



The Living Church

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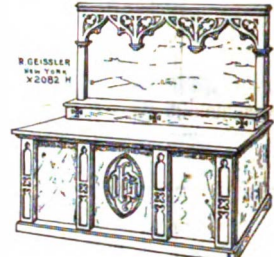
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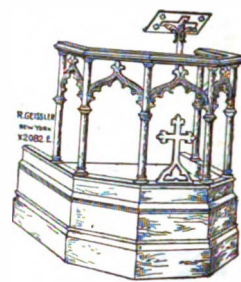
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MILWAUKEE, NEW YORK, AND CHICAGO.—NOVEMBER 14, 1908.

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THE REIGN OF GRACE.

WHAT is a remarkable expression employed by the Apostle Paul in a verse in his Epistle to the Romans, "that grace might reign" (verse 21). We have heard a great many beautiful things said about grace; how good God is to us to forgive us all our sins and the like; but have we been accustomed to think about grace as reigning, and reigning through righteousness? Have we not thought of it rather as a kind of substitute for righteousness, or at best as an opportunity to bask in the sunshine of the Divine approval? Have we not been told that we cannot keep God's law and that therefore some easier plan had to be devised for us to get to heaven by? And have we not given to that scheme the name of "grace"?

In the Gospel for the Twenty-second Sunday after Trinity (St. Matt. 18: 21 ff.), our Lord teaches by way of parable what St. Paul undertook afterwards to enforce in a more abstract way—viz., that God's great goodness to us should work in and through us until it regulates our dealing with our fellow men; until we love as we are loved.

St. Peter had asked, "How oft shall my brother sin against me and I forgive him; until seven times?" He had caught enough of the spirit of the Master to go beyond the rabbinical requirement of three times forgiving and so suggested seven as the limit. Our Lord's reply, "I say not unto thee until seven times, but until seventy times seven," does not mean to set a mathematical limit upon the number of times we are to forgive, but to inculcate the spirit of forgiveness, which has no limit; in particular, the intention doubtless is to reverse the spirit of revenge expressed in the Song of Lamech (Gen. 4: 24). "Therefore," our Lord goes on to say, "is the kingdom of heaven likened unto a certain king which would take account of his servants." One of these servants owed his lord a large sum, ten thousand talents, but on appealing for time, was forgiven the debt. But this same man went out and found one of his fellow servants who owed him a sum by comparison insignificant, an hundred pence, but resisted his entreaties and had him put in jail. When this was brought to the attention of the lord of both, the forgiveness of the first was cancelled and he was delivered to the tormentors till he should pay all that was due. The point of the parable is pressed home in the appeal, "I forgave thee all that debt because thou desiredst me; shouldest not thou also have had compassion on thy fellow servant *even as I had pity on thee*?"

And this is the heart of the doctrine of justification by faith, nay of salvation by faith: that we are to begin (and continue) by receiving into our hearts and lives the goodness and love of God towards ourselves; but he who has experienced the work of divine grace in his own heart has been thereby enabled and is therefore expected to show the same spirit of graciousness towards his fellows in general, and especially towards those who may have, in a measure, sinned against him as he sinned against his heavenly Father.

And this is, likewise, the central thought of the Epistle (Phil. 1: 3), written from the Apostle's own experience: "He which hath begun a good work in you, will perform it until the day of Jesus Christ," the day in which the spirit of Christ shall have thoroughly permeated our whole nature; "and this I pray, that your *love* may abound yet more and more . . . being filled with the fruits of righteousness which are by Jesus Christ."

That all this may be fulfilled in us we pray in the Collect, as is brought out much more clearly if we translate the original Latin, with Dean Goulburn: "We beseech Thee to keep Thy household the Church (not 'in continual Godliness' but) with Thy continual *pity* . . . that it may be given to serve Thee in good works; through Jesus Christ our Lord."

W. B. C.

A CATHOLIC EPISCOPATE OR AN INTERDENOMINATIONAL EPISCOPATE?

ON another page will be found a letter from the Bishop of Arkansas, entitled "An Interdenominational Episcopate." Bishop Brown has heretofore favored the Church with several pamphlets on phases of this subject and now promises that a book, in which it will be set forth more fully, will shortly be published. We have heretofore declined to discuss the various suggestions contained in his pamphlets, and we have even returned unprinted several communications from correspondents who wished to point out various flaws in his arguments, simply because we did not wish to be parties to that surrender of the Bishop's influence which, we fear, must be involved in the publication of a plan that seems to so many as crude as it is impossible. The Bishop has done good missionary work in Arkansas, under the handicap of very unfortunate utterances of his own on such subjects as "Ritualism," inter-relations between the races in the South, a separate racial Church for negroes, an "Open Pulpit" interpretation to Canon 19 based upon that of Dr. McGarvey, and now this Interdenominational Episcopate scheme. In all these matters he has found himself in serious disagreement with most of the thinkers of the Church. If his propaganda of the latter of these ideas is to be an active one, it will, of course, be impossible for us to continue to be silent concerning it. We propose therefore to show very briefly some reasons why we cannot follow him in his plan.

The Bishop is right in treating of his scheme for unity as "my plan." But we recall that some centuries ago an earlier plan for unity was broached by the Son of God. That plan involved, first, baptism of the individual into the Body of Christ, whereby the Christ-life would begin to flow through his soul; second, the recognition of a body of apostles, whose appointment must be shown to have come ultimately from our Lord Himself, though, very likely, through the medium of other apostles; and third, a condition wherein these baptized persons should continue steadfastly in the apostles' doctrine and fellowship, the apostles' breaking of bread, and the apostles' prayers. Those conditions, if faithfully observed, will at any time produce outward unity.

Bishop Brown's plan may thus be compared with that of the Son of God. It is obvious that one or the other must be disregarded. They are mutually exclusive; we shall endeavor to show wherein.

Our Lord's plan requires Baptism as the first step in Christianity. The requirement is spiritual. Bishop Brown's plan is silent upon this subject. The qualification for membership in his Church is intellectual. All who "accept the Lord Jesus as the God Incarnate Saviour of the world" stand therein "on an entirely equal footing." We beg to remind the Bishop that the devil and all his host can qualify under this clause better than most men can—see St. James 2:19. Thus far, then, we have as the members of our Lord's Church all persons who are baptized; and as possible members of Bishop Brown's Church, himself, the devil, the subordinate devils, and all other persons who are (a) orthodox (with no test of orthodoxy supplied); (b) Protestants; and (c) are in possession of a new sort of episcopate. Angels, persons deceased before the divisions in Christendom, Romans, Greeks, Anglicans who do not profess to be Protestants, could not qualify in the Bishop's Church and are of necessity left in that of our Lord.

We come, then, to the second step in our Lord's plan for unity—the recognition of the authority of the apostles. There is here a greater unity between the two plans than there is in the matter of membership. At the same time we are obliged to point out to the Bishop of Arkansas that he is illogical in his presentation of the apostolate, or, as he prefers to express it, the historic episcopate. Personally he does not "attach vital importance to tactual succession by ordination." But how can an unimportant thing produce unity? Why should we trouble these orthodox Protestants about the historic episcopate, when it is not vitally important for them to receive it anyhow? Why not confine ourselves to things that are vitally important? Why intrude our unimportant sectarian prejudices upon other people as a condition of unity? Why not surrender our own, and become Presbyterians or Congregationalists as evidence of our good faith? We fear that the Bishop is illogical in foisting this venerable but unimportant relic from our Lord's Church upon the ministry of his own more up-to-date Interdenominational body. With the surrender of Baptism at the entrance to the Church, let him also surrender the thing as well as the

theory of the Apostolate. Let him be really a denominationalist and not a spurious one.

After this vague point of contact between the two Churches they again part company—this time permanently. The next step toward unity in our Lord's Church is faithful continuance in the "apostles' doctrine." What is the "apostles' doctrine"? Why, of course, it is the doctrine set forth by the apostles. But, more particularly, of what does it consist? Ask the apostles. In whatever the apostles officially agree from the time of Pentecost to the present day, that, obviously, is the apostles' doctrine. That doctrine includes, then, at least the statements of the Creeds and the liturgical principles enunciated in the administration of the sacraments. Where do the sacraments come in, in the Bishop's scheme? They are relegated to the varying "views" of the different denominations. They are not sufficiently important to become elements of unity, as in our Lord's Church. The point of contact between the two Churches has vanished.

Next, in our Lord's plan, comes faithful adherence to the apostles' fellowship. Are these various orthodox denominations in the fellowship of the apostles in the twentieth century? Not a bit of it! Let the apostle of Arkansas invite himself to administer the apostolic rite of Confirmation in a Methodist or Baptist church in Little Rock and see whether they are. Let him attempt to write authoritatively to them as St. Paul wrote to the Corinthians, and see whether they are. And you cannot produce this apostolic fellowship by consecrating some of their ministers as Bishops, whether or not you "attach vital importance" to the "tactual succession by ordination" which you propose to give them. The apostolic fellowship is the communion with the Church of all the ages, which has laws that must be obeyed by its subjects. Bishop Brown's Church, it is true, is run on "strictly Democratic or Republican principles," but our Lord's Church is a Kingdom, with a King, and subjects who are expected to obey the King's laws. Thus we may compare the Churches according to their respective foundations:

| | |
|---|---|
| THE CHURCH OF OUR LORD. | THE CHURCH OF BISHOP BROWN. |
| "Built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner stone" | Built upon "strictly Democratic or Republican principles" |

Again, the two Churches diverge where our Lord's plan for unity requires continuance in the apostles' Breaking of the Bread. Here is the great sacrament of unity to those who have obediently fitted themselves, according to apostolic requirements, to receive it. Now does that unity transcend the limitations of earth and time, for we are joined with angels and archangels and all the company of heaven in our worship of the Triune God. Here, in spite of outward divisions,

"We are not divided,
All one body we."

But, mark, it is unity in the *apostles'* Breaking of the Bread. The authority of the apostles is a scriptural mark of the validity of the sacrament of unity. But on the Bishop's own hypothesis, a technical episcopate that would not be bound by the historic principles of the historic episcopate would be no guarantee of the security of the Breaking of the Bread. Why does the Bishop view this "tactual" ordination that he proposes to make the basis of his new interdenominationalism a fetich that can, without anything else, supply unity to the Church?

Once more, our Lord's principle of unity involves continuance in the apostles' prayers. The plan of the Bishop of Arkansas calls for no liturgy whatever. Herein the two plans are as far apart as they were at the initial point of membership in the Church. There is not even an approach to contact.

WE HAVE NOW compared the two plans, and have, we believe, shown that in accepting Bishop Brown's plan one must be content to abandon that of Jesus Christ. But of course some may say Certainly; that is what we propose to do. Not this Man, but the Bishop of Arkansas! We shall therefore examine the plan still further.

Is possession of the episcopate alone, even if "tactual succession" be a good deal more important than Bishop Brown believes it to be, a guarantee of unity?

Let us think of the ubiquitous Vilatte. Ordained deacon and priest by an Old Catholic Bishop in Roman orders, sworn to obedience to an Anglican Bishop, consecrated to the episcopate by an Oriental Bishop, he would seem to combine in his own person more sorts of tactual succession than any other char-

acter in modern history. Did the extension of the historic episcopate to him produce unity?

In 1874 Reformed Episcopalians withdrew from the communion of the American Church, taking the historic episcopate with them. They viewed the value of the episcopate very much as Bishop Brown does. They proceeded to mix their ministry of Episcopal succession with ministries of other sorts in such wise that no one knows to-day whether they possess the historic episcopate or not. Did the episcopate keep them from disunity?

The Catholic Church, possessing the historic episcopate, has been divided into two parts for a thousand years and into three parts for nearly four hundred years, and there are nearly a dozen autonomous Churches of one sort or another in possession of the historic episcopate but out of communion with all other sections of the Catholic Church. Has the historic episcopate in fact, then, been a guarantee of unity?

And if all bodies of Protestant Christians did come together with this remarkable interdenominational episcopate as their one common possession, they would still not be the Catholic Church. Having repudiated the Church of our Lord's foundation and framed a new one on "strictly Democratic or Republican principles" to suit themselves, with a platform "broad" enough to admit the devil as a member in good standing, they would still find themselves outside the unity of the historic Church. Everybody who valued membership in the Body of Christ, according to our Lord's own institution, would still continue steadfast in the *apostles'* doctrine and fellowship, in the apostolic breaking of bread and the prayers. There would simply be in Christendom one more separated Church, whether or not its historic episcopate was retained in valid form. The "all inclusive national Church" of which the Bishop of Arkansas so enthusiastically writes would fail to include all those who followed the precedent of apostolic days, as well as all those Protestants who might not agree to accept a discredited episcopate, which its own promoter maintains is not an essential.

And what would there be to prevent secessions from this remarkable Church? Congregationalists, Baptists, Presbyterians, Methodists, Reformed Episcopalians, all deliberately abandoned the Church of the Apostolic Succession. The possession of the episcopate did not suffice to bind them perpetually into the unity of the Church before. What sort of reasoning should cause us to assume that it could do so again?

And this brings us to the fundamental fallacy of the Bishop of Arkansas. *There never can be outward unity in the Catholic Church until the principle of disunity is removed.* The principle of disunity is the idea that any man or any group of men has the right to manufacture a "Church" to suit himself; and that after such "Churches" have been formed they are "on an entirely equal footing" with the Church of divine foundation, which alone is the Body of Christ. The Bishop of Arkansas is a promoter of such disunity when he teaches that the Church is a democracy, and when he treats the apostolic fellowship and sacraments as negligible quantities. You cannot bring separated Christians back into the unity of the Catholic Church by any purely mechanical means.

The cure for disunity is the substitution of the spirit of unity for the spirit of disunity. Now the spirit of unity consists in obedience to divinely constituted authority. Just as civil government lapses into anarchy when people will not obey law, just as the spirit of obedience to any constituted authority is the first step toward good citizenship in the State, so, in the Kingdom of God, dutiful obedience to law is of the essence of good citizenship, which is good Churchmanship.

The authority in the Kingdom of God flows from the King—our divine Lord—downward. It does not rise from a democracy upward. The will of God becomes expressed in human language when the Holy Spirit guides the apostolic ministry in all ages and all lands to speak in substantial agreement. That agreement does not, indeed, extend to the absolute unanimity of all Bishops, for many Bishops have proven apostate or disobedient to the divine will; but rather the official voice of the collective episcopate in all ages, speaking in agreement.

Unity will come when all Christians will be obedient to that voice. They must first come by Baptism into sacramental relation with their Lord, who binds them to His Body so that His life may flow in and through them. They must submit themselves to the apostles of His appointment, and then continue steadfast in the apostles' doctrine and fellowship, in the Breaking of the Bread and in the apostles' prayers. Thus will

they be gathered into the unity of the Catholic Church, and will loyally remain there.

Bishop Brown's scheme disregards the divine plan for unity, and seeks to substitute for it a unity of unanimous consent. We refuse our consent to it, and therefore the unanimity is broken. He may, conceivably, gather about himself a little band of followers, and, if he so elect, organize them into one more of the little sects of Christendom. Perhaps it will retain the historic episcopate; perhaps it will not. Building his Church upon the foundation of "strictly Democratic or Republican principles," he cannot even assure himself of that. He may easily be voted out of the episcopate and into the rank of janitor. He can guarantee nothing—least of all the perpetuation of that very historic episcopate which he values so little in theory and so extraordinarily in practice.

And outside of his little sect, there will still stand the Church built on the foundation of—not "strictly Democratic or Republican principles" but—"the apostles and prophets, Jesus Christ Himself being the chief corner stone." By Baptism there will still be knitted into the Body of Christ those who will come to Him. By the Holy Communion there will still be given the spiritual food for the strengthening and refreshing of their souls. By the apostolic teaching they will still be taught in the things pertaining to the Kingdom of God. And prayer will ever be offered for those who choose a unity of human device, in a democratic Church, and who either try to belong to both Churches at the same time, or elect to remain outside the communion of the Church of the Living God.

WITH respect to addresses by Dr. Dawson, a Congregational minister from England, that are to be given in St. George's Church, New York, during the first week in Advent, we have made particular efforts to learn precisely what is contemplated.

The addresses are not to be given at any regular services nor on Sunday. They are a series of mission addresses which, we grant, may very likely be unexceptionable so far as the subject matter is concerned. They do not supplant regular sermons and their delivery is arranged for what are esteemed a series of "special occasions" during a particular week.

We may say frankly that we regret the arrangement. We first learned of it from the pages of a Congregationalist journal, wherein it was chronicled as an evidence of the changed policy of the Episcopal Church toward ministries of non-episcopal bodies. It is because it conveys that impression to outsiders, if not, indeed, to our own people, that it is harmful. The harm consists in conveying a mistaken idea as to the position of the so-called Episcopal Church with respect to such ministries. Nothing has been made more clear during the discussions of the past year than that the Church has *not* changed her policy in this regard. Now the first step in Christian Unity is, of necessity, the mutual understanding by each party of what is the other party's position, and why that position is held. An incident, therefore, that in fact creates a wrong impression as to what the Episcopal Church holds with respect to the ministries of other Christian bodies simply prolongs the present misunderstanding in Christendom and delays Christian Unity to just the degree that must be necessary to clear up the misunderstanding which our own action has engendered anew. Even though a Churchman might desire that the position of this Church with regard to other ministries should be changed to accord with that of Congregationalists or of Presbyterians, as, no doubt, a certain minority does desire, it must yet be evident that no good end is subserved by pretending to outsiders that the official understanding of the Church is other than in fact it is. Surely no Churchman can wish the Church to be misrepresented in the eye of the Christian world. Let us keep our differences to ourselves and maintain the historic attitude of the Church toward other ministries at least until it is authoritatively changed. Let neither those who desire that attitude to be changed nor those who would maintain it misrepresent the fact.

It may truly be said that the caution whereby the visitor is to speak only at special services, and those arranged only for week-days, bears silent but eloquent testimony to the fact that the Church officially views the speaker as purely a layman. But it must also be remembered that, according to the Church position, though a Congregational minister, if validly baptized, is viewed as a layman of the Church, he himself denies that position. He denies any jurisdiction on the part of the so-called Episcopal Church and its Bishops

over him. As a layman of the Church—speaking, again, from the Church's position—he is in a condition of schism. Now there is abundant precedent for lay preaching in the Catholic Church, but there is none good enough to be cited for the preaching of schismatical laymen. It cannot be maintained that a Congregational minister stands on the same level with avowed communicants of the Church. He is a layman plus a Congregational minister. Can the two characteristics be separated? Certainly it is illogical to do so. If Dr. Dawson would say, even by implication, "I come into St. George's pulpit as a layman of the Catholic Church, divested, for the time being, of my added status of Congregational minister," he would then show that he realized the technical position in which he is placed by the mere act of standing there. But does he, for himself, recognize that fact? And will his hearers recognize it? And would his brethren of the Congregational fold be pleased to have him thus divest himself of that Congregationalism which they understand to have superseded Churchmanship in the holy Catholic Church, but which the Church understands simply as schism, from which she prays earnestly to be delivered? In short, is it not evident that from any point of view the incident must be construed as multiplying the misunderstandings which, unhappily, are already too prolific, between Churchmen and Congregationalists? And all this even though we waive, for the sake of argument, the incongruity of a professed minister of a body claiming to be an independent Church, purporting to enter the Church's pulpit to teach on the express legal ground that he is a layman of the Church whose authority he repudiates. Dr. Dawson's Congregational status is belied on the only theory upon which he can be admitted into St. George's pulpit.

Notwithstanding this incident, it is a pleasure to add that there is excellent reason for believing that the influence of the Bishop of New York is invariably exerted toward the prevention of such anomalies. Quiet inquiries into many of the abuses of last spring and winter developed the fact that in most of the incidents, each Bishop concerned, if consulted at all, was consulted only *after* the rector had invited an outsider to speak on any occasion. This, of course, is both a violation of a canon of General Convention and, even more truly, of the canon of courtesy and of loyalty toward one's Bishop. It places the Bishop in an extremely difficult position. And though one feels that a rector, in such an event, deserves to be told that he has created his own difficulty and must get out of it as best he can, one yet feels sympathy for the Bishop who chooses, as he believes, the lesser evil by a negative acquiescence rather than what would be esteemed a declaration of war. That, at least, has been, we happen to know, the view of Bishops concerned in a number of these anomalies. We shall not at this stage inquire whether, in fact, the evil chosen was the lesser evil. We desire rather to show that the influence of nearly all our Bishops is exerted, under the authority reposed in them by recent legislation, to prevent abuses over which they were powerless before. We happen to know that the Bishop of New York has been one of those whose influence has thus been given on the side of the prevention of such abuses, and generally with success. Whatever may have led to any acquiescence on his part in the proposed arrangement at St. George's, this habitual attitude must be kept in mind. We have a well-grounded hope, based on what we believe to be sufficient evidence, that the "Open Pulpit" will *not* prevail in the diocese of New York. It was a Bishop of New York who successfully met the identical issue a generation ago; we have confidence that his successor to-day will not throw away the victory for the principles of the Ordinal which Bishop Horatio Potter won—and that when public sympathy within the Church was much less generally with the Bishop than it would be in a similar emergency to-day.

WHILE we shall not enter the political arena nor express either gratification or distress at the result of last week's election in general, there is one exception that it is proper for us to make. South Dakota has proceeded still further in the reform of divorce laws, which have given her such unhappy notoriety in past years. Her new law, which has been ratified at the polls, requires a residence of one year, instead of six months, on the part of an applicant for divorce, and also requires that all divorce cases shall be heard at a regular term of court. The latter provision abolishes the pernicious practice by which divorces have been granted secretly by judges sitting in chambers between as well as during the term of court.

Of course still greater reforms are necessary before a di-

vorice law can be held to be satisfactory; but South Dakota now ceases to be a greater sinner than her sister-states generally, and her law is at least up to the normal standard of the divorce laws of American states.

HAVING criticised so recently the comic supplements to Sunday newspapers such as accompany nearly every metropolitan daily, it is a pleasure now to record that on Sunday, October 25th, the *Boston Herald* abandoned the comic supplement and stated editorially why it did so.

"Comic supplements," it says, "have ceased to be comic. They have become as vulgar in design as they are tawdry in color. There is no longer any semblance of art in them, and if there are any ideals they are low and descending lower."

Continuing, the editorial states that parents and teachers have frequently expressed objection to these, that "supplements no longer amuse an intelligent public," that they have other objections, as well as that they have "not kept pace with the steady improvement in the art of illustration."

We congratulate the *Herald* on leading in this important reform, and hope that its example will be followed by other metropolitan dailies, at least until such time as artists shall appear who have a less crude idea both of humor and of the art of illustrating.

MISSIONARY game for the Junior Auxiliary has been produced that seems quite likely to be useful in advancing the missionary cause among young people. It consists of two sets of printed cards, of which one set comprises questions and the other set the appropriate answers. The player holding a question card reads the question, and the player who believes himself to hold the card containing the appropriate answer, makes reply. There are various provisions whereby the interest of the players is augmented. The game is sold at 40 cents and the proceeds are to be used for missionary work. It may be obtained from Mrs. H. von B. Nash, North Newcastle, Maine.

ANSWERS TO CORRESPONDENTS.

INQUIRER.—A rector has the undoubted right to refuse consent for a special organist to play at a wedding, even under the circumstances related. Whether he is wise in doing so is a question we should not wish to answer. Generally such a matter can be adjusted satisfactorily by quiet conference, if the rector's right to determine it be fully recognized.

R. H. L.—A gradine is a very modern (though quite useful) addition to an altar. The entire precedent up to a few centuries ago was for altar lights to stand directly upon the *mensa* of the altar, and where the gradine will not easily accommodate them they may properly be placed there now.

THE SPIRIT IN WHICH TO READ NEWSPAPERS.

IF EVERY boy can understand that it is a political duty to give to the public business of the country the same kind of treatment that a successful man gives to his private business, and to adapt his conduct to the facts instead of trying to adapt the facts to his conduct, our public business will quickly be brought up to the same level as our best private business. And there is no way in which this can be done so surely as by beginning at the bottom and reading newspapers in that spirit.

We may apply this spirit not only to the news columns, but to the editorials. The boy who wants to have the country well governed should demand of the editor that he give him more logic and less rhetoric than he does at present. What passes as a well-written editorial to-day is usually one which is so constructed as to excite the feelings of the reader. This is rhetoric. The result of rhetoric is that a man gets into such a mental state that he is ready to act without knowing fully what he is doing.

There is another type of editorial which does not arouse the reader's feelings so much or give him such pleasant assurance of what he ought to do, but which enables him to find out what the facts really mean. This is logic. The man who is governed by logic will not hit nearly so many blows as the man who is governed by rhetoric; but those which he does hit will tell.

Rhetoric produces a vast exercise of power with very little result. Logic is what really gets things done in the way people intend. The boy or man who is governed by rhetoric becomes the tool of somebody else. The boy or man who is governed by logic is a force to be reckoned with on his own account. A nation composed of such men is irresistible.

Which of these things are the boys of to-day getting ready to demand from the newspapers of to-morrow? Upon the answer to this question the future of America very largely depends. If we answer it wrongly, we shall be at the mercy of circumstances. If we answer it rightly, we shall be able to control them.—PRESIDENT HADLEY of Yale, in *The Youth's Companion*.

AN ENGLISH "MISSION OF HELP" FOR AUSTRALIA AND NEW ZEALAND

Bishop of Stepney Will Prepare the Way

THREE BISHOPS CONSECRATED FOR COLONIAL FIELDS

Work of the Society of the Sacred Mission at Kelham

THE FUNERAL OF FATHER IGNATIUS

The Living Church News Bureau
London, October 27, 1908

IT has been formally decided that there is to be a Mission of Help from England in 1910 to Australia and New Zealand on the lines of that to South Africa a few years ago. It will not, however, be a united undertaking, but will consist of two distinct missions. The Bishop of Stepney will first pay a visit to those countries in 1909. The visit will be in the nature of a Mission to Men—an appeal to men, and especially Churchmen, to do their utmost to keep the life of these young nations, individual and social, in touch with the old truths of the Christian Faith. The Bishop proposes, with the consent of the Bishop of London, to be absent for nine or ten months, leaving London after Easter and returning in January, 1910. He will probably spend four months in Australia and two months in New Zealand.

THREE BISHOPS CONSECRATED AT SOUTHWARK CATHEDRAL.

The consecration of the Rev. Herbert Bury, late vicar of St. Paul's, South Hampstead, as Bishop of British Honduras; of the Rev. Canon Weston, chancellor of Zanzibar Cathedral, as Bishop of Zanzibar; and of the Ven. L. H. Gwynne, Archdeacon of the Soudan, as Bishop in Khartoum, took place at Southwark Cathedral on the Seventeenth Sunday after Trinity, at 10 A. M. The Primate was assisted by the Archbishop of the West Indies, the Bishops of London and Southwark, and a number of other prelates. The music of the Divine Liturgy was Merbecke's familiar plainsong setting. The sermon was preached by the Rev. F. C. N. Hicks, tutor of Keble College, and examining chaplain to the Bishop of Oxford. There was a large congregation present.

The Bishop of Zanzibar pontificated for the first time on the following Thursday, the 15th, when in Keble College chapel at 8 A. M. he ordained Mr. A. B. Hellier, B.A., of Worcester College, deacon for work in Zanzibar. "The service," observes the Oxford correspondent of the *Church Times*, "would have been a remarkable one anywhere, but it was especially remarkable when held in a college chapel." The nave was filled with undergraduates; a hundred men from other colleges in the university were present, in addition to the Keble men. The service of the Holy Eucharist was preceded by a procession, with the hymn: "O Thou Who Makest Souls to Shine," and before the choir was borne a silver processional crucifix, lent for the occasion from the parish church of St. Thomas the Martyr. The Bishop of Zanzibar, vested in cope and mitre, was attended by the Rev. D. Travers, secretary of the Universities' Mission to Central Africa, and the Rev. H. W. Spurling of Zanzibar, as chaplain; by the Rev. G. H. Bown, principal of St. Stephen's House, Oxford, examining chaplain; and by the Rev. E. F. Russell of St. Alban's, Holborn, and the Rev. H. E. Simpson of St. Matthew's, Westminster, his Lordship's Commissaries. The Rev. F. C. N. Hicks of Keble College, and the Rev. F. W. Mattheson acted as deacon and sub-deacon. The Bishop of Bombay was also present in the sanctuary, attended by the Rev. E. W. M. O. De la Heg, as chaplain. The sermon was preached by the Rev. R. E. Girand, vicar of St. Mary Magdalene's, Munster Square.

There was breakfast in the hall immediately after the service, at which the warden of Keble presided. "In the course of an all too brief, but most effective and graceful speech," writes the correspondent, "Dr. Lock spoke of the delight it was to lend the chapel for such a stately service, and of the Bishop's work in Zanzibar." The Bishop of Zanzibar, who was received with great applause, "said a few brief words of farewell to Oxford, paid a well deserved tribute to Mr. Hicks, of Keble, for his work for the Mission, and urged his hearers to come out to the work in Africa." Among those present at the ordination service and afterwards at breakfast were Canon Scott Holland of St. Paul's, the Archdeacon of Oxford, the Principal of the Pusey House, Lord Hugh Cecil (one of the Council of Keble College), Mr. W. Temple, Fellow of Queen's College, and several of the younger tutors from various colleges.

The Bishop of Zanzibar, a few days previous to his conse-

cration, was presented with an episcopal ring, the gift of the members of Trinity College (Cambridge) mission in the East End of London, where he was formerly an assistant missionary.

The Bishop of Bombay (Dr. Palmer), who is soon to depart for India, has been presented with a mitre by the Oxford J. C. M. A., of which he has been twice chairman. A week ago last Sunday evening the Bishop preached to undergraduates at St. Mary the Virgin's, and took farewell of the university.

MEETINGS IN AID OF THE SOCIETY OF THE SACRED MISSION.

Two meetings of exceptional interest were held at the Church House, Westminster, yesterday week, on behalf of the Society of the Sacred Mission, Kelham. The Bishop of South Tokyo presided in the afternoon, and the other speakers were the Bishop of Bloemfontein and the Rev. Father Kelly, founder and director of the society.

Every year, said Father Kelly, they met in a new world of problems. This year the Pan-Anglican Congress had changed the face of everything, though it had done or settled nothing. It could do neither, but it showed them a vision. The Bishops at Lambeth had told them that they as a Church were called to serve. Was that part of the Church in England worth serving? Was it worth the dedication of a whole life? The answer, in short, was this: "They knew what God willed by what God did. Whether the Church of England was, in His eyes, worthy of their devotion would be evident by the devotion given to it. The whole being of the Church was so bound up in the matter of self-surrender that whether it was worth devotion was the same thing as whether it could produce it."

The Bishop of London, who presided at the evening meeting, expressed his belief that there was a rich harvest of young men waiting to be ordained, and he never looked with a pessimistic view on this subject.

The real appeal to those men, he said, was not to offer them "fat livings," even if they had them to offer. The best way to draw them out was to appeal to self-sacrifice and of service to others. In the face of his own report to the Lambeth Conference on the subject of the supply and training of candidates for Holy Orders, how could he, the Bishop asked, consistently plead on behalf of such an institution as that at Kelham, where, so far as he knew, the members had no degrees? His answer was that Father Kelly was the only man in England whom he knew to be "a University in himself." The Bishop had had experience with some of the men who had been trained under Father Kelly, and they had all the marks of men who had been trained at a university. And a more manly lot of men they would hardly find anywhere. His Lordship pleaded for more financial support for Kelham "because it was a practical piece of work and filled a great want."

The Bishop of Auckland expressed agreement with the Bishop of London's contention that if they made the demand for service hard enough they would get the best of men.

THE OBSEQUIES OF FATHER IGNATIUS.

The funeral of Father Ignatius took place on Thursday last at Llanthony, his body being laid to rest before the high altar of the monastery church which he founded. I am mainly indebted to the London *Daily News* for the subjoined account of the funeral.

The church was decorated with white flowers, and there was a large congregation despite the isolated position of Llanthony. In the midst of the church lay the massive coffin of unpolished oak. Upon it were placed the Abbot's mitre, his pastoral staff, cloak, and Bible. Around it were tall corpse lights. Inside the choir hung Father Ignatius' motto, "Jesus only."

At 11 A. M. a mass of requiem was sung by Brother Dunstan of the apparition. Prayers, some in Welsh, followed after the coffin had been censed, and then came the Burial Office from the Sarum use. An address was given by Brother Dunstan, who said that if ever man loved Jesus it was Ignatius. The massive coffin was with difficulty lowered into the grave which had been dug inside the choir, and the Rev. J. H. Jenkins of Taffs Well, prayed in Welsh. Then, as "Peace, Perfect Peace," one of the Father's favorite hymns, was sung, those who had crowded the church to the doors passed round the grave and gave a last look at the coffin. On its lid was a cross, on the arms of which were the words, "Jesus Only." At the foot was a plate on which was inscribed: "Ignatius of Jesus, O. S. B. (Joseph Lyecester Lyne), founder and first Abbot of Llanthony Abbey, Abergavenny. Born 23rd November, 1837; entered into rest, 16th October, 1908."

The Rev. Arthur H. Stanton, senior assistant curate of St. Alban's, Holborn, was the preacher at St. Paul's, Brighton, at Evensong on Sunday week, on which day began the observance of the 60th anniversary of this church of so much renown in

the annals of the Catholic Revival in England. He expatiated in his own inimitable way on the words, "The days that are past," and speaking in feeling terms of the passing hence of his old friend, Father Ignatius, told a touching story of the last time he met him.

"You are getting old," was his greeting to Rev. Mr. Stanton. "Yes, and so are you," was the answer. Father Ignatius smiled and said: "It will not be long before we see the dear Master."

There are certain rumors as to the future of Llanthony under its founder's will, but I will refrain from giving them further publicity. We shall know for certain before long how the monastery has been left.

GENERAL AND PERSONAL NOTES.

Canon Pennefather, vicar of Kensington, who has come forward as the candidate for the vacant proctorship in the diocese of London, in opposition to the vicar of St. Barnabas', Pimlico, has now published his election address. He says that he shall, if elected, give a general support to any proposals for Prayer Book revision which may be brought before convocation on the lines of Resolution 27 of the last Lambeth Conference. He also seems to be in favor of silencing the Athanasian Creed.

To hark back to the recent Manchester Church Congress, just for the moment, the Rev. A. Curtois (Lincoln), in the Continuity discussion, made an interesting allusion to instances of continuity in the usages at Lincoln Minster. Even the names of the choir boys, he said, were recorded from the thirteenth century. The members of the chapter still said the same psalms as appointed by St. Hugh, Bishop of Lincoln, in the reign of Richard I.

The secretary of the Additional Curates' Society (Canon Petit) states that in the ecclesiastical year now drawing to a close, 668 deacons have been ordained. This is the highest figure since 1896, and is eighty more than last year. J. G. HALL.

ARCHBISHOP OF YORK RESIGNS.

It is reported by cable that the venerable Archbishop of York, Dr. Maclagan, has resigned his position. The Archbishop is 81 years of age and no doubt feels the necessity for retirement. Born in Edinburgh in 1826, he served for five years in the Indian army, and then, entering Peterhouse, Cambridge, was graduated with mathematical honors in 1856 and ordained immediately after. He was consecrated Bishop of Lichfield in 1878 and was elevated to the Archbishopric of York in 1891.

Gossip, with, perhaps, no definite foundation, suggests the probability of the elevation of the Bishop of London to succeed him.

THE LATEST

DR. HARDING ELECTED BISHOP OF WASHINGTON

WASHINGTON, November 10, 1908

THE Rev. Dr. Alfred Harding, rector of St. Paul's Church, Washington, was elected Bishop of this diocese late to-day on the fourth ballot.

DR. MANNING'S SUCCESSOR AT ST. AGNES' CHAPEL.

The Rev. Dr. Bellinger Accepts Appointment to Prominent New York Chapel of Trinity Parish.

CONGREGATIONAL MINISTER IN ST. GEORGE'S PULPIT

The Living Church News Bureau,
New York, November 9, 1908

THE Rev. William Whaley Bellinger, D.D., rector of Grace Church, Utica, N. Y., has accepted an election as vicar of St. Agnes' Chapel, Trinity parish, and will come into residence on December 1st. Dr. Bellinger is a native of Charleston, S. C., a graduate of Union College and of the General Theological Seminary, graduating in the class of 1886. He had been rector of the parish at Wethersfield, Conn., and St. Mary's Church, Brooklyn, before going to Utica in 1899 to succeed the Rev. Dr. Olmsted, now Bishop of Central New York, who likewise left the rectorship of Grace Church, Utica, to become vicar of St. Agnes' Chapel. The new vicar was a deputy to the General Conventions of 1904 and 1907 from the diocese of Central New York. He is a forceful preacher and a leader of men. Diocesan and general Church work have always had an appropriate share of his sympathetic interest and high endeavor. The selection was made only after the personal investigation of the rector of Trinity parish, Dr. Manning, who was in Utica, and attended the services at Grace Church as a member of the congregation. Dr. Bellinger was not aware of his presence, and but two people recognized him as the new rector of old Trinity. Dr. Bellinger succeeds to Dr. Manning's former post in accepting this new charge at St. Agnes'.

THE JUNIOR CLERGY MISSIONARY ASSOCIATION.

A number of the junior clergy of the diocese met on Tuesday, the 3rd, in the

chapel of the parish church of the Incarnation, and listened to addresses by the Archdeacon of Oklahoma and Bishop Knight of Cuba. Being an annual meeting, elections were held for the year ensuing. The following officers were chosen: President, the Rev. Thornton F. Turner of Calvary parish; secretary, the Rev. Philip Cook of Incarnation Chapel; treasurer, the Rev. DeWitt Pelton of St. James', The Bronx.

NOTED CONGREGATIONALIST IN ST. GEORGE'S PULPIT.

Some days ago an item appeared in *The Congregationalist* announcing that the rector of St. George's Church, this city, had invited the Rev. Dr. Dawson, the celebrated Congregationalist minister of London, England, to preach or make addresses from the pulpit of St. George's, Stuyvesant Square, at noon-day services in the first week of Advent. It was said last week that the vestry would take some action (nature not stated) on the matter at its meeting this week. Inquiry at the church has failed to elicit any information as to the correctness of the information printed a fortnight ago in the newspaper. As there has been no formal denial it is fair to presume that the invitation has been given under the permissive Canon 19 amendments, and that the Bishop's licence will be issued for these "special occasions." Query: Does not such an invitation tend to make any regular service a "special occasion"? Is it not somewhat degrading to advertise so many "specials"? What reputable business house would consent to operate "special" sales every day it was open for business?

BISHOP GREER'S ADDRESS IN MEMORY OF BISHOP POTTER.

[SPECIAL TO THE LIVING CHURCH.]

NEW YORK, November 11, 1908.

THE one hundred and twenty-fifth annual convention of the diocese of New York met this morning in the crypt of the cathedral; an unusually large number of clerical and lay members and visitors was present at the opening service of the Holy Communion, and later in Synod Hall where the business sessions are held to-day and to-morrow.

The Bishop of Southern Virginia being unable to accept the invitation to preach the sermon *in memoriam* of Bishop Potter, the Rt. Rev. Dr. Greer, Bishop of the diocese, made a memorial address, which, in full, follows:

Brethren of the Clergy and Laity:

The last time I had the privilege of addressing you in convention I concluded what I had to say with the following statement and suggestion:

"Next year will be the twenty-fifth anniversary of the consecration to the Episcopate of the Bishop of this diocese, and I beg to recommend to the convention that some step be taken now, through the appointment of a committee, for the appropriate commemoration of that notable event in the history of the diocese."

In pursuance of this recommendation a resolution was introduced and unanimously adopted, calling for the appointment of such a proposed committee, whose duty it should be to arrange and provide in connection with this convention some kind of suitable and commemorative service which would in a measure signify and show the affectionate admiration of the diocese at large for its chief Diocesan Pastor. The Bishop himself was deeply touched by this expressed desire and purpose of the convention, and I have in my possession a letter which he wrote, expressing in the warmest terms his very deep and grateful appreciation of it; but requesting also that the proposed service be for a time postponed, and until the completion of the Cathedral choir and crossing. In deference, therefore, to his wish, no action in the premises was taken at the time towards carrying out the resolution. It was postponed, but only postponed, so it was thought and hoped, to a not very distant day. But it has been otherwise ordered; and the anticipation which we had cherished of a future public rejoicing has been converted into a present grief and loss. And that distinguished man who for nearly a quarter of a century presided over this diocese and the deliberations of this body, and whose presence with us to counsel and advise was so familiar to us, has been taken from us, and to-day we meet without him. The greatness of the loss which we have sustained in losing such a life, while deeply felt, is not easily voiced; not merely because that sense of loss is still so fresh and keen, and still so vivid in us; but for the further reason, that the life of the late distinguished head of this Episcopal diocese was so many-sided that it is a difficult task, at the present time at least, to picture and portray it or to give its full and proper setting to it. We are too near to it, and that must be reserved for a later day, when I trust it will be done by a skilled and master hand, with a full and adequate biographical treatment.

This much, however, we now can see and say and confidently affirm: that whosoever hereafter shall undertake to tell the story of the Church for the past forty years, not only in this city and this diocese but elsewhere in the land, and throughout the whole scope and compass of its work, must of necessity tell the story of his life, as that of one of the leading and conspicuous figures in it.

But more than that. He was eminent as a Churchman, and loved his Church and served it; but his sympathies reached beyond it. They were very human. And while he had his preferences, personal and social as well as religious, he showed this mark of a true human greatness, that he did not have exclusions; and without regard to creed or race he loved his fellow men, and was always ready to work with those of every name who, like himself, were working for the common human good. It was this quality in him, this human quality in him, which brought him near to the people and endeared him to the people, and which at the time of his death elicited such spontaneous expressions of regret, sympathy, and sorrow. From all classes of persons these expressions came; not because he always tried to please them or was in agreement with them—he was too true to himself for that and to his own established convictions—but because they knew and never for a moment doubted that with his fine exceptional gifts he always tried to serve them.

Someone has remarked that the man who never disagrees with the people and who shrinks from unpopularity as the worst of evils can never have a share in moulding the traditions of a strong and virile race. Bishop Potter did not shrink from unpopularity: to those who did not know him well he seemed at times to court it. But not so; he was built on larger lines, and simply aimed to do and say, faithfully and fearlessly, what he thought was wise and what he deemed was right; and while ready to listen to reason to show that he was wrong, and quick and frank when convinced to acknowledge and to own it, no mere clamor could swerve him from his course. And that is a type of character which always in the end commands confidence and respect and is always most admired;

it is the character of a leader. So it was with him. He was not afraid to run the risk of making at times mistakes; and yet, when his life comes to be reviewed, it will I think be seen that he was not only a man of fine and clear perceptions with the courage of his convictions, but also a man of vision. This was shown in the choice he made for this Cathedral site, and where he hoped would be built in time a great free church for the service of the people, but which many thought to be too far away from the people. But his was the better vision. He saw the rapid future growth and greatness of the city which he loved so much and understood so well, and knew that in a little while this great Cathedral pile (of which, although he was not one of the charter members, it may be justly claimed he was virtually the founder) would prove to be the centre of a teeming population. And so it has come to pass, and subsequent events have already verified his vision and his choice.

And yet, while a man of vision, he was not a visionary. He believed that the Christian faith was something more than a theory, something more than a doctrine for esoteric tenure; it was, he held, a force to be practically applied, a force which should energize in all the common relations of our social life, and which, as such, should help to solve all our social problems. Firm, staunch, and strong in his own Christian faith, and foremost to defend it, he did not hold that faith apart from secular affairs, but rather sought to apply and introduce it there as the true and lawful sphere of its operation. He sought to give to the Christian faith its hands and its feet, to bring it down to earth, to make it walk and talk, not academically and metaphysically, but practically and plainly and in the idiom of the people; and time and again the people sought his counsel and advice and sought it not in vain.

And this is one of the lessons, and not perhaps the least, which he has left and taught us—that religion is for life, for this life, and for the whole of this life. He certainly did not hold that most pernicious of all human heresies, that Christian obligation is a variable moral term with a flexible moral imperative for the different human spheres of conduct and of action. He held, on the contrary, that Jesus Christ is the Lord of all human life, not only in the shelter and seclusion of the home, but in all the various ramifications of it, social and commercial, national and civic, or whatever other form and relation it assumed. That was what he stood for, and that was what he persisted in, in many ways and places, with his trenchant speech and pen, from first to last, he taught—that Jesus Christ is the Lord and equally the Lord of all human life, and that not until His true and righteous claims were recognized and owned and practically obeyed would its evils be removed, its faults and vices cured, its bitter stripes and frictions terminate and cease. And to that end he saw it, slowly indeed but surely and gradually, moving on. For his was an optimistic faith, which, while he did not overlook existing forms of evil nor underrate their strength, was not discouraged by them. He never struck or sounded a despondent note. He never ceased to be hopeful, and if at times the cause of righteousness and truth was hindered in its course and suffered some defeat, he did not for a moment doubt its ultimate result, but with Browning held that—

"We fall to rise,
Are baffled to fight better,
Sleep to wake."

And by this optimistic faith he helped and heartened others who saw and felt it in him and were encouraged by it. And down to the very end it cheered and strengthened him; and, as by means of it he had met the foes of life which Jesus came to conquer, so did he meet and face, bravely, patiently, and cheerfully, the last. It had been his purpose, as you are aware, to attend the Episcopal Conference which met last July at Lambeth Palace in London, and with that purpose in mind he had made many engagements to speak and preach in England, where he had often visited and where he was widely known and honored and admired. When it became evident that his proposed visit, not only to his own regret but to that of his many friends on the other side of the water, would have to be abandoned, it was still thought and hoped that the illness from which he suffered, although it was said to be serious, would yield in time to treatment, and that after a short sojourn in the quiet and seclusion of his summer home he would be ready to assume again his diocesan burden. To that end he made a brave and gallant fight, determined, if he could and if it was the will of God, to conquer and to win recovery of health. But it was not so to be. Gradually and slowly and yet with intermitting hopes in those who watched beside him and in those who also at a distance watched, his waning strength declined, his hold on life relaxed, the silver cord was loosed, the twilight shadows fell, the darkness gathered about him, and peacefully at evening-tide he laid his burden down and fell on sleep, to wake again to a more abundant life.

His burden, did I call it? No, not his, but the burden of his Master which he for a time was privileged to share; the burden of Him who bore for its ultimate redemption the suffering, the sorrow, the sickness and the pain, the sin, of all the world. And that is the burden which now devolves on us, and which it is for us who still for a little while remain, fortified and strengthened by the memories of the past and inspired by the Gospel hope and promise for the future, to take and carry on. That is now our burden; that is now our task. That is the task which confronts the Christian Church to-day, and yet for the performance of which the Christian Church is facing now,

as it has seldom done before, its opportunity time—its opportunity time for Christian effort beyond the borders of Christendom. For the world to-day is one; there are no isolations in it; its barriers do not bar nor its distances divide; and, as Mr. James Bryce has been reported as saying, "This event opens a new and unprecedented stage in world history whose significance has scarcely yet been realized either by the thinker or the man of action," and which is therefore giving to the Church to-day the hopeful opportunity for missionary effort beyond the borders of Christendom such as in all its history it has seldom had. And now is the Church's opportunity time, when, not grudgingly nor of necessity, but willingly and gladly, it should try to meet its missionary apportionments, making large investments both of men and money, and then with faith and hope expecting large returns.

And not only for missionary propaganda beyond the borders of Christendom, but within the borders of Christendom, is the Church facing now its opportunity time. An eminent German scholar has said that in our modern world Christianity is an alien; but that, in my judgment, is too strong a term. It is not an alien, but neither is it a naturalized citizen. It is to be regarded rather as a guest, and as such the modern world has given greeting to it, has welcomed and received it as a highly honored guest, and has also extended a civic freedom to it, the freedom of the city and the freedom of the state. Still it has received it chiefly as a guest, which as a guest must not of course presume upon its hospitality privilege, to undertake to regulate or interfere with the world's real work. Or, changing the simile and using the more expressive one of a recent Bampton preacher, and also some of his words, "The cunning spirit of the world has taken the ferment which has worked such radical changes in the constitution of the human soul, and by inoculating society at large with a very diluted and attenuated serum has secured for itself a measure of immunity from inconvenient attacks." Happily, however, as the Bampton preacher continues, the immunity which it provides is not complete. It has never been complete. Time and again, in the past, great spiritual awakenings have come, "copies, though it may be faint and imperfect, of what happened in Galilee and Judea nineteen hundred years ago." Such, he says, was the first coming of the Friars; such the Protestant Reformation, with all its mistakes; the Methodist Revival in the eighteenth century; and the Tractarian Movement in the nineteenth.

And such another awakening seems to be imminent now. For there is now a spirit working in the world which is not of the world. It is rather a spirit of world-disillusionment, if not of world-fatigue, a spirit which, in spite of the dominating materialism of the present age, is learning more and more from a growing, practical experience that God hath put Eternity in the heart of man and that he cannot live by means of bread alone; a spirit which is looking for a more vital form of life, both corporate and personal, and which, in not finding it, is apt to take upon itself a pessimistic tone; a spirit which is touching and moving the hearts of men and making them dissatisfied, not only with the world and what the world can give, but with that diluted and conventional Christianity which is current in the world.

And yet, while the world is trying now to reach and find a more vital form of life, is trying now to rise to a higher social plane, it is also showing, with its many voices crying in the wilderness and saying, Lo here, and Lo there, with its many vague and futile remedial panaceas, conflicting and confusing, for social reformation, that it cannot reform itself, that it cannot raise itself, as has been so aptly said, by dead lift.

And now is the Church's opportunity time, as the time in which to do for the world what the world is trying to do but cannot do for itself. Now is the Church's opportunity time to meet the world's need, its felt and growing need; and like Him whose name it bears, to minister unto the world, to save it by serving it. Now is the Church's opportunity time, when it should not abate its energy and effort, but should more earnestly try to gather itself up; yes, and subordinating its differences, to gather itself together, and to put forth all its strength, its whole united strength, in the service of mankind, and thus to make the Christian faith not an alien and not a guest and not a conventional form, but a naturalized citizen, strong and influential in the life of the modern world.

It is not an easy task. No, it is a hard one, requiring large and hard and sacrificial effort. But people to-day do not shrink from large and heavy tasks; they kindle towards them; they regard them not as obstacles to hinder and deter, but rather as occasions to quicken and inspire, with large possibilities of large achievement in them. That is at least the spirit of the present time and age, and so, my brethren, should it be with the Christian Church to-day. For the Christian Church is facing now its opportunity time, to do a large and needed work in the life of the modern world.

And if that be true of the Church, considered as a whole, is it not especially true of the Church in New York? For that is what New York means, that is what it spells, Opportunity; or that is the synonym for it, Opportunity. Not only for great and large secular achievement, but large religious achievement, and where the Church can do a work which all the world shall feel. For this is a world-centre, where world forces gather, which tend to make and mould the world and give its character to it. And it was because he saw it as such, whose voice to-day is silent, that he planned and worked for a

building here to stand, which for all the people, citizen and stranger, resident and visitor, native born and foreign born, should be a House of God; and from which there should issue and emanate a power to penetrate and permeate, to govern and control, those great world forces and world building forces which meet and gather here, and thus to make them forces which would tend more and more to build the world for God.

That work has been begun, and if it was well to begin it, then let us go on and push it towards completion. And not only this work, but all the work which the Church is doing here in this metropolitan city and this metropolitan diocese, and which for the most part it is doing well. But let us make it better, and in the name of Him who said, "I, if I be lifted up, will draw all men unto Me," let us yield and give our time, our strength, our substance, let us give ourselves more completely to it.

And in this connection I call your attention to a resolution adopted by the last General Convention, setting forth the first week in Advent as a time of special prayer for the spread of Christ's Kingdom in the world. This action of the General Convention was taken in response to a request from the Brotherhood of St. Andrew, both in this country and in England, and has since been approved by many other Brotherhoods, lay organizations and missionary societies outside of our communion; and I earnestly recommend the observance of this Week of Prayer to the Church in this diocese. You, my brethren of the clergy, will know better than I how to arrange and make provision for it in your respective congregations, what services to have, at what hour to have them, and what character to give them. I venture to suggest, however, that you have them at an hour, perhaps in many cases an early hour of the day, when the men of your congregation will feel more free to attend, and to suggest further that you urge them to do so. But whatever the hour or whatever the character of them, I am sure you will agree with me that the devout observance of such a Week of Prayer would not only serve to quicken and deepen the spiritual life of the people committed to your care, but to extend throughout the world the Kingdom of Jesus Christ.

I have but a further word to add. I know how great and large is the work which now devolves on me and have given it very much and very serious thought, and possibly at a later day I may ask for some assistance, either by a division of the diocese or by the appointment of a Coadjutor; but I do not ask it now and do not desire it now. I think I can arrange the episcopal visitations and other episcopal duties in a way that will be, I trust, not unacceptable to you, and not too taxing to me. At all events I should like for a time to try it; and after that I shall know and you will know whether the task is too heavy for me. What I need at present, or rather what I know I have, is your cordial coöperation, and having that, I here and now, upon this consecrated ground and before this holy altar, renew the pledge which I made when first you called me to the work. I sought it not then in its more limited sphere; I seek it not now in its larger; but in the providence of God it has come to me. May He give me strength and grace and wisdom to perform it!

FORESTRY IN JAPAN.

JUST at the time when this country is beginning to struggle with the problem of husbanding its forest resources, of protecting its mountain slopes, and of improving the waterways, it is interesting to know that the Japanese have successfully attacked the same problem, before the land suffered severely from the evil effects following deforestation. The far-sighted people of Nippon have foreseen the results of the destruction of their extensive mountain forests, and have safeguarded themselves by placing all of these under government control.

The practice of forestry has been carried on in Japan for a longer time than in any other country. For 1,200 years the people of Japan have been planting and growing forests, with a success that has been a little short of marvelous. Under careful management, the Japanese forests yield very high financial returns. This high yield is only made possible by the close utilization of every bit of the tree so that scarcely a twig is wasted, and by the improvement of the growth of their forests by carefully conducted thinning and tending. The woods are first thinned at the age of thirteen years, and then every five years after that up to the time of the final harvest, at 120 years.

It was with the opening up of the hitherto inaccessible mountain forests that the Japanese government became most intensely interested in forestry. The mountains were still government land, so all that was necessary to protect them was to place proper restrictions on the sale and cutting of timber. This was effected by declaring the forests on the steep slopes as reserved forests, in which the only cutting should be done under government direction. The forests on agricultural lands, not needed for protection, are classed as available forests, and here the cutting is not so carefully restricted.

Thus Japan has effectually prevented the stripping of her mountain slopes before any great damage has been done. In some districts, where the mountains are near the towns, the steep slopes have already been cleared, and this has resulted in floods and the washing down of the soil from the slopes on to the farm lands. But these cases have been exceptional, and have merely served as a warning, which Japan has heeded before it was too late to prevent widespread destruction.

WHAT CHICAGO CHURCHMEN ARE DOING

The Church Club; The Round Table; The Woman's Auxiliary

MEMORIAL ROOD SCREEN AT LA GRANGE

*The Living Church News Bureau
Chicago, November 9, 1908*

THE annual meeting of the diocesan Church Club was held at the club rooms in the Masonic Temple on the evening of Thursday, November 5th, and the election of officers was as follows: President, Mr. John A. Burnell of St. Paul's, Kenwood; Vice-President, Mr. W. F. McHarg of the Church of Our Saviour; Secretary, Mr. Porter B. Fitzgerald of the Church of the Atonement, Edgewater; Treasurer, Mr. Joseph A. Rush-ton, Jr., of St. Luke's, Evanston; Directors: Messrs. Richard C. Hall of St. Mark's, Evanston; Mr. Charles A. Street of St. James', Chicago; Amzi W. Strong of Trinity, Chicago; Joseph T. Bowen of St. James', Chicago; Henry F. Hawley of the Church of the Redeemer, Chicago; Robert C. Fletcher of Emmanuel, La Grange; E. P. Bailey of Grace, Chicago; George P. Blair of Epiphany; and Edward E. Morrell of Grace, Oak Park. The affairs of the club are in unusually fine condition, the year closing with a good surplus, after paying all the bills. Mr. Amzi W. Strong's presidency during the two years just closed has been marked by a vigorous campaign for new members. The club is now at its largest membership, 300 being enrolled, and everyone is looking forward to increased activities during the new year now begun. This annual meeting was the largest of its kind in the history of the club, and everyone present was enthusiastic at the outlook, as well as over the very satisfactory reports of the work during the year just closed. The important committee on relations with the local clubs of the parishes and missions of the diocese was appointed at this annual meeting, and the conviction obtained generally that it was one of the most helpful movements suggested for the club during many a long day. This committee is a strong one, its membership being as follows: Mr. F. D. Hoag of Christ Church, Chicago, chairman; Messrs. D. B. Lyman of La Grange; P. B. Fitzgerald of Edgewater; Hon. Jesse Holdom of Kenwood; C. D. Street of St. James', Chicago; George E. Shipman of Epiphany; Linden Evans of St. Peter's; John F. Talbot of St. Luke's, Evanston; W. F. Powers of St. Mark's, Evanston; Courtenay Barber of the Redeemer, Chicago; E. P. Sperry of Oak Park; Amzi W. Strong of Trinity, Chicago; W. F. McHarg of Our Saviour; and Dean Sumner of the Cathedral.

Few members of the diocese, outside of those who use the club rooms, have any adequate idea of the amount of work annually carried on in these well-located rooms, on the fifth floor of the Masonic Temple. The Bishop has his offices in one part of this suite. Last year there were some 700 meetings of various kinds, and over 30 organizations, committees, clubs and the like, connected with the diocesan work, used the rooms for their gatherings.

"ROUND TABLE" REORGANIZED.

A meeting of clergy was held at the Cathedral deanery on Monday, November 2nd, to reorganize the "Round Table" assemblings of the clergy, which have been so helpful in other years. The Rev. C. E. Taylor of Berwyn was elected secretary, and the first meeting will be held on Tuesday, November 17th, when the Rev. Dr. P. C. Wolcott will preside.

WOMAN'S AUXILIARY.

An unusually enthusiastic meeting of the diocesan branch of the Woman's Auxiliary was held at the Church Club rooms on Thursday, November 5th, some thirty local branches being represented, with nearly 80 delegates. There were three papers of high excellence. One of them, by Mrs. Greenlee, on St. Elizabeth's Hospital, Shanghai, was received with such applause that a vote was passed asking that several copies might be type-written for general circulation throughout the diocese. The first of these valuable papers was on "The Comfort Club." It was written by Mrs. J. H. Chew, and read by Mrs. W. D. C. Street. The "Comfort Club" is a committee of the Auxiliary organized to secure funds for the purchase of clerical suits to be sent to the missionaries in the Auxiliary's boxes, as occasion shall suggest. This admirable idea was adopted in Chicago many years ago, following some other diocesan branch's example. The result of Mrs. Chew's interesting paper will be a large increase of gifts from the local branches during the current year. Mrs. W. P. Wright then read a graphic account of the Church Peri-

odical Club, closing her paper with several typical letters from the grateful recipients of the C. P. C. thoughtfulness. The offering of the morning was given to the Hospital of the Good Shepherd, near Morganton, N. C., to which the late Rev. Walter Hughson, who made so many friends in Chicago during his several visits to this diocese, devoted so much of his time and strength, and within whose grounds his remains now lie buried.

MEMORIAL ROOD SCREEN AT LA GRANGE.

All Saints' Day was marked by special services at Emmanuel Church, La Grange, the Rev. T. B. Foster, rector. The new rood screen, in memory of the late Rev. Morton Stone, the third rector of the parish, was blessed just before the High Celebration. A special order of service, compiled by the rector, was held at the head of the nave, including the 112th Psalm, with versicles and collects. The rector's sermon was on "Death and the Future Life," the text being I. St. John 3:2. A leaflet was distributed throughout the congregation, giving a brief biographical account of the Rev. Morton Stone, and of the signal events during his ten years' rectorate, from 1885 to 1895. The present rectory was thus built in 1885, the parish house in 1892, and the present new church was finished in 1894. The whole group of buildings is known now far and wide as one of the most complete and imposing situated in any suburban town in the entire Middle West. This new rood screen is of rare beauty, and is one of the most notable accessions in the line of Church furnishings to be found in the entire diocese. The design was made by Mr. C. Victor Kachler of Hagerstown, Md., and the screen was made at the Sprague-Davis Iron Works in Chicago. The Rev. Morton Stone entered into rest February 4, 1905, having been for about ten years the rector of St. Thomas' Church, Taunton, Mass., subsequent to his rectorate at La Grange. He often expressed a hope that the interior of this beautiful church in La Grange might be adorned with a suitable rood screen, but there have not been sufficient funds until recently, and now it is erected most fittingly as his memorial.

THE LATE ELECTION.

It is a matter of no small encouragement to find that the efforts of Church people and Christians of all names in Chicago, though begun actively only twenty days before the recent election, rolled up a total of about 43,000 votes for the Prohibition candidate for State's Attorney of Cook County (in which Chicago is located). The fact that he was not elected is quite forgotten in the gratification of learning that there are so many men who will not endure the corrupt methods which have disgraced the party politics of other candidates. If the "Churches" and the "ministers" can swing such a vote as this for decent elections, with but only twenty days' campaigning (the normal Prohibition vote of Chicago is now about 8,000), it means the dawning of a better day in local affairs. A number of our clergy not only advocated this vote in their parish papers, and when speaking informally to their men's clubs, but some of them even preached vigorously in favor of this Prohibition candidate, Mr. Street, on the Sunday before the election.

The "Civic Committee" of the men's club of St. Luke's, Evanston, ran a private wire to the parish house on the evening of the national election, and flashed the returns by stereopticon before a large attendance of the men of the parish, throughout the evening.

PARISH HOUSE FOR ST. JOHN'S.

The Rev. Irving Spencer, who returned a few months ago to St. John's mission, Clybourn Avenue, announces that a loyal friend of the mission has offered to give \$1,000 for a parish house, this new building being the paramount need of the mission. Mr. Spencer has organized a choir of 24 boys and 10 men, who will be ready for their first service a few days before Christmas. The Sunday school has doubled, is receiving new scholars every week, and has pledged \$100 towards the new parish house. The G. F. S. is growing, the altar guild now finds the sacristy newly fitted up with every accessory, and there are already fifteen clubs and societies at work, including an "Italian Boys' Club," and five other organizations for boys and men.

AT SHERIDAN PARK.

The members of St. Simon's Mission, Sheridan Park (the Rev. H. B. Gwyn, priest-in-charge), have succeeded in reducing their debt on the new lots for the much-needed parish house to a few hundreds of dollars, and a strong effort is being made to wipe out this balance before Christmas. The efficiency of the parish work will be increased 100 per cent. by a parish house,

[Continued on Page 53.]

THE SEMINOLE MISSION IN THE EVERGLADES OF SOUTHERN FLORIDA.

THE note and lines subjoined have just been received by Bishop Gray from the Rev. Irenaeus Trout, priest-in-charge of the Seminole mission on the border of the Everglades. During the absence of Dr. Godden for much-needed rest and treatment, Mr. Trout assumed charge of the "store," etc. Of the journey down, Mr. Trout says in part:

"At Immokalee, on Sunday, I held two services, Morning and Evening Prayer, and preached twice to splendid congregations, and in the afternoon at 3 o'clock we held the Sunday school, which is under the direction of Mrs. Cox, who teaches the day school, and began our studies in *The Young Churchman* series, which have been put in use. During the services Sunday morning our right wheel horse, 'Billie,' in frisking about the pasture, ran a piece of fence rail about two inches in diameter and twelve inches long into his left shoulder, making a bad looking wound, and we had to rope him and throw him down and split the hide in order to remove the splinter. I washed out and carbolized the wound, and he will be all right probably in three or four weeks. It is 'lawful to heal on the Sabbath.' This left us with a broken wagon and only one horse, so shafts must be had to drive the one remaining horse, and a new king bolt must be made. There is no smithy in the hamlet, so from doctor and preacher the missionary must turn blacksmith. But we were equal to it. We took a tail-board rod from a discarded wagon and hammered it into shape and made a king bolt. But when we were all ready to go on, the ox team returned with its load, and the driver reported the Okalowacoochie slough to be running six feet deep, and impassable, so we were delayed two more days in Immokalee waiting for the waters to run down, then we started on our way to the glades. Reaching the O. K. slough we had to wade in water up to the arm pits and lead the horse across, carrying the perishable goods perched on slats above the wagon bed. This was Wednesday, and Wednesday night we camped on the east side of the slough, sleeping in the wagon bed. The ground was all under water, and in our wet clothes we spent the night, so I was quite stiff and rheumatic Thursday morning, and my sprained wrist pained me considerably. All Thursday and part of Thursday night we toiled along through water, slosh! slosh!! slosh!!! the missionary walking to lighten the load on our tired horse, until at last, wet and utterly exhausted, we made another night camp in the wagon bed. Friday, after a breakfast of raw side meat and crackers (our provisions had given out) we reached the store, sixty-seven miles southeast of Fort Meyers, utterly exhausted and as hungry as bears, having been just one week on the trail."

This work among the Seminole Indians has of late received much encouragement in that the missionary has been informed that the council no longer objects to the preaching of the white men, and one of the leading men has applied for instruction for Holy Baptism.

In a later letter to the Bishop, Mr. Trout says:

"THE LANDING, October 8, 1908.

"MY DEAR BISHOP:—I had an opportunity to-day to preach to a band of fifteen Indians who have pitched camp upon this hummock, the only dry spot available. I am all alone; Hampton has gone to Meyers *via* La Belle after goods and will be gone about two weeks. I am dreadfully lonesome, but praise God for the opportunity that offers. Pray for me.

"I enclose a prayer in metre suggested by the conditions.

"Lovingly your Presbyter,

"IRENAEUS TROUT."

Mr. Trout enclosed also the following original poem, "written in the Florida Everglades among a camp of Seminole Indians, thirty-two miles from the nearest white man, and sixty-seven miles from railroad, October 8, 1908":

A PRAYER.

Look, Saviour, look upon this heathen band,
Who have not learned to speak Thy precious name,
Whose tongue none speak. Still, Thy command,
To preach Thy Gospel, and to tame
Their savage spirits unto Thee,
Burns in my breast. O sacred heart
Of Jesus be my strength! O hear Thou me
And guide my ministry, for apart
From Thee, I fail. O Holy Ghost
Touch Thou my tongue, that I may speak
This language strange with heavenly power,
And teach them Jesus Christ to seek.
Help me to bear Thy Message sweet,
And let my life example to them be,
That when in Paradise we meet,
We join both tongue and heart in praise to Thee.
Help me lift up the Cross, these souls to save,
Here in the wilderness alone I stand;
Speak, Lord, through me; bid me be true and brave;
O Saviour, look upon this savage band!

Amen.

POSSIBLE CLOSER RELATIONS WITH THE CHURCH OF SWEDEN.

By G. MOTT WILLIAMS, D.D.,

Bishop of Marquette.

IT has occurred to me that it may be useful to put down in one paper some of the reasons why a closer approach to the Swedish National Church may not be considered impossible. Briefly the reasons may be stated thus:

1. The immense and controlling influence of Englishmen in bringing the people of Sweden to Christianity. The saints to whom Swedish churches look back with the greatest reverence were Ansgar, Sigfrid, David, and Aekil, all Englishmen. At a later critical period, Nicholas Breakspear, afterward Pope, the only Englishman who ever occupied the papal throne, won the respect of all the men of the north.

2. The great similarity of the course of the Reformation in the two countries, and the common appeal to the primitive Church.

3. The great friendliness shown by the authorities of the Swedish Church toward the Church of England in the practical transfer of the Swedish churches on the Delaware to the care of our communion. Dr. Tottie has been the historian of this period.

4. The treaty made with the Swedish Church in 1829 by the Bishop of London, he having asked the Bishop of Gottenburg to administer Confirmation for him in the English chapel there, and the Swedish authorities having given consent. This consent is duly recorded in the Swedish Church Law.

5. The visit of Bishop Whitehouse to Sweden. The record of this can be found in the journal of the diocese of Illinois, 1866, in the Bishop's address. He states that the Archbishop of Upsala has communicated at our altar, and received him with the utmost kindness, joining with several other Swedish Bishops in letters of transfer to us of their communicants removing to this country.

6. The absence of sectarian bitterness in the attitude of the Swedish Church at home, and her great respect for the learning and piety and conservative order of the English Church.

7. The fact that the Lutheran Symbolic books do not occupy in Sweden the strong position of the Creeds and unaltered Augsburg Confession. They are no more to them than the Thirty-nine Articles to us. American Lutherans take a different attitude, and often evince hostility to us which would not be found in Sweden.

8. The exceedingly careful and thoughtful way in which questions of closer comity are now being considered in Sweden. Nothing rash has been said, no promises given, except those of Christian courtesy. The recent representative at the Lambeth Conference said or did nothing which every loyal Swedish Churchman could not endorse, because he was as careful of the honor of the Swedish Church as we would be of our own.

9. The impossibility of answering the question, How and when did the Swedish Church lose communion with us? There has been no excommunication. There is certainly no breach of charity. True, the respective confessions of faith need careful examination, but the desire for fellowship with honor is present. May God help us to fulfil His will for unity.

IT IS POSSIBLE to make such a god of our motives that our duty to God gets shoved into the background, says the *Sunday School Times*. There are people who pride themselves more on their motives than on their duty-doing. With them, duty does not often get done. Such persons, for example, say with evident pride that they won't go to church unless they feel a strong desire to worship, or to get some special help; that to go merely from habit is too perfunctory for them, and would destroy the real purpose of the church-service. So they usually stay away. If they feel like giving to a good cause, and can give from a conscious motive, or desire, to help that cause, they will give; but under no other circumstances. At other times, when their motive happens to be exactly in the line of their duty, they will actually refrain from doing it lest people should think their motive was an unworthy one. They will not put a large bill on the contribution plate for fear they would be suspected of doing it for "show." Thus motive, or seeming motive, comes to be only a perilous form of self-examination or actual self-pleasing, and blocks progress at every turn. It is dangerous to waste much time or thought over our motives. We need never be afraid of doing our duty; whether from enthusiastic and high-minded motive, or from stolid determination to do it anyway, makes little difference.

SOCIAL AND POLITICAL STUDIES.

BY CLINTON ROGERS WOODRUFF.

IV. SOCIAL ASSETS.

ENGLISH social workers have coined a phrase—social assets—which we can very well adopt in this country. It covers the results of social surveys by social groups, and is intended to centralize and visualize all available information on the life and labor of the district under investigation. In Battersea such a work was undertaken by Mr. Hurty Carter, with the aid of a committee of trade union delegates and students of social problems. In Woolwich a social group has been started, and it is "laying itself out" for the gathering up of requisite materials.

In Oldham work along these lines has been undertaken in connection with the "Beautiful Oldham Society" (which numbers 5,000 members). It is busy collecting such information as, in time, will amount to a complete social survey of the town. Up to the present the group has been able to compile a complete list of charities with the cooperation of the Charity Organization Society and the Guild of Help, and also full information regarding the blind and their welfare, and with the help of the Guardians has tabulated statistics showing the poverty conditions of the town. Every place of worship has been asked to take a month's census of attendances, and different individuals have been asked to take in hand the inquiries necessary to complete the survey.

Similar work has been undertaken in America, but not under the same caption, except the "Pittsburgh Survey" which has been financed by the Russell Sage Foundation and of which I expect to treat hereafter in one or more separate articles, because of the extent and importance of the investigation. I have before me the results of two fairly comprehensive summaries, one prepared by an expert charity worker, the other by a clergyman; which I propose to reproduce not only as samples of what has and can be done, but of what should be done in every community by all who are interested in the welfare of mankind. As Churchmen should be the chiefest of these, they should be in the forefront of those preparing such surveys of local social assets.

The first city reported upon is Buffalo, and the period covered is the year ending in October, 1907. Only the new work taken up during that time is dealt with. It was not prepared primarily for publication, which will account for its informal character, but it is none the less valuable for that reason. Several personal allusions, however, are eliminated. Here is the report:

1. The Buffalo Association of the Blind organized last June, with Carleton Sprague as president and Mrs. Ash as agent, has already done effective work.

2. The Buffalo Consumers' League, John R. Howard, president, which heretofore has depended wholly on volunteer service, has now a competent special agent, Miss Mabel M. Gillespie of Ratcliffe, who was engaged for the first year jointly by the Consumers' League and the Charity Organization Society, and hereafter solely by the Consumers' League.

3. The Charity Organization Society has reorganized with a new president (Ansley Wilcox), new vice-president, treasurer, and several new trustees. It has quadrupled the amount of direct relief formerly given. During the past year the relief from its treasury was over \$8,000. The city outdoor relief has diminished three-fourths in the last ten years and may sometime be done away with. It has formed a new committee on Publicity, Membership, and Appeals, and this committee has engaged a thoroughly competent secretary, Roy Smith Wallace, formerly manager of Phillips Brooks House, Harvard, and later head worker in Welcome Hall, Buffalo, who is developing special relief for individual families on the Philadelphia plan.

4. The Buffalo Children's Aid Society has nearly finished a new \$50,000 building, which it will occupy in January.

5. A special committee of the Charity Organization Society on the Erie County Tuberculosis Hospital has published a vigorous report condemning the tuberculosis hospital on seven different counts. All the criticisms were approved by the Board of Supervisors, and appropriations have been made for immediate reforms, including more buildings for outdoor treatment, clothing and bedding for outdoor treatment, a new kitchen, improved diet, and the eventual separation of the County Hospital from the County Almshouse. The Tuberculosis Committee of the Charity Organization Society has a new chairman,

and has now a competent paid secretary, Dr. George J. Eckel, who is doing strong work.

6. The New York State Conference of Health Officers, which met in Buffalo in October, 1907, had a special tuberculosis exhibit, which was shown at Convention Hall through the hard work of Dr. Eckel. The attendance was more than 1,000 daily and the exhibit continued for a week in halls in the Polish and Italian quarters, with equally large attendance.

7. The Charity Organization Society is now having all members of tuberculous families of which it has knowledge examined for tuberculosis, and is expecting soon to establish a tuberculosis dispensary. Its agent will be sent to New York, Boston, Philadelphia, and Chicago, to study dispensaries there.

8. The Buffalo District Nursing Association is planning a considerable enlargement of its work and will have a special nurse for tuberculosis families.

9. The Buffalo Federation of Settlements has reported on the cost of living of a considerable number of families for the special committee of the New York State Conference of Charities, and is now preparing a similar study of additional families of different nationalities for home use.

10. The Committee on Defective Children has examined 1,000 children in the public schools for physical defects, as a demonstration to the Common Council of the need of regular official examiners. The same committee has examined all the children in the truant school, and examines regularly all children in pension families of the C. O. S. In these families all children are now examined for physical defects and treatment is required as a condition of continuing the pension. A school record is also kept of all such children through weekly reports received from the public and parochial schools.

11. Dr. Wende of the Buffalo Health Department has been making an active investigation of meat markets and candy stores, and has required many improvements.

12. The Tenement Committee of the Charity Organization has reported on various cheap lodging houses, and the Health Department has ordered improvements.

13. The County of Erie has voted to establish a county lodging house, which was opened about January 1, 1908. The question of situation and site was left to a special committee of the Charity Organization Society and the Roman Catholic Aid Society, through whose efforts the lodging house was established.

14. The Desertion Committee of the Charity Organization Society has been especially active the last year, and with the aid of the police department many deserters have been brought back from considerable distances. The city poor authorities state that the number of applications from deserted wives has fallen in a year from 100 to less than 40.

15. Buffalo Juvenile Court opened a detention house where children may be kept, temporarily, without being committed to the jail.

16. Dr. Howard, chairman of the State Prison Commission, is investigating the condition of the Erie County penitentiary.

17. The Municipal League of Buffalo, established two years ago, reports a decided improvement in the quality of candidates for aldermen and supervisors.

18. The Charity Organization Society has put in use a new form of record envelope, new index cards, and new statistical blanks, including a system of tabs, so that at any date the total number of families of a special class—tuberculosis, pension, widows, etc.—can be given.

19. In September the C. O. S. formed a new district committee, known as the Second Broadway, in the Polish section, and also added to its force another visitor in training. There are now nine district committees, each with a separate visitor, and two visitors in training.

This summary is necessarily a partial one in that it deals mainly with the charitable phases of social work. It does not refer to the work under religious auspices, nor to trades union activities, nor to the multifarious municipal and civic agencies (excepting only the Municipal League). It is most interesting and suggestive, however, and shows the possibilities of such an undertaking. The average large city has so many social agencies and activities that the work will have to be subdivided to be made most effective and complete; but it ought to be done and done systematically and with a view to proper articulation and coordination. The Buffalo review showed coordination between the work reported on, but there was much outside, and

whether that was equally coördinated, I am at this moment unable to say.

The other report I reproduce relates to Portland, Ore. It was prepared by the Unitarian superintendent of that region. It covers a wider range of subjects, although it does not bring out that there is so close a harmony among the various agencies as exists in Buffalo. The prominence of efforts, both in Buffalo and Providence, to fight that dread disease, tuberculosis, is to be noted.

This is the report, made last November, covering the preceding year:

1. The District Nurses' Association has arranged with the Health Department for the disinfection of houses after the removal of tubercular patients. The same association has issued, in coöperation with others, two health leaflets for the schools; one on cleanliness and one looking to the prevention of tuberculosis.

2. Mothers' clubs have been established in nearly all the public schools.

3. The child labor law and the compulsory education law are being enforced. The Juvenile Court and the Child Labor Commission, by coöperation, are gaining ground against the exploitation of children in theatrical performances.

4. The ten-hour law for women over 16 years of age has been extended to include, by act of the Legislature, the hotels and mercantile establishments.

5. The pure food law has been amended so as to comply with the Federal pure food law.

6. The sum of \$250,000 has been contributed for new buildings for the Young Men's Christian Association and for the Young Women's Christian Association. The two buildings will adjoin, are harmonious in architecture, and will be among the best equipped in the country.

7. The public library of the city has during the year established three new branch libraries and three new travelling library stations within the country.

8. An arts and crafts association has been established.

9. Attention is called to the fact that the Portland Commercial Club, though nominally a commercial club, is vitally interested in civic affairs; that it is affiliated with seventy-six similar commercial bodies in other cities of Oregon, and is, to a great extent, the pattern for them all.

10. Included also, as part of this report, is one from the Portland Municipal Association, calling your attention, however, to the fact that this covers four years of that organization.

11. Several important achievements mark the work of the health department. We have recently inaugurated a volunteer medical inspection of the public schools, the volunteers being appointed by the health board. The health officer has recently discovered that many of the smaller sewers do not reach the river, but empty under the docks, and this is being remedied. The "bubonic plague" has become domesticated in San Francisco and in Seattle. San Francisco is paying the United States Marine Service \$20,000 a month for the battle. It is not to the credit of our city that the entire appropriation for the year for all the work of our health department, except the expenses of the crematory, is only \$10,000. The health department is doing its best under these limitations. Thus far there has been no appearance here of the disease. (Two rats examined yesterday are under suspicion!) Strict measures are being enforced. An expert rat-killer has been employed at a salary of \$125 a month, and a bounty has been placed on rats. Every deep-sea vessel is disinfected before entry, and all mooring ropes immediately provided with rat funnels. Recent investigations have reminded the city of the very bad conditions in the Chinese quarter, and measures are now being taken for stricter enforcement of the cubic air law. Better attention is being paid to the milk supply. The market inspector is working efficiently for improved conditions in markets, bakeries, etc. The opposition on the part of the marketmen has been overcome. Provision is now being made by the county for tubercular women who have become county charges. Heretofore there has been special provision only for tubercular men.

12. Through the efforts of the Prisoners' Aid Society, a matron has been provided for the county jail. The city is proposing to build a new city jail, and this society is urging an out-of-the-city workhouse and farm for all city prisoners who are serving sentences.

13. There has been good advance in park work. On June 3, 1907, over \$5,000,000 of bonds for additional water supply, parks and boulevards, improved docks and bridges, and an

additional fire boat were voted. These bonds are now awaiting adjudication and sale; and of this sum \$1,000,000 will go to the further development of the park system. The council has appropriated \$5,000 for the preliminary survey and plans, and a representative of Olmsted Brothers of Boston is now engaged upon this work. Public conveniences have been placed in all the public parks. Band concerts were had evenings during the summer in the parks. In coöperation with the Oregon Humane Society, drinking fountains are being placed in all the parks. A public playground with the usual apparatus and arrangements has been established in one of the parks in a crowded section of the city, and these playgrounds will be gradually established in all the parks. There is a movement to utilize unused bits of ground about the city for park purposes. There is a movement to recover a block which has been leased for a market to establish a large assembly hall for convention purposes, for the building, also, of rest rooms for women, and a small park.

14. At the June election an amendment was passed whereby the extension of the water mains will be charged to the property owners of the district most benefited. Suit has been brought to test the validity of this amendment. Its successful operation will save about 65 per cent. of its expense for the water system. The amendment also enables the city to bond itself for pipe lines and installation of meters.

15. The Juvenile Court has progressed in efficiency and good results. The age limit at which minors may be brought before the Juvenile Court for all ordinary offenses has been raised from 16 to 18 years. A special deputy prosecuting attorney has been appointed solely for work in this court and for cases under the contributory delinquency law, and the probation officers of the court are now paid instead of volunteer. The truant officer coöperates with the Juvenile Court. Four acres of land have been given for a detention house, and the building is already under construction.

16. In the common schools, manual training and domestic science have been extended one grade lower and the amount doubled. Music has been extended one grade higher. In its recent purchase of land for school buildings, the Board is providing generously for playgrounds. Most of our schools are lacking at present in sufficient playground space. The city superintendent of schools has been sent East by the school board to investigate trade schools, with a view to their establishment here.

Here ends the Portland report.

Edward Everett Hale, some years ago (in 1890) in a suggestive article on "Ministry in Cities," described how his grandfather had had spiritual and moral supervision of his district:

"Meanwhile, as I have said, the Church does point, with a just pride and complacency, to what she does and has done in small districts, where she could inspect the whole ground and could have her own way. John Frederic Oberlin knew how to administer his parish so that there were no paupers and no criminals there. My own grandfather, Enoch Hale of Northampton, had the moral and spiritual oversight of a township in which lived six or seven hundred people. For those people he ministered. That means, in the world's language, he took the spiritual and moral care of them. He did this by going daily from district to district, from house to house. Literally he knew by sight and by name every person in that township. He advised, in every one of a hundred families, what should be done with that boy or this girl. As the result of such a supervision as that, there was again no criminal and no pauper. I have his diary for half a century, and I do not believe there are ten notices of crime in the whole parish. It was his business to take care of those people. And he took care of them."

To be sure such a work at the present time in our larger and especially in our cosmopolitan cities is difficult of accomplishment, although the Catholic theory (and in many instances practice) of parochial activity and oversight, involves just such work. In many places the charity organization attempts to discharge some such duties, but they do not fill the gap which they disclose. As Dr. Hale points out: "I do not myself believe that the gap will be filled till the Church of Christ devotes itself systematically to the business, and when it does, I think it will prove that its success is on the old lines, of personal oversight by consecrated men and women, carried out so far that every person in the district in hand may be under the direct personal and intelligent supervision of somebody. There shall be somebody to see when a boy or girl is

led into temptation, and somebody to contrive how they may be delivered from evil." I know some churches where this is done; but, alas, it ought to be possible to say that every church did this work, and until this can be said, the Church will have failed *pro tanto* in its social mission.

Helps on the **Sunday School Lessons**

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

NEHEMIAH, THE PATRIOT.

FOR THE SUNDAY NEXT BEFORE ADVENT.

Catechism: XXV., Requirements. Text: St. James 5:16; "The effectual," etc. Scripture: Neh. 2:1-20.

THE reformation instituted by Ezra was not a permanent one. It was begun on a very high plane, but seems to have lacked definite organization. It was not so planned that everyone had some work to do. Convicted of sin by the earnest preaching of Ezra, the people had turned from their great sin. They put away their heathen wives. But they seem to have argued that if their former troubles had been visited upon them as a result of sin, with the putting away of their sin their troubles would vanish without any further work or effort on their part. They trusted in a passive goodness.

Their education in the hard school of experience was not complete. They had yet to learn that, even for saints, blessings and prosperity are not to be had without effort and coöperative work. The preliminary step in the series of providences designed to teach them this lesson was more trouble. We may safely infer that the putting away of their heathen wives involved them in difficulties with the surrounding people. The fathers and brothers of their divorced wives would not look at the matter from the same point of view as the Hebrews. After thirteen years we find from the report made to Nehemiah that the Jews at Jerusalem were "in great affliction and reproach; the walls of Jerusalem are broken down, and the gates thereof are burned with fire" (Neh. 1:3).

It was the report of this condition of things which sent Nehemiah to his knees. He was at Babylon, at the court of Artaxerxes Longimanus, holding an official position as the king's cupbearer. Upon learning the state of things at Jerusalem, Nehemiah began to pray. He asked other faithful Jews to join him in his prayer. The prayer in which he asked them to join was a remarkable one. It was not an indefinite one, asking God to help Jerusalem, and leaving Him to find His ministers for the purpose. Nehemiah was willing to be used himself. He prayed for a chance to make sacrifices and bear heavy burdens for the sake of the beloved place. Think what might be accomplished now if each and all made such prayers to God for the righting of the things which are amiss and need amending.

The particular petition in which he asked his friends to join was that he might be favorably received by the king when he should ask permission to carry out certain plans which he was forming. This shows that he not only prayed, but that he used his God-given faculties of common sense and reason. His prayers were not at once answered. The work which he was looking for was one which could not be done by anyone easily discouraged, or who could be put off by hindrances and excuses. He was therefore tested right at the start. Had he not persevered in his prayer, the work would have been left for someone else.

As it was, week after week passed by and the prayer seemed unanswered. No opportunity presented itself which seemed favorable for approaching the king upon the matter. But Nehemiah kept on praying. Four months passed by before the opportunity came. This will appear from a comparison of 1:1 and 2:1. These months served to fit Nehemiah the better for the task which lay before him.

Nehemiah had the patience to await the right moment, rather than risk the failure of all his plans by a premature speaking. As cupbearer he had frequent access to the king, but there was no opportunity which seemed favorable for preferring his request, until one day when he was called to serve the wine, "when no one else was before the king" (2:1 according to the

LXX.). Then the king opened the way for it by noticing his sadness. It seems that Nehemiah had dutifully tried not to show any sadness in the presence of the king. He did not even know that he had been sad, for the word "aforetime" (2:1) is not in the original. But the king detected his sorrow of heart, and spoke of it. Nehemiah recognized the fact that his hour had come.

The real faith and the prayerful spirit of the man are revealed by the silent prayer which he uplifted before he presented his petition. To ask to leave the court of an oriental king might mean the death sentence, but the months of prayer had had their effect, and the request was received with favor by the king and queen. The promise to return which they exacted of Nehemiah shows that he was a favorite with them. They not only granted his request, but they gave him letters to the governors and others commanding them to assist the "pasha" (2:14) as they might be able.

The long journey to Jerusalem was made in safety, with the help of a Persian guard and the king's passports. Your imagination will suggest to you what must have been the effect at Jerusalem when such a company arrived, especially during those first three days, when no one was told of the purpose of their coming. During this time, Nehemiah was investigating things for himself. This was done secretly, however, as shown by the midnight expedition of exploration. There is quite a contrast between the methods of Ezra and those of Nehemiah. Ezra summoned the people at once to a revival and show of repentance. Nehemiah studied the situation, quietly laid his plans, and then invited the coöperation of the leaders and of the people.

Nehemiah was at the same time a man of truest faith. He used the power of prayer at every step. In urging the leaders to coöperate with him in the work of restoration, he based his plea upon the fact that the course of events up to that time was clear evidence that God's hand was present. He asked them to help carry out that to which God had given His approval.

In the course of the work there were difficulties of every kind to be overcome. Sanballat and the Samaritans used every possible method of open and secret opposition. The discouraged workers furnished another obstacle to be overcome. But Nehemiah had the needed patience and perseverance. Day after day the work was carried on, for fifty-five days. At the end of that time the walls were repaired. That Nehemiah was able to keep them at work during these two months, shows the strength of his personality. It is not hard to get people to start a thing, nor to finish up the last few days of work when a successful end is in sight. But those days in between, when the workers were tired, and new problems arose to discourage them, were the days which required heroism of the plainer sort. It is that quality which is most frequently lacking now.

Notice that the people who rebuilt the walls were the very same ones who had permitted them to go to ruin. Nehemiah came almost alone from Babylon. He had a Persian guard, but no Jews are mentioned. We are not told that he brought any treasure with him. He was the instrument used by God to work a great change in the minds and hearts of the people. When "the people had a mind to work," the city was transformed. It points us to our own greatest need now. The Church does not need more people, nor more money or resources. What we need is that the people we have shall have a mind to work for Christ and His Church. When we see how much is now done by the few who are faithful, we begin to realize what might be done if all could be inspired with the spirit which raised the walls of Jerusalem. The lesson shows that the persistent prayers of a man of faith were answered, because he was ready to help answer his own petitions. The same spirit will have the same results to-day. Ask your pupils how God answers prayers now.

PEOPLE are always readier to do what they are asked to do than what they are told to do, says the *Sunday School Times*. It may be necessary in military life to issue "orders," and peremptorily to tell the individual to do this or that. But it is seldom necessary to follow this style of speech in ordinary life. In the home, the kitchen, the office, the store, the school, life is pleasanter and work runs more smoothly when we recognize the right of every one—grown-up or child—to be asked to render a service or do a duty, instead of jamming a "do this" or "do that" at them. The more courteous method invites coöperation; the dictatorial method suggests compulsion. It is only a trifling difference in words,—“will you please” is enough to accomplish it,—but the difference in feelings and results is not trifling. The application of the Golden Rule is always worth while.

Correspondence

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

THE SIGN LANGUAGE IN THE ADMINISTRATION OF SACRAMENTS.

To the Editor of *The Living Church*:

It seems to me, as I presume it must to many of your readers, that there are several fallacies in your arguments under the caption, "Sign Language in the Administration of Sacraments" in your issue of this date.

Language certainly is, primarily, oral speech, *i.e.*, the intelligent utterance of the thoughts of the mind by means of the tongue and the articulate sounds of the voice. This faculty of speech is one of the greatest of God's gifts to man, and it is the divinely ordered method in which, as well as the God-given power by which, man expresses and communicates the processes of reason. Our Lord Christ is called the Word, "the Word of the Father," the utterance of the Mind of God; and speech in the nature of man, represents Christ in the Nature of God.

Any imitation of, or any substitute for, oral speech, however successful it may be as an instrument for the transmission of the thoughts of the mind, is not *speech*.

Our Lord chose for His apostles men who could speak, and by the gift of the Holy Spirit still further endowed them with extraordinary powers of speech. There were many dumb men in those days, but Christ did not call and empower any of them to be His official representatives.

The administration of sacraments instituted by Christ calls for the valid use of a valid form by a lawful minister; and the Church of God, which is energized and guided by the Holy Spirit, has never accepted, as a lawful minister, any man who was unable to speak. Nowhere outside of the Episcopal Church is there any instance, in any age, of the ordination by a Catholic Bishop of a man who could not speak rationally; nor can any example be found of any Catholic priest who was allowed to officiate in the administration of sacraments after he had lost the power of speech. Moreover, even by a lawful minister, a valid form is not validly used except he employ in such use his faculty of speech. If a man, intending to baptize, should pour water on the head of an unbaptized child, simultaneously *thinking* the form but not uttering that form in speech, there would be no baptism. Or if, in a similar case, the officiant should *write* the baptismal form with one hand while he poured water with the other, there would be no baptism.

The religious body known in law as the Protestant Episcopal Church is not the Church of God, but is only a very small part of that Church, and as such is incapable of authorizing, in any important manner, anything which the whole Church has not authorized.

C. P. A. BURNETT.

New York, October 31, 1908.

AN INTERDENOMINATIONAL EPISCOPATE.

To the Editor of *The Living Church*:

WHILE in attendance upon the autumn session of the Sandusky Convocation of the diocese of Ohio, my attention was called to the interesting editorial in the October 17th, 1908, issue of *THE LIVING CHURCH*, entitled "Reunion with Presbyterians and other non-Episcopal Churches." As this editorial was generally supposed to contain a reference to my Interdenominational Episcopate plan for the bringing about of Church unity, it gives the impression that the carrying out of it would involve a denial of the theory of the Christian ministry that is held by the large and powerful school in the Anglican Communion, of which, in the United States, *THE LIVING CHURCH* is the recognized official organ. As this impression is likely to do me an injustice and to discredit the cause which I have at heart, will you kindly let me do what I can within the limits of an open letter (1) to state clearly my Interdenominational Church unity plan, and (2) to show that the adoption of this plan would involve no concession of principle by any Church or ecclesiastical school concerned?

I.

THE INTERDENOMINATIONAL EPISCOPATE CHURCH UNITY PLAN.

A unified national Church is a necessity for the purpose of commending Christianity to the American people and of making it more effective, by the doing of the work which the Lord Jesus expected His followers to do. My plan provides for the meeting of this necessity by the creation of a common Interdenominational Protestant ministry with the Historic Episcopate as its basis. The Lord commanded His disciples to go into all the world and preach the Gospel to every creature; and to let their light so shine before men that they may see their good works and glorify their Father which is in heaven.

This work is not being done to the fullest extent and best advantage, and it cannot be done while present conditions continue, because too much of the energy and resources of Christians are being expended upon the building up of one sect at the expense of another. We are working the same ground over and over without making enough progress in the bringing of the expansive outlying commons under cultivation.

In the proposed all-inclusive national Church, all denominations of orthodox Christians, that is, those who accept the Lord Jesus as the God Incarnate Saviour of the world, are to be represented on an entirely equal footing and each denomination is to contribute its most valuable features towards its perfection.

The beginning of this national ecclesiastical organization is to be made by the extension of the Historic Episcopate of the Anglican Communion to the Protestant Churches which are without it. It is no part of my plan that the Episcopal Church shall be in any way more prominent in the national organization than any of the other Churches, but that the Historic Episcopate shall be its contribution to the new Church.

The beginning of our national Church is to be made as soon as two Protestant Churches, which are now without the Historic Episcopate, shall be in possession of it. The Bishops of these Churches will then join with the Bishops of the Episcopal Church, and the three Colleges of Bishops will incorporate themselves into one organization to be known as "The United Church of the United States."

The acceptance of the episcopate by one of the other Churches will not mean that the Church which does so is to have any necessary corporate connection whatsoever with the Episcopal Church of the Anglican Communion. The denominational episcopate, in the case of each College of Bishops, is to be wholly independent and autonomous, except in its relationship to the other Colleges of Bishops in the national Church. To the incorporation effected by the three Denominational Episcopates the Bishops of all other denominations will be added as they accept the Historic Episcopate and form Colleges of Bishops.

To this embryonic "United Church of the United States" will be deeded all ecclesiastical property intended for the use of the Christian public. For instance, if the Christians of Galion, Ohio, wanted to build up a hospital, the property would be deeded to "The United Church of the United States," and all Christians of that city would work for the establishment, equipment, and development of this highly desirable institution.

The Denominational Bishops would divide the Foreign Mission field equitably between the several Churches represented in the confederation by a College of Bishops; and in the course of time there would be a consolidation of the Churches of rural communities and small villages in the home country, so as to afford them better pastoral care and more regular services.

As time went on, our Denominational Churches would gradually lose interest in themselves and center it in the national Church, which would increase while they would decrease.

The United Church of the United States would be organized on strictly Democratic or Republican principles, so that there would be no more danger of the repetition of the evils of monarchialism in the Church than there is danger of the repetition of those evils in the government of our country.

It is an essential part of my plan that Christian unity in the twentieth century must commence at the top and work down, as it did in the first and second centuries. Christianity, according to my idea, would have been sectarian from the beginning without the unifying influence, first, of the College of the Apostolate, and then of the College of the Episcopate. And Protestant Christians, it seems to me, must continue sectarian unless we create an Interdenominational College of Bishops who will take the place of the Apostles and Bishops in the early Church.

I feel certain that, when the proposed national Church is once inaugurated, the heads of its common ministry, the Denominational Colleges of the Historic Episcopate, in council assembled, will find and indicate ways by which it will be possible to organize a mighty Interdenominational Convention of the Protestant Churches of the United States, in which all the Bishops and a multitude of representative pastors and laymen will take part. Then will follow an International Congress of an Interdenominational Union, and next, in comparatively quick succession, an Ecumenical Council, the one folding and one shepherding, the conversion of the world and the Millenium!

II.

THE DENOMINATIONAL EPISCOPATE CHURCH UNITY PLAN INVOLVES NO CONCESSION OF PRINCIPLE.

I hope and believe that all candid persons will see from the statement which has now been made that, while my plan of Church union does not antagonize any theory of the origin and nature of the Christian ministry which may commend itself to any Church, party, or person, it cannot, without injustice to me, be characterized as disloyalty to the Episcopal Church.

There is a very large and influential school in the Anglican Communion that holds a Christian ministry to be invalid unless it can be traced back through an unbroken chain of regularly consecrated Bishops to the apostles and through them to the Lord Jesus Himself. So important does this doctrine appear to this school that, in order to establish it, its advocates have traced the line of our Anglican succession back, link by link, to Augustine of Canterbury and from him to St. John or to St. Peter. I have no wish to combat that doctrine of Apostolic Succession, for, though I do not attach vital importance to tactual succession by ordination, I nevertheless believe that the Historic Episcopate actually, rightfully, and necessarily has occupied the same relationship to organic, Catholic Christianity through all the centuries of our era from the second to the twentieth, and will continue to do so until the Millenium, which the College of the Apostles did to the Christianity of the first century.

But the fact that, according to this view, the ministry of the Episcopal Church is a priceless treasure which we have received as a sacred trust, and which we, therefore, must carefully guard, will not justify us in monopolizing it, much less in using it as an asset for sectarian aggrandizement. It has been given to us for the good of the world, and the great commission and command of our Lord requires us to offer it to all the Churches which have lost it, if they show by their profession and lives that they, as well as we, have the faith and spirit of true Christianity.

There is another school in the Anglican Communion which holds that only the apostolic or historic ministry is regular, but that other ministries, though irregular, are nevertheless capable of effectively preaching the Gospel truths and of validly administering its sacraments. This is the view for which I have by far the greater sympathy. But because I believe that the historic, regular ministry rightfully belongs to the majority of the Protestant Churches as well as to us, and because I believe that the offer and acceptance of it would promote spiritual and organic unity as nothing else which can be done would do, I advocate the denominationalizing of the Anglo-American Episcopate. Surely no one in or out of the Church who realizes the pressing need for unity and who gives due consideration to my motives and reasons, will condemn my plan for the unification of Protestant Christendom, especially the United States part of it, because of this advocacy.

There is a school in some of the Presbyterian Churches which holds to Apostolic or Historic Succession almost as firmly as any among us, but its representatives insist that the succession is along the lines of presbyters, and that Bishops and presbyters are really one and the same order. I am not supposed to hold this view, and as a matter of fact, I do not; but let it be granted. Every one admits that from the second century, at the latest, the distinction between Bishops and presbyters has been recognized; and my plan simply offers continuity with this historical fact to our Presbyterian brethren. If, according to my plan, the offer of the Historic Episcopate is made to Presbyterians and accepted by them, they will not be asked to repudiate anything about their own historic orders, but simply to take what we can give, and that, not for the aggrandizement of the Episcopal Church, but for the greater good of all the common and weighty interests of our national and international Protestant Christianity.

Others, as the Congregationalists, of various names, including the great Baptist and Disciple Churches, hold that no ministerial succession is of any importance; and that the Christian ministers are simply officers of the Church elected by the people, and that, aside from such election, the all-important essential of a true ministry is the spirit of Christ. But the Congregational Churches do not deny that our clergy are really ministers, and we, too, hold that the spirit of Christ is absolutely necessary for a true ministry. Furthermore, Congregationalists do not deny that, historically, there is such a thing as a ministerial succession. That historic succession is what my plan would offer them. We take nothing away from them. They can still cherish their own views; but we ask them, for the greater efficiency of our common national and international Protestant Christianity, to accept what we have to give.

It will be seen, then, that my plan does not require that any school in our Church should deny its convictions, or that any of our brethren in other Churches should repudiate views which are precious to them.

My plan is a gospel of "unity in essentials and of liberty in non-essentials."

My plan, so far as it concerns the "essentials" of unity is the gospel of the Chicago-Lambeth Quadrilateral, the four articles of which are: (1) The Holy Scriptures of the Old and New Testaments, as "containing all things necessary to salvation," and as being the rule and ultimate standard of faith; (2) The Apostles' Creed, as the Baptismal Symbol, and the Nicene Creed as the sufficient statement of the Christian faith; (3) The two Sacraments ordained by Christ Himself, Baptism and the Lord's Supper, ministered with unfailing use of Christ's words of institution, and of the elements ordained by Him; (4) The Historic Episcopate, locally adapted in the methods of its administration to the varying needs of the nations and peoples called of God into the unity of His Church.

My plan is a gospel of peace. It will antagonize no one, unless it be some unmodernized Pope, and such a man as that Congregational minister of the olden times in New England who, when it was proposed to organize the Congregational Churches into an association, strenuously opposed the movement in these words: "Association leads to con-association; con-association leads to Presbyterianism; Presbyterianism leads to Prelacy; Prelacy leads to Popery, and Popery leads to the Devil."

WM. M. BROWN,
Bishop of Arkansas.

Brownella Cottage, Galion, O.
October 28, 1908.

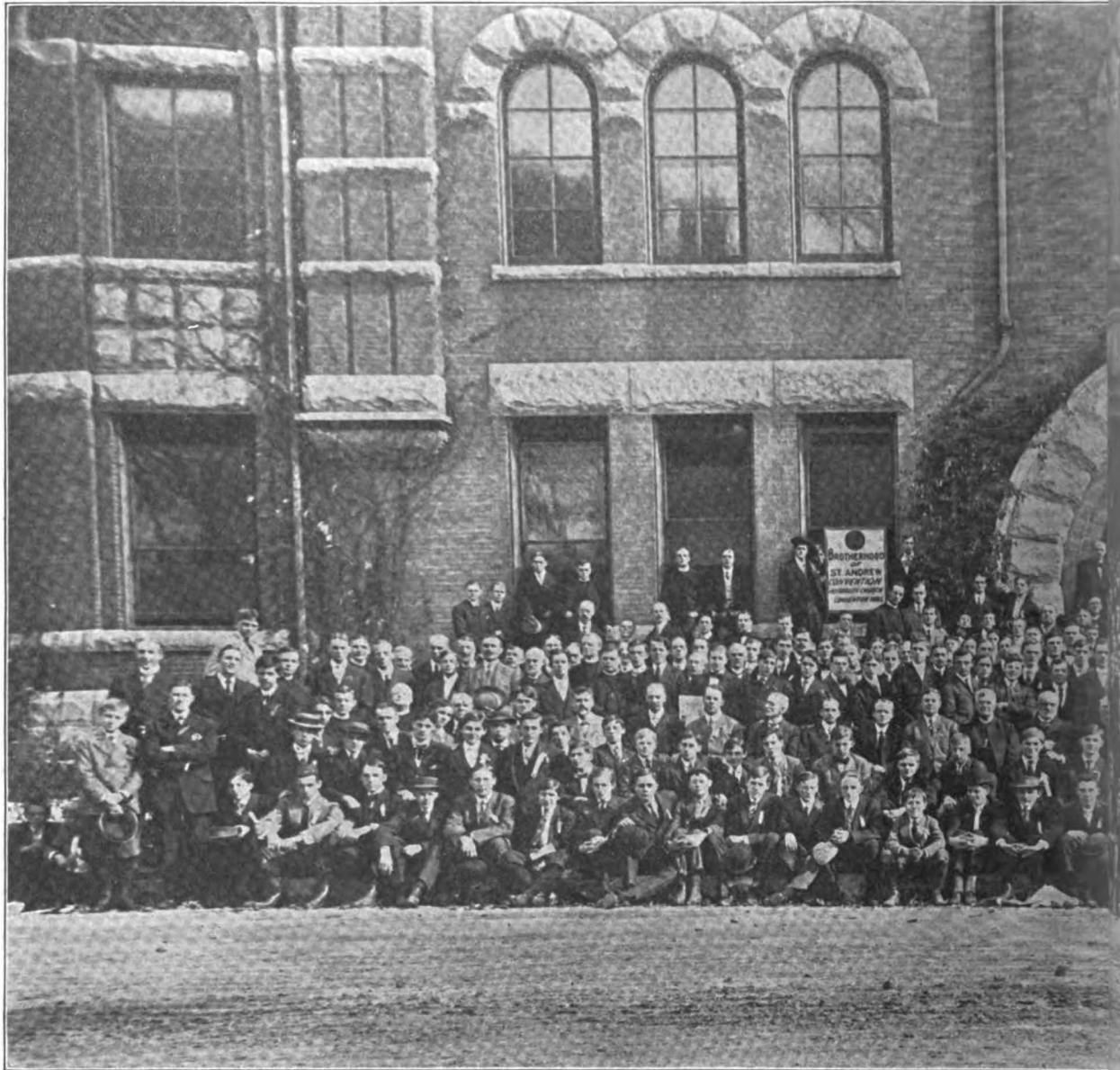
HOW A CO-OPERATIVE COMMONWEALTH WOULD WORK.

To the Editor of *The Living Church*:

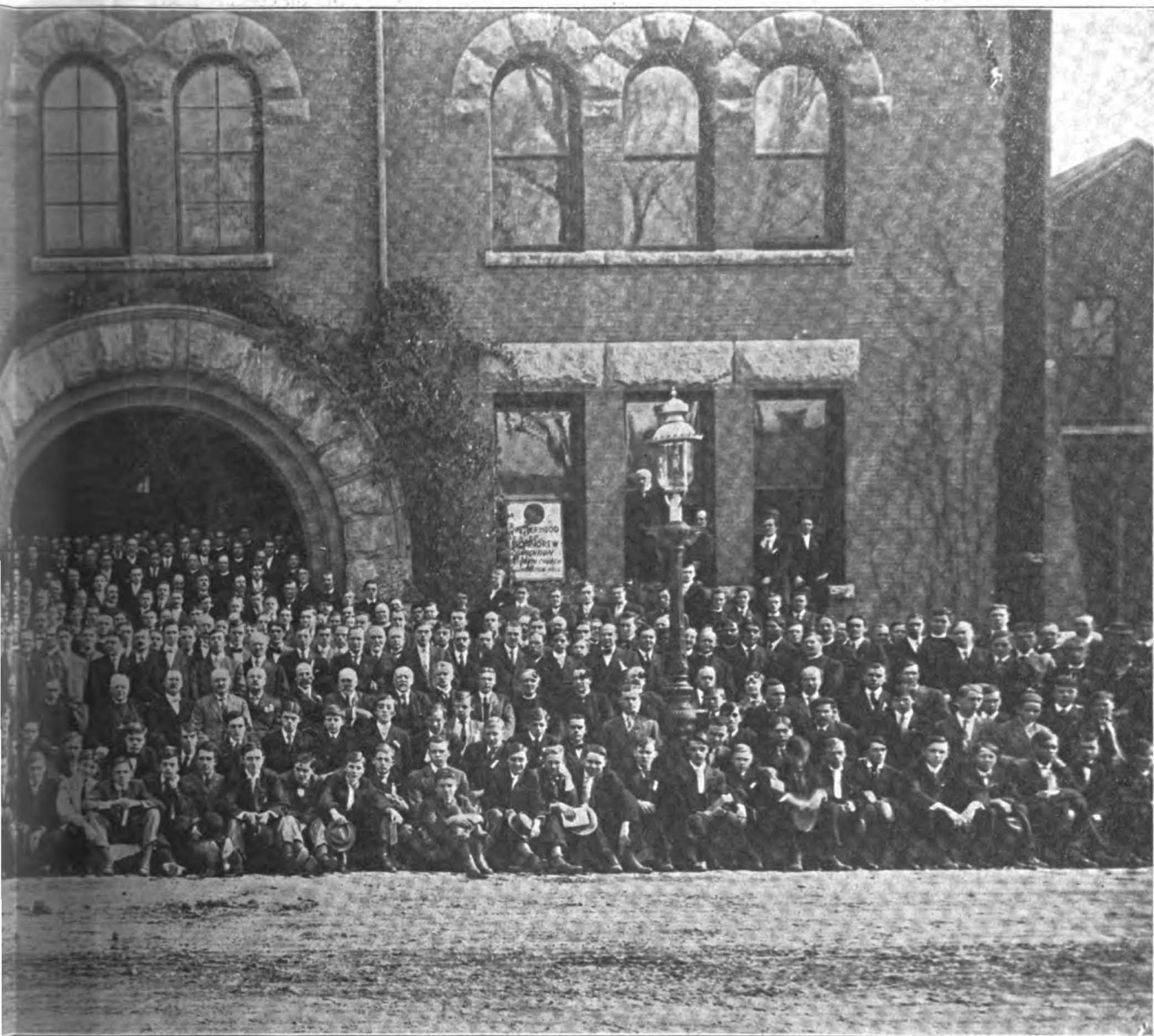
I WILL take note of only one point of the Rev. Eliot White's letter—his proposal of the Coöperative Commonwealth as an effective remedy for the ills of which he complains in our body politic. Such commonwealth, I will attempt to show my reverend brother, would be no remedy at all, but a rank poison which would be well-nigh death to the patient.

Let us suppose the contemplated revolution accomplished and all property-holders robbed of their capital, from the multimillionaire down to the poor workingman whose few hundred dollars in a savings bank, being invested in mortgages, railroad bonds, etc., would be confiscated as surely as the rich man's millions. Suppose the Coöperative Commonwealth then set up with all this, its ill-gotten wealth, securely in possession. It is at once to guarantee (so Socialists tell us) employment to all desiring work, male and female, and ample support to all children, the aged, and the infirm. Its establishment would have destroyed the occupations of a vast number of "middlemen"—that is, unnecessary shopkeepers, clerks, etc., and would have brought a multitude of former property-holders to destitution. For all these new employment must be at once furnished by the new state. Nearly all these would be resident in our cities and would be unequal to hard productive manual labor. Furthermore, the glamor of city life would speedily cause hundreds of thousands of toilers in the fields, the mines, the forges and factories to desert their posts and flock to the cities, saying they should have the easy positions now and others take their turn at hard work. These and the "middlemen" would be clamorous for places as policemen, gardeners in the public parks, ushers, janitors, messengers, and other positions esteemed easy. This would be the first phase of our Socialist state—a general

[Continued on Page 52.]



BROTHERHOOD NATIONAL CONVENTION. TAKEN IN 1914.



FRONT OF PLYMOUTH CHURCH, MILWAUKEE, OCTOBER 17, 1908.

CORRESPONDENCE.—Continued.

HOW A CO-OPERATIVE COMMONWEALTH WOULD WORK.

[Continued from Page 49.]

scramble for light employment. Impossible to grant these demands, of course; but the applicants would refuse to take toilsome positions, and could not be starved into accepting them, or into leaving the cities, *because the state would have to furnish food and other necessaries to their wives and children*, and they would share these things with the husbands and fathers.

This state of affairs, resulting soon in serious diminution in the production of the necessaries of life, would be soon intolerable and would lead to the second phase of Socialism, a compulsory assignment of men to work—that is, slavery to the state instead of our present so-called “wage slavery.” But it would soon be found no system of compulsion would be workable. Multitudes, in defiance of the law, would desert their distasteful work, or do it only lazily and for short periods of time. If arrested, there would not be enough prisons to contain them. If forcibly returned to work, unless kept surrounded by an army of guards they would merely laugh and run home again. They could not then be starved back to work, for their families would have to be supported by the state, and these families would surely shelter and support the recalcitrants. The wife would say: “Give me and my little ones support. I am not responsible for my husband’s fault. It is for you, the Government, to *make* him work. In the meanwhile, you must not let us, his innocent family, starve.” Her claim could not be denied; she would be furnished support, and the sorely perplexed state would find itself obliged to resort to the sternest means to force the idler out from the shelter of his family; and so would be ushered in the third phase of Socialism, *the slave-driver’s whip*. The experience of mankind in all the ages has shown but one effective means of keeping unwilling men at hated tasks, and that is *the whip*. So, just as in former epochs of the world’s history, guards armed with whips would be posted among workers in the field, the mine, the forge, the factory, ready to cut with the lash any one whom they might choose to accuse of shirking. Nothing short of this could furnish the then suffering nation with even a meagre supply of the necessaries of life. But of course the slave-driver’s whip could not long dominate our once free people. Soon would come the fourth phase of Socialism—a period of dynamite, the bomb, and anarchy. Then the fifth and final phase of Socialism—the re-establishment of a nearly ruined and misery-stricken people in the old ways of our present social system, under a dictator or absolute monarch.

I ask you, brethren, are not the results I have pictured much more likely to come from the experiment of a Socialist state, than the overflowing abundance and happiness so extravagantly claimed by Socialists? CUSTIS P. JONES.

Baltimore, Md., November 2nd.

“THE LAMP” AND THE ORIENTAL COMMUNION.

To the Editor of *The Living Church*:

NOTE that in your issue of October 31st, Mr. F. N. Scofield of Los Angeles, Cal., states that “Father Paul James Francis, editor of the *Lamp*, has firmly and no doubt wisely (for his own views) refused me space to reply to his statement that ‘the Holy Orthodox Church has taught, or does at present teach, the Immaculate Conception of the Blessed Virgin Mary,’ also that the same Church, earlier in her existence, accepted papal supremacy and infallibility (not primacy of honor; that, of course, was conceded).” Let me say that the statement credited to me and placed in quotation marks, was not made by the editor of the *Lamp*. A letter from Mr. Scofield, headed “The Russian Church and the Immaculate Conception,” was given space in the August *Lamp*, and the statement which I actually did make occurs as a footnote to that letter, and is as follows:

“If (note the *if*) ‘the Holy Orthodox Church were entirely consistent with its own profession of faith, and the witness and practice of the East up to the time of the Great Schism, she would to-day not only hold and teach ‘the Infallibility and Divine Primacy’ of the Bishop of Rome, but also the Immaculate Conception of the

Blessed Virgin Mary. It is upon the teaching of ‘the Seven Ecumenical Councils’ that Orthodoxy professes to take its stand.”

I then supported my contention by quotations from the third, fourth, and sixth General Councils, and concluded my note as follows:

“If the writer will read Bishop Ullathorne’s *Immaculate Conception* he will doubtless be surprised to find how much testimony in support of the dogma the author derives from the Eastern Liturgies and the ancient Greek fathers. The festival of the Blessed Virgin’s Conception was celebrated in the Orient centuries before it was observed at Rome. In fact the doctrine, if in any sense an innovation, was imported from the Orthodox East.”

The impression conveyed by Mr. Scofield’s letter to your readers is that the *Lamp* refused him an opportunity to express his views; whereas, the letter refused was a second one, decidedly *prolix*, and much of it irrelevant, and *not* the letter just given space in your columns. PAUL JAMES FRANCIS, S.A.,

All Souls’ Day, 1908.

Editor of the *Lamp*.

[We may add to this that we always deprecate references, in letters for publication, to what editors of other periodicals may have deemed proper with respect to such letters. Every periodical of necessity makes its own rules as to what letters shall be admitted to its columns, and it is our intention not to allow the statement to appear, in the form of complaint or criticism, that some other periodical has refused to print a given communication. We regret that inadvertently we should have permitted this rule to be violated in the case of the letter referred to above.—EDITOR L. C.]

LETTING DOWN THE BARS.

To the Editor of *The Living Church*:

I WISH to take serious exception to one point in the otherwise excellent address of Bishop Webb, delivered at the National Convention of the Brotherhood of St. Andrew in Milwaukee, and published in *THE LIVING CHURCH*.

He says: “It has been a great mistake on the part of the English Church and of the sister Church in this country to insist so strongly upon a certain sort of intellectual training on the part of her clergy.” This, I believe, is an unfortunate statement.

My contention is that in this country at least the Church does not insist strongly enough that the ranks of her clergy shall be kept up to a high standard of intellectual efficiency, and as a result many men are admitted to the ministry who are not qualified to be leaders of men, and to command that respect for the Church and her message which is instinctively shown where it bears the impress of culture and scholarship.

I believe the Church has suffered more than we are aware of by reason of the short cuts that are allowed into the ministry. They may be judged necessary to meet the needs of the Church in certain fields, but the necessity is to be deplored and a remedy ought to be found for it. Nothing can adequately take the place of academic training in college or the university. The crucial point where all substitutes for a college course fail is to be found in the fact that the student comes to the study of theology without the mental discipline and intellectual acumen which are the result of an extended course in the humanities and the higher mathematics.

Any one who has had to do with the training of candidates for Holy Orders will understand this distinction. For several years I was an instructor in one of our theological seminaries, and also later an examining chaplain in an eastern diocese. The difference between graduates and non-graduates was marked and ever in evidence. Such a subject as Butler’s *Analogy*, for instance, always proved to be a test between them. One set of men, who came to it with trained minds, found not the slightest trouble with its logic and close argumentation; but the other set halted and stumbled and made of it a veritable *pons asinorum*. So it always was when the reasoning powers were called seriously into play. It was the same in the examinations for Holy Orders. Over and over again the examiner felt that he had to stretch his conscience to pass one set of men, while with the other the ordeal was only the easy and natural culmination of their studies.

Surely this is not the day to talk of letting down the bars and lowering the standard of the ministry. Rather I think we should be devising larger and more generous plans to help our candidates to meet the necessary expenses of an academic training.

To win and hold men to-day the clergy must at least be their peers in intellectual attainments. It is folly to talk of

culture and scholarship when the opportunities and associations which produce them are wanting.

The sad part of it all is that narrowness and littleness go with insufficient scholarship, and men enter the ministry without any conception of the great problems that confront the Church and society, and without the intellectual equipment to meet the issues.

If these makeshifts and short cuts are really necessary and inevitable, so be it; but let us not speak of it as a good and desirable thing in itself, but rather as a blemish on the fair name and fame of our mother the Church, and a thing to be remedied, along with other defects, in God's good time.

Pasadena, Cal., Nov. 4, 1908. CHARLES H. HIBBARD.

PHILIPPINE MISSION WRECKED BY TYPHOON.

To the Editor of *The Living Church*:

THIS morning a cable comes from Bishop Brent in Manila, as follows:

"Sagada mission has been wrecked by typhoon. Estimated damage \$5,000. Must have help immediately."

Sagada is one of the missions in the mountains of interior Luzon, among the Igorot and Ilocano people. The Rev. John A. Staunton, Jr., who went out to the Philippines as one of our pioneer representatives in 1901, has been in charge since the establishment of the mission in 1904. Going to a region where no Christian work had been done for many years, if ever, and ministering to people of the most primitive type, he has built up a large following, not only in Sagada but in six or eight neighboring villages.

Besides the Sagada church the mission plant includes residences for Mr. and Mrs. Staunton and Dr. and Mrs. Johnson, our medical missionary, and a school building. The buildings are all of simple construction and could hardly be regarded as more than temporary. They were put up when it was exceedingly difficult to secure material or labor. Since then a saw mill has been installed and some of the native people have been trained by Mr. Staunton in industrial work. The \$5,000 Bishop Brent asks for will probably put the wrecked mission into better shape than it was before the storm.

When the news of the fire that destroyed San Francisco reached Sagada the people of the mission took an offering for the relief of the sufferers. The money was sent to San Francisco with this letter:

"We still have no church; we live in huts made of grass; we wear few clothes; when we work we can earn only 10 cents a day.

"But we are brother Christians and we are sorry for you. Father Staunton has told us that your church and house have been shaken down, and we send you five pesos (\$2.50), to help you build again."

I am sure that American Church people who know of this incident will consider it a privilege to help Sagada in its time of need by sending their gifts for the rebuilding of the mission to our treasurer, Mr. George C. Thomas, 281 Fourth Avenue, New York.

LUTHERAN SERVICES IN BRUTON CHURCH.

To the Editor of *The Living Church*:

HAVING failed to notice any editorial from your pen—commendatory or otherwise—concerning what was recorded on page 793, issue of October 3d, under the above caption, I am constrained to write this letter. The illustrious Abraham Lincoln has been quoted as saying, "You can't fool all the people all of the time"; and whoever wrote the article can't make all of your readers believe—as he or she seems desirous of having them believe—that "Bruton parish . . . is loyal to her standards." Even supposing this parish is loyal at present, what reasonable assurance is there for presuming it will long remain so, with Lutherans around who are even allowed to hold their own services therein? To say the least, is it consistent (for instance) that Bruton Church's rector use the Litany on Sunday morning and pray to be delivered "from all false doctrine, heresy, and schism," and then, in the afternoon, have these schismatics in to conduct their services, and (probably) without any assurance that they will not teach false or doubtful doctrine, or even downright heresy? Even supposing the Bishop's permission was given to these "Christian men, not ministers of this Church, to make addresses in the Church" (all the recent amendment to Canon 19 grants), would that entitle

these Lutherans to hold services regularly on Sunday afternoons in Bruton Church? I, for one, deny the right of any priest to invite, or of any Bishop to give him permission to invite, a regular Protestant sectarian body to hold their regular services in any of our consecrated churches—under that or any other canon.

Though not a lawyer, I venture the prediction that were a lawsuit brought against a parish for the violation of its charter—that is, not using the church building exclusively for the worship of Almighty God according to the rights, usages, etc., of the P. E. C. in the U. S. A.—there would be, at least, a possibility of finding a verdict for the plaintiff and the probability of the annulment of the charter.

The Rev. Henry B. Gorgas (p. 851, issue of October 19th), I think truly says: "The consecrated church . . . should not be used as a place . . . for a man to speak who is not in communion with the Church"; and that "his very attitude of non-conforming defiance is a sermon in itself."

WM. STANTON MACOMB.

256 S. Thirty-eighth Street, Philadelphia.
All Saints', 1908.

ST. JOHN'S DAY.

To the Editor of *The Living Church*:

WOULD it not be well for you to say, for the benefit of the clergy who are not members of the Masonic order, that St. John's day this year falls on Sunday; and that it is a day of special interest to Masons; and that in all probability each local lodge would be glad to receive an invitation to the services of the Church on that day?

Yours truly,

(Rev.) JOHN S. LITTELL.

WHAT CHICAGO CHURCHMEN ARE DOING.

[Continued from Page 43.]

and the erection of this building will be the next step forward taken by this thriving congregation.

DR. LITTLE'S ANNIVERSARY.

The Rev. Dr. A. W. Little of St. Mark's, Evanston, observed All Saints' Day as the twentieth anniversary of his rectorship in this well-known parish. It is an unusual event in this diocese to reach a twentieth anniversary, and Dr. Little's hosts of friends are extending to him and to his large and influential parish their hearty congratulations on the occasion of this anniversary. There are now 810 communicants in St. Mark's, and the parish church is far-famed for its many beautiful features of architecture and of interior decoration. The music is of the highest order, and there are some nineteen organizations in the parish. The total contributions reached over \$16,000 last year, of which nearly a tenth was given to diocesan missions alone, besides substantial gifts to the general missionary work of the Church.

The Rev. George B. Pratt, who for several years has been the associate rector at St. Andrew's, Chicago, has accepted a call to be the assistant at St. Luke's, Evanston, and will commence his new work on the Twenty-second Sunday after Trinity.

TERTIUS.

THE REAL BISHOP OF BIRMINGHAM.

EVERYTHING affecting Bishop Gore, the distinguished Bishop of Birmingham, is of great interest to Canadians, to many of whom he is personally well-known, states the *Canadian Churchman*. His recent severe illness unfitted him for taking part in the Pan-Anglican Congress, and the late Bishop of Montreal, Dr. Carmichael, ably acted as his substitute at some of the chief meetings at which he was announced to appear. He is now much stronger and at work again, and is as alert and keen as ever. Quite recently the reverend principal of St. John's Hall, Highbury, having occasion to refer to him, called him "the Protestant Bishop of Birmingham." As there is a Roman Catholic Bishop in Birmingham, some distinguishing epithet was thought necessary. But Bishop Gore was quick to inform the principal, Dr. Greenup, that he is properly called "Bishop of Birmingham" without any epithet, and prefers that name. His title, being conferred by the King's authority, has the highest sanction; the other Bishop gets his title from the Pope, and it is simply in his case a courtesy title, for there is and there can be, in the eyes of the law, only one Bishop of Birmingham. Dr. Gore thought the point was too important to be passed over and Dr. Greenup has assured him no intentional discourtesy was meant.

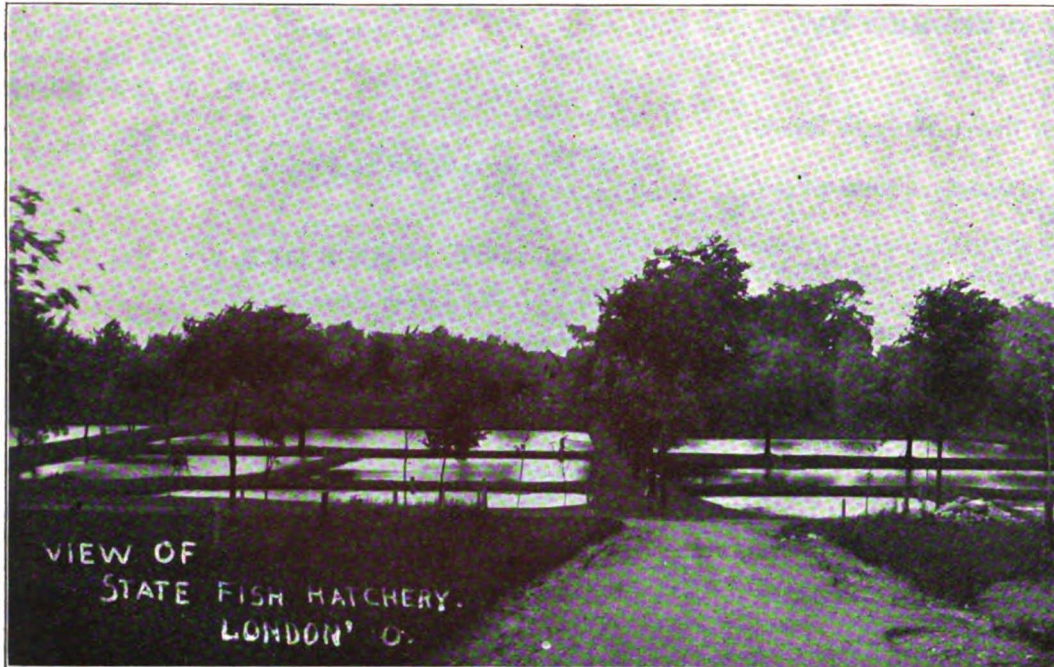
HAUNTS OF THE FRINGED GENTIAN.

By KATHARINE DOORIS SHARP.

PERHAPS no American flower has been more sung of by the poets and generally mentioned with interest than the fringed gentian. Coming late in the year, when the floral ranks are growing thin, and hiding in swampy ground away from the trodden haunts of man, this beautiful blossom must be sought with care. In the early morning, too—

" . . . when the quiet light
Succeeds the clear and frosty night,"

must her lover seek, else will the dainty fringed petals have closed and the cup of cerulean blue be hidden from sight. Yet



on a cool, dark day, when the sun failed to shine, I have known the flower to remain open the whole day.

Long had I sought for it, but always to find that the blue which had beckoned me was that of the lobelia. One day a friend described a flower, new to her, which had been brought from near Roberts' hill or the fish hatchery, she thought; blue and with a fringe on the petals. A fringe on the petals? And blue? It must be! There is no other. So at once the search began; but that night we drove back to town without having found it. A few days afterward the search was resumed and the flower found on the grounds of the fish hatchery, the true fringed gentian. And there was much sacrifice at that floral shrine in quoting Bryant and Helen Hunt Jackson; the prose of Miss Sedgwick, also, in "The Boy of Mount Righi." There were drives in the crisp, frosty mornings, for it was in November it was found first. Since then I have found it plentifully in bloom in September, when not a suspicion of frost could be detected on the warm, bright day.

Getting its name from King Gentius of Illyria, this lovely flower holds regal court also in my strip of bog, the bouquets on the "ribbon" having long since passed through many transformations since I first beheld it. *Solidago Riddellii* and *S. uliginosa*, with their golden plumes, now share the setting of the loom with the hues of this queen.

"Blue, blue, as if the sky let fall
A flower from its cerulean wall."

A black soil, from which all mineral matter has been leached, is the habitat of the fringed gentian. In grassy tufts

it rises above the hidden moisture, which must have means of drainage, never lying in pools about the slender, white roots of the plant, so far as my observation has gone.

The stopping-place of the I., C. & E. car at the Markley road is just above this point and already it has become the mecca of those who love both flowers and literature. But how long will it be spared? The few square rods of land which the spring has preëmpted will be coveted by some tiller of the soil more expert at under-draining than his fellows, and then farewell to the natural kingdom and enter King Corn into my enchanted bog.

A year or two after the finding of the fringed gentian, accompanied by a friend, I visited the fish hatchery. A little boy of 4 volunteered to be our guide, the son of the family in charge. Previous to this, considerable effort had here been made to establish the pheasant as a game bird in Ohio, but this had now been abandoned as impracticable and only a golden pheasant remained at the hatchery. This bird the child invited us to see. Dear little Charlie! It is a question which we marvelled at the more: the fine coloring of the handsome bird or the intelligence of the child, lisping facts for our information and making himself our genial entertainer. Next we visited the slope above the pond where the fringed gentian had been found. There was not much of it in evidence.

"Ladies often drive out here and ask to see this flower," said Charlie.

"You must tell them not to pull it up by the roots; they are so small and white and frail, and come up so easily, if one is not careful." The child listened attentively. "And tell them that it will not bear transplanting; that it has been tried, but no one ever has succeeded in making it grow. It is said to be the one plant which has refused to become a resident of Europe. Tell the men who work in the ponds not to throw it away when they



have to dig it up; it is such a precious flower, and you will be so glad to have it here at the hatchery."

"Yes," said Charlie, "I'll tell 'em."

What a way time has of slipping by! It was four or five years more before I visited the hatchery again. We were down at the ponds and I had been explaining to my companion how the young fish are reared in the different divisions of the nu-

merous ponds and, when old enough, shipped to different parts of the state to be placed in bodies of water as desired. Presently a workman took out a shovelful of the ill-smelling, slimy, green water-weed, which is so troublesome in quiet waters, for my inspection, when I became aware of a big boy walking in our company and by his side a very contented goose. He volunteered to get me a better specimen of the water-weed. He told us about his goose, which had come to meet him the moment school was out and he at home. It was a wild goose which had been captured on the pond a few years before. The goose would let no one touch him but Charlie and would bite if a stranger attempted to take liberties. It was a sight to see the bird waddle fondly at the side of the boy, expressing its satisfaction in some low gabble. After a while the boy said:

"It was you who told me about the gentian, the fringed gentian, wasn't it?"

I did not understand at first, but in a moment the five years slipped away.

"Are you that little boy who showed us the golden pheasant? Now truly, are you Charlie? You have grown so large that I would hardly think it possible."

Yes, it was Charlie; the same inquiring mind and genial host of other days; one to make us love childhood and look for large possibilities in mature years. He had told his parents about the flower, and under their care it was multiplying, so that in several parts of the grounds it was flourishing.

Whoever visits the fish hatchery, near London, Ohio, in the autumn, may have the added pleasure of seeing this beautiful flower in one of its native haunts.

OLD WOMEN'S KNOTS.

BY CLARA MARSHALL.

MY mither pressed me sair."

We all remember Mrs. Robin Gray's pathetic excuse for marrying as she did. It would seem, from what we read in old-fashioned novels, that hers was by no means a unique case. When, in such fiction, Miss Blushrose was married to Mr. Hoarfrost or Mr. Beerjug, the chief instigator of such an atrocity was ever the bride's money-loving mamma; and if the marriage tie failed to hold, the onlooking cynic would ask what else could be expected of "an old woman's knot." Surely the mothers of to-day are of a less unmotherly order where marriageable daughters are concerned. In Young America, at any rate, the modern mother seems to take it that in choosing a husband a girl should be as free from pressure as in choosing a hat. And yet, sad to say, the marriage tie is as much of an old woman's knot in twentieth century real life, and in civilized America, as ever it was in the sentimental novels that our grandmothers read at boarding-school. The proportion of divorce to marriage in certain parts of the United States is enough to cause our antipodal heathen neighbors to hold up their dusky hands in holy horror.

Why is it that those solemn words, "so long as ye both shall live," so often sound nowadays as though (in the language of the late J. Billings) they were "said sarcastick"?

Well, it must be confessed that, leaving the Seventh Commandment entirely out of the question, there are various causes of discomfort in the marriage state; various agents straining at the knot which should be as secure as that of Gordius and cut only by the sword of death. Some of these causes would seem to be so trivial that to mention them might only dispose the caviller to observe that they are not worth contradiction, and yet that caviller would do well to bear in mind the old saying, as true as trite, that constant dripping will wear away a stone. Probably the most innocent cause of a nervous man's weariness of home life is the disposition of his life partner unflinchingly to meet every remark of his on any subject with the unvarying response, "Is tha-at so?" A traveller tells us that, during his visit to Rome, the first seventeen or eighteen thousand times he heard the quotation, "Butchered to make a Roman holiday," he didn't mind it in the least, but after that it became somewhat wearisome.

"Oh, say, 'bow-wow-wow' for a change," snapped a crabbed old bachelor at a very young lady after she had said, "Is tha-at so?" to him for the dozenth time at a boarding-house breakfast table.

"What ought I to have said?" asked the rebuked damsel, meekly and wonderingly.

"Well, when I remarked that Mr. X— had given \$10,000

recently to his *alma mater*, you might have said that that was almost as much as the gift of a two-cent postage stamp from a man of average wealth."

"But," contended the young lady, "I like an answer that will fit everything that is said to me."

"Poor Charlie!" sighed the bachelor. "How often will he be asked, 'Is tha-at so?' in the course of one honeymoon!"

"His name isn't Charlie—it is Louis. And if he doesn't like what I say to him, he can go to someone whose talk will suit him better."

"That is only what he will be too likely to do. Not during the honeymoon, of course, but later on. It may be that the other girl will answer, 'Is tha-at so?' just as you do, but it will be a different girl, and that will furnish the poor fellow with some variety. There is only one response more tiresome to me in the long run than the one I have spoken to you about, and that is 'yes?' with the interrogative inflection. When I was a young fellow I had serious thoughts of asking a certain girl to marry me, but after reflecting on her propensity to say 'yes?' I concluded that single wretchedness was to be preferred to a monosyllabic life partner."

Said the Vicar of Wakefield: "I chose my wife as she did her wedding gown—for qualities that would wear well."

Certain habits of speech wear so well that they wear out the patience of any hearer except Job or Griselda, individuals seldom, if ever, met with in these degenerate days, and those who expect married life to be a succession of moons of honey would do well to avoid them.

CHILD CONFIDENCE OUTRAGED.

BY MRS. E. M. ADAMS.

CHARLIE has always been "mother's boy." He runs to mother with everything. One day he repeats to her some story he has heard at the barber shop, livery stable, hotel, or street corner, that shocks and outrages all her womanhood.

What! her boy hearing and repeating such filth! She looks at him in consternation. "Now, see here," she exclaims, "don't you ever let me hear of your listening to such stuff again! I am ashamed of you."

All right, madam; that settles it. You will hear no more.

Charlie goes away abashed, half-injured, half ashamed, but wholly estranged. Mother will not hear everything now, but—there are others, companions and confidants, who never repulse him, who never hear or tell too much, who are never ashamed. The golden cord is broken. No more free confidence with mother, no anchor; the boy is adrift on the stormy sea of youthful passion, of which he is ignorant, or has wrong ideas.

Time passes. Charlie has low associates, his health is impaired, his fair name disgraced.

His mother's heart is broken. Weeping, she prays, "O why has this blow fallen on me? All my fond hopes dashed down! And I reared him so carefully!"

Poor mother, she did not know.

When Charlie came so confidently to her with that first unclean story, she was to him the embodiment of all love and all wisdom. Mother might have kept him. Mother might have helped him. Mother might have told him all the clean, sacred, glorious truth, and taught him to win the crown of a pure manhood, to be "a brother of girls," a respecter and protector of womanhood, who could give at the marriage altar honor for honor, purity for purity, and reverently share with God the divine attribute of fatherhood.

Alas! "My people are destroyed for lack of knowledge."

THERE IS undoubtedly a religious awakening, despite evidences of irreligion and indifference; and the occasional announcement by some scholars, given to publicity, of their intellectual agnosticism. Meetings are being held in various quarters and determined and energetic men are doing their utmost to induce men to lead religious lives. If denominational or undenominational workers are spending and being spent in this cause, are Churchmen, may we ask, making corresponding efforts to have the unbaptized baptized, the unconfirmed confirmed, and non-communicants communicate? If not, why not? Are the means of grace sections of a royal road to heaven along which they can journey leisurely, selfishly, at their own sweet will? Or is each of them a talent committed to each professing Churchman for the use or neglect of which he shall have to render an individual account? Are we too busy to attend to this matter? Then we may rely upon it that our Lord will not be too busy at the proper time to call upon us for an exact account of our stewardship.—*Canadian Churchman.*

Church Kalendar.



- Nov. 1—All Saints' Day. 20th Sunday after Trinity.
 " 8—Twenty-first Sunday after Trinity.
 " 15—Twenty-second Sunday after Trinity.
 " 22—Sunday next before Advent.
 " 29—First Sunday in Advent.
 " 30—Monday. St. Andrew, Apostle.

CALENDAR OF COMING EVENTS.

- Nov. 17—Miss. Council, 3d Dept., Church of the Holy Apostles, Philadelphia, Pa.
 " 28—Ohio State Conv. B. S. A., Columbus.
 " 29—Brotherhood Week of Prayer.
 Dec. 2—Conv. Diocese of Springfield.
 " 16—Special Conv. Diocese of Virginia, at Alexandria, to elect a Bishop Co-adjutor.

Personal Mention.

THE address of the Rev. J. NORTON ATKINS has been changed from Valle Crucis, N. C., to Foscoe, N. C.

THE Rev. MORTON A. BARNES of Christ Church, Fairmount, W. Va., will leave on November 15th to take up his duties as curate at Grace Church, Newark, N. J.

THE Rev. W. C. BERNARD of Bedford, Province of Quebec, Canada, has been called by the vestry of Calvary Church, East Berkshire, Vt., to become rector of that parish, with charge of St. Bartholomew's Church, Montgomery.

THE address of the Rev. R. L. BRIDGES has been changed from Islip, L. I., to 780 Park Avenue, New York City.

THE Rev. FRANCIS M. BURCH of the staff of the Philadelphia City Mission has been called to the rectorship of St. John the Evangelist's, in that city, vacant by the recent resignation of the Rev. R. K. Yerkes, who has accepted a professorship at Nashotah.

THE Rev. L. N. CALEY has been elected rector of the consolidated parish of St. Jude and the Nativity, Philadelphia. His new address will be 1626 Mt. Vernon Street.

THE Rev. GEORGE N. EASTMAN, rector of the Church of the Epiphany, West Walnut Hills, Cincinnati, O., who has been seriously ill, is recovering.

THE Churches of Dunedin and Clearwater, Fla., have united with the intention of becoming a parish, and have extended a call to the Rev. CLARENCE D. FRANKEL of St. Stephen's Church, Jacksonville.

THE Rev. A. S. FRIESE, formerly rector of St. Paul's Church, Coffeyville, Kan., has accepted the cure of St. George's and St. John's Churches, Wakefield, Kan., and assumed charge on the feast of All Saints. All communications to the secretary of the diocese should be addressed to Wakefield, Kan.

THE Rev. ALFRED J. R. GOLDSMITH, priest in charge of St. John's Church, Sparta, Wis., will leave on November 30th to take up work in the missionary district of Kearney. He will have charge of the missions at Arapahoe and Holdrege, with postoffice address at the former place.

THE Rev. F. HARRIMAN HARDING, rector of Calvary Church, Tarboro, N. C., has accepted the call to the rectorship of the Church of the Holy Communion, Charleston, S. C., and will enter upon his new duties December 1st. He will succeed the Rev. H. J. MIKELL, who has recently accepted the rectorship of Christ Church, Nashville, Tenn.

THE Rev. BYRON HOLLY of Chattanooga, Tenn., has been called to St. George's Church, New Orleans.

THE Rev. JOHN A. HOWELL, formerly of St. Mary's, Springfield Centre, N. Y., has succeeded his brother, the Rev. Alleyne C. Howard, at All Saints' (Briar Cliff), Ossining, N. Y.

THE address of the Rev. E. P. LEE, who resigns charge of Christ Church, Island Pond, Vt., on Advent Sunday, will, after that date, be St. Johnsbury Center, Vt.

THE address of the Rev. H. G. LIMRIC, Arch-

deacon, Mexico, is changed from Tacubaya to 3a Colon 33, Mexico City.

UNTIL further notice the address of the Rev. GEORGE N. MEAD is changed from 253 W. Sixty-ninth Street, New York City, to Loomis Sanatorium, Sullivan County, New York.

THE Rev. ROBERT BARRINGTON NEVITT, formerly of the diocese of Niagara (Canada), is now priest in charge at St. John's Church, Henry, Ill. (diocese of Quincy).

THE address of the Rev. SAMUEL G. PORTER is changed from Marshall, Tex., to 137 West Ninetieth Street, New York City.

THE Rev. R. ALAN RUSSELL, late of Trinity parish, New York, took charge of Christ Church, Everett, Pa. (diocese of Harrisburg), on November 1st. Address: Everett, Pa.

THE Rev. CHARLES FREDERICK WALKER, curate of St. Paul's Church, Cleveland, O., has received an unanimous call to the rectorship of All Saints' Church, Syracuse, N. Y.

THE Rev. CHARLES H. WELLS has resigned as curate in old Trinity Church, New York, and has entered on his duties as curate in Grace Church, Newark, with special charge of the parochial mission, St. Andrew's, Clinton Avenue and Seventeenth Street. Address 960 Broad Street, Newark, N. J.

THE address of the Rev. GEORGE JOHN ZINN is Morrison, Ill.

ORDINATIONS.

PRIESTS.

VIRGINIA.—On November 1st (All Saints' day), in Aquia Church, Overwharton parish, Va., by the Bishop of the diocese, Rev. IVAN MARSHALL GREEN. The sermon was preached by the Rev. Dr. McBryde of St. George's, Fredericksburg, Va. The candidate was presented by the Rev. E. W. Burwell, rector of the parish. The Rev. Mr. Green has been located at Shenandoah City, Va., as assistant to the Rev. Mr. Ellis, as missionary to Page county, Va. He is a native of Stafford county, Va., and an alumnus of the Virginia Theological Seminary of the class of 1907.

WEST VIRGINIA.—On Thursday, October 22d, in Ascension Church, Hinton, the Bishop of the diocese advanced to the priesthood the Rev. MAURICE CLARKE, for some time past deacon in charge of the parish. The Rev. S. S. Moore presented the candidate and the Ven. B. M. Spurr assisted in the laying on of hands. Arch-deacon Spurr preached the sermon.

DEACONS.

MILWAUKEE.—On Sunday, November 8th, being the Twenty-first after Trinity and also the Octave of the Feast of All Saints, the Bishop of the diocese ordained to the diaconate in the chapel of St. Mary the Virgin at Nashotah House, Messrs. WILLIAM J. H. BENSON, CHARLES DANIEL MEYER, WILLIAM EDWARD SPENCER, and WILLIAM ROBERTS, all members of the Senior class. The candidates were presented and the sermon preached by the Rev. Canon St. George. There were present at the ordination the members of the faculty and the Rev. Edward Jermin of Bay City, Mich.

CAUTION.

CAMPBELL-KNOWLES.—Caution is suggested in dealing with one DOUGLAS CAMPBELL, alias KNOWLES, who represents himself as a graduate of Columbia College, a civil engineer, related to several prominent families, and a communicant of St. Paul's Church, Detroit. Information may be obtained from the Rev. C. N. Moller, rector of Christ Church, La Crosse, Wis.

DIED.

HODGES.—Entered into rest, October 24, 1908, LUCY McDONOUGH SHALER, wife of the Rev. J. S. B. HODGES, in the 74th year of her age.
Requiescat in pace!

HOWELL.—On Monday, October 26, 1908, at Jefferson Hospital, Philadelphia, SARAH C. HIGHAM, wife of Francis Babcock HOWELL and daughter of the late Thomas Higham of Charleston, S. C. Funeral from Trinity Church, Elizabeth, N. J., on Thursday, October 29th, at 10:15 A. M. Interment at Paramus, N. J.

PIERCY.—At Chicago, Ill., November 5, 1908, at the residence of her son, Charles A. CLARISSA A., widow of David W. PIERCY of Brooklyn, N. Y.

MEMORIALS.

RT. REV. HENRY CODMAN POTTER.

The Standing Committee of the diocese of New York, at this its first meeting since the lamented death of the Rt. Rev. Dr. HENRY CODMAN POTTER, would record their deep sorrow for his departure and their tribute to his noble life.

During his episcopate of nearly twenty-five years, it was the privilege of the Standing Committee to come into very intimate official relations with their Bishop and to share with him many of the important responsibilities that came in the practical administration of the diocese. However varied the interests of his public life, his diocese was always his chief concern, and to that he gave with unstinting devotion and loving service of his own best. All the policies which he inaugurated had this high purpose, that he might increase the material prosperity, preserve the rights and dignities, but most of all broaden and deepen the spiritual efficiency of the Kingdom of Jesus Christ as this Church hath received the same. Whenever it was within the power of the Committee to help these high interests of the diocese the Bishop always was our loyal and enthusiastic co-operator. Often he came to us for counsel, never as "lording it over God's heritage," but with open mind and large tolerance for the opinions of those whom he trusted, and often we looked to him, and never in vain, for brave leadership, far-sighted statesmanship, sound judgment, and large vision. And then, with all these things wisely settled, we found him ever the generous and affectionate father in God.

We thank and praise Almighty God for his life, for all he was and for all he did, for the worthy way in which he bore the burdens and honors of his high office. This diocese, so united, so strong, and so eager to bring Jesus Christ and His Church into every sphere of human life, is his best monument. We thank God that we have been permitted to work with him, and we pray that we may at last join him in that higher service found in the eternal presence of the Lord.

Resolved, That this minute be inscribed upon the records of this Committee, be communicated to the family of Bishop Potter, and be published in the Church papers.

WM. M. GROSVENOR, *President*,

THOS. R. HARRIS, *Secretary*.

New York, October 1, 1908.

CLASSIFIED NOTICES AND ADVERTISEMENTS.

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

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

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1909 CHRISTIAN YEAR CALENDAR can be localized. Single copy, 15 cents. Special price in quantities to clergymen and parish societies. ANCHOR PRESS, Waterville, Conn.

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MISCELLANEOUS.

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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.

APPEALS.

SECOND-HAND FONT WANTED.

A mission chapel would receive very gratefully a small second-hand font. Some Church may have one to dispose of. Kindly communicate with Mrs. C. D. M., LIVING CHURCH, Milwaukee.

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Generous legacies and bequests would lift the ordinary work of the society to a basis of adequacy and dignity and react upon the Church in filling the hearts of workers in hard places with courage and hope.

A General Convention Committee said at Richmond: "We are of the opinion that all has been done that can be done to safeguard the interest of the Church in this important matter, and that the General Clergy Relief Fund can be safely commended to all those who contemplate blessing themselves and the Church by placing in the hands of the Trustees large sums of money."

New Name and Will Title: "GENERAL CLERGY RELIEF FUND," Rev. ALFRED J. P. McCURE, Assistant Treasurer, The Church House, Philadelphia.

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ANNUAL MISSIONARY SERVICE, PHILADELPHIA.

The Annual Missionary Service of the Junior Department of the Woman's Auxillary of Pennsylvania will be held in the Church of the

Saviour, Thirty-eighth and Chestnut Streets, Philadelphia, Saturday, November 14th, at 3 P. M. The Rev. E. J. Lee, of Anking, China, will be the speaker. All children, whether members of the Junior Auxillary or not, are invited to be present.

The gifts for the Christmas box to be sent to the Indian Agency at Rosebud, South Dakota, will be exhibited in the parish house. The Junior branches will form in procession in the parish house at twenty minutes before three and march into the church.

AMERICAN CHURCH MISSIONARY SOCIETY.

The annual meeting of The American Church Missionary Society will be held in St. Mary's Church, Lawrence Street, New York City, on Thursday, December 3d, at 3 o'clock P. M.

There will be a public service in the same church at 8 o'clock in the evening.

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

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- Thos. Whittaker, 2 Bible House.
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It is suggested that Churchmen, when traveling, purchase THE LIVING CHURCH at such of these agencies as may be convenient.

FALL CATALOGUES.

The Young Churchman Co. has just issued its Twenty-fifth Annual Catalogue of Theological and other books carried in stock. It has a larger list and more titles than any other catalogue contains that covers more than one publisher.

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A Priest to the Temple; or, The Country Parson, His Character and Rule of Holy Life. By George Herbert. With an Introduction and Brief Notes by the Bishop of North Carolina. Price, 75 cents net.

THE CUMBERLAND PRESS. Nashville, Tenn.

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THE SUNDAY SCHOOL TIMES CO. Philadelphia.

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Conventions and How to Care for Them. By Eugene C. Foster. Price, 25 cents net.

PAMPHLETS.

A Manual of Information Relating to the Cathedral of St. John the Divine, New York. Issued by The Laymen's Club of the Cathedral. 1908.

Cornell University. *Sixteenth Annual Report of President Schurman*. 1907-1908. With Appendices Containing Reports of the Deans of Faculties, Directors of Colleges, The Registrar, Librarian, and Other Officers.

The Hale Memorial Sermon No. 3. *The Missionary Work of the Church in the West*. By the Rt. Rev. Anson Rogers Graves, D.D., LL.D., Missionary Bishop of Kearney. Published by Western Theological Seminary, Chicago.

"The Statesman-Prophet." *Memorial Sermon Preached in St. Andrew's Memorial Church, Yonkers, N. Y., Sunday Morning, October 18, 1908*. By Rev. James E. Freeman, Rector.

A Brief History of St. Thomas' Church, Philadelphia, Penna. Founded 1794.

Catalogue of Church and Sunday School Supplies; also, Books Suitable for Sunday School Gifts, Prizes, etc. From the Church Book Department of George W. Jacobs & Co., 1216 Walnut Street, Philadelphia.

THE MAGAZINES

AMONG many excellent things in *The World To-day* for November are "The Peril of the Pines," a sketch of the recent forest fires of the north by Clara Chapline Thomas; "Where Rubies are Pebbles," by Francis Thatcher; and "Morocco: Europe's Neglected Dooryard," by Arthur H. Warner. These three articles are profusely and handsomely illustrated. In addition there is the usual grist of sociological, religious, and political news; sketches, book reviews, etc.

THERE ARE two articles in the *Quarterly Review* (October) that will interest Americans: "Municipal Trade," by Major Darwin, and "The Presidential Election in the United States," by Prof. McLean of Toronto, Canada. The former article seems to arrive at the conclusion that municipal ownership must inevitably end in State Socialism. The other articles are of almost exclusively British interest.

ARTICLES of interest in the *Edinburgh Review* for July-October are "Goethe's Novels," "The Industrial Position of Women," "Early London," and "The New Era in Turkey." "Early London" will be read with much interest as the article goes back to prehistoric times and traces the city's development through the Roman, Saxon, and Norman eras.

FEATURES of the *Ecclesiastical Review* (R. C.) for November are "The Prevailing Priest Famine in America," in which the insufficient supply of clergy is set forth, caused, it is stated, by the immense accessions to the Church by immigration; and "Some Curious Epitaphs," said to be taken from English graveyards, the majority of which certainly deserve the title.

THE CHURCH AT WORK

BURGLARY AND VANDALISM AT ST. PHILIP'S, CLEVELAND.

FOR THE SECOND time in a period of less than five years St. Philip's Church, Dennison Avenue and West Thirty-third Street, Cleveland, O., was burglarized on October 30th. The next morning when the rector, the Rev. Charles Wilson Baker, entered the sacristy he found the place flooded with water from a wash-basin which had had its waste-pipe plugged and the water turned on full. The altar cross and vases had been stolen (for the second time) and the church was in a terrible state of upheaval owing to the fact that the thieves had torn open pew cushions and had even moved the pulpit in their search for valuables. Fortunately the rector had taken the communion silver to his home and thus had saved it. It is believed that this was the chief object of the thieves' hunt. The altar cross was a memorial to the late Rev. Cyrus S. Bates, D.D., rector of St. Paul's Church, Cleveland, who had been instrumental in the founding of St. Philip's and whose last official act was the laying of the cornerstone, in 1896. The vases were given to the parish by Bishop Brown of Arkansas, while he was Archdeacon of Ohio. There is no clue to the perpetrators of the outrage.

FEATURES OF THE THIRD DEPARTMENT MISSIONARY COUNCIL.

THE SALIENT features of the programme of the first Missionary Council of the Third department, which is to be held at the Church of the Holy Apostles, Philadelphia, November 17th and 18th, are as follows: Tuesday—11 A. M., Holy Communion, address by the Bishop of Pennsylvania; 2:30 P. M., meeting for organization, followed by address by the Rev. Dr. J. J. Wilkins in behalf of the \$5,000,000 Clergy Relief fund. Wednesday—10 A. M., business meeting, addresses on missions by Bishop Talbot and Mr. George C. Thomas; 8 P. M., mass meeting, addresses by the Bishop of Harrisburg, the Rev. Arthur S. Lloyd, D.D., and William R. Butler, Esq.

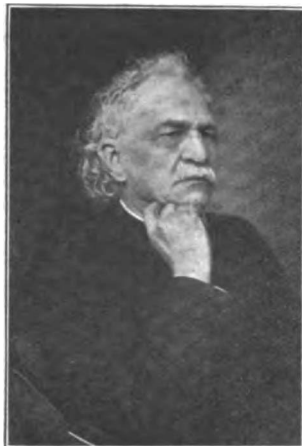
TO THE MEMORY OF BISHOP THOMAS.

MR. G. H. CHRISTIAN of St. Mark's, Minneapolis, has built a fine hospital in Minneapolis for patients afflicted with tuberculosis, and has named it "Thomas Hospital," in memory of the Rt. Rev. Dr. Thomas, once rector of St. Mark's and later Bishop of Kansas. The hospital was formally opened November 1st, and an address was made by the Bishop of the diocese. A marble slab set into the wall at the entrance of the building bears this inscription:

This Building is Dedicated to the
Memory of
ELISHA SMITH THOMAS,
Bishop of Kansas,
Philanthropist, Philosopher, Friend.
1907.

WORK OF THE WOMEN'S ORGANIZATIONS.

THE MASSACHUSETTS branch of the Woman's Auxiliary met at Trinity Church on the morning of November 4th with a large attendance of members. Previous to the business meeting in the parish hall there was a celebration of the Holy Communion. Bishop Lawrence gave a brief address on the general subject of "Missions." When the women assembled for the business session



THE LATE REV. J. H. BABCOCK.

with Mrs. Francis C. Lowell in the chair, Bishop Lawrence extended a word of welcome. In her annual report Mrs. Lowell gave a review of the work of the past year. One of the encouraging signs, she said, was the increase in the number of parishes contributing to missionary causes. She paid especial tribute to those who had labored among the Indian women, and in speaking of the work among the negroes, she said that work had been put on a permanent basis through the formation of the American Church Institute for Negroes. The treasurer's report showed the year's receipts to have been \$15,065, total expenses \$14,442, and the value of the gifts dispensed during the twelve months, \$29,986. Reports also were read from the chairman of the Junior Auxiliary, the latter reporting a steady advance in the work. There now are sixty-nine branches. The juniors had met all their pledges and had contributed more than their apportionment. The election of officers resulted as follows: President, Mrs. Francis C. Lowell; Honorary Vice-Presidents, Mrs. William Lawrence and Mrs. S. Van Rensselaer Thayer; Secretary, Miss Alice M. Morgan; assistant Secretary, Miss Marian Jeffries; Educational Secretary of the Auxiliary, and the Junior Department, Miss Lucy C. Sturgis; Treasurer, Mrs. H. S. Macomber. In the afternoon the delegates listened to addresses by the Bishop of Cuba, who told of the growth of the Church in that island; the Rev. John W. Chapman of Alaska, who spoke of the partial abolition of the liquor traffic in Alaska and the establishment of a school for boys and girls; and the Rev. Nathan Matthews of Capa Palmas, Africa, who gave an interesting account of conditions in his jurisdiction.

THE ANNUAL meeting of the Pittsburgh Branch of the Woman's Auxiliary was held on November 5th at Trinity Church, Pittsburgh. The day began with a celebration of the Holy Communion by the Bishop of the diocese. The service was followed by missionary addresses by Miss Mann of Hirosaki, Japan, and the Rev. Reese F. Alsop, D.D., of Brooklyn. The same speakers were heard again in the afternoon. The report of the recording secretary showed great progress made during the year. The total contributions in cash amounted to \$8,701.44, and the value of the sixty-six boxes supplied to missionaries within and without the diocese was \$4,146.28, of which the Junior Auxiliary contributed \$423.65. The grand total in money and boxes aggregated \$12,847.72. The following were elected to fill the various offices:

President, Mrs. Marcellin C. Adams of the Church of the Ascension; Vice-Presidents: Mrs. Cortlandt Whitehead, Pittsburgh; Mrs. C. W. Mackey, Franklin; Mrs. E. M. Paddock, Allegheny; Miss E. S. Wade, Oakmont; Mrs. F. C. Hutchinson, Sewickley; Mrs. F. C. Hartshorne, Kittanning; and Mrs. J. H. B. Brooks, Oil City; Corresponding Secretary, Miss Margaret Phillips, Allegheny; Recording Secretary, Mrs. Daniel Duroe, Pittsburgh; Treasurer, Mrs. A. J. Wurts, Pittsburgh. Pledges were received for the joint work amounting to almost a thousand dollars, and appropriations to that amount were made to the different mission fields.

AT A UNITED meeting of the Louisville branches of the Junior Auxiliary, held in the Cathedral Sunday school room, the Christmas gifts made for the Porto Rico schools were displayed. Bishop Van Buren had asked for 150 gifts, but more than 300 were sent. Bishop Woodcock complimented the Juniors on the excellent work done and the progress being made. In connection with the monthly meetings of the Advisory Board a course of talks on "The Life and Work of St. Paul" is being given by Miss Roberta Tyler, a member of the Cathedral.

OVER ONE HUNDRED ladies assembled at St. John's Church, Washington, November 3d for the opening of the winter's work of the Woman's Auxiliary. The Rev. R. C. Smith, D.D., celebrated Holy Communion, assisted by the Rev. E. S. Dunlap. Afterwards, in the parish hall, the Rev. W. J. D. Thomas, one of the delegates to the Pan-Anglican Congress, addressed the meeting with a most interesting account of his impressions of the same. Alaska and the mountains of North Carolina will be aided by the Auxiliary this year.

THE WOMAN'S AUXILIARY of the Cincinnati Convocation met at Christ Church, Glendale, and elected Miss Charlotte Rowe of the Church of the Advent vice-president, in place of Mrs. Harry L. Laws, resigned on account of ill health and absence from the city. The Rev. C. F. Reifsnider of Kyoto, Japan, told of the work in that field and Mrs. Frank Nelson gave an interesting talk on the Pan-Anglican Congress.

A HELPFUL meeting of the Geneseo (Western New York) District Woman's Auxiliary was presided over by Miss Lucy C. Arnold of Geneseo, secretary, in St. Paul's parish, Stafford, on Thursday, October 22d. Addresses were made by the Rev. Pierre Cushing and the Rev. Alfred Brittain, and the Missionary appropriation and programme meeting were discussed at length.

AN ALL-DAY missionary meeting of the Pennsylvania Branch of the Woman's Auxiliary will be held in the Church of the Holy Trinity, Walnut Street, Philadelphia, on Friday, November 13th. The Bishop Coadjutor of the diocese will preside, and the speakers will be the Bishop of Cuba; the Rev. Edmund J. Lee of China, Archdeacon Russell, and others.

THE TWENTY-EIGHTH annual meeting of the Woman's Auxiliary of the diocese of Connecticut will be held in St. John's, Waterbury, on Wednesday, November 18th. The speakers will be the Bishop of the diocese, the Rev. D. Trumbull Huntington, the Rev. John W. Chapman, and Archdeacon Smith of Oklahoma.

THE ANNUAL missionary service of the Junior Department of the Woman's Auxiliary of the diocese of Pennsylvania will be held at

3 o'clock on the afternoon of November 14th in the Church of the Saviour, West Philadelphia. The Rev. E. J. Lee of Anking, China, will make the principal address.

THE ANNUAL service of the Girls' Friendly Society of the diocese of Southern Ohio will be held in the Cathedral, Cincinnati, on November 17th, at which time the Rev. Theodore I. Reese, rector of Trinity Church, Columbus, will be the preacher.

THE TOLEDO Auxiliary held a meeting in connection with that of the district Convocation, October 28th, with a large attendance. The feature was an address by the Rev. Jay J. Dimon on the Pan-Anglican Congress.

THE VIRGINIA BRANCH of the Woman's Auxiliary held its convention in Warrenton, Va., on October 29th and 30th.

BOSTON CHURCHES AS SEEN BY A METHODIST.

IN A LATE number of *Zion's Herald* is contained a paper on the Episcopal Churches in Boston, wherein the writer shows in a very sympathetic manner the work being done at Trinity, the Church of the Advent, and Emmanuel Church, our three most active parishes in the city named, each of which stands historically and practically for quite different ideals. There are illustrations of the rectors of the three parishes, and in an account of the work of each, there is evinced an intelligent appreciation of what is attempted. It is interesting to observe that the writer appreciatively attributes Dr van Allen's particular characteristics to the fact that he began life as a Methodist. Of Dr. Mann's impressive style of preaching this writer says: "Without a line or note before him, he just talked to the people, making one of the most acceptable and convincing sermonic addresses that we have heard for many a day." Of Emmanuel Church it is stated that its specific ideals are: "(1) Sound religious and theological teaching. (2) An esthetic and inspiring service in the worship of God. (3) A social and philanthropic work among the well, and a healing ministry among the sick." The latter function naturally obtains the most space in the article.

FREE CHURCH ASSOCIATION MEETS.

THE MASSACHUSETTS branch of the Free Church Association held its annual meeting at the Diocesan House on November 3d. The Rev. Dr. Reginald H. Howe of Longwood presided and the Rev. Dr. William Copley Winslow, the secretary, read the report of the Executive Committee, in which the work of the year was recited. Of the 186 churches and chapels in the diocese, says the report, 144 have entirely free sittings, which makes the percentage stand at 77 per cent. The total number of free sittings in the churches of the diocese is 53,071, and the total number of rented sittings is 16,669. It should be added that there are also 2,244 assigned sittings. Of the 5,469 churches and chapels in all the dioceses, 4,651 have free sittings. Thus 83.50 per cent. of the churches and chapels are free. If we include the fifteen missionary jurisdictions, continues the report, there is a grand total of fully 85 per cent. of churches and chapels which have entirely free sittings. It is not to be expected that a conservative diocese like Massachusetts can ever show any rapid increase in the number of free churches. However, during the past twenty-five years or more the number of free churches and chapels in this diocese has more than doubled. The old officers were elected, viz.: President, the Rev. Dr. Reginald H. Howe; Vice-President, A. J. C. Sowdon; Secretary, the Rev. William Copley Winslow; Treasurer, Clarence H. Poor; Directors: the Rev. Dr. A. St. John Chambré, the Rev. Dr.

D. D. Addison, the Rev. George S. Fiske, the Rev. John M. Foster, Charles G. Saunders, H. M. Smith, C. W. Dexter, Grant Walker, and H. M. Lovering.

DEDICATED TO THE SERVICE OF GOD.

GRACE CHURCH, Elmira, N. Y., together with the Chapels of St. Mary the Virgin and St. Michael, was consecrated on November 4th by Bishop Olmsted, assisted by a large number of the clergy. There were celebrations of the Eucharist at 7, 7:30, 8, and 8:30. At 10:30 took place the formal consecration and after Morning Prayer had been said therewith, a solemn procession was had around the church of the guild societies and choir and clergy. There were about thirty clergy in the procession. The Rev. W. M. Britton of the Church of the Holy Cross, New York, was master of ceremonies, to whom the order and



GRACE CHURCH, ELMIRA, N. Y.

dignity of the service was chiefly due. The loftiness and artistic beauty of the building, the glow of the sanctuary lamps and of the seven great wax lights upon the High Altar, and the two chapel altars, the incense, the torches and banners carried by the acolytes, the beauty of the vestments, the music, and the dignity and reverence of the ritual, combined to make the service one of unusual interest. Returning to the altar, there was a High Celebration. The Rev. William H. van Allen, D.D., of the Church of the Advent, Boston, and a former rector of Grace Church, preached the sermon. After the services a reception was held at Hotel Rathbun, followed by luncheon to the visiting clergy and other guests. The present church building of Grace parish was erected some years ago. The church is Perpendicular in design, of great simplicity, but dignified, possessing a grandeur seldom found outside our great cities. The Rev. Frederick W. Burge of Hammondsport, N. Y., designed the building, assisted by Otis Dockstader of Elmira. The interior woodwork, in which the church is very rich, was designed by the rector, the Rev. Arthur B. Rudd.

ALL SAINTS' CHURCH, Selins Grove, Pa., was consecrated on November 3d. The sermon was preached by the Bishop of the diocese. The instruments of donation were presented by Mr. A. L. Berrisford, the sentence of consecration was read by Mr. Joe F. Covert. The clergy present were Rev. Messrs. W. E. Kunkel, Milton; Harvey G. Hartman, Shamokin, and Rev. Leroy F. Baker, minister in charge. At the evening service a class of three was confirmed. This church was built by Miss Mary Kittera Snyder and completed while she was living. She was a grand-

daughter of Simon Snyder, twice governor of Pennsylvania, and her funeral was the first service held in the building. By her will the church building, her house and lot, and other property now yielding an annual income of about \$500, were given to the diocese.

ST. GEORGE'S CHURCH, Mount Savage, Md., was consecrated on October 13th by the Bishop of the diocese. The new church was first used on June 5, 1904, and the debt of \$4,300 remaining on it was paid October 31, 1907, but owing to further improvements on the church and churchyard, consecration was delayed. The sermon was preached by the Rt. Rev. Charles C. Penick, D.D., who was rector of the parish from 1870 to 1873. The Rev. C. E. Ball is the present rector. The church, constructed of reversed enamel brick of local make, is cruciform in shape, measures in the extreme length 86 feet, and is furnished with many memorials, among them a splendid altar of Italian marble, and cost about \$11,000. It seats about 400 persons.

THE FINE Lehmer memorial organ and the handsome Gothic rood screen in St. Paul's Cathedral, Cleveland, were dedicated on All Saints' Day. Bishop Vincent was the celebrant and Dean Matthews was gospel and preacher. Canon Reade was epistoler. Great regret was felt at the serious illness and consequent absence of Mr. Karl O. Staps, A.R.A.M., the organist and choirmaster, who is suffering from pneumonia of both lungs.

ON SATURDAY, October 10th, the Bishop of Asheville consecrated St. Andrew's Church, Green River, N. C. The instruments of donation were presented by the Rev. Frederick D. Lobdell, recently placed in charge of this district. The sentence of consecration was read by the Rev. John C. Seagle, who has been chiefly instrumental in building this church for the colored people of the plantation. Bishop Horner preached a clear, forceful sermon.

B. S. A. AND OTHER MEETINGS FOR MEN.

ON NOVEMBER 28th and 29th the fifteenth annual Convention of the Brotherhood of St. Andrew in the state of Ohio will be held in St. Paul's Church, Columbus (the Rev. John M. McGann, rector). At 2 P. M. the opening session will be held, at which time the address of welcome will be made by the Rev. Mr. McGann and the response by Mr. F. A. Lichtenberg, president of the State Executive Committee. At 4:30 there will be a general conference on the subject, "The Junior—Why We Need Him and What He Can Do." Speakers will be Mr. Courtney Barber of Chicago and Judge Samuel L. Black of the Columbus Juvenile Court. A Preparation Service, conducted by the Bishop of Southern Ohio, will be held at night. Sunday's services will begin with a corporate Communion, held in St. Paul's Church, Bishop Vincent being the celebrant. At 10:30 A. M. the annual charge to the Brotherhood will be made at the same place. At 4 P. M. will be held a general conference on "The Brotherhood of St. Andrew." The speakers will be Mr. F. V. Whiting of Cleveland, Mr. Robert H. Gardiner, and another not yet chosen. The concluding session will be held in Trinity Church, Columbus, at 7:30 P. M., when Mr. Robert H. Gardiner will speak on "The Week of Prayer," and Dean Du Moulin of Trinity Cathedral, Cleveland, will speak on "How Best Fulfilled."

ON OCTOBER 26th the Church Club of the diocese of Long Island gave a dinner and reception to Bishop Burgess at the Hamilton Club, Brooklyn. About two hundred members were present. William S. Hibbard, M.D., presided. Those who responded to toasts were the Bishop of Long Island, the Bishop of

Newark, Rev. Robert Rogers, rector of the Church of the Good Shepherd, Brooklyn; Rev. George C. Groves, Jr., general missionary of Brooklyn; Dr. Thomas Nelson Page, Washington, D. C.; and Mr. Charles F. Close, secretary and treasurer of the National Conference of the Church Clubs.

THE LAYMEN'S LEAGUE of the diocese of Kentucky is busily making arrangements for its annual missionary mass meeting, which is to be held at Louisville on the Sunday next before Advent. Macauley's Theatre has been secured for the occasion, and speakers of renown will tell of the missionary work the Church is doing at home and in foreign fields. Bishop Woodcock will preside and those who have been invited to make addresses, all of whom have accepted, are the Presiding Bishop, the Rev. Beverly Warner, D.D., of New Orleans, and Frederic Cook Morehouse of Milwaukee.

THE CINCINNATI Assembly of the Brotherhood of St. Andrew will observe the week of prayer, beginning with Monday, November 30th, St. Andrew's day, with a service each evening at one of the city churches. The close of the meetings will be on Sunday morning, December 6th, when the corporate Communion will be celebrated at the Cathedral, Dean Matthews being the celebrant, assisted by Canon Reade. The state convention of the Brotherhood is to be held in St. Paul's Church, Columbus, on Saturday and Sunday, November 28th and 29th.

ON WEDNESDAY evening, November 18th, the Church Club of Cleveland will hold its first meeting and dinner of the present season, at the Colonial Club. The principal addresses of the evening will be made by the Bishop of Ohio, who will give an account of his trip to England during the past summer and of the Lambeth Conference, and by the Rev. George P. Atwater of Akron, who will speak of the Pan-Anglican Congress.

THE ANNUAL meeting of the Brotherhood of St. Andrew in the diocese of Long Island was held on the evening of October 29th in St. Ann's Church, Brooklyn. The Brotherhood was entertained by the St. Ann's Daughters of the King. Supper was served after the business meeting, and then service was held and a sermon preached by the Rev. Floyd Appleton, chaplain of the Local Assembly of Long Island.

THE BOSTON Episcopalian Club held its first meeting of the season October 26th. Special guests included Bishop Lawrence, the Rev. D. D. Addison, and Mr. Silas McBee. The general topic was "The Work of the Pan-Anglican Congress and Lambeth Conference."

NEW AND PROSPECTIVE PAROCHIAL IMPROVEMENTS

ON THE AFTERNOON of All Saints' Day the cornerstone of a new church for Christ Church parish in that part of Brooklyn known as Bay Ridge was laid by Bishop Burgess, assisted by the rector, the Rev. Bishop Falkner, and a number of visiting clergy. The new edifice is to be in late English architecture and is built on a new site at Seventy-third and Seventy-fourth Streets on Second Avenue, the congregation having secured the whole block front. Germantown stone will be used, and the building will cost about \$100,000. The parish dates from 1851, and has worshipped in the present edifice at Sixty-eighth Street and Third Avenue. Business and noise from trolley car operations have made the old site undesirable; hence it has been sold and an advantageous site has been purchased in a nearby locality.

THE CORNERSTONE of All Saints' Church, Springfield, Mass., was laid on the "name day" by the Bishop of Western Massachusetts with simple ceremonial. Notwithstand-

ing inclement weather a large number were present. In the stone were sealed up the records of the Church and its history, with that of its namesake in Springfield, England. A descriptive sketch of the new edifice was given in a previous number of this paper.

CHRIST CHURCH, Belleville, N. J., has purchased a large and very desirable lot upon the high ground on Washington Avenue, where there is a great growth of new homes. The old church by the river will not be abandoned, but a new congregation will be gathered as soon as means permit the parish to erect a new building.

THE CORNERSTONE of the new Church of the Nativity, Crafton, Pa., was laid with appropriate ceremonies by the Bishop of Pittsburgh on October 31st. Other of the clergy present were Archdeacon Cole; the rector, the Rev. W. L. H. Benton. The church is of stone, with inside finish of buff brick, and will seat in the neighborhood of 400 persons.

A STONE parish house, costing about \$30,000, is to be erected for the mission of St. Bartholomew, at Twenty-fifth Street and Lehigh Avenue, Philadelphia, to be followed later by the building of a new church and rectory. The Rev. Waldemar Jansen is the minister in charge.

ON THE afternoon of All Saints' day the cornerstone of the Church of the Good Shepherd, Pitman Grove, N. J., was laid by Bishop Scarborough. The edifice will contain a memorial of the late Bishop Coleman. The Rev. Charles E. Dubell is the rector.

A NEW CHAPEL is to be built at Wortendyke, N. J. (diocese of Newark), through the help of the members of the Sunday schools of the diocese, who are asked, as in former years, to give one penny or more each week in Advent.

IMPROVEMENTS costing about \$1,300 are being made in Calvary Church, Conshohocken, Pa. Services are being held in the meanwhile in the parish building.

A LOAN by the American Church Building Fund will now make possible the building of the much needed church at Ridgefield Park, N. J.

THE NEW rectory at Grace Church, Union Hill (diocese of Newark), is nearly completed.

MEMORIAL AND OTHER GIFTS.

ON ALL SAINTS' DAY Bishop Greer dedicated in Christ Church, New Brighton, Staten Island, N. Y. (the Rev. Frank Warfield Crowder, rector), the large west window and the new appointments of the spacious chancel. These consist of an altar and reredos, erected by the parish in memory of the former rector, the late George D. Johnson, D.D.; a Bishop's chair, in memory of Adolf and Catherine Julia MacNeill Rodewald; clergy seats, in memory of Hannah Reid Van Vechten; a credence, in memory of John Moore Hawkins; a lectern, in memory of William R. White; and a pulpit in memory of Erastus and Eleanor Anne Wiman and their deceased children. All of the chancel enrichment is in stone, the altar and reredos in French limestone, and the rest in Indiana limestone. The panels and shafts of the altar are of St. Beaume marble. The subject of the west window, in memory of Laura Geddes Baldwin Morton and the gift of her daughter, Mrs. D. Edward Seybel, is the Ascension. It was designed and executed by J. & R. Lamb.

ON ALL SAINTS' DAY a handsome brass eagle lectern was dedicated to its sacred use at St. John's Church, Arlington, Mass. The lectern stands 5 feet high, and the spread of the eagle's wings is 27 inches. It is from the works of Luetke & Co., New York. A brass plate bears the following inscription: "To


the Glory of God, and in loving memory of Sylvester Osmond Davenport. Born Sept. 16, 1829; Died May 5, 1908. The Gift of his daughter, Gertrude Ellen Hubbard." The large and handsome Bible for the lectern is a memorial of departed members of the Sunday school. The congregation fills the church, and new and larger premises are urgently needed. A beginning has been made in the raising of a building fund. The rector is the Rev. James Yeames, who has had charge of the parish since Advent, 1897.

A WINDOW of great richness and beauty has been placed in St. Stephen's Church, Culpeper, Va., of which the Rev. J. W. Ware is rector. It is a memorial to the late Judge John W. Bell and his wife. The design is that of the Saviour with His hand uplifted. The window is the gift of Miss Mary Amelia Smith and Colonel Thomas Smith. At the unveiling, on All Saints' day, the sermon was preached by the Bishop of West Virginia, a former rector of the parish.

MRS. SPENCER TRASK, the wife of a wealthy New York banker, has presented to the Wia-Wa-Ka Holiday House Association (diocese of Albany), the old Crosbyside property, one of the most valuable tracts of land on Lake George. Announcement of the gift will be made at a meeting of the managers to be held some time next week. The property will be used to give working girls with little money a suitable place at which to spend a vacation.

A MEMORIAL TABLET was in place for the All Saints' day services in Grace Church, Buffalo, N. Y. (the Rev. J. C. Ward, rector). It is in memory of William A. Bird, one of the founders of the parish and who gave the land on which the church stands, his wife, and their children, John Herman Bird, M.D., Maria Davis Bird Foote, and William A. Bird, Jr. It was erected by their daughter, Grace E. Bird.

AT THE early celebration on All Saints' Day at Trinity Church, Rock Island, Ill., the rector blessed a processional cross which was carried for the first time at the later service. The cross is made of bronze and was executed by Spaulding & Co., Chicago. The center is the *Agnus Dei*, surrounded by amethysts and



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moonstones. It is a gift of Miss Mary L. Carter in memory of her sister, Harriet Orne Carter.

A LAMP to hang before the high altar has been presented to St. Clement's Church, Philadelphia, as a memorial to Greville Edward and Elizabeth Pierce Fryer.

CHURCH ANNIVERSARIES.

ST. MICHAEL AND ALL ANGELS', Cambridge, Mich. (the Rev. A. Kinney Hall, rector), celebrated on the eve of All Saints' day the fiftieth anniversary of the consecration of its parish church. The Bishop of the diocese, the rector, the former rector, Rev. W. R. Blachford, and the Rev. W. F. Faber, D.D., of St. John's, Detroit, were in the chancel; the last named preaching the commemorative sermon. In 1840 the Rev. W. N. Lyster held the first Church service there. The parish was definitely organized, under its present name, in 1854, and soon after began the erection of this venerable little church, the first strictly "rural church" in Michigan.

ST. JAMES' PARISH, Winsted, Conn., recently celebrated its sixtieth anniversary. Dean Hart of Middletown gave an historical sermon October 25th. On the afternoon of the 27th a public reception was given by the rector and Mrs. Linsley at the rectory. On All Saints' day the offering was \$1,396 cash and \$100 pledged to apply on the debt for a new building lot. This leaves \$400 due on a purchase two years ago at \$11,000. Recently a loyal, generous woman communicant, no longer resident there, provided a hot water heating plant for the rectory.

ST. JOHN'S, Wilmington, Del., celebrated its fiftieth anniversary with three days' services, beginning on All Saints' day. The Rev. T. Gardiner Littell, D.D., rector for twenty-five years, celebrated the Holy Communion, and the rector, Archdeacon Hall, preached the sermon. At the evening service the Bishop of the diocese preached. On Tuesday, the actual anniversary, the Bishop was celebrant and the sermon was preached by the Rev. J. Kensey Hammond.

AT TRINITY CATHEDRAL, Cleveland, Ohio, the ninety-second anniversary of the organization of the parish was observed with special services and an anniversary sermon at the morning service on November 8th by the Very Rev. Frank Du Moulin, LL.D., Dean. The offering was added to the endowment fund of the Cathedral.

THE NEW parish of All Saints', Atlanta, Ga. (the Rev. Z. D. Farland, rector), celebrated appropriately the patronal festival. This parish is doing excellent work among the college boys and girls of Atlanta.

CONVOCATION MEETINGS.

CALIFORNIA.—The Convocation of San Francisco met in that city at St. Paul's Church on October 27th. Subjects discussed were: "The Raising of an Apportionment for Diocesan Missions," Rev. David Evans, leader; "New Points for Missionary Work," Archdeacon Emery and Rev. E. L. Parsons; "Securing Land for Church Purposes," Archdeacon Emery; "The Consolidation of Missionary Funds," Mr. G. E. Butler, leader; "Advent Offerings," the Bishop.—THE SACRAMENTO district convocation was held at Woodland, Yolo County, October 13th to 15th, and was well attended. After an address on various topics by the Bishop, addresses were made on "The Emmanuel Movement" by the Rev. Messrs. Maimann and Boyd and Mrs. G. E. Swann. The scarcity of men for the ministry was a subject of much attention. Among the visitors was the Rev. L. C. Sanford, secretary of the Eighth Missionary Department. All officers were reelected except Mr. C. W.

Bush, treasurer, who declined, and a vote of thanks was given to him for his services.

OHIO.—The sessions of the Toledo Convocation were held in Trinity Church, October 28th and 29th. The Rev. T. G. McCalla was installed as Dean. The Rev. Dr. C. T. Brady made an address and papers were read by Rev. Messrs. C. H. Molony, J. R. Stalker, H. E. S. Somerville, L. P. McDonald, D.D., A. A. Abbott, Henry L. McClellan, and Edward H. Molony. The papers covered a wide range and were well discussed. At the opening service over 1,000 people were present, besides 250 robed choristers. Convocation passed resolutions endorsing Dr. Brady's position relating to Trinity Church and expressing its best wishes for his future.

PENNSYLVANIA.—The meeting of the Convocation of South Philadelphia, held at St. Elisabeth's for the first time in the history of the parish, was most successful and interesting. At the business meeting it was decided to appoint a committee to consider the merging of the Church of the Crucifixion with the chapel of St. Simon the Cyrenian, both of which have colored congregations and priests. A short Evensong was held in the church with pertinent and uplifting addresses by the Rev. Thomas J. Garland and the Rev. Dr. H. L. Duhring, Dean of the Convocation.

RHODE ISLAND.—The autumn meeting of the Providence Convocation was held on October 28th at the Church of the Ascension, Auburn. The missionary reports were very encouraging. The executive committee reported that negotiations were pending for the purchase of a site for a church at Capitol Hill. Resolutions of sympathy were passed with the Rev. J. Sturges Pearce in the loss by death of his son, and with the Rev. Samuel H. Webb in the very serious illness of his wife.

VIRGINIA.—At the fall meeting of the Rappahannock Valley Convocation, held in St. John's Church, Tappahannock, the Rev. H. H. Barber made a strong appeal for diocesan missions, and the Rev. L. R. Combs for foreign missions. The Rev. H. G. Lane read an essay on "Was Henry VIII. the Founder of the Church of England?" and the Rev. Thomas Lewis spoke forcibly on the subject. In an address to Sunday school workers, the Rev. G. Otis Mead of Richmond made many suggestions about religious education.—THE 84th meeting of Piedmont Convocation was held at Brandy Station, and lasted three days. The question of a diocesan paper was discussed. The convocation sermon was preached by the Rev. W. N. Tillinghast, who later read a paper on "Giving." The Rev. P. P. Phillips spoke on the work and needs of the Educational Society. Earnest addresses on Missions were made by the Rev. E. L. Goodwin and the Rev. F. L. Robinson.—THE RICHMOND CONVOCATION met at St. Paul's, Goochland County, with a large attendance. Services and business sessions lasted three days. At the election of officers, the following were chosen: Dean, the Rev. John Moncure, D.D., Richmond; Secretary, the Rev. David Lewis

of Goochland; Treasurer, the Rev. E. E. Osgood of Henrico. The Sunday school question was presented by the Rev. John Ridout of Richmond. Addresses were also made by the Rev. J. J. Gravatt, D.D., and the Rev. W. W. Clark.—THE REGULAR fall meeting of Albemarle Convocation was held at Stanardsville, Green County, on October 13-16. The Rev. Mr. Cleveland has charge here. Most of the members of the convocation were present. The opening sermon was preached by the Rev. H. B. Lee, of Charlottesville on St. Matt. 8:2. The Convocation sermon was preached by the Rev. E. V. Jones, and the missionary addresses were delivered by Archdeacon Neve and the Rev. H. B. Lee. The parochial reports were very interesting and encouraging, especially the report of Miss Raeburn's work in the hospital at Lydia. Archdeacon Neve told of the progress of the mountain work and how it was spreading into other counties. The next meeting will be held at Mission Home, in the Blue Ridge Mountains.

CANON NINETEEN ADDRESSES IN STEELTON, PA.

AT STEELTON, Pa., the Bible Classes of the churches of different religious bodies have monthly meetings at one or other of these churches. The October meeting was held at Trinity Church (Rev. William P. Hill in charge), when addresses were given by local Methodist and Presbyterian ministers. Steelton is a mission in the diocese of Harrisburg.

NEW ALTAR TO BE DEDICATED AT ST. CLEMENT'S, PHILADELPHIA.

THE NEW ALTAR for St. Clement's Church, Philadelphia, has been completed and will be blessed on Sunday, November 22d, by the Bishop of Milwaukee. The altar and sanctuary are erected by the parishioners as a memorial of their late beloved rector, the Rev. Father Moffett, and the stone carving is a memorial of the late Mrs. John Penn Brock. At the solemn High Celebration on the same day the Bishop Coadjutor of Fond du Lac will be the preacher.

DEATH OF TWO PROMINENT PITTSBURGH LAYMEN.

THE CHURCH in Pittsburgh has met with a very heavy loss by the death on October 31st of Mr. Wilson Miller and Mr. John B. Jackson, both men who had spent their lives in the city and had been identified with the diocese since its organization in 1865. Mr. Miller died from the effects of a stroke suffered a few days previous, and Mr. Jackson was killed by being thrown from his horse while riding in one of the parks. Mr. Miller was a member of Christ Church, Allegheny, and a charter member of the Church Club.

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At the funeral the Bishop and Rev. Dr. Meech officiated. Mr. Jackson was a vestryman of Calvary Church and prominent in many philanthropic institutions. His obsequies were in charge of the Bishop, assisted by the Rev. Dr. McIlvaine and Rev. D. L. Ferris of Calvary Church. interment being in Allegheny Cemetery.

ALBANY.

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

Meeting of the Clericus.

THE TWENTY-EIGHTH regular meeting of the Clericus was held at Christ Church, Troy. There was a good attendance. The Rev. Charles W. Baldwin, curate at St. Paul's Church, Albany, was elected a member. The following officers were elected for the ensuing year: President, the Rev. W. W. Battershall, D.D.; Vice-President, the Rev. E. A. Enos, D.D.; Secretary and Treasurer, the Rev. B. T. Trego. The Rev. James Caird, rector of the Church of the Ascension, Troy, read a paper of great historic value on "Education in Colonial and Revolutionary Times."

ASHEVILLE.

J. M. HORNER, D.D., Miss. Bp.

Mrs. Walter Hughson Takes up Her Husband's Burden.

MRS. WALTER HUGHSON, widow of the late Archdeacon of Asheville, has taken up the burden of financing and managing Grace Hospital, Morganton, N. C. This hospital was founded and cherished by Archdeacon Hughson, who gave the best of his wonderful energy and life to ensure its usefulness and permanence.

CALIFORNIA.

WM. P. NICHOLS, D.D., Bishop.

The Good Work of St. Luke's Hospital, San Francisco.

THE ANNUAL MEETING of the Corporation of St. Luke's Hospital, San Francisco, was held on October 22d and officers elected for the following year. The report shows an excellent work done, especially in the treatment of free patients. A committee consisting of Archdeacon Emery and Messrs. Haven, White, and Mintzer are now, in connection with Messrs. Bliss & Faville, architects, designing new buildings for the hospital.

CENTRAL NEW YORK.

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

Effort to Build a Church at Phoenix — Improvements to St. Matthew's Church, Moravia.

COMMENDABLE efforts are being made by the Rev. Walter E. Jones, rector of Calvary Church, Syracuse, and priest in charge of the mission at Phoenix, to build a church at the latter place. About one-third of the necessary amount has been secured.

ST. MATTHEW'S CHURCH, Moravia (the Rev. W. S. Stevens, rector), is showing new and advancing life. A cross has been erected on the tower, and Eucharistic and vesper lights placed on the altar.

CONNECTICUT.

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

Sunday School Teachers to Meet at Hartford — Parochial and Personal Notes.

THE SUNDAY SCHOOL COMMISSION of the diocese will have a gathering of teachers and officers at the Church of the Good Shepherd, Hartford, on Saturday, November 14th. The session will open with the Holy Communion. Among the speakers will be the Rev. Dr. Bradner, Jr., of Providence, and Rev. L. N. Caley of Philadelphia, also others from within the diocese.

AT CHRIST CHURCH, Pomfret, the Rev.

P. Sydney Irwin of the diocese of Nassau is in charge. The parish is going through a considerable change just now, owing to the removal of the boys of the Pomfret school from attendance at the parish church to their own chapel, which has lately been completed. The parish is now entirely on its own resources.

TRINITY PARISH, Wethersfield, under the rectorship of the Rev. Henry Swinton Harte, is showing signs of renewed life. A St. Cecilia's guild, under the presidency of Mrs. Harte, was organized in October for the young women and girls. The rector gives in December a course of lectures before the Seabury Club of Hartford on "Practical, Structural, and Applied Christianity."

SYMPATHY is expressed with the Rev. John N. Lewis, Jr., rector of St. John's parish, Waterbury, in the recent death of his mother, at Red Hook, N. Y.

HARRISBURG.

JAMES H. DARLINGTON, D.D., Ph.D., Bishop.
Session of the Williamsport Archdeaconry.

AT THE recent meeting of the Archdeaconry of Williamsport, held in St. Paul's, Bloomsburg, the Rev. William Heakes was unanimously elected Archdeacon. He has served in that capacity for fourteen years. At the public services the principal addresses had reference to the Pan-Anglican Congress and the Lambeth Conference. They were made by the Rev. F. T. Eastment, Rev. Louis Nichols, and the Bishop.

HONOLULU.

H. B. RESTARICK, D.D., Miss. Bp.

New Church Paper Issued.

THE *Hawaiian Church Chronicle* is the title given to a neatly printed monthly paper devoted to the interests of Church work in Hawaii. It succeeds the *Anglican Church Chronicle*, which closed publication in August, 1908.

PHARMACIST

Tells Facts About Caffeine in Coffee

"About twelve years ago I stopped coffee," writes a Colo. man, "and began Postum. As a result, instead of being a confirmed dyspeptic, as I was for many years, I enjoy good health and fine digestion.

"I formerly weighed 115 lbs., now 140. My waist measure was 29, now 36 inches. Not only this, but I enjoy Postum and my meals, while for years eating was an annoyance and often a torture.

"Like an old whisky toper, I always thought I had to have my coffee and then always felt its ill effects in my stomach and on my nerves.

"Now I have so completely lost my taste for coffee, that recently, when a cup was given me by mistake and I tasted it, I found it nauseated me. On the other hand I not only like the healthful effect of Postum, but the taste is peculiarly agreeable to me.

"I have tried other cereal drinks, but always come back to Postum. Realizing, as I do, the evil effects from the poisonous alkaloid in coffee, and being a Postum Pioneer, I am a very successful missionary.

"One man, a school superintendent, from my recommendation, has had quite as happy an experience with Postum as I have had. My wife has also found great benefit from Postum, as coffee was the only thing which disagreed with her stomach at table.

"Being a graduate in pharmacy I know the alkaloid—caffeine—in coffee is a poisonous drug. As there is no drug in Postum I naturally drink it and recommend it to others." "There's a Reason."

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Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

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KANSAS.

F. R. MILLSFAUGH, D.D., Bishop.

Prominent Sectarian Ministers Apply for Holy Orders—News Notes.

THE BISHOP has four applications from denominational ministers for holy orders. Two of them are very prominent.

PLANS are being perfected for the meeting of the Seventh Missionary Department in Topeka in January. Most of the Bishops in the department have signified their intention to be present.

THE REV. R. K. POOLEY, Canon of Grace Cathedral, Topeka, was recently held up by two highwaymen near the Cathedral. Fortunately they got very little money and Mr. Pooley had left his watch at home.

CONVOCATIONS will be held at St. Luke's Church, Wamego, of the Northwest; and at the Church of the Epiphany, Independence, of the Southeast, in November.

AT GRACE CHURCH, Elgin, new pews have been placed, adding greatly to the appearance of the nave.

KANSAS CITY.

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

New Diocesan Paper—Chapel Fitted up at Mt. Washington—Other Items.

THIS WEEK witnesses the issuing of a new diocesan paper, called *The Diocese of Kansas City*. It is a sixteen-page paper with cover, and is published by authority of the Council. A committee consisting of the Rev. Messrs. J. A. Schaad, C. R. Taylor, and Mr. A. C. Stowell have immediate charge of the publication.

THE REV. W. H. HAUPT has been canvassing Mt. Washington (a suburb of Kansas City) recently. He has found 33 Church families, containing about 45 confirmed persons and 126 individuals. A store building has been rented and will be fitted up as a temporary chapel.

ARRANGEMENTS are being made to renew regular services in Liberty. A room has been rented and arranged for services and it is expected that a week-night service will be held at this place in the future by one of the clergy of Kansas City.

TRINITY CHURCH, Kansas City (the Rev. Robert Talbot, rector), will be under the free church system after December 1st, the vestry having decided to abolish pew rents after that date.

THE CLERGY of Kansas City have decided to observe the week of prayer by holding services every night that week, going from church to church on the different nights. On some nights there will probably be services in more than one of the churches, that all may have at least one of the extra services before the end of the week.

KENTUCKY.

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

Lecture to Colored Churchmen at Louisville.

THE COLORED people of Louisville were treated to a lecture by the Rev. George Bundy of Detroit, Mich., on "The Life and Work of Paul Lawrence Dunbar," whom he counted among his personal friends. Mr. Bundy also delivered two special sermons at the Church of Our Merciful Saviour.

LONG ISLAND.

FREDERICK BURGESS, D.D., Bishop.

Autumn Meeting of Queens and Nassau Archdeaconry—New Missionary Organization at Grace Church, Jamaica.

THE Archdeaconry of Queens and Nassau held its autumn meeting on October 28th at St. George's Church, Hempstead. At 10 A. M.

there was a celebration of the Holy Communion, the Bishop being the celebrant. The sermon was preached by the Rev. Edmund J. Lee of Anking, missionary district of Hankow, China. After luncheon in the parish house, there was a business session of the parish missionary committee and an address given by Mrs. Otto Heinigke. This meeting was followed by a business session of the Archdeaconry. An item of interest was a motion passed recommending the executive committee to take measures toward securing funds to engage a general missionary to aid the Archdeacon in his work.

A NEW MISSIONARY organization, to be known as The Patrick Gordon Club, has just been formed in Grace Church, Jamaica, in memory of the first missionary sent out by the S. P. G. after its formation in 1702, and who labored for a brief period in Jamaica after his arrival here. This club, like other societies of young men now forming, is to take hold of the missionary work of the parish, maintain mission study classes, and stimulate interest in missionary operations. The project has attracted much attention.

LOUISIANA.

DAVIS SESSUMS, D.D., Bishop.

Lectures on Missionary Work at Trinity Church, New Orleans.

THE RECTOR of Trinity Church, New Orleans (the Rev. Dr. Warner) proposes to have two lectures at the church in November, on the missionary work of the Church, and will illustrate them with the stereopticon.

MAINE.

ROBT. CODMAN, D.D., Bishop.

Canon Nineteen Discussed by Kennebec Archdeaconry.

THE HALF-YEARLY meeting of the Archdeaconry of the Kennebec was held at the new parish house of Christ Church, Biddeford, on October 24th. The Rev. Brian C. Roberts of Augusta read a paper on "The Attitude of the Bishops on Canon 19." In the evening the Bishop addressed a large congregation on the Lambeth Conference and Pan-Anglican Congress.

MASSACHUSETTS.

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

Epiphany Mission, Dorchester, About Ready for Occupancy—Services for the Dead at the Advent and St. John the Evangelist's, Boston—Other Items of Interest.

IN A FEW WEEKS the first service will take place in the recently completed mission of the Epiphany, located at the corner of Norfolk Street and Stanton Avenue, Dorchester,

Boston, which has been in charge of the Rev. Thatcher R. Kimball ever since its inception. The building, which is of concrete, represents only a part of the plant eventually to be erected, and only such portion is now put up as will be needed for the immediate future. What is now erected comprises in part a parish house, which is one of the crying needs of many churches and missions in the diocese. When sufficient money to defray the expenses of lighting and heating have been raised there will be next to no outstanding obligations and the mission will be ready to consider further additions at the proper time.

THE REV. GLENN TILLY MORSE conducted the office for the dead at the grave of the late rector of the Church of the Advent, Boston, the Rev. Dr. William B. Frisby, at Cedar Grove Cemetery on All Souls' Day. A number of parishioners took the opportunity of thus paying their respects to his memory. It was especially fitting that the Rev. Mr. Morse should be the officiating priest as he had been one of Dr. Frisby's close friends.

A SPECIAL Eucharist for the repose of the souls of the Rev. Augustus Prime, late rector of St. Margaret's Church, Brighton, and the Rev. Robert H. Paine of Baltimore, was sung at the Church of St. John the Evangelist, Boston, on the morning of November 9th. The service was under the auspices of the Catholic Club. On the evening of the following day the Confraternity of the Blessed Sacrament met at the same Church.

OPENING services at the new Church of St. Augustine and St. Martin, Boston, were held on the morning of St. Martin's day, November 11th. The edifice will seat about 500 and the school room as many more. A mission, to last until November 24th, will be conducted by the Rev. John Albert Williams.

THE GEORGE MORRIS WYLIE, Jr., rector of St. Paul's Church, Bellevue, O., was married on October 28th to Miss Gertrude Sheffield of Cambridge. The ceremony was performed by the Rev. William E. Gardner, rector of St. James'. The Rev. and Mrs. Wylie will be at home at the rectory at Bellevue after January 1st.

THE REV. DR. VAN ALLEN of the Advent, Boston, has just been in Elmira, N. Y., where he preached in the new Grace Church. Later he went over to New York, where he preached at St. Mary the Virgin. On the one Sunday that he was away his pulpit was occupied at the morning service by the Rev. Nathan Matthews, the only white priest connected with the Church in Liberia under Bishop Ferguson of Cape Palmas. Mr. Matthews is a Newfoundlander by birth and at one time resided in Boston, where he was a lay reader during

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the ministry of the late Bishop Brooks at Trinity Church.

THE WORK known as the Emmanuel Movement was resumed at Emmanuel Church, Boston, on the evening of November 4th, and the attendance numbered more than 600 persons. The Rev. Drs. Worcester and McComb made addresses. Dr. Worcester told of the growth of the work and its introduction into such far-off places as Australia, Africa, and even Japan, where there is a class of several hundred pupils studying psychotherapy. Dr. Worcester especially cautioned his hearers about going slow in the work, for there is grave danger that one's enthusiasm may carry him or her too far.

MINNESOTA.

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

Well-Attended Meeting of Twin City Clericus—Cornerstone of Fine Gothic Church to be Laid in Minneapolis—Notes.

THE NOVEMBER meeting of the Twin City Clericus, held at St. Mary's Church, St. Paul, called out one of its largest gatherings ever held. A thoughtful paper was presented by the Rev. A. R. Hill of All Saints' Church, Minneapolis, on "Christian Healing," followed by a review of Dr. Worcester's book, *Religion and Medicine*, by Dr. Wright of St. Paul's Church, St. Paul. A defect pointed out was the entire absence of sacramental teaching in the book. The Rev. W. P. Ten Broeck made a deep impression, urging the restoration of "unction."

THE AUTHORITIES of St. Mark's Church, Minneapolis, are planning to have the cornerstone of the new church laid on Sunday afternoon, November 15th. The total cost of the building will be \$191,000. The parish had on hand to use from the sale of its old property \$119,000, leaving \$72,000 to raise. In two weeks \$38,775 has been subscribed by thirty-five persons. It is hoped to erect the purest and most beautiful example of Gothic architecture in the Northwest.

THE BISHOP visited the Church of the Ascension, St. Paul, on November 1st and secured almost \$1,000 toward paying of a \$1,500 mortgage. The next evening he attended the parish meeting of All Saints' Church, Minneapolis, and secured \$900 towards a \$1,450 mortgage.

LE SEUER, Shakopee, and Henderson have been combined by the Bishop, and the Rev. C. H. Beaulieu will supply the field. At Lake Crystal and Madelia the women meet weekly for services of prayer and the holding of Sunday schools.

MISSOURI.

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

Mission at Calvary Church, Columbia.

THE REV. EDMUND DUCKWORTH of St. James' Church, St. Louis, during the last week of October conducted a most successful mission in Calvary Church, Columbia. This is the seat not only of the State University, but also of half a dozen colleges and academies, and hence a very important strategic point. The interest in the services and addresses grew steadily till the close.

NEW JERSEY.

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

Rector of Point Pleasant Resumes Work.

THE REV. HARRY HOWE BOGERT, rector of St. Mary's, Point Pleasant, resumed his duties on All Saints' day. While greatly improved in health he is still weak from the shock of an operation, and for the present can only officiate Sundays. During his stay in the hospital the Rev. Charles Holland Kidder of Asbury Park, N. J., generously gave his services.

NEWARK.

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

Poor Insulation Cause of the Fires at Grace Church, Hackensack—Prospective Improvements at Trinity Church, Irvington—Notes.

DURING the summer two mysterious fires were discovered in Christ Church, Hackensack. Recently the cause of a third blaze in its incipient stage was discovered by the sexton who, fortunately, came earlier than usual to open the church for service. The edifice was equipped years ago, among the first in the town, to be lighted with electricity. Defective insulation was discovered in many places. The church, the guild hall, and the vestry room have been re-wired. A friend of the Rev. Dr. Holley recently presented him with a sufficient sum to paint and redecorate the parish buildings and adorn the chancel. The entire improvements have cost about \$1,200.

THE RECTOR of Trinity Church, Irvington (the Rev. A. C. Fliedner), has planned to make several improvements in the church and parish hall. Electric lighting is being installed and city water introduced into the buildings. His plan of inviting the wives of the vestrymen to meet simultaneously with the vestry has proved to be very popular.

THE BISHOP purposes keeping the fifth anniversary of his consecration with the clergy in Grace Church, Orange, November 18th.—THE new "Daisy Ward" of Christ Hospital, Jersey City, is to be opened on Monday, November 23d, at 2 o'clock.—THE next meeting of the Men's Church Club will be held on November 23d, and there will be given a discussion of "Diocesan Business Organizations and Methods," opened by Col. Stevens, the treasurer.—THE "Quiet Day" for the women of the diocese will be held by the Bishop on December 11th in Trinity Church, Newark.

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OHIO.

WM. A. LEONARD, D.D., Bishop.
Sunday School Revival at Sandusky.

ST. LUKE'S AND ST. JOHN'S chapels of Grace parish, Sandusky, have now flourishing Sunday schools with more than sixty pupils each. St. John's chapel had been closed for more than eighteen months and the teachers and pupils of the Sunday school had scattered and become attached elsewhere. The school was revived several months ago under the vigorous administration of the new rector, the Rev. W. A. Thompson.

PENNSYLVANIA.

O. W. WHITAKER, D.D., LL.D., Bishop.
ALEX. MACKAY-SMITH, D.D., Ep. Coadj.
Tribute Paid to Memory of Miss Elizabeth W. Biddle at St. Barnabas', Philadelphia
—Mission at St. George's, Port Richmond
—General and Personal Mention.

AT ST. BARNABAS' CHURCH, Third Street, Philadelphia (the Rev. G. W. Haupt, rector), on Sunday, November 8th, the services all had some reference to the life and memory of the late Miss Elizabeth W. Biddle, the founder of the parish. At 10:30 A. M. a memorial address was delivered by the Rev. Dr. J. B. Falkner, and at 7:30 P. M. a former rector, the Rev. James R. L. Nisbett, was the preacher.

AT ST. GEORGE'S CHURCH, Port Richmond (the Rev. A. J. Tomkins, rector), a parochial mission was held from November 9th to the 14th, inclusive, the missioner being the Rev. Dr. Tomkins.

THE BISHOP has appointed a committee to represent the diocese in the Commission of the General Convention of the Clergy Relief Fund. The members are the Rev. Dr. Richardson, Rev. Dr. Foley, Cyrus K. Curtis, Morris Earle, and Clinton Rogers Woodruff.

ON SUNDAY, November 8th, the new improvements and alterations at St. Elisabeth's Church, Philadelphia, were blessed and dedicated by the Bishop of Fond du Lac. A new aisle has been built on the south side of the building, making the church much larger. At the head of the aisle is placed the altar of St. Joseph. All the funds necessary for these improvements have been raised in a few months.

THE CORNERSTONE has been laid of a new dormitory at the University of Pennsylvania as a memorial to the late Clayton Totterall McMichael, a prominent Philadelphian and a vestryman of St. Stephen's, Tenth and Chestnut Streets. The building will cost \$40,000.

THE FIRST services in the new St. Mark's Church, Frankford Avenue, Philadelphia, were held on All Saints' day. The Bishop Coadjutor blessed many memorial gifts and dedicated the edifice.

THE REV. J. B. HALSEY was instituted as rector of St. Timothy's Church, Roxborough, Philadelphia, by the Bishop, and the Rev. J. O. McIlhenny as rector of the Church of the Resurrection, Broad Street, Philadelphia, by the Rev. J. De Wolf Perry, D.D., both on the morning of All Saints' day.

THE REV. DAVID M. STEELE, rector of the Church of St. Luke and the Epiphany, Philadelphia, is ill with typhoid fever, and his uncle, the Rev. D. S. McConnell, D.D., is attending to the parochial duties.

THE REV. W. HERBERT BURK, rector of All Saints' Norristown, is suffering from a fall caused by vertigo, and is in the German Hospital.

QUINCY.

M. E. FAWCETT, D.D., Ph.D., Bishop.
The Rev. George Mackay and Miss W. A. Ingersoll Married.

THE MARRIAGE occurred on November 5th, at Canton of the Rev. George MacKay and Miss Winifred Alice Ingersoll. The ceremony was performed by Bishop Fawcett.



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SOUTH DAKOTA.

W. H. HARE, D.D., Miss. Bp.
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Mission Organized at Lemmon.

A NEW MISSION has been organized at Lemmon and the Rev. Charles O. Wright, formerly of Staples, Minn., placed in charge. It is probable that a church edifice will soon be built.

SOUTHERN OHIO.

BOYD VINCENT, D.D., Bishop.

Meeting of Cincinnati Clericus—Notes.

THE CINCINNATI CLERICUS listened to excellent papers on the Pan-Anglican Congress by the Rev. C. K. Benedict of Glendale and the Rev. Wallace M. Gordon. The Clericus was entertained by the Rev. Dudley W. Rhodes, D.D.

ALREADY the clergy and the Brotherhood of St. Andrew are laying plans for the noon-day Lenten services, which were last year the most successful in the country. Many prominent speakers have been secured.

THE REV. HOLMES WHITMORE, rector of Christ Church, Dayton, has returned from the East, having been called there by the serious illness of his father.

VERMONT.

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

Golden Wedding Anniversary of Rev. Gemont Graves and Wife—Work of the Diocesan Missionary—Other Items.

THE REV. GEMONT GRAVES and Mrs. Graves celebrated the fiftieth anniversary of their marriage at Burlington on SS. Simon and Jude's day. Dr. Graves, himself a Vermonter, has spent almost the whole of his ministerial life in his native state. He is still hale and hearty. Besides the many telegrams and messages of relatives, friends, and former parishioners, of Bishops and clergy, the early Eucharist, celebrated for the family by the bridegroom, aided by the rector of the parish, fitly inaugurated the festivities.

ONE OF THE results of the work of the newly appointed diocesan missionary (the Rev. D. L. Sanford) has been the establishment of a monthly service in old Calvary Church, Underhill. Services have also been resumed, monthly, at Cambridge, where there was formerly an organized mission.

THE MISSIONARY COMMITTEE of the diocese has decided to ask the children of the various Sunday schools to devote their Advent offering towards the support of the work of

the diocesan missionary. Special boxes are being prepared to receive these offerings.

DURING his recent visitation of St. Paul's Church, Windsor, Bishop Hall addressed the female prisoners in the State Prison located at that place.

A VESTED CHOIR of men and boys has been installed in Immanuel Church, Bellows' Falls.

VIRGINIA.

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

Site Secured for a Church at Orkney Springs.

FOR SOME YEARS a Sunday school has been carried on at Orkney Springs, Va., by members of the Church in that vicinity, and by the Bishop and his family, who have their summer home at that place. Three years ago the Bishop secured a schoolhouse, conducted services during the summer, and put a teacher in charge of a day school. This work is in the Alleghany Mountains, a section as yet almost untouched by the Church. Urgent need is now felt for a church. A site has been secured and an appeal is being made for help to push the work, which is in charge of the Rev. W. D. Smith of Winchester.

WESTERN COLORADO.

EDWARD J. KNIGHT, Miss. Bp.

Ladies' Guild Inaugurated at Paonia.

A LADIES' GUILD has recently been organized at Paonia with Mrs. Theodore L. Beardsley, formerly of Chicago, as president.

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