about a year ago. A copy which recently reached a Boston Churchman is pre-

cisely the same as one received by him nearly two years ago and contains the same veiled threat of harm for failing to continue the chain. Despite the fact that most Church people are acquainted with the imposition being practised by some crank, the letters continue occasionally to come into sight.

THE SERIES of services of Holy Communion held at Nahant, at a private house, were not intended only for the summer visitors, as might have been inferred from reading a descriptive item published in this column on September 12th, but were for all Church people of Nahant, whether transient or permanent residents.

ARRANGEMENTS are being made for the resumption of the classes at Emmanuel Church, Boston, for the study of the Emmanuel movement. Both the Rev. Dr. Alfred Worcester and his assistant, the Rev. Dr. Samuel McComb, are just now busily engaged in mapping out the season's work. In connection with this movement it may be noted that Dr. Worcester is the author of a series of articles on this movement now appearing in the *Ladies' Home Journal*.

THE SEASON'S sessions of the Massachusetts Clerical Association will be resumed on Tuesday, October 6th, when the clergy will meet for luncheon at the parish rooms of St. Paul's Church, Boston. Bishop Lawrence will be the speaker on that occasion, and he will give an address on "Some Impressions from a Visit to England." The Bishop and Mrs. Lawrence have been spending a week with friends in Western Massachusetts, but his office hours were resumed this past week for the season.

MISS LOUISE JAGGAR, daughter of Bishop Jaggard, whose wife recently died at Newton, sailed a few days ago for Europe to join her father for the winter in Paris.

THE REV. FRANK POOLE JOHNSON, lately assistant at St. Paul's Church, Boston, who went abroad with Bishop Jaggard in the spring, is back in Boston, having cut short his trip owing to family matters. For the present at least he will continue his services at St. Paul's.

THE REV. JOHN MCGAW FOSTER, rector of the Church of the Messiah, Boston, resumed his services on Sunday, September 27th, after the summer vacation, a part of which was taken up in recovering from an attack of rheumatism.

BISHOP VAN BUREN of Porto Rico was in Boston over Sunday and occupied the pulpit of Trinity Church, making an especial appeal for funds to carry on his work in the island.

MICHIGAN.

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

Reception to the Bishop.

THE BISHOP'S return from attendance at the Lambeth Conference was marked by a reception given to the clergy and their wives by Bishop and Mrs. Williams on the evening of September 13th at his residence.

NEVADA.

HENRY D. ROBINSON, D.D., Miss. Bp.

The Spirit Animating the Nevada Clergy.

AN ITEM published recently, mentioning the circumstances attending the death of John Parry in Eureka, mentioned that Bishop Robinson, reaching the place too late to officiate at the burial, conducted the services later. Later reports mention that the Rev. Percival S. Smithe of Elko—115 miles away—had arrived in time to bury the deceased, and that four hours after the arrival of Bishop Robinson, the Rev. Hoyt E. Henriques of Clover Valley came in on his motor cycle. He had ridden seventy-seven miles that day

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in order to get there, and had punctured his tire four times. This shows the spirit which animates the Nevada clergy, who are not deterred from priestly duty by distances of upwards of one hundred miles.

NEW JERSEY.

JOHN SCARBOROUGH, D.D., LL.D., Bishop.
Double Anniversary of the Rev. John H. Townsend, Atlantic City.

ON THE Fifteenth Sunday after Trinity the Rev. J. H. Townsend, rector of the Church of the Ascension, celebrated the twenty-fifth anniversary of his ordination and the seventeenth of his rectorship in Atlantic City. The Rev. Mr. Townsend is known and beloved by thousands of persons from all parts of the country, who make Atlantic City their mecca especially during the summer season. He is carrying on a noble and excellent work, having under him three curates laboring in as many different centers.

OREGON.

CHARLES SCADDING, D.D., Bishop.
Dedication Service at St. John's, Portland.

ON SUNDAY, September 14th, a new altar cross and a processional cross were dedicated by the Bishop at St. John's mission (Sellwood), Portland. At the same service Archdeacon Chambers admitted the members of the choir and altar guild.

PENNSYLVANIA.

O. W. WHITAKER, D.D., LL.D., Bishop.
ALEX. MCKAY-SMITH, D.D., Bp. Coadj.
Anniversary of Church of the Nativity, Philadelphia, Celebrated—Death of Two Prominent Laymen—Various Other Interesting Items.

THE SIXTY-FOURTH anniversary of the Church of the Nativity, Eleventh and Mt. Vernon Streets, Philadelphia (the Rev. L. N. Caley, rector), was observed on Sunday, September 27th, with special and appropriate services. The arrangements for the consolidation of the parishes of St. Jude's and the Nativity will soon be completed, and in order to further the enlarged work and activities, a generous layman of the Nativity has agreed to erect at his expense a large parish building on the grounds adjoining the church which have lately been acquired.

THE DEATH of Henry Gwinner Riebenach, son of the comptroller of the Pennsylvania railroad, took place on Wednesday last, caused by a sudden attack of pneumonia. The burial services were conducted at his late home in Philadelphia on September 25th, by the Rev. Arthur W. Warner, rector of St. Andrew's, and the Rev. J. H. Townsend of the Church of the Ascension, Atlantic City.

JAMES W. PAUL, Jr., head of the great Drexel banking firm and one of the most prominent business men and Churchmen of Philadelphia, died suddenly of apoplexy at many years he was an active vestryman at the Church of the Saviour, West Philadelphia, and a liberal contributor to all Church charities. The funeral was held on Monday, the 28th.

THE REMOVAL of St. Nathanael's parish building to the rear of the lot at Allegheny Avenue and E Street, Philadelphia, having been accomplished after considerable delay and expense, work upon the new \$30,000 church edifice has begun. This is a most important field for missionary work, being in the midst of a growing population of people largely of English descent. The Rev. George R. Miller is the priest in charge.

FOR THE first time in its history the parish of St. Elizabeth's, Philadelphia, invited the Convocation of South Philadelphia to meet in its buildings, and consequently the

fall meeting will be held there on Monday, October 26th, consisting of three sessions.

THE American Sunday School Institute announces that the annual public service in conjunction with the Day of Intercession for Sunday Schools will be held in Christ Church, Germantown, on October 19th, at 8 P. M.

MR. WARNER W. ROMMEL, assistant secretary of the Philadelphia Local Assembly of the Brotherhood of St. Andrew and secretary of the diocesan Junior department, has been obliged to resign, owing to his removal to Atlanta, Ga., the early part of October. Mr. Rommel will be much missed from the office in the Church House.

ON TUESDAY, September 22nd, the marriage of the Rev. Charles M. Niles, D.D., and Miss Mary Frances Doyle was solemnized in the Church of the Saviour, West Philadelphia, the Rev. Edmund B. Smith of New York officiating. Dr. Niles was formerly stationed at Sing Sing, N. Y., and Columbia, S. C. For several months after the death of the late Dr. Bodine he officiated at the Church of the Saviour, but at present is not permanently located in any parish.

ON SUNDAY EVENING, September 20th, the organ at the Church of the Good Shepherd (Rev. John A. Goodfellow, rector), which for some months has been in course of enlargement and rebuilding, was reopened. A large congregation was present and the rector's sermon was upon "Praise." At the close of the service a recital, showing the power and effect of the instrument, was rendered by Harry O. Jones, Jr., the organist of the seminary chapel at Nashotah, Wis. The improvements cost several hundred dollars.

AT ST. MICHAEL'S CHURCH, Germantown (the Rev. A. H. Hord, rector), the patronal festival was celebrated on St. Michael and All Angels' day by special services. At 10:30 A. M. the special preacher was the Rev. Wm. Graff, and at 8 P. M. the Rev. Dr. C. E. Grammer.

FOR THE past few Sundays prayers for rain have been offered in all of the churches throughout the state of Pennsylvania, the present drought being the worst known for a period of thirty-four years, and, combined with the ravages of extensive forest fires, is causing untold loss and suffering.

THE REV. OSCAR STUART MICHAEL, rector of St. John's, Third and Brown Streets, Philadelphia, recently went to California for a vacation and has decided to remain there, having this week mailed his resignation to the vestry, to the great surprise of his congregation. He had been rector of St. John's since 1900.

THE CONGREGATION of All Saints' Church, Twelfth and Fitzwater Streets, held their last service in the church on Sunday evening, September 27th, the Rev. Robert A. Tufft, a former rector, being the preacher. The church and grounds have been sold to the Orthodox Greek congregation for \$35,000, possession being given October 1st.

SOUTH CAROLINA.

WM. A. GURNEY, D.D., Bishop.
Personal Mention.

THE ORDINATION to the diaconate of Mr. Paul Trapier Prentiss at St. Michael's Church, on September 20th, was of special interest as Mr. Prentiss is a grandson of the late Rev. Paul Trapier Keith, who was rector of St. Michael's from 1847 to 1868, and Mr. Prentiss' father, the late Rev. W. O. Prentiss, was over fifty years a priest in this diocese.

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SOUTHERN VIRGINIA.

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B. D. TUCKER, D.D., Bp. Coadj.

Coming Sessions of Convocations—Personal.

THE CENTRAL CONVOCATION will meet at the Church of the Good Shepherd, Dinwiddie county, Va. (the Rev. Reuben Meredith, rector), beginning Tuesday morning, October 6th, and the Convocation of Southwest Virginia will meet in Bedford City, October 5-8th.

THE BOARD OF TRUSTEES of Sweet Briar Institute, near Lynchburg, has elected the Rev. Wallace E. Rollins of Christianburg resident chaplain and professor of Biblical Literature. He gives up the rectorship at Christianburg in order to accept this chair.

TOKYO.

JOHN MCKIM, D.D., Miss. Bp.

Reading Room for Students at St. Paul's College.

THE REV. HENRY ST. GEORGE TUCKER, president of St. Paul's College, has estab-

lished a free reading room for students of the *Quartier Latin* of Kanda, No. 11 Ogawa Cho, in connection with All Saints' Church. It is warmly appreciated by all.

VIRGINIA.

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

General and Personal Notes.

THE REV. A. VAUGHAN COLSTON, who has been acting as diocesan missionary under the Bishop's direction for the past three months, has recently visited and conducted services at Manassas, Remington, Casanova, and Warrenton. He is now visiting the churches in New Kent, King William, and Middlesex counties, and will later visit the vacant churches in Fauquier county.

BISHOP GIBSON since returning from abroad, has been with his daughters at their summer home at Orkney Springs. He is expected to return to Richmond in October.

MISS ELIZABETH WINEGAR of St. Faith's School for Deaconesses, New York, who did

very efficient work at the Wyatt Mountain mission in the Blue Ridge during the summer, has left to begin work in the district of Asheville.

THE REV. CHARLES EATON GROSER, Canon of St. George's Cathedral, Perth, West Australia, has been visiting his brother in Henrico county. He is on his way home from England, where he has been attending the Pan-Anglican Congress. He preached twice on Sunday and addressed a Bible class of fifty men at Christ Church, Richmond.

MISS LE COMPTE of Alberene, Va., was set apart as a deaconess by the Bishop on Sunday morning, September 13th, at St. Paul's Church, Ivy Depot. She will devote her life to mission work.

THE EIGHTY-FOURTH semi-annual meeting of the Piedmont Convocation will be held in Christ Church, Brandy Station, Culpeper Country, October 6th to 8th. The Valley Convocation will meet at White Post, on the same dates.

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Known Quality, Known Excellence and Known Component Parts and has won the valuable patronage of millions of the Well Informed of the world, who know of their own personal knowledge and from actual use that it is the first and best of family laxatives, for which no extravagant or unreasonable claims are made.

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VERMONT.

A. C. A. HALL, D.D., Bishop.
New Organ Installed at St. James' Church, Woodstock.

A NEW ORGAN, built by Cole & Treat of Boston, has been installed in St. James' Church, Woodstock. It is a three manual organ, pneumatic action, and built to reproduce, as far as the space allows, the organ of the Church of the Advent, Boston, whose organist, Mr. S. B. Whitney, gave this instrument to St. James' Church. The registration is unusual, with very satisfactory results. The great organ and the choir organ each have four stops. The volume of the organ is greatly increased by the pneumatic couplers which include beside those couplers the different keyboards. In addition there is a crescendo pedal, by which the whole force of the organ can be put on or off at pleasure without touching the stops. The tone of the organ is very fine and the workmanship entirely satisfactory. The organ was opened on the Eighth Sunday after Trinity and the next night there was a recital, at which Mr. S. B. Whitney was assisted by Mr. E. M. Reed of St. Louis, both of these organists having been on the programme at the opening of the first organ installed in the old church in 1868.

WASHINGTON.

Sunday Schools Organized for Winter—Choir Guild at Epiphany Chapel—The Coming Diocesan Convention—Notes.

THE SUNDAY SCHOOLS of the diocese appear to be fully organized for the winter and the number enrolled is even greater than last year. Epiphany and Trinity Churches, Washington, have both morning and afternoon sessions.

EPIPHANY CHAPEL has a most efficient choir guild to promote the "spiritual, social, and material" interests of the choir. It has adopted as its badge or pin a small golden lyre with the letters E. C. C. G. engraved upon its obverse side.

THURSDAY MORNING, October 1st, the diocesan Convention reassembles in St. Thomas' Church, Dupont Circle, to elect a Bishop of the diocese. Great preparations are being made for the entertainment of the delegates, under the careful leadership of the Rev. Dr. C. Ernest Smith, the rector. Among the various delegates, clerical and lay, it can be gathered that five clergymen will surely be nominated, and each seems to have a strong following. Those five most prominently mentioned are Bishop Griswold, Rev. R. H. McKim, D.D., Rev. W. M. Grosvenor, D.D., Rev. Alex. Mann, D.D., and Rev. Henry Lubbeck, LL.D.

THE REV. E. H. OXLEY, assistant for the colored work in St. Paul's parish, Prince George county, Md., has been granted a vacation during the winter months, so that he may have opportunity to take a special course at Harvard University. This is in accordance with the late Bishop Satterlee's plans. The Bishop intended very soon to reopen King Hall, colored theological school, in connection with Howard University, Washington, and place the Rev. Mr. Oxley in charge. The Rev. Dr. McGrew, rector of Silver Spring parish, and one of the examining chaplains of this diocese, is also at the back of this work, giving it his careful supervision and direction until definite plans are formulated.

A. S. HOUGHTON, Mus. Doc, Brooklyn, N. Y., an accomplished musical director, has been appointed organist and choirmaster of Christ Church, Georgetown. Dr. Houghton is a graduate of the London School of Organists. He entered upon his duties September 20th.

WESTERN MICHIGAN.

GEO. D. GILLESPIE, D.D., Bishop.
 J. N. MCCORMICK, D.D., Bp. Coadj.

Mission at Saugatuck Prospering — Good Words for the Laity — Death of Mr. C. G. A. Voight.

MR. COURTNEY BARBER of Chicago, a prominent member of St. Andrew's Brotherhood, has infused new life into the mission at Saugatuck, where he spends his summer vacation. He has held services each Sunday, making addresses of his own, with the consent of the Bishop of the diocese, and by his earnest, practical talks has aroused much interest among the people. As a result of his work improvements have been made in the little mission church property and the women of the town have organized a working guild to advance the work of the Church. This work is under the charge of the Rev. W. W. Taylor of Holland, who visits the mission at Saugatuck for regular services at least once a month.

FEW DIOCESES of its size furnish more instances, we believe, of long and devoted service on the part of her laity than does Western Michigan. At Kalamazoo a prominent gentleman of that city has been a member of the choir for over twenty-five years; another gentleman of the same parish has been a chorister for eighteen years. At St. Mark's, Grand Rapids, Miss Cuming has been in charge of one guild for fifty-two years; at Allegan, Judge of Probate Frank Williams has been for eighteen years the treasurer of the parish.

MR. C. G. A. VOIGHT, a prominent business man of Grand Rapids, one of the leading citizens, and for many years the junior warden of St. Mark's parish, entered into rest the latter part of September.

TO HELP on the work of the Woman's Auxiliary in the diocese a plan has been inaugurated by which a travelling missionary library on various topics of a missionary char-

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acter is now purchased and is rented at a nominal charge to the parish branches for mission study classes. Such classes are organized in two or three of the parishes, and excellent work is being done with these helps.

CANADA.

News Notes from the Various Dioceses.

Diocese of Quebec.

AT THE ordination held at Lennoxville, by Bishop Dunn, September 20th, a number of candidates were admitted to deacon's orders, and one to the priesthood.—LORD MILNER paid a visit to Bishop's College, Lennoxville, September 22nd, and addressed the students in the Bishop Williams Hall. He was welcomed by Principal Parrock and the Rev. B. J. Bidwell.

Diocese of Rupert's Land.

THE NEW church of St. Matthew's is to be commenced at once. The old building was used for the last time September 6th. The cost of the new church is expected to be about \$11,000.

Diocese of New Westminster.

WORK ON the new hospital at Albert Bay was commenced the third week in September. The Rev. Mr. Antle will probably go to England to arrange about the new steam launch which is to succeed the mission boat Columbia, after he has attended the Conference of the Board of Missions in Ottawa.

EDUCATIONAL

THE REV. WALLACE E. ROLLINS, rector of St. Thomas' Church, Christiansburg, Va., has been elected professor of Biblical literature, and chaplain of Sweet Briar College, Sweet Briar, Va., and entered upon his duties September 29th. Sweet Briar College is a new college recently founded through the munificence of an earnest Churchwoman, Mrs. Indiana Fletcher Williams, who left her entire estate of \$800,000 to the college. The board of directors, of which the Bishop of Southern Virginia is president, hopes to make Sweet Briar a high grade college of the same rank as Vassar and Wellesley. About 120 students are already in attendance.

ST. JOHN'S MILITARY ACADEMY of Delafield, Wis., opened on the 23rd for the autumn term with but eight vacancies, and there are applications sufficient to insure the school being filled before October 1st. Last year there was a waiting list at this school, and the likelihood is that there will be this year. The bond issue for the new gymnasium has been halting during the vacation, but the matter will be taken up with vigor and it is hoped that the remaining bonds will be taken before Christmas. A new course in manual training has been added to the curriculum of studies and a class of some twenty men has taken up the work. Lieut. Severson, U. S. A., is the new detail from the War Department. Mr. Severson is a graduate of West Point, and an "old boy" of St. John's, having finished his course at the school in 1896. President Smythe has just made the announcement that he will open in the autumn of 1909, *Deo volente*, a school for boys from 7 years to 14. The school will be located some five miles from the academy, on the trolley line, making it easy of access for the president, who will be rector of the "prep" department in addition to his work as president of St. John's.

THE personal knowledge of Christ is the glorious privilege held out to every son of man. To us, to St. Paul, or St. Peter He will reveal Himself, if we will but observe the conditions of such knowledge.—*Dr. G. S. Walpole.*

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