

The State Historical Society

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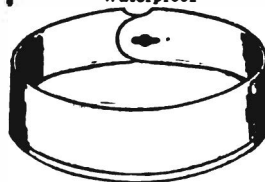
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## MUSIC

Editor, G. EDWARD STUBBS, Mus. Doc., Organist St. Agnes' Chapel, Trinity Parish, New York.  
 [Address all Communications to St. Agnes' Chapel, 121 West 91st St., New York.]

Columbia College announces, through its department of Extension Teaching, certain courses in Church music, leading to a certificate as organist and choirmaster. The "Announcement" is intended to place before those interested, "a series of courses that cover the theory and practice of Church music, for students who desire to fit themselves as organists and choirmasters, together with allied courses in the music departments of the University and Teachers College." These courses are open to non-matriculated students, men and women, qualified to pursue the courses to advantage, on payment of the prescribed fees. There are also special courses offered by the Teachers' College, of importance to those who desire to qualify themselves to teach music in the public schools. The officers of instruction in music are as follows: Cornelius Rubner, Charles Farnsworth, Daniel G. Mason, Margaret Zerbe, Grace Daschbach, Calvin Cady, Frank Ward, Walter Henry Hall, R. N. Joliffe, Felix Lamond, Jessie Macdonald, and Edgar Stowell. Space is wanting for a full description of these various courses, but we desire to call attention to the following:

Under Mr. Hall: The Boy Voice—Breathing: tone placing: tone blending: vowel shading: tone development through vowels: consonants: registers: practical illustrations with boys in various stages of vocal development. The child voice in the public school—the source of the choirmaster's material. Sunday school music. Discipline and management of the boy choir. The Mixed Choir—Methods of training massed voices to effect tonal improvement; directions for training and management: the Episcopal

service, with explanation of rubrics; non-liturgical forms of worship: hymns; anthems; chanting. The quartet choir. Church music: General principles: Selection of church music with reference to various forms of choirs: Consideration of available music material. Choral Conducting—Technique: recitative; oratorio traditions: tone color; advantages and difficulties peculiar to a *capella* singing; interpretation of harmonic contrapuntal forms; the full rehearsal. The lectures will be illustrated from time to time by chorus of 125 voices. Practice work in the training of choirs will be afforded the students in the course.

Under Mr. Felix Lamond: Organ construction: visits to organ factories; technique and touch; registration; phrasing; interpretation of the works of Bach, Mendelssohn, and modern composers and monthly discussions on the works of these masters, with practical illustrations and analyses: musical interpretation of Episcopal and non-liturgical services, including organ accompaniments to the psalter, hymns, canticles, Eucharistic and minor offices: extemporization: Introduction to anthems; students' public recitals. Before entering this course, students will be expected to pass an examination in elementary piano playing.

Under Mr. Daniel G. Mason: This course is designed to give a general idea of music from its historical and aesthetic side, the chief purpose being to furnish the basis for an intelligent appreciation of musical compositions. It treats of the origin and development of the art of music, viewing it as an element of liberal culture. The principal orchestral instruments are considered, acoustically and musically. The course is illustrated, throughout, with music. Emphasis will be laid on the history and development of Church music. No previous knowledge of music is required.

Under Mr. Farnsworth and Miss Zerbe: The aim of this course is to increase the power of musical enjoyment by giving practice in intelligent listening to music. In part one, simple melodies and dances are compared for the purpose, first, of discovering the characteristic feeling aroused, and second, noticing the changes in structure which produce these different effects. In part two, examples of surface design, such as rugs, book covers, and wall-paper, are compared, to discover, first the feeling expressed, and, second, the manner in which the form is developed from the motives employed. The application of the same principles to music is then observed; art objects, lantern slides, and music being used for illustration. Part three shows how the material in part one, through the application of the principles of expression and design of part two, is employed in the small musical forms, commencing with such pieces as the march, waltz, minuet, and the earlier examples of the prelude, allemande, courante, sarabande and gigue, and passing on to the idealized treatment of these forms as well as those that have come in with the romantic movement, such as the nocturne, ballade, and novelette. Finally, the application of these principles is observed in the sonata and symphony.

## EDUCATIONAL

THE TENTH anniversary of the opening of the National Cathedral School for Girls, Washington, D. C., took place Sunday, October 3d, and was observed by special services at the school and on the Cathedral grounds. At the 4 o'clock service Bishop Hall of Vermont was the preacher. His subject was Woman.

ST. JOHN'S Collegiate Institute, Corbin, Ky., has had a better enrollment this year than ever. All the departments show good growth. There are now 80 students present, with more expected in January.

How MUCH would the Bible be read if men should cease to regard it as having divine authority? The books of the Apocrypha, used to be printed with the other books of the Bible. But the British and Foreign Bible Society made it a rule not to print the Apocrypha, and other publishers followed its example. The London *Christian World* mentions an instance of a Bible class in which some question was raised about the Apocrypha, and neither minister nor booksellers could produce a copy. One was finally found in possession of a scholarly man who does not often attend church. Yet there are a good many Christian scholars who think Ecclesiasticus or the Wisdom of Solomon as profitable religious reading as Ecclesiastes or Esther.—*Congregationalist and Christian World*.

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GOD IS HERE, around us, moving about our daily life; in us, stirring, speaking, acting in our hearts. What we want is the conviction of a loving Father, in whom we live and move and have our being.—*Stopford A. Brooke.*

## ARISE AND WALK.

FOR THE NINETEENTH SUNDAY AFTER TRINITY.

THE keynote of the Prayer Book's teaching for to-day is this article of the Creed: "I believe in the forgiveness of sins."

The Collect teaches us that of our own selves we cannot please God, and the Epistle says, "Put off the old man, which is corrupt, and be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness." The Gospel pictures the healing of the palsied man, as given by St. Matthew, but the scene is more graphically described by St. Mark. The crowd was so great that there was not room to receive them, "no, not so much as about the door." Filled with faith, four men drew near the house, bearing a sick man upon his bed. His faith and theirs must have been very real, for, overcoming all obstacles, they lowered him down to the feet of the Master. Christ and the sick man alone knew of the weight of sins which rested upon his soul and prevented the restoration of the body. Our Lord, seeing his penitence, said, "Son, thy sins be forgiven thee." Two remarks of His made at Capernaum raised doubts in the hearts of the hearers, and still do in the minds of unbelievers: "Who can forgive sins but God only?" and "How can this Man give us His Flesh to eat?" Our Lord reached the climax of this strange interview by saying, "Arise and take up thy bed, and go thy way into thine own house." The crowd parted, and the once paralyzed man went forth before them all; his soul white and clean and his body made whole! Since that day many a soul, cleansed from its sins, has also found bodily healing, and cried with the Psalmist, "Praise the Lord, O my soul, and forget not all His benefits; Who forgiveth all thy sin and healeth all thine infirmities."

Is it not time that the communicants of the Church claim their right to a more general administration of the sacraments of Holy Unction and Absolution? Concerning the sick St. James says, "Let them pray over him, anointing him with oil in the name of the Lord. And if he hath committed sins they shall be forgiven him. Confess your faults one to another, and pray one for another, that ye may be healed." In the words of Archbishop Aelfric, "If the sick layman desires to receive unction, let him then confess, and forgive every grudge."

There is, however, a tendency in this age to place bodily health above all else, yet sickness is sometimes a means of health to the soul. "Though our outward man perish, yet the inward man is renewed day by day." Sickness or health, what matters it, if it be God's appointment, and purchases the purifying of the soul, effecting an entrance into the way of perfection, wherein the saints of all ages have walked? In the words of St. Theresa,

"To me 'tis equal whether Love order  
My life or death, appoint me pain or ease.  
My soul perceives no real ill in pain;  
In ease or health no real good she sees.  
One good she covets, and that God alone  
To claim Thy will, from selfish bias free."

Neither our Lord nor the Apostles healed all the sick with whom they came in contact, hence we may believe that to many sickness is the healing medicine that their souls require.

What the future of the man was who was thus graciously healed and forgiven we do not know, but we cannot believe that he returned to the world and sin. Surely he must have been one of those who followed the Lord in the way, for the evil spirits were expelled from his soul, and the cry of his heart must ever have been one of humble and penitent thanksgiving.

C. F. L.

### THE CLERGY IN SOCIAL ACTIVITIES.

THE following letter has recently been received by the editor:

*To the Editor of The Living Church:*

"I have been criticised by some of my lay people for being active in the endeavors of this community to bring to pass Local Option legislation in the state of \_\_\_\_\_.

"My activities consist in making addresses in various towns of this county, appearing before the common council of this city, in co-operation with the other churches of the town, asking said council not to grant license to certain places here.

"All of this has been done as extra to my Church work, and in no way involving the congregation, nor disturbing them with the matter on Sunday, nor in any meeting or service at any other time.

"I appeal to you for light upon this subject, and some helpful advice from those of larger experience and greater wisdom.

"What is the proper attitude of God's ministers in this matter? Thanking you for whatever good may come through your paper,

"I am, \_\_\_\_\_,"

It was inevitable that this question would arise; and its consideration will be assisted by a hasty recapitulation of the function of the clergy in social and semi-political activities in the past.

Our Lord was careful to assume no prerogatives that might lead Him into a position that would involve infringement upon either law-making or law-interpreting bodies. He maintained the authority of Caesar as supreme in temporal causes. He made no criticism of the social or political conditions of the day from the viewpoint of imperial law. He paid taxes and made no comment upon the current system of taxation whereby a considerable part of the taxes collected remained in the pockets of the collectors. The Roman divorce laws were scandalous, there was legally established slavery throughout the empire, the legal condition of labor was most deplorable. There was dominant an extreme militarism, there was government by an almost absolute autocracy that had obtained dominion of the ancient theocracy of Israel by force and administered its affairs with insolent disregard of Hebrew ideals. Our Lord seems never to have criticised a law, nor made the slightest suggestion to His disciples to take any active part in securing imperial legislation looking to better political or social conditions. Charged with being a King, He declared that His kingdom was "not of this world."

And yet He enunciated social and moral principles that, if literally applied, would revolutionize every political and social condition of His day and of every day since; principles that are not even acted upon to-day after nineteen centuries of history made by that Kingdom which is not of this world.

The apostles and early clergy similarly took no part in any social or political movement except—but the exception is a significant one—that they devoted all efforts toward quietly building up that spiritual kingdom, into which members were incorporated by baptism, and the rule over which was maintained by the Bishops and, under them, by the clergy. Gradually there grew up a series of enactments or canons that bore with spiritual authority only in the spiritual kingdom, but that frequently required the observance of much higher ideals than were recognized in the civil law of the land. With the imperial recognition of Christianity, much of that canon law received imperial sanction and became the law of the land. With the downfall of the empire, the Church—that spiritual kingdom—entered upon an epoch of widespread temporal power. She became a kingdom of this world, among other kingdoms. From godly Bishops administering temporal affairs, the condition changed to one of worldly Bishops administering ecclesiastical affairs. Church and State were inextricably interwoven; and yet the social principles enunciated by our Lord were not placed in operation. The Church had its opportunity to reconstruct society upon definite Christian ideals—and failed. The cataclysm of the Reformation was the result of that failure. The disruption of the Church's outward unity lost her the opportunity of united action. Changes in the balance of power, with the decline of the Latin nations, stripped the Church of her temporal power. In some lands the forms still remain by which Bishops are civil legislators, but with influence reduced to very low dimensions. No more do we find Bishops as prime ministers or as lord high chancellors.

In England the ancient diocesan courts of the Bishops were first relieved of most of their jurisdiction, then their authority was usurped by the courts of the Crown, and finally Bishops confess to the ignominious condition of being unable to control their own chancellors, who administer parliamentary

law in parliamentary courts in the name of the helpless Bishops. In western Europe even this shadow of temporal authority is, for the most part, gone. Thus complete has been the downfall of the system of the temporal authority of the Kingdom of God.

In America the Church has, happily, no authority whatever in the temporal realm, and the clergy sustain no other relationship to the State than that sustained by other citizens. Americans, at least, had learned a lesson from the failure of the Church when she essayed to be a temporal power.

IF WE SHOULD stop here, the conclusion might easily be drawn that the clergy ought never to participate in social or political problems. There has, indeed, been, at least among Churchmen, a sort of unanimous consent that they would not, until recent years. Roman priests frequently "played politics" in our cities and brought new opprobrium upon the Church by doing so. Methodist ministers have frequently been active in temperance movements and in promoting the political interests of the Prohibition party. The clergy of the Church have, for the most part, neither instructed their people for whom to vote nor been large factors in promoting national, state, or civic legislation.

And yet we are now far enough removed from the day of the disastrous supremacy of the Church in temporal politics to be able to take a new perspective. Must the Church choose between two extreme policies with respect to the State? Must she either rule absolutely or ignore all political and social questions?

More and more a middle ground between these extremes has seemed to be justified, and this for several reasons. First, the evils that have entrenched themselves in our own secularized government are now seen to be, for the most part, such as can be eradicated only by the principles, and even perhaps by the forces, of Christianity. Reduced to its final analysis, the illness in our social body and the illness in our political body are directly caused by *sin*. Now the State can deal with *crime*, but hardly with *sin*; and especially with *sin* that is entrenched in its very being. Penal laws have long since been spread upon our statutes, but penal laws have not reformed the State. The Church knows how *sin* can be cured and how it may in part be prevented; but neither of these can be done by the State. In short, while wholly secular movements may, from time to time, be effective in producing temporary betterment, yet in the long run only Christian principles and the power of the Christian sacraments can produce that complete, perfectly developed character which, in turn, can produce better moral and political conditions. The Church is, indeed, not a kingdom of this world; but being a spiritual kingdom, it possesses the energy which can transform the kingdoms of this world. In short, it may perhaps be the function of the Church to provide the spiritual energy for the men who are most competent to lead toward higher ideals in the State.

We seem to discover here the keynote to our Lord's silence upon concrete principles of statute law and imperial administration, while yet laying down abstract principles that would revolutionize these. To have done otherwise would have been merely to live the life of a political revolutionist; and unless in that life He were fortified by His divine omnipotence in a manner in which God has never yet worked among men, His life would have ended in failure. He would have been one more of those turbulent insurrectionists of which Barabbas was a type. In short, His kingdom must then have been made a kingdom of this world, and He must have become an earthly king or, at least, have established a new and world-wide theocracy. How contrary would this have been to the whole scope of the Incarnation and to the divine plan for Redemption we need not argue.

But it follows that our Lord could not have anticipated that His social principles would always remain merely abstract. They must have been enunciated that they might be practised, and their practice must ultimately put an end to the social and political evils of His day, and of ours. This, in turn, can only be accomplished when rulers themselves become actuated by His ideals. As the rulers in our American republic are the people themselves, it follows that the social and political standards of the people will be those which are made effective in their government. The social teachings of our Lord will become effective in so far as they have been accepted and put into practice by the people.

But the Church is the particular power that is able to pro-

pound and to expound those principles. It must, therefore, be the function of the Church to lead the people in the realization of the ideals set forth by her Lord. That, in short, is the social function of the Church.

YET IT MAY still be asked, precisely how far shall the clergy go in that leadership in social righteousness which devolves upon the Church?

Certainly no exact answer can be given, and because it is not, such questions as that presented in the letter we have quoted are bound to arise. But some general rules may probably be laid down.

I. The clergy must lead by preaching the highest ideals to their people. True, in most cases this may be done only in the abstract. Seldom, perhaps never, can the clergy be justified in preaching so concretely as to declare from the pulpit that A is right in a social or political or labor dispute and B is wrong; that C should be elected to office and D be defeated. Their function in preaching may not go beyond the presentation of moral principles, and the people must be left to determine how those principles apply to concrete issues or to particular candidates for office. It is because the Roman clergy have sometimes gone beyond that abstract right that the evil of the Roman priest in politics has arisen.

II. The clergy must lead by offering spiritual aids to those who must play a part in social and political contests. Why should not election day be made the occasion of a corporate communion of such voters in a parish as are communicants? Why should not the spiritual energy that is latent in the Church be applied to political and social problems?

III. And as the clergy are admonished not only to lead their flocks by apt teaching in the principles of the Christian religion, but also to "be diligent to frame and fashion [their] own selves" as "wholesome examples and patterns to the flock of Christ"—an admonition that is enforced by one of the ordination vows—it follows that the clergy must become "examples and patterns" as good citizens. There is no better excuse for the clergy to leave the duties of citizenship undone or badly performed than for the laity. True, their spiritual requirements come first, and the clergy cannot ordinarily perform these adequately and also be political leaders or office holders. We hope not to see them prominent in either capacity. Yet in those duties that devolve upon all citizens, the clergy may well take an active part; they are sworn to act as "examples and patterns to the flock of Christ," and the example of a good citizen must devolve upon them.

Obviously, there will be possibilities of danger when they act in the latter capacity. With the best of intentions, the judgment of the clergy is no more infallible than that of other citizens. In a day in which the most venal candidate finds it convenient to howl loudest for "reform," it is not always easy to choose candidates; and since right and wrong are so strangely mixed as we find them, it is not always easy to tell upon which side is the preponderance of right or wrong, or of wisdom or unwisdom. Yet so many of our social and political problems to-day are at bottom moral problems, and so often does one candidate stand for the forces of good and another for the forces of evil, that the clergy, as leaders among good citizens, must inevitably choose between the two, and must often be justified in seeking to influence other citizens to do the same. Such activity is involved in leadership, and in setting a "wholesome example."

When we come to the specific issue of which our correspondent inquires—that of local option in saloon license—it must be remembered that temperance is a Christian virtue and must be presented as such; that the American saloon has become very largely a source of temptation to sin and to evil; that even among people who do not go to the unwarranted extreme of holding the use of alcoholic beverages to be wrong or even evil in itself, large numbers of good citizens have determined that the traffic has become so dangerous to public welfare as to warrant its entire prohibition; that it is generally agreed that such prohibition, if desirable, can be made effective only where a strong public opinion supports it; that, at best, the questions of prohibition and amount of license are in part questions of policy, while that of temperance is one of morals.

Now for a clergyman to take a stand in favor of high license as opposed to low license is to hold that a few carefully regulated saloons are better than a great many badly regulated saloons; and that, obviously, is in accord with good citizenship. Moreover, for a clergyman to point out that some

saloons are so viciously managed as to make them especial objects of temptation and thus to ask that their licenses be taken from them, is quite in accord with the reasonable duty of a good citizen, whose goodness is founded upon sacramental grace. A clergyman rightly takes such action in his capacity of citizen and in accord with his priestly vow to set a good example. If, however, the problem were one of high license *versus* prohibition, he would be obliged to choose between two debatable positions, in which it cannot be said that intrinsic right is wholly on the one side or on the other. He would ordinarily be choosing between policies rather than between principles; and the policy to be chosen would depend very largely upon local conditions. Those conditions might, indeed, be such that the one policy or the other were undoubtedly the side of right, in which case the question would become one of morals; but where an issue is primarily one of policy rather than of morals, there is less real duty imposed upon the clergyman to take a leading part. He is on the border line of a form of political activity that may easily lessen his spiritual influence in a community; an influence that must be of much greater importance than any choice between one policy of political expediency and another. In such questions it cannot be amiss to remember that he is preëminently the ambassador of One who declared: "My kingdom is not of this world."

We are aware that we have not definitely answered the questions of our inquirer. Their answer must depend upon local conditions and upon the precise form of the issue. Generally speaking, it is a happy sign of the times that the clergy are taking this larger interest in public questions that have to do with social welfare, and they should have the coöperation of their people in doing so. They will make some mistakes in it, and the wise priest will remember that his spiritual work comes first and his social duties afterward. He will profit also by remembering the mistakes that have commonly been attributed to the Roman clergy in political affairs; and the disastrous failure which the whole Church made when it took upon itself the administration of temporal affairs will suggest humility to him as a Churchman.

But we look for larger activity of our clergy in the realm of social service, in spite of the possibility of mistakes, in the future.

THE letter of Professor Burton, printed in the department of Correspondence, touches upon a discreditable phase of American journalism. When the daily papers grossly misrepresent public addresses that are delivered verbally, the excuse may be given that the reporter did the best he could, not being familiar, oftentimes, with the subject treated of. But where printed articles are thus misrepresented, no possible excuse can be offered. If no member of a newspaper staff is competent to furnish a synopsis of or a comment upon any given article, the obvious duty of the daily paper is to remain silent concerning it, and one would suppose that the desire not to appear ridiculous in the eyes of the public by unintelligent treatment of a subject would suggest this obvious course to its editor.

Professor Burton's letter of protest at the unintelligent manner in which a recent editorial in the *Biblical World* was treated in the Chicago papers is quite justified. Moreover, he is quite right in believing that harm has been done by the printed reports. We had ourselves received, before the receipt of his own letter, and had declined to print, at least one letter of criticism upon him, upon the *Biblical World*, and upon the University of Chicago, based wholly upon the report in the daily papers. Nor is the evil peculiar to the Chicago papers. Only a few weeks since, Professor Palmer, of Harvard, addressed to the *Outlook* a letter in which he made a similar protest against the serious misrepresentation of the merest chance remarks that he had made on "flirting," which, in exaggerated and quite unrecognizable form, had been telegraphed to the press throughout the country and had received serious consideration from a multitude of critics.

The capital of a college professor is his learning and his repute. No ignorant critic can steal from him the former; but when detraction injures his reputation, an irreparable damage is done, which constitutes an aggravated form of stealing. How serious this is, appears when one remembers that Dr. Palmer is professor of moral philosophy in Harvard, and Professor Burton of New Testament interpretation at the University of Chicago. Thus the misrepresentation of the one on a question of present-day ethics, and of the other on a question of biblical interpretation, must be to each a serious matter, and

must not only injure himself and the institution which he represents, but must also lower the ethical sense and the reverence for the scriptures of vast numbers who assume that these recognized authorities have been accurately reported.

The influence of the American daily papers is on the decline, even while their circulation is, no doubt, on the increase. No longer are they recognized as the mouthpieces of the intelligence of their several communities, and too often they do not even stand for the highest ideals of citizenship. By such incidents as those upon which we have just commented, they are still further undermining the influence that yet remains to them. They may injure those whom they misrepresent, but they injure themselves and the whole daily press still more.

### ON KEEPING CLERGY WHO SHALL KEEP OUT OF DEBT.

**A**RE we looking for a way to support the ministry? There are three ways: one, an adequate salary for a college-bred and a married priesthood; two, the creation and maintenance of celibate orders for an economical ministry; three, the priest in business: that is to say, the relaxation of requirements for orders that we may summon resident business men who are self-supporting to share in the work at the altar.

None of these is against the law of God. No principle is involved in adopting or rejecting any of them.

The last is unpopular with our leaders and not quite so unpopular, I think, with the people. It may be classed as at present actually unpopular with all classes, or nearly all. And yet it is the most practical of all.

For the first has broken down—or at least is now fast breaking down. Since THE LIVING CHURCH last February made a demonstration of this fact, I have inquired around somewhat, and I find that saving a few parishes in cities, the parishes cannot and do not adequately support college-bred married priests.

The membership of our parishes is actually larger, but there is less money coming in where more is required.

The celibate priesthood is not desired by our people, and our clergy too seem disposed to be against it. Under the present necessity we are, however, compelled to open the way to a wider use of unmarried men safeguarded by membership in some order, and working "two and two."

A recent English writer in the *Guardian* has strongly advocated method three. It must be considered; willing or unwilling as Bishop and old-line clergy and laity may be to change requirements for holy orders, we are now forced to consider some way to escape from the present conditions of non-support of the clergy.

Best of all would be an immediate movement all along the line, headed by Bishop, headed by priests, headed by laymen and women—that is, headed by anyone who can go ahead—to secure the actual support of the old-fashioned college-bred priest with his wife and children in the rectory.

The laity pay the money, and the laity must take their choice.

J. S. L.

THE CHURCH'S system is sacramental, and neglect to receive the sacrament on the part of her children is a virtual denial of the Church's doctrines, and a sign of coming infidelity and apostasy, says the *Los Angeles Churchman*. It would be far better if the Church in every place could rid herself of those who bear her name but who neglect her services, for it is by those who are Churchmen only in name that the world judges the influence and power of her system and the reality of her claims.

### BLUE MONDAY MUSINGS.

**J**OURNEYING from Einsiedeln to St. Gallen, one passes the night at Zürich, distressingly modern in its show-quarters, but as mediaeval as one needs, if only he knows where to wander—though, alas! with associations sadly different from those of Einsiedeln. From my 600-year-old chamber in the Hôtel of the Sword I looked out across the emerald Limmat to the *Grossmünster*, eight centuries old, and now revered by some as the place where Zwingli ministered error till his death. But there are quaint old streets winding round the Lindenhof, where nothing has changed for three hundred years, if one knows where to find them: and I modestly acknowledge an instinct for such quarters that never fails me. However, cities in summer are no place for a pilgrim, if they be big and bustling and self-conscious; so I hurried away as fast as I could to St. Gallen, overlooking Lake Constance:

"Girt round with rugged mountains  
The fair Lake Constance lies;  
In her blue heart reflected  
Shine back the starry skies."

The sweetest voice I ever heard used to recite those verses to me thirty years ago; and now it sings the new song "where, beyond these voices, there is peace." *Vae mihi, dimidium animae meae!*

But, at first, St. Gallen is almost disappointing. I don't quite know what I expected: perhaps to see good old Irish St. Gall with his pet bear, as in the picture I cherished of him: at any rate to find crowds of picturesquely dressed peasants in the streets. Instead of which, a thriving town devoted to embroideries, with Broadway addresses on half the factories and shops! until I penetrated into the Cathedral Close, and found myself in the library where the treasures are kept.

There are no relics of St. Gall: the Huns burned them, and it is perhaps not matter for lamentation. But there are wonderful old MSS., some of them, in Irish illumination (*Scottice scripta*, the catalogue says), going back almost to his time, those of you who have read *Ekkehard* will remember, and in a case adjoining is a magnificent collection of German Bibles, all dating before Martin Luther's birth! When I pointed that out to the sweet old woman who showed me about, she was in

an ecstasy of delight. Luther did not discover the Word of God to the Germans, despite the Protestant delusion to that effect.

Here, too, as at Einsiedeln, the woeful eighteenth century had its way architecturally; and the abbey itself was suppressed at the beginning of the nineteenth, though the Cathedral remains. But it was really on another errand that I came to St. Gallen. When I was a child, a certain tale that I read in a tiny book my grandmother gave me had a profound effect on my imagination. It told how a good monk, Notger by name, a thousand years before, saw a man, working on the top of a high cliff, lose his balance, fall to the bottom, and be dashed to pieces; and was so moved by that dreadful sight that he composed at once the wonderful prayer which thrills every heart at a burial: *Media vita in morte sumus*: "In the midst of life we are in death." Well, that gorge is the Martinstobel, four miles out of St. Gallen, towards Rorschach; and I came to see it.

The road winds peacefully on through orchards and rolling pastures, with prosperous farmsteads on either hand, and the lake shimmering in the distance (much more pastoral, this eastern Switzerland by the Bodensee, than the central regions); and I rather wondered whether the gorge I sought could be near-by. Suddenly, a curve led down a wooded slope to where



A VIEW OF ST. GALLEN, SWITZERLAND.

a narrow iron bridge spans a chasm a hundred feet deep, whose walls are vertical rock down to the pebbly stream at the bottom. It is nothing amazing: I know fifty such gorges in New York and New England. Switzerland is full of horrid precipices, a fall from which would be far more dramatic—though no more fatal! But perhaps it is all the more appropriate that the good monk Notger should have uttered a universal sentiment in the presence of sudden death, here rather than in some more picturesque place. For death is death, wherever it comes; and of whom may we seek for succor in that hour, save of Him whom all mountains and hills praise, even the stones crying Alleluia!

I knelt to place a camera in position for some pictures (you shall see them if they come out well). A motor-car whirled by, a diligence rattled past from Heiden, a peasant drove his cart across: no one knew the association of the gorge but myself. When I tried to explain it to the woman at the farm above, who gave me a glass of milk, she said, "Ja, ja, Herrschaft," and went her way. But I shall not forget; and I hope blessed Notger knows, and is pleased.

There is a peculiar thrilling delight, to a person of academic habits and necessarily conventional manners, in sallying forth boldly and alone, off the beaten track: no one knows him, he knows no one; his rank and distinctions, be they what they may, are of not the slightest value; he has no fussy courier

with "*Gruss Gott*"; everywhere the children ran up confidently, with a hand outstretched to take mine in friendliest comradeship. And when, in the morning, I heard a sound of many voices, and looked out to see the whole village marching in procession to the parish church from the Franciscan *Kloster*, saying the Rosary as they went, with the gentle old *Pfarrer* bringing up the rear (the custom every Tuesday), I wondered whether Arcadia were perhaps close by. (Perhaps you know the tale of the Denver woman, coming to Boston for the first time, who heard, as she drew near its sacred precincts, a strange, rustling noise coming in at the Pullman window. She asked the porter what it was, only to hear "It's the Boston folks turning the leaves of their Brownings, ma'am." Well, I love Browning; but that Tuesday morning in Appenzell, or again yesterday by the Walensee when a whole trainload from Einsiedeln passed me, all reciting the *Pater Noster*, the *Ave Maria*, and the *Credo*, I wondered whether perhaps Switzerland could not teach Massachusetts even yet!)

There is a distinctly different type of feature and coloring in Appenzell; much more black hair, much more beauty of face and figure than in Zürich, say, or Bern. But I shall always remember the curly-haired Annette, five-year-old burden-bearer, who walked hand-in-hand with me trustingly all the length of the town, a load of fire-wood in the basket bound on her tiny back; and, when the turbulence of our own great cities



TYPES AT APPENZELL, SWITZERLAND.

to rely on, no trusted comrade with whom to counsel. He must literally "go it alone," in a new world; and, to be honest, I know a man whose constant ejaculation under such circumstances is Joe Gargery's "Wot larx"! All this is *apropos* of Appenzell. I never knew anyone to go there; older travellers rather scouted my purpose; Swiss friends intimated it would be uninteresting. And yet, I had rather revisit Appenzell-*inner-Rhoden* than Milan; I had rather see that quaint old Rathhaus, with its dark cells in the attic, and its rows of painted *Laudammas* back to the fifteenth century, than Buckingham Palace; I prefer the Inn of the Lion, with its carpetless bedroom and its four-hundred-year open-beamed eating-halls, to the Carlton, all crimson and gold, or the Tourraine, or the St. Regis. Everyone to his taste, you say: so be it; "Me for Appenzell," in our vernacular.

Appenzell is the most purely democratic canton in the most democratic of all states. It was divided into two distinct parts, Appenzell-*inner-Rhoden*, and Appenzell-*ausser-Rhoden*, the first Roman Catholic, the second Protestant, in 1597: the total area is only 160 square miles, with a population of 70,000. I speak here of Inner-Rhoden, with its capital, Appenzell, a village of 4,000 people far up above St. Gallen, where all the voters of the canton meet out-of-doors, on an April Sunday, and deliberate on public affairs. The sweet-voiced little daughters of the Rathhaus janitor made friends with me at once, as I sat under its round arches, and showed me all its treasures before I had been in the village an hour. Everywhere the people saluted me, like one of themselves, stranger as I was,

deafens me once more, my heart will hear and respond to her lisping "*Gruss Gott*," up among the mountains that cluster round Senti, in Appenzeller-land. PRESBYTER IGNOTUS.

Chur, Grisons, September 16, 1909.

### "TAKE ALL, ONLY LEAVE ME THYSELF."

Take all, dear Lord; the faces that I love  
Like fragrant blossoms fade to bloom above.  
I miss the music sweet of voices dear,  
No more their tender accents may I hear.  
Take all, but for such bitter loss alone,  
In mercy, leave me, Lord, Thyself alone.

Take all, dear Lord, that makes the world so fair,  
If this should be Thy will; yet dark despair  
In vain would draw my loving heart from Thee,  
A secret peace and solace mine should be.  
As storms about my pathway wildly rage:  
Take all, yet leave Thyself, through youth and age.

I know not now, but I shall understand  
Some day when I have reached the better land,  
The mysteries of life that often grieve  
My spirit; yet, dear Lord, I still believe  
The sun is shining through the shadows drear:  
Take all, but let me feel that Thou art near.

MARTHA A. KIDDER.

EDUCATION does not mean the development of the child in one line only, says the *Sacred Heart Review*. The heart must receive attention as well as the head. Religion must be taught. Of what use is an educated man if he is a wicked man?

## TO RESTORE FEAST OF KING CHARLES, MARTYR

Memorandum is Addressed to the English  
Archbishops

"THE CHURCH AND MODERN LIFE" ARTICLES  
CONTINUED

Harvard Memorial Altar Dedicated at Southwark Cathedral

OTHER CHURCH NEWS OF ENGLAND

The Living Church News Bureau  
London, September 28, 1909

THE Earl of Castlehurst, president of the Royal Martyr Church Union, and Mr. H. S. Wheatly-Crowe, founder of the Union, have addressed a memorandum to the Archbishops of Canterbury and York, begging their Most Rev. Lordships to consider "the best means and an opportune season" for the replacing of King Charles the Martyr's name in the kalendar of the English Church, from which it has been omitted since the year 1859. "By his death," the memorandum states, "King Charles I. saved the Church of England from incalculable peril and vindicated the Catholic and Apostolic principles of the English Church." In acknowledging the receipt of his copy of the memorandum, the Archbishop of York writes to say that he will give the matter "careful consideration." The Rev. Provost Staley, in his *Guardian* articles of recent years, has shown quite conclusively, I think, that the Church has been illegally deprived of both the name of King Charles the Martyr in the kalendar and the special service for the day of his martyrdom, January 30th. The service was removed from the Prayer Book in 1859 merely by order in Council, while the erasure of the Royal Martyr's name from the kalendar was due solely to the printers. The entry in the kalendar had at least the authority of both Church and State, as evinced by the Act of Uniformity, 1662.

### THE FUTURE OF THE WHITGIFT HOSPITAL.

The widespread popular feeling against the proposed demolition of the Whitgift Hospital (*i. e.*, Almshouse) at Croydon has had, as was to be desired, a sobering and restraining effect upon the ardent "progressive" spirits among the members of the local Borough Council. The future of the hospital was again discussed by the Council last week, and it was decided unanimously that procedure in the matter should be by private bill in the next session of Parliament. This decision was in accordance with the suggestion made by Mr. John Burns, president of the Local Government Board. Under such procedure the feeling of the rate payers will be obtained by a poll. In view of the forthcoming poll of the borough, the Croydon Antiquities Preservation Society will canvass the rate payers, and they will be supported by the local branch of the Church Socialist League and other bodies. The clergy of the Rural Deanery of Croydon are also taking energetic steps to stir up the parishioners.

### FURTHER CONTRIBUTIONS TO "THE CHURCH AND MODERN LIFE" SERIES.

In the *Standard's* series of articles on "The Church and Modern Life," three more articles have been published: "The Parson's Freehold," by the Archdeacon of Halifax; "Religion and Empire," by the Right Rev. Dr. Ingham (late Bishop of Sierra Leone); and "Craze for Amusement," by the Dean of Chester. To get rid of the "Parson's Freehold," as advocated by the Archdeacon of Halifax, is altogether too revolutionary a proposal to be taken seriously. With reference to the following article, the Pan-Anglican Congress has done mischief, I fear, by accentuating the idea of Imperialism in respect of our holy religion, instead of that of Catholicism, which knows no flag but that of the Cross. The Dean of Chester, in his useful article, shows that it is not unjust criticism, but legitimate observation, "that the craze for pleasure is not genuine relaxation but selfish indulgence, and tends not to strengthen the bonds of society but rather to disintegrate them." The Dean, like the Bishop of Norwich in a previous article, lifts up his voice against "week-end parties." "Week-end parties," he says, "not only disturb the quiet of those who set out upon them: they ruin the [Lord's] day for the places to which resort is had. . . . Some, unknown, throw a sop to conscience; they will attend an early service that they may play golf, or croquet, or lawn tennis, or go boating all the rest of the day."

The Dean concludes his article with the following admirable exhortation:

"But it remains for those who desire to win back England to a sterner sense of duty, to a more lofty conception of what we owe to God, to take in hand a definite crusade against the perversion of a wholesome desire for relaxation under a due restraint of knowing what is due to God and our fellow men. Much may be done to educate our children to see that duty has a prior claim on them before they devise measures for innocent enjoyment, and to see that their own enjoyment, however pure, does not injure the life of others, and that our Sunday school trips do not have the opposite effect."

### HARVARD MEMORIAL ALTAR.

The Bishop of Southwark yesterday afternoon dedicated the new altar which has been placed in Southwark Cathedral to the memory of John Harvard, the founder of Harvard University, who was born in Southwark and baptized in its parish church, now the Cathedral, when it was, perhaps, even more familiarly known as St. Mary Overie's, its original dedication, than as St. Saviour's. *The Standard* contains the following reference to the Harvard Memorial:

"The altar is the gift of Mr. Allen Ralph Hickox, an American gentleman resident in London, and the ornaments attaching to it were presented by Mr. Amory Appleton Lawrence and Mr. Francis-Randall Appleton. There was a large congregation, including Mr. J. Ridgely Carter, secretary to the American Ambassador. The altar is placed under the Harvard memorial window presented by Mr. Joseph Choate in the Harvard chapel. Harvard was baptized in the Cathedral in November, 1607."

### MINOR ITEMS OF INTEREST.

The Bishop of Southwark is leaving England to-day for India, where he proposes to remain until February, visiting Bombay, Lahore, Allahabad, the Oxford and Cambridge missions in Calcutta and Delhi, and possibly Madras.

It is satisfactory to note that the Bishop of Birmingham has at length conformed to the Church in the matter of the episcopal vestments, as prescribed by the Ornaments Rubric. At the ordination held in Birmingham Pro-Cathedral on Sunday week the Bishop appeared in cope and mitre for the first time since he has become Bishop of the diocese. In this connection there are still quite a number of prelates on the English bench who are nonconformists.

The charge of a night assault on the vicar of Stainmore, Westmoreland, by a gang of rustic hooligans—they do not deserve to be called men—the facts in which case were mentioned in my last letter, was brought before the local magistrates yesterday, and the case closed with the Bench sentencing the defendants, eight in number, to pay a fine of £5 each, including costs. A new fact was brought out in the evidence, to the effect that the assailants, after they had roped and bound the vicar, held a mock service over him as he lay upon the ground. A parody of the burial office was gone through. Surely the Protestant Dissenting religion, of which some of these misdemeanants were leading pillars, must be peculiarly corrupt in that particular district in the North of England.

J. G. HALL.

### AT THE CONSECRATION OF A CHURCH.

A POEM WRITTEN IN HONOR OF THE CONSECRATION OF ST. PETER'S CHURCH,  
BENNINGTON, VT., SEPTEMBER 22, 1909.

Thy presence, Lord, to us make known,  
Thy favor we beseech and pray;  
Bend from Thine uncreated throne,  
And bless the work we bring to-day.

A thought from Thine omniscient mind,  
And spheres and systems roll in space;  
We, in our humble lot confined,  
Revere Thy power, invoke Thy grace.

Guide us throughout our earthly days,  
Sustained by Thee we fear no ill;  
Lead us in wisdom's pleasant ways,  
Make us submissive to Thy will.

Grant that this temple may resound  
With hymns of love and praise to Thee;  
Grant that Thy followers may abound  
In Faith and Hope and Charity.

Here then we come with grateful hearts  
Our task is done, our hands are free,  
Filled with the love Thy grace imparts,  
We consecrate Thine own to Thee.

Although Thy splendor and Thy power  
The heaven of heavens cannot contain,  
Deign in this consecrative hour  
To enter here and here remain.



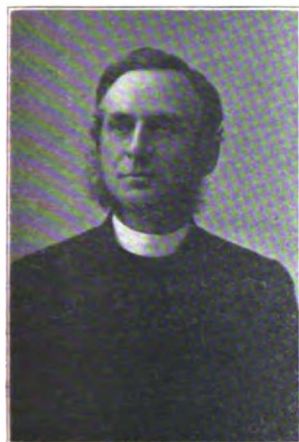
**NOT READY BY ST. JOHN'S DAY**

**Choir and Crossing of New York Cathedral Cannot be Opened this Year**

**MINOR NOTES OF THE METROPOLIS.**

**Branch Office of The Living Church ( 416 Lafayette St. New York, October 12, 1909 )**

**I**t is now said that the opening of the choir and crossing of the Cathedral of St. John the Divine cannot possibly be held until next year. It had been hoped that the work might be in condition for the opening on St. John's day of the present year, December 27th, the eighteenth anniversary of the laying of the corner-stone. The work is, however, steadily advancing.



REV. J. G. LITTLE, D.D. [whose fiftieth anniversary was reported in the New York Letter last week.]

The reredos and screen back of the high altar were recently installed. The reredos is supposed to be one of the most beautiful in the country, says the *Herald*. It is of Pierre de Lens stone from France. There are niches for statues of the Apostles. The central figure will be the Christ, a model of which is already in place. All of these figures are being carved on the ground.

The high altar, which will be of white Vermont marble, is also now being carved on the ground. Otto Jahnsen was the sculptor of the reredos and the altar, and

they are being carved from models by Heins and La Farge, the architects.

The reredos, screen and altar are all arranged for by the gift of \$750,000 from Levi P. Morton and his wife.

**BEQUESTS TO ST. MARK'S CHAPEL.**

By the will of Rutherford Stuyvesant, just filed for probate in the New Jersey Prerogative Court, St. Mark's Church-in-the-Bowery will receive \$10,000 in trust for the preservation, repair, and improvement of St. Mark's Memorial chapel, Tenth Street and Avenue A, Manhattan. The Metropolitan Museum of Art, for the general purposes of the museum only, is to have \$20,000. The transfer of the various fellowships and patronships held by the deceased is made to his widow and two children, to his brother and sister, and to his three brothers-in-law, Henry White, Henry E. Pierrepont, and John J. Pierrepont. Bequests of \$1,000 each are made to four old employes. The great country estate known as Tranquility, in northern New Jersey, is left to Mr. Stuyvesant's widow for life; then to his eldest son, Lewis Rutherford Stuyvesant. Other private bequests are made for his estate of several millions.

**NOTES.**

Dudley Buck, for many years prominent in metropolitan musical circles, and possessed of an international reputation as a composer of orchestral, vocal, and organ works, died on Wednesday, October 6th, last. He was 70 years of age, and up to his retirement a few years ago (1902), was the distinguished organist and director of the music at Holy Trinity Church, Brooklyn. He will be remembered as a scholarly theorist, an expert organist, and as the author of a work frequently quoted at home and abroad as unrivaled in its scope and merit, *Illustrations in Choir Accompaniment*. The funeral services were held in Grace Church, Orange, N. J., Saturday afternoon conducted by the Rev. Charles T. Walkley, rector. Ninety members of the Apollo Club of Brooklyn attended in a body, to show respect to him who had been director and conductor for a quarter of a century. This chorus sang Mr. Buck's favorite composition, "In Memoriam," and other numbers.

In a number of the Brooklyn and suburban churches the service lists of music for Sunday included vocal and instrumental compositions sung in memory of Dudley Buck.

The sixty-first anniversary of the founding of the Church of the Transfiguration, New York City, was fittingly observed under the direction of the Rev. Dr. George Clarke Houghton on Sunday morning, October 10th.

A meeting of the board of trustees of St. Stephen's College, Annandale-on-Hudson, was held in New York City on Tuesday, October 5th, Bishop Greer presiding. The warden of the college,

(Continued on page 842.)

**MISSIONS DISCUSSED IN CHICAGO**

**Church Club and Woman's Auxiliary Hold Meetings**

**OTHER CHICAGO ITEMS OF INTEREST**

**The Living Church News Bureau ( Chicago, October 12, 1909 )**

**O**N Tuesday evening, October 5th, the Church Club of Chicago gave a reception and dinner in honor of the Rev. John Henry Hopkins, D.D., Secretary of the Fifth Missionary Department, at the new hotel La Salle. About 225 clergy and laymen were present. The Bishop of Chicago, Dr. Anderson, presided, and the only speaker announced for an address beside Dr. Hopkins was Mr. Richard C. Hall of St. Mark's parish, Evanston, who spoke on the subject "The Layman in Missionary Work." It was a most excellent address: pointed, forceful, and practical.

Mr. John C. Bunnell, president of the Church Club, in a few words of congratulation introduced Bishop Anderson as the toastmaster of the evening. In his opening address he laid emphasis on the great need of renewed life in the missionary activities of the Church; of the great duty which lies at the door of every priest to give his congregation an opportunity to know and to give most freely to missions; and the great desirability of our doing our duty toward missions without the necessity of a campaign each year to arouse us to it. Make the duty a habit, not a spasmodic effort. He gave a brief account of the recent meeting of the General Board of Missions, arousing much enthusiasm by the statement that the \$25,000 voted for work among the whites in the United States is to be forthcoming.

Dr. Hopkins was greeted with great enthusiasm. He wasted no time in preliminary introduction but began at once tracing the progress of the Church in its missionary efforts from its establishment in America down to the present time. Since the apportionment plan was adopted and the missionary department established, we now have twice as many missionaries in the field as formerly; congregations have increased 100 per cent in number; the donations, gifts, and offerings for general missions have likewise increased



**NEW ALTAR AT ST. PETER'S CHURCH, CHICAGO. [Executed by Spaulding & Co. See THE LIVING CHURCH, September 18th.]**

100 per cent. He spoke at some length of the terrific problems which faced the country and the Church in connection with our tremendous immigrant population of alien races, asking the questions, Shall we be ruled by them, or shall we Christianize them? He said many souls are crying for the Church because it represents national idealism. He closed with a soul-stirring and magnificently eloquent appeal for more interest, greater labor in love, and more devout cooperation in winning souls to Christ in this missionary department as well as in the foreign fields of the Church's work. He compared the sound of the "Onward March of Missions" to the roaring undertone of Niagara, which any conversation could cause to be unheard. The footfalls of the "Onward March of the Church" may be heard, for they are here about us—but we fail to hear them because of the frivolity and tittle-tattle of our busy lives. But the undertone is there and progress, great and mighty, is with us. The address was a masterful one and an uplift to every man within the sound of Dr. Hopkins' voice.

Beginning soon Dr. Hopkins will open up a campaign in the diocese of Chicago in the interests of missions and he is promised a rousing welcome by all the clergy and laity.

**WOMAN'S AUXILIARY.**

The first noonday meeting for the season of the Woman's Auxiliary was held in the Church Club rooms on Thursday,

the new president, Mrs. Frederick Greeley, presiding. She spoke most earnestly of the spiritual meaning of mission work, touching upon each phase of the work, foreign, domestic, and diocesan, dwelling upon the importance of upholding each department, thus bringing into close relationship the work in the uttermost parts of the earth with the work at our doors. Mrs. Greeley told of the new visiting committee, composed of a group of women, each with her special topic, who will speak at the different Auxiliary branches upon request.

Notice was given of the thank offering to be made next month as a memorial to the first president, Mrs. W. H. Vibbert. A few moments were allowed for a special plea for some much needed furniture for the new Providence Day Nursery, situated at 3052 Sullivan Court, which will be ready to receive the children next week.

One hundred and sixteen delegates were present from 43 branches, making, with five visitors, a total attendance of 121.

#### IN THE INTEREST OF SUNDAY SCHOOLS.

The West Side Sunday School Institute, comprising the Sunday schools of eighteen of the west side and suburban parishes and missions, met last Thursday at Grace Church, Oak Park. One hundred and twenty-five officers and teachers were present, and in the afternoon listened to an address by Miss Mary Brown on the subject, "The Value of Church Doctrine in the Sunday School." After supper had been served in the parish house the Institute listened to addresses by the Rev. H. W. Starr, rector of Christ Church, Winnetka, and the Rev. C. H. Young, rector of Christ Church, Chicago, on the subjects "How to Maintain Interest in the Sunday School" and "The Spiritual Side of the Teachers' Work." The annual election of officers followed the discussion of the papers and the Rev. E. V. Shayler, rector of Grace Church, Oak Park, was re-elected president.

The Rev. George Craig Stewart, rector of St. Luke's Church, Evanston, addressed the Sunday School Institute at Christ Church, Detroit, on "The Devotional Ends of the Sunday School" on October 4th, and on October 5th addressed the same Institute on "The Rector and the Sunday School." On November 11-15 he is to conduct a retreat for the Sisters and Associates of the community of St. John Baptist at the mother house in New York City.

#### THE LATE REV. T. B. KEMP.

Brief mention was made in these columns recently of the death of the Rev. T. B. Kemp, in Kankakee, but for lack of information, adequate recognition of the work and life of this saintly man was omitted. He died at the age of 86 after a life of unusual consecration. His life in the Church began as parish clerk to Bishop Sumner of Bristol, later Archbishop of Canterbury, coming to this country to work under Bishop Kemper. He did hard and faithful missionary work in the dioceses of Colorado and Iowa, where he built churches and organized parishes in Oskaloosa and Independence, and in Michigan City, to which diocese he belonged as a retired priest at the time of his death. He was active in bringing souls to Christ almost to his last hour. He secured to the Church a gift of property on the outskirts of Kankakee, he brought twenty to thirty children to baptism every year, and many is the poor unfortunate one to whom he has given of his means. At his funeral, held in St. Paul's Church, Kankakee, by the Rev. Dean Phillips assisted by the Rev. T. C. Eglin and the rector, the Rev. John D. McLaughlan, the congregation, which filled the building, was composed largely of the poor and colored people of Kankakee for whom he had done so much.

#### CITY NOTES.

The Church of the Ascension, Chicago (the Rev. Wm. B. Stoskopf, rector), has been the recipient of a most generous gift from the Men's Club of the parish of a \$600 grand square piano for the choir room.

The Board of Education is making a special effort to bring to the attention of every boy and girl who, through economic conditions, is forced out of school at an early age, the splendid facilities afforded them by the evening schools of Chicago. Looking to this end all of our clergy have been asked to cooperate with the Board by reading notices sent and interesting their young people in this opportunity for a practical education.

Largely through the efforts of the Rev. C. A. Cummings, priest in charge of the mission at Chicago Heights, the public-spirited citizens of that suburb have organized a bureau of charity to work along systematic lines of relief in the care of their dependents, and have elected the Rev. Mr. Cummings vice-president. The organization of the United Charities of Chicago, in which the Rev. Mr.

Cummings was formerly an active worker, was closely followed in the plans at Chicago Heights. RENMUS.

#### A CORRECTION.

Reference was lately made to the receipt by the Church Home for Aged Persons of \$5,000, being the amount of residuary legacy from the estate of the late Thomas D. Lowther. This amount has not been paid over to the Church Home as yet, and the executor states that this announcement is premature. He thinks that we will get the amount before many months, but the Home is the next to the last legatee of the residuary estate of Mr. Lowther. The officers of the Church Home are very much in hope that by the time this final payment is received from Mr. Lowther there may be sufficient funds in hand by additional contributions and gifts to enable the board to undertake the building of a new modern structure for this very worthy and very well-managed institution. We are asked to note the correction, since otherwise, if no explanation is made, it may have some effect upon charitable persons who may be disposed to contribute toward the support of this institution.

## THE ANGLICAN COMMISSION IN SWEDEN.

By THE RT. REV. G. MOTT WILLIAMS, D.D.

*Bishop of Marquette.*

STOCKHOLM, September 27, 1909.

THE Lambeth Commission began to assemble in Stockholm on Friday the 17th with my arrival, early in the morning. The Bishop of Winchester and Mrs. Ryle arrived the same evening, with his secretary, Mr. Speke. Canon Mason also announced himself from another hotel, bringing Mrs. Mason, and we were all taken in charge for some early arrangements by Sir Cecil Spring-Rice, the British minister, who also made himself extremely agreeable and useful to me; Colonel Graves, the American minister, being quite seriously ill.

At the request of the King, the members of the Commission, or as many of them as had then arrived, waited upon him at the Royal Palace, at 1:30 p. m. on Saturday, and the King expressed his pleasure and interest in their coming. On Sunday the Bishop of Winchester preached a valuable sermon at the English chapel of St. Peter and St. Sigfrid, on the Lambeth Quadrilateral. By this time Canon and Mrs. Bernard had arrived, and the remainder of the Commission attended Stockholm's Storkyrka, and listened to a sermon appropriate to our coming, though very simple, and on the gospel for the day, by Pastor Primarius Hahl. We then all lunched with the British minister and officers of the training ship *Cornwall*, which is lying at Waxholm.

The Bishop of Salisbury arrived on Monday, having been conferring with dignitaries of the Danish Church. He left Bishop Skat Rørdam very ill, and I regret to say that he has since died. He was a venerable and much esteemed man. Fortunately for better understandings later, many of the learned English clergy have many close friends among the Danish clergy.

The departure began on Monday afternoon for Upsala. The party was received in great state at the railway station by the Archbishop and the entire Cathedral chapter, and conducted to the Hotel Svanfelt. We had all engaged rooms at the Stadshotel, which the Upsala authorities did not consider proper, as it is a commercial hotel and too noisy. So this excellent private hotel was practically turned over to us, our meals being sent in from the Stadshotel. On Tuesday morning Professor Söderblom gave us the use of his church, Holy Trinity, for our own celebration of St. Matthew's day, the Bishop of Winchester being celebrant, and Professor Söderblom appearing in the chancel with him in his Swedish vestments.

At ten the Anglican commission met to consider its plans and soon was ready, the programme being accepted by the Archbishop; and the sessions began at 11 o'clock in the chapter house. The Swedish commissioners were Archbishop Ekman, Bishop Tottie of Calmar, Dean Lundström, former Dean Berggren, and Professors Söderblom, Martin, Rudin, Billing, Stave, Kolmédin, Quensel, and Hjärke, all being clergymen and of doctor's dignity except that Hjärke is a layman and one of Sweden's greatest men.

The proceedings were characterized by the greatest harmony and Christian courtesy. No questions were evaded, though the answers to all questions put from our side were not fully known. The results did not produce any resolutions, but did produce a permanent commission on the part of the Swedish Church to carry on the negotiations further, and did very much to increase mutual respect and to found admiring friendships.

The Swedes were very much complimented at the make-up of the English commission. Of course I was an unknown fac-

tor, but after the session they expressed themselves as satisfied with my preparation, and were pleased that I should be able to use the Swedish language in speaking to them. The knowledge of that language by other members of the commission, particularly Canons Mason and Bernard, and their very full preparation of the subject as a whole, also impressed everybody very much. The meetings were very devout in their character. We were much affected by the humble religious character of the Archbishop and his lovely courtesy.

On Tuesday at 5:30 P. M. the commission dined informally with the Archbishop and Mrs. Ekman and some of the chapter. After dinner we all went to evensong at the Cathedral. It was ministered in the presence of an immense congregation by two of the Cathedral clergy with especially fine voices. The service on such occasions is very simple: several chorals, a psalm with *Gloria*, a Scripture lesson, prayer, including the Lord's Prayer, Hallelujah, and benediction. On this occasion a most affecting beautiful sermon on Christian Unity as the Will of Christ was preached by a very saintly man, Emeritus Professor Rudin, 89 years old. I was very fortunate in understanding this lovely sermon completely, as I was well placed. Wednesday morning Vice-Chancellor Mason, who is also Master of Pembroke, delivered a lecture before the university on some characteristics of the Church of England, which was most instructive and well received.

For the dinner on Wednesday night the Archbishop had invited many more guests, including Professor Dutton of Columbia University, who had been lecturing in Upsala. The fact that just thirty-nine sat down was taken as a compliment to the English Church, though the Archbishop had not apparently observed that he was making himself one of the thirty-nine articles! There was some cordial speech-making, my own address being in Swedish. We were, of course, all photographed, and attended a final evensong at 5 on Thursday, when there was another immense crowd but no sermon. We dined that evening at Professor Quensel's, the great liturgical scholar, and were again accompanied to our train by all the dignitaries.

During our last evening the students came to sing for us. Upsala has never been so numerous attended, and we were given the freedom of the magnificent library and all they had to show.

Saturday we lunched with the Crown Princess at the palace. She asked me particularly about religious conditions in America. She is an English princess, granddaughter of Queen Victoria, and devoted to the Church.

Professor Söderblom was indispensable at the conference, as he can speak almost any language fluently, and has marvellous translating powers. His church marks the place where St. Erik was martyred; it is nearly a thousand years old.

The commission showed its respect for the late King Oscar by placing three wreaths on his tomb in Riddarholm church, one for the University of Cambridge, of which he was a Doctor, one for the Archbishop of Canterbury, and one for the American Church; also one wreath on Gustavus Adolphus' tomb in the same church, and then in Upsala, a wreath on the tomb of Laurentius Petri Nericus, through whom the episcopate was carried on over the most dangerous period of the Reformation, when Gustavus Vasa was minded to destroy it. The Swedish Church and the Swedish press have seemed keenly interested, many long articles appearing almost daily. The absent Bishops generally sent warm messages of interest with a very devout ring. The actual proceedings have to go to the Archbishop of Canterbury before publication, and indeed, the most that was done was to show us what we needed to study next.

The Rev. Messrs. Hammar-sköld, Schultzberg, and Totterman of our Church have been here. Mr. Hammar-sköld has been absolutely indispensable, though, not being a member of the commission, he did not attend the conferences; but he has helped me personally immeasurably.

### A SCANDINAVIAN VIEW OF ANGLO-SWEDISH UNION.

By LOUIS II. GRAY, Ph.D.

THE *Stockholms Gagblad* of April 26, 1909, contains an article entitled *Den svenska kyrkan och den engelska*, the condensation of which, in the following lines, may be of interest to readers of THE LIVING CHURCH as presenting the question of Anglo-Swedish union from the Scandinavian standpoint. The author of the article, which appeared in a special "Anglo-Swedish number," which also includes a sketch of the English church at Stockholm, is Professor Nathan Söderblom of Upsala,

where he is also prebendary of Holy Trinity. He was one of the participants in the recent Anglo-Swedish conference, but it was not until September that I received from him the copy of his little article. This is doubtless due to the fact that all our previous literary acquaintance had been based on our mutual interest in Zoroastrianism, for it is perhaps not without interest to note that, while pastor of the Swedish church in Paris, he distinguished himself by his *Vie future d'après le mazdéisme*, the authoritative work on its theme. A particular value attaches to this note in its stress on the possibility of relationship between the Church and the Augustana Synod, which forms by far the largest part of the Lutheran General Council, having, according to the *Lutherischer Kalender* for 1909, 599 pastors, 1,069 congregations, 158,871 communicants, 855 Sunday schools, and 69,510 scholars.

The article, translated into English, is as follows:

"Consciousness of the points of contact between the Anglican and Swedish Churches has been manifested by England more than once, as when Oscar II., on his first visit to Great Britain after his accession, received an address signed by Anglican Bishops, or when, at the Upsala Exposition of 1893, the Archbishop of Canterbury telegraphed greetings to the Archbishop of Upsala. The Swedish Church, on the contrary, intentionally refrained from any corresponding action. At the Lambeth Conference of 1888 the Swedish Church was the first extra-Anglican Church with which union was to be considered, the committee appointed to consider the matter reporting in favor of union 'on sound principles of ecclesiastical polity,' this union to consist in intercommunion and the right of priests of each Church to officiate in one another's stead. At the next Lambeth Conference, in 1897, the committee reported that no response in favor of union had been made by the Swedish Church, but though this seemed to imply indifference and lack of desire for union on the Swedish side, the committee did not cease to look for new opportunities of ecclesiastical union. The Conference of 1888 had laid down as the basis of union the Scriptures, the Apostles' and Nicene Creeds, the two Sacraments, and the Historic Episcopate, the latter point giving rise to some discussion. The Conference of 1897 affirmed the outward Historic Episcopate on the basis of 'a very strong probability' in the case of the consecration of Petrus Magni as Bishop of Västerås at Rome on May 1, 1524, a like probability existing in the elevation of Olaus Martini to the Archiepiscopate on August 16, 1601. The question of the outward Episcopate gave rise to queries whether the form of consecration in the Swedish Church was such as to be valid. This had been denied, though not unanimously, by a committee appointed by the American General Convention of 1895, but the Lambeth Conference of 1897, while taking into account the American decision, pronounced a high opinion of the Swedish ordinal, though handicapped by inaccuracies and uncertainties in the translation of the Swedish liturgy. The wish was accordingly expressed that an authorized translation of the sections in question might be made, and a committee was appointed to confer either with the authorities of the Swedish Church or with their representatives. Here matters stand.

"The hand which the Church of England has so often extended in vain should at last be taken. This is more than an act of mere inter-Church policy. The Swedish Episcopate has every reason to prove that their Church is not indifferent to the union of Christendom, especially with their sister Church. Well-meant attempts at union which ignore or conceal dissimilarities which cannot be surrendered without falsehood or loss are doomed to failure. This, however, is a momentous matter, which furthers all that works for mutual understanding and real Christian unity. Union with the Anglican Church, with increased knowledge of her spiritual life and resources, and with the impulses toward activity and the freer, warmer sympathy between the two communions which may be looked for, should yield benefits fruitful in proportion as the Swedes remain true to themselves and to the individuality of their Church.

"The Swedish liturgy still preserves beautiful reminiscences of mediæval fellowship with England, and Sweden has received, in the course of time, other potent influences from Anglicanism besides that which Serenius gained when he witnessed confirmation in England, among them being Sunday school activity. In our own day there is a powerful and lively experience of Anglo-Saxon piety, but this experience is, as a rule, so one-sided that great parts are excluded, among them the long gamut of personalities, potencies, and tendencies which the English Church contains within herself. In Sweden the Historic Episcopate is not as vital a problem as in the Anglican Church, but indifference regarding Apostolic Succession by no means betokens indifference for so noble and powerful a branch of Christendom as the English Church.

"Anglo-Swedish Church union is indirectly connected with relations between Episcopalians and the Augustana Synod in the United States, for there, together with the Episcopalian Church, the Swedish Church has a weighty obligation in the spiritual care of immigrants. The Augustana Synod is not only the largest body of Swedes in America, but it is performing a toilsome and enormous task which promises well for the future; it has repeatedly proved its affiliation with Sweden and the Swedish Church; and it is not impossible that

(Continued on page 846.)

## PHILIP A. H. BROWN, PRIEST: AN APPRECIATION.

BY THE REV. ARTHUR RITCHE, D.D.

AS one who has had the privilege of knowing Philip Brown for more than forty years, when first we entered the General Theological Seminary together in 1868, and continuing in the bonds of friendship with him ever since that time; as one therefore who loved him well and esteemed him greatly, I would express my sense of his personal worth, and of the great loss which those who knew him well cannot but feel they have sustained in his taking away.

Perhaps the most conspicuous characteristic of his life was his faithfulness—to duty, to high ideals, to his friends. Well-placed socially, occupying for many years a position of eminence as one of the vicars of Trinity parish, and a close personal friend of Dr. Dix, Philip Brown might not unnaturally have been tempted to abate a little his devotion to the Catholic principles of the Church, never popular in the world. He was not of that sort. He did not hesitate to become one of the founders of the Catholic Club in 1886, to stand by it unfalteringly all the rest of his life, endorsing its most advanced positions. At St. John's he taught uncompromisingly the whole Catholic faith, and what is harder, he staunchly carried it out in his practice. Those of us who were honored with his friendship know how gallant he was in his loyalty to such as needed it, and his steadfast championing of the cause which he believed to be right, no matter how unpopular it might be.

Of gentle courtesy and unflinching urbanity of manners, he won the hearts of all with whom he came into close contact. His breeding and Christian refinement made him unaffected and kindly in his dealings with every one; he was preëminently a man whom one felt at first sight one could trust.

His piety was of the old-fashioned sort, self-denying, and ruled by duty. The writer knows by personal experience in the old seminary days, and in later years, how genuine it was. Philip Brown feared God, and daily strove to walk in all the commandments and ordinances of the Lord blameless. The last few years of his life, after

he had been stricken, were full of pain, weakness, and depression, yet his words were not of his longing to be at rest, so much as of his gratitude to God for granting him the longer time in which to prepare for death.

He ever loved the ways of holy Church, and was devout and systematic in his use of the sacraments. It was an inspiration to see him when in his country home in Cooperstown, enjoying his well-earned vacation, constantly in his place at the parish church at the early Mass for his communion on Sundays, and during the week at the daily prayers; always ready to take Sunday duty for the rector, or for any neighboring parson, if thereby he could give his brother-priest a vacation.

It was good to see him in his own house, God-fearing, hospitable, always delightful, studious to bring up his children in the nurture and admonition of the Lord. He lived unostentatiously, finding his recreation in simple, health-giving pleasures. He was open-handed even to prodigality in his giving to God's cause, to the furtherance of the faith, to the consoling of the needy. Through and through Philip Brown was the personification of a devout priest; one for whose example good men thank God; one whom they are proud and glad to have known.

## THE HEAVENLY CITIZENSHIP.

CITIZENSHIP in the Kingdom of Heaven begins on earth, though it does not end there. The spiritual life of man is contained, for the present at least, in a material body, and the corporate spiritual life of a mission, a parish, a diocese, a province or nation is dependent—at least in this present sub-lunary sphere—on such material factors as mouths to be fed, bodies to be clothed and housed, and minds to be trained. And its expression, as far as this world is concerned, involves “temples made with hands,” buildings of vulgar stone or brick, or wattle and daub (as the case may be), means for travelling, staves and serips, berths in ships, seats in coaches and post-carts, and other means of transport. Then there are all sorts of administrative paraphernalia, Cathedrals and churches for worship, halls for meetings of Convocations and Synods, Theological colleges, schools, parsonages, and huts. However free man's spirit or the “soul of the Church” may be, its vessel, the body, and bodily form and expression (at least on earth) is daily.

hourly in close touch with the plainest, vulgarest, economical laws of supply and demand, of debtor and creditor, of profit and loss, of balance-sheet, and the whole annoying and puzzling, but necessary and inevitable, earthly system of finance. And as in civil life so in Church life, we are “waking up” to claim the right and acknowledge the responsibilities of our spiritual citizenship. The parson is no longer “the Church.” The layman is shaking himself out of pauperism and dole-receiving, and demanding a voice and a hand in the government and administration and finance of the “body” to which he “belongs.” He has already got something in England, and all he wants in the Colonies, of representation. He has found out in the Colonies, and is finding out at home, the representation involves taxation (unlovely but necessary word). And after a whole generation spent in the Colonies, I am convinced that our laity acknowledge this, if not gladly, at least willingly, so long as they have a voice in the spending as well as the giving and collecting. And this is as true of the poorest congregation worshipping in wattle and daub in Africa as of the richest London congregation worshipping in marble and mosaics. Preach the Gospel “freely” to the heathen and unconverted, or the lapsed certainly; but directly a man's soul is in conscious touch with the living organism of the external body, let him feel himself a living dynamic atom, at least in that body, giving forth not only from his own soul wholesome contributions of spiritual force to the great soul of the Church, but also spending and being spent materially from his own bodily resources for the eternal needs of its material form, substance, and movement. In South Africa our rule was, as in ancient times, not to allow the heathen to give at the “Oblation.” But as catechumens and Christians it was their privilege to “assist” so far in the Great Offering. But outside the Celebration of the Mysteries all who freely came for instruction in secular or religious knowledge were invited to make offerings in money or food. And all admitted Christians, as a matter of course, taxed themselves, in rough but ready ways, for God and the things of God, just as they were taxed by their chief in council for the affairs of state.—*Bishop Gaul* at Swansea Church Congress.



THE LATE REV. P. A. H. BROWN.

“NEVER hesitate when you have been in the wrong to say so bravely. Own up like a man.”

## MISSION WORK ON SEWANEE MOUNTAIN.

BY ISABELLA L. CANDEE.

TO visit those interesting places, St. Mary's-on-the-Mountain, St. Mary's Convent, and St. Andrew's School, at Sewanee, Tenn., one drives through the shady green woods of the University of the South, to the edge of the great Cumberland plateau, where the views are magnificent. From "Point Hope," just in front of St. Mary's, the heavily-wooded spurs of the "Mother mountain," rolling away like dark green billows as far as the eye can reach, project into the sunny, smiling valleys below, opening out of the far-famed Tennessee coves.

With such a view before one, it is sad to turn the eye from such loveliness to the scorched foundations and blackened and twisted pipes, which are all that remain of the beautiful and comfortable building that was once St. Mary's, and sheltered the gentle Sisters and their happy pupils. When the fire occurred in May, there were thirty girls being trained for usefulness, amid the beautiful and comfortable surroundings in the large house. Now most of them have had to be returned to their homes, as the small recreation building, which escaped destruction by its isolation, can only accommodate thirteen. This has been converted into a temporary home for the brave and self-sacrificing Sisters, and the younger girls retained. Scarcely anything was saved from the fire, except the handsome carved altar and its sacred furnishings, which now adorn a pretty little oratory, formed by curtaining off one end of the recreation hall. The center of the hall is used as a reception room, and the other end, screened by curtains, as a dining room and office. The back room is the work room, where a loom is placed, and where we saw some bright, interesting girls weaving attractive native rugs of silk, wool, and cotton, which are sold for the benefit of the school at most reasonable prices. It is needless to say that we could not resist purchasing. The kitchen was in the rear, and the dormitories above in the half-story, which must be very warm in summer, and very different from the accommodations destroyed by fire.

Near by, across a little brook on the hillside, is "The Hermitage," a quaint, one-story building of native stone, erected to house the priest who comes to celebrate for the Sisters at stated intervals; but now it is necessarily used for the school room. Here we found Sister Agnes Louise teaching a happy, intelligent bevy of eight girls in the clear mountain air and bright sunshine, amid the laurel, oak, and pine trees of the beautiful forest. Crippled as the Sisters are by cramped accommodations and the loss of almost everything, they purpose to continue the splendid work they have been doing for this mountain region, and hope the Church at large will sustain and encourage it. Sister Huggetta, in charge, is a very beautiful character, and has strong executive ability and a remarkable influence over her assistants and the pupils. During the coming winter, when the weather will be too severe to occupy the frame building now used, the school will be discontinued, and she will have charge of the school for novices in the new building of the Convent of St. Mary's.

This also has a superb view and quiet, peaceful surroundings. Here we had the pleasure of meeting the Mother Superior, Mother Ella, who had just come from Kemper Hall, at Kenosha, on her way to take charge of the branch at Memphis. The convent was built last year, of native stone, substantial and artistic, and has a dignified and very handsome chapel. It is hoped to erect a new training school for novices near the convent, as this ground belongs to the Order; and on the foundations of the building destroyed, a half mile from the convent and on leased ground, to build in time a rest house for Church women who may desire to spend some time in the pure air and peaceful surroundings of this lovely mountain region. Many applications have come from ladies in the South, to whom such a place of retirement and perfect rest, with the comfort of Church privileges, would be a boon.

After ten weeks spent in such an atmosphere, amid the refinement and repose of Sewanee, with its valued Church privileges, splendid library, and cultivated society, I cannot but wonder that more Churchmen and Churchwomen do not visit it, and send their sons and daughters to such a peaceful, healthful, and inspiring place for education. I think it must be that they do not know what the University of the South, and Fairmount school for girls, only six miles distant, afford in the way of very remarkable and unusual advantages, physical, mental, and spiritual. If the Church at large could realize it fully, the benefit would be mutual, and these admirable institutions of learning and sound Church teaching would receive the support they richly deserve, and ought to enjoy. This lovely, restful

spot well deserves its appellation, "Sewanee the beautiful," and as it has sometimes been called, "The Mountain of Peace," for so indeed it is.

Quite as interesting as St. Mary's is St. Andrew's, a school for mountain boys, under the care of the Order of the Holy Cross, where splendid work is being done by Father Hughson and Father Lowrie. There are eighteen bright little fellows in the school at present, the eldest about twelve and the youngest only three. He is Father Lowrie's especial charge and a great pet of the larger boys. The number of pupils will be increased to thirty in the fall. Everything is bright, home-like, and comfortable. The boys are trained to care for their own dormitories, and help with all the work. They are taught farming, gardening, carpenter work, drawing, and all kinds of manual training, as well as to study books. There is an excellent library and some beautiful and unusual pictures, presented by various friends of the school. The chapel is only a plain wooden building with unfinished interior, but fitted up in such a reverent, dignified manner as greatly to impress the pupils, who see here the only beauty their scanty lives have known. The school room, still more plain, looks out upon a perfect rainbow of beautiful flowers of every color, which the boys learn to cultivate. The influence of such surroundings and such a life on the stolid, apathetic, unambitious mountain nature, must be incalculable for good. Habits of industry and application and the awakening of the spirit to discern the beauty and usefulness of life dedicated to the Blessed Lord, who is the giver of all life, must in a brief time make existence seem quite a different thing to them. The coming generation of the mountaineers will have a different history from those in the past century in Tennessee, I am sure. If our American Church people could only see, as the writer has seen, the self-sacrificing labors of the good Fathers and Sisters in charge of these schools, as well as those of the other clergy and teachers engaged in the surrounding missions, this new history would soon be written.

Connected with the Otey Memorial Church in Sewanee, of which the Rev. W. S. Claiborne is rector and the Rev. Churchill Eastin is curate, are the missions of St. Agnes' (Cowan), St. James' (Lost Cove), St. Paul's-on-the-Mountain, Our Saviour (Jump Off), St. Luke's (Doran Strand), Calvary (Rorark's Cove), Epiphany (Sherwood), St. Hilda's (St. Mary's-on-the-Mountain), and St. John's (Battle Creek). The faithful labor required to keep such work going in face of many obstacles can hardly be estimated and deserves sincerest sympathy and admiration.

## THE ORTHODOXY OF THE ARMENIAN CHURCH.

BY W. E. ENMAN.

IN a recent issue of THE LIVING CHURCH I promised to show that the Armenian Church is orthodox in her teaching notwithstanding the fact that that Church does not regard the Council of Chalcedon as ecumenical. The heresy of Eutyches—that there is but one nature in Christ—was condemned by that council, and the Armenians in rejecting that council were supposed to have held the heresy. They assert that they never at any time held the Eutychian heresy. If they ever did hold it they certainly do not hold it now, as the following questions and answers from the authorized *Catechism of Christian Instruction According to the Doctrine of the Holy Apostolic Church of Armenia*, will show.

"Why is the Son of God called also Son of man?"

"Because, for us men and for our salvation He came down from heaven, was incarnate and was made man and perfectly begotten by the Holy Ghost of the most holy Virgin Mary. He assumed from her flesh, soul, and mind and all things that are in man, truly and not figuratively.

"Did the Son of God suffer any change in His Divinity by His incarnation?"

"Never; He without change and without diminution of His Godhead became man and was called Christ.

"What does become man or incarnated mean?"

"It means that the Son of God Who from all eternity had the Divine Nature, in time assumed our human nature for our salvation. Therefore Jesus Christ has both perfect Godhead and perfect manhood, being God and perfect man.

"How are the Godhead and manhood united in Christ?"

"Without confusion, without change, and indivisibly they are united in one Person, that is in one Person of the Son of God." (From chapter X., p. 27.)

"How is the Holiness of the Church of Armenia proved?"

"The Holiness of the Church of Armenia is proved (1) By her

holy and orthodox Creed, as has been acknowledged by the Popes of Rome and by the Greek Church at different times, and subsequently to these acknowledgments no change whatever has been introduced into her doctrine. (2) By her moral teachings and by her well organized Church regulations which are pure, and in accordance with the teaching of the Holy Scriptures. (3) By the multitude of her saints and martyrs, who have by the profuse shedding of their blood anointed the Cross upon which the Holy and Orthodox Armenian Church is ever suffering martyrdom." (From Chapter XXV., page 104.)

The following (from the same chapter, page 105) gives us an insight into the political and racial reasons which seem to be the chief difficulties to accepting the council:

*"What was the cause of the persecutions made by the Greek Church against our Church?"*

"The Greek Church, making pretext of the fact that Armenians do not recognize the Council of Chalcedon (which in 451 A. D., was held in the city of Chalcedon now called Khatukayo, for refuting the heresy of Eutyches), for a long time endeavored to bring the Armenians into subjection to the Council. But Armenians while repudiating the heresy of Eutyches, did not undertake to recognize the Council of Chalcedon, in which they had no part and which had decreed the Greek Patriarch of Constantinople to be supreme over Eastern Churches. Had the Armenian Church recognized the Council of Chalcedon, her free Apostolic Patriarchal See would have been lost and her independence would have been subjected to the authority of the Greek Church."

To this last answer the following footnote is appended:

"That the Armenian Church entirely repudiates Eutychianism is evident from the fact that in the Ordination service according to the canons and rites of our Holy Church, the candidate for priests' orders, the evening previous to the laying-on of hands by the Bishop, is required solemnly and publicly in the church to anathematize in the presence of the consecrating Bishop and of the congregation, all the heresiarchs of the Christian Church, one by one, of whom one is Eutyches, and particular mention is made of him together with all the heresiarchs of Christianity. (See our Church book called *Great Mashtotz*, containing rules, canons, and rites of the Holy Armenian Church.)"

In conclusion, the writer desires to say a word about the spiritual needs of the Armenians in this land. It has long seemed to him to be a great pity that the American Church has not provided more effective means for ministering to the many foreigners who land upon our shores. The sectarian bodies are doing much in this direction while we are doing almost nothing, although our Church with her claims to Catholicity and Apostolicity is much better fitted than they to help them. In the case of the Armenians the Congregational body is training up young Armenians to be Protestant preachers and many of them are now in charge of congregations with half of their salary paid by the American (Congregational) Board. Others are travelling missionaries with their entire salary provided from the same source. The Armenian Church is quite unable to provide for the spiritual needs of her children in this country and the writer believes that the American Church should come to her aid. Naturally we would not want to proselytize and therefore we should help them through their own Church organization, just as the Church of England is aiding the ancient Assyrian Church—a Church whose orthodoxy is much more open to question than is that of the Armenian and which does not even recognize the Council of Ephesus. Or if we are not ready to help them in that way it seems not unlikely that the Catholics of the Armenian Church would be willing to hand over his people to us, provided we allowed them the use of their own liturgy and rites. If the Armenians who have come to America remain here—as most of them probably will—it is needless to say that they will in time know no language but English and might become completely identified with us. Of course there will be difficulties to face, but if the American Church cares for Armenian souls she will willingly face the difficulties and overcome them by faith and love.

#### A UNITARIAN VIEW OF UNITARIANISM AND THE CHURCH IN ENGLAND.

A RECENT writer in the *Christian Register* (Unit.), Albert Lathrop Hudson, tells, in an article entitled "The Closing of Little Portland Street Chapel," of the contrast between the final service at that historic place from the pulpit of which Dr. Martineau was accustomed to speak, and the customary services at All Saints' Church, Margaret Street, only a block away. Of the former service he says:

When it was announced that this famous chapel was to be closed, and that the Rev. P. H. Wicksteed, M.A., one of its former ministers, the successor and intimate friend of Dr. Martineau, was to preach the farewell sermon, we decided to be on hand early in

order to secure seats. We succeeded. In fact, we had our choice: for we were the first arrivals, and for some time the only ones. But, as the hour for service approached, others arrived, without unseemly haste or crowding, until the body of the chapel was about three quarters full. Less than a dozen persons were in the gallery, and the hundred extra chairs provided for the occasion remained unoccupied. A large majority of those present were women, while the "gentlemen of the minority" had for the most part apparently passed the meridian of life. As a demonstration of affection and loyalty the attendance seemed disappointing. But I learned afterward that, by comparison, it was large and enthusiastic, since the ordinary congregations were often less than twenty. The regular minister, though not what is called "a popular preacher," is a man of recognized ability and scholarship, in demand as a lecturer before literary and scientific societies. But his best work has been met by declining interest, until the closing of the chapel has become the logical conclusion.

Mr. Wicksteed's sermon, occupying over an hour, was largely reminiscent, covering the period of Dr. Martineau's pastorate and his own. It also struck at times a lofty and inspiring note of optimism. But through it all the question kept obtruding itself before me, "Is this the net result of eighty-four years of organized Unitarianism in the city of London, which now contains five million people of all shades of social and intellectual development?"

The explanation given for closing the chapel was that the location—near Oxford Circus—had ceased to be convenient for church attendance, and at the same time had become so valuable for business purposes that the congregation were able to dispose of the unexpired term of their ground lease, about fourteen years, for a sum sufficient to enable them to secure a building site in a more suitable location. So the famous chapel is to be converted into a popular restaurant, and, in the place where Martineau spoke with the authority of enlightened reason, pretty girls in white caps and aprons will serve afternoon tea or orders from the grill.

#### CONTRASTED WITH SERVICE AT ALL SAINTS'.

The location argument lost something of its force on the following Sunday, when we went to "All Saints," a block away, and between Little Portland Street and Oxford Street. This is very "High Church," and as such has the marked approval of the Bishop of London. Its first service is a "Sung Eucharist" at 9 A. M.; but we contented ourselves with going a little early to the second service, "Matins," at 10:30 A. M. Nearly every seat was taken when we got in, and before the service began the church was full. The vicar was attended by four assistants, and the ritual was so elaborate as to seem quite unfamiliar to one reasonably well acquainted with the usual Episcopal form. Still the majority of the congregation repeated the responses easily without the use of books. The service lasted for an hour and included a short sermon which was listened to, not merely politely, but reverently. It was a part of the service, and the service as a whole was sacred.

At the close of "Matins" about one-fourth of the congregation retired. Their places were soon taken, however, by others who came in, until every seat in the church was filled. At 11:45 the "Solemn Eucharist" (or High Mass) was celebrated. Candles were lighted and incense burned before the altar, and the whole service was expressive of the extreme tendency to formalism which characterizes one wing of the Anglican Church at the present time. In the calendar, announcement was made of the hours when each of the clergy would be at the church to hear confessions, and also that confession would be heard at any time by appointment. But the most significant feature of all this was the evident character and attitude of the people who made up the body of worshippers, not including the easily distinguished tourists like ourselves, who had just dropped in. It was not merely that the members of the regular congregation were fashionably dressed and well bred. That was to be expected at this hour in an officially approved Anglican church in London. Neither was it so remarkable that fully one half of the worshippers were men, and a majority of these either young or middle-aged, considering that the English Church is one of the national institutions. But there was an alertness and earnestness in all that they did, as though they regarded this service as something quite as real and vital as anything in their lives, a fit and proper thing for any true Englishman to concern himself about.

Further services were announced for 3, 4, and 7 P. M., and I understand that all of these are well attended. A church paper which I found in the racks reported that the "Offerings in Church" for the preceding month had amounted to £231. In another column was an acknowledgment of donations to a special fund for "The East Wall Restoration," which had reached the sum of £2,334, beside other contributions for specific purposes, showing that the personal interest of the members expresses itself also in loyal and generous support.

Here, then, I thought, is a better explanation than the matter of location for the low estate of liberalism in London. The overshadowing power of the Established Church leaves little opportunity for the vigorous growth of non-conformist bodies among the cultivated classes. Active, alert, thinking men, who in everything except their religion are abreast with the times, have come to practically accept the dictum of Bacon, that in secular matters a man should use his reason, but that in religion he should rely upon the authority of the Church, which is the repository of Divine Truth.

## THE POOR WISE MAN (Eccles. IX. 15, 16).

BY THE REV. R. B. NEVITT.

A SAD little tale comes to us from the varied observations of the Preacher. It is the story of a little city and its great ingratitude. In few words it is painted, and yet it stands out as one of the world's great tragedies. The actors are all unknown to us, little city, great king, and the poor wise man who by his wisdom delivered the city. Its very insignificance heightens the tragedy of it all. Here was a little city besieged by a great king. When? Where? What were the causes of the war? Why need we ask? The city was little, the king was great. Is not that reason enough? Perhaps the great king merely wished to enlarge his borders. The possession of the town might have added another fortress to the defenses of his coasts. Perhaps the little town had defied the great king, and this expedition was a mere show of force to teach it a lesson. Such incidents were far too frequent in the rough old days to be singled out for particular notice. But the town was reduced to desperate straits. Its best warriors were powerless against their fierce adversary.

In a little town every man knew his neighbor. Side by side they lived, side by side they worked, and every one's affairs were in everyone's mouth. There was nothing hid from prying eyes. Even the poor wise man could not wholly escape their notice. Forth from his obscurity he comes in the hour of trial. His studious meditations were rudely interrupted by war's alarms. Even his seclusion was invaded by its horrid clamor. In the hour of danger he too takes his place on the walls to defend his native city. Day after day the battle went against them. The siege was not raised. The soldiers of that little city were no match for the great king's officers, till they appealed for help to the poor wise man.

Was he promoted to the command of the city's forces? Probably not. Such a man never seeks honor and fame. It was enough for him if the captain listened to his counsels and carried them out. The captain might gain the credit for the victory, it was all one to him, so the city were relieved. If no other way were open, he would assume command. But once the siege was lifted, back he went to his own obscurity. And there the heedless people left him. He lived on amongst them in the safety which he alone had procured for them, yet no man thanked him for the deliverance he had wrought. Though they owed him their lives, and all that they had, they left him in his poverty, and no man remembered that same poor wise man. Was ever ingratitude baser?

The Preacher waxes not bitter, as he tells the tale; yet his wonder is more powerful than the fiercest invective, as he sums it up: "Then said I, wisdom is better than strength: nevertheless the poor man's wisdom is despised, and his words are not heard." Had the wise man been rich his name might have resounded through the ages.

Perhaps we think such cold and heartless neglect could not be paralleled in a Christian country, or at least in the Christian Church. But to-day the same scenes are reënacted, in a war that is far more relentless than any waged in those far off days. Who knows what has become of aged priests? Who knows how they live? In their active days, who were so ready with help in time of need? Ask through the parishes of this land, where are the priests to-day who in toil and hardship first brought the Sacraments of the Church to those towns? Where is the priest who came daily to the bedside in the time of dangerous sickness? Where is the priest who watched the souls of loved ones pass through the valley of the shadow of death? Where is the priest who united souls in the bonds of holy matrimony, baptized the children, absolved the penitent of their sins? Where is he whose wise counsels set the feet of many in the paths of righteousness that lead to eternal life? Small as the parish may be, too often can it be said yet no man has remembered that same poor wise man.

It is a standing disgrace to the Church to-day that she makes such meagre provision for priests worn out in her service. How many have even heard of the effort now being made to raise a capital sum of five millions of dollars whose interest shall provide for the old age of these faithful unknown heroes of the Church's wars? To some of us God has given wealth. There are few who cannot afford at least a small yearly thank-offering for the sake of that same poor wise man. As you think of former priests of your parish, now passed out of your knowledge, to whom you owe a debt of gratitude for countless blessings of body and soul, can you not go to your pastor at once,

and, by giving him a large or a small sum, help to take away from the Church the disgrace of the charge that no man remembered that same poor wise man?

## PASTORAL PERPLEXITIES.

I AM shepherd of a little parochial flock. I have tended other flocks, both as under-shepherd in a city and as ruling-shepherd in a town; but never before have I known one containing so many heterogeneous elements as the one I have at present. Years ago I had lessons in pastoral care. No man ever undertook pastoral work with better theories of sheep-culture than I. In fact, in all ordinary dealings with sheep and goats, I believe I can do as well as the next man. I know their nature, their habits, their needs, and have learned to adapt myself to all conventional idiosyncrasies! I can do anything that is according to rule. I have all the latest novelties of an institutional-fold, every organization intended to benefit the various members of a normal flock: a Little Lambs' Lullaby Library, a Young Rams' and He-Goats' Association, an Auxiliary for Aged Ewes, a Guild for Giddy Goats, a Ewe-Lambs' Friendly Society, a Butters' Brigade, and a flourishing chapter of the Brotherhood of Bellwethers. All this sort of thing I understand perfectly well. I have my sheep and goats classified and organized; and they all fit in well into the orderly system of my fold.

But what puzzles me is how to apply even the most approved principles of sheep-culture to the care of animals which are not sheep. For a long time I was distressed at my inability to deal successfully with some strange creatures I found in my fold, which were *all legs and always kicking*. I tried every method known to the science of Pastoral Theology for dealing with erratic sheep or refractory goats; but my efforts led to no satisfactory results. My amazement at my inexplicable failure was quite as great as my sorrow. At last it dawned on my dazed mind that I was dealing not with sheep but with *kangaroos*. Now what *is* a shepherd to do with the kangaroos of the flock? There is perplexity Number 1.

Then again in my dealings with ewes, I have found creatures which spit and scratch in most unewelike fashion. What *is* a shepherd to do with the *cats* of his flock? There is perplexity Number 2, more than doubly distressing than the other. A shepherd may be expected to manage sheep; but is it fair to expect that he can do equally well with cats, kangaroos, fowls of the air, and creeping things? The pastoral virtues of a David count for little; a man needs the versatility of a Noah. I have been tempted to insert a new clause in the Litany to the effect that my parish may be delivered "from all kickings of kangaroos and cantankerousness of cats"; for how can a vestry composed of the one and a sewing society composed of the other continue to exist?

What *can* be done about it? There they are in the fold, and I must deal with them. Is it possible to use their special qualities in some positive sort of way? Is the native impulsiveness of the kangaroo susceptible of right direction? Can the undeniable force of his constitutional Protestantism be utilized in agitations for true reform? Ideally considered, what *is* the ethical value of unlimited hind-leg? After long and painful effort I have seemed sometimes to find that kangaroos are really very effective in projects requiring rapid advance in several directions at once. The method of concentration by diffusion would not seem to promise great results; but it has its uses under peculiar circumstances, and circumstances very often *are* peculiar. I must, however, humbly own that I have never solved the cat-problem, the promotion of felicitous felinity. I can see no possible use for cats in a sheep-fold, unless it be for the work of mutual extermination. They can be tolerated so long as any other of their species remain to be killed off. If they can be induced to confine their attention to each other, the peace-loving are spared, while they themselves receive appropriate punishment. At any rate the problem both ontologically and practically considered seems to defy all other efforts at solution.

I often wonder whether my experience is unique; and whether I might not gain assistance from the suggestions of some brother-shepherd or from the wise guidance of one of those over-shepherds who have oversight in many folds. If by chance this should meet the eye of any specialist trained in ecclesiastical zoos, I should welcome suggestions as to methods of promoting the non-survival of cats most given to fits!—CLERICUS, in *Delaware Churchman*.

## Department of Social Welfare

EDITED BY CLINTON ROGERS WOODRUFF

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### THE CHURCH AND CHARITABLE WORK.

SOME years ago Dr. Hale wrote an article in which he maintained that every church in a particular city or town, regardless of sectarian or religious distinctions, should be placed in charge of a certain specified district, and made legally responsible for the moral, material, and spiritual life of that district. Social workers, and especially those not connected with religious activity, have maintained that this was an impracticable ideal. A writer in *The Survey* (John Haynes Holmes) however is of the opinion that Dr. Hale's conception may be described as an ideal toward which society may well direct its movement, and that meanwhile the church and state may well effect a fair and safe division of charitable labor.

He believes that every church should have some such clearly defined policy in this regard, as the following: (a) Every church should hold itself responsible for the material condition of every family and individual within its membership. No church should allow any one of its people to become a burden upon the community or a problem for the outside philanthropic organizations. Each church, in a word, should have among its official boards a benevolent society, the members of which should distribute funds, donate clothing, food, fuel, and medicines, secure employment, medical attendance, summer outings, etc., for those among its own people who are poor, unfortunate, or in any way dependent. (b) Each church, within the measure of its ability, should conduct a parish house, or settlement house, or church house—the name is immaterial—which may serve as a place of refuge and a center of entertainment and uplift to those in its community who are in need of such a place. Gymnasiums and game rooms, libraries and reading rooms, study classes and public lectures, literature and musical entertainments, clubs for individual culture and social service, all these should find place in such a house, which would thus serve as the recognized home of every good movement and every uplifting influence in the community. (c) And third, the church should work in heartiest co-operation with the organized charities and other outside philanthropic agencies of its city or town. It should inform these organizations of what it is doing for the help of its own people, and thus avoid possible duplication. It should support these organizations liberally with money and with workers. But above all it should seek so to establish its own efficiency that the civic relief agencies could co-operate with it upon an equal footing of respect and understanding. "I know of one church, for instance, in New York state, which has so organized itself under the leadership of an efficient and inspired pastor that it, as a church, has been constituted the 'organized charity' of its community."

### A REFRESHING CHILD LABOR DECISION.

The Juvenile Court of New Orleans, through Judge Andrew H. Wilson, has taken an advanced step in the matter of child performers on the stage, holding that the provisions of the child labor law are constitutional. The following quotation from his decision is, as the *Survey* points out, refreshing:

"There can be no doubt of the proposition that the power to legislate for the protection of children is lodged in the legislature, that a broad and safe discretion is permitted, and that unless a law is cruel, unjust, arbitrary or unreasonable, it should be accepted by the people of the state and enforced by the courts . . .

"On the other hand, from the humblest performance to the most magnificent, everyone represents toil and labor and work of the hardest and most exacting nature and stands for self-sacrifice and effort, and physical as well as mental toil, and labor that only professional men and women can appreciate. That it does develop into professional work, and that the stage most honorably and creditably has risen to a professional standard is true, but that it does not stand for hard work and labor and constant toil, physical as well as mental, I cannot and will not accept. The beautiful child involved in this matter had six days of training preparatory to her appearance, and has appeared twice daily for a half hour. As I said above, I cannot accept the proposition that even for this dear little girl her efforts have not been as labor and work, and I conscientiously be-

lieve her employment and occupation as charged is violative of the statute."

This decision forms a pleasing and striking contrast to the Illinois decision on the constitutionality of the law regulating labor of women.

### NEW YORK SITUATION.

The New York mayoralty situation is, in many respects, an extraordinary one. Tammany has nominated its aforesaid opponent, Justice Gaynor, who came into prominence fifteen or eighteen years ago for his successful prosecution of the notorious John Y. McKane. While erratic in some respects, Justice Gaynor can hardly be said to be an ordinary Tammany nomination, and that organization may live to regret the day it placed him on its ticket, as he has shown on more than one occasion a distinct tendency to "kick over the traces." The Fusion nominee, Otto T. Bannard, is likely to grow in favor and popularity as the campaign progresses. He represents keen interest in social and municipal affairs and has a clean and honorable record. One of his most important social activities has been the management of the Provident Loan Association, which is an intelligent effort to provide loans for deserving people, taking household and personal property as security.

The Republican nomination of George McAneny for president of the Borough of Manhattan is another interesting sign of the times. Mr. McAneny is exceptionally well qualified for the position, but the significance of his nomination is the fact that the Republicans have placed on their ticket a well known "mugwump" with Democratic inclinations.

### A REVOLUTIONARY BUDGET.

Concerning the Lloyd-George budget now before the House of Commons, Lord Rosebery declared: "This is not a budget, but a revolution; a social and political revolution of the first magnitude." Revolutions, he admits, may be beneficent; and he ingeniously professes not to be "concerned with the merits of this one." But whatever its merits or demerits, he suggests that, before it passes into law, a referendum should be taken, "to ascertain the views of the people on the vast changes projected."

An English observer adds, in commenting on this statement:

"May we venture to suggest that, as it is impracticable to take a referendum on questions of detail, the question to be submitted should be somewhat after the following: 'Do you believe that the land of the country is the inalienable inheritance of the whole of the people, and that the value of land, due as it is to the presence and activities of all, is the source whence public revenue can most equitably be derived?'"

### OTHER DIOCESAN COMMISSIONS.

The diocese of Milwaukee now has a Social Service Commission, which must be added to the list already published in the *LIVING CHURCH*. The commission consists of the following members:

Rev. A. A. Ewing, Madison; Very Rev. S. P. Delany, Rev. Fredrick Edwards, Frederic C. Morehouse, Harrison S. Green, Joseph Mc Bell, Milwaukee.

The diocese of Connecticut has had a Social Service Commission for several years past. The present commission is composed of the following:

Rev. Ernest DeF. Miel, John N. Lewis, Jr., J. DeWolf Perry, Jr., B.D., L. P. Waldo Marvin, Norris G. Osborn, and Schuyler Merritt.

It also has a Commission on Work Among Foreigners, the members of which are:

Rev. J. Chauncey Linsley, Rev. James Goodwin, B.D., Eric B. Schmitt, Richard L. DeZeng, and Charles S. Baldwin.

### A REJECTED OFFER.

St. Mary's College at Emeryville, Calif., has established a precedent which may be followed with profit. Emeryville happens to be the site of a racing track and its habitues and supporters offered to give St. Mary's College a much needed and greatly desired gymnasium, upon consideration that the city hold its gambling carnival in the name of the college, to be known as St. Mary's College Day. Brother Joseph, of the College, rejected the offer with a positiveness that "invited no urging." "Our business," said Brother Joseph, "is to make manly young men. A gymnasium would unquestionably help us to do this, but not a gymnasium obtained in any such way. I fear me that a gymnasium thus secured would hinder us in



the real work of developing youths in our charge." As the *Liberator*, of San Francisco, says: "In these hurrying days of somewhat twisted standards and ideals, one cannot easily suppress a grateful 'Thank God for Brother Joseph.'"

SOCIAL SERVICE AT SEABURY AND ELSEWHERE.

The Rev. George G. Bartlett of the Cathedral, Fairbault, a member of the executive committee of the Christian Social Union, will deliver a course of lectures on social problems at Seabury.

Social service is making its way into religious assemblies at a rapid rate. This year witnessed its consideration at Chautauqua and at Northfield. At the former place the Methodists, as was natural, took the lead; at the latter there were representatives of several religious bodies. The Episcopal Church was represented on the programme, among others, by Professor John Lamme Stewart of Lehigh University and George Wharton Pepper of Philadelphia.

THE SAN FRANCISCO FIGHT.

Father Lathrop of the Church of the Advent, San Francisco, suggests that those who are interested in the San Francisco situation and the work of the League of Justice, and especially in the Heney campaign for district attorney, should subscribe for the *Liberator*, published at the Pacific Bldg., San Francisco (\$1 a year). This interesting publication will answer all questions in regard to the phases of the subject and give the news of the thrilling battle in San Francisco. It is a pleasure to reënforce this suggestion and call attention again to the part which Father Lathrop himself is taking in this vigorous fight for municipal decency and cleanliness.

PUBLIC, NOT PRIVATE, PLAYGROUNDS.

Mrs. Humphrey Ward has been very deeply interested in extending play centers throughout the entire school population of London. She has, time and again, maintained that private beneficiaries can never solve the problem.

"Private effort," she said in a recent letter to the *London Times* which has attracted very considerable attention, "cannot deal with 750,000 children or even with 300,000 children. If there is a serious and urgent need, if both the physique and morale of our town children are particularly at stake, and if private persons can only touch a fraction of the problem, what remains but to appeal to the public conscience?"

PRISON REFORM.

The October issue of the *Gospel of the Kingdom* deals with prison reform under the following heads: The Municipal Court; Indeterminate Sentences; Other Penal Reforms; Juvenile Courts; the Church and the ex-Convict.

*Helps on the*  
**Sunday School Lessons**  
 JOINT DIOCESAN SERIES  
 SUBJECT.—*Old Testament History, from Joshua to the Death of King Saul*  
 BY THE REV. ELMER E. LOFSTROM

DAVID ANOINTED KING.

FOR THE TWENTIETH SUNDAY AFTER TRINITY.

Catechism: XIX. and XX. Requirements, Infant Baptism. Text: I. Sam. 16: 7, "The Lord seeth," etc. Scripture: I. Sam. 16: 1-13.

**T**HIS anointing of David took place while he was yet a boy, and many years before he succeeded Saul as king of Israel. Saul was still king of Israel, but he had twice, at least, acted in a way which revealed the fact that he was too self-willed and disobedient to be able to carry out his reign in the way God had planned for him. Read chapters 13-15 for the story of those wild formative days. Notice that the two specific acts of disobedience (13: 8-15; 15: 1-31) came as a result of testings applied to the king which bring out clearly the faithless temper of the man. He had more trust in his own judgment than in the divine commands. This proved him worthless as a representative of Jehovah. So the decree went forth that the kingdom should be taken from him, and from his family. This decree was pronounced upon the king by Samuel, as the Lord's representative.

That was the final interview between Saul and Samuel during their lifetime. "Nevertheless Samuel mourned for Saul." Saul had been divinely called, and had been given a new heart, and should have been a success instead of a failure. Samuel had opposed the appointment of a king, but when he understood that it was God's will, he had agreed to the plan, and now was much grieved at its failure in the person of the first king.

As usual in inspired history, we are permitted to view events from God's point of view, as it were. We are shown hidden reasons and causes which do not appear upon the surface. In this instance we have an example of God's method when He gives a man a chance to help carry out His purposes and that man fails. The purpose of God is not changed, but He must give another the discarded chance. Saul's chance is to be passed on to David.

David is to be given a longer preparation than Saul enjoyed. It was a troublous time, and David's life in preparation for his kingship was to be a most varied one. But in his youth he had this experience with the prophet Samuel, and was anointed by him as a chosen man of God who was to be the next king. His faith was tried and he was tested in many ways. Unlike Saul, he stood these tests, and so God's purpose for him was, in the main, not changed.

Samuel the prophet, as Jehovah's representative, was given this mission of anointing. He was told to turn from his mourning for the past and to look to the future. God made known to him by means of his prophetic powers that He would choose the next king from the family of Jesse of Bethlehem. Samuel is instructed to go thither and anoint. To this Samuel raises the objection that Saul would have him killed should he do such a thing openly. He is therefore given a twofold mission, and the one concerned with the sacrifice is made the open one. The anointing is given the nature of a secret mission. God does not put a lie in Samuel's mouth. What he is told to say is true.

The greeting accorded him by the elders of Bethlehem reveals the fact that the visits of the prophet of God were not always welcome. In those terrible days it sometimes meant a visitation of judgment. Once Samuel had "hewed Agag in pieces before the Lord in Gilgal." He had pronounced the doom of Saul and his house. The elders were disturbed when they saw him coming to Bethlehem. Perhaps some of this fear was due to the breach between Samuel and Saul. The elders did not know what further plans against Saul the prophet might have, and it would be no light matter to take sides against the king.

When Samuel had reassured them, he made arrangements for the sacrifice. He invites the elders, and Jesse with his sons, to the sacrifice. Jesse appears with seven of his sons. These are caused to pass one by one before the prophet, that the Lord may make known to him which is the chosen one. The eldest, Eliab, was of princely bearing and mien, and Samuel felt sure that he must be the one. But he was assured that this was not the one, and the principle of the divine judgment of character is given in the words of the text, "The Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart." Here we have a good teaching point. All of David's brothers were passed over in spite of their fine bearing and appearance. David, too, was beautiful of face, but he was not chosen because of that. He was chosen because of certain qualities of heart—humility, faith, and a willingness to obey commands exactly.

When all the other sons of Jesse had been passed over, the whole company was kept in suspense while David was sent for. This would make the choice all the more impressive. When he came he was chosen and anointed. The people were not told the meaning of this anointing, and from the later history we judge that his brothers were not aware of it. It is not clear that David himself knew the full significance of it. The one thing that was clear to all was that he was a chosen man, whom God was thus giving a special gift of grace. "The Spirit of the Lord came upon David from that day forward," just as it had come upon Saul at the first. But David gave a different kind of welcome to that Holy Presence. He permitted himself to be led and guided, and soon had such confidence and reliance upon that Spirit that he was not afraid to meet a lion or a bear in the line of duty. He learned that when doing his duty that Spirit would not fail him. This was the first lesson the future king must learn. His meeting with Goliath showed that he had learned it perfectly.

## 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.

### TELL WHERE WE STAND.

To the Editor of *The Living Church*:

**A**RE we much longer to continue to claim, under the sectarian title of "Protestant Episcopal," to be a true lineal portion of that ancient Catholic and Apostolic Church of all the Christian ages? If we are really and truly only the Protestant Episcopal Church, just as the Methodist is the Methodist Episcopal Church, or the Presbyterian is the Presbyterian Church, then ought we not, in justice and in a brotherly spirit for our denominational brethren, to cease our Apostolic claims? They have an equally apostolic title and are entirely consistent at least. If we are a true, lineal branch of the Apostolic Church, then we deny our birth in our name, and are simply furnishing evidence, every day we wear the name, that we were "started" by Henry VIII. just as the Lutherans were started by Luther and the Presbyterians by Calvin and Knox; and if we "split" off from Rome, how can we criticise the Methodists for "splitting" off from us? If, because we found Rome corrupt, we left her and formed the "Protestant Episcopal Church," where is the harm in the Methodists, Baptists, Presbyterians, etc., finding us not to their liking, breaking away from us and forming *new* Churches? We are a *new man-made* Church like these, or we are of divine origin. If the former, we are unnecessarily insulting our Protestant brethren to claim the other. If we are of the divine organism, we are insulting, unnecessarily, the divine Founder of the One Catholic and Apostolic Church! One thing is certain: We are sailing under a *new* name and under false colors, because "Protestant Episcopal" is *not* the name of the Ancient Church. We ought to be one or the other. We ought to claim to be, on Monday, what we say we believe on Sunday. If we *believe* in the Catholic Church, why deny our belief by our title? I am tired of trying to explain that we stand for something different from *other* denominations. I want our name to explain this and let us devote our time to teaching people what the name means and to live up to it.

Wilson, N. C., October 2, 1909.

J. C. HALES.

### BROTHERHOOD WORK AMONG COLLEGE STUDENTS.

To the Editor of *The Living Church*:

**I**N August we made a request through Church papers for the names of young men and boys leaving their homes to enter colleges and boarding schools, the purpose being to insure their keeping in touch with the Church and their Christian duties. The response thus far on the part of rectors and parents, while very encouraging, is not by any means all that it might be, and we would like those who read this letter to write us at once if they are interested in any such boys or young men. Please tell us the school or college to which the young man is going, and so far as possible, the exact address at which he may be found by the rector of the nearest parish. We will ask the latter to call upon him.

May we presume upon your space to say that the general work of the Follow-Up Department of the Brotherhood was never so encouraging as it is to-day? During the last four years the work and results have steadily increased, and a careful tabulation shows us that during that time nearly 1,000 young men going to college or boarding schools or removing to new homes have, through the efforts of the Brotherhood's Follow-Up Department, been definitely attached to the parishes nearest them. This net result is the more encouraging because the figures represent 26 per cent of the young men whose names were received in this office, and undoubtedly there are many others who have been thus connected of whom we have no reports. We bespeak for this most important part of the Brotherhood's general work the sincere interest and cooperation of every rector and parent in the Church throughout the United States.

Brotherhood of St. Andrew, GEORGE H. RANDALL,  
88 Broad Street, Boston, Mass. Associate Secretary.

### MISREPRESENTATIONS IN DAILY PAPERS.

To the Editor of *The Living Church*:

**M**AY I call your attention and that of the readers of *THE LIVING CHURCH* to the gross misrepresentations of the editorial in the current *Biblical World* which have appeared in several of the daily papers of Chicago and other cities this week? The quotations furnished in the body of the report are sufficient to show that the headlines utterly belie the article. The purpose of our editorial was to show that the Bible should be studied historically in order to enable one to use it most effectively in dealing with modern ethical problems, and to point out that there is a real danger in the employment of the Bible for ethical teaching unguided by the historical spirit. The headlines and comments ascribe to the editors opinions absurdly remote from this position and from any which they hold. The fact is we believe that the highest moral ideals in all the world are to be found in the Bible, and that the right study of it furnishes one of the most effective methods of dealing with the ethical questions of the present hour. It is in large part because we believe this that we are editing and publishing the *Biblical World*.

We regret the necessity of occupying space with this correction, but there seems to be no other way of relief from the persistent sensational misrepresentation of our position by the secular press.

Very sincerely yours,

ERNEST D. BURTON,

Editor-in-Chief of the *Biblical World*.

University of Chicago, Oct. 7, 1909.

### CORRECTIONS AS TO BENNINGTON, VT.

To the Editor of *The Living Church*:

**T**HE admirable and comprehensive illustrated article, from your Vermont correspondent, relating to the consecration of the new edifice of St. Peter's Church, Bennington, in your issue of October 2, gave the rector, wardens, and entire parish appreciative delight. I am sure you will be pleased to know this.

However, there crept in two errors that should be corrected, and an omission which ought to have been included, viz.: It was Mr. and Mrs. John H. Norton, who supplemented large gifts of money (that with many liberal men and women rendered the erection of the church possible), by the marble altar, etc.; not John N., as you had it; and Colonel Olin Scott, president of the Bennington Battle Monument and Historical Association, a leading manufacturer of our town (connected with the Second Congregational church) who presented the marble and mosaic floor of the sanctuary (error made in his Christian name). But, while these with others gave of their means, the possibility of a stone edifice arose from the contribution of the stone by Mr. Rollin J. Taylor, a man of moderate financial ability whose farm contained the quarry. This fact is often spoken of in appreciative terms by both Church and townspeople, and it appeared to the writer that this example of what was possible in Bennington might be an encouragement to parishes in other localities.

H. L. STILLSON.

Bennington, Vt., Oct. 8, 1909.

### NOT READY BY ST. JOHN'S DAY.

(Continued from page 833.)

the Rev. Dr. William T. Manning, rector of Trinity, will conduct enrolled. The Hon. Lewis Stuyvesant Chanler and Mr. John A. Hance were elected trustees.

A special service will be held in Trinity Church at noon on Friday, October 15th, to mark the close of the present series of outdoor services. The Rev. William Wilkinson will be the preacher; the Rev. Dr. William T. Manning, rector of Trinity, will conduct the service.

The Rev. Charles M. Belden, for some years in charge of the church at Geneva, Switzerland, preached at the Church of the Holy Communion, New York City, on Sunday morning, October 10th. His topic was "The Expansive Force of Christianity."

O YOU who think you know that God is merciful because of the mercy which He has showed to you, be sure there is a richness in your truth which you have not reached yet, which you will never reach until you let Him make your life the interpreter of His goodness to some other soul!—*Phillips Brooks*.

# LITERARY

## RELIGIOUS.

*The New Schaff-Herzog Encyclopedia of Religious Knowledge.* Edited by Samuel Macauley Jackson, D.D., LL.D., and Others. Volume III. Cramier-Draendof. New York and London: Funk & Wagnalls Co.

This volume is quite up to the standard set by the previous volumes, and confirms our impression of the value of the work as a whole, and of its limitations. It possesses the merits of comprehensiveness, convenience for reference purposes, and faithfulness to the proper aim of an encyclopedia—to define the state of *knowledge* in each subject, and to relegate speculative theories to their proper place. Its point of view in critical questions is usually conservative. The work has two limitations, and both of them are in evidence in this volume. In the first place German writers and German ways of looking at things are too much depended upon for a work designed for English students and readers. The other limitation is a common one in Protestant works of reference—complete failure to afford correct information in matters that demand for their exposition an understanding of the Anglican Communion and its history and principles. It is assumed that Catholic means Roman, and that the Anglican Communion does not need a separate classification from "Protestant."

But this limitation is not malicious. It is simply the inevitable result of the very general incapacity of our dissenting brethren to take a discriminating view of the Anglican Churches and Anglican principles. Accordingly, while the work is of especial value for obtaining correct information in matters not at issue between us—a large range of subjects, we are thankful to say—and is usually successful in explaining Roman institutions, one must allow for important omissions and mistakes in such articles as "Church, the Christian"; "Church and State"; and a few others. The dominance of German interests is to be seen in the articles on "*Communicatio Idiomatum*," which betrays ignorance of patristic and Catholic doctrine; "Confirmation," which has an inadequate appendix on Anglican doctrine thereof; and "Deacon," which, however, is valuable for its information within its own lines. Anglican biography is not adequately dealt with, in contrast to a multitude of useful articles in Roman biography, and important lives of Protestant leaders and writers.

Under "Chency, Charles Edward," the grossly misleading statement occurs that the verdict of his degradation was "overruled by the civil courts." The articles on "Clergy and "Conversion" (apparently confusing regeneration with it), illustrate the Protestant point of view.

There are numerous articles, however, of great value. Among these may be mentioned the late Dr. Schaff's "Christology," revised by D. S. Schaff; "Church History," with a valuable bibliography (the bibliographies generally constitute a valuable feature of the work); "Comparative Religion," and articles on specific topics in that department; "Devil"; and "Dogma, Dogmatics," which gives a valuable account of Protestant dogmatics.

We note a slight error in the titular headings of pp. 90, 91. "Church of England" should be "Church Extension Society."

FRANCIS J. HALL.

*Body and Soul.* An Inquiry Into the Effects of Religion upon Health, with a Description of Christian Works of Healing from the New Testament to the Present Day. By Percy Dearmer, M.A. New York: E. P. Dutton & Co. Price, \$1.50 net.

This is a book that many of us have been waiting for: one in which a Christian scholar states in simple, unexaggerated language the significance of the "Inner Health Movement" and the nature and extent of the influence which the soul exercises upon the body in health and disease. We are weary of the flood of books treating in one way or another of this subject which in recent years has issued from the press; books, for the most part, hysterical and unintelligible and without permanent value. Here is a book simple enough for any of us, which will command the respect of scholars and the thankful appreciation of all.

The introductory chapters, in which the author discusses the general significance of the movement as a whole, are particularly suggestive. He describes it as largely a reaction from that sterile orthodoxy which was characteristic of the age from which we are emerging, an orthodoxy which he rightly describes as "the most dangerous of heresies" because it was chiefly concerned with words and phrases and had little to do with life or health, either physical or spiritual.

The chapters which treat of our physical and psychical powers and faculties are extremely well done and present in few words the conclusions of recent scientific research. A careful reading of these chapters will do much to dissipate some common errors and prejudices.

Part II of the book is a study of the therapeutics of the New Testament and an analysis of the works of healing therein described.

Parts III and IV discuss faith healing, from the second century to the present day, including the instances recorded in the lives of saints and those associated with shrines and holy places.

Three extensive appendices give specific and characteristic instances of healing as recorded in the lives of saints and worthies of ancient and modern times; a compilation of cases treated by mind cure, with tables showing the ailments and the results of treatment; and finally, forms for the Unction of the Sick and for the Imposition of Hands.

The book deserves hearty commendation and is sure to win wide popularity.

SOMEWHAT misleading is the title of a little volume reprinted from the *Church Advocate*, a paper printed in the interests of the negro work of the American Church, entitled *The First Negro Priest on Southern Soil*, by the Rev. George F. Bragg, D.D., rector of St. James' First African Church, Baltimore, Md., and editor of the *Church Advocate*. The first negro to be ordained in the American Church was Absalom Jones; but the first to invade Southern soil was William Levington, who, like Jones, was ordained by Bishop William White, and who became the founder and first rector of St. James' Church, Baltimore, in 1824. This little book, however, is much more than a chronicle of that negro pioneer, since it is in fact a record of the history of the church founded by him up to the present time. Incidentally, the work done among the colored race by such eminent workers as Dr. Joshua Peterkin, Calbraith B. Perry, Isaac Lea Nicholson, and the fostering care of Bishop Whittingham, with sketches of Dr. Crummell and Bishop Holly, both negroes, are features of the book. Dr. A. S. Lloyd contributes an introduction.

A DEVOTIONAL book in small compass with large print for reading by persons who are ill or in affliction, is *The Light Beyond the Shadows* by Hope Lawrence, with introduction by the Bishop of Vermont (Moffat, Yard & Co., New York). It is a devoutly written book, in sweet temper, and cannot fail to be of value.

A SECOND number in the series of Manuals for the People issued from the Anchor Press at Waterville, Conn., is *Christian Symbolism*. The symbols therein illustrated and described are those simple devices that relate to the Trinity, the Church, the saints, the scriptural numbers, etc. It is a very useful little booklet, selling for 10 cents.

## THE BIBLE.

A NEW EDITION of the Bible which comes from the Oxford University Press, and which follows the King James' version, is described as the *Scofield Reference Bible*. In this edition Dr. C. S. Scofield, with a consulting board of seven American scholars, has entirely re-edited the references of the customary text. The present edition comes with the ordinary verse arrangement retained, but with new classifications, sub-headings, center references, foot-notes, and a brief introduction at the beginning of each book. Critical questions are, for the most part, avoided, and there is a thoroughly reverent tone combined with careful scholarship in everything that appears. It is unavoidable that some of the notes should contain matter that will be questioned, especially since the point of view is distinctly conservative, even in matters in which modern thought has generally modified earlier views. To many readers this conservatism, even if at times it be carried somewhat to an extreme, will be a recommendation of the work, since it is proof against a hasty presentation of novel views.

The edition, which comes in a number of different bindings and corresponding prices, in a very readable type, is but little larger than an ordinary Bible, notwithstanding the inclusion of the additional matter already explained.

AN EDITION of the book of Acts in the American Revised version is published in convenient form by Thomas Nelson & Sons. The book is sold at 25 cents in leather, and at 5 cents in embossed paper cover.

A USEFUL WORK for busy people, whether young or old, though modestly stated to be primarily for the use of children, is *Bible Readings*, by Ethel Romanes (published by A. R. Mowbray & Co., Oxford). The work takes the form of Bible readings arranged for the weeks of the Christian year, from Septuagesima to the conclusion of the Trinity season, the readings being taken from the English Revised Version. These are followed by brief thoughts, partly exegetical and partly devotional, such as lift the Bible readings from a critical to a practical and devotional plane. The authoress has in mind the doubts which are suggested by modern criticism, and the necessity to interpret such criticism reasonably and devoutly to simple readers. [The Young Churchman Co., Milwaukee, American agents. Price, \$1.50 net; by mail \$1.60.]

THE BIBLE is still taught intelligently in story form, and in many new guises. A series of three attractively made booklets bearing the title *Biblical Stories Re-Told for Children*, written by Edith Ogden Harrison, illustrated and decorated by Lucy Fitch Perkins,

and published by A. C. McClurg & Co., tells in allegorical style some of the beautiful thoughts that are enshrined in Bible record. The authoress has hitherto acquired fame as a writer of fairy stories, and her interesting treatment is given to the Bible stories in such wise that without sacrifice of reverence, there are brought to children's minds those beautiful stories of which the present generation is in such sad ignorance.

Also in allegorical form, but on a much larger scale, is a volume by the same writer, designer, and publisher, entitled *The Flaming Sword and Other Legends of the Earth and Sky*. This takes the form of a recapitulation, chiefly of the story of the creation; and the briefer stories told in the booklets above mentioned are chapters of this larger and more complete work.

Dr. J. R. Miller places us once more under indebtedness through his volume *Bethlehem to Olivet* (published by Thos. Y. Crowell & Co., New York). The text matter is simply and reverently told, and though in the modern illustrations one misses the idealism of the older schools, yet the illustrations are well reproduced, being simply tipped in at appropriate places. Another new volume by the same prolific but always helpful author is *The Gate Beautiful*, which treats of "some of the simple, practical things of daily life," in brief and pithy chapters characterized by spirituality and optimism. [Thos. Y. Crowell & Co., 85 cents net.]

Taking the form of sermons, Dr. Charles E. Jefferson, of the Broadway Tabernacle, has given us a volume for children, entitled *My Father's Business* (published by Thomas Y. Crowell & Co., New York). The ten sermons are short and thoughtful, and bring lessons of our Lord's life home to modern children.

### PARISH HISTORIES.

IN AN OCTAVO volume of more than 500 pages entitled *Additional Contributions to the History of Christ Church, Hartford, Conn.* (published by Belknap & Warfield, Hartford, Conn.) we have a notable addition to the parochial history of New England. This volume takes the form largely of a reproduction of the parish registers dating from the middle of the eighteenth century to the present time, and will therefore be of biographical and genealogical value. The work is the second volume in an elaborate history of the parish, of which the first was published some years ago. The reproduction of early documents herein contained is of value altogether apart from the register.

Much less elaborate, because in smaller compass, but handsomely illustrated, is a narration of the *Church History of Aulubon-Oaks-Perkiomen, Montgomery County, Pa.*, written and privately printed by Caleb Cresson, Jr. This is a parish that dates from 1829, and its history to the present time is pleasantly told, and is adorned with a number of half-tones, showing scenes, characters, and benefactors that have been identified with the parish history.

### MISCELLANEOUS.

AN EDITION of *Swinburne's Dramas* with introduction, bibliography and notes by Arthur Beaty, Ph.D., Professor in the University of Wisconsin (published by Thomas Y. Crowell & Co., New York) is appropriate to the death of the great poet, but is stated to have been well under way before his death occurred. One wonders that "Mary Stuart," at least, has not become more popular among others than scholars, and that it is not more frequently seen upon the stage. Few pages in nineteenth century poetry or drama excel in literary strength the final pages of this drama, in which the last days and execution of the Scottish queen are narrated. There are probably reasons why Swinburne can never become a really popular poet, but his dramas would appear to justify more than the library appreciation which, at the present time at least, seems to be given them.

A CAREFUL work depicting the social conditions of the early Roman Empire is *Roman Life and Manners Under the Early Empire*, by Ludwig Friedlander (published by E. P. Dutton & Co., New York). The modern desire to study history by discovery of the real life of the people even more than by the conquests and politics of the governments is much to be commended. This volume is of that nature, and is of much interest. The chapter on "The Position of Women" throws a keen light upon the position of women in an un-Christian civilization, with, unavoidably, the thought of what Christianity has done in the elevation of the sex.

THE MODERN tabloid system of taking everything in concentrated form is applied to the Waverly Novels, in a little volume of 280 pages entitled *Waverly Synopses*. The cast of characters and perhaps half a dozen pages or less of argument is all that is given to each of these masterpieces of literature. Presumably there are people who will find the work of value, although one hardly understands who or where they are.

[By J. Walker McSpadden. New York: Thomas Y. Crowell & Co.]

### THE CHRYSANTHEMUM.

Bright blooming, with spice-laden breath  
When summer's flown, and birds are dumb,  
You tell of life 'mid pallid Death,  
O, brave Chrysanthemum!  
Thus, when Life's summer days have flown,  
And in our heart the song is dumb,  
Blossoms the flower of hope, heaven-sown,  
Like you, Chrysanthemum!

September 10, 1909.

L. B. LARDNER.

### SURVIVORS AND CONNECTING LINKS.

BY ROLAND RINGWALT.

IT is stated that the last survivor of Fremont's first expedition to California recently committed suicide, and the advanced age of the departed indicates that his faculties had lost their power. Hiram Cronk, the last soldier of the war of 1812, outlived his memory. Oftentimes the reporter or the magazine writer hunts up a survivor of some famous battle only to find that the veteran is far gone in second childhood. The empty sleeve, the crutch, or the medal may tell of gallantry, but the old man cannot remember the stirring scenes of his youth. Every community has its survivors, feeble, doting men and women who do not understand why young strangers should want to see them. But occasionally the man who hungers and thirsts for history finds a connecting link. In 1897 the frigate *Constitution* was a hundred years old, and the mayor of New York was glad to receive a visitor who had fought as a powder-boy on the day the *Guerriere* lowered her colors to the American flag. On the seventy-fifth anniversary of the Franklin Institute an old man remembered that he had attended its first night school. Fifty years after Bishop White had been gathered to his fathers, a venerable clergyman who had been ordained by him used to quote the Bishop's sayings. At the outbreak of the war for the Union, a bright young man named James A. Garfield listened with attentive ears to a bright old man named Lewis Cass, for Lewis Cass had seen the bonfires lit in honor of the adoption of the Constitution and he feared that he might outlive the Constitution. In the long, anxious weeks of doubt as to whether Hayes or Tilden would be adjudged President, the old voters who remembered the disputed election of 1824, were sure of respectful hearers. Winfield Scott said that in his long life the most remarkable experience was that three Vice-Presidents, Aaron Burr, John C. Calhoun, and John C. Breckinridge, had been accused of treason.

It would be difficult to name more remarkable connecting links than Horace Binney, the famous Philadelphia lawyer, and Charles Stewart, the old seaman who died in his nineties. Binney's knowledge of Independence Hall as it had been, made possible the restoration of that edifice. Binney was the only man who could claim acquaintance with Washington, Lincoln, and Grant. In the days of our terrible civil strife there was a fascination about the bright old lawyer, who in his boyhood had walked with Washington and who in his decline talked with the man who spoke the memorable words at Gettysburg and the man who led armies far outnumbering the troops of Washington and Cornwallis combined.

Stewart, when past ninety, had a clear brain and a strong memory. He had gone to sea before the death of Paul Jones; he had commanded vessels and fought battles before the death of Nelson; he had passed through three wars before the first steamer crossed the ocean; he lived to see Midshipman Farragut an admiral. Stewart was an experienced seaman before Trafalgar, he had sailed with Decatur, he had served under Preble, he was able to discuss New Orleans, Mobile Bay, and Fort Fisher; he had seen the flags lowered in memory of Washington, and he lived to see them lowered in memory of Lincoln.

No civilian, not even Josiah Quincy, was a more remarkable connecting link than Horace Binney, and even Winfield Scott, with his memories of 1812 and of Mexico, was not more remarkable than Charles Stewart. An old lady said to Sir Walter Scott: "I am the only person who can give the author of *Marmion* reminiscences of the author of the *Essay on Man*. It is not long since the son of Genet, the French minister to this country in Washington's time, passed away, and with him went much valuable unwritten history.

The connecting links, the keen-witted octogenarians and nonagenarians, are missed when they leave their old circles. James G. Blaine liked to say that in his boyhood he had met an old man who, in his boyhood, had met an old man who remembered William Penn. What a gulf yawns between the survivor and the connecting link!

## Church Calendar.



- Oct. 3—Seventeenth Sunday after Trinity.
- " 10—Eighteenth Sunday after Trinity.
- " 17—Nineteenth Sunday after Trinity.
- " 18—St. Luke, Evangelist.
- " 24—Twentieth Sunday after Trinity.
- " 28—SS. Simon and Jude.
- " 31—Twenty-first Sunday after Trinity.

### CALENDAR OF COMING EVENTS.

- Oct. 19-20—Miss. Council Fifth Dept., Grand Rapids, Mich.
- " 20—Consecration of Rev. A. S. Lloyd, D.D., as Bp. Coadj. of Virginia.
- " 26-28—Miss. Council First Dept., at Hartford, Conn.; Miss. Council Second Dept., at Utica, N. Y.
- Nov. 9—Miss. Council Fourth Dept., Montgomery, Ala.
- " 10-11—New York Dioc. Conv.
- " 16—Albany Dioc. Conv.
- " 17—Michigan Dioc. Conv., at Pontiac.
- " 18—Am. Ch. Inst. for Negroes meets at Philadelphia.

## Personal Mention.

The present address of the Rev. C. A. BREWSTER and family is changed from Churchill Hall, Stamford, N. Y., to No. 88 Madison Avenue, New York City.

THE Rev. DWIGHT CAMERON, for the past two years a curate of the Church of the Transfiguration, New York, has entered upon mission work in South Carolina. His address is The St. John's, Charleston, S. C.

THE Rev. ABRAHAM CINCOTTI, formerly of the Church of San Salvatore, New York, has removed from 359 Broome Street, New York, to 100 Jackson Street, Brooklyn, N. Y.

THE Rev. JAMES W. COMFORT, rector of St. Paul's Church, West Whiteland, Pa., has resigned that parish and has returned to Indiana.

THE Rev. JAMES COPE has resigned the Archdeaconry of Kearney and rectorship of St. Luke's, Kearney, Neb., and has accepted the rectorship of St. Andrew's parish, Jacksonville, Fla.

THE Ven. WILLIAM DU HAMEL, Archdeacon of the diocese of Arkansas, has accepted the rectorship of St. Paul's Church, Little Rock, Ark.

THE Rev. GEORGE M. GEISEL, for some years in charge of St. Mary's parish, Jersey City, has resigned to become curate at St. Bernard's Church, Bernardsville, diocese of New Jersey.

THE Rev. HERBERT J. GLOVER resigned as priest-in-charge of Grace parish, Lockport, diocese of Western New York, on October 11th. Until further notice his address will be 112 Broad Street, Bloomfield, N. J.

THE Rev. J. EDWARD HAND, rector of St. James' Church, St. John, N. B., has resigned that parish to accept the rectorship of Christ Church, Lima, Ohio.

THE Rev. W. J. HERRITAGE resigned the work at Asheville, N. C., September 1st and is now in charge of his old field of labor at Edenton and Elizabeth City, N. C., in the diocese of East Carolina. His address is P. O. Box 24, Edenton, N. C.

THE Rev. OSCAR HOMBERGER has accepted a call to Trinity parish, Independence, Mo., and correspondence should be addressed to him at Trinity Rectory, 403 North Liberty Street.

THE address of the Rev. NORMAN O. HUTTON is 2122 North Park Avenue, Chicago, Ill.

THE Rev. FRANK A. JOSEPH of Texarkana, Tex., has accepted a call to the parish of the Good Shepherd, Wichita Falls, Tex., in the diocese of Dallas, and enters upon the work at once.

THE Rev. WILLIAM F. KERNEY has been appointed curate of All Saints' Cathedral, Albany.

THE Rev. THOMAS S. KILTY of West Burlington, diocese of Albany, has accepted the rectorship of the churches in Clark Mills and Westmoreland, diocese of Central New York.

THE Rev. WILLIAM R. MULFORD of Scotch Plains, N. J., is to take charge of St. Sacrament's parish, Bolton, diocese of Albany.

THE Rev. W. HOWARD MILLS has resigned Calvary Church, Cairo, N. Y., to accept the rectorship of Zion Church, Avon, N. Y., and will begin work in his new parish October 17th.

THE Rev. PATRICK MURPHY, late of Payette, Idaho, has become vicar of Epiphany chapel, Washington, D. C.

THE Rev. J. M. OAKSFORD has resigned as curate at St. James', Philadelphia.

THE Rev. A. R. PRICE of Trinity Church, New Orleans, La., has accepted a call to the Church of the Epiphany, New Iberia, La.

THE Rev. T. DOWELL PHILLIPS having accepted the classical instructorship in St. John's School for Postulants at Uniontown, Ky., his address during the winter months, beginning October 1st, will be Uniontown, Ky.

THE Rev. A. L. REED of St. Stephen's Church, Toronto, Ont., has accepted an invitation to become associate rector of St. Paul's Church, Syracuse, N. Y.

THE Rev. JOSEPH P. ROBINSON has become canonically resident in the diocese of New York, and has entered on his duties at the Church of the Incarnation, Madison Avenue. The Rev. HUGH D. WILSON, JR., succeeds him in charge of St. George's, Passaic, and St. Stephen's, Delaware; and retains charge of St. Peter's, Clifton; all in the diocese of Newark.

THE Rev. WILLIAM H. SPARLING has accepted an appointment from Bishop Johnson to do missionary work in that part of the state of South Dakota of which Rapid City is the center.

THE address of the Rev. THOMAS M. SHARPE is changed from Brooklyn, N. Y., to 488 St. Nicholas Avenue, New York City.

THE Rev. NORMAN STOCKETT of Marietta, Pa., has accepted a call to become rector of St. Barnabas' Church, Philadelphia, and will commence his new duties on November 1st. His address will be the Rectory, 169 West Susquehanna Avenue, Philadelphia, Pa.

THE post-office address of the Rev. WILLIAM W. TAYLOR, rector of Christ Church, Upper Merion, Pa., is Bridgeport, Pa.

THE Rev. W. H. VAN ALLEN, D.D., rector of the Church of the Advent, Boston, Mass., returned on October 9th from an extended trip abroad, and resumed his parochial duties on the following Sunday.

THE Rev. W. F. VENABLE, temporary curate at St. Clement's Church, Philadelphia, has accepted a curacy at Mt. Calvary, Baltimore.

THE Rev. and Mrs. GLENN W. WHITE of Westwood, N. J., returned from Europe on October 2d.

THE Rev. M. L. WOOLSEY is now residing in Newark, N. J., and should be addressed at No. 15 Silver Street.

THE Rev. WARREN RANDOLPH YEAKEL of St. John's Church, Hiawatha, Kan., has been granted a leave of absence and will attend the convention of the Brotherhood of St. Andrew at Providence, R. I. He may be addressed, until further notice, at the Church House, Philadelphia, Pa.

### MARRIED.

DANDRIDGE-LOYD.—On Wednesday, October 6, 1909, at Christ Church, Alexandria, Va., by the Rev. A. S. Lloyd, D.D., and the Bishop of West Virginia, MARY ROBERTSON, daughter of Arthur Selden and Lizzie Robertson Blackford LOYD, to the Rev. EDMUND PENDLETON DANDRIDGE.

### DIED.

BARKER.—Entered into rest October 13, 1909. ALICE CAMPBELL FROST, wife of Richard Fleming BARKER of Adams, N. Y. Burial from Immanuel Church, Bellows Falls, Vt.

### RETREATS.

ST. JOHN BAPTIST HOUSE, NEW YORK. A three days' retreat for ladies will be held at St. John Baptist House, 233 East Seventeenth Street, New York, beginning Thursday evening, November 11th, and ending Monday morning, November 15th. Conductor, Rev. George Craig Stewart. Apply to the ASSISTANT SUPERIOR, St. John Baptist House.

### CLASSIFIED NOTICES AND ADVERTISEMENTS.

Death notices are inserted free. Memorial matter, 2 cents per word. Marriage Notices, \$1.00 each. Classified advertisements, wants, business notices, etc., 2 cents per word. Persons desiring high-class employment or high-class employees; clergymen in search of suitable work, and parishes desiring suitable rectors, choirmasters, etc.; persons having high-class goods to sell or exchange, or desiring to buy or sell ecclesiastical goods to best advantage—will find much assistance by inserting such notices. Address: THE LIVING CHURCH, Milwaukee, Wisconsin.

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A POSITION wanted as sexton in a country church or as caretaker of country residence. Highest references; moderate stipend. Address: A. P. F., P. O. Box 443, Minneapolis, Minn.

#### POSITIONS OFFERED.

CURATE WANTED.—Associate Catholic Priest wanted immediately for large, growing field in delightful city. Fine prospect. Stipend \$600 a year, furnished room and study. Stipend sure to increase. Address E. J. DE B., care LIVING CHURCH, Milwaukee.

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VESTRIES seeking eligible rectors or assistants at stipends up to \$2,000 can find American, English, or Canadian candidates on THE CLERICAL REGISTRY list at 136 Fifth Avenue, New York.

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THE BURLINGTON PIPE ORGAN Co. of Burlington, Iowa, kindly solicits correspondence with any church desiring to purchase a pipe organ. As regards beauty of architectural design, solidity and durability of construction, and perfect tone qualities they have few, if any, equals. Our superintendent, Mr. R. W. Jackson, is a thoroughly competent organ man, who learned his trade in England. Besides having thorough knowledge of organ construction, he has years of experience at his disposal. It will be a source of great pleasure to us to prepare, free of charge, specifications and designs for any church desiring to purchase a pipe organ. We kindly refer you to Rev. Dr. Jones, rector Christ Church, Burlington, Iowa; Rev. G. Williams, pastor First Congregational Church, Keokuk, Iowa; Rev. Wm. H. Frost, rector St. James' Church, Fremont, Neb.; Rev. W. D. Morrow, rector St. Stephen's Church, Spencer, Iowa. We think that it will pay you to investigate before you buy.

CONGREGATIONAL SINGING.—THE Lord's Service in ecclesiastical unison. Words and melody, for the congregation. Now ready, 20 copies, \$1.00. Special introductory offer of 50 copies \$1.00, to first order from each diocese. Sample copies post paid, 10 cents; eight pages. The Apostolic Church can readily train the American people by congregational plainsong into one fold under one Shepherd, who love to sing the LORD'S SERVICE on the LORD'S DAY. Secure first order by sending to-day 10 cents, or \$1.00, to Rev. J. M. RICH, Mount Oliver Station, Pittsburgh, Pa.

FOR SALE, beautifully situated single grave in churchyard of St. James the Less, Falls of Schuykill, Philadelphia. Price \$125. Address SCHUYKILL, LIVING CHURCH, Milwaukee.

ORGANISTS and Choirmasters trained to fill responsible positions. Correct method for boys' voices. Positions filled. For particulars address JOHN ALLEN RICHARDSON, Organist and Choirmaster, St. Paul's Church, Madison Avenue and Fifth Street, Chicago.

CHURCH PLANS.—If about to build, send stamp for booklet "Designs and Plans for Churches." MORRISON H. VALL, A.I.A., Church Architect, Dixon, Ill. Give name of church.

ARUNDEL CHROMOS.—Large number in stock; many rare ones. Send for this month's printed list.—SAINT JUDS'S DEPOT, Birmingham, England.

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

STAMPS for Church attendance and Sunday School. Descriptive leaflet free. Trial outfit \$1.00. Rev. H. WILSON, 945 Palm Avenue, South Pasadena, Cal.

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

ORGAN wanted by small parish in northwest Iowa. Give description and price. Address H. BABIN, Estherville, Iowa.

### UNLEAVENED BREAD.

PURE Unleavened Bread for the Holy Eucharist. Samples and price list sent on application. THE SISTERS OF ST. MARY, St. Mary's Convent, Peekskill, N. Y.

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

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

**CHOIR EXCHANGE.**

**ORGANISTS** wanted for several Episcopal Church vacancies. \$500 to \$1,000. Write WEBSTER'S CHOIR EXCHANGE, 136 Fifth Avenue, New York.

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**CHURCH EMBROIDERY** of every description by a Churchwoman trained in English Sisterhoods. Mission Altar hangings, \$5 up. Stoles from \$3.50 up. Miss LUCY V. MACKRILLE, Chevy Chase, Md.

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

**TRAVEL.**

**FOR A WINTER IN EGYPT**, under unusually favorable financial conditions, accompanying a lady making a third visit, address Mrs. HOLBROOK, 1445 Massachusetts Avenue, Washington, D. C.

**CLERGYMAN** and wife, having lived abroad, will conduct select party next June. Seventy days, including Passion Play. References. Address: G. A. H., LIVING CHURCH, Milwaukee.

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**A CLERGYMAN** needing a warm climate for the winter, willing and able to use carpenter's tools, will be welcome in a refined home. Address: SOUTH, care The Young Churchman Co., Milwaukee, Wis.

**FOR SALE**, a complete Spaulding gymnasium equipment; \$150 cash. Apply to DEAN ATKINS, Trinity Cathedral, Michigan City, Ind.

**NOTICES.****GENERAL CLERGY RELIEF FUND.**

Offerings and legacies can be designated as follows: For Current Pension and Relief; for Automatic Pension of the Clergy at sixty-four; for the Permanent Fund; for Special Cases.

Rev. ALFRED J. P. McCLURE, Treasurer, Church House, Twelfth and Walnut Streets, Philadelphia.

\$75,000

invested at 4% will provide permanently for the stipend of one of the 27 Missionary Bishops of the Church.

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as the Church's agent now holds general and special Trust Funds amounting to \$1,920,872.

It has never lost a dollar of its invested funds.

The report of the Trust Fund Committee can be had for the asking.

Write to

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

LEGAL TITLE FOR USE IN MAKING WILLS:

"The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America."

THE SPIRIT OF MISSIONS—\$1.00 a year.

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A Woman's Organization to Aid in Securing Pensions for the Clergy and for their Widows and Orphans. Auxiliary to the \$5,000,000 Commission. For particulars please communicate with the president of the League,

MISS LOUISE WINTHROP KOEBS,  
2914 Broadway, New York.

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

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

Rooms in private homes or hotels reserved for parties visiting or stopping over in Chicago. Our Information Bureau would be pleased to be of service to you.

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**NEW YORK:**

Sunday School Commission, 416 Lafayette St. (agency for all publications of The Young Churchman Co.).  
Thos. Whittaker, 2 Bible House.  
E. S. Gorham, 37 East 28th St.  
R. W. Crothers, 246 Fourth Avenue.  
M. J. Whaley, 430 Fifth Avenue.  
Brentano's, Fifth Ave. above Madison Square.

**BOSTON:**

Old Corner Bookstore, 27 Bromfield Street.

**PHILADELPHIA:**

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

**WASHINGTON:**

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

**ELIZABETH, N. J.:**

Franklin H. Spencer, 947B, Anna Street.

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

**MILWAUKEE:**

The Young Churchman Co., 484 Milwaukee St.

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

A. R. Mowbray & Co., 28 Margaret Street, Oxford Circus, W. (English agency for all publications of The Young Churchman Co.)  
G. J. Palmer & Sons, Portugal Street, Lincoln's Inn Fields, W. C.

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

**BOOKS RECEIVED.**

[All books noted in this column may be obtained of the Young Churchman Co., Milwaukee, Wis.]

**LOTHROP, LEE & SHEPARD CO. Boston.**

Lakeport Series. *The Football Boys of Lakeport*; or, *More Goals Than One*. By Edward Stratemeyer, Author of *The Boat Club Boys of Lakeport*, *The Gun Club Boys of Lakeport*, *The Baseball Boys of Lakeport*. Dave Porter Series. Old Glory Series. Pan-American Series, etc. Illustrated by Arthur O. Scott. Price, \$1.25.

*Winning His Shoulder-Straps*; or, *Bob Anderson at Chatham Military School*. By Norman Brainerd. Illustrated by Frank Vining Smith. Price \$1.25.

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*The Coming of Hester*. By Jean K. Baird. Illustrated by Arthur O. Scott. Price \$1.25.

U. S. Service Series. *The Boy with the U. S. Survey*. By Francis Rolt-Wheeler, with thirty-seven illustrations from photographs taken by the U. S. Geological Survey. Price \$1.50.

**AINSWORTH & CO. Chicago.**

*A Source History of the United States*. From Discovery (1492) to End of Reconstruction (1877). For Use in High Schools, Normal Schools, and Colleges. By Howard Walter Caldwell, Professor of American History, University of Nebraska; and Clark Edmond Persinger, Associate Professor of American History, University of Nebraska. Price \$1.25.

**THE CENTURY COMPANY. New York.**

*When I Grow Up*. By W. W. Denslow. Price, \$1.00 net.

*Little Sister Snow*. By Frances Little, author of *The Lady of the Decoration*. With illustrations by Genjiro Kataoka. Price \$1.00 net.

**THE MACMILLAN COMPANY. New York.**

*The Book of Christmas*. With an Introduction by Hamilton W. Mable, and an accompaniment of drawings by George Wharton Edwards. Price \$1.25.

*A Certain Rich Man*. By William Allen White, author of *Stratagem and Spoils*, *The Court of Boyville*, etc. Price, \$1.50.

*Socialism in Local Government*. By W. G. Towler. Price \$1.50 net.

**A. WESSELS. New York.**

*Wags*. Philosophy of a Peaceful Pup. By Morgan Shepard. Price, 50 cents.

**SILVER, BURDETT & CO. New York and Boston.**  
*Sociology*. By James Quayle Dealey, Ph.D.

**THE YOUNG CHURCHMAN CO. Milwaukee.**

*The Roman Question*. A collection of four pamphlets gathered into one volume and bound in cloth. By the Bishop of Fond du Lac. Net \$1.00; by mail \$1.11.

**PAMPHLETS.****THE DE VINNE PRESS. New York.**

*The Library in Colonial New York*. By Austin Baxter Keep, A.M. Submitted in partial fulfillment of the requirements for the degree of Doctor of Philosophy in the Faculty of Political Science, Columbia University.

**A SCANDINAVIAN VIEW OF ANGLO-SWEDISH UNION.**

(Continued from page 83.)

this affiliation may some day lead the Synod to have a Bishop consecrated for itself in the Cathedral of Upsala. But whatever may be the relations between Episcopalians and the Augustana Synod in America, there is no reason whatever for the Swedish Church to delay closer union with the Church of England, especially as, in London for example, the practical meaning of intercommunion may be strikingly seen. At the same time, in so vital a question as the union of the Swedish and Anglican Churches, the issue is very different from, and far greater than, mere practical considerations."

THE AMERICAN CHURCH, of which the parish of St. Luke's is a part, is a legitimate branch of the one holy, Catholic and Apostolic Church founded at Jerusalem by our Lord upon the foundation of the apostles and prophets, Himself being the chief cornerstone, and continuing steadfast in the apostles' doctrine and fellowship, and in the breaking of the Bread and the prayers until now. She derives her episcopate (without which no Church can be) through the Churches of Great Britain and Ireland, in unbroken line from the Blessed Apostles, SS. Peter, James, John, and Paul. She holds the faith once for all delivered, as witnessed by the Ecumenical councils of the undivided Church; and she reveres the Bible as the written word of God, the rule of faith. She ministers all the sacraments duly; and in special she reckons the Blessed Sacrament of the Body and Blood of Christ, the Holy Eucharist, as the chief act of worship, providing for its celebration daily throughout the year, and urging her children often to receive these Holy Mysteries. In view of all this, she is indubitably Catholic, not Protestant; and her children are properly described as American Catholics. But, as she is established in a land where the Bishop of Rome had never any lawful jurisdiction (the limits of his patriarchate not reaching beyond Italy) she rejoices to be American, not Roman, maintaining unimpaired that blessed liberty which with Christ hath made her free, as an independent, autocephalous national Church. All baptized Americans have their rightful place, by virtue of their baptism, in her communion, and have only to claim their inheritance to receive it. Religious societies of merely human origin can not give their members what the holy Catholic Church affords; and wilful separation from her fellowship is the sin of schism, even as wilful denial of any truth she sets forth is the sin of heresy, from both of which we pray to be delivered.—*Parish Visitor* (Evanston, Ill.).

# THE CHURCH AT WORK

## FORMER ROMAN PRIEST CONFORMS.

THE Rev. F. S. DEVONA, ordained a priest of the Roman Catholic Church, recently applied to the Bishop of Michigan to be admitted to our communion. The request was granted in accordance with the provisions of Canon 18. Subsequently to leaving the Roman Church he married a niece of Bishop Winde of the Methodist denomination, and for several years he served as a minister of that body in Detroit. For some time he has attended services in St. John's Church, Detroit, where, with his wife, he received the Holy Communion. The Bishop will assign him work in a mission in Port Huron until he has fulfilled the customary period before taking canonical charge.

## INTERESTING JUBILEE IN CANADA.

ON SEPTEMBER 25th the Rev. Campbell Wurtele of Acton Vale, in the diocese of Quebec, celebrated the completion of fifty years in the sacred ministry. The occasion proved a unique one and one unparalleled in the history of the Church in Canada. The Roman Catholics in the little town united to make the occasion a memorable one. The service in St. Mark's Church, which Mr. Wurtele had himself built forty-seven years before, was most interesting. At the jubilee service Rev. L. C. Wurtele himself was celebrant, his son, the Very Rev. Arthur H. Wurtele, Dean of Trinity Pro-Cathedral, Duluth, Minn., was Gospeller, and his son-in-law, the Rev. A. H. Moore, rector of Christ Church, Stanstead, P. Q., was Epistoler. The organist for the occasion was his daughter, Mrs. A. H. Moore, and the sermon was preached by an old friend, Dean Hepburn of Richmond, P. Q. Telegrams of congratulation were received from the Archbishop of Ottawa, the Bishop of Quebec, the Bishop of Algoma, and the Bishop of Montreal. Old parishioners presented a handsomely illumined address and the members of the family a gold cane suitably inscribed. In the evening the townspeople of all denominations united in a big banquet presided over by the mayor. Speeches of felicitation were made by the Hon. Emil Marcell, M.P., and by the member of the Provincial Legislature, Dr. F. H. Daighmeault. A beautifully illumined address, the work of devout Roman Catholics, was presented by the mayor, and the mayor's daughter handed to Mr. Wurtele a purse containing \$300 in gold.

Never before in the history of the Church in Canada have the Roman Catholics so marked a degree united to honor the representative of another race and another communion. The cure of the large Roman Catholic Church personally contributed towards the purse and assisted in making the affair successful.

## SOME RECENT ANNIVERSARIES.

THE FIFTIETH anniversary of the founding of Trinity parish, Bergen Point, Bayonne, N. J., was celebrated on Sunday, October 3d. The Rev. A. L. Longley preached an historical sermon at the midday service, and a former rector, the Rev. Harold Arrowsmith, preached at the children's service in the afternoon. Some of the past and the active members of the choir were present at these services, had a reunion on Monday evening and sang Maunder's cantata, "Penitence, Pardon and Peace," on Tuesday evening. There was a general reception for the people of the parish on Thursday evening. At the special Guild service, Friday evening, another former rector, the Rev. Frederick M. Kirkus, Trinity Church,



TRINITY CHURCH AND PARISH HALL, BAYONNE, N. J.

Wilmington, Del., preached. The Rt. Rev. Dr. Jaggard, second rector of the parish, was the preacher on Sunday morning, October 10th, and the Bishop of the diocese preached after Evening Prayer.

In 1859 services were held in the district school. The commodious site was given by Captain David La Tourette and his son together with Mr. Solon Humphreys. The Rev. Dr. Heman Dyer officiated in the first few years. The rectors have been: The Rev. Franklin S. Rising (1860-1862); Bishop Jaggard (1862-1864); the Rev. George Zabriskie Gray (1865-1876); the Rev. George H. Walsh



REV. A. L. LONGLEY.

(1876-1883); the Rev. Harold Arrowsmith (1883-1896); the Rev. Frederick M. Kirkus (1896-1905); the present rector, the Rev. Albert L. Longley was elected in 1905. In 1879 the old church was burned; the new stone church was built in 1880 and consecrated in 1889. Calvary Church, Pamrapo, and St. John's Church, both in the city limits of Bayonne, were parochial missions of Trinity before becoming independent parishes.

The church has many handsome memorials; the graceful stone columns have been appropriately carved as such. At this anniversary a handsome brass corona was placed in the chancel in memory of Dr. Walsh by the Sunday school children.

ST. MARK'S PARISH, Hoosick Falls, N. Y. (the Rev. D. C. White, rector), observed its seventy-fifth anniversary, October 2d and 3d. Saturday evening a parish dinner was given in the armory. Sunday morning the Holy Eucharist was celebrated at 8 o'clock by the Rev. Prof. Edmunds, and at 10:30 by Bishop Nelson. Bishop Nelson preached on "The Parish's Relation to the Church's Forward Move-

ment." and confirmed a class of twenty-nine persons presented by the rector. In the afternoon Bishop Nelson preached at St. John's chapel, Walloomsac. This chapel was erected by St. Mark's parish last summer and consecrated by the Bishop in October of last year. In the evening at the parish church the Rev. G. D. Silliman, D.D., preached the anniversary sermon, recounting the history of the parish and commemorating her faithful people. St. Mark's parish was founded in 1834 by the Rev. Nathaniel O. Preston and under its present energetic rector has renewed its life and is one of the most progressive in the diocese.

THE FORTIETH anniversary of the dedication of the Church of the Good Shepherd, St. Paul, Minn., was appropriately celebrated on Oct. 3d. From the original membership have been formed one church and several missions. The Rev. William C. Pope, fresh from the theological seminary, took charge on the day the church was dedicated (Oct. 6, 1869), and has been its rector continuously ever since. An addition to the demands of his parish he has found time to do much work in other fields. From 1871 to 1901 he made monthly visits to the county jail, and for many years he conducted street meetings during the summer months. In addition he has actively supported the movement which has for its object the spread of the gospel among the Jews.

THE CHURCH of St. Michael and All Angels, Anniston, Ala., celebrated the nineteenth anniversary of its consecration, the seventy-ninth birthday of its founder, Mr. John W. Noble, and the eleventh anniversary of its rector, the Rev. J. H. Blacklock, on the festival of St. Michael and All Angels. The services comprised an early celebration at 7 a. m., a second service at 10, and choral evensong at 8 p. m. The Rev. James G. Glass of Grace Church read the lessons, and the Rev. W. E. Evans, D.D., of the Advent, Birmingham, a former rector of St. Michael's, preached an interesting sermon on "The Ministry of Angels" to a large congregation. The offering was for the endowment fund of the church.

ON SUNDAY, October 3d, was observed the thirty-fifth anniversary of the consecration of Trinity Church, Wethersfield, Conn. (the Rev. Henry Swinton Harte, rector), and incidentally the forty-first of the formation of the parish. The day began with a corporate Communion for the parish at 7:30 a. m. At the Choral Eucharist at 10:30 a. m., the rector delivered an historical sermon and at 7:30 p. m. Evening Prayer was read by the Rev. George T. Linsley, rector of the Church of the Good Shepherd, Hartford, the mother

of Trinity, and the sermon was preached by the Rev. W. W. Bellinger, D.D., vicar of St. Agnes' Chapel, New York, a former rector.

THE TWENTIETH anniversary of Trinity Church, Wauwatosa, Wis., was celebrated on October 10th, opening with a corporate communion of all members of the parish, past and present, at 7:30 a. m. At the second celebration the sermon was preached by Bishop Webb, and at the choral evensong the Ven. E. P. Wright, D.D., the first rector of the parish, officiated. A parish reception was held on the following Tuesday evening, to be succeeded by a children's party on the evening of the next day.

TRINITY CHURCH, Bridgewater, Mass., observed the twenty-fifth anniversary of the consecration of the church and the 162d year of its parochial organization on the Sixteenth Sunday after Trinity. There were celebration of the Holy Communion at 8 a. m. and 10:30 a. m. At the latter service an historical sermon, replete with interesting facts connected with the past life and organization of the parish, was delivered by the rector, the Rev. J. Eames. An offering was made in behalf of missions.

#### CANADIAN COADJUTOR-BISHOP CONSECRATED.

AT THE consecration of the Rev. McAdam Harding as Bishop-Coadjutor of the diocese of Qu'Appelle, Canada, Archbishop Matheson, Metropolitan of Rupert's Land, was the consecrator and celebrant. The Right Rev. Dr. Anderson, Bishop of Moosonee, read the Epistle. The service took place in St. Paul's Church, Regina, and a large number of clergy was present. The offertory was given to the Bishop Anson Memorial Fund.

#### CORNERSTONE LAID AT MARSHALL- TOWN, IOWA.

THIRTY-EIGHT years after the cornerstone of St. Matthew's Church, Marshalltown, Iowa, was laid by Bishop Lee, the cornerstone of the edifice now being rebuilt and remodelled as St. Paul's church was laid on the Feast of St. Michael and All Angels by Bishop Morrison. The Church was built in 1871. In 1880 it was lost under a mortgage, the Universalists being the purchasers. Their work has been abandoned there for several years, and in February of this year the property was repurchased from them, the consideration being \$4,000. The improvements being made to the edifice consist of the addition of a new chancel, sacristy, chapel, rector's study, and tower, the basement being made into a large, well-lighted guild room. There is also a convenient choir room and a well equipped kitchen. The cost will be about \$12,000. The entire structure is of stone. It is expected that the improvements will soon be completed and the church occupied for regular worship. Great credit for this happy result is due the energetic rector, the Rev. William Pence James, who for seven years has worked with great patience and diligence to bring about this present prosperous condition.

#### OBSEQUIES OF REV. F. M. BURCH.

AT THE burial of the Rev. Francis M. Burch, whose death was noted in the last issue of THE LIVING CHURCH, old St. Paul's church, Philadelphia, was filled on Tuesday morning, October 5th. The Rev. Dr. J. De Wolf Perry, president of the standing committee and a member of the Board of Council of the City Mission; the Rev. H. L. Duhring, D.D., superintendent of the City Mission, and the Rev. H. Cresson McHenry, assistant superintendent, were the officiating clergy. Over thirty clergymen of the diocese were vested and in the procession. The musical portion of the burial office was furnished by a portion of

the vested male choir of the Church of the Good Shepherd. An immense and magnificent floral cross was the gift of the inmates of the Eastern Penitentiary, to whom the deceased priest was near and very dear. A memorial service was held at the penitentiary that same morning.

#### FORTY YEARS BISHOP OF PENNSYLVANIA.

ON WEDNESDAY, October 13th, the Rt. Rev. O. W. Whitaker, D.D., LL.D., will quietly observe the fortieth anniversary of his consecration as a Bishop. The consecration took place in St. George's Church, New York City, Bishops McIlvaine, Eastburn, Horatio Potter, and Joseph Talbot, all of whom are now deceased, officiating. The Convocation of Germantown, which met last week in St. Paul's Church, Bristol, Pa., passed the following minute, which was prepared and offered by the Rev. Dr. Edwards, and sent it to the Bishop:

"The members of the Germantown Convocation desire to felicitate their honored and venerated diocesan upon the fortieth anniversary of his consecration as Bishop. They are grateful for the example of his devoted life, marked as it has been, not only by an unwavering zeal, but by a spirit of heroic courage and sweet patience that deeply moves all their hearts. They sincerely trust that 'the evening time of his life' may be irradiated with many a golden gleam of peace, joy, and hope."

The Bishop has returned from his summer vacation and taken up again his many and varied duties in the diocese.

#### ILLNESS OF REV. DR. ALF. MANN.

THE Rev. Dr. ALEXANDER MANN, rector of Trinity Church, Boston, had suddenly to submit to an operation for appendicitis on the evening of October 7th. He had gone back to South Paris, Me., for his family the first of the week, and on the return trip to Boston he was attacked with illness. Reaching Boston, the physician quickly saw what was the trouble, and the rector was hurried to a private hospital for the operation. Later reports indicate that Dr. Mann is resting comfortably and his present condition gives every hope of a speedy recovery.

#### RESULTS OF SYSTEMATIC EFFORT.

WITH THE beginning of October the parochial activities of St. Paul's Church, Clinton and Carroll Streets, Brooklyn, are in full swing. The section of the city in the neighborhood of the church has been divided into districts, each of which has been assigned to an individual who will be responsible for the families contained in that territory. Already the increased attendance at the services and at the Sunday school shows the good effects of this systematic visitation. The rector has engaged as curate the Rev. Vernon D. Ruggles, who has had four years of successful work as a mission priest in the diocese. Mr. Ruggles will have special charge of the Sunday school. Mrs. Larrabee, a social worker, trained at Hull House, Chicago, and experienced in settlement work, has been engaged as parish visitor, and she will also assist in the work of the various guilds. Mr. Inman of the General Theological Seminary, will act as lay reader and organize special work among the men and boys of the parish.

#### NEW RECTOR FOR ST. PAUL'S, BOSTON

DR. ROUSMANIERE has accepted his call to the rectorship of St. Paul's Church, Boston, and will probably enter upon his duties in that capacity on the First Sunday in Advent. He was graduated at Harvard in 1883 and at the Cambridge Theological School in 1886;

was ordained deacon by Bishop Paddock of Massachusetts in 1886, and priest by Bishop Clark of Rhode Island a year later. He was for three years in charge of All Saints' Church, Pontiac, R. I., and for the next ten years rector of Grace Church, New Bedford, Mass. Since 1899 he has been rector of Grace Church, Providence, R. I.

#### CONFIRMATION CANDIDATES ANALYZED.

IN HIS convocation address, the Bishop of Kearney presented an analysis of the religious antecedents of 3,747 candidates whom he has confirmed within the past five years, as follows:

Brought up in our Church.....	1,438
Those of no religious training.....	479
Methodist antecedents.....	584
Presbyterian.....	362
Lutheran.....	252
Baptist.....	180
Congregationalist.....	132
Campbellite.....	102
Roman Catholic.....	101
Unknown.....	71
United Brethren.....	20
Universalist.....	16
Unitarian.....	12
Quaker.....	10
Dunkard.....	10
Evangelical.....	8
Adventist.....	7
Dutch Reformed.....	6
Mormon.....	4
New Light.....	4
Church of God.....	3
Zwinglian.....	2
Irvingite.....	1
Jew.....	1
Reformed Episcopal.....	1
Christian Science.....	1

Total.....3,747

"One might think from the above enumeration," says the Bishop, "that a large part of our work had consisted in drawing members out of other religious bodies, but such has not been the case. In almost every instance the people had largely given up their religion and were active members nowhere. The average age of all the people confirmed was about twenty-five years, but ranging all the way from ten to ninety-four years."

#### CONVOCATION OF THE DISTRICT OF KEARNEY.

THE NINETEENTH annual convocation of the missionary district of Kearney met in St. Stephen's Church, Grand Island, October 4th-6th. It was opened on Monday evening by a missionary service, the speakers being Rev. F. C. Taylor of Central City, Neb., on "Work in Alaska"; Miss Julia C. Emery of New York on "Woman's Work"; and Rev. E. R. Earle of McCook on "Work in the District of Kearney." Thursday morning at the High Celebration the Bishop read his annual address and a resume of twenty years' labor in the episcopate, showing a remarkable development of the work under his direction. He asked the clergy especially to "win men to the Church. Too large a majority of our communicants and candidates for Confirmation," he continued, "are women or children." He told of informal conferences with the local "Federation of Churches" in the interest of unity. He, with two of his clergy, attended meetings of that body, but only as "voluntary delegates and not properly representatives of this convocation." The Bishop had especially inquired whether the "federation movement would not stand in the way of, or be a substitute for, any movement toward the Unity of the Church," and the replies showed that it was not so intended but that there was manifested "an earnest longing for unity."

During the business session there was also held a meeting of women to discuss women's work. Miss Emery again speaking. In the evening a banquet was served in the guild rooms by the women of St. Stephen's Church to the delegates, over seventy being present. During the sessions on Wednesday the fol-



lowing papers were read: "My Ideal Layman for this District and Age," Rev. J. R. Jenkins; "The Support of Missions in this District," Rev. L. A. Arthur; "Faith Cure: Its Relation to the Church," Rev. G. G. Bennett; "Sunday School Work," Rev. C. F. Chapman. The convocation voted to ask the Board of Missions to increase its apportionment from \$400 to \$450 for the coming year. Convocation will meet next year at St. Elizabeth's Church, Holdrege.

#### DEATH OF MRS. GARRETT.

THE BISHOP OF DALLAS is bereaved in the death of his wife, which occurred at the episcopal residence in Dallas, Texas, at 12:20 on the morning of October 8th. She was about 84 years of age. Mrs. Letitia Hope Garrett was the youngest daughter of William Hope, a lawyer of the city of Dublin. She was married to Bishop Garrett in 1854, while he was a student in Trinity college, Dublin. The Bishop was ordained deacon two years later, and priest a year after that. With his bride he set out from his native country for British Columbia in 1859, and the two engaged together in hard missionary work for the next ten years. Dr. Garrett became rector of St. James' Church, San Francisco, in 1870; dean of Trinity Cathedral, Omaha, 1872; and was consecrated Missionary Bishop of Northern Texas, December 20, 1874. That missionary district became the diocese of Dallas in 1895. Mrs. Garrett has, during all these years, presided over the Bishop's home with a hospitality that has endeared her to the entire diocese and beyond. She is survived by two sons as well as her husband.

The burial service was conducted at St. Matthew's Cathedral, the Very Rev. Harry T. Moore, assisted by the Rev. Edwin Wickens of All Saints' Church; the Rev. F. C. Berry, general missionary; the Rev. J. T. Lodge of the Church of the Incarnation; and the Rev. C. A. Roth of Fort Worth. The vestrymen of the Cathedral acted as honorary pallbearers.

#### RECENT MEMORIAL AND OTHER GIFTS.

A WINDOW, or rather a group of five mullioned panels overtopped by a rare design in stained glass, was unveiled in St. Luke's Church, Montclair, N. J., on Sunday, October 10th. The new window is one of the largest and most handsome pieces of stained glass in the country. It was presented by George W. and Mrs. Rosina Da Cunha, in commemoration of their only son, George Walter Da Cunha, who died several years ago. The memorial, which fills the whole western end of the edifice, is twenty-six feet high. The subject is "The Transfiguration on the Mountain." The central figure is that of Christ. On one side stands Moses and at the other Elijah, while the three disciples, St. Peter, James and John, occupy the outside panels. At the moment chosen, the three disciples are awakened from deep slumber, amazed at the vision which they alone of all mortals were privileged to see. St. Peter, on the left, leans forward impetuously to get a clearer view of the three immortals; St. John takes the scene more calmly, while St. James, his hands shading his eyes from the brilliant radiance, peeps out from behind the robes of Christ's beloved. The figure of Christ itself occupies the main interest. He talks with Moses and Elijah, whose figures are placed in the panels on either side. Over the divine face there is a slight shadow. Mr. Da Cunha was himself the designer.

A MEMORIAL SERVICE was held in St. Paul's Church, Fayetteville, Ark. (the Rev. Thomas D. Windiate, rector), on October 3d, at which gifts were presented to the Church, consisting of two large brass vases in memory of Mrs. Jane C. Gunter, the gift of her children, Judge J. C. Gunter of Denver, Mr. Walker Gunter of Salt Lake City, Utah, and

Mrs. Gertrude Gunter Forbes of Los Angeles, Cal. Brass festival lights and a white six-burse and veil were presented by Mrs. Thorpe in memory of her late husband, the Rev. Thomas May Thorpe, who erected the walls and roof of the present church building and was in charge of the parish for several years. Three festival lights were also presented by Mrs. Mary Jane Rivercomb in memory of her late husband, George Rivercomb, who died December 13, 1879. The Rev. James J. Vaux, for twenty-six years rector of the parish, assisted in the service.

THE VESTRYMEN of St. John's Church, North Adams, Mass., are preparing to make an effort to raise \$5,500 from members of the Church to match a gift of like amount announced at the services Sunday, September 26th, by the Rev. J. C. Tebbetts, the rector, as coming from a son and daughter of the late Mrs. Hiram Sibley of Rochester, N. Y., who was born and brought up in North Adams. Mrs. Sibley gave St. John's the church home it occupies, and also assisted in the construction of the parish house and the rectory, and it is understood that the latest gift from her children was at her wish. The parish will apply the gift to reducing the debt on the rectory, and the amount which it expects to raise in addition will be applied to that purpose as well.

AMONG several gifts presented to Trinity Church, Wethersfield, Conn. (the Rev. Henry Swinton Harte, rector), on the occasion of the celebration of the thirty-fifth anniversary of the consecration of the church was a hammered brass alms basin from the Gorham Studio, inscribed as follows: "To the glory of God and in loving memory of Matilda May, one of the first communicants and for many years a loyal worker in Trinity parish, Wethersfield, entered into Paradise February 13, 1906. Presented by David W. Thompson, 1909." Miss Grace Johnson, a communicant, also presented the Church with a copy of the Liturgy for the altar edited by the Rev. Percy Dearmer, bound in crimson levant.

A GENEROUS member of Calvary Church, Brooklyn, N. Y. (the Rev. John Williams, rector), has just presented to the parish a vacant lot adjoining the church property. The lot has a frontage of twenty-five feet on Bushwick avenue and is 120 feet deep. It will be laid out as a flower garden, in memory of the donor's mother and sisters, and will be known as the "Woman's Sacrifice Memorial Gift." It is a valuable piece of property and will add greatly to the appearance of the church grounds. The donor has requested that his name be withheld.

WORK HAS been begun on the erection of the memorial to Phillips Brooks at the north side of Trinity church, Boston. A high board fence has been put up and behind this workmen from now on will be busy putting in the foundation. As soon as this is ready the pedestal and canopy will be shipped from New York, when they lately were finished. Then everything will be ready for the group of figures. It is hoped to have the entire memorial in place before cold weather sets in.

CHRIST CHURCH, Oswego, N. Y. (the Rev. R. H. Gesner, rector), has received an endowment of \$10,000, given jointly by two faithful women of the parish, the income to be used to keep the church and other buildings in repair. The parish has also been the recipient of another fund, the income to be used for missions. The church edifice has been extensively repaired and improved during the past summer.

TRINITY CHURCH, Buckingham, Pa., will receive the sum of \$30,000 from the estate of the late Mr. Byles. This sum will doubtless be largely increased at the final settlement of the estate.

THE WILL of the late Mrs. S. F. Lewis bequeaths the sum of \$6,000 to the Church

Home for Children at Angora, Philadelphia, as an endowment towards her memorial scholarships.

THE Church of St. Luke the Evangelist, Roselle, N. J. (the Rev. Clarence S. Wood rector), has been given \$2,500 by the senior warden, the Hon. Charles W. MacQuoid.

A Mr. BEEMIS of Chatfield, Minn., who recently died and who was a Presbyterian, left \$1,000 to the Church, the income to be used for the poor in Chatfield.

#### NEW CHURCHES AND OTHER IMPROVEMENTS.

CHRIST CHURCH, Riverton, N. J. (the Rev. R. Bowden Shepherd, rector), which has been undergoing repairs and improvements through the summer, was reopened on the Eighteenth Sunday after Trinity by a special service of benediction and the celebration of the Holy Communion at 11 A. M. Nearly \$3,000 has been spent upon these improvements, including some very handsome gifts. The walls have been redecorated; the lighting system changed; six dormer windows have been placed in the roof; a new chancel window, filled with temporary glass, has been placed in the east wall; marble steps to the choir, sanctuary and altar, and a brass lantern light for the lectern, corresponding to the one over the pulpit, have been given by individuals. All is in entire harmony and the beauty of the church has been greatly enhanced.

THE SISTERS of St. John the Baptist have taken possession of their large school building at Ralston, within the parish at Mendham, N. J. Some time ago a large piece of ground was purchased for the Sisters. Within it is St. Anna's Cottage, to which mothers and children are brought in large numbers in the summer; also the Rest House for the Sisters, a frame building bearing the name of St. Christopher; and now a very substantial school building with accommodation for fifty girls has been built and St. Hilda's School, sometime in Morristown, has been transferred there. It is a very attractive school building, well equipped in every particular for its work.

THE CORNERSTONE of a rectory, to be built of stone, for St. John's parish, Somerville, N. J., was laid, with Masonic rites, on Saturday, October 2d. Addresses were made by Col. Nelson Dungan of the Second Regiment, N. G. N. J., and the Rev. Charles Fiske of Norristown, Pa., a former rector of the parish. The rectory will be the gift of J. Harper Smith, in memory of his son, Harry Atwater Smith, for many years a vestryman, and for the last year of his life senior warden of the parish. The style of architecture will be English, and the edifice will harmonize with the church building.

THE GREAT ORGAN which is being erected in Trinity Church, Toledo, Ohio, is to be made larger than originally planned, as an additional contract has been made with Ernest Skinner of Boston for an echo organ, which will be placed in the east tower of the church. This means that Trinity Church will have six organs, played from four key-boards. The pipes of the main instrument are nearly all in place.

THE Church of the Good Shepherd, Raleigh, N. C., says the *Carolina Churchman*, is hoping soon to complete her handsome stone building, upon which the diocese will have recently gained six new stone churches: St. Joseph's, West Durham; St. Philip's, Durham; St. Paul's, Winston; St. Athanasius', Burlington; the Holy Comforter, Charlotte; and the Good Shepherd, Raleigh. St. Paul's new church, Winston, built of Mt. Airy granite, is now nearing completion and will be one of the prettiest in the diocese. The Rev. H. T. Coker, the rector, is practically the

architect and builder. St. Athanasius, Burlington, has laid the foundation of a new church, of Mt. Airy granite, with Upjohn of New York as architect. The seating capacity will be about 300 and the cost upwards of \$15,000.

THE BISHOP, with the rector, the Rev. R. Kemp, laid the cornerstone of the new St. Matthew's Church, Enid, Okla., on Sunday, September 26th, and on Monday, October 6th, the Bishop laid a cornerstone for the new Emmanuel Church, Shawnee. Both of these new churches take the place of small and insufficient frame chapels, built in the early days of Oklahoma. Archdeacon Swan and Mr. R. W. Magoun, lay reader, assisted at Shawnee, the Archdeacon making an address.

THE SUM of \$1,000 has been subscribed and the contract awarded for the redecoration of the chancel of Calvary Cathedral, Sioux Falls, S. D. The designs followed were furnished twenty years ago by the late Mr. Street, an artist of New York. The work will be completed before the date arrives for the meeting of the Sixth Department Missionary Council.

ST. ANDREW'S MISSION, Fort Thomas, Ky., will soon call upon Bishop Burton to lay the cornerstone of its first church, a corner lot having been secured and nearly paid for. The Rev. Custis Fletcher has been doing a good work there for two years.

**IN KEY WEST HURRICANE.**

IN THE EARLY reports of damage done by the Key West (Fla.) hurricane last Monday it is stated that "the Episcopal church" was totally wrecked. This may probably be St. Paul's, though there is also a mission church for whites and two for colored people in the city. No details are at hand at this writing. The rector of St. Paul's Church is the Rev. C. T. Stout, and the parish reports 720 parishioners with 284 communicants. With the terrible loss to property that is certainly involved in the storm, it is certain that the loss to the church, whatever it be, will be a serious one.

**ALBANY.**

W. C. DOANE, D.D., LL.D., D.C.L., Bishop.  
R. H. NELSON, D.D., Bp. Coadj.

**Archdeaconry of Susquehanna Meets Losses by Death.**

THE FALL meeting of the Archdeaconry of the Susquehanna was held October 4th to 6th at St. Peter's, Hobart. The Rev. Harry S. Longley of Central New York preached the sermon. On October 6th, at a missionary service, the speakers were the Rev. G. E. Pember and the Rev. E. S. Barkdull. The attendance at the meeting was large.

THE CHURCH in Albany has within the last week met with great loss in the death of three of its most prominent and generous Churchmen: Mr. W. Bayard Van Rensselaer, Col. George P. Hilton, and Mrs. J. V. L. Pruyn.

**CENTRAL NEW YORK.**  
CHAS. T. OLMSTED, D.D., Bishop.

**Condition of Rev. F. W. Eason.**

FRIENDS of the Rev. Francis W. Eason, rector of Trinity Church, Watertown, will be sorry to learn that his health does not improve sufficiently to admit of his returning to his parish.

**CONNECTICUT.**

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

**Berkeley Missionary Society.**

THE MISSIONARY society of the Berkeley Divinity School, which includes all the officers and students of the institution, has organized for the year. The Dean of the school

acts as chaplain, and the officers serve as an executive committee. The special offerings of last year were for the support of a Chinese student in Honolulu, and probably the same designation will be made for the present year. On St. Michael and All Angels' Day the Rev. Roger Atkinson Walker of St. John's School and College, Tokyo, made an address on the progress and hopes of the work in which he is specially engaged.

**DELAWARE.**

FREDERICK JOSEPH KINSMAN, D.D., Bishop.

**Service at Historic Church—Notes.**

CHRIST CHURCH, Broad Creek, Sussex county, built in 1772, is one of the interesting historic churches of Delaware of another century. It now stands 2½ miles from the nearest town and parish of Laurel; and without a congregation except the one gathering semi-annually for special services. On Tuesday, October 5th, the Bishop of Delaware celebrated the Holy Communion in the morning and the Archdeacon of Dover preached from the Collect for the week. Luncheon was served at noon in the churchyard by the Laurel congregation. At a meeting of the Christ Church League needed repairs to the old building were provided for. At the afternoon service the Bishop preached a memorial sermon on the late Bishop Coleman to a large congregation.

THE DELAWARE branch of the Woman's Auxiliary held its autumnal meeting in St. Paul's, Georgetown, on Thursday, October 7th, most successfully. The Bishop celebrated the Holy Communion. Later, after a Litany for missions, the Rev. Hugh L. Burlson of the Church Missions House spoke on general missions and the Rev. J. L. Prevost on Alaska.

THE Y. M. C. A. in Wilmington this winter will have a Thursday afternoon course of Bible Studies taught by eleven of the city ministers. Among them are two Church clergymen, the Rev. Hubert W. Wells, and the Rev. K. J. Hammond.

**GEORGIA.**

F. F. REESE, D.D., Bishop.

**Personal Mention.**

THE Rev. Z. S. FARLAND, rector of All Saints', Atlanta, has been called to St. John's Church, Roanoke, Va., and the congregation

is making strenuous efforts to retain him. Under Mr. Farland's rectorship the progress of the parish during the seven years of its existence has been phenomenal. The church was consecrated last autumn, following the clearing of all obligations from this \$75,000 property, and the parish is steadily growing in numbers and influence. The rector's decision has not yet been announced.

DR. J. FOWLER RICHARDSON, organist and choirmaster of St. Philip's Cathedral, Atlanta, has tendered his resignation to accept the position of organist in St. Stephen's, Wilkesbarre, Pa.

BISHOP NELSON has returned from a two months' visit on the coast of Maine and in South Bethlehem and Washington.

**KANSAS.**

F. R. MILLSPAUGH, D.D., Bishop.

**Numerous Candidates for Orders—Miscellaneous Items.**

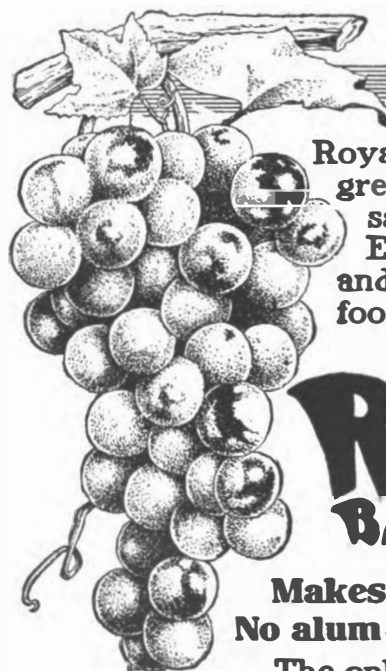
A REMARKABLE number of men have applied to the Bishop to be admitted as candidates for holy orders. A new catalogue of the Kansas Theological School has been issued. About sixty priests of the American Church have been students in the school since 1875.

IMPROVEMENTS are being made on St. John's Church, Abilene (the Rev. Paul B. James, rector), by the addition of a chancel. A rectory is also being built.

MR. ALEXANDER M. HADDEN, of the council of the B. S. A., has been visiting parishes in Kansas of over 100 communicants where there may be a possibility of forming or reviving a chapter.

THE REV. ALEXANDER E. HAWKE, incumbent of the Church of the Ascension, Neodosha, and of Calvary Church, Yates, has recently returned from abroad.

THIS AUTUMN will be the twenty-fifth anniversary of the establishment of the colored mission of St. Simon the Cyrenian in Topeka. To commemorate the event and, possibly, to consecrate the building, which has been greatly improved recently, the priest-in-charge, the Rev. H. B. Brown, is making an effort to raise the sum of \$400.



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**KENTUCKY.**

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

**Work of the Diocesan Auxiliary — Other Items of Church News.**

THE DIOCESAN board of the Woman's Auxiliary held its quarterly meeting Thursday morning, October 7th, at St. Andrew's Church, Louisville. The apportionment was fully discussed, a number of representatives volunteered to increase the amount from their individual branches, and in no case was the amount pledged less than that of last year. It was further suggested that a practical way for the poorer and weaker branches to meet their apportionment would be to canvass for subscriptions for the *Bishop's Letter*, the diocesan paper, the *Spirit of Missions*, and other Church papers. THE LIVING CHURCH being specially mentioned in this connection, it being stated that in addition to the liberal commission allowed by the publishers for new subscriptions, a real missionary work would be accomplished by having it go into as many homes as possible. Ways and means for securing a diocesan fund to meet running expenses and to provide for special speakers were also considered. Miss L. L. Robinson was appointed chairman of the committee to arrange for talks and papers to be delivered at the usual united Lenten meetings. Appropriate resolutions were offered and adopted relative to the death of Miss Adelaide J. Rogers, president of the Grace Church branch of the Auxiliary, and a member of the Executive Board.

A MOVEMENT has been started by the Rev. Arthur E. Whatham, rector of Trinity Church, Louisville, to have the spacious grounds surrounding the church used during seasonable weather as a public playground for children, the idea having been approved by the Bishop of the diocese. Officials of the city who are familiar with playground work will be in charge, and it is felt that this plan will be not only a philanthropic work for the children living in this extremely congested neighborhood, but that it will serve to keep them off the streets and indirectly interest them and their parents in the Sunday school, eventually serving to bring them into the Church.

AN INTERESTING service was held at Coon Bottoms at 3:30 p. m. last Sunday. The Rev. T. D. Phillipps, who has recently joined the staff of the School for Postulants, Uniontown, said Evening Prayer and Bishop Woodcock made an address to the congregation, which was assembled in the open air, as the mission would not hold the congregation. The rector of St. John's, Uniontown, has been conducting the services at the mission for the past two months.

**LEXINGTON.**

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

**Activities of Lay Readers.**

Mr. RAYMOND S. LITSINGER, lay reader and postulant at St. Peter's Church, Paris, Ky., for more than two years past, has been transferred by Bishop Burton to the diocese of Easton, where he will have charge of two parishes in Kent County, Maryland. During his readership he has entirely restored the fine old church, built seventy-five years ago. —THE CHURCHES at Winchester and Cynthia are placed by the Bishop in the care of a lay reader, Mr. Phil. B. Ellsworth, lately transferred as a postulant from the diocese of Southern Ohio, where he served at Gallipolis, Ohio. He has already started a new Sunday school in an outlying part of the city, where he has also begun an afternoon service, commencing both on Sunday, October 3d. There were twenty-two scholars to begin with, and a crowded congregation afterwards.—Mr. JOSEPH E. THOMPSON, a candidate from this diocese, in his middle year at Alexandria, spent his vacation as lay reader at St. John's, Bellevue, and Dayton.

**LONG ISLAND.**

FREDERICK BURGESS, D.D., Bishop.

**Progress of Christ Church, Brooklyn — Personal and Other Notes.**

THE YEAR BOOK of Christ Church, Clinton and Harrison Streets, Brooklyn (the Rev. Walter De Forest Johnson, rector), shows that the total income of the parish for the year, with a balance from the year previous of \$1,700.19, was \$27,920.88. The expenditures for parochial objects amounted to \$23,982.74; for diocesan objects, \$2,384.20; for general objects, \$1,978.82; balance on hand, \$1,275.31. The Sunday school raised \$399.89 and expended \$272.15. All of the societies of the Church are in good condition. All the societies of Christ chapel also report progress under the assistant, the Rev. Carl S. Smith. Number of families in the parish, 421; number baptized, 1,631; communicants, 532; officers and teachers in Sunday school, 23; pupils, 589. Plans are under consideration for the fitting observance of the seventy-fifth anniversary of the parish. Efforts will

be made to increase the endowment fund for current expenses.

CHARLES F. WILSON, who for the past eight years has been choirmaster and organist of St. George's Church, Flushing, has resigned and will leave on November 1st. Ill health is given as the cause. His choir of men and boys is considered by experts as one of the best in or about New York City.

MRS. WYTHE LEIGH KINSOLVING sustained a critical operation for appendicitis at Long Island College Hospital, Brooklyn, on October 1st. She is the wife of the rector of St. George's Harford County, Md., and sister-in-law of the rector of St. Paul's, Baltimore, and the Bishops of Southern Brazil and Texas. Her condition is daily improving.

THE THIRTIETH Local Assembly meeting of the Daughters of the King of Long Island will be held on Thursday, October 28th, at St. Luke's Church, Sea Cliff. Addresses will be made by Canon Swett, the Rev. W. R. Watson, rector of St. Luke's Church, and others of the Long Island clergy.

# In The Public Service



The President of the United States works for 80,000,000 people all the time.

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**MASSACHUSETTS.****WM. LAWRENCE, D.D., LL.D., Bishop.****Testimonial to Rev. G. J. Prescott.**

THE REV. G. J. PRESCOTT, rector of the Church of the Good Shepherd, Boston, was made the recipient of a purse of gold after the morning service on Sunday, October 3d, the occasion being the completion of his thirty-fifth year of service as rector. He preached an interesting sermon, largely of an historic character, in which he recalled to mind many of the close ties of the past.

**MICHIGAN.****CHARLES D. WILLIAMS, D.D., Bishop.****Sunday School Institute Meeting — The Detroit Clericus.**

THE 29TH meeting of the Sunday School Institute of the Detroit Convocation opened in Christ Church on Sunday afternoon, October 3d. A sermon was preached by Dean Marquis. Meetings were continued on Monday and Tuesday. Among the speakers were the Rev. Henry E. Cooke of Ohio and the Rev. George C. Stewart of Chicago.

THE DETROIT CLERICUS held its first meeting on Monday, October 4th. A paper was read by Rev. Dr. Marquis on the subject of Baptismal Regeneration.

**MILWAUKEE.****W. W. WEBB, D.D., Bishop.****Diocesan Meeting of the Auxiliary.**

AT THE diocesan meeting of the Woman's Auxiliary last week at Wauwatosa, Miss Jane L. Morehouse told of mission work among the mountaineers in and about Seewanee, Tenn., and particularly of the work of the Sisters of St. Mary in their mission house at Seewanee.

**MINNESOTA.****S. C. EDSELL, D.D., Bishop.****Church Removed New Home Assured for the Sheltering Arms Orphanage Notes.**

THE SMALL church at Beaver Falls, which was built about twenty years ago, when Beaver Falls was a county seat and which since the removal of the county seat to Olivia has been standing idle, was recently removed some twenty miles to Olivia, where there is an active band of Church workers under the faithful leadership of the Rev. I. Houlgate.

THE EFFORTS of the Rev. C. E. Haupt in behalf of the Sheltering Arms Orphanage, Minneapolis, have been crowned with success, and the sum of \$15,000 has been pledged in order to obtain the conditional subscription of \$15,000 from Mr. Whitney of Canada. The contract for the superstructure of the new home has been let. The site is a commanding one on the banks of the Mississippi river and the walls are now up to the second story. The home will be thoroughly modern throughout and will accommodate seventy-five children. It is expected that the edifice will be ready for use by the end of the year.

ST. PETER'S CHURCH, St. Paul, is to be consecrated on All Saints' Day.

**MISSISSIPPI.****THEO. D. BRATTON, D.D., Bishop.****Consecration of Grace Church, Okolona.**

GRACE CHURCH, Okolona, was consecrated on October 5th, by the Bishop of the diocese. The clergy present were the Ven. R. E. Lee Craig, Archdeacon of North Mississippi, the Rev. W. E. Dakin of Columbus, the Rev. Albert Martin of Yazoo City, the Rev. D. T. Johnson of Winona, the Rev. C. D. Brown of Oxford, the Rev. George B. Myers of Greenwood, and the Rev. J. Lundy Sykes, priest in charge. The instrument of

donation was presented by Mr. H. M. Murphree on behalf of the vestry and the sentence of consecration was read by the priest in charge. Bishop Bratton preached the sermon. The edifice, a handsome structure of white brick, is a replica of St. Columb's, Jackson, and was completed and consecrated within eighteen months.

**NEWARK.****EDWIN S. LINES, D.D., Bishop.****Chapel Opened at Wortendyke — Judge Emery Accepts the Chancellorship — Memorial Chapel Dedicated.**

ON OCTOBER 3d the new chapel at Wortendyke was opened for divine service. The Holy Communion was celebrated in the morning by the Rev. D. S. Hamilton of Paterson. In the afternoon there was a service of dedication, the Bishop of the diocese being assisted by the Rev. D. S. Hamilton and the Rev. P. C. Pearson of Ridgewood. The edifice is a very attractive one, seating about 150 persons and cost about \$4,000, two-thirds of which has been paid. Regular Sunday services will be maintained.

THE OFFICE of Chancellor was established by the action of the diocesan convention last May, and the Hon. John R. Emery has accepted the appointment. Judge Emery is a vice chancellor of the state, and he has for many years been active in the service of the diocese as a member of the Standing Committee and one of the trustees of the episcopal fund.

WITHIN the grounds of Mr. and Mrs. Edward Balback in the Mendham parish, diocese of Newark, a chapel of a memorial and mortuary character, to be known as "the Edward Chapel," was dedicated recently by the Bishop of the diocese, assisted by the Rev. Levi Johnston and the Rev. T. A. Conover. The chapel will be used occasionally for religious services, and beneath is a resting place for the dead.

A "QUIET DAY" was given by Father Anderson, O. H. C. for "The Confraternity of the Love of God," in the Church of the Holy Cross, Jersey City, on Saturday, October 9th. The Rev. Augustine Elmendorf, rector, began the day with a celebration of the Holy Communion. Then followed other devotions and the several addresses. A goodly number of the society attended through the day. The new parish hall and rectory are well under way and are being built as rapidly as possible so that they may be occupied about December 1st.

**NEW JERSEY.****JOHN SCARBOROUGH, D.D., LL.D., Bishop.****Clericus Meetings — Session of Burlington Convocation.**

THE Plainfield Clericus began its meetings for the winter auspiciously at the residence of the Rev. Harris C. Rush at Westfield on October 4th. The Rev. Dr. Loomis, a Congregational minister of Westfield, read a paper on "Church Unity from a Congregationalist's Point of View," and a spirited discussion followed. On the same date the Monmouth Clericus resumed its meetings, entertained by the Rev. Dr. Adams of Eatontown. The Rev. H. H. Bogert of Point Pleasant read a paper on "The Religion of the Future" which by the ensuing discussion was unanimously conceded to be the religion of the past.

BURLINGTON Convocation met at Christ church, Millville, on October 4th and 5th. At the missionary service on Monday evening addresses were made by the Dean, the Rev. Charles B. Dubell of Glassboro, and the secretary. The Bishop gave encouraging tidings concerning the general missionary work of the Church. On Tuesday morning there

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This consists of four pamphlets by the Bishop of Fond du Lac gathered into one volume and bound in cloth, as follows: *Letter to the Oneidas, A Correspondence, A rejoinder, and Roman Correspondence.* The first of these was called out by a Roman proselyting movement among the Oneida Indians which led the Bishop to warn his people among that race not to abandon their communion. The other pamphlets were issued in reply to the various Roman critics who took up the controversy. Many will be glad to obtain this collection, in which are contained specific replies to specific contentions on behalf of Rome, such as one constantly meets in the course of Roman propaganda.

**JUST ISSUED****Register of Church Services**

A blank book, properly ruled, with printed headings, for the recording of all services in the church. There is space for date, hour of service, preacher, and other details required for the purpose. Size, 8x10½ inches, cloth bound, 100 double pages. Price, 1.25; by express, prepaid, 1.37.

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MILWAUKEE, WIS.

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was a celebration of the Holy Communion, with a sermon by the Rev. Roland Ringwalt of Cramer Hill. The usual routine business was transacted, and the appropriations were made. The bylaws were changed to allow the rector of the parish where the Convocation meets to select the preacher. There was a large attendance of clergy and laity and much pleasure in seeing the new church. Note was made of the death of Mr. James H. Carpenter of Camden, and the removal from the diocese of the Rev. G. R. Underhill, lately rector of St. John's Church, Camden.

THE LOCAL assembly of the Daughters of the King for the dioceses of Newark and New Jersey will meet in Grace Church, Elizabeth, on October 21st. An excellent programme has been provided.

**OHIO.**

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

**Toledo Clericus Meets.**

THE TOLEDO CLERICUS held its first autumnal meeting on October 4th, being entertained by the rector of Trinity Church. The Rev. George Gunnell, Jr., the host, gave a very interesting account of his vacation experience in Seattle.

**OLYMPIA.**

**FREDERICK W. KEATOR, D.D., Miss. Bp.**

**District Auxiliary Meets at Seattle.**

THE SEMI-ANNUAL meeting of the Woman's Auxiliary of the district was opened with a sermon by the Rev. G. R. Messias of Olympia, in Trinity Church, Seattle, September 28th. At the business session the treasurer reported \$240 on hand, and it was agreed to loan this sum for the purchase of a church building at Castle Rock on the Columbia river—an edifice belonging to a Mormon congregation that has abandoned its services. The sum asked is \$600, which the Church people there are endeavoring to raise. Bishop Spalding gave a graphic account of the work among the Mormons and Indians, particularly that being done by the women supported by the Auxiliary. The Bishop spoke with particular interest of an effort he is making to establish a boarding house for young women at Provo, the seat of Brigham Young University, and the sum of \$120 was appropriated to aid him in this endeavor.

**OREGON.**

**CHARLES SCADDING, D.D., Bishop.**

**Archdeacon Appointed—Vacant Missions to be Reopened.**

BISHOP SCADDING spent the month of September visiting the Coos and Curry county missions in Southwestern Oregon. This section of the state is reached only by stage or by the Pacific ocean. With Marshfield as the center some eight missions are served by one of the faithful missionary priests of the diocese who has been at this post since 1889. Bishop Scadding has appointed him Archdeacon under the title of Archdeacon of Coos and Curry counties.

THE DIOCESAN Board of Missions held its first meeting since the diocesan convention on the evening of September 28th. As a venture of faith it was voted to attempt the opening of some of the long vacant places. It is hoped to add five men to the list of clergy now in the diocese. The places to be supplied are St. Mark's, Medford; St. George's, Roseburg; Church of the Good Samaritan, Corvallis; St. James', McMinnville; and the group of missions in Clatsop county.

**PENNSYLVANIA.**

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

**Convocation Meetings — Father Bull in Philadelphia—Noonday Speakers at Old St. Paul's—Other Items of Interest.**

THE Convocation of North Philadelphia met in old Christ Church on October 12th. Evening Prayer was said at 4:30 P. M., followed by an address by Bishop Jaggar. Supper was then served to the delegates and at the missionary meeting in the evening addresses were made by the Rev. Dr. W. C. Richardson, Roland S. Morris, and Clinton Rogers Woodruff.—ONE OF THE most enjoyable meetings of the Germantown Convocation was held at St. Paul's church, Bristol, Pa. (the Rev. J. K. Moorhouse, rector), on Thursday, October 7th. The Holy Communion was celebrated at 11 o'clock, the Dean of Convocation, the Rev. Jacob Le Roy, being the celebrant, assisted by the rector of the parish. An able sermon was delivered by the Rev. Frederick M. Kirkus, rector of Trinity Church, Wilmington, Del. The business meeting was at 2:30, at which it was decided to try as an experiment the holding of the January meeting at night, at which time the reports of all missionaries of the Convocation would be made, hoping thereby to get a better attendance on the part of the laity. After supper, served by the ladies of St. Paul's in the parish house, Evensong was held in the church, with an address by the Ven. W. W. Steel, Archdeacon of Cuba. The attendance at the services of the convocation was good, considering the distance many had to travel, the parish being twenty or more miles from the city.

FATHER BULL, Chaplain-General of the British Royal Navy, has been spending some days in Philadelphia, prior to his going to the Brotherhood Convention at Providence. He held a conference and addressed the leaders of the Junior department of the Brotherhood in St. Mark's parish house on Saturday evening, October 9th. He was the preacher at the morning service in the Church of the Saviour on Sunday, October 10th, and ad-

**MAY BE COFFEE**

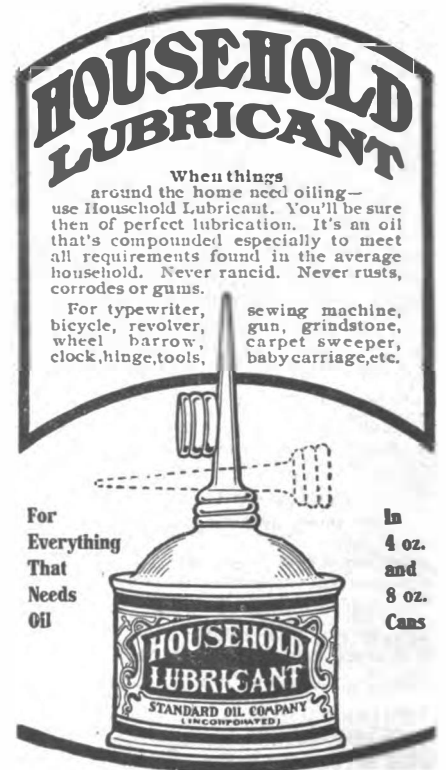
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When the house is afire, it's like a body when disease begins to show, it's no time to talk but time to act—delay is dangerous—remove the cause of the trouble at once.

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"Everything I ate distressed me, and I suffered severely almost all the time with palpitation of the heart. I frequently woke up in the night with the feeling that I was almost gone—my heart seemed so smothered and weak in its action that I feared it would stop beating. My breath grew short and the least exertion set me to panting. I slept but little and suffered from rheumatism.

"Two years ago I stopped using the coffee and began to use Postum, and from the very first I began to improve. It worked a miracle! Now I can eat anything and digest it without trouble. I sleep like a baby, and my heart beats full, strong, and easily. My breathing has become steady and normal, and my rheumatism has left me. I feel like another person, and it is all due to quitting coffee and using Postum, for I haven't used any medicine and none would have done any good as long as I kept drugging with coffee." "There's a Reason." Read the little book, "The Road to Wellville," in pkgs.

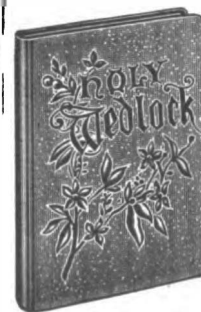


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Fifth. Four other pages exquisitely illuminated in gold and colors, with appropriate selections.

This is the most beautiful book of its kind that has been prepared. The size is 5½x7 inches, gold lines around the pages. It will make the handsomest souvenir of the wedding that can be procured. Bound in three styles of covers:

- No. 1—HOLY WEDLOCK, heavy parchment cover, in envelope. Net, 50 cents.
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dressed a mass meeting for boys in the Gar-  
rick Theater the same afternoon.

THE FOLLOWING list of excellent preachers  
has been prepared for the noonday services  
to be held in old St. Paul's Church, Philadel-  
phia, during the Week of Prayer: Rev. Dr.  
Tomkins, Rev. H. M. Medary, Rev. Robert  
Johnston, Rev. Dr. Pierce, Rev. William S.  
Stearly, and Rev. Edward T. Carson.

THE MEN'S Bible class of Holy Trinity  
Church, Nineteenth and Walnut Streets,  
Philadelphia, of which Mr. Anthony W.  
Biddle, a prominent layman and Church  
worker, is the president, has volunteered its  
assistance to the Rev. Edward H. Earle, rec-  
tor of the Church of St. John the Evangelist,  
Third and Reed Streets, and will undertake  
both Sunday school work and the manage-  
ment of a men's social and physical culture  
club in connection with the parish, which is  
one of the most densely populated in South  
Philadelphia.

GRADUATING exercises in connection with  
the teacher-training class of St. Andrew's  
parish, West Philadelphia (the Rev. W. Ar-  
thur Warner, rector), were held in the church  
on Tuesday evening, October 12th.

PROFESSOR JAMES A. MONTGOMERY of the  
Philadelphia Divinity School has been ap-  
pointed lecturer in Semitics in the Graduate  
School of the University of Pennsylvania.

AT THE laying of the cornerstone of the  
handsome new building being erected for the  
Union League at Fifteenth and Sansom  
Streets, Philadelphia, the religious exercises  
were conducted on Saturday, October 9th, by  
the Rev. W. Arthur Warner, rector of St.  
Andrew's Church, West Philadelphia.

QUITE A number of parishes in the city  
and diocese are badly in need of curates, and  
two are without rectors.

#### SOUTHERN OHIO.

BOYD VINCENT, D.D., Bishop.

Coming Events—Brotherhood Notes—Offi-  
cers of Cincinnati Missionary Society.

THE ANNUAL convention of the Southern  
Ohio local assembly of the Daughters of the  
King will be held in Greenville October 22d  
and 23d. The national convention will be  
held in Cincinnati in October, 1910, during  
the sessions of the General Convention.—THE  
Rev. JOHN HENRY HOPKINS, D.D., who spoke  
before the Cincinnati Church Club on Octo-  
ber 11th, will make addresses at several of  
the churches of the Cincinnati Convocation,  
closing with a sermon Sunday morning at St.  
Paul's Cathedral.—THE Rev. PERCY C. WEB-  
BER of Boston will hold a two weeks' mission  
at St. Luke's Church, Cincinnati, beginning  
October 10th.

THE CINCINNATI Assembly of the Brother-  
hood of St. Andrew is to hold a meeting on  
October 21st to hear reports from the Na-  
tional Convention. It will meet in Christ  
Church parish house and be addressed by  
Canon Reade.

MR. PETER CAVAGNA of Cincinnati, for  
over twenty years a member of the B. of S. A.,  
passed to his reward on October 1st, aged  
75 years.

THE CINCINNATI City Missionary Society  
was organized October 8th at a special meet-  
ing of the Cincinnati Convocation. The ob-  
ject of the society is to minister to the poor  
and afflicted in the charitable and penal in-  
stitutions of the city and to do other work as  
in consonant with the purposes of such an  
organization. The officers are: President,  
Bishop Vincent, (*ex officio*); vice president,  
the Rev. Frank H. Nelson, rector of Christ  
Church; secretary and treasurer, the Rev. J.  
Benjamin Meyers of Terrace Park. The  
Rev. Charles G. Reade, canon of St. Paul's  
Cathedral, was unanimously elected by convo-

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Sir James Crichton Browne, LL.D.—F.R.S.  
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gives the best reasons for eating more

# Quaker Oats

In an article published in the  
Youth's Companion of Septem-  
ber 23rd, 1909, Dr. Browne, the  
great medical authority on  
foods, says, about brain and  
muscle building—

"There is one kind of food  
that seems to me of marked  
value as a food to the brain and  
to the whole body throughout  
childhood and adolescence  
(youth), and that is oatmeal.

"Oats are the most nutritious  
of all the cereals, being richer  
in fats, organic phosphorus and  
lecithins."

He says oatmeal is gaining  
ground with the well-to-do of  
Great Britain. He speaks of it  
as the mainstay of the Scottish  
laborer's diet and says it pro-

duces a big-boned, well-devel-  
oped, mentally energetic race.

His experiments prove that  
good oatmeal such as Quaker  
Oats not only furnishes the best  
food for the human being, but  
eating it strengthens and en-  
larges the thyroid gland—this  
gland is intimately connected  
with the nourishing processes  
of the body.

In conclusion he says—

"It seems probable therefore  
that the bulk and brawniness of  
the Northerners (meaning the  
Scotch) has been in some  
measure due to the stimulation  
of the thyroid gland by oatmeal  
porridge in childhood."

The Scotch eat Quaker Oats  
because it is the best of all oat-  
meals.

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It was be-  
fore the  
day of . .

# SAPOLIO

They used to  
say "Woman's  
work is never  
done."

cation as superintendent. The work will be affiliated with the Cathedral and will have its headquarters at the Cathedral house, 223 West Seventh street.

A HARVEST thanksgiving service was held in the Church of Our Saviour, Cincinnati (the Rev. Edmund A. Neville, rector), on Sunday, October 10th. The rector delivered two sermons on the "Duty of Thankfulness." A handsome set of quarter-sawed oak choir stalls has recently been placed in the chancel, a gift from Mrs. Frazer, a generous friend of the parish.

**WASHINGTON.**

**ALFRED HARDING, D.D., Bishop.**

**Committees Appointed—General and Personal Mention.**

IN VIEW of the near approach of the date for the assembling of the Missionary Council, Bishop Harding called together the Cathedral Council on Monday, October 4th, to make the necessary arrangements in connection therewith. The following committee was elected to have charge of all arrangements, but particularly to have the care of a reception to be given to the delegates on the evening of their arrival: the Rev. Frederick B. Howden, the Rev. A. S. Johns, and Messrs. Singleton, Endicott, and A. S. Browne. A committee to have charge of matters connected with the meeting in Washington of the next Church Congress was also elected, the Rev. Drs. Bratenahl, R. C. Smith, and Mr. A. S. Browne being the members thereof.

THE RECTOR of Trinity parish, Washington, the Rev. R. P. Williams, has been invited to deliver the annual charge at the B. S. A. convention in Providence, R. I.

MUCH SYMPATHY is felt for the Rev. W. R. Bushby, one of the clergy of St. Alban's parish, Washington, in charge of St. Columba's chapel, on account of the illness of his daughter, who has developed tuberculosis. Mr. Bushby will be obliged to give up work at St. Columba's and for some time at least become a resident of Colorado.

AT A MEETING held October 8th of the trustees of the Cathedral, the plans of Mr. Vaughan, the architect for the Bethlehem Chapel of the Nativity, were finally approved and accepted.

THE RECTOR of Emmanuel Church, Washington, was tendered a reception on Wednesday, October 6th, by the men's club of his congregation, in the parish hall, to commemorate the completion of his twenty-second year as rector of the parish. The Bishop was present and tendered to the Rev. and Mrs. Davenport his congratulations.

**WESTERN MASSACHUSETTS.**

**ALEX. H. VINTON, D.D., Bishop.**

**In Memory of Rev. Dr. A. Lawrence.**

A SERVICE in memory of the Rev. Dr. Arthur Lawrence was held recently in St. Paul's Church, Stockbridge, of which he was rector for thirty-seven years. The Bishops of Massachusetts and of Western Massachusetts were among those present. Bishop Vinton paid a rich tribute to the worth and services of Dr. Lawrence, and Bishop Lawrence, a cousin of the deceased priest, gave a sketch of his life.

**WESTERN MICHIGAN.**

**JOHN N. MCCORMICK, D.D., L.H.D., Bp.**

**Niles Rectory Renovated—Return of Rev. F. R. Godolphin.**

THE RECTORY of Trinity Church, Niles, has been completely renovated and circulars are being sent to former parishioners asking for contributions to the "Thanksgiving fund," for the purpose of restoring the church for

its 75th anniversary, which will be observed on November 24th next.

THE Rev. F. R. GODOLPHIN, rector of Grace Church, Grand Rapids, returned October 2d after three months in Europe. During his absence Rev. Messrs. Edwards and Bachman of Chicago had charge of the parish.

**WESTERN NEW YORK.**

**Wm. D. WALKER, D.D., LL.D., D.C.L., Bishop.**

**Session of Rochester Clerical Association—Organ Dedicated at Trinity Church, Rochester.**

THE CLERICAL ASSOCIATION of Rochester held its annual meeting in St. Luke's parish house, Rochester, September 28th. After the election of officers the question of publishing a paper for the parishes of Rochester and vicinity was discussed and a committee chosen to take the matter into consideration and report. Committees were appointed to report upon the observance of the Week of Prayer and the arrangement of a series of conferences for Sunday school teachers.

THE SERVICE of dedication of the new organ in Trinity Church, Rochester, the gift of which has already been noted in these columns, was held Thursday evening, October 7th. Evening Prayer followed in due order. The sermon was preached by the Rev. Benjamin S. Sanderson, rector of Trinity Church, Bethlehem, Pa.

**CANADA.**

**Miscellaneous Items of Church News from the Dominion.**

*Diocese of Toronto.*

AT THE September meeting of the rural deanery of Toronto, which is the largest of

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**CANADA**

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**NEW YORK**

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**KEMPER HALL, Kenosha, Wis.**

A School for Girls under the care of the Sisters of St. Mary. The Fortieth year will open September 21st, 1909. References: Rt. Rev. W. W. Webb, D.D., Milwaukee; Rt. Rev. C. P. Anderson, D.D., Chicago; Charles F. Hibbard, Esq., Milwaukee; David B. Lyman, Esq., Chicago. Address THE MOTHER SUPERIOR.

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the ten deaneries in the diocese, the Rev. E. C. Cayley, rector of St. Simon's Church, was elected rural dean, to fill the vacancy caused by the departure of Canon Welsh.—THE NEW church of St. Aidan's at Balmy Beach is to cost about \$40,000.—AT THE September meeting of the rural deanery of Durham and Victoria, held at Millbrook, Bishop Sweeny brought several important matters before the clergy. One of these was the establishment of a Clergy House of Rest on the Island in Toronto Bay; another the observing of the third Sunday in October as Children's Day, with special services, and another the establishment of a Church Club for the diocese, which is much desired by the Bishop, and for which a committee has been appointed to draw up a constitution.

*Diocese of Huron.*

THE Archidiaconal Conference which opened at Glencoe October 6th gave promise of exceptional interest. A very large number of the clergy of the district were expected, including the Bishop, the Dean, four rural Deans, and several Canons. The preacher at the opening service was the Bishop. Some of the subjects under discussion were "The Higher Criticism," Lord's Day Observance, and the Church's Care for the Young.—TRINITY CHURCH, Blyth, is soon to be consecrated, the debt on the building of over thirty years' standing having been paid.

*Diocese of Qu' Appelle.*

THE Rev. GEORGE N. DOBIE has been appointed Archdeacon of Regina and warden of St. Chad's Hospital.

*Diocese of Montreal.*

ARRANGEMENTS have been made for missionary work to be done on the new railway which is building near Labelle, this winter.—THE Rev. CANON DIXON has been given a year's leave of absence on account of ill health.

*Diocese of New Westminster.*

MANY IMPROVEMENTS have been made in St. Paul's Church, Vancouver, during the past summer, including the completion of a parish hall and Sunday school room. In the church a new reredos has been put in and a new oak pulpit is nearly ready. Bishop Dart dedicated two silver chalices and some other gifts for the interior recently.

*Diocese of Ontario.*

CHRIST CHURCH, Wolfe Island, has been enlarged and beautified during the past summer.—IT is expected that the new church of St. Mary's, at March, will be finished and ready for use by Christmas.

THE MAGAZINES

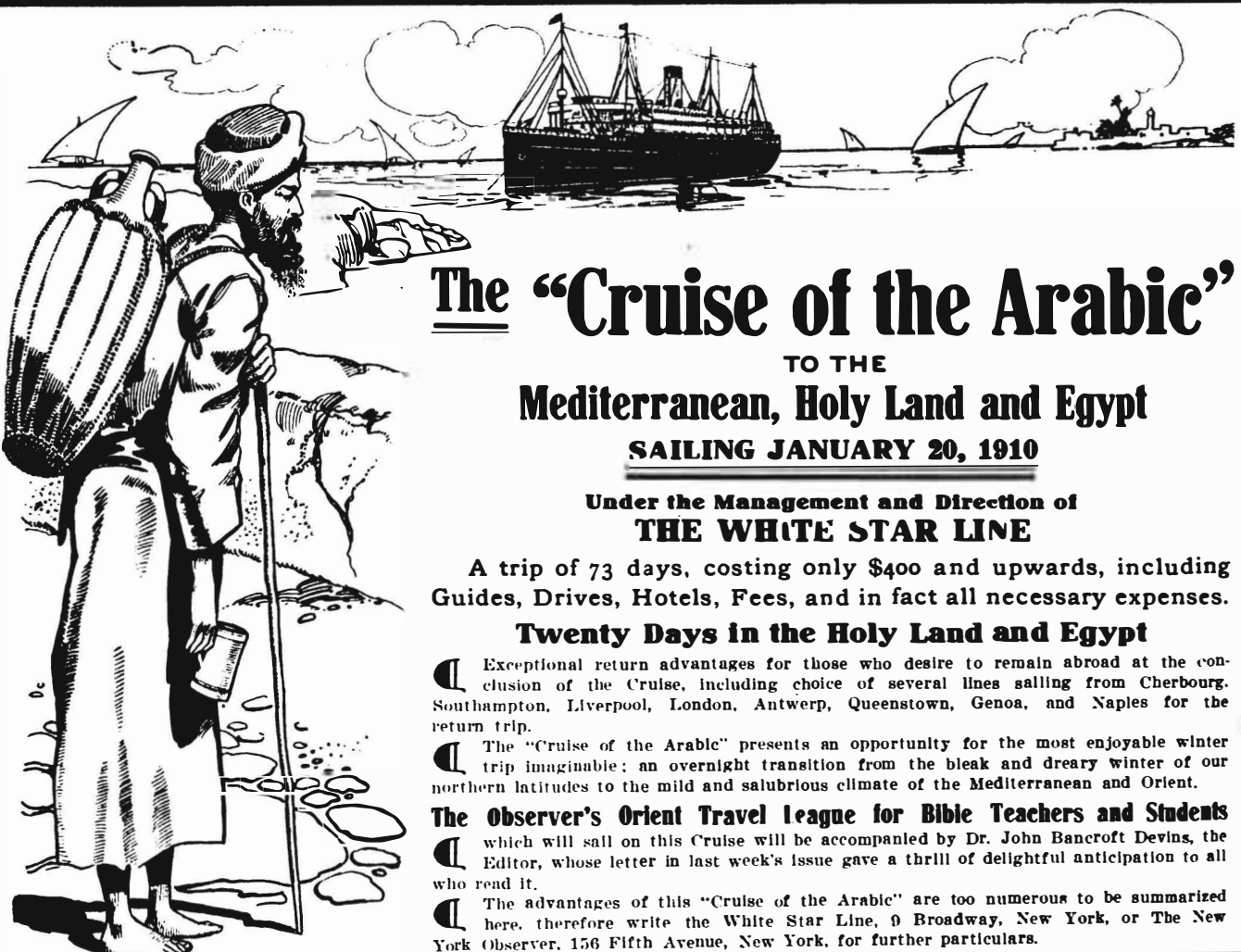
PRESIDENT WOODROW WILSON of Princeton University gives his ideal of the true university in an able article in the November *Delineator*. Another article of educational interest is "If the Japanese Should Rear Your Children," by Adachi Kinnosuke, who gives the people of our Occidental civilization much to think about. "Kentucky's Fight for an Education," by Mabel Potter Daggett, is a remarkable social study. The Rev. Edward Tallmadge Root discusses "The Alleged Decline in Church Attendance" and supplies statistics that are not altogether discouraging to American church-goers. The fashions for the month are reviewed and charmingly illustrated and there are many clever suggestions for Thanksgiving dinners and entertainments.

IN THE *American Catholic Quarterly Review*, Francis W. Grey, Litt. D., discusses "The Sources and Destiny of the Oxford Movement" from the Roman Catholic standpoint. The Rev. George McDermott, C.S.P.,

tells of "The Situation in Spain," and Modernism is put on the defensive in an article. "The Christ of History and the Christ of Faith," by the Rev. Simon Fitz-Simons.

THE OCTOBER issue of *Scribner's* is notable in that it contains Theodore Roosevelt's first article on his African trip. One discovers anew the remarkable versatility of a man who carries so choice a "pigskin library" into the wilds of Eastern Africa and finds time to write finished literary productions amidst the primitive conditions that he aptly describes as "Pleistocene." Mrs. Wharton adds to the "Tales of Men," a story of the literary life—the contrast between ambition achieved and failure. Prof. Paul Van Dyke discusses the question "Are We Spoiling Our Boys Who Have the Best Chances in Life?" Other notable contributions are by Frederick C. Howe in "The Lure of the Land"; Walter P. Eaton, "The Shrinking of Kingman's Field"; and by Walter Wood, an English writer of the sea, who tells of "Drifters Out of Lowestoft" and describes the life of the herring fishers.

IN THE *World To-day* for October, Clinton Rogers Woodruff writes a glowing panegyric of Governor Stuart of Pennsylvania, under the caption, "A Governor who Cares." Mr. Woodruff is a reformer of the class that is more ready to speak words of commendation of men in public life who are trying to promote high ideals, than to denounce those who have failed. Governor Stuart is here presented as a type of the former class, and it is an encouragement to humbler workers for good government to see that public service has not always been surrendered to private interests. Mr. Woodruff has frequently performed before the same service of saying "Well done, good and faithful servant." The *World To-day* has other excellent articles in the same issue and has attained a leading position among the magazines.



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- ☞ The advantages of this "Cruise of the Arabic" are too numerous to be summarized here, therefore write the White Star Line, 9 Broadway, New York, or The New York Observer, 156 Fifth Avenue, New York, for further particulars.