



The Living Church

VOL. XLI.

MILWAUKEE, WISCONSIN.—OCTOBER 2, 1909.

NO. 23

416 LAFAYETTE ST., NEW YORK

Entered as Second Class Mail Matter at the Postoffice in Milwaukee.

153 LA SALLE ST., CHICAGO

PERIODICAL PUBLICATIONS OF THE YOUNG CHURCHMAN CO.

☞ Communications for all to be addressed to Milwaukee, Wis.

THE YOUNG CHURCHMAN

An illustrated paper for the Children of the Church, and for Sunday Schools.

WEEKLY: 80 cents per year. In quantities of 10 or more to one address, 54 cents per copy per year, with a further discount of 10 per cent. if paid in advance.

MONTHLY: 20 cents per year. In quantities of 10 or more to one address, 12½ cents per copy per year, with a further discount of 10 per cent. if paid in advance.

THE SHEPHERD'S ARMS

An illustrated paper for the little ones of the Church, and for Infant and Primary Classes.

WEEKLY: 40 cents per year. In quantities of 10 or more to one address, 30 cents per copy per year, with a further discount of 10 per cent. if paid in advance.

MONTHLY: 15 cents per year. In quantities of 10 or more to one address, 8 cents per copy per year, with a further discount of 10 per cent. if paid in advance.

THE LIVING CHURCH

A Weekly Record of the News, the Work, and the Thought of the Church. Subscription price, 2.50 per year. To the Clergy, \$2.00 per year.

CLUB RATES

THE LIVING CHURCH (weekly) and THE YOUNG CHURCHMAN (weekly), \$3.00 per year.

THE LIVING CHURCH (weekly), THE YOUNG CHURCHMAN (weekly), and THE SHEPHERD'S ARMS (weekly), \$3.30 per year.

ENGLISH PERIODICALS

Supplied by The Young Churchman Co.

THE CHURCH TIMES. Weekly. Price \$2.10 per year.

THE TREASURY. A Monthly Magazine of Religious and Secular Literature, published at *The Church Times* office. Price \$2.50 per year. Single copies 25 cents.

THE LIVING CHURCH ANNUAL

AND

WHITTAKER'S ALMANAC CHURCHMAN'S ALMANAC

(Consolidated)

A Church Cyclopaedia and Almanac, for the year, issued Dec. 28th. Contains record of the events of the Church during the preceding year, the Clergy List, etc. Paper (from volume for 1909), 50 cents; cloth, 75 cents; postpaid.

EVENING PRAYER LEAFLET

Contains the full Evening Prayer with Collect, Psalter, and 4 Hymns, published weekly in advance for every Sunday evening. Price in quantities, 25 cents per copy per year. Transient orders 50 cents per hundred copies. A number of special editions for special occasions.

Postage is charged in addition on all periodicals to subscribers in Canada and abroad

Traction Bonds of Proved Quality

To Net 5¼%

These bonds are secured by First Mortgage on all the property of a prosperous and growing electric railway operating in one of the largest cities on the Pacific Coast.

The bonds are issued under our Serial Plan, which provides for an annual reduction of the principal, beginning in five years, without the release of any part of the security until the indebtedness is fully paid.

The territory through which this Road operates has developed rapidly in the past few years and the net earnings of the Company are now 50% in excess of the average annual requirement for both principal and interest.

Based on the actual results of the first six months, the net earnings for the current fiscal year will exceed those of 1908 by over 36%.

We offer the unsold portion of a block of \$125,000 of these bonds, issued for the purpose of extending the Road further into the business center of the city and furnishing additional equipment to meet the demands of increasing business.

Peabody, Houghteling & Co.

(Established 1865)

181 La Salle Street
Chicago, Ill.

Write your name and address in the lower margin of this advertisement, cut it out, mail it to us, and we will send you our Circular No. 625 G, describing these bonds.

IMPORTANT



Many of our correspondents have supposed that because the intended location of the Cross was some distance from our Chicago office our prices would necessarily be high.

THEREFORE, we beg to state that we have arrangements in all parts of the country, whereby it costs no more to erect in one place than another.

We make a specialty of Celtic Crosses and other monuments of any size desired, and give as conscientious attention to the smallest grave marker as to the largest memorial.

Send for our "Help in the Selection of a Monument" which we send free to those considering the purchase of a memorial stone of any kind.

Chas. G. Blake & Co.

720 Woman's Temple, :: CHICAGO

SPAULDING & Co.,

Representing the Gorham Co.'s
Ecclesiastical Department

Church Furnishings

In Gold, Silver, Bronze, and Brass.
Memorial Windows and Work in
Marble and Wood given Special
Attention

SEND FOR OUR NEW CATALOGUE
Jackson Boulevard and State St., CHICAGO

R. GEISSLER 56 West Eighth Street,
NEW YORK
CHURCH Stained Glass, Furniture, Silver
Work, Brass Work, Marble Work,
Embroideries, Fabrics.
Memorials for the Church and Cemetery

MONUMENTS

SEND FOR FREE BOOKLET
Gothic Crosses a Specialty

CHAS. G. BLAKE & CO.
720 Woman's Temple, CHICAGO.



CHURCH FURNISHINGS

In Gold, Silver, and Brass,
**CHURCH AND CHANCEL
FURNITURE**

Write for Catalogue.
For Episcopal Churches

W. & E. Schmidt Co.
308 3rd St. MILWAUKEE, WIS

Church Furniture

From the least expensive
to the most elaborate.

Whether it's a plain book rack or the finest sanc-
tuary and chancel furniture get our prices.

Ask for Booklet E!

AMERICAN SEATING COMPANY,
215 Wabash Avenue, Chicago, Ill.
New York Boston Philadelphia



CHURCH EMBROIDERIES

VESTMENTS. ALTAR LINENS

All material supplied. Artistic Stoles a Specialty.
Sale of Sample Stoles, reduced. Send for particulars.

EMMA HAYWOOD, 126 West 91st St.
New York

CHURCH VESTMENTS
EMBROIDERIES, SILKS,
CLOTHS, FRINGES,
CLERICAL SUITS
HATS, RABATS, COLLARS
COX SONS & VINING
262 Fourth Avenue New York

MEMORIAL GIFTS
to your CHURCH for
ALL SAINTS' DAY

Should be ordered NOW. Write us promptly for
Information and Data with Illustrations on every
Department.

J & R LAMB
23-25-27 SIXTH AVE., NEW YORK.

Memorial Bells

A SPECIALTY
Have Supplied 32,000

McShane's
**CHURCH
CHIME Bells**
PEAL

McSHANE
BELL FOUNDRY CO.,
Baltimore, Md., U. S. A. ESTABLISHED 1858



MENEELY BELL COMPANY
22, 24 & 26 RIVER ST., 177 BROADWAY,
TROY, N. Y. NEW YORK.
Manufacture Superior
**CHURCH, CHIME, SCHOOL & OTHER
BELLS.**

BELLS.

Steel Alloy Church and School Bells. Send for
Catalogue. The C. S. BELL CO., Hillsboro, O

MENEELY & CO. WATERLIET,
(West Troy), N. Y.
The Old Reliable
Meneely Foundry,
Established
nearly 100 years ago.

**CHURCH,
CHIME,
SCHOOL
& OTHER
BELLS**

CLERICAL COLLARS AND CUFFS

Waterproof

Made in four widths
11in-12in-13in-14in

Furnished in

Dull Linen Finish
Celluloid or Rubber

These Goods can be
washed with soap and
water (hot or cold)
and put on at once.

Collars, 25. Cuffs, 50 Pr

Address

(Ecclesiastical Dept.)

CENTRAL SUPPLY COMPANY
NOT INCORPORATED
ASSOCIATION BUILDING CHICAGO

THE GUILD OF ALL SOULS

OBJECTS—1st. Intercessory Prayer: 1, for the dying; 11, for the repose of the Souls of Deceased Members and all the Faithful Departed. 2nd. To provide furniture for burials, according to the use of the Catholic Church, so as to set forth the two great doctrines of the "Communion of Saints" and the "Resurrection of the Body." 3d. The publication and distribution of literature pertaining to the Guild. The Guild consists of the members of the Anglican Church, and of Churches in open Communion with her. For further information address the secretary and treasurer.

MR. T. E. SMITH, Jr., Akron, Ohio.

Valuable handbooks for the clergy,
published by the Clerical Union, D. M. C. P.

A COMMENTARY ON OCCASIONAL OFFICES

The Offices of Baptism, Matrimony, Penance, Com. of the Sick, and Anointing of the Sick; complete ceremonial directions, doctrinal and practical notes.

"The clergy will find so much that is helpful in the directions for each of these offices that they cannot fail to find the book a useful guide." *Liv. Ch.*

Cr. 8vo. cl. xi-298 pp., \$1.80 net, by mail \$1.75

The Ceremonies of the Mass

"The best guide to follow in the celebration of the holy Eucharist." *Liv. Ch.*

Cr. 8vo. cl. lxvi-370 pp., \$2.00 net, by mail \$2.12

LONGMANS, GREEN & CO., 91, 5th Ave., NEW YORK

MUSIC

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

THE DEATH of Dr. Warwick Jordan has caused profound regret both in England and in the United States. In this country he was very well known through his celebrated "Festival Service in C," which ranks as one of the most popular of the Anglican services of the brilliant type. The *London Church Times* comments upon his death as follows:

"Widely known as a brilliant organist and composer, Dr. Jordan's loss will be keenly felt in the musical world. He was 73, and for over forty-three years had been organist and director of the choir at St. Stephen's, Lewisham. Last April he was the recipient of an address and a check to commemorate his long association with the Church and congratulating him on his recovery from a severe illness. The restoration of health, however, proved only temporary, and for some time past he had been staying with his wife and son and daughter at Hove, afterwards moving to Hayward's Heath.

"Perhaps Dr. Jordan will be best remembered in Church as having been largely instrumental in founding the London Gregorian Association, whose annual festivals at St. Paul's Cathedral he conducted for many years. As a composer, Dr. Jordan wrote many fine anthems, chants, and hymn tunes. At the Guildhall School of Music he was associated with Mr. Frederick Shinn, Professor Prout, Dr. Charles Pearce, and Dr. Hamilton Robinson in the teaching of harmony, counterpoint, canon, fugue, composition, orchestration, form, and analysis. Among his acquaintances had been many prominent persons in the musical world. A native of Clifton, he was a lad in the choir at Bristol, and coming to London joined the choir at St. Paul's Cathedral at a time when Sir John Goss was organist."

At the Seventh Annual Convention of the State Music Teachers' Association of Minnesota, held last June, two prominent clergymen presented papers of interest on the subject of organists and their duties. Dr. John Henry Hopkins of Chicago contended that there are two distinct "ideals" to be kept in mind by the efficient organist. One is purely technical, and the other religious. The average organist is far too apt to pay chief attention to the mere technical details of organ playing. His object is too often to become an exponent of manual and pedal dexterity, with too little regard for the religious side of his occupation. The organist of real value is not only a master of technique, but above and beyond all he is a man of deep, definite religious convictions and life.

THE Very Rev. H. M. Hart, D.D., of Denver, Colo., also contended that the sole object to be aimed at by the musical director of a church should be worship. Whatever interferes with worship, such as incongruous music, bad performance, hymns or anthems not in keeping with the teaching of the day, is to be deprecated.

Dr. Hart also put in a sort of side plea for short services. He said that on one occasion a certain visitor attended the Sunday morning service at Denver Cathedral. On the following day the Dean met this individual, who said to him, "I came to service yesterday to hear the music. Two things struck me. It appeared the shortest service I had ever attended; and I forget all about the music, and found myself worshipping." It is however possible that Dean Hart meant to convey the idea that a long service could be made to appear short; we do not know.

At a special musical service recently held at Holy Trinity Church, Marylebone, London, the choir consisted of one hundred select

(Continued on page 782.)



The Living Church

A Weekly Record of the News, the Work, and the Thought of the Church.

Published by THE YOUNG CHURCHMAN CO., 484 Milwaukee Street, Milwaukee, Wis. Editor, FREDERIC COOK MOREHOUSE.

OFFICES.

Milwaukee: 484 Milwaukee Street (Editorial headquarters).
Chicago: 153 La Salle Street (Advertising headquarters).
New York: Sunday School Commission, 416 Lafayette Street.
London: A. R. Mowbray & Co., 28 Margaret Street, Oxford Circus, W.
[The two latter houses are agents for all the publications of The Young Churchman Co., including books and periodicals, in New York and London respectively.]

SPECIAL NOTICE—In order that subscribers may not be annoyed by failure to receive the paper, it is not discontinued at expiration (unless so ordered), but is continued pending instructions from the subscriber. If discontinuance is desired, prompt notice should be sent on receipt of information of expiration.

SUBSCRIPTIONS.

UNITED STATES AND MEXICO: Subscription price, \$2.50 per year in advance. To the Clergy, \$2.00 per year.

CANADA: Subscription price (Clerical and Lay), \$2.50 per year in advance.

FOREIGN: Subscription price (Clerical and Lay), 12 shillings.

ADDRESS ALL SUBSCRIPTIONS TO MILWAUKEE, WISCONSIN.

ADVERTISING.

DISPLAY RATE: Per agate line, 20 cents. Special rates to publishers and schools and for long time or large contracts.

CLASSIFIED ADS., OBITUARIES, AND APPEALS: Two cents per word. Marriage notices, \$1.00. Death notices (without obituary), free.

Address advertising business (except classified) to 153 La Salle Street, Chicago. Send classified Ads. to Milwaukee, Wis.

PRINCIPAL CONTENTS.

EDITORIALS AND COMMENTS	763
The Heavenly Homesickness—The Anniversary of Japanese Christianity—Religious Conditions in New York—Religious Education—A New Missionary Treasurer—The New Canadian Hymnal	
THE ADVENT WEEK OF PRAYER. The Presiding Bishop	765
ANSWERS TO CORRESPONDENCE	765
BLUE MONDAY MUSINGS. Illustrated. Presbyter Ignotus	766
TO STUDY ENGLISH CHURCH FINANCES. London Letter. John G. Hall	767
THE HUDSON-FULTON CELEBRATION IN NEW YORK. New York Letter	768
NEW MISSIONARY TREASURER. Illustrated	769
CHICAGO ALSO MARCHES. Chicago Letter. Renmus	770
MILWAUKEE DIOCESAN COUNCIL. [Illustrated]	771
SERMON AT THE HUDSON-FULTON CELEBRATION. Rev. Wm. T. Manning, D.D.	772
RELIGIOUS CONDITIONS IN NEW YORK. Eugene M. Camp	773
DEPARTMENT OF SOCIAL WELFARE. Clinton Rogers Woodruff, Editor	774
HELPS ON THE SUNDAY SCHOOL LESSONS. Rev. E. E. Lofstrom	775
CORRESPONDENCE:	776
Catholic, Protestant, Christian, Which? (George Edward Faber)	
—The Perversion of History (Thomas E. Norman)—The Emmanuel Movement (Rev. Herman Page, D.D.)—The New Edition of "Day Hours" (Thomas J. Williams)—A Correction (Pearl H. Campbell).	
LITERARY	777
THE BISHOP'S CONFESSIONAL. V. Kate Woodward Noble	779
IN NEED OF SYMPATHY. C. H. Wetherbe	780
PERSONAL MENTION; ETC.	781
THE CHURCH AT WORK. [Illustrated]	783

THERE IS a cant of irreligion as truly as a cant of religion. says the *Christian Advocate*, and the former is just as narrow, hard, and bitter as the latter, if not, indeed, more so. The hypocrites are not all inside the Church. In the outside world they abound and flourish—every variety of them. It was, we believe, an old Texas preacher—anyhow, Texas will do—who, when a man of evil life once said to him, "I can't join the Church because it has so many hypocrites," replied, "That need not trouble you; there is always room for one more." Inside the Church or outside, it is the hypocrite who is most harsh in judging others.

THE HEAVENLY HOMESICKNESS.

FOR THE SEVENTEENTH SUNDAY AFTER TRINITY.

"O Lord, with hunger and thirst I wait
With longing before the golden gate
Till the day shall dawn."

—1277 A. D.

THE consummation of the friendship which the saints have with Christ on earth cannot be realized until they see Him face to face in Heaven, and behold the King in His beauty.

There is a mystical thought in the gospel for to-day, which flows from the words, "Go up higher." The way of perfection which the children of God are called to tread is a path of humility, and "he that humbleth himself shall be exalted." To those holy souls who are spoken of in the Psalm of the saints, "those who are undefiled in the way," there comes the Divine call to come up higher. They are those who are obsessed with the heavenly home-sickness; like St. Paul, they desire to depart and be with Christ. It is not that earth is not fair, that human ties are not precious, but it is that they have caught a glimpse of that Divine Love to which they have been striving to make response.

"Yet still to them from that bright land
Through our thin tent the glory gleams;
Already lost to us they stand,
Wrapped in a mist of golden dreams.
For ah! the Master is so fair,
His smile so sweet to banished men,
That they who meet it unaware
Can never rest on earth again."

Hadad, when an exile in Egypt, was treated with every favor, yet he pined for his own country, and when asked by Pharaoh, "What hast thou lacked with me, that thou seekest to go to thine own country?" replied, "Nothing; howbeit, let me go in any wise." So it has been with the saints; they have heard the call and responded. Earthly ties can hold them no longer; they realize that "their citizenship is in Heaven."

A saint of our own day, when asked by her loved ones during her last illness why she wanted to leave them, replied in holy simplicity, "I thought it would be so beautiful to go to the Lord," and hungered for the realization of her hopes. Moses knew that strange attraction, mystical, supernatural, all-embracing, when with undimmed eye and natural force unabated he joyfully responded to the command, "Get thee up into this Pisgah and die."

The fair land of earthly Canaan was a goodly land, flowing with milk and honey, but what was it to the Heavenly Canaan, glimpses of which the aged saint of God had beheld? "The mature and holy are ever glad when they catch the tread of the angel of death," and "the seer who sees most of those things unspeakable, is amongst those who are appointed to die." There are some who have heard strains of celestial music while on earth, but they are usually those who are soon to pass within the veil. They "desire a better country, that is, a heavenly." When our loved ones reach that stage of pure love it is useless to think to keep them back, for the soul has received her call, and though they strive to hide the secret deep within their own hearts, yet we read in the calm light of their eyes that we must let them go to their *ain countrie*.

"Praise God, the Shepherd is so sweet!
Praise God, the country is so fair!
We could not hold them from His Feet,
We can but haste to meet them there."

C. F. L.

FAITH IN God is something far deeper and more vital than any theory or opinion about God; and it draws after it immense consequences in logic and in life.—Charles Gordon Ames.

THE ANNIVERSARY OF JAPANESE CHRISTIANITY.

THE *Spirit of Missions* for September is largely devoted to papers on topics appropriate to the semi-centennial of the modern introduction of Christianity into Japan. Dr. Liggins, who shared with Bishop Williams the honor of first entering that land with the missionary motive, in 1859, writes his reminiscences under the head of *The First Missionaries to Japan*. An anonymous writer tells of *The Years of Patient Sowing, 1859-1872*, when study of the language and patient waiting was almost all that could be done; years during which only ten baptisms were administered. Then came the political revolution of 1873, the removal of the edicts against Christianity, and the popular copying of everything Western, including some patronage of its religion. This introduced new conditions and new problems into Christian work.

Bishop McKim writes of the *Nippon Sei Ko Kwai*, the native Church organization which includes the several missions of the Anglican communion; and also tells, in an article entitled *The Wider Horizon*, of missionary work being done by other bodies in Japan. There are reminiscences of earlier days by a number of the native clergy, and other articles relating to phases of past and present work in that land. Altogether, the number is a fine example of missionary literature, and is rightly termed a "Japanese Semi-Centennial number."

Precisely what effect upon Japanese character and customs has been had by her half century of contact with Western civilization and the Christian religion is, of course, impossible to appraise. Attention has often been drawn to those changes which appear on the surface and in the political and military revolutions that have resulted. These are well stated in an editorial in the same issue of the *Spirit of Missions* entitled *Then and Now*. Neither can it be possible to distinguish between the influence of Western civilization and that of the Christian religion. The first must be largely a veneer upon ancient institutions. Japan has adapted rather than adopted Western ways, and remains an oriental land. But professed Christian converts numbering nearly or quite two hundred thousand—a mere handful among nearly fifty million population—do not nearly tell the tale of Christian influence in that land. Christianity makes comparatively slow progress because modern missions try to prevent its profession lightly and without real conversion. The influence of the Christian religion is much beyond its numerical strength, just as it is elsewhere.

Speaking now of Church missions, it is a pleasure to say that they have been careful not to present Christianity as an alien religion. In the legislative body of the *Nippon Sei Ko Kwai*, though the House of Bishops is of necessity composed wholly of foreigners, English and Americans, the House of Deputies, clerical and lay, is overwhelmingly Japanese. Foreign missionaries can sit only by free election of the Japanese, and have no greater influence than have the natives themselves. It is earnestly to be hoped that Japanese Bishops as well may slowly be introduced into the working mechanism of the Church; yet we believe the requirement that the Japanese must first provide the means for the support of a native episcopate is a wise one. Moreover, the closer approach of the Russian and Anglican missions is a happy sign. If some degree of unity between those bodies might be secured, somewhat as it has already been secured between the English and the American missions, which formerly were entirely distinct, the moral effect of such unity would be far-reaching. An ecclesiastical "triple alliance" between the Russian, English, and American Churches in Japan, with the Japanese converts of each taking a conspicuous part, would be an event that would have its effect around the globe; and if the Bishops of these three missions could, at the proper time, unite in the consecration of a Japanese Bishop for a distinctively Japanese Church, neither Eastern nor Western but preëminently Catholic, it might be the first step toward true Catholic reunion. Who knows but that the blessing of God upon modern missionary activity may take the form of giving real Catholic union first to the mission field?

How necessary it is that sober standards of Catholic worship should be maintained in presenting Christianity to the Japanese may be seen by comparing Church methods with those which prevail among the Protestant missions. The *Literary Digest* last week printed a translation of a recent criticism of Japanese Christianity from a native paper printed in Tokyo, as follows:

"Their worship and preaching is no more than a cardboard imitation of that which takes place in the churches of the Occident. The

priest, instead of strictly confining himself to the teaching of dogmas, enters upon the domain of politics. He does not give his whole attention to religious catechizing, he tries to make proselytes for such or such political parties. He is not contented with speaking of the Bible, he interprets its teachings as they support his party predilections. He thus wholly fails in his true mission and does more harm than good.

"The pulpit ought not to be a political tribune or rostrum; the priest ought not to aim at the successes of the political orator; his business is to preach goodness, to bring back the wanderers to religion. His aim should not be to defend his personal opinions, or to support those of some apostle of Socialism, or some champion of reaction. We must express our disapproval of the system of such priests as seek the support of associations of young people who, in their excess of zeal, indulge in violent vituperation of their adversaries. Such preachers can only end in failure, for the ignorant classes whom they address, instead of augmenting the contingent of real Christians, are altogether led astray by these violent leaders."

If there is any foundation to this criticism it must have respect to the work of other missions than the Anglican. The Japanese need a Christianity that is sobered by its adhesion to Catholic custom, and that does not leave its clergy to devise manners for themselves in the conduct of divine worship.

WE ARE LAYING stress upon the fact that a real *Japan* Church is being created in that land by the efforts of the English and American missions because that fact is its own rebuttal of much of the loose talk that is current about Japanese missions. A late issue of the *New York Herald* contained a telegraphic report from Toronto of a violent attack upon Japanese missions by Mr. W. T. R. Preston, formerly Canadian Trade Commissioner to Japan. Mr. Preston is said to have charged that "there was only one Christian missionary in Japan to-day who was able to preach a sermon fit for any intelligent audience to listen to." One wonders how many of these missionaries Mr. Preston has thus far heard. It is not clear whether he refers to Japanese or to foreigners. Our own American mission is, to our knowledge, composed of men of much more than ordinary ability; while the Japanese clergy themselves are well educated men, some of them with degrees from American colleges. Of our two Bishops in Japan, the senior is said to be the most fluent speaker in Japanese among the foreign population, and one of the most influential foreigners in the land; and the junior Bishop is one of the most eloquent preachers of the American Church. Mr. Preston says scornfully that "there is no use in sending out a lot of boys and girls to do this work, as the evangelization of Japan can only be done by native teachers and preachers." The "boy" who is at the head of the American district of Tokyo was born in 1852 and he of the Kyoto district in 1857. Both of them are older than the President of the United States. Moreover, the policy of this Church at least has always been to train up native workers and entrust the work of evangelization to these as rapidly as possible, consistently with thoroughness. In the district of Tokyo we have at present 16 foreign and 22 Japanese clergy in addition to 29 foreign and more than 100 Japanese lay workers. In the district of Kyoto our clergy number 7 foreign and 11 Japanese, with 18 foreign and 61 native workers. When it is remembered that the *Nippon Sei Ko Kwai* is self-governing and autonomous, it will appear how wholly unintelligent are such criticisms.

This is only an illustration of the untrustworthiness of the criticisms directed against foreign missions by a species of politicians who have resided abroad without learning anything at all of the real missionary work that is being accomplished. It is quite possible to live in Tokyo for many years without acquiring such information, just as one could live all his days in New York and know nothing of the work that is being done among the slums of that city. When persons thus uninformed return home and hold up to obloquy the hard work of which they know nothing, they deserve the severe rebuke of their fellow Americans.

The recent number of the *Spirit of Missions* should be sent to any one who may be affected by this late attack upon Japanese missions.

WE desire to direct attention to a letter from Mr. Eugene M. Camp on the subject of Religious Conditions in New York, which, on another page, we have reprinted from the *New York Tribune*. The net result of Mr. Camp's review of Mr. Baker's article is to show that his statements are simply not true.

It has been an unhappy incident of the movement toward

higher social ideals of recent years, that the exploitation of "exposures" has been accepted by the public as evidence of such higher ideals. The presentation of real conditions, whether in Church or State, in national or in civic affairs, and in social movements, is the first step toward any reform; but that presentation has been handicapped by a multitude of "exposures" by pseudo-critics, who pretend to be working for real reform and who are in fact simply making capital by their wanton violation of the ninth commandment. We refrained for a time from any criticism of Mr. Baker's articles in the *American* because his previous literary work has not been such as to win confidence in his accuracy. This is not necessarily to challenge his good faith, but it does seriously impair the value of what he writes upon any subject. Some criticism of his more recent article was contained in our editorial leader two weeks ago. Mr. Camp has now exhibited the series of inaccuracies which adorn Mr. Baker's paper respecting religious conditions in New York. Mr. Camp would seem to be entirely justified in his terse recapitulation of Mr. Baker's article: "Mr. Baker's statements are false."

But of course the harm is done when papers of this character are printed and are disseminated broadcast throughout the country. The truth cannot overtake the falsehood; and very likely Mr. Baker may now be deep into some other superficial investigation of something else, just deep enough so that a few plausible sounding paragraphs may be joined together to constitute a new "exposure" of something—anything—that the magazines may be ready to buy.

The harm done by writers of this class is incalculable, and it makes serious studies of real conditions most difficult.

MORE than once have we directed attention to the higher standards of education now prevailing in our most advanced Sunday schools. Not a few of these are reaching such efficiency as to be dignified factors in Christian education.

A handbook of the Church (Sunday) School of Berkeley, Cal., bears witness to the ideals prevailing among the Church workers in that community. The local parish, under the rectorship of the Rev. E. L. Parsons, maintains six of these schools, on a uniform basis of instruction. The handbook shows the graded work through kindergarten, four primary and four grammar school years and four high school years. Beginning with simple Bible stories, the pupils are taken through simple work on the catechism, Christian Year, and the Prayer Book in the earlier grades; through Old Testament Stories, Life of Christ, and Early Christian Leaders in the grammar school; and through more advanced text-books in Christian ethics, Old Testament, and Life of Christ in the high school, while a number of elective courses are arranged.

What an advance such a course is upon the customary haphazard methods can hardly be computed. Indeed the handbook of this school may well be studied as a model for schools of religious education. Obviously a handbook is not a school. The test of efficiency is not in the descriptive literature, but in the school itself. Still, success in the school will be in large part gauged by the ideals which prevail in its administration, and those ideals are well set forth in the handbook. And the first step to be secured in obtaining better and more serious Sunday school work is to elevate the ideals of the workers.

We hope for the time when these ideals shall prevail generally throughout the Church.

THE election of Mr. George Gordon King to be Treasurer of the Board of Missions ensures a worthy successor to

Mr. Thomas. Mr. King has for many years been a member of the board and is thoroughly conversant with missionary matters. The pace that has been set for our missionary treasurer—not only in personal contributions but in personal work—is a difficult one for any new incumbent to maintain. We shall not be able to look for another George C. Thomas in the treasurer's office; but we feel certain that the new treasurer will gradually win from the Church an esteem and an affection that shall be all his own.

WE occasionally hear complaints from clergymen and laymen of the large number of hymns and tunes in our Hymnal. What will such critics say of the new Canadian Hymnal, just published under the authority of the General Synod, the musical editor being Sir George C. Martin, organist of St. Paul's Cathedral, London? Our Hymnal has 697 hymns; the New Canadian has 795. The musical edition of our Hymnal in general use has 819 tunes and 880 pages; the Canadian has 897 tunes and 1,107 pages.

THE New York reports of the great celebration that has just been concluded are inspiring. The American people are only of late realizing the latent power of their own history. Henry Hudson and Robert Fulton are not the central figures

in American history, but the American people—or, perhaps, the people of New York—are only just learning to make the most of historical events.

And the part that religion played in the celebration is also significant. Hudson and Fulton were Churchmen, as Dr. Manning pointed out in his commemorative sermon, but it will hardly be maintained that they were distinguished for their Churchmanship. The Church and the Christian religion can only have played so large a part in the celebration because these are again becoming a part of the life of our people. Since the Reformation divorced religion from the common life of Anglo-Saxons, the religious element has not

entered largely into our national celebrations, whether in England or in America. Throughout continental Europe a national or a civic festival centers largely about the church; in Anglo-Saxon lands it shuns it. But New York set us an example of giving to the Church and to the Christian religion an important place in her recent celebration. Thereby it was recognized that these have helped to make our nation and our people what they are. The American people are, therefore, not only learning how to celebrate their history; they are also learning to give the proper perspectives in history.

And New York is learning to give due honor to those distinguished citizens who are the spokesmen for the Church within her limits.

ANSWERS TO CORRESPONDENTS.

T. P. H.—We doubt whether any authority can be discovered for the common distinction whereby we speak of the *ordering* of deacons and the *ordaining* of priests. The two terms *order* and *ordain* are derived from the same Latin word and are used interchangeably in the ordinal.

A. L. S.—(1) Figures compiled by a correspondent and printed in THE LIVING CHURCH of February 13th showed that 93 ministers from other religious bodies have been received or ordained by our Bishops during 1908, and 36 other applications were pending.—(2) During 1908 there was a secession of 15 clergymen to the Roman communion (one of which has since returned and made his recantation), and one deacon of Hebrew race returned to Judaism. One priest was deposed for grave doctrinal variation from Church doctrine, but we cannot say whether he formally abandoned the communion of the Church. No clergyman has abandoned the American Church during 1909, so far as we know, except one mentioned in the news columns in this issue.

(Continued on page 769.)

[FROM THE PRESIDING BISHOP.]

THE ADVENT WEEK OF PRAYER.

LAYMEN, through our own Brotherhood of St. Andrew and through the Inter-Brotherhood Conference, are preparing to urge the observance of the week beginning November 28, 1909, as a Week of Prayer for the spread of Christ's Kingdom upon earth.

It is hoped that a general observance of that week will be secured not only from the Church in the United States, but from the Church in other parts of the world, and from Christians of every name everywhere.

The influences of prayer involve the blessed forces of faith and hope and love, and make for unity, which is always and earnestly to be desired. And for laymen to send forth an earnest challenging of the world's attention to the duty and privilege and benefit of prayer gives courage and comfort to us all. I hope and request that the clergy and people of the diocese of Missouri will take measures to observe the suggested Week of Prayer which embraces the opening days of the solemn season of Advent.

DANIEL S. TUTTLE,
Bishop of Missouri.

BLUE MONDAY MUSINGS.

THE days of pilgrimages are not over; I have just made one. For though a battered Panama and an umbrella took the place of the hat with scallop-shell and staff, it was none the less a religious journey to the shrine of a great saint, Willibrord, apostle of the Low Countries and of Luxembourg.

"Ah," you say, "here come the inevitable Netherlands." To be sure; we haven't finished with Walcheren yet: I hope to return there in my next letter. But this tells of far different scenes, among wooded hills and castle crags, where the air is crisp and bracing, and the streams make a joyful noise as they flow, and one can almost see Rosalind and Celia, with the melancholy Jacques, and all the rest of that goodly fellowship, down the dell; for it is the veritable Forest of Arden, where still the red deer rove and the long aisles of the woodland stretch mysteriously into regions of blended romance and history. If I should once begin to enlarge on the legends and associations of the Ardennes, there would never be an end: so I must go on at once with my pilgrimage.

There was a heavy white fog this morning, when I came down to breakfast at a barbarously early hour, in the cozy *Hotel des Etrangers* at Vian-den; but good Picar, the cheery landlord, reiterated *Il faut beau temps, magnifique, M. l'Abbé!* And so it proved. I said good-bye to Mlle. Bertha, *La Rose des Ardennes*, cast a look upward to where the mighty castle, cradle of the House of Orange, was just appearing on its throne through the mist-wreaths, and gave the word to the coachman. We started, with a crack of the lash, up the hillside road, under the carved figures of Faith, Hope, and Charity beneath their canopy in the living rock (memorials of an ancient altar to the three Norns, they say), past the black-and-white boundary post, with its *Königreich Preussen*, and in five minutes found ourselves by the ancient Commandery of the Knights Templars at Roth. The house has been remodelled into a comfortable dwelling not unlike some old English manor-house in East Anglia; but the chapel is now the parish church of Roth, and stands under the shadow of a magnificent linden, twenty feet in girth, planted by St. Willibrord himself when he evangelized these regions. Its doors are carved with the Templar cross, above which appears the cross of the Hospitallers; for, after the suppression of the Templars, Roth was bestowed upon the younger order.

But there are yet more venerable traditions. Part of the foundation is Roman work; there is a round apse at the end of the north aisle, with strange arcading outside; and they say that an underground passage leads from beneath the altar, three miles, to the ruin of another castle. On the north side of the churchyard stands a very old stone crucifix, with a life-size figure, wonderfully dignified and pathetic in the appeal of its outstretched arms. I am glad they placed it there, where, according to old use, the bodies of the unbaptized and the excommunicate were buried, as if to bear witness to the infinite and eternal power of the Cross. "In the place where the tree falleth, there it shall lie," is doubtless a true saying; but who knows what the Carpenter of Nazareth may do with that tree?

For seven miles, from Roth to Wallendorf, we were in Prussian territory. The villages are desolately squalid, far worse than those across the river in Luxembourg, with vast embankments of barnyard manure in front of each house, and dirty-faced, red-eyed children playing in the filth. But the country is heavenly. Scarlet poppies flamed in the midst of

the still unripened oats, rich meadows were yielding their second crop of hay, black cattle grazed contentedly, watched over by shock-headed peasants with expressionless faces, and everywhere the forests of birch, beech, and everygreen clapped their hands for joy in the chill freshness of the morning breeze.

By a bend in the road a mossy cross told where a murder had been wrought, generations ago, and besought a *Requiescat* for the victim—aye, and for his red slayer, too, who perhaps knew not what he did. Further on, a battered, crudely carved crucifix bore on its front the whole of the *In Principio erat Verbum*, with the date 1603. How incredibly old that would seem at home; how of yesterday here!

Wayside shrines had offerings of field-flowers before them, to testify that into the dull lives of these hard-worked, heavy-faced peasants shines the sunlight of the great Hope alone makes life worth while, because by it a door is opened into heaven. Ah, I had rather be Johann Bauer, on his knees before the picture of God Incarnate, worshipping Him with loving faith, and asking the prayers of His blessed Mother and all other saints, here on this forest-road of the Ardennes, than President Eliot, "doctored" a hundred times, frostily self-complacent, and preaching a new religion of surgery and science, with neither comfort nor inspiration.

Crossing the Sure by the old bridge, one finds himself back in the Grand-duchy, and rejoices accordingly. Thereafter, on either side of the river, are traces of the Roman occupation to delight archæologists. Thus, a pleasant villa at Bollandorf has in the wall of a lookout-tower by the garden a fragment of sculpture, rescued from the river, with an illegible Latin inscription: the figure is that of a fisherman, trident in hand, with his basket over his shoulder, and shows not a little realism. Further on, high up on the hillside in a dense thicket of evergreen, stands an altar to Diana, bearing this legend plain to see:

Deae Dianae
Q. Postvmlvs . Potens . V. S.

There are reliefs on the base, but so weather-worn as to be barely visible. One likes to believe that the pious Roman who made an offering, for his soul's health, to Diana, virgin

goddess of the chase, here in these sweet sylvan haunts fifty generations ago, found the unknown God not unmindful of his piety, and because he worshipped, albeit ignorantly, has long ago reached the goal he sought.

Not far away, at Berdorf, is a little village church where the altar is built out of the carved stones of a Roman altar—a mystery, truly, setting forth truths far deeper than the villagers apprehend, as Hercules, Minerva, Juno, and Apollo hold up the *mensa* for the Pure Oblation.

As the road bent sharply, thin spires appeared in the distance: it was the Abbey of Echternach. The river-bank was lined with washerwomen, on their knees, scrubbing in the stream itself, pounding the garments on flat stones, and then spreading them out on the grass to bleach and dry—a familiar sight to European travelers, but one which always strikes me freshly as a note of foreign ways. (I wonder whether clothing so cleansed would be really fresher than what comes home from a steam laundry, redolent of Javelle water!)

In ten minutes we were clattering through the bright, clean, narrow streets of Echternach. Luncheon? It must wait; our first business here is within the minister. And so we crossed the tiny market, its 13th-century *Dingstuhl*, or town-house, contrasting oddly with the modern shops by its side.



ECHTERNACH ABBEY, HOLLAND.

turned the corner, and stopped at the abbey gates. On either side are the vast buildings that once sheltered the Benedictine monks who carried on St. Willibrord's work; but, alas! there is no more a mitred Abbot of Echternach, holding lordship over all this region, and on earth are only memories of all those holy men who fought the good fight here under the rule given from Monte Cassino. I know not to what uses the old monastery is put now; I had not the heart to ask. But the minster stands much as it was in the thirteenth century, when Gothic enrichments were added to an originally Romanesque church of two hundred years earlier, the successor of that actually built by St. Willibrord himself. The interior flames with red, gold, and blue everywhere on the walls; pillars and columns which alternate in the support of the roof are blazing with color in a fashion rather trying to eyes unaccustomed. But at the end of the centre aisle, before the high altar, exquisitely white and delicate, is the shrine of our Saint, the pearl for which this casket was made. Through the marble tracery are seen the ancient stone coffin where all that is mortal of St. Willibrord has rested since his death, A. D. 739.

But, someone questions, Who was he, and what special concern have we with him more than with any other by-gone worthy of his century? Much every way, I answer. He was of that marvellous group of English missionaries who, within a hundred years of St. Augustine's coming to Kent, were reproducing in the North the glorious work of the Keltic missionaries in earlier times. Made first Archbishop of Utrecht, towards the end of the seventh century, he was not content to settle down among his purples in a region already won to Christ and the Church by himself, but, returning to England, crossed the North Sea again, landed at Zantelande, in Walcheren (where his well still supplies the village with water), and began the second great period of his evangelizing, which ended only after he had seen the fruits of his abundant labors, and had borne the care of all the churches in the lands he won for the Faith.

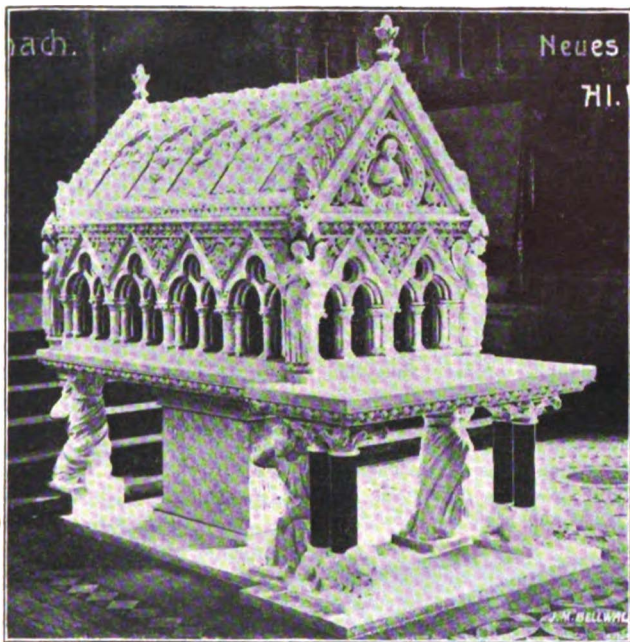
In our day, when the ancient Old Catholic Church of Holland, with its branches in Germany, Switzerland, Austria, and France, is affording a refuge for those fleeing from papal despotism, it is interesting to note that the society recently formed to cultivate better acquaintance between Anglo-Catholics and Old Catholics bears his name: the Society of St. Willibrord. And I trust that many who read this letter will desire to become members of the American branch, and will communicate with its Honorary Secretary, at 28 Brimmer Street, Boston.

I suppose that Echternach is most widely known in connection with an extraordinary mediæval survival, the Dancing Procession on Whitsun-Tuesday. Thousands come from all the country round; invalids barely able to move, or others interceding for their sick friends; mothers bearing delicate children in their arms; even cripples; and to the music of violins, dance through the streets up to the abbey, where a solemn *Te Deum* is sung in the presence of the Bishop. There are *grotesqueries*, no doubt; but the *foi du charbonnier* transfigures all, and those who have seen it say that tears, rather than laughter, are provoked.

From Echternach to Luxembourg is a two hours' run on the Chemin Vicinal, through a region much sunnier and richer than the northern part of the Grand Duchy, but not so picturesque. There the through trains from Ostende to Basel are reached; and I write this at forty miles an hour, with my face set towards the ever-varying yet still unchanging beauties of the high Alps. From there, a fresh message, doubtless. Meantime, as the compline-hour draws near, *Sancte Willibrord, ora pro nobis.*

PRESBYTER IGNOTUS.

En route, September 3, 1909.



SHRINE OF ST. WILLIBRORD, ECHTERNACH ABBEY, HOLLAND.

TO STUDY ENGLISH CHURCH FINANCE.

Archbishops Appoint Representative Committee for that Purpose

ARCHDEACONRY OF WARWICK TO BE CREATED

Public Demonstration Against Alleged Salvation Army "Sweating"

OTHER ITEMS OF NEWS FROM LONDON

The Living Church News Bureau (London, September 14, 1909)

CHURCHMEN have become informed by a communication made to the public press that in accordance with a widespread wish, which found endorsement at the recent meeting of the Representative Church Council, the Archbishops of Canterbury and York have appointed a Committee on Church Finance: "(1) To consider the position, administration, and mutual relation of the various funds which are raised for Church purposes by voluntary subscription, whether diocesan, provincial, or general, and the most effective means of using such funds to supplement the endowments of the Church; (2) To present a report thereon to the Archbishops of Canterbury and York."

The Archbishops have thought it well that the committee should be large, with a view to representing different kinds of experience and different parts of the country. They have also felt that it should be preponderantly lay, and that, roughly speaking, two-thirds of its members should belong to the Southern Province and one-third to the Northern

CHANGE OF LOCATION.

Messrs. Mowbray announce, in the form of a displayed advertisement in the *Church Times*, that their London House has now been transferred from 34 Great Castle Street to 28 Margaret Street, Oxford Circus, W. "This step," they say, "has been rendered absolutely necessary by the continuous growth of business, and the additional accommodation required has been fortunately obtained under very suitable conditions in the handsome new building just erected from designs of Mr. J. Blecher, R. A., in Margaret Street, a few doors from Regent Street, and within a hundred yards of All Saints' Church."

OXFORD UNIVERSITY REPRESENTATION.

Among those who are supporting the candidature of Lord Hugh Cecil in the representation of the University of Oxford in the next Parliament are a large number of distinguished members of the University

The Oxford correspondent of the *Standard* points out, as a fact that must not be lost sight of, that the resident members have, in reality, but very little power, as they do not number more than 600 out of a total constituency of 6,670, the real voting strength being amongst the country clergy, "who will certainly be divided in their opinions between tariff reform and the interests of the Church. [A rather cynical as well as erroneous opinion, I venture to think.]

NEW ARCHDEACONRY IN WORCESTER DIOCESE.

A new Archdeaconry is about to be created in the diocese of Worcester, taking the title "Warwick" from the old country town of Warwickshire, and Canon Peile has been invited by the Bishop to be the first Archdeacon. He is, therefore, giving up his London benefice (All Saints', Ennismore Gardens, Knightsbridge), in order to devote himself entirely to service in the diocese, with which he is already connected as one of the examining chaplains to the Bishop and a member of the Chapter of St. Michael's Collegiate Church, Coventry. It is thought that in these and other directions things are moving towards the formation of a separate diocese for the county of Warwick, with Coventry as the See city.

SALVATION ARMY ACCUSED OF "SWEATING."

A public demonstration to protest against what was described as Salvation Army "sweating" has recently been held in Trafalgar Square.

Mr. James Macpherson, chairman of the United Workers' Anti-Sweating Committee, who presided, said (as reported in the *Standard*) that they objected to the diabolical system of sweating which was carried on under the cloak of religion and philanthropy. There were many kinds of fraud, but this, in his opinion, was the biggest fraud of the lot. He had nothing to do with the religious principles of the "Army," and from a personal point of view he was extremely sorry that "General" Booth was at the present time suffering from illness. They had no personal feeling in the matter, but they condemned the system as a whole. Mr. S. Stinnett moved a resolution condemning "General" Booth for refusing to grant a public inquiry into the charges which had been made, and asking the public to withhold their contributions to the funds of the "Army" until an investigation had been made. He charged the "Army" with sweating, with underselling, with supplying the workers with insufficient and indifferent food, and with robbing its victims of the small sum of from 6d. to 1s. 6d. a week which they received. He read the agreement which he said that all who sought work in Hanbury street shelter were compelled to sign, and denounced it as the most disgraceful form which a man could be compelled to sign for the miserable pittance of from nothing to 8d. per week. They meant to continue the agitation until they had proved to the public what a great fraud this social work of the Salvation Army was. The resolution, after being supported by a number of speakers, was adopted.

"THE CHURCH AND MODERN LIFE" SERIES.

Three more articles have been published in the series on "The Church and Modern Life" which are now appearing in the columns of the *Standard*. Canon Thompson, rector of Birmingham, in dealing with the subject of "Men and Public Worship"—the title not rightly phrased, though he was not responsible for that—went a long way in associating himself with the man of the world in the reasons why more men are not inclined to go to church.

He was bound to contend, he said, with public opinion, that the clergy, judged as a whole, were not the "manly men" they ought to be; as preachers they were failures; sermons should be at least both positive and practical. Now, however much of truth there may be in all this, surely there are deeper and truer reasons than these why so many men absent themselves from Divine worship. They do so because they have no sense of sin, no conscious need of Almighty God, no idea of Catholic worship.

The subject assigned to the Dean of Bristol (Dr. Pigou) was that of "Vanity in Religion," which produced a slashing article. The Dean hit right and left, including in his condemnation organists "who make their playing an occasion of showing off their skill." The Dean was clearly wrong, however, in his understanding of the ideal of Divine worship as expressed in our Lord's words, "God is a Spirit, and they that worship Him must worship Him in spirit and in truth." He, a Churchman and Cathedral dignitary, actually affirmed in effect that the Society of Friends, so-called Quakers, come nearer to this ideal than the Holy Catholic Church. The Dean, I think, must have been near the Land of Nod, while holiday making, when he wrote down that sentiment.

BISHOP OF NORWICH ON SUNDAY DESECRATION.

The Bishop of Norwich has, at the request of the *Standard*, expressed his views on a phase of modern life the seriousness of which can not be overestimated—namely, what of late years has come to be known as "the week-end party," or, in other words, a new form of Sunday desecration. Perhaps in Norfolk, he thought, they had a better opportunity than elsewhere of studying the development of the "week-end party." Certain old families have been passing away, and their estates have been acquired by rich London men. "I say without hesitation," said the Bishop, "that the growing practice among wealthy men of coming down into Norfolk from London, bringing with them their guests, and turning the week-end into a time of festivity, is having an injurious effect on the community." And he did not doubt but that the advent of the speeding motor car had been responsible for much of this irreverence. It was going to be a hard fight for the Church to counteract the mania which had come over the people of late years—this mad, uncontrolled love of pleasure and sport—but it must be entered upon. "The people," declared the Bishop, "must be aroused. There must be more reverence, more regard for the claims of God, more seriousness. The nation will be all the better for it."

J. G. HALL.

THE HUDSON-FULTON CELEBRATION IN NEW YORK.

Church and State Render Homage to the Discoverer and the Inventor.

BURIAL OF REV. P. A. H. BROWN IN COOPERSTOWN.

More than One Hundred Students at General Seminary.

OTHER LATE NEWS OF NEW YORK.

Branch Office of The Living Church }
416 Lafayette St. }
New York, September 28, 1909 }

AFTER days of extreme humidity and the downpour of Friday all New York and vicinity woke on Saturday morning to enjoy a calm, clear, delicious day—an ideal day for the official reception of the *Half-Moon* and the *Clermont*. At night the weather conditions are superb. The half of the moon that rules the night is slightly obscured by thin clouds, but this serves to enhance the brilliancy of the illuminations on the war ships and other craft and the buildings and piers on either side of the river.

One paper estimates that five million people took part in the day's festivities. Another declares that fully one million strangers have come to enjoy the many events in Manhattan, Brooklyn, and Staten Island.

In the old days of the Iconoclastic controversy it was said in effect that "pictures were the books of the unlearned." When the replica of the *Half-Moon* came abreast of the Battery this afternoon and her size could be compared to the great liners in their berths in New York and Hoboken, thousands must have been impressed with the disparity in the size of Henry Hudson's boat and our modern greyhounds of the ocean, and they must have been reminded of the courage or daring and the seamanship of the early discoverers and explorers of this Western land. Perhaps many thousands during these days of historical pageants will be led to reverence the past and the debt we owe to early adventurers on these shores and the self-sacrificing and beneficent labors of the men who have made it possible to come from Liverpool to New York in about four and one-half days with such security, comfort, and regularity.

THE RELIGIOUS SERVICES.

Churches of every name observed the religious side of the Hudson-Fulton celebration on Sunday. The most notable service was that at Trinity. The church was crowded, hundreds standing, and hundreds more remaining in the churchyard. Dr. Manning preached. [His sermon will be found on another page.] He offered the special prayer set forth by the Bishop from the pulpit, after the invocation, and at the close of the service announced from the pulpit hymn 196. A special musical programme, prepared by Moritz Schwarz, assistant organist in charge, included the anthems, "All nations which Thou hast made" (Selby) and "They that go down to the sea in ships" (Elvey). For the usual Wednesday afternoon gallery organ recital Mr. Schwarz arranged an appropriate programme which included Meyerbeer's Coronation March, Weber's Jubilee Overture, and Dudley Buck's celebrated transcription of "The Star Spangled Banner."

St. Paul's chapel, Trinity parish, was also beautifully decorated in honor of the anniversaries. The steeple has been newly painted, the finial gilded, and the clock-dial renovated. The old historic church, the only Colonial church building left in the city, is now in holiday attire and attracts the attention of hundreds every day.

Mr. Moritz E. Schwarz, assistant organist at old Trinity, wrote a special anthem, "Except the Lord build the house," for the special service on Sunday morning. St. Paul's choir also sang Stanford's B flat setting of the *Te Deum* and patriotic hymns. The sermon was preached by the Rev. W. Montague Geer, vicar of the chapel, from the text, "For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named," from the Epistle for the day.

Archdeacon Nelson was in charge of the services in the Cathedral crypt. Sermons on the topic suggested by Bishop Greer were preached morning and afternoon, and appropriate musical numbers and hymns were sung. At the Ascension Mr. Grant preached in the morning on "Is America Fulfilling the Hope of Her Genesis?" and in the evening the Rev. A. F. Underhill on "The Mission of a Christian Nation." Haydn's "Creation" was sung in the afternoon under the direction of

Richard Henry Warren with Charles Heinroth at the organ. Father Hughson preached in the morning at the Transfiguration.

FUNCTION AT THE FULTON MONUMENT.

Very impressive, although simple memorial exercises were held Friday morning in Trinity churchyard at the monument to Robert Fulton, near his grave, by the American Society of Mechanical Engineers and the Pennsylvania Society jointly. Two wreaths of laurel, one from each society, were placed on his monument. Delegations from both societies stood with bared heads in the rain during the ceremony. Trinity Church joined officially in the services, through the Rev. Dr. W. T. Manning, the rector.

In the church a short prayer was said by Dr. Manning, and the procession, consisting of 100 persons, proceeded to the monument, which was erected by the American Society of Mechanical Engineers. The American flag and the flag of the Pennsylvania society were carried at the head of the procession. Jesse M. Smith, president of the Engineers' society, placed one wreath on the monument, and Robert Mazet, vice-president of the Pennsylvania society, in the absence of Andrew Carnegie, the president, placed the other wreath.

Dr. Manning then offered a special prayer, composed especially for the occasion, which was followed by the Lord's Prayer. After the benediction, which was pronounced by Dr. Manning, taps was sounded by a bugler of the Seventh Regiment.

BIBLES PRESENTED TO IMMIGRANTS.

More than 450,000 immigrants have landed at Ellis Island during the last six months; and to each one who wished it was given a copy of the Holy Scriptures in his own language by the missionaries of the New York Bible Society. Thousands of sailors on vessels of all nations while in port have been visited. This society has distributed nearly 90,000 Bibles in thirty-seven languages in the last half year in the city and harbor of New York. The work is maintained by voluntary subscriptions and church collections.

BURIAL OF REV. P. A. II. BROWN.

The death of the Rev. Philip A. II. Brown, reported last week, causes much sadness within the diocese, and nowhere more than in Cooperstown, his first clerical work and his last earthly home. While suffering from physical weakness ever since his first stroke of paralysis more than two years ago, Mr. Brown's faithfulness to the services of the parish church in Cooperstown was remarkable. Though with great difficulty and with obvious effort, he was invariably present at the early Communion every Sunday.

When again stricken with paralysis, and perceiving that his end was near, he asked that the Holy Communion be administered to him, and received it, surrounded by his family. At his request the Unction was also administered.

The funeral was held in Christ Church, Cooperstown, on Saturday, the 18th of September. The body, clothed in Eucharistic vestments and bearing a chalice, rested over night in the choir of the parish church. There was a celebration of the Eucharist, attended by the family, at 7:30. At 11:30 the burial office was said by the Rev. Dr. William T. Manning, rector of Trinity parish, New York, assisted by the Rev. W. Montague Geer, vicar of St. Paul's chapel, and by the Rev. Ralph Bird-sall, rector of Christ Church, Cooperstown. The Rev. John Prout, rector of St. Paul's, East Springfield, N. Y., was also in the chancel, and in the procession the verger of St. John's chapel, New York, Carl Goutell, much attached to the late vicar, preceded the bier. A palm branch lay upon the pall which covered the coffin. The music rendered by the choir of Christ Church was of a triumphal character; "The Strife is O'er" being sung after the lesson and "For all the Saints" as a processional while the cortege passed from the church to the churchyard. At the grave the choir sang "Man that is born of a woman," to a setting composed by Andrew de J. Allez, choirmaster and organist of Christ Church, and the Merbecke setting was used for "I heard a voice." The old churchyard, one of the most beautiful in America, was radiant with sunshine and the first-fruits of autumnal colorings. The burial here, where Mr. Brown held his first rectorate from 1872 to 1874, was at his own request. The churchyard contains the grave of Father Nash, the pioneer missionary, and of James Fenimore Cooper. The impress of Mr. Brown's Churchmanship remains in this parish after a lapse of many years since his rectorship. He was the first to establish the weekly communion in Cooperstown, and later also at St. John's, Varick Street, New York, he instituted the early Eucharist. He was

also the first to employ the Sisterhood in the parochial work of St. John's.

The story published by some of the New York yellow journals, to the effect that Mr. Brown "died of a broken heart" owing to the closing of St. John's by the action of Trinity corporation, is pure invention. He felt the sadness that any priest would experience at the abandonment of a work with which he had been associated during the better part of his life, but to say more than this is without the slightest warrant.

AT THE GENERAL SEMINARY.

Admissions thus far to the General Theological Seminary have been as follows: Seniors, 31; middle classmen, 29; juniors, 33; special students, post-graduates, etc., 13; total, 106.

ITALIANS WILL COMMEMORATE DR. HUNTINGTON.

Dr. Huntington will be commemorated at the Italian mission, St. Ambrose's, on Sunday night at 8 o'clock. Archdeacon Nelson will be present. Dr. Huntington was much interested in work among Italians of New York, large numbers of whom are wholly removed from any connection with organized Christianity.

RETREAT AT WEST PARK.

A retreat for priests was given by the Rev. Shirley C. Hughson, O.H.C., at Holy Cross, West Park, from Monday evening until Friday morning of last week. About forty-five priests from New York, Newark, Connecticut, Colorado, Albany, Washington, and other dioceses attended. The general subject of the addresses was "The Priestly Character," and they are described as being direct and practical. Two priests-associate of the Order were admitted. The handsome stone altar recently placed in the chapel by the Rev. Elliot White of Newark, N. J., is soon to be adorned by the insertion of statuettes in the several niches.

GRACE CHURCH TO RE-OPEN.

Grace Church, which has been closed for repairs, will be reopened on the first Sunday in October. All the plaster decorations have been carefully examined and protected.

OUTDOOR SERVICES IN POUGHKEEPSIE.

During September outdoor services have been held on the lawn of Christ Church on Sunday afternoons. An orchestra and the full vested choir of the church rendered stirring music, the service was simple but Churchly, and the preaching short and direct. At one of these services the number in attendance was estimated at 3,000. The services were conducted by the rector, the Rev. A. G. Cummins, and the curate, the Rev. F. S. Arnold.



GEORGE GORDON KING,
Treasurer of the Board of
Missions.

NEW MISSIONARY TREASURER.

NEW YORK, Sept. 28, 1909.

THE Board of Missions, in session to-day at the Missions House, elected as Treasurer of the Board in succession to the late George C. Thomas, Mr. George Gordon King of New York and of Newport, R. I. Mr. King's nomination was made be-

fore adjournment of the Board for the summer, and the present election is therefore final.

ANSWERS TO CORRESPONDENTS.

(Continued from page 765.)

EPISCOPAL AUXILIARY.—The Dean of a Cathedral is correctly addressed as "The Very Rev. A. B."

IMPORT.—Several correspondents name pamphlets issued in reply to *God and My Neighbor*. These are *Anti-Nunquam*, by Dr. J. Warschauer, pub. by H. R. Alleson, Paternoster Row, London; and *Clarion Fallacies*, by Frank Ballard, pub. by Hodder & Stoughton, London. Also a volume of articles reprinted in book form under the title *The Religious Doubts of Democracy*, by Chesterton and others, pub. by Macmillan. All of these are recommended.

DO NOT pray for easy lives; pray to be stronger men. Do not pray for tasks equal to your powers; pray for powers equal to your tasks. Then the doing of your work shall be no miracle, but you shall be the miracle.—Phillips Brooks

CHICAGO ALSO MARCHES

Great Demonstration in the Interest of Temperance

DEANERY DISCUSSES "WOMAN IN INDUSTRY" AND OTHER TOPICS

Opening of Western Seminary and of Waterman Hall

OTHER ITEMS OF CHURCH NEWS FROM CHICAGO AND VICINITY

The Living Church News Bureau
Chicago, September 25, 1909

THOUSANDS of men, women, and children, afoot, in floats, on horseback, in automobiles and express wagons, decorated and redecored, costumed and fantastically arrayed, marched in procession along the streets of Chicago Saturday afternoon, September 25th, in the interests of temperance. The Grand Marshal was General Frederick D. Grant, who, with a large staff of Civil War veterans, reviewed the parade on Michigan Boulevard. Band after band played patriotic songs and hymns, while the crowd on the sidewalks sang and cheered. It was undoubtedly one of the greatest local celebrations in the cause of temperance ever held in Chicago or probably in this country. In the line of march were representatives of nearly every shade of religious and political belief, Catholics and Protestants marching shoulder to shoulder. The floats were striking. That of the Chicago Law and Order League represented a ghostly company of "57" shrouded corpses labeled "Chicago, Sunday Saloon Victims," headed by a hearse with a casket. Many banners and mottoes were carried by the marchers. In the evening big mass meetings were held in the Auditorium and Orchestra Hall. All of the Church clergy of the city were invited to participate, but so far as could be learned not a representative of the Church took part in the demonstration. It does not seem particularly to the credit of the Church Militant that it should not be identified in some way with such a movement. Already several of the clergy, feeling this loss, have signified their intention of taking an active part in the cause of temperance and of law and order during the coming winter's campaign. There was never a time in the later history of Chicago when the forces of righteousness ought to stand together against the saloon interests as at the present. These have become arrogant and impudent in their demands and are fostering debasing institutions of all kinds in utter disregard of common law and decency as never before.

"WOMEN IN INDUSTRY" DISCUSSED.

The North Eastern Deanery met on Tuesday, September 14th, at St. Paul's-by-the-Lake, Rogers Park, at the invitation of the rector, the Rev. Richard Rowley, and as guests at luncheon of the women of the parish. About thirty-five of the clergy were present, the session beginning with a corporate Communion, the Ven. Archdeacon Toll, as Dean, being the celebrant. Following the business meeting the clergy listened to one of the most interesting talks given before the Deanery in many months. It was on the subject of "The Woman in Industry," along the lines of what the Church could do to help her to protect herself through organization against physical and moral breakdown and the correction of economic conditions which faced her. The speaker was Mrs. Raymond Robbins, a power in woman's industrial world. After hearing her tell of present conditions and the great need of strong corrective measures no one could fail to feel that the Church ought to be a mighty factor to prevent the abuses which women must face to-day in the industrial situation into which they have been forced.

After luncheon and a graceful speech of appreciation to the hostesses by the Rev. George Craig Stewart on behalf of the clergy, the latter spent a social hour on the lawn of the church, or in looking over the splendid improvements which have recently been made on the church and parish rooms. The subject of the afternoon was the "Synoptic Gospels," and it was presented in a fresh and unusually interesting way in a paper by the Rev. E. H. Merriman of Hinsdale. There was great freedom of discussion. Sitting under the trees on the lawn was conducive to informality and it has been a long time since a more enjoyable feast than was enjoyed at that time of season was indulged in by the clergy.

RECTOR OF ST. ALBAN'S RESIGNS.

After twenty years of faithful service, the Rev. George W. Knapp has resigned his position of rector of St. Alban's Church. Mr. Knapp started this work in a store house on the corner of State and Fifty-first streets, and since that time has been the

only rector in charge of the parish. He has now retired and has been appointed *rector emeritus* by the vestry.

OPENING OF THE WESTERN THEOLOGICAL SEMINARY.

On Wednesday morning, September 15th, the Western Theological Seminary was formally opened. At the opening service, which was held at 11 o'clock, the handsome new marble altar was dedicated. In the absence of the Bishop of Chicago, the Rt. Rev. Dr. McCormick, Bishop of Western Michigan, officiated. The altar was given to the Seminary in memory of the late William Gold Hibbard. After the dedication, Bishop McCormick celebrated the Holy Eucharist and delivered the sermon, taking for his text: "They that sow in tears shall reap in gladness." The service was attended by all the Seminary professors and students, as well as by many friends and relatives of the late Mr. Hibbard.

OPENING OF WATERMAN HALL.

The twenty-sixth academic year of Waterman Hall, our diocesan Church school for girls, began Thursday, September 23d. The Rev. B. F. Fleetwood, D.D., rector, will be assisted by nearly the same faculty which has helped to make the school so successful. Miss Williamson, of Galesburg, and Miss Elmendorf, formerly principal of the high school at Mound City, Ill., have been added to the teaching force. The registration of pupils is the largest in the school's history, there being no vacancies and several applications being denied for lack of room. The prospects for an unusually successful year were never brighter.

CHICAGO NOTES.

The Model Flat under the direction of the School of Domestic Science and the auspices of the diocesan Woman's Auxiliary has been opened at 3052 Sullivan Court in the Bridgeport district of the city. The day nursery is also at the same address.

Bishop Anderson left Chicago September 26th for New York to attend the meeting of the General Board of Missions there.

A plan of the Bishop's to have the rectors of parishes which do not require all of their time on Sundays, take services in near by missions is being carried out. The Rev. E. Reginald Williams of Kenilworth has taken charge of the mission at Gray's Lake beginning Sunday, September 26th. The Rev. A. G. Richards, rector of the Church of the Holy Spirit, Lake Forest, has been made priest in charge of the mission at Libertyville, formerly in charge of the Ven. Archdeacon Toll.

Our Church Home for the Aged has just received \$5,000 as residuary legatee from the estate of the late Thomas Lowther.

The Rev. Reginald N. Wilcox of Hendersonville, N. C., has been spending a few days in the city. During that time he awakened much interest in the excellent work he is doing among the poor and wretched mountaineers. On Sunday, the 19th, at the invitation of the rector, the Rev. P. C. Wolcott, D.D., he addressed the congregation at Trinity Church, Highland Park, and received a generous offering for his work.

The Rev. Irving Spencer, priest in charge of St. John the Evangelist's mission, Chicago, has declined a call to the rectorship of St. Augustine's Church, Wilmette, at a large increase over his present stipend. The Rev. Mr. Spencer has accomplished many good ends since he went to St. John's and his sacrifice means much to the work there and to his congregation.

Among the city's institutions to be benefited by the annual "tag day" in the city this fall—October 19th—are three of those under the Church's auspices—the Chicago Homes for Boys, St. Mary's Home for Girls, and the Day Nursery at St. Mary's Mission House in connection with the Cathedral.

It is rather gratifying to find that five of the boys in the Chicago Homes for Boys have remained at the Homes long enough and done sufficiently faithful work to entitle them to enter the high school.

The Feast of St. Michael and All Angels, September 29th, has been adopted as the day for the Corporate Communion of the diocesan branch of the Junior Auxiliary. The rectors of the diocese have been asked to offer special intercession for the Junior work and, if possible, to make the corporate celebration an early one.

WHEN THE early Evangelical leaders, in their zeal for souls, aroused men from their spiritual torpor and insisted on the need of a true conversion, on the atoning power of the Blood of Christ, and the sanctifying grace of the Holy Spirit, no new traditions were started, any more than when the great teachers of the movement, usually dated from 1833, restored to their true place in the faith of the Christian believer the spiritual nature of the Church and of the Sacraments, says the (South Africa) *Church Chronicle*. Both these teachings are inherent parts of one undivided truth. We do not want less Evangelicalism, but more, so long as it is "unblemished" and not unrelated to the rest of the creed of Christendom. There are not a few amongst us who wish that there were more men of the type of Body, Stanton, and Dolling—to mention but three of the many who have shown "the remarkable blending of Evangelical fervor with strong sacramental orderliness."

MILWAUKEE DIOCESAN COUNCIL.

THE chief business before the council of the diocese of Milwaukee, whose opening was reported in *THE LIVING CHURCH* last week, was the revision of the constitution and the canons, which was accomplished with much patience. The only change of importance is in the missionary canon. Recommendations having been sent to the dioceses of the Fifth Missionary Department by the executive committee of the Missionary Council of that department relative to uniformity in missionary legislation, a new missionary canon was adopted in accordance with the recommendations of that committee. Hereafter the missionary board will be entrusted with the raising of funds, both for diocesan and for general missions. In accordance with the "Springfield plan" it will be known as the Church Extension Board, and its membership is to consist of the elected delegates from the diocese to the missionary council, except that where a chosen alternate supersedes an elected member he also succeeds him in membership in the board; the Archdeacons; and any additional persons elected by the board itself. This board is to appoint agents throughout the diocese, according to the "Ohio

St. George, H. E. Chase, C. N. Moller, and C. L. Mallory; Messrs. Frederic C. Morehouse, George E. Copeland, F. H. Putney, and T. M. Cary.

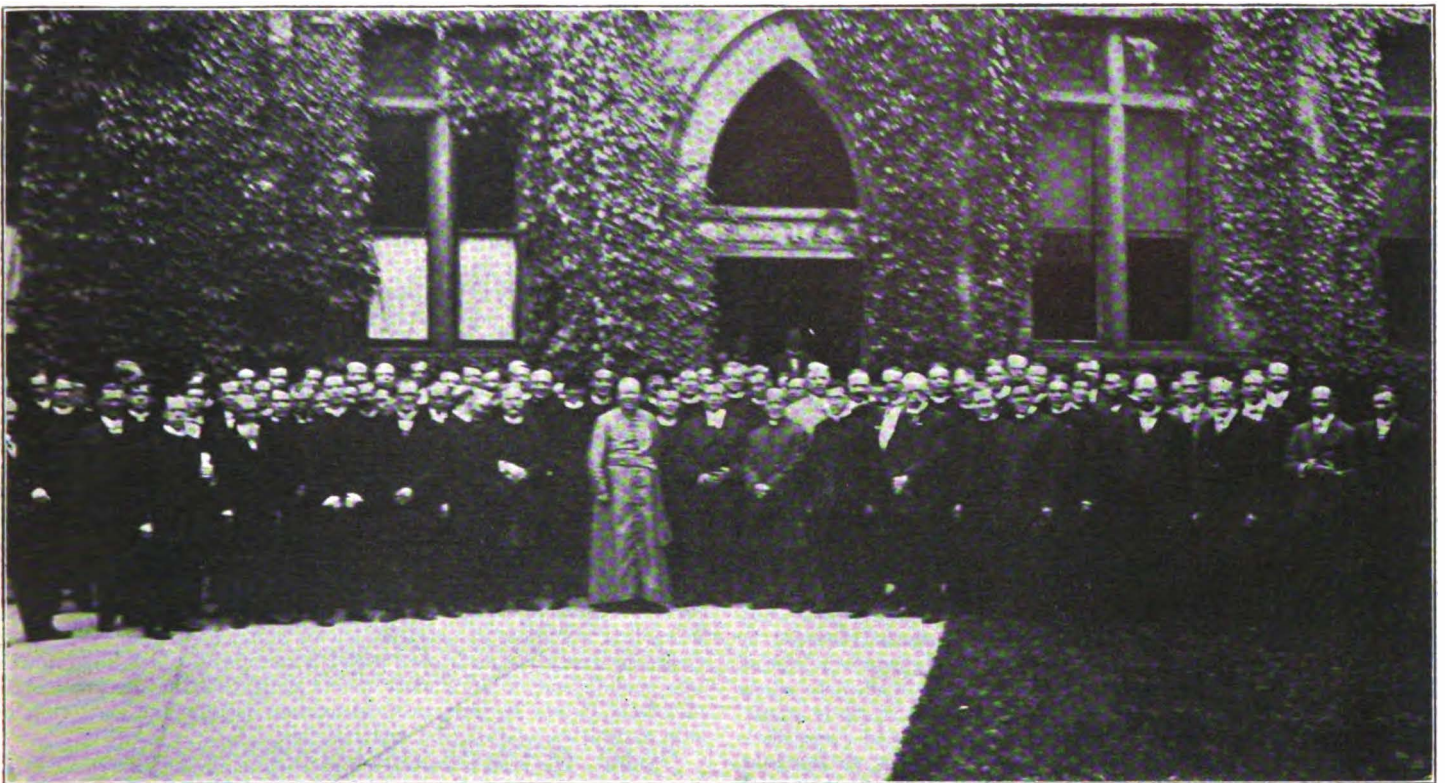
Alternates, Rev. Messrs. George S. Sinclair, S. P. Delany, William Austin Smith, and William F. Shero, D.D.; Messrs. David Douglas, O. W. Greenslade, H. N. Laffin, and A. H. Lance.

Missionary Council: Rev. Messrs. William Austin Smith, P. H. Linley, A. A. Ewing, and John White; Messrs. E. A. Wadhams, Frederic C. Morehouse, H. N. Laffin, and H. J. W. Meyer.

Alternates, Rev. Messrs. George S. Sinclair, S. P. Delany, James Sildell, H. E. Chase; Messrs. W. C. Noe, David Douglas, H. E. Ranous, and Charles E. Sammond.

WOMAN'S AUXILIARY.

The Woman's Auxiliary held its customary annual session on the day following, opening with a celebration of the Holy Communion. Reports showed general progress. Amounts raised for the various funds were considerably in advance of last year. On the suggestion of Mrs. John White who, with her husband, the rector at Delavan, was formerly located in Alaska, a special emergency fund was raised to provide clothing for the family of the Rev. Charles E. Rice, who was recently shipwrecked while *en route* to his missionary post in distant Alaska, losing all of his family possessions and clothing. Especially



MILWAUKEE DIOCESAN COUNCIL.

plan," who are to become responsible in their respective areas for the due presentation of the missionary claims in all the congregations within their areas. The board is to make the apportionment for diocesan missions, and also to notify parishes and missions of their proportionate share of any apportionment levied against the diocese by the general Board. This Church Extension Board, therefore, supersedes the former Board of Missions and the Diocesan Board for General Missions, which latter was tentatively called into being by action of the Missionary Council committee last spring. It was a matter for congratulation in the council that offerings for general missions from this diocese had nearly doubled during the past year.

SOCIAL SERVICE COMMISSION.

Another important step was taken in the appointment of a social service commission to investigate and report upon matters pertaining to social welfare within the diocese. This was appointed upon a resolution offered by the Rev. A. A. Ewing and seconded by Dean Delany. The commission consists of the Rev. A. A. Ewing, the Very Rev. S. P. Delany, Rev. Frederick Edwards, and Messrs. Frederic C. Morehouse, Harrison S. Green, and Joseph McC. Bell.

THE ELECTIONS.

The greater part of the second day was occupied with the elections.

The members of the Standing Committee were re-elected. Choice was made of deputies to General Convention as follows: Rev. Messrs. H. B.

efficient is the work of the Junior Auxiliary under the direction of Miss Knight. Boxes have been sent by the juniors to missions of three races, in addition to the customary boxes of the parent organization. A touching request from a ward of the juniors in Liberia for a Bible and "a watch with his initials on it" was granted. The Bishop and Archdeacon Chase told of missionary needs in the diocese, the former emphasizing the work of amelioration performed by means of missionary boxes. The possibility of an Auxiliary fund in memory of George C. Thomas was discussed, and Mrs. Crandall gave a helpful address. Officers were re-elected as formerly.

THE QUESTION is asked whether Methodism has a confessional or not, says the *Christian Register* (Unitarian). Of course it has: every family, every church, every community, has a need of a confessional more or less organized and properly conducted. Roman Catholics are human beings, like the rest of us, and Protestants blunder greatly when they reject everything used by Catholics and described by them under some technical name. Prayers for the dead are as rational as prayers for the living, and he who believes in a future life and in remedial discipline has no occasion to scoff at the doctrine of Purgatory, although he may balk at the decree of eternal punishment. Every right-minded minister in normal relations with the people of his parish will sometimes find himself called upon to discharge all the offices of a spiritual priesthood. He will receive confessions, give counsel, and in a proper sense pronounce absolution, and both he and those who consult him will be better for his offices.

SERMON AT THE HUDSON-FULTON CELEBRATION.

BY THE REV. W. T. MANNING, D.D.

A SERMON PREACHED IN TRINITY CHURCH, NEW YORK, ON THE SIXTEENTH SUNDAY AFTER TRINITY, THE DAY APPOINTED FOR THE RELIGIOUS OBSERVANCE OF THE HUDSON-FULTON CELEBRATION.

Genesis 1: 21.—*“Replenish the earth, and subdue it, and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.”*

II. St. Peter, 3: 13.—*“We, according to His promise, look for new heavens and a new earth wherein dwelleth righteousness.”*

THE celebration in which our great city is now engaged is one which has aroused the interest, not only of our own country but of the entire world. It is natural that this should be so, for there are few events in history which have had more far-reaching consequences than the discovery of the river on which this city stands, by Henry Hudson, and the practical application of steam to navigation by Robert Fulton.

And it is especially fitting that we should recognize these events to-day in our service of praise and thanksgiving to Almighty God here in Trinity Church. First, because of the part which this ancient parish has played in the whole history of our city and our nation, and, second, because those two to whose deeds we now give honor were men not only of our own blood but of our own faith; they were not only fellow-Anglo-Saxons, but fellow-Churchmen.

One of the recorded facts in the brief career of Hudson is that on April 19, 1607, he received the Sacrament with his crew in the Church of St. Ethelburga, Bishopgate Street, London, before starting on his first known voyage; and the body of Robert Fulton, as you all know, lies here in our historic churchyard, along with that of many another whose deeds have shed lustre on his country's name.

During this week and the days following the programme of exercises prepared with the utmost skill and care will help us all to realize how the deeds of these men, the courage and faith of the explorer and the self-sacrificing devotion of the inventor, are related to our own history and to that of the world at large. We have a striking reminder of this in the presence in our harbor of the vessels sent here by some of the world's greatest nations, to whose representatives we give our most cordial greeting, with the prayer that their mighty ships may be, in effect, not engines of war but the majestic guardians and upholders of the world's peace.

And what vast significance there is in the fact that at the very moment when we are celebrating the discoveries and inventions of the past, we are watching from day to day with wonder and amazement those triumphs of aerial flight which seem almost to promise the conquest of the air, and have received the thrilling announcement that the secrets of the frozen North, so long withheld, have at last been unlocked and laid bare to mankind. As to this last, may we not hope, and may we not ask, for the honor of our country and of all who are involved, that the achievement be not marred by petty rivalry or unseemly discussion, but that reasonable proof be at once submitted to impartial judges, and honor given to whom honor may be due. It may well remind us that man's work in subduing this world is far from finished, that the glory of great deeds and the romance of daring enterprise belong not only to the past, when we have here among us the men to whose patience and genius we owe the unequalled marvels of wireless telegraphy, the astonishing advances towards aerial navigation, the final success of Arctic exploration, at the very time when we are celebrating the deeds of Henry Hudson and of Robert Fulton.

But while we give due recognition to all these great achievements, we cannot but ask ourselves the question, What is the outcome of them in the higher and more sacred realms of human life? What achievements, moral and spiritual, have we to point to in answer to that command which God gave in the beginning that man should replenish the earth and subdue it, in order that they might grow into the likeness of His own image?

Are the material successes which he has achieved helping man towards the noblest advance of all, that growth upward towards the divine without which all else is without value and without purpose? What about the development into higher and finer mould of our life and character as a people?

We are a bigger and a richer people; are we also a happier and nobler people than we were a hundred years ago? Can we feel that the men and women who are taking part in this celebration have before them, on the whole, man for man and woman for woman, purer and truer ideals, higher and nobler aims; that they are living better and more worthy lives than those who watched from the banks when the *Clermont* made her trial trip up the Hudson?

As we look out upon the situation to-day, there are certain things, the need of which in our life as a nation, I think we can all see and which each one of us ought to desire earnestly to bring about.

First: We need a great revival of true religion; we need among our people, by the power of God's Holy Spirit (for it can be produced by no other power), a renewal of definite and religious faith and conviction. We know that no nation has endured long after it has lost its religious faith. We know that “where there is no vision the people perish.” Is our faith in God as real and life-giving as

that of our fathers was? Are we men of as much force and depth of conviction as they were? Compare the boy in many a family that we know with the father whom you knew before him. Is he being as wisely trained and as religiously brought up as his father was? Is there as strong a religious influence about him as he would have known in the older days, and has he the same sense of reverence and of duty to God as those had who went before him? What about your own case, as you compare your religious life with those who went before you? What about our churches to-day; not only those in the cities but the little houses of worship in the villages throughout our land? Are these being attended as they once were, and if not what is taking their places as an influence in the lives of our people?

It is easy to cast the blame upon the Church and rest there, but this accomplishes nothing. We need to remember that the Church, on its human side, has no existence apart from the men and women who compose it; and that if the Church is weak, it is so because of the weakness of those individuals who belong to it and of those other individuals who ought also to belong to it, and add to its strength, instead of seeking to weaken it still further by that merely negative criticism which is, at best, useless, and which, as we all know well, is often both foolish and unjust. Without doubt some of the godlessness of our day is due to the weakness of the Church; but how much more of it is due to those who withhold all their help and support from God's Church, while they at the same time criticise it, and who teach the practical atheism that benevolence is the whole of religion; and how much of it is the legitimate fruit of the most amazing experiment in which we are engaged: the attempt to train up children to citizenship in a republic without religion in our public schools?

But, whatever the cause, the need is plain. It is time for every man who loves his country to face his own responsibility and to do his own part towards a revival of faith in God and of true religion.

Second: We need a great moral uprising; a religious and social crusade by the earnest people of our land, for the preservation of that most sacred of all human institutions, which we call the Home.

We have not yet realized the significance, the inevitable, infallible effect upon our life as a people, of the appalling condition which our statistics show in regard to divorce. A nation which sins against the sacredness of the marriage tie is doomed. A course such as we are now embarked upon can have but one end. But it will not go on. It is only that in the thoughtlessness of our national youth we have not realized the meaning of it as we should have done. With our exaggerated, and as yet imperfectly formed, idea of the meaning of individual liberty, we have been tolerant of that which would destroy our very being. But the time has now come when we must realize what the situation means; when every man and woman must be ready to take a stand in society, in the Church, in the legislatures to check this flooding tide of evil. The present course of things must be checked and stopped. We must make this a subject of national, not of state, regulation. We must create by every means in our power a sentiment which shall brand this repudiation of life's most sacred obligation, in whatever class of society it may be seen, as a sin against decency and good citizenship as well as against God and religion.

Third: We need a revival of patriotism in the sphere of civic responsibility. We need a greatly increased sense of the privileges and duties of our citizenship. We want more of the spirit which will make sacrifices for its country in time of peace by holding public office, if need be at personal loss and inconvenience; by giving time to put the right men into office and to keep them there; by taking the trouble necessary to inform ourselves as to what those are doing who are supposed to represent us; by giving our help gladly to the support of good causes and the defeat of bad ones. We have many noble examples of this spirit in our own community. Few cities have, I believe, more of them than New York has. But this spirit ought to be the rule among us and not the exception. Our young citizens of wealth and leisure ought to expect, as a matter of course, to give their services to the Commonwealth. It ought to be the veriest commonplace to say that there should be no man or woman, young or old, in this city who is not intelligently informed as to the issues before us in the coming election, and who does not feel a serious interest in the result of that election.

Fourth: There ought, now, to be an end among us forever and in all the world of the spirit that would make a war between two of the earth's great nations even a possibility. The spectacle in this day of two great civilized peoples—peoples who have lived for near two thousand years beneath the shadow of the Cross—even dreaming of such a contest, however little substance there may be to the dream, ought to be a sorrow and a humiliation to all of us.

Armaments of considerable size may be for some time needed, but may a way soon be found to dispense with them, except as an international police; may the wild race in building Dreadnoughts be soon only a memory of the past, fit to be recorded along with the burning of witches and the persecution of men for their religious opinions, and may our own dear country be behind no other in its efforts to establish and maintain the reign of peace among the peoples and nations of the world.

Last: We need, most sorely, the bringing of new spirit into our Commercial and Industrial affairs; a spirit of fairness and

justness which shall desire, and find a way, to make the division of wealth among us a more sane and equitable one; which shall give to labor everywhere its full and proper share of the wealth which Labor and Capital together must combine to produce. We all know that, allowing for all proper and right difference of reward according to degrees and quality of service, the present division of wealth is utterly disproportionate and unreasonable, and that the excessive riches of the man who has too much are quite as bad for him as is his poverty for the man who has too little. We all know that wages are far better than charities; that it is better for all that the surplus wealth should be paid out for honest service than that enormous preposterous fortunes should be piled up in the hands of particular individuals, even should their fortunes later be dispensed in gifts and benevolences.

This is not Socialism. It is economic justice and it is practical Christianity, but it is the very opposite of Socialism. It is not the handing over of all responsibility in despair of men to an abstract entity called the State, which, after all, can never be any fairer or better than the individuals who compose it; it is the confidence that men still having and owning what they can honestly acquire, can rise and are going to rise to heights yet quite unattained of economic sanity and social justice.

That same genius which has shown us how to amass great wealth, how to avoid waste by combination and coöperation, will next show us how fairly to divide and equitably—mark I do not say *equally*, but *equitably*—to distribute, and this will be the noble task of our Masters of Finance and Captains of Industry in the days that are just ahead.

Greater than the discovery of Henry Hudson which helped to open the New World to the Old, greater than the successful application of steam power by Robert Fulton, greater than the triumphs of Arctic exploration, the flight of men through the spaces of the sky, the sending of messages untrammelled through the air upon the wings of the ether; greater than all these in God's sight, great and splendid as these are, shall be the service of each one who will help the world forward towards that achievement which shall yet be reached: the real application to its business and its common life of the teaching and the principles of our Lord and Saviour Jesus Christ, the Master of the world and the King of men.

One of our most respected citizens has suggested in eloquent and powerful words that the money used in this celebration might better have been employed in purifying the polluted waters of the noble stream to which Hudson gave his name. May the suggestion move us to thought and to action far too long delayed.

But this celebration will have served a purpose higher yet if it shall stir in some of us who keep it a new sense of the meaning of our citizenship and of our religion; a new desire to purify the great stream of our national life; a new realization of our glorious opportunity; a new thankfulness for all the past and a stronger purpose for the future, not only to fulfil the command of the Old Testament—to subdue the earth and have dominion over it—but also to realize the higher vision of the New Testament, that vision of the new heaven and the new earth wherein shall dwell peace because there shall be in it justice and brotherhood and righteousness.

RELIGIOUS CONDITIONS IN NEW YORK.

THE articles by Mr. Ray Stannard Baker in a recent magazine were lately given some editorial consideration in THE LIVING CHURCH. With respect to his allegations against organized Christianity in New York, Mr. Eugene M. Camp, a well-known Churchman, shows, in a recent letter to the New York Tribune, that Mr. Baker's article is a tissue of mistakes. Mr. Camp's letter is as follows:

To the Editor of The New York Tribune:

DEAR SIR:—It is possible some New York Tribune readers may be disturbed by statements made by Mr. Ray Stannard Baker in articles in one of the monthly magazines concerning Church conditions in New York and in the country. They have no need to be upset.

Mr. Baker's statements are false.

Let us take the principal statements in the article in the September issue.

"On December 6th last, 43,713 persons visited the tuberculosis exhibit—more people, perhaps, than attended all of the Protestant churches on Manhattan Island put together." The number of people who attended Protestant churches on Manhattan Island on Sunday, December 6, 1908, was 145,000. During Lent the numbers run up to 160,000, and they were larger last year and last Lent than ever before.

"Benevolences of Baptists, Congregationalists, and Presbyterians decreased during the twelve years between 1893 and 1905." They did not. They increased. That of Presbyterians increased \$3,500,000 during the period named.

"The Y. M. C. A. places its chief emphasis on social and educational activities and on physical training." It does not. It never did. Membership in Y. M. C. A. Bible classes increased from 134,000 to 777,000 during the last eight years, and amount ex-

ceeded on religious work from \$33,000 to \$234,000 a year; increases which outstrip those in other lines named.

"Many churches and denominations are discreetly silent on the subject of their finances." Every religious body in America, every missionary society in America, and practically every single church, stands always ready to give all possible information about receipts and expenditures, unless it be the Christian Scientists as a body. Even Trinity Church, which long mistakenly withheld information, recently published very complete data. When Mr. J. Pierpont Morgan insisted that the Steel Trust publish its financial transactions he gave the practice of the churches as an example to follow.

"While the churches are moving out, the Charity Organization Society is moving into the slums." The churches are not moving out. The moving was stopped long ago. Mr. Baker appears to lay most blame upon Protestants. The facts are that while Protestants are not down-town, in Manhattan, to the extent they ought to be, Catholics are not uptown. In Fifth avenue and West Central Park sections, Protestant places of worship outnumber Catholic eight to one and membership three to one. I am not attacking the Catholic record. I simply state facts and say that both do the best they can. Both are going into fields where now weakest, as witness the new Holy Trinity Catholic Church in West Eighty-second street, and the great development of Protestant work on the lower East and West sides by Methodists and by Episcopalians. Besides, the lion's share of support for the Charity Organization Society, Society for Improving Conditions of the Poor, etc., comes from members of Christian Churches.

"Tenement house reform in New York found its bitterest enemy in Trinity Church." A libel. Trinity parish never opposed tenement house reform. Its record in the matter of tenements, never as bad as painted, was the result of mistakes made a hundred years ago. To-day it is working hard on this line, and for years this single parish has reached the poor of New York in larger numbers and in more liberal amounts of money than all forces springing from and supported by non-Christians put together.

"Study the reform movements in the cities of America and it will usually be found that regeneration activities have been led by men outside of the churches." Who is behind the Bureau of Municipal Research, the Society for Improving Conditions of the Poor, the Citizen's Union? Mr. Baker writes up Hudson Guild in West Twenty-seventh street. When he went to look at it, did he notice an open square opposite? Did he inquire who opened this breathing space? Hudson Guild is admirable, but there are thousands like it all over the country, practically all of them projected and supported by Christian men and women. The park at Twenty-eighth street and Ninth Avenue was created largely through the efforts of the Rev. R. L. Paddock when rector of the Episcopal Church of the Holy Apostles, and it benefits thousands where Hudson Guild reaches scores.

"Not only the dollars of the rich, but the pennies of the poor, have been diverted in large measure from the church." The income of the churches as a whole and per capita steadily increases. The income of the Episcopal Board of Missions has doubled within six years. Millions of dollars, given by business men and corporations to the Y. M. C. A., always with the explicit understanding that it is a religious body and loyal above all else to Jesus Christ, is one of the striking phases of present religious times. Almost every church in this city is getting a larger and larger proportion of its communicant list upon its subscription list, and every religious body, with possibly one exception, is increasing the proportion of its total number of churches that contribute to its missionary organizations.

"Most churches and several whole denominations are scarcely able to hold their own." The number of churches on Manhattan Island having 1,000 communicants or more has doubled within the last decade. The financial incomes of New York churches surpass those of any other city in the world, and the rate at which such incomes as those of the Brick Presbyterian, St. Thomas', St. Bartholomew's, Grace, and other Episcopal churches has increased in the past ten years is astonishing. Failures of individual churches are not as numerous as failures of business houses, and the business of religion is as well managed as the business of mammon.

"Do outside activities mean that there is more faith outside the churches than inside?" A good way to measure faith is to measure works. Analyze contributions to Conemaugh dam, Messina earthquake, San Francisco fire, Galveston flood, and other disasters, also Hudson-Fulton celebration funds, and behind from 50 to 90 per cent. of them you will find a staunch follower of Jesus Christ. These causes are not such as ought to appeal more to Christians than to those outside the churches. It costs \$300,000,000 a year to maintain Christian churches of America and foreign mission work supported from America. Christians contribute this sum and three-fourths of the benevolent and charitable funds besides. With this fact in mind some measure of the faith, as shown by works, outside the churches, may be gained.

But what's the use of measuring such statements as those made by Mr. Baker? I do not claim for the churches that they do all they ought to do. They have many shortcomings. But they have a right to ask that writers and publishers refrain from giving circulation to false statements.

EUGENE M. CAMP.

The Seabury Society, New York, Sept. 11, 1909.

Department of Social Welfare

EDITED BY CLINTON ROGERS WOODRUFF

Correspondence for this department should be addressed to the editor at North American Building, Philadelphia

ILLINOIS WOMEN AND THE MANUFACTURERS.

THE Illinois legislature has passed a law limiting the employment of women in factories to ten hours a day. Some of the friends (*sic*) of women, notably the Illinois Manufacturers' Association, regard this legislation as a most outrageous invasion of the right of women to make a free contract. This association, in its generosity, has brought suit to test the constitutionality of the law. It has secured the coöperation of two working women, one of whom has worked at her trade for sixteen years and the other for thirty-two years, and yet these women in their complaint, and in order to secure the desired freedom (?) of contract, affirm that neither of them gets for ten hours a day enough wages to live upon. As the *Public* of Chicago points out, this is indeed a hideous confession. "When these conditions exist, workers must be at an economic disadvantage in selling their work; for no one would voluntarily contract to work for ten hours a day for less than a bare living. When this is so, there is a higher duty for judges than driveling about free contract and granting injunctions against the criminal clauses of labor limitation laws. . . . The decent men in the Illinois Manufacturers' Association should be glad to escape the odium of this wretchedly hideous confession by explaining why they do not pay better wages."

The state of Oregon passed a similar law and the Supreme Court of the United States affirmed its constitutionality, even though it did interfere with the alleged freedom of contract. Women in many trades need far more to be protected against the grasping clutches of a false competition than to be guaranteed freedom of contract, high sounding though that phrase may be.

THE NATIONAL MUNICIPAL LEAGUE MEETING.

As indicated by the first draft of the programme being prepared, the sixteenth yearly convention of the National Municipal League will be an important conference of active municipal experts. This convention will be held in Cincinnati, Ohio, November 15th to 18th, in conjunction with the fifth yearly meeting of the American Civic Association.

In a general way, the meetings of the two organizations will cover the whole field of political reform and civic improvement. Among the speakers and visitors who will attend will be many public officers and municipal experts representing every part of the country. The active membership of the National Municipal League exceeds 1,500, and, in addition, there is an affiliated membership of 180 local organizations having a combined membership of 165,000.

Ex-Attorney-General Charles J. Bonaparte of Baltimore is president of the League, with Charles Richardson of Philadelphia, Thomas N. Strong of Portland, Ore., Henry L. McCune of Kansas City, Walter L. Fisher of Chicago, and ex-Mayor George W. Guthrie of Pittsburgh, as vice-presidents. George Burnham, Jr., is the treasurer, and Clinton Rogers Woodruff the secretary.

A NEW CHILDREN'S ORGANIZATION.

"The Child Conference for Research and Welfare" is the title of the newest body organized to deal with the problems of childhood. The objects of this new conference are twofold: first, to help to correlate the work of the many existing agencies for child welfare in the interests of the child; second, to connect all these lines of work with scientific child study by supplying information as to its results on such matters as growth, heredity, health, regime, disease, mortality, defections, vice, and crime; and by conducting further research upon such practical problems as the various organizations for child welfare may desire.

If the organization results in a diminishing of the number of existing organizations and the more effective conduct of their work by a single organization, then it will have served a splendid purpose. Its objects are most praiseworthy, but there is a

feeling on the part of a good many that there are already enough organizations to grapple with pending problems without establishing new ones.

HENEY.

Heney has become the issue in San Francisco. We may expect a very lively and aggressive campaign there. As the *California Weekly* expresses it, the contest will be "between Mr. Heney and all the powers of evil this side of the adamant front gate to perdition. Nor will the contest be therefore unequal, for Mr. Heney will command the alliance of all the forces of righteousness this side of the Gates of Pearl that bar the way to Paradise. The battle will be of thrilling interest. The whole world will be looking on. A candidate for mayor who would have appealed to the imaginations and civic consciences of men would have been an aid to Mr. Heney and Mr. Heney an aid to him, especially in bringing out the last man on the great register. The danger now is that some will wish to wash their hands of the whole business by remaining at home. These would not vote for Mr. Fickert if they were to go to the polls. What man can do Mr. Heney will do, and to doubt his triumph will be to doubt the people of San Francisco."

THE DIRECT PRIMARY IN PITTSBURGH.

According to Pittsburgh observers the new direct primary law of Pennsylvania is giving the Republican organization in that city serious trouble. Its candidate for sheriff, a life-long machine politician and office-holder, but personally very popular, was defeated by a candidate practically unknown before the campaign opened. The latter had a majority of about 20,000 votes. As one active civic worker in Pittsburgh said: "Joint primaries, personal registration, and civil service reform have done much for Pittsburgh; but best of all, the people are doing something for themselves. They will no longer tolerate a city government that is dishonest or incompetent."

Pittsburgh has also done some graft hunting, which has thus far resulted in a conviction in every instance. It is true that appeals have been taken to the Superior Court; but the opinion seems to be that these have been taken simply to delay the execution of the sentences and not with any real hope that the verdicts would be overturned.

THE ASSEMBLY AND THE DIRECT PRIMARY IN OREGON.

Oregon is trying to solve one of the difficulties of the present direct primary law through a device known as the "Assembly," which is nothing more or less than a convention for the purpose of putting up an adequate party ticket to go before the primaries. As a local correspondent said: "Personally I have no particular objection to it. In principle the convention, or assembly, method is well adapted to secure a good ticket, especially for undesirable offices. In practice, Republican conventions here have been purely and merely means of carrying out the wishes of the boss or bosses to the last detail. My impression is that the voters will treat the assembly like the proverbial Irishman at Donnybrook—hit a head wherever they see it. As far as I can judge, the desire to return to the convention method is confined exclusively to those who have heretofore profited by politics as she is played, and does not reach at all to the masses."

THE ISSUES OF THE NEW YORK ELECTION.

The issues of the coming election are declared by *Municipal Facts* of New York to be:

Shall the city's business be conducted for the private gain of individuals or the profit of the whole people?

Shall the taxpayers and rent payers get the clean, efficient government and the improvements they pay for?

Shall government by, for, and of professional politicians, which means waste, extravagance, graft, and inefficiency, continue?

Shall a \$160,000,000 budget and \$347,000,000 for improvements authorized or contracted for, be put in the hands of wasters or savers?

Will the people protect their pocketbooks with their ballot?

UNIFORM STATE LEGISLATION.

The National Civic Federation has called a conference for next January to consider the subject of uniform legislation. Ralph M. Easley, the chairman of the executive committee, has pointed out that the interstate commerce laws of the govern-

ment would be much more effective if backed up by state laws in conformity with them, and the Federal Pure Food law could be greatly improved in efficiency if the state laws were brought in line with the national statutes enforcing them. The same organization will hold an international industrial congress in Washington in the autumn.

SOCIAL SERVICE IN SAN FRANCISCO.

Social service has been made a part of the Sunday evening service once a month at St. Stephen's parish, San Francisco. The rector, the Rev. Cecil Marrack, is very active in social work, being chairman of the diocesan Committee on Social Welfare. During September he addressed the men of the Risdon Iron Works at the noon hour on Thursday morning. There are various other activities in the parish which show the keen appreciation of the necessity for emphasizing social activities.

PLATO AND PLAYGROUNDS.

Verily, there is nothing new under the sun. Here is the annual report of the Los Angeles Playground Commission quoting the following from Plato: "The play of children is the mightiest influence on the maintenance or non-maintenance of laws." Yet there are those who claim that the play movement of the generation is a new one!

The Street Cleaning Problem in San Francisco is the title of a most suggestive pamphlet issued by the Merchants' Association of San Francisco. Social workers who are interested in promoting community cleanliness (and all ought to be so interested) will find this a most helpful pamphlet.

LIFE is the best thing we can possibly make of it.

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

SAUL, THE FIRST KING OF ISRAEL.

FOR THE EIGHTEENTH SUNDAY AFTER TRINITY.

Catechism: XV. and XVI. Word "Sacrament," and "Parts." Text: Prov. 3:5. Scripture: I Sam. 9:15-17; 10:1, 17-24.

THE change to a monarchy was a very important one. It was not a sudden movement. It was made necessary, as we have seen, by the failure of the people to attend the worship of the Tabernacle. It was necessary that there be something to bind them together as a nation. The beginning of the movement which resulted in the establishment of the kingdom with an earthly king goes back to the time of Gideon (Judges 8:22, 23). The judgeship of Samuel had been recognized by all the tribes and therefore bound them together into a closer unity than they had known for some time. Samuel himself saw the need which brought the elders to him with the request for the establishment of the kingdom. Samuel would have provided for it by the succession of his sons to his own place as judge; but the sons walked not in his ways, and the plan could not be carried out successfully (8:1-5). This unfaithfulness on the part of the sons of Samuel, and the threatening attitude assumed by the Ammonites, caused the elders, who seem to have formed some kind of a council, to realize the need of some action (I Sam. 12:12). While the roots of the movement went deeper, these two circumstances furnished the occasion for the request for a king "like the nations."

This request, while granted, was not cordially received by the Lord God or His prophet. It was made clear to the people that they had failed in some way. The new way, they understand, is not what God had intended for them. They had not even asked for God's direction. They present a plan of their own contriving. They are fully warned as to the result of having a king, but when they still insist, the king was promised them.

The lesson opens with the promise made to Samuel by the Lord that He will point out to him the young man chosen to be king. The story of the lost asses and the futile search for them is told at some length as explaining *how* God led Saul into the presence of Samuel. God had promised to bring him.

By means of the search he was led as surely as though God had sent an angel to lead him by the hand. This part of the story is valuable to us chiefly as an example of God's way of working. Saul had no idea that he was being led of God as he spent those three days in careful search for the lost animals. Yet while he was doing the humbler duty, God was leading him to the larger duty. God leads us in similar ways. He will guide us if we permit Him to do so.

Many things of interest will appear from a careful study of the account of the visit that followed, as Samuel and Saul talked over the situation (9:18-26). The anointing at this time was a secret and private one, yet it must have been full of the deepest significance to both the aged prophet and the young man. Before he left him, Samuel told Saul certain trivial things which would happen to him after leaving him. Trivial they are, but not insignificant; for the fact that Samuel had foretold them was a clear indication when they really came to pass that the other more important matters of which he had spoken would also come true with the same exactness. They proved that God was with him (10:7).

Notice should also be taken of the promise to turn Saul into another man (10:6), and the giving to him of "another heart." God stood ready to give the young man the help and the support which he needed to undertake successfully the difficult task before him. When the Spirit of the Lord came upon him, and he prophesied, the taunt of his former companions, "Is Saul also among the prophets?" indicates that his former life had been such as to make this surprising. But now that he felt the call of God, and realized that God wished his help in the carrying out of His plans, he was ready to lend himself to the work. The lessons here are evident. Those who are "sons of disobedience" are so because they have refused to carry out God's plan for them. The realization that God wishes to use them ought to make them answer His call. Those who answer may be assured that God will give them the new heart and active support in the work which they undertake for Him.

The assembly at Mizpah was in answer to the call of the prophet Samuel. The place itself gave a message to those who came: there was "Ebenezzer" with its interesting story (I Sam. 7). There Saul is publicly pointed out and officially designated as the new king. The manner of his selection at that time was such as to give the required authority over the people. They acknowledged him as their rightful king. This was very important, as at that time he was king in name only. He was not succeeding to an established kingdom, rich palaces, and such comforts as we usually associate with the idea of king. He had the office, but not the kingdom. He even went back to the care of his father's asses (11:5). The right to reign must be won—not from his subjects, but from the enemies who were threatening.

The lack of spirit on the part of his subjects is shown by the embassy sent from Jabesh-Gilead to Nahash the Ammonite, offering to give him tribute. It was only the insolent demand that their right eyes be put out that gave Saul the opportunity to rally the army which defeated the Ammonites. In this too we may see at work the Providence of God. The young king thus "won his spurs." The people realized that they had a king in fact as well as in name. They rallied to his standard, and what opposition there had been before this was silenced. So were the scoffers who had asked, "Is Saul also among the prophets?"

We are told that not only did God prepare the heart of King Saul for the work unto which he was called, but that He also touched the hearts of a band of young men who then stood ready to support him. This reminds us that not only does God's grace support us in the work which He lays upon us, but that He is giving His helping grace to others also who will support us if we do our part. He asks for obedience; He Himself makes the way and provides the means.

King Saul stands out as an example of a man whom God called to take up a great work. He was a man of great stature, head and shoulders above the people, but without special qualifications for the great work unto which he was called. Yet because God gave him a real call to the work, He stood ready to supply all that Saul needed, upon the simple condition of obedience. Had he been willing to supply that one needed qualification, nothing could have stood in the way of the success of the young king. He was called to be a success, not a failure: be clear on that point. That he failed was due to his unwillingness to recognize his need of Divine help, which could only be given in return for exact obedience.

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.

"CATHOLIC," "PROTESTANT," "CHRISTIAN": WHICH?

To the Editor of *The Living Church*:

I BELIEVE in the holy Catholic Church, the communion of saints, and expect to continue in the same all the days of my life. It seems to the writer that the criticism by your correspondent, in last week's issue, of your question "Is this Church inherently Catholic or inherently Protestant?" should not be suffered to pass unchallenged. After all, does it not evince the persistent error or fallacy—too common—which has led some of our fellow-Christians and Protestant Church bodies to substitute "Christian" for the Spirit-and-time-honored appellation of "Catholic" in the "Apostles' Creed?"

As the New Testament is the correlative of the Old Testament, so is the "Catholic Church" the proper, adequate correlative of the "Jewish Church"; and as such was it chosen in the morning of Christianity. The historical term—synonymously with "Christian"—claims Christianity to be the true religion. As such, however, it explicitly imports the idea that it is intended for and adapted immediately to "all the families of the earth." The term "Catholic," therefore, not only designates the Christian Church, but also connotes her universal nature and functions.

Unfortunately, in the checkered history of the kingdom of God on earth, the appellation "Catholic" has, ever since the Continental Revolution and the English Reformation, been conceived and employed, to a great extent, in a technical and sectarian or party sense, as merely the antipode of "Protestant." The time, however, it is to be believed, is now rapidly hastening when a return to sanity and the logic of the first principles of Christianity will not only eliminate "Protestant" from the "style and title" of "Churches," while ever retaining it as a characteristic virtue of *orthodoxy versus heresy* and of *spiritual freedom versus slavery*, but, still more, will deliver a large section of our modern Christianity from the ignorance and prejudice which has even gone to the length of despising or discounting the original name of the organic fellowship of believers as "The holy Catholic Church." May the institution of our Lord and Saviour Jesus Christ, and its concept by His great Apostle as One Body and One Spirit, shortly be realized and restored!

Under such a blessed consummation all intelligent Christians will, once more, in heart-fullness of devotion, rise in their temples of worship, confessing—in the simple, adequate, discriminative sense—"I believe one Catholic and Apostolic Church," the while seeking corporately to recover the actual realization of the primitive ideal.

Thus, in a proper and untechnical sense, "this" Church, aye, the true Church being Christian, is not "Catholic" or "Protestant," but Catholic and Protestant.

GEORGE EDWARD FABER.

Philadelphia, September 20, 1909.

THE PERVERSION OF HISTORY.

To the Editor of *The Living Church*:

THE letter of Deaconess E. M. Dorsey is remarkable, replete with wisdom and knowledge. Liberty must have been taken with history when one reads in an editorial in a Roman Catholic Church paper of St. Louis, that Joan of Arc was burnt at the stake by the English; and the references to Henry VIII. and the English Church, in a book by a Cardinal of renown, giving reasons why we should be Catholics. But why the general praise allowed to the Roman Church for its past and present stand on the subject of divorce? Histories, ecclesiastical and profane, Froissart included, mention cases innumerable of divorces and dispensations granted by Popes, usually to the sinning party; as witness that of Louis XII. of France and Henry IV. of Castile. The former mistress and owner of Avignon, weary of her husband, a kinsman, had him murdered,

and Clement VI. granted her a dispensation to marry the man of her choice, for which consideration he was given a quit claim title deed to Avignon. Erasmus declared Henry VIII. to be a great authority on Church matters. A Pope granted him the title "*Fidei Defensor*," as the greatest theologian of the day. It seems incredible that the king should have been in ignorance regarding divorce in the Church; more likely, as his first marriage was in violation of Church law and of English State law, he knew the power of a Pope.

I can only account for historical surprises by quoting the extracts following from *The Faith of Millions*, by the Rev. George Tyrrell, S.J.:

"Thus, though we may never use a lie in the interest of truth, or bring men from error by arguments we know to be sophistical, yet we have the warrant of divine example, both in the natural and supernatural education of mankind, for the passive permission of error in the interest of truth, also of evil in the interest of good."

"This will justify us at times in talking over the heads of our readers and hearers, and in not sparing sonorous polysyllables, abstruse technicalities, or even the pompous parade of syllogistic arguments with all their unsightly joints sticking out for public admiration. . . . and its utility is too evident to allow a mere question of taste to stand in the way."

All of which, methinks, is in harmony with "*Les Morales des Jesuites*," according to Paul Bert.

St. Louis, Mo., Sept. 22, 1909. THOMAS E. NORMAN.

THE EMMANUEL MOVEMENT.

To the Editor of *The Living Church*:

AT the request of Dr. Worcester I am undertaking to publish a little bulletin of eight or twelve pages which shall keep the clergymen who are interested in the Emmanuel Movement somewhat in touch with one another. At present it is difficult to ascertain just who those clergymen are who are sufficiently interested to wish to take such a publication. Perhaps you would be willing to publish this letter in your columns, so that those who are interested may have an opportunity to communicate with me.

Sincerely yours, HERMAN PAGE.

St. Paul's Church, Madison Ave. and Fifteenth St., Chicago, Ill., Sept. 22, 1909.

THE NEW EDITION OF "DAY HOURS."

To the Editor of *The Living Church*:

THE recent review in the literary columns of *THE LIVING CHURCH* of the new and revised edition of the *Day Hours of the Church of England* failed to recognize, I think, the great changes and differences that separate the new book from previous editions. And the fact that the editor of the department of Answers to Correspondents should be forced to recommend the *Day Office of the Church* as a book of hours shows what a great loss the devotional literature of the English and American Churches has suffered in the going out of print of the old edition of the *Day Hours*. The same desire, laudable enough, if rightly carried out, of bettering what was already good, which inspired the revisers of *Hymns Ancient and Modern*, seems to have been responsible (and with like results) for the revised edition of the *Day Hours*. One is tempted to think that the age, not for the production of hymnals and office-books (witness the *English Hymnal* and the *New Office Hymn Book*) but for the successful revision of them, closed with the last century. I know of no two more disappointing failures than the revised editions of these two valuable books, which, in their unrevised state, were, with a few minor exceptions, the best of their respective classes. English Churchmen may well be disturbed over the prospect of Prayer Book revision in this age.

The old edition of *Hymns Ancient and Modern* is, fortunately, still procurable. The old edition of the *Day Hours* is not. Even second-hand copies are hard to find. Those who prefer the Roman use in matters of "saying" as well as of ceremonies, will not feel the loss of the old book, for they have a most excellent book for their tastes in the *Day Office of the Church*, a careful, accurate translation of the Roman *Horæ Diurnæ*, except for the hymns, which are Dr. Neale's translations of the Sarum hymns. In the matter of invocation of saints, observance of feast days in the Roman but not in the Anglican calendar, and in general fidelity to the devotional practices of Rome, the *Day Office* is unsurpassed. But those of us who prefer our own treasures greatly miss the simplicity and beauty in which the old Sarum offices were, with slight modifications by way of simplification, set forth in the previous

editions of the *Day Hours*. There is another book of hours based on the Sarum Breviary and one whose value is greatly enhanced by its having for its compiler the late Dr. J. M. Neale, and by its being the office-book of the societies of St. Margaret, St. Mary, and St. John the Evangelist. I refer to *Breviary Offices*. But it lacks the simplicity of arrangement and hence the facility for ready use which was so marked a characteristic of the old editions of the *Day Hours*. And in spite of its compiler's genius as a translator, its translations of antiphons, versicles, responds, etc., seem to fall short of the language of the *Day Hours*. In this, however, I may be prejudiced by long use of the latter.

"The new *Day Hours*," said a friend of mine, on examining the revised edition, "seems to be a compromise between the old edition and *Breviary Offices*, combining the worst features of both and lacking the virtues of either." This is, of course, an exaggeration, but there is an element of truth in it. The new book is needlessly complicated. It is not so simple as either former editions of the same book or the *Day Office of the Church*. And then, the translations of antiphons, responds, etc., to which users of the old book have become attached have learned by heart in many cases, are changed with the view, we are told, of setting the words to the ancient music of the antiphons, etc. One of its results is that the wording of antiphons taken from the psalms they accompany is different from the wording of that passage in the psalm from which the antiphon is taken. This spoils the beautiful refrain effect which was (intentionally, no doubt) the purpose of such antiphons.

I do not mean my criticism to be wholly adverse. The new edition, in adhering to Sarum use, is preferable to the *Day Office*; and to those who are attached to the old book the name is a boon. But for all practical purposes, except for a few corrections in the light of modern Sarum scholarship, it differs too little from *Breviary Offices* to justify the continuance of both books.

It may be a matter of mere sentiment; but a user of the old edition misses the comfortable, Churchly appearance of the *Day Hours* as it was, with its attractive red cover and quaint old wood-cuts.

The writer would be very grateful for any information as to the early history of the *Day Hours*, the date of the first edition, whether Canon Carter was the compiler (as would appear from the dedication of one edition to Bishop Mackarness) or not. I would add that the *Day Hours*, in editions subsequent to that of 1876, is the only book of hours since the Reformation to receive episcopal authorization. The editions of 1876, and after, contain the commendation of Bishop Mackarness of Oxford, Canon Carter's friend and champion.

Austin, Texas.

THOS. J. WILLIAMS.

A CORRECTION.

To the Editor of *The Living Church*:

MAY I trouble you to make a correction for me? In the letter of this week to which you very kindly gave space, a "not" crept into the sentence: "But I do believe that an organization combining the best features of the League and the Endeavor, modeled on Churchly lines," etc., making it read, "I do not believe," etc., which quite destroys the force of the letter.

Very truly yours,

September 24, 1909.

PEARL H. CAMPBELL.

IF THE THOUGHT of death were always upon us, with a realizing sense of the awfulness and completeness with which it ends things, this would be a sad existence indeed. But there is something in the nature of life itself which turns us away from the contemplation of death, and although friends and relatives drop off, one by one, as the years roll by, we are not appalled by these monitions of what must also be our fate. We are given the courage to live out our lives. By some wholesome constituent in our nature, life is made dear to us. Hope is in our hearts for the future. And the parting with fathers and mothers and brothers and sisters at the grave is not felt to be a parting forever. The mysterious uplifting heart-influence which consoles bereavements, which saves us from despair, which gives us courage and hope, is not definable by, or subject to, the analysis of reason. It is of the sphere of natural religion, perhaps one of the instincts of faith, that larger learning not dreamed of in mere human philosophy.—*Catholic Citizen*.

CERTAINLY in taking revenge, a man is but even with his enemy, but in passing it over he is superior, for it is a prince's part to pardon.

LITERARY

ESCHATOLOGY.

The Teaching of Jesus About the Future. By Henry Burton Sharman, Ph.D. Pp. xiv-382. Chicago: The University of Chicago Press. 1909. Price, by mail, \$3.26.

The result attained in this book is the excision of practically all eschatological matter from the teachings of Christ. Dr. Sharman's critical premises are those of Professor Burton, from which a highly technical argument leads by slow steps to the conclusions that Christ set Himself absolutely against all current conceptions of the Kingdom of God; that He foresaw the destruction of Jerusalem; that He taught nothing as to a Day of Judgment, except once by way of concession; that He believed in the immortality of righteous men only and had nothing to say of any future punishment of the wicked; and that He gave no instruction regarding the founding or the organization of a Church.

In the first place, let it be said that the book contains very much that is admirable. Dr. Sharman has attacked one of the most difficult of all problems and has certainly contributed greatly to its solution. The passages in the Gospels that contain Christ's teaching about the future are a never-ceasing source of perplexity to the student, no matter what may be his school of thought. And Dr. Sharman has brought to bear on them an almost incredible amount of labor and a high critical acumen. Only, on studying the book it is impossible to escape the conclusion that it was written with the author's mind made up in advance as to just what conclusions he wanted to reach and he has moved heaven and earth to reach them. And his method becomes in consequence almost vicious.

To begin with, any discussion of Christ's teaching about the future must start from current Jewish views. Dr. Sharman's second chapter deals with these, and deals with them very badly. Only one form of Messianism is recognized and that is the Zealotism of Josephus, who is quoted at some length. Now this is altogether wrong, for Josephus is as bad a witness as could well be imagined. Josephus was endeavoring to justify his countrymen in the eyes of the Roman world and his "Zealots" are chosen as a convenient scapegoat for the sins of the whole people. All forms of Messianic expectation are loaded onto them indiscriminately, and Dr. Sharman has blindly followed Josephus as a guide. No other source is recognized. Yet Zealotism was only one of the countless forms that Messianic expectation took, and perhaps it was a minor form in Christ's day; indeed Schweitzer has gone so far as to deny that it existed at all at that time! But to Dr. Sharman it covers everything. Christ rejected Zealotism, therefore He rejected all eschatological expectations. Such is the argument. We are told that in opposition to the Zealotic theory Christ "opposes a 'day' which is 'as the lightning.'" The impression is left that this is entirely new in Jewish thought, something that is quite untrue. In this whole discussion Dr. Sharman misses the main question. No one supposes for a moment that Christ did anything but combat Zealotism. The question is: What attitude did He take towards the eschatological expectations represented, e.g., by the Book of Enoch, and reaching back ultimately to the Book of Daniel? This question is simply ignored and thus the value of the discussion is destroyed. Indeed, when one reads on p. 86: "Can it be proven that the messianic age was known to the contemporaries of John under the phrase 'the kingdom of God'?" a doubt arises as to the sufficiency of Dr. Sharman's knowledge of the expectations of the day; perhaps the fact that the book was written five years ago and was not revised for press may explain this extraordinary question.

A discussion of Dr. Sharman's literary criticism is excluded here by considerations of space. Following his argument involves very close reasoning. And a curious arrangement by which any given passage keeps on reappearing throughout the book, each time with something new said about it, makes a summary of the criteria out of the question. (The system of cross-references, by the way, is clumsy, 4: III: C: 22.) Many excellent points are made in details, but there is a lack of system about the work as a whole. No allowance is made for the purpose of the Evangelists. That St. Luke should have omitted eschatological matter cast in purely Jewish terms for the sake of his Greek readers is not given a moment's consideration. And the "minor editor" is overworked. For instance, St. Matthew 10: 23 is referred to the very latest hand of all those that have worked on the First Gospel (p. 143). Does Dr. Sharman realize that this means an incredibly early date for that Gospel, quite at variance with his suppositions elsewhere? And stylistic arguments receive, again, no consideration. Everything is done by verse-and-verse comparison in the English text, a method that is bound to be unconvincing.

In matters of exegesis there are some very grave faults to be found. "Let him that is in the field not return back" is held to mean "let him stand perfectly still," and on this inconceivable interpretation an elaborate argument is founded. In St. Luke 17: 22, "Ye shall not see it" is dislocated from its context, reiterated with wearisome frequency, and made a lever to dislodge verse after verse

from Christ's sayings. Verses of very dubious meaning, such as St. Luke 17: 21 and St. Matthew 11: 12, are disposed of with an unscientific dogmatic certainty. Details in parables are allowed to obscure the meaning of the parable as a whole. The parable of Dives and Lazarus is rejected absolutely "because it teaches the inherent sinfulness of riches," and is referred to some old Jewish source, not a very happy choice for the origin of a parable that is supposed to have such a meaning. The climax is reached, however, when "cast into Gehenna" is referred to disposal of the corpse of a criminal under the orders of the high priest. And so "fear him who hath power to cast into Gehenna" is interpreted to mean, "Be careful not to offend the high-priest"!

The whole case falls to pieces, though, when Dr. Sharman discovers the positive side of Christ's teaching in St. Luke 17: 24-37, minus vv. 25 and 33. Christ (pp. 128ff) makes a "concession" (against His conscience?) and teaches that there will be a Consummation in the "Day of the Son of Man," which is equivalent to the Old Testament "Day of Jehovah." Now the Day of Jehovah meant to the disciples the personal appearance of God (or the Messiah) as Judge and Establisher of the Kingdom of God. Consequently, from Christ's words, which ratify this conception, the disciples could have gained absolutely no idea in the world except that Christ would act as Judge and establish the (at least, consummated) Kingdom of God. Dr. Sharman discovers, however, certain correctives in the current notions. Some of them are found explicitly on p. 135, but not a single one of these is new in the Jewish thought of the day. Others are discovered in Christ's "omissions." But the omissions are no correctives at all. They would at once be supplied in the disciples' minds out of current ideas and any "corrective" would have to be an explicit statement. And granting that Christ so ratified current ideas (even if they were not Zealotic), the elaborate excision of most of the other passages is useless. If Christ did not actually utter the words in question, He might just as well have done so, after St. Luke 17!

Finally, if Christ so set Himself against the eschatological phraseology of the day, how did it happen that the earliest Church was so absolutely and uncompromisingly eschatological in its terms of thought? And, after all the excisions are performed, what is there left to give any content to Christ's Messianic self-consciousness? And, most important of all, if Christ was so set against eschatological expectation, why of all conceivable titles did He choose the one above all others saturated with eschatological connotation and having really no meaning apart from eschatology, the title "Son of Man"?

BURTON SCOTT EASTON.

How I Know that the Dead Return. By William T. Stead. An account of the remarkable personal experiences of the author, which dispelled all doubt in his mind as the reality of a Future Life. Pp. 50. Boston: The Ball Publishing Co. 1909. Price, 75 cents net, postage 6 cents.

This personal, and, to the author, convincing account of experiences in spirit communication was originally published in the *Fortnightly Review*. Since then the same writer has announced in that periodical the establishment of a bureau for communication with those who live beyond the veil. This is assurance indeed, but it must be admitted that Mr. Stead's experiences as recorded in the book with the above striking title are far from convincing. Evidence for spirit communication seems to be growing, but Mr. Stead can hardly be said to have contributed seriously to it.

HISTORICAL CRITICISM.

Henry Charles Lea's Historical Writings. A Critical Inquiry into Their Method and Merit. By Paul Maria Baumgarten. New York: John F. Wagner. Price, 90 cents.

Mr. Henry C. Lea of Philadelphia is perhaps the most eminent living American historian—certainly our most eminent Church historian, and his books are better known and more widely read in Europe than in America. In his own special field, a knowledge of some of the darker sides of mediaeval Church life, he has been for long without a rival. That his work is not free from minor inaccuracies and misapprehensions has been often pointed out. No doubt some day his conclusions will be thoroughly tested and in some respects modified and large additions will be made to our knowledge of the subjects of which his books treat. It would be interesting if such a step in advance might be made through the labors of competent Roman Catholic scholars, but of this there seems little prospect. A just historical estimate of the Middle Ages involves the ability to see the shadows as well as the lights of mediaeval Church life, and Roman Catholic writers seem constitutionally incapable of admitting that the Church has ever made any serious mistakes in any period of its history. The author of this "critical inquiry" is a Roman Catholic and seeks to discredit Lea, as have Dr. Bouquillon and the Jesuit, Fr. Casey. His book is a translation from the German, and it belongs to a class of controversial literature which is more popular in Europe than in this country. An equally critical but somewhat calmer inquiry would seem to us to be more effective. But Monsignore Baumgarten has collected a considerable sheaf of Lea's blunders, and his book is one which all careful students of Lea's books will find it worth while to read. His arguments are reinforced by certain valuable Latin documents printed as an appendix.

W. P. L.

THEOLOGY.

Miracle and Science. Bible Miracles Examined by the Methods, Rules, and Tests of the Science of Jurisprudence as Administered To-day in Courts of Justice. By Francis J. Lamb, Attorney and Counsellor at Law. Oberlin, Ohio: Bibliotheca Sacra Co. 1909. Pp. 338.

The idea of applying the methods of the law courts to the question of miracles is a new one, and it is unfortunate that the central purpose of this book has fallen short of complete fulfilment; but for the mere suggestion of the idea the author deserves commendation.

The investigation opens with an unsatisfactory definition of miracle as "a wonderful, supernatural, and superhuman transaction wrought by the special fiat of Deity"; following this with a brief defense of the rationality of miracles as such. The author next proceeds to state what the method of the law courts actually is with regard to the drawing up of a clear issue between two standpoints, and the weighing of evidence on both sides—especially as applied to what are technically known as "ancient documents"—citing legal authority throughout. The miracle of the raising of Lazarus is employed to test the method, but unfortunately with very poor success. Chapters follow on the Function of Miracle, Miracles as Objective Evidence in Revelation (in opposition to the subjective concept of revelation), and the use of miracle in support of the doctrines of the Deity of Jesus and the existence and attributes of God. It is in his justification of the Divine righteousness in the matter of the ten plagues of Egypt and the "hardening" of Pharaoh's heart that the author deserves especial praise, his general position being that the first nine plagues form a group by themselves, and that the destruction of the first-born was a punishment awarded to Egypt in accordance with the promise made long before to Abraham: "the nation to which they shall be in bondage I will judge, said God; and after that they shall come forth, and serve me in this place" (Acts 7:6-7, Am. Rev.). The succeeding chapter considers the place of the miracle of the Resurrection of Christ in "God's Economy of Grace and Revelation," carefully pointing out and distinguishing from each other the purposes and results of the Resurrection, Ascension, and Descent of the Holy Ghost, respectively. The two closing chapters have to do with the reasons why miracles no longer take place, and the moral importance of accepting the genuineness of the Bible miracles.

The diversity of aims governing the author gives the work a rather scrappy appearance, and a very uneven value; for the best in it, however, he deserves our hearty thanks. J. S. MOORE.

MISCELLANEOUS.

A TRILOGY of booklets on Eastern Churches by Canon Dowling, of St. George's Collegiate Church, Jerusalem, gives us in compact form a view of the history and present condition of three of these Churches. The titles are, respectively: *The Patriarchate of Jerusalem*, *The Egyptian Church*, and *The Abyssinian Church*. We in the West know so little of these Eastern Churches that a real work of importance has been accomplished by means of these handbooks. The quarrels among the Eastern Churches themselves present the saddest feature of their history. It is becoming generally believed that heretical doctrines are much less taught in the separated Churches of the more remote East than has commonly been believed. Canon Dowling shows that peace had been arranged between Constantinople and the Egyptian Church in the eighth century, when the Patriarch of the former was removed by poison and negotiations fell through; and also that a real attempt at reunion was made in the middle nineteenth century. "There is reason to believe," he says "that the theological difference between the rival Churches has now become a mere matter of terminology." The Abyssinian Church depends largely upon that of Egypt, and its curious customs are explained by Dr. Dowling. A curious statement of the British Foreign Office in 1854 is quoted, when the Abyssinians of Jerusalem were placed under British protection at their own request, the Foreign Office asking the British consul in Jerusalem to use his good office for the Abyssinians "as members of a Christian Church in spiritual communion with the established Church in this country." [London: Cope & Fenwick, 16 Clifford Inn, E. C.]

IN HIS BOOK entitled *The Chinese*, Mr. John Stuart Thompson has given us a very interesting work on Oriental character and customs. The point of view is rather that of the student than of the casual traveller, and for that reason the book should have value as one for reference, although the information is given in a most readable and entertaining style. The art, history, and literature of China are fully treated, with chapters on politics, religion, and humor. The illustrations are numerous and excellent, and the whole gives a very accurate idea of the Chinese and their country. [Bobbs-Merrill Co., Indianapolis.]

WHOSOEVER is really earnest for Divine direction, more anxious to know what the Lord would have him do than to know what is for his own present ease or worldly interest, and who confides the case to Him who giveth wisdom liberally, and upbraideth not, may count on it very confidently that the Lord will send forth his light.—*James Hamilton.*

JUDGMENT.

Ye search for faults, and finding, judge
Your fellow man whom God hath made;
By your own standards try, condemn,
In arrogance, bold, unafraid.

Who taught ye thus, that ye should know
What life another hides within?
What struggles, trials, doubts, and fears
May have been his while fighting sin?

Perchance the sin that did beset
Was stronger than the will that fought.
Shall ye condemn, and stand aloof,
And say he failed in what he wrought?

What know ye of the fight he made,
Though faint and conquered now he be?
Perchance remorse ye could not feel
Is his; these things ye cannot see.

A strong resolve yet to overcome
He may have made; but ye condemn;
Ye drag him down e'en as he strives
To rise again; the evil, stem.

And so through you he yet may fall
To depths far lower than before.
Who knows? Your idle, cruel words
May lead from sin, to sin yet more.

To ills untold, even to death,
The death of hope, your words may lead;
The death of striving, death of care,
The death of virtue, right, and creed.

Then dare ye judge? To God alone
Shall awful condemnation be.
Ye know the works, but He the hearts,
The life, the soul, He all doth see.

He knows each trial and each sin,
Each secret fault and every fall,
Each contrite heart that cries to Him;
In loving mercy judging all.

MARY ALEXANDER SINGLETON.

THE BISHOP'S CONFESSIONAL.

V.

BY KATE WOODWARD NOBLE.

JAKE, I believe this visit is the one that is going to turn out best of all," said the Bishop. "Wentworth and Lee have parishes not far apart, and if their friendship grows and develops as I hope it will, each can learn much from the other."

"I heard young Wentworth say he never thought of the clerical suit bein' like a soldier's uniform, an' that lookin' at it in that light he would be willin' to wear it. I'll bet next time you see him he'll have one on. An' Lee found out he could leave his off up here in the woods without bein' excommunicated, if you noticed. I suppose it'll be so about other things. One'll learn that folks that want somethin' kinder out o' the common in Church matters—somethin' they have jest learnt how to appreciate—have a right to it, even if their fathers an' gran'fathers didn't have it. 'Tother one'll see that folks don't want things they have forced on 'em, whether or no, even if they're what's right an' proper for 'em to have. An' both of 'em'll know more ten years from now, an' won't think they know half as much."

As Jake finished his remarks the train came in, bringing the next visitor, the Rev. Henry Williams, a pleasant looking man, evidently a scholar of refined tastes, yet friendly and companionable. As they rode along home, Jake wondered, listening to the conversation of his companions, just what was the flaw in this man's character that had made the Bishop single him out as a case for admonition. A chance sentence gave him the clue.

"My people were very good to me again," said the clergyman. "They not only promised to procure a supply during my absence, but they settled some pressing little accounts that had run ahead of my pocketbook, so I need not worry—though that is something I seldom do."

"Perhaps you are like the Christian Science man who wrote a testimonial to the organ of his cult to the effect that since he had learned that being out of work, lacking ability to pay his bills, etc., were myths of mortal mind, he had ceased to worry. He did not state how he made his creditors agree with him, though," said the Bishop, with a quizzical smile.

"I don't mean to cheat anyone, of course," said Mr. Williams, the Bishop's mild sarcasm seemingly lost upon him. "It is really annoying how people press one for small bills, as

if they could not afford to wait. They always get it as soon as I can give it to them, but there are many ways for money where one has a family."

Remembering the clergyman's pretty, irresponsible little wife, and his family of careless boys and girls, it was not difficult to believe him. But this was not the time for discussing the matter, and the Bishop changed the subject, calling the attention of his guest to the beauties of the surrounding scenery. Jake said nothing, but thought all the more. The sturdy woodsman had an inherent horror of debt, and it was hard for him to be patient with those easy folk who let their bills run, month after month, without thinking or caring whether it inconvenienced their creditors.

The complaints from this clergyman's parish had been many and insistent. "We all like Mr. Williams and his family," one vestryman had said, in talking to the Bishop about him. "He is a good preacher, and one of the kindest hearted men I ever saw; not afraid of work, either. If there is anything to be done he pitches right in, spares neither time nor effort. His wife is a dear little woman, and the boys and girls are as good as youngsters usually are. But Mr. Williams simply will not keep out of debt. He and his wife have apparently no idea of the value of money, and it is gone as soon as it comes. It is a little journey here; a new book there; an entertainment of friends; a present for a bride; and a hundred other things they could easily do without. Then the children are not taught to take care of clothes or furniture; they have every new toy that is going, go to expensive schools, and live as if they had independent fortunes, every one of them."

"Have you never spoken to Williams about it?" asked the Bishop.

"Oh, yes, we all have. But he doesn't seem to understand how to do any better, though he promises to, and means to keep his promise. It is getting to be really a serious matter, I can tell you. Once in a while we get desperate and pay up for him to give him a good start, but things are as bad as ever again after a while. I will say one thing, he doesn't run the church into debt. A good many times he buys something for the church, something very nice to have, if we could only afford it—and then his grocer and butcher have to wait. Why, this last time we found out that he had spent all the money he had on a Christmas entertainment for the Sunday school: hiring an expensive orchestra, lighting a big tree with electricity, and buying presents that were about twice as costly as ought to have been given. Another time, when we had a parish picnic, he went ahead blindly and chose a place that meant a long trolley ride, without counting the cost; then paid the transportation for a lot of people out of his own pocket. It is all very nice for the time being, but trades-people whom he owes, and who don't belong to his church, say some ugly things about him."

The Bishop sighed. He knew, from experience, how difficult, if not impossible, it is to impart a sense of responsibility in money matters to those who lack it. When he invited this man to his summer home, it was with little hope of being able to mend matters, and the clergyman's airy mention of his freedom from worry on financial accounts made his heart sink within him. Mr. Williams was so genial, so altogether lovable and companionable, that it was doubly difficult to say anything to him in the way of reproof.

Jake watched the Bishop and his guest carefully during the next few days. "Laurie's worried, I kin see that plain enough," he said to himself. "That man wants a good talkin' to, an' he dunno jest how t' start in givin' it to him. Guess I'll hev t' take a hand ag'in. I know some folks that Laurie never saw or heard tell of, an' I b'lieve I shall tell about 'em, accidental like, some night, when it comes jest right. The story about Ed Nelson's folks 'll set that man t' thinkin' if anything will."

The next morning the Bishop said: "Jake, suppose we take the drive over to Spruceton to-day. I haven't been over there yet, and it will give us a chance to show Mr. Williams some of the finest scenery he ever saw. We can get dinner over there and come home by the other road."

"All right," replied Jake. "Maybe he'd like t' see the Nelson place—you never saw that either, did you?"

"No, what is it? Something out of the common?"

"It's a place a rich man built over by Spruceton, on the back road, years ago. I uster know the folks when I was a young feller, a year or so before you an' your father come up here. It was a han'sum place in its day, though it's kinder run down now, I s'pose, though I haven't seen it in years. I don't

have anything to call me over Spruceton way, an' there's some folks over there I ain't partial to seein' any oftener'n I c'n help. Oh, I'd jest as lief drive you folks over there, but I don't care about goin' unless I have business there."

The day was a beautiful one, the air clear and bracing, and the ride was thoroughly enjoyable. The Bishop and his guest talked fluently on many topics, both having travelled extensively and being well read. They were both keenly alive, also, to the beauties of the world about them, and Jake listened with great interest. "He's all right," he soliloquized, "but he can't go ahead of Laurie. Too bad he ain't as well versed in managin' money as he is in 'most everything else. I wonder if he will take a hint from hearin' 'bout Ed. Nelson. If he don't, Laurie might as well give him up for a hopeless case."

Jake proceeded to ransack his memory for details of the story he intended to tell his companions on the spot where many of the events occurred, and by the time they started on their homeward trip he was well prepared.

Spruceton was a pretty little village in the heart of the mountains. Some of its inhabitants had realized the possibilities of the mountain streams that had their sources high above them, and had utilized the power for the production of electricity, so that they had many conveniences not often to be found in places so remote from railway centers. The church was a neat little edifice, situated on the boundary line between two towns, and was fairly well attended. The Bishop had often heard of it, but had never visited it since his boyhood, when he had once attended services there with his father. He was cordially welcomed by the warden, and accepted an invitation to preach there and confirm a class as soon as he could confer with the Bishop in whose diocese it was located.

"Our Bishop is an old man," said the warden, "and it has been a long time since he has been able to come here. Once in a while a Bishop comes this way on a visit, and we try to make the most of it. We have two or three good women, though we are out of a regular minister since Mr. Ross died, last winter, and they have a class of girls and boys that are well instructed. We have to get a minister soon, but it isn't a place everybody wants to come to; too far away from the city. We may get some one who wants mountain air, though. It's a first rate place to cure lung trouble. Our Bishop will be glad to have you come, I know."

When the Nelson farm was reached, both the Bishop and his guest exclaimed at the beauty of the place. There was a large, hospitable looking house, built many years before of the brick made in that region, and still in good repair, though not then tenanted. Sheltered from the winds of winter by a high hill at the back, and surrounded by fine trees, it was an ideal summer home.

"When I was a boy—a real little shaver—the Nelsons was the big folks hereabouts. Ol' Gran'father Nelson built this place a hundred years ago, an' always lived here. His son, Jim, went to New York an' got rich, an' he used t' come up here summers with his boys. My folks lived in the little brown house over in the edge o' the woods there—you can see it if you look real sharp—an' I used t' come over an' play with Ed. For all they was rich, the Nelsons never was one bit stuck up. Well, Ed. fell in love with a real nice girl, married her, an' they went to livin' in the house with his father, down in the city. I've heard say that the Nelsons wa'nt what you call rich for city folks, but they dressed well and had about all they wanted. Jim Nelson died a little while after Ed. was married, an' come to find out, his business was all snarled up, an' by the time 'twas settled Mis' Nelson an' Mary, her daughter, didn't have much left. They sold their city house an' come up here to live with the old folks, but Ed. thought he'd rather stay down there—he was in an office where he got a good salary. But he wa'nt used t' managin' fr himself. Of course his father hadn't charged 'em any board, an' he never thought that rent an' vittles an' clothes didn't grow on trees. Bime-by folks began to pester 'em for bills owin' to 'em. Ed. come up an' told his mother about it, an' she let him have all she could scare up, an' told him to be careful an' try to pay as he went. He meant to keep his promise, I do s'pose, but 'twan't in him. He'd see somethin' he wanted, an' buy it, or he'd git trusted an' couldn't pay.

"Finally his wife got sick, an' his mother, after helpin' him out again, told him he'd better come up here. She bought out a little store down t' Spruceton an' put him into it. He got along first-rate for a while. But he run 'too many bills, an' bime-by that went to smash. His wife did all she could t' help git along, kep' his books in the store till the baby got sick bein' shet up so much, an' then she did dress-makin' at home. In

that way she kep' some of the bills for the house paid, an' never let on to the old folks. But when Ed. busted up in the store, she give right up. She hadn't known what shape his affairs was in, an' it come on her with a shock. She was sick, anyway, an' in a couple o' weeks Ed. was alone with a three-year-old boy on his han's.

"His grandfather told his mother to take the youngster, an' said Ed. could go—well, I wouldn't like t' say what he did before you folks, but I guess he went there all right. He lived in a hand to mouth sort o' fashion for some years, an' finally died out West somewhere—all because he couldn't learn t' cut his coat accordin' to the cloth."

"Is that why you have such a hatred of debt, Jake?" asked the Bishop.

"Yes, sir. I looked at Ed., thinkin' how well off he might have been, an' how he broke his wife's heart an' spent pretty much all his mother had besides mortifyin' his old grandfather 'most to death, an' I says, 'Jake, you pay as you go along.' Ed's boy is more like his ol' great-grandfather; he's a civil engineer an' doin' well, they tell me. I guess his grandmother's made his father an objee' lesson, an' told him how it's real dishonesty to run up bills you can't pay. Why, I know one o' lady that died in the poorhouse because folks wouldn't pay what they owed her. I wouldn't want that on my conscience, I tell ye."

Mr. Williams listened to the story with a good deal of interest, but made no comment. The Bishop made no allusion to it, but privately thanked Jake for telling it. "I don't believe he took any of it to himself, Jake, but you never can tell. He is one of the best men living in many ways, but his sense of responsibility about money matters seems to have been left entirely out of his make-up. I am afraid he will go on to the end of his days, getting head over ears in debt and having to be pulled out at intervals. I don't think his wife has much more judgment in the matter than he has, and you can't do much with such people. Fortunately his people are fond and proud of him, and many of them are wealthy, so I suppose they will look out for him."

"Poor way to live, I think," growled Jake. "I'd jest as soon live on charity an' be done with it. But you have to take folks as they are, not as you want to have 'em be, in this world, an' if you can't shake sense into their noddles you can't; that's all there is about it."

(To be continued.)

IN NEED OF SYMPATHY.

By C. H. WETHERBE.

THERE are people around us who are greatly in need of expressions of sympathy from their fellows, but who seldom, if ever, receive such expressions.

These people are generally supposed to be unworthy of the sympathy of others, because they are outwardly disagreeable, frequently fretful, and incessantly complaining. Many of this class are excessively nervous, easily offended, and blunt in their manners. They are often a sore trial to other members of the family, and a vexation to those who are counted as their friends. How few there are who speak a word in favor of such persons! How seldom do they receive a sign of pity from those who live near them! They are often blamed, but are scarcely ever praised. And yet I venture to say that these crotchety, complaining, and often disagreeable persons are far more deserving of the sympathy of kind and tender hearts than are many others who are outwardly very pleasant and beautifully gentle. They have inherited certain qualities which tend to make them impatient and irritable. They are constitutionally impulsive, peevish, and perhaps perverse.

Is it reasonable to suppose that such ones are satisfied with their disposition? It is not. Many a person of this type has secretly grieved thousands of times over his disagreeable qualities of disposition. Often has he striven to overcome their tendencies. Daily has he determined to curb them, if he could not fully conquer them. How gladly many a person of this class would exchange his unpleasant disposition for a more pleasant one! He frequently envies the person who appears to be always in a genial mood and who attracts the attention of others by his placid temper and sunny face. I plead in behalf of this unfortunate class of people, and ask for them the sympathy of their more favored fellows. Consider their weakness, and bear with them in their affliction.

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. 4—Conv. Miss. Dist. of Kearney, Grand Island, Neb.
- " 10-12—Miss. Council Sixth Dept., SlouxFalls, S. D.
- " 12—20th ann. of consecration of Bp. Leonard as Bp. of Ohio.
- " 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 Second Dept., at Utica, N. Y.

Personal Mention.

BROTHER ALBAN AUGUSTINE, O.S.B., has been appointed by Bishop Weller to take charge of St. Margaret's mission, Abbotsford, Wis. His address will be St. Mary's Vicarage, Medford, Wis.

THE REV. JOHN BARRETT has resigned the care of Trinity Church, Rochester, Pa., and will shortly remove to California.

THE REV. E. ROBERT BENNETT, who for over 12 years has been rector of St. Mark's parish, Wilmington, N. C., has tendered his resignation, to take effect October 1st, having accepted the rectorship of St. Phillip's parish, Jacksonville, Fla., and the appointment by Bishop Weed to be Archdeacon of Colored Work in the diocese of Florida. His address after October 1st will be St. Phillip's Rectory, 321 West Union Street, Jacksonville, Fla.

THE REV. and Mrs. NELSON R. BOSS, having completed their tour of England and the continent, will sail for home from Liverpool on the S. S. *Baltic* September 25th, arriving in New York October 3d.

THE REV. H. G. BUISCH has entered upon his duties at Tarentum and Freeport, Pa., and should now be addressed 524 Second Avenue, Tarentum, Pa.

THE REV. T. A. CHEATHAM will be in charge of St. Luke's Church, Salisbury, N. C., from October 1st until December 15th, after which he will have charge at Pinchurst, N. C., and should be addressed accordingly.

THE REV. CHARLES G. COGLEY of Maryland has been appointed missionary at Trinity Church, Sharpsburg, and St. Andrew's, New Kensington, Pa., and will enter upon his new field of labor on December 1st.

THE REV. ELLSWORTH B. COLLIER has accepted a call to the Church of the Holy Apostles, Duluth, Minn.

THE REV. T. J. COLLIER of Omaha, Neb., has changed his residence from 1811 Wirt Street in that city to 1404 Emmett Street.

ALL communications for the Rev. MAXIMO F. DUTY should in the future be addressed to 818 French Street, Wilmington, Del.

THE address of the Rev. G. A. M. DYESS, Ph.D., has been changed from Bellevue, Pa., to 236 Meyran Avenue, Pittsburgh, Pa.

THE REV. CHARLES H. GROSS of Greenville, Ohio, has been elected rector of St. Bartholomew's Church, Baltimore, Md., in succession to the Rev. William Page Dame, who is assisting his father, the Rev. William M. Dame, rector of Memorial Church, Baltimore. Mr. Gross was at one time assistant at Memorial Church.

THE address of the Rev. WILLIAM WHITE HANCE is Hotel Remington, 129 West Forty-sixth Street, New York City.

THE address of the Rev. G. H. HARRISON has been changed from Ocala, Fla., to 1011 West Monroe Street, Jacksonville, Fla.

THE address of the Rev. THOMAS N. HARROWELL is changed to Holy Nativity Rectory, 9538 Winchester Avenue, Chicago.

THE REV. WILLIAM HEAKES, rector of St. Paul's Church, Wellsboro, diocese of Harrisburg, and Archdeacon of Williamsport, has accepted a call to Montoursville in the same diocese. He begins his work there November 1st.

THE REV. G. HEATHCOTE HILLS of St. Mark's Church, Minneapolis, Minn., has accepted a call to become rector of St. Mark's Church, Milwaukee, and will enter upon the rectorship October 1st. He will reside at 590 Hartford Avenue.

THE REV. JOHN DOWS HILLS, D.D., rector of Christ Church, Oil City, Pa., will on October 1st

become rector of the Church of the Epiphany, Bellevue, Pa.

THE address of the Rev. I. FITZ-JAMES HINDRY, rector of Trinity Church, St. Augustine, Fla., will be The Lodge, Flat Rock, N. C., during the month of October.

THE REV. THOMAS HINES, for ten years rector of St. Paul's Church, Warsaw, Ill. (diocese of Quincy), has resigned, to take effect October 1st. He is at present enjoying a month's vacation.

THE address of the Rev. HENRY N. HYDE is changed from 204 Highland Street, Syracuse, N. Y., to 509 Scott Street, Little Rock, Ark.

THE REV. E. C. JOHNSON has entered upon his duties as Archdeacon of the diocese of Kansas City. His address is 323 Wabash Avenue, Kansas City, Mo.

THE REV. THEODORE D. MARTIN, late rector at Auburn, R. I., has returned from England, and will take supply work for the present. His address till further notice will be 486 Wellington Street, Auburn, R. I.

THE address of the Rev. C. C. PARKER, assistant chaplain of the Home of the Merciful Saviour, is 4706 Cedar Avenue, Philadelphia, Pa.

THE REV. G. E. RENISON has changed his address from 2425 California Street, to 1317 Eleventh Avenue, San Francisco, Calif.

THE REV. DAVID A. SCHAEFER has become assistant at St. James' parish, Chicago, and will reside at 666 Rush Street, in that city.

THE REV. P. G. SNOW, for six years rector of St. Paul's Church, Kinderhook, N. Y., has resigned, to accept the rectorship of St. Luke's Church, Kearney, Neb.

THE REV. GEORGE J. WALENTA, formerly curate at the Church of the Advent, Boston, and lately teaching at the Penn Charter School, Philadelphia, has accepted a curacy at St. John's Church, Norristown, Pa. (the Rev. Charles Fiske, rector).

THE address of the Rev. CHESTER WOOD is 442 N. Washington Avenue, Lansing, Mich.

THE Rt. Rev. CHARLES D. WILLIAMS, D.D., LL.D., has returned from his summer cottage at Mackinac Island, together with his family, and is at his home, 608 Woodward Avenue, Detroit, Mich.

THE REV. WILLIAM J. WRIGHT, late rector of All Saints', Chaptico, Md., has been appointed to be assistant of St. John's Church, Georgetown, D. C.

ORDINATIONS.

PRIESTS.

HARRISBURG.—On September 21st, in Christ Memorial Church, Danville, by the Bishop of the diocese, the Rev. JOHN COSTELLO, who has been deacon-in-charge of St. Mary's, Waynesboro. The sermon was preached by Rev. George W. Atkinson, Jr., of St. Matthew's, Sunbury. The candidate was presented by Rev. Leroy F. Baker, general missionary of the diocese.

NEBRASKA.—On the Sixteenth Sunday after Trinity, at St. Barnabas' Church, Omaha, Neb., the Rev. ARTHUR HENRY MARSH, son of Rev. Arthur E. Marsh of Blair, Neb. Canon Marsh presented his son for ordination, the Rev. John Williams and Canon Marsh were gospeller and epistoler respectively at the High Celebration, the Bishop being the celebrant. They also joined with the Bishop in the laying on of hands. The sermon was preached by the Rev. John Williams. The Rev. Mr. Marsh is a graduate of Racine and a gold medalist, he having won the Rhodes scholarship of Nebraska, which gave him three years at Oxford, Eng. He will take up work at Washington, D. C., as master in the Cathedral School for Boys.

DIED.

BROWN.—At Cooperstown, N. Y., Wednesday, September 15, 1909, in the sixty-eighth year of his age, the Rev. PHILIP A. H. BROWN, vicar of St. John's chapel, Trinity parish. Funeral services were held in Christ Church, Cooperstown, on Saturday, September 18th, at 11:30. Interment in the churchyard.

McKEAN.—In Washington, D. C., September 15, 1909, ELIZABETH RIDGATE, last of the seven daughters of the late Samuel Miles and Mary Frances McKEAN.

VENNER.—ELIZABETH, widow of William C. VENNER, at her home, Forney, Texas, September 7, 1909, in the communion of the Catholic Church, in the confidence of a certain faith, and in the comfort of a reasonable religious and holy hope.

"A good name is better than precious ointment, and the day of death than the day of one's birth." "Grant her, O Lord, eternal rest and let light perpetual shine upon her."

WAKEFIELD.—In San Jose, Calif., on September 9, 1909, Rev. John B. WAKEFIELD, D.D.,

rector emeritus of Trinity Church, San Jose; formerly rector of Trinity for fifteen years and of St. Paul's, Richmond, Ind., for twenty-nine years, aged 85 years 9 months. Interment at Richmond.

CLASSIFIED NOTICES AND ADVERTISEMENTS.

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

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

Address: THE LIVING CHURCH, Milwaukee, Wisconsin.

WANTED.

POSITIONS OFFERED.

CURATE wanted for New York parish: Priest, Conservative High Churchman, with preaching experience; young, unmarried, energetic. Liberal salary. Reference expected. Address: E. F. G., LIVING CHURCH, Milwaukee.

WANTED, for a large parish in the Middle West, a woman worker, deaconess preferred. In addition to usual parish work, must have had training in institutional and settlement work. Address, giving experience and references, WEST, care LIVING CHURCH, Milwaukee, Wis.

PRIEST wanted as assistant in a parish in Philadelphia. Must be able to sing Mass, preach acceptably, and work with children. Income, \$900. Agreeable Clergy House life. Address: W., care LIVING CHURCH, Milwaukee, Wis.

POSITIONS WANTED.

QUALIFIED stenographer and secretary, university education, editorial and business experience, desires situation, private or office; would travel. Address, EMILY B. GNAGEY, 3116 Penn Avenue, Pittsburgh, Pa.

PRIEST, married, desires parish or curacy, in which sung Mass is Sunday service, or school chaplaincy in Classics. HIEREUS, LIVING CHURCH, Milwaukee.

ORGANIST-CHOIRMASTER desires position. Experienced boy or mixed choir trainer. Highest testimonials from present church and English and American positions. Address: ORGANIST, LIVING CHURCH, Milwaukee.

YOUNG married priest with small family seeks parish or curacy. Good preacher; hard worker; Catholic. Address: J. W. H., care LIVING CHURCH, Milwaukee.

SUPERVISING housekeeper, by capable and cultivated lady with small child; in East or Middle West. References. Address: "J.," 8 North Broadway, Gloucester City, N. J.

PRIEST (now rector) desires curacy in or near New York. Moderate salary. W. R., LIVING CHURCH, Milwaukee.

CLERICAL REGISTRY

YOUNG unmarried priest wanted for eastern city curacy; \$1,000. Write CLERICAL REGISTRY, 136 Fifth Avenue, New York, N. Y.

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.

PARISH AND CHURCH.

FOR SALE. An opportunity! A good two-manual organ will be sold cheap to make way for a new and larger instrument. Address: Rev. H. L. GAYLORD, Canandaigua, N. Y.

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, 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.

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 Fiftieth Street, Chicago.

CHURCH PLANS.—If about to build, send stamp for booklet "Designs and Plans for Churches." MORRISON H. VALLI, 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 JUDE'S DEPOT, Birmingham, England.

PARISH MAGAZINE.—Try *Sign of the Cross*. Churchily; illustrated. Write ANCHOR PRESS, Waterville, Conn.

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.

FOR SALE.—Two Copes made in England, never worn but once or twice. One cloth of gold, orphreys brocade, hood gold monogram. The other, purple, orphreys and hood velvet gold monogram. Apply L. S. T., 80 Broad street, New York.

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.

AGENTS.

AGENTS WANTED.—\$2.19 SAMPLE OUTFIT FREE. 50 per cent profit. Credit given. Premiums. Freight paid. Chance to win \$500 in gold extra. Let the largest wholesale agency house in the United States start you in a profitable business without one cent of capital. Experience unnecessary. Write for free outfit at once. McLEAN, BLACK & Co., Inc., 124 Beverly Street, Boston, Mass.

CHURCH EMBROIDERY.

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.

PUBLIC ACCOUNTANTS.

JOHN VAUGHAN, C. P. A.,
CERTIFIED PUBLIC ACCOUNTANT,
PITTSBURGH, PA.

HEALTH RESORTS.

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.

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.

MISCELLANEOUS.

POST CARDS. Faith, Hope, and Charity Series. Elegantly colored and embossed. True to Religious History. Assorted Subjects, 10 for 10 cents. Magazine catalogue free. K. ROBIN, 285 East 148th Street, New York.

NEW PLAY, *The Famous Soup Case.* Specially written for Choir Boys, Guilds, and Classes. Easy, simple, and very amusing. Single copies, 15 cents; ten, \$1.25. On sale Dick and Fitzgerald, New York, or of the author, C. H. WELLS, 960 Broad Street, Newark, N. J.

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.

THE SPIRIT OF MISSIONS

The appropriations of

THE BOARD OF MISSIONS

are the yearly guarantee made, as the Church's agent, to the Bishops of 39 Dioceses and 27 Missionary Districts at home and abroad.

In no other way can the Church's aggressive work be maintained with economy.

This year the Appropriations total \$850,000. Every gift for Domestic Missions, Foreign Missions, or General Missions, helps to provide the amount.

Full particulars from

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.

INFORMATION AND PURCHASING BUREAU.

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.

THE LIVING CHURCH

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

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.

ROCHESTER:

Scranton, Wetmore & Co.

CHICAGO:

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.

ST. LOUIS:

E. T. Jett Book & News Co., 808 Olive St.
Phil. Roeder, 616 Locust St.
Lehman Art Co., 3526 Franklin Ave.
Wm. Barr Dry Goods Co., 6th and Olive Sts.

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.

KINGSTON, JAMAICA:

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.

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

THE CHURCH ADVOCATE PRINT. Baltimore. *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 MACMILLAN COMPANY. New York.

The Bible for Home and School. Commentary on The Epistle of Paul to the Galatians. By Benjamin W. Bacon, D.D., LL.D., Buckingham, Professor of New Testament Criticism and Exegesis in Yale University. Price 50 cents net.

HOUGHTON, MIFFLIN & CO. Boston.

The Right to Believe. By Eleanor Harris Rowland, Ph.D., Instructor in Philosophy and Psychology in Mount Holyoke College. Price \$1.25 net.

Susanna and Sue. By Kate Douglas Wiggin. With Illustrations by Alice Barber Stephens and N. C. Wyeth. Price \$1.50 net.

The Courtin'. By James Russell Lowell. Set to Pictures by Arthur I. Keller. Price \$1.50 net.

DANA ESTES & CO. Boston.

An Island Secret. By Earle C. McAllister. Author of *On Tower Island*. Illustrated by J. W. Ferguson Kennedy. Price \$1.50.

A. C. McCLURG & CO. Chicago.

Biblical Stories Retold for Children. *The Mocking-Bird, Sunrise and Sunset; Polar Star, Aurora Borealis; Ladder of Moonlight, Cotton Myths.* By Edith Ogden Harrison author of *Prince Silver Wings, The Moon Princess*, etc. With Illustrations and Decorations by Lucy Fitch Perkins. Price, \$1.25 net, each.

Donkey John of the Toy Alley. By Margaret Warner Morley, author of *The Bee People, Little Mitchell*, etc. Illustrated with drawings made from the original toys. Price, \$1.25.

Sure-Dart. A Story of Strange Hunters and Stranger Game in the Days of Monsters. By Frederick H. Costello, author of *The Two on Galley Island*, etc. With Five Illustrations by Walter J. Enright. Price, \$1.25 net.

Maggie McLanahan. By Gulielma Zollinger, author of *The Widow O'Callaghan's Boys*. New Edition from new Plates. With Illustrations in Color by Florence Scovel Shinn. Price, \$1.50.

THE UNIVERSITY PRESS. Sewanee, Tenn.

The Teaching of Our Lord as to the Indissolubility of Marriage. By Stuart Lawrence Tyson, M.A. (Oxon.), Professor of New Testament Language and Interpretation in the University of the South. With an Introduction of the Bishop of Tennessee. Price, cloth 75 cents, paper 50 cents.

BOOKLETS

Church History of Audubon-Oaks-Perkiomen, Montgomery County, Pennsylvania, 1829-1909.

MUSIC.

(Continued from page 762.)

voices of boys and men, under the direction of Mr. James Bates, principal of the London College for Choristers. Dr. Hugh Blair presided at the organ. A feature of this service was the singing of Handel's "Let the bright Seraphim" by all the boys in unison. We have heard this sung with great brilliancy by the boys at St. Paul's Cathedral, where it is done without any apparent effort, and without giving the impression that it is a "show piece." Unless we are greatly mistaken the custom of singing this solo with massed treble voices originated at St. Paul's, whence it has spread to other choirs.

HUMBLY and meekly, but with all Christian boldness, let us strive to obey the Bible, the Church, and the Prayer Book, and so to put the enemies of truth to shame; and by the whole course of our lives, to exhort those who are partakers with us of the Gospel, that "with purpose of heart the cleave unto the Lord" (or ever—selected).

THE CHURCH AT WORK

THE NEW ST. JOHN'S CHURCH, SAN FRANCISCO.

THE NEW St. John the Evangelist's Church, San Francisco, Cal., which it is hoped will be ready for use some time in January, and which replaces that destroyed in the fire of 1906, is of the "Tudor Lantern" fifteenth century Gothic type of architecture. The structure is of frame on brick and concrete foundations, and is a reproduction as nearly as possible of St. Stephen's Parish Church, Norwich, England. The walls and buttresses from the sidewalk to the level of the church floor will be faced with brick, and the exterior will be faced with cedar shingles. The inside dimensions of the church are 55 feet 8 inches wide and 90 feet long, between walls, inclusive of chancel and sanctuary. The chancel is 22 feet wide and 26 feet deep, the sanctuary being 14 feet deep, and occupying the entire width. The nave is continuous from the east to the west end of the church, taking in the chancel and sanctuary, it being 22 feet wide in the clear between columns, 49 feet high from finished floor to underside of ridge and 39 feet high from finished floor to top of wall plate at intersection of roof rafters over clerestory windows. The side aisles are 15 feet 6 inches wide in the clear between columns and wall, being 23 feet high next columns and 21 feet 9 inches high against walls from finished floor to under side of roof boards, with lean-to roofs. The entire capacity of the nave and side aisles from chancel to the rear of the church will be 416 sittings. Additional chairs or pews may be placed in the side aisles behind the choir, and also at the rear of the church when occasion so demands, thus increasing the seating capacity to at least 500 sittings. The approximate cost of the edifice is \$32,500, exclusive of interior furnishings.

FIFTIETH ANNIVERSARY OF ST. MICHAEL'S, GERMANTOWN, PA.

ST. MICHAEL'S CHURCH, Germantown, Pa. (the Rev. Arnold Harris Hord, rector), observed its semi-centennial on the Feast of St. Michael and All Angels, Wednesday, September 29th. At 10:30 A. M., morning prayer was said, followed by a celebration of the Holy Communion, the preacher at this service being the Rev. Henry R. Gummey, D.D., rec-



THE BISHOP AND CLERGY OF NEVADA AT THE CONVOCATION OF 1909.
FRONT:—Rev. L. C. Sanford (Sec'y 8th Dept.), Rev. T. L. Bellam, Bishop Robinson, Rev. Samuel Unsworth Archdeacon Hazlett.
BACK:—Rev. Geo. C. Hunting, Rev. H. E. Henriques, Rev. Harry G. Gray, Rev. L. A. C. Pitcaithly, Rev. L. B. Thomas, Rev. P. S. Smithe.

tor of Grace Church, Haddonfield, N. J., a son of Henry R. Gummey, Sr., the last surviving member of the original vestry of the parish and grandson of the late John M. Gummey, Esq., also an original vestryman of the parish. At 12:30 there was unveiled a memorial tablet to mark the burial ground of the Hermits of the Wissahickon, the tablet being the gift of "Site and Relic Society" of Germantown. At 8 P. M. Evening Prayer was held, with a sermon by the Bishop of Delaware. Special and well rendered music by the vested choir, beautiful decorations and large congregations made the day a red letter one and one long to be remembered.

St. Michael's had its origin from the Churches of St. James' the Less, Falls of Schuylkill, and St. Luke's, Germantown, and was first known as the Church of the Holy Cross. Its five rectors have been the Rev. J. P. Hammond, the Rev. L. Ward Smith, the

Rev. Dr. True, the Rev. Dr. J. K. Murphy, and the incumbent, the Rev. Mr. Hord, under whose ministrations the parish has made considerable spiritual and temporal progress and advancement. There is no indebtedness and its pews are forever free, an endowment having been left by the late Miss Elizabeth Morris.

FIFTH DEPARTMENT MISSIONARY COUNCIL.

URGENT measures are being taken to secure the largest possible attendance on the sessions of the above named council, which meets on October 18th at Grand Rapids, Mich. The opening service will be a devotional preparation, conducted by Bishop Weller. The Holy Eucharist will be celebrated at 7:30 each morning, with a brief meditation. Intercessions for missions will be offered daily. On Tuesday and Wednesday there will be two business sessions and two conferences each day. Matins will be said at 9:30 A. M. each day. A reception to the delegates will be given by the Church people of Grand Rapids at 4:30 P. M. on Tuesday, and a men's dinner will take place Tuesday evening. On Wednesday evening the Council will close with a great missionary mass meeting. The topics for discussion at the conference include "The Springfield Plan" and "The Ohio Plan," concerning diocesan and general missions; "The Church's Duty to the Foreign Population of the Middle West"; "What Others are Doing for Missions"; "The Missionary Council, What for and How"; "What Laymen Can do for Missions"; "Missions the Measure of Christian Vitality"; "The Success of Christian Missions"; "Facts from the Field": How to Get Them, How to Spread Them"; "Mission Study Classes and other Methods"; "The Unnamed Heroes of the Mission Field"; "The Sunday School and Missions"; "Church Schools and Hospitals as Missionary Forces"; "The Church and the Family"; "Spiritual Resources in Missionary Work"; "The Church's Mission to Society"; "The Field is the World." Among the speakers who will read papers or make addresses are the Bishop of Chicago, Ohio, Michigan.



ST. MICHAEL'S CHURCH, GERMANTOWN, PHILADELPHIA.
[The late Rev. J. K. Murphy, D.D., in the foreground.]

Fond du Lac, Western Michigan, Indianapolis, Springfield, Milwaukee, and Southern Ohio; the Rev. Dr. W. F. Faber of Detroit, the Rev. Dr. B. Talbot Rogers of Fond du Lac, the Rev. J. E. Sulger of Terre Haute, the Rev. G. P. Torrence of Marion, Ind., the Rev. A. L. Frazer of Youngstown, Ohio, Mr. E. P. Bailey of Chicago, Mr. F. C. Morehouse, editor of THE LIVING CHURCH, Mr. W. F. Gallaher of Marietta, Ohio, Mr. Thomas A. Brown of Quincy, Mr. John W. Wood, corresponding secretary of the Board of Missions, and the Rev. John Henry Hopkins, D.D., secretary of the Fifth Department.

The Woman's Auxiliary of the entertaining diocese will hold an inter-diocesan auxiliary meeting all day Wednesday, the 20th, and delegations from the officers of the twelve diocesan branches of the Auxiliary in the department are being invited. Chief among the many attractions of this Auxiliary gathering will be an address by Mrs. George John Romanes, the distinguished English Churchwoman and authoress, widow of George John Romanes, one of the most intimate friends of Charles Darwin.

RECENT DEATHS AMONG THE CLERGY.

THE DEMISE of two priests and the funerals of two others are chronicled below. The deaths are those of the Rev. CHARLES LOGAN and the Rev. HENRY JAMES ROWLAND, both of Philadelphia, and the last rites of the Church were performed over the Rev. Dr. ARTHUR LAWRENCE and the Rev. OSBORNE INGLE.

THE DEATH occurred at noon on Thursday, September 23d, of the Rev. CHARLES LOGAN, rector emeritus of St. Jude's Church, Philadelphia. The Rev. Mr. Logan had been in poor health for several years and during the past few months had suffered greatly from an internal trouble, which was the cause of his death. He was born in Dublin, Ireland, about 70 years ago and was the son of a noted and famous landscape gardener. He came to Philadelphia when quite a boy, and received his education at the Episcopal Academy and Kenyon College, Gambier, Ohio, graduating from the West Philadelphia Divinity School. He was ordained to the priesthood by the late Bishop Vail, and his first charge was old St. John's, Third and Brown Streets, Philadelphia, from where he was called to the rectorship of St. David's, Manayunk, Philadelphia, at which place during his incumbency the fine \$80,000 church was built. After leaving St. David's and serving in the diocese of New Jersey for some time he accepted the rectorship of St. Jude's, Franklin and Brown Streets, Philadelphia, becoming rector emeritus upon the consolidation of that parish with the Church of the Nativity last year. Mr. Logan had a tenderness in his nature which endeared him to the members of his different congregations. A widow and one son survive him. The burial office was said at St. Jude's and the Nativity on Monday, September 27th, the rector, the Rev. L. N. Caley, officiating.

THE Rev. HENRY JAMES ROWLAND, a non-parochial priest of the diocese of Pennsylvania, and who had been an invalid for many years, died on Sunday, September 26th, at his home in Philadelphia, of heart trouble. He was educated at the University of Pennsylvania and at the Philadelphia Divinity School, and was ordained deacon in 1868 and priest in 1869 by Bishop Stevens, and was for two years (1869-70) assistant at St. James' Church, Second and Walnut Streets, Philadelphia, and until 1895 was chaplain successively of the Educational Home and the Church Home in that city.

THE FUNERAL of the Rev. Dr. Arthur Lawrence, long rector of St. Paul's parish at Stockbridge, diocese of Western Massachusetts, whose sudden death at Ipswich was

briefly recorded last week, took place on the afternoon of September 22d at the Church of Our Saviour, Longwood, with which parish the family of the deceased had long been associated. The edifice was erected in 1868 as a memorial to Amos Lawrence by his two sons, Amos A. Lawrence and William R. Lawrence, the former the father of the Bishop of Massachusetts and the latter the father of Dr. Lawrence.

Bishop Lawrence conducted the service for his cousin; and assisting him in one capacity or another were the Bishop of Western Massachusetts, the Bishop of Rhode Island, the Rev. James P. Franks of Salem, a relative, and the rector of the parish, the Rev. Dr. Reginald H. Howe. The regular vested choir of the church took part in the service and the burial was at Mount Auburn cemetery. The pall-bearers included four officers from the late rector's Stockbridge parish: two members of the Standing Committee of the diocese of Western Massachusetts, and several of the Harvard College classmates of Dr. Lawrence.

THE REMAINS of Rev. Osborne Ingle, who was rector of All Saints' Church, Frederick, for many years, and whose death was chronicled in these columns last week, were laid to rest in the family lot in Mount Olivet cemetery, Frederick, Wednesday, September 22d. As a mark of respect to the memory of the dead priest business was suspended all over the city and the Circuit Court took a recess during the funeral services, in accordance with a suggestion from Mayor Smith. The venerable Bishop of the diocese read the burial service in the church. He was assisted by Rev. Dr. John Gardner Murray, Bishop Coadjutor-elect. A large number of other clergymen was present. Previous to the solemn service the body lay in state for two hours and hundreds of people viewed the remains. At the service the church was crowded, many being unable to obtain seats.

MEMORIALS AND OTHER GIFTS.

CHRIST CHURCH, Gilbertsville, N. Y. (the Rev. William R. Woodbridge, rector), has just received the gift of a handsome new altar of quartered oak from many friends as a memorial of their former rector, the Rev. Ernest A. Hartmann (from 1878 to 1884), who died in California in 1898, when his body was brought back and buried in the churchyard of All Saints' chapel. The plan for this memorial has been delayed from year to year, and is now happily carried out. It is executed from a design especially approved by Bishop Nelson. Four round pillars resting upon the beveled base support the table, and the panels between them show in raised letters, the Chi-Rho in the centre and Alpha and Omega on the others. The retable has the *Ter Sanctus* in polished letters on a fretted background. The altar harmonizes well with the rest of the church furniture. It is a fitting memorial of the loving regard felt in the parish for the former rector. A brass plate on the epistle end of the altar bears an appropriate inscription.

THREE TABLETS have recently been placed in St. Luke's Church, Newtown, Pa. (the Rev. William C. Enhardt, rector), one erected by the vestry as a memorial to Mrs. Anna Barnsley Pickering, who during her lifetime was a deeply interested and generous contributor to the church; another by Dr. and Mrs. J. Aubrey Crewitt as a memorial to their son, Alfred Bayard Crewitt, and the third one setting aside a free pew as a memorial to Mrs. Sarah E. Dalton.

THERE WERE placed in the choir loft of the Church of the Holy Comforter, Gladsden, Ala., last week two handsome memorial windows, given by Mrs. Edwin Farham Greene of Boston in memory of her brother, Howard G. Nichols, and Mrs. Charlotte Peabody Nichols. The windows are fine specimens of stained glass. They were designed and executed by

Mr. Louis G. Flagg of Boston. The figures are of angels and the colors are extremely rich and harmonize with the greens and purples of the windows over the altar, which were recently placed to the memory of Mrs. Christiana Coleman and are also the work of the same artist. The only inscription is *In memoriam*, followed by dates.

A NEW pulpit of brass and oak construction, is proposed for St. James' Church, Buffalo, to be given by people of the parish and other friends of the late Mrs. Charles H. Smith, in her memory.

DURING the week of October 3rd, Trinity Church, Rochester, N. Y. (the Rev. Charles Roger Allison, rector), will dedicate a new organ given to the parish by Mrs. George W. McGuire of New York, in memory of her father and mother, Rowland and Sarah Long. The instrument was built by the M. P. Müller Co. of Hagerstown, Md., and is two manual, tubular-pneumatic, far surpassing in quality of tone any organ in the city. The beauty of the solo stops, the harmonious blending of the different tones in combination, and when the full organ is used, the entire absence of friction are the results of faithful and artistic workmanship, and entitle the instrument to a place among Church organs of the highest grade.

ANNUAL COUNCIL OF ST. BARNABAS' GUILD.

THE TWENTY-THIRD annual council of St. Barnabas' Guild was held on September 22nd and 23rd at Newport, R. I., the chaplain general, Bishop Whitehead, presiding. The opening service was at St. John's Church, the rector, the Rev. Charles F. Beattie, chaplain of the Newport branch, reading the service, and the Rev. Dr. Reazor of St. Mark's Church, Orange, chaplain of the Orange branch, preaching the sermon. The service was followed by a reception in the parish house, numerous attended by the delegates the clergy of Newport, several chaplains, and the nurses and members of the Newport branch of the Guild. Holy Communion was celebrated the next morning in St. John's Church and in Kay chapel.

The business sessions were held in Trinity parish house. The annual reports showed an encouraging condition of the guild and over \$1,000 balance in the treasury. Much of this is for the "United Benevolent Work" of the guild, the support of a missionary nurse, a member of the guild in Alaska. It was unanimously voted to continue this work for another year. The general officers were re-elected: Bishop Whitehead, Chaplain General; Mrs. W. R. Howe of Orange, General Secretary, and Mrs. Arthur Van Harlingen of Philadelphia, General Treasurer. Much discussion was had concerning certain changes in the Rules of Life for members and associates, and some changes were recommended to be passed upon by the branches to be finally decided upon next year. The Council of 1910 is to be held at Chicago or Cincinnati, as may later be determined by the general officers after correspondence.

The only minor note was occasioned by the absence because of illness of the general secretary, Mr. Howe, to whom was sent a message of sympathy and good wishes.

SECEDED TO ROME.

A PHILADELPHIA dispatch states that the Rev. James M. Raker, of the diocese of Fond du Lac, has made his submission to the see of Rome. Mr. Raker is a native of Philadelphia, and was associated with Dr. McGarvey in the Companions of the Holy Saviour, and also for a time at St. Elisabeth's Church, Philadelphia. He is a graduate of the University of Pennsylvania and of the General Theological Seminary. His last priestly work was at Merrill, Wis.

CORNERSTONE RELAID IN PHILADELPHIA.

ON SATURDAY afternoon, September 25th, the Bishop of Pennsylvania officiated at the laying of the cornerstone of what will practically be the new church of St. Jude and the Nativity, Philadelphia. He was assisted by the rector, the Rev. L. N. Caley, and about forty of the clergy of the diocese, vested. The cornerstone of the old St. Jude's was placed



REV. L. N. CALEY,
Rector of St. Jude and the Nativity,
Philadelphia.

in the new structure. After this service the clergy and Bishop, preceded by the vested choir of the parish, repaired to the new parish house adjoining, which has been erected at an expense exceeding \$50,000 and which was presented as a gift to the consolidated parishes of St. Jude and the Nativity by Mr. John E. Baird, a generous laymen of the diocese and member of the parish, who had been for a number of years rector's warden and superintendent of the Sunday school, and whose interests and charities are by no means confined to his own parish or diocese, as he holds many offices of trust and honor on diocesan boards and Church organizations in general. Mr. Baird has been most closely identified and interested in the Brotherhood of St. Andrew almost from its inception. The new building which Mr. Baird turned over to the rector and parish is in the Perpendicular

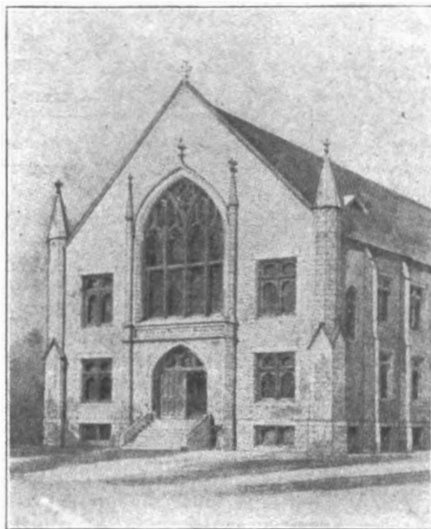


JOHN E. BAIRD,
Donor of the new Parish House of St. Jude and
the Nativity, Philadelphia.
[Photograph by Evans Studios]

style of Gothic architecture, three stories in height, and is constructed of Port Deposit granite with Indiana limestone trimmings. The main front of the building of 54 feet is on Eleventh Street and a depth of 116 feet on Lemon Street, there being three means of entrance and exit. The spacious vestibules and hallways are fireproof, being constructed of iron and marble. On the first floor is a well appointed chantry 48x20 feet wide, which will be used for early celebrations of the Holy Communion, Lenten services, and the minor week-day services. There are also special

rooms for the use of the vestry, the Brotherhood of St. Andrew, Girls' Friendly Society, the choir and other organizations. On the second floor is the main auditorium, which will be used for the main Sunday school, lectures, entertainments, and other large gatherings, having a seating capacity of over 600. The roof of this room is of particular note, being of hammer-beam chestnut handsomely carved; windows of Cathedral glass and a fine toned, good-sized pipe organ. There are also accommodations for a curate and sexton, several large Bible class rooms, and in the basements space for bowling alleys and shuffleboards. The whole building is heated by steam and lighted with electricity. In presenting the building Mr. Baird stated that a perpetual \$25,000 fire insurance policy accompanied the gift. It is one of the most complete and will built edifices in the whole country and reflects credit upon the architects, George Wattress & Son, and the builders, Arthur Williams & Sons, the members of both firms being Churchmen.

Mr. Baird some years ago presented the Church of St. Simeon at Ninth and Lehigh Avenues, Philadelphia, with a fine parish house and more recently had built and furnished a home for the nurses at the Kensington Hospital.



PARISH HOUSE OF ST. JUDE AND THE
NATIVITY, PHILADELPHIA.

At the service of dedication beside the Bishop and rector, the Rev. Dr. Duhring and the Rev. William H. Graff, a former rector of St. Jude's, took part in the exercises. The rector, the Rev. Mr. Caley, touchingly alluded to the cloud of sorrow which had fallen over the parish in the death of the rector emeritus, the Rev. Charles Logan, the day previous.

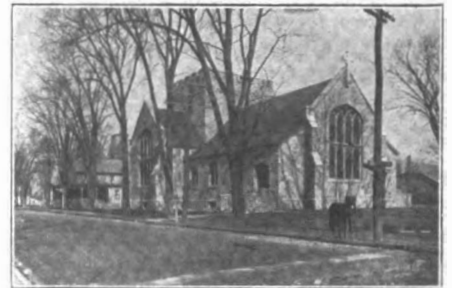
THREE CHURCHES CONSECRATED.

THE CONSECRATION of three churches, all in Eastern dioceses, is recorded this week, as follows:

ON SUNDAY afternoon, September 19th, the laying of the cornerstone of St. Luke's Church, East Hampton, L. I., took place with perhaps as large an assemblage of people present as has ever been gathered together in that village. In the absence of Bishop Burgess, the rector of the parish, the Rev. Oscar F. R. Treder, conducted the service. The clergy present were the Rev. J. Nevett Steele of New York, the Rev. Charles H. Gardiner, for a long time priest-in-charge of St. Luke's Church while it was yet a mission; the Rev. S. C. Fish of Bridgehampton, the Rev. Francis V. Baer, rector of Christ Church, Sag Harbor; the Rev. William Wasson of Grace Church, Riverhead, and the Rev. Thaddeus A. Snively of Chicago. After the cornerstone had been prepared a sealed box was placed therein which contained the customary articles and copies of current Church papers, including THE LIVING CHURCH. The service

was concluded with prayers for the Church, the parish, the contributors, and the workmen employed, and with the singing of the Doxology.

THE NEW St. Peter's Church, Bennington, Vt., was consecrated by the Bishop of the diocese, on Wednesday, September 22d. In the chancel were some twenty of the clergy of Vermont and several from neighboring dioceses, and a large congregation filled the sacred edifice. The instrument of donation was read by Mr. C. C. Kimball, senior warden, and the sentence of consecration by



ST. PETER'S CHURCH, BENNINGTON, VT.

the Rev. G. B. Johnson, the Bishop's chaplain. The clergy who assisted in the service were the Rev. Messrs. Joseph Reynolds, S. H. Watkins, and Philip Schuyler (rector of the parish). At the Choral Eucharist the Bishop was celebrant, the Rev. W. F. Weeks, president of the Standing Committee, gospeler, and the Rev. Dr. G. Y. Bliss, epistoler. The sermon was preached by the Rev. George L. Richardson, a former rector, from the text "Ye are the temple of the living God." The offering was given to the fund for purchase of the property at Hardwick.

The handsome church is built of native grey stone in the Early English style from plans by Mr. W. H. Bull of Bennington. The cornerstone was laid on the Feast of St. Michael and All Angels, 1907, and the completion and consecration of the building within two years is a splendid achievement—a really great work accomplished by the faith, energy, and devotion of the rector and the self-sacrifice and liberality of a united people, aided by the generous gifts of many friends.

St. Peter's is enriched by many fine memorials. The marble altar, richly carved, is the gift of Mr. and Mrs. John N. Norton; the marble and mosaic floor of sanctuary and choir was presented by Mr. Clin Scott. The altar rail is a memorial of Mrs. Eliza Squires Hutchins and Mrs. Mary Squires Booth; the baptistery, of white marble, a memorial of the infant daughter of Mr. and Mrs. George F. Graves; the screen separating chapel from transept, a memorial of John Taylor Shurtleff. Five stained glass windows of fine design and workmanship are already in place. They represent the *Te Deum*, the Annunciation, the Nativity, the Presentation, and St. Francis and St. Gregory, and commemorate, respectively, members of the Squires family. Eleanor Abbott Dewey, Elizabeth Root, Franklin House, the Rev. Louis Sandford Schuyler, and Rudolph Oliver Goldsmith. Other gifts are an antique banner of embroidered tapestry from Mrs. George Lane and black walnut hymn-boards from Mrs. G. F. Graves and Mr. and Mrs. Charles Hutchins. The church, which with the memorials has cost about \$40,000, and parish house, also built during Mr. Schuyler's rectorship, are among the best in the diocese.

TRINITY Church, Canton, Mass. (diocese of Massachusetts), was consecrated on St. Matthew's Day by the Bishop of the diocese. There was a large congregation present and the diocesan clergy were well represented. This service marks the consummation of an end towards which Churchmen in Canton have been working since 1884, in which year the Rev. William F. Cheney of Dedham

started regular services in a hall. In 1893 the Rev. George Walker took charge of the mission, and under his direction a desirable piece of property was acquired. The cornerstone of the church was laid in the summer of 1897, and in January of the following year services were held in the new structure. It was necessary to raise a mortgage to accomplish this, and from that time the minister and people worked to reduce the debt. After fifteen years of work in the parish Mr. Walker was compelled to resign on account of impaired health. It had been his cherished wish to see the church consecrated while he was minister, but a debt of \$1,650 prevented. On January 1st, this year, the Rev. William Grainger took charge, and with the help of the Bishop, the people, and some kind friends the debt was removed, making the consecration possible.

METHODIST MINISTER IN VIRGINIA CHURCH.

ON Sunday night, September 5th, at St. Andrew's Church, Richmond, Va., was held an unusual service. The Rev. James H. Moss, pastor of Laurel street Methodist church, officiated in the absence of the rector, the Rev. Thomas Semmes. The congregations of both St. Andrew's and Laurel street were present. The large vested choir of St. Andrew's was in attendance, and Mr. Moss, attired in his street costume, offered the opening prayer in the choir room, and the choir then entered the church in procession with Mr. Moss in the position of the priest. The service was extemporaneous, but Church hymns were sung. Mr. Moss preached from the high pulpit. At the conclusion of the service the choir retired singing the recessional hymn, followed by Mr. Moss, who said the final prayer in the choir room, to which the choir chanted "Amen." It is difficult to know whether or not to chronicle this as a Canon 19 function, since whatever question may be raised as to the distinction between an "address" and a sermon, the officiating of persons other than the clergy and lay readers of the Church is explicitly forbidden by the plain terms of the canon; and the parties who permitted its violation have plainly rendered themselves liable to ecclesiastical discipline.

CHURCH FEDERATION ACTIVITIES IN BOSTON.

THERE WAS a meeting of the Federation of Churches on Tuesday, September 21st, in Boston, Mass., relative to considering an extension and unification of the work among the foreign born. A table showing the location of all work among each race reported by any denomination was carefully gone over, and every case of apparent duplication of effort noted and discussed. So gratifying was the mutual understanding already reached that in many cases a few words exchanged between the officers of the societies involved sufficed to insure adjustment. The Rev. George Hodges, D.D., is one of the vice presidents and others of the Church who are members of the Council are the Rev. Philo W. Sprague of Charlestown, the Rev. Dr. Elwood Worcester of Boston, and the Rev. James Yeames of Arlington; also the Rev. David Sprague and Mr. Joseph Alden Shaw, representing the diocese of Massachusetts.

BISHOP PARET TO GO ABROAD.

THE Rt. Rev. Dr. William Paret observed the eighty-third anniversary of his birthday on Thursday, September 23d. Many of the diocesan clergy and Church people generally called at the episcopal residence on Madison Avenue, Baltimore, and extended their congratulations and best wishes for many more years of active life. A family dinner was given in the evening. With members of his family the Bishop will sail for Europe this month, to be absent from the country a year

or more. The affairs of the diocese will be left in the care of the Rev. Dr. John Gardner Murray, who will be consecrated on the Feast of St. Michael and All Angels, in his own church, St. Michael and All Angels', Baltimore. Bishop Paret's health was very much improved by a sojourn in the mountains of Maryland during the summer.

NEW RECTOR IN MILWAUKEE.

THE NEWLY elected rector of St. Mark's Church, Milwaukee, the Rev. George Heathcote Hills, entered upon his work during the present week. Mr. Hills is a son of that distinguished priest, the late Rev. George Morgan Hills, D.D., for many years rector of St. Mary's, Burlington, N. J., and was born in Syracuse, N. Y., July 6, 1862. He was graduated from Trinity College, Hartford, in 1884, and was ordained deacon in 1885 and priest in 1887, both by the present Bishop of



REV. GEO. HEATHCOTE HILLS,
Rector of St. Mark's Church, Milwaukee.

New Jersey. His diaconate was spent as curate in St. James' Church, New York, after which he was successively rector at Riverton, N. J.; at West Chester, Pa.; curate at Grace Church, Chicago; rector of Christ Church, St. Joseph, Mo.; assistant at St. Luke's, Atlanta, Ga.; and from 1903 until the present time has been engaged at work in St. Mark's, Minneapolis, first as vicar, when St. Mark's was the Pro-Cathedral, and then as associate rector. Mr. Hills was registrar of the diocese of New Jersey in 1890, and while in St. Joseph was a member of the Standing Committee and a deputy to the General Convention from West Missouri. He is a member of the Sons of the Revolution.

RECORD OF PAROCHIAL IMPROVEMENTS.

GROUND has recently been broken for the building of a new addition to the Sunday school of St. Stephen's mission, Louisville, Ky., at which time a brief service of prayer was held by the Rev. Francis W. Hardy, priest-in-charge. This Sunday school has had such remarkable growth that for the third time within a comparatively short period enlargement has had to be made. The work is progressing nicely and it is expected that the new building will be completed about Advent.

THE MEMBERS of St. Luke's chapel, College Point, L. I., which is a branch of St. George's Church, Flushing, are having prepared plans for the erection of a new church. The first steps toward this were started when William D. Heinze purchased for the church two lots adjoining its property on Thirteenth Street from Mrs. Charles Kaffmeyer. The purchase enlarges the church property into a plot 118x113 feet. Work on the edifice will be started next spring.

ST. PAUL'S CHURCH, the old parish church of Rock Creek parish, D. C., is to have a tower built, which it is expected will be fully

completed before Christmas. In addition a fine bell will swing in the belfry to summon the congregation to prayers. This has just been decided upon by the vestry of the parish (Rev. C. E. Buck, rector).

HOLY TRINITY Church, Hollidaysburg, Pa., is now in course of erection. Within the next two months the members of the Women's Guild of the Church will be called upon to select art memorial windows, an altar, bell and chimes, and furnishings in gold, silver, bronze, and brass.

THE NEW memorial church, the gift of Miss Virginia Scripps, at Rushville, diocese of Quincy, is rapidly nearing completion. It is hoped to have it ready for use by November 1st.

WORK ON the enlargement of St. Margaret's Church, Washington, D. C., is now practically finished, but the new altar and chancel window will not be in place until about the middle of November.

A NEW RECTORY has been added to the plant of St. George's Church, Le Mars, Iowa. It contains seven rooms and is complete in every particular. The cost was \$3,000. The sum of \$300 has also been expended in repairs on the church fabric. Since the departure of the Rev. Carlos E. Jones, who took charge of Holy Trinity Church, Wauwatosa, Wis., early in the summer, the church has been without a resident priest, but lay services have been conducted by Mr. A. G. Calpoys, with an occasional celebration of the Holy Eucharist by the Rev. R. P. Smith of Sioux City.

RECTOR CALLED TO ST. PAUL'S, BOSTON.

THE VESTRY of St. Paul's Church, Boston, has extended a call to the Rev. Edmund S. Rousmaniere, D.D., of Grace Church, Providence, R. I., to succeed the Rev. Dr. Falkner, who died abroad some months ago. Dr. Rousmaniere is a native of Boston and spent his boyhood there, and many of his relatives are still residents of that city. He was once in the Massachusetts diocese, having been rector of Grace Church, New Bedford. He was Dean of the Southern Convocation and was Archdeacon of the New Bedford district. Dr. Rousmaniere, should he accept the call, would return to the diocese with many old friends, for he is widely known and liked both by clergy and laity.

LARGE SUM RAISED BY PHILADELPHIA CHURCH.

THE Rev. J. B. HARDING, rector of St. Mark's Church, Frankford, Philadelphia, announced last Sunday to the congregation that the sum of \$100,000 had been raised to pay for the recently erected church, which was opened for worship last November. As soon as the remaining \$30,000 needed has been raised the building will be consecrated. With the commodious and well appointed parish building erected some years ago St. Mark's now has one of the most complete and desirable set of Church buildings in the country. The communicant list of this parish is considerably over 1,000. The Rev. Mr. Harding has been the incumbent for the past sixteen years.

CONNECTICUT.

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

A Correction.

THE Rev. EDWARD H. FITZGERALD, while rector of Christ Church, Middle Haddam, was much interested in a mission of the parish at East Hampton, where he secured a lot and raised some funds for the erection of a chapel. It is now proposed to build this chapel as a memorial of him, and not of the Rev. H. S. Mitchell, as, owing to misinformation, was stated in these columns in the issue of Sep-

tember 18th. The Rev. W. P. Waterbury is minister in charge at Middle Haddam.

DELAWARE.

FREDERICK JOSEPH KINSMAN, D.D., Bishop.
Diocesan Sunday School Institute Meets —
Notable Occasion at Lewes.

THE DIOCESAN Sunday School Institute held its ninth annual meeting in St. Mark's, Millsboro, September 21st, being preceded by a "Quiet Hour" for Sunday school teachers conducted by the Bishop. The officers were all reelected. The Archdeacons of Wilmington and Dover, and the Rev. H. B. Olmstead of Dover were elected on the executive committee. The Rev. Albert E. Clay was elected diocesan representative on the Joint Commission Committee on "Teacher Training." The subjects discussed were "The Village Sunday School and its Opportunities," and "Teacher Training." The question box proved an interesting part of the proceedings.

THE ANNIVERSARY of the establishment of the first white settlement in Delaware, 1631, was observed at Lewes, Del., on Wednesday, September 22d. The town was elaborately decorated with American and Dutch colors. The principal feature of the day was the unveiling of a monument to David Pietersy De Vries, the head of the colony. Bishop Kinsman was present, and made the dedicatory prayer.

EASTON.

WM. FORBES ADAMS, D.D., D.C.L., Bishop.
Twelve Years Dean of Trinity Cathedral —
Personal Notes.

THE Very Rev. E. R. RICH, D.D., Dean of Trinity Cathedral, Easton, on September 12th celebrated his twelfth anniversary. During his incumbency there have been brought to holy Baptism 99 adults and infants, while 96 have been confirmed; 118 names have been added to the list of communicants, 26 couples have been married. The amount raised and expended for all purposes was \$21,059.64, and the congregation is almost entirely without debt. The Dean has been secretary of the convention for fifteen years, and has frequently represented the diocese in General Convention.

THE BISHOP, accompanied by his daughter, Miss Pauline Adams, left September 20th for Chicago, where they will be the guests of the Bishop's brother, Judge Francis Adams. While there the Bishop will officiate at the marriage of his nephew. He will return in time to take part in the consecration of the Rev. Dr. Murray as Bishop Coadjutor of Maryland.

THE Rev. SAMUEL EDSON, an honored priest of this diocese and a member of the Standing Committee, has been compelled by ill health to relinquish the rectorship of Shrewsbury parish and has removed to Indiana.

THE Rev. T. J. LACEY, rector of the Church of the Redeemer, Brooklyn, N. Y., has been spending his vacation in Easton and preached a forceful sermon at the Cathedral on Sunday morning, September 19th.

HARRISBURG.

JAMES H. DARLINGTON, D.D., Ph.D., Bishop.
In Memory of Fulton.

IN BEHALF of the Lancaster County Historical Association, the Rev. George Israel Browne, rector of St. John's Church, Lancaster; on September 21st presented to Fulton House a tablet memorial to Robert Fulton. The tablet was unveiled by Mrs. Alice Cray Sutcliffe, Fulton's great-granddaughter and biographer. Lancaster county was Fulton's birthplace.

KENTUCKY.

CHAS. E. WOODCOCK, D.D., Bishop.
G. F. S. and Other Notes.

ONE OF THE newer branches of the G. F. S. in the diocese, that of St. John's Church, Louisville, is making good progress and has kept up its meetings all summer. Sociability has been promoted among the members by serving a supper at the church each week, prepared by the girls themselves, who can thus go directly from their work to the meetings. During the warm weather these weekly suppers have been served on the church lawn instead of in the parish hall. Besides furnishing innocent amusement, this plan has resulted in interesting them in cooking and domestic science classes.

THE SECRETARY of the Epiphany branch of the Woman's Auxiliary, Louisville, has adopted the novel plan of using picture post cards of the different Missionary Bishops in sending notices of the monthly and special meetings.

A CLUB for boys has recently been formed at St. John's Church, Louisville, under the leadership of Percy Palmer and other young men of the parish.

MARYLAND.

WM. PARET, D.D., LL.D., Bishop.
Personal Mention.

THE Rev. HERBERT PARRISH, who has had charge of the American Church in Rome during the summer, has returned to the United States, and will take up his work as rector of St. Luke's Church, Baltimore, October 1st. Rev. W. B. P. Harrison, who has been assistant at St. Luke's for ten years, severed his connection with the parish October 1st and is going to Europe for a much needed rest. Members of the congregation gave him a purse of gold on August 1st, which date marked his tenth anniversary at the church. Before leaving he was given a private Communion service.

MASSACHUSETTS.

WM. LAWRENCE, D.D., LL.D., Bishop.
"The World in Boston" — Recruits for
Nashotah House.

"THE WORLD IN BOSTON" is the name that is to be given a huge missionary exhibit that

is being planned for the winter of 1911 in the Mechanic Building, Boston. Among Churchmen who are deeply interested in the plans are the Rev. Charles E. Jackson, rector of St. John's Church, East Boston; and Robert H. Gardiner, president of the Brotherhood of St. Andrew.

FOUR YOUNG men left the diocese on September 22d for Nashotah House, where they will study for the priesthood. They are Fritz L. Anderson of Everett, Arthur P. Wiley of Chelsea, Howard Perkins of Brookline, and William Treen of Beachmont.

NEBRASKA.

ARTHUR L. WILLIAMS, D.D., Bishop.

Reopening of Brownell Hall—Bishop's Clarkson Hospital to be Dedicated—Notes.

BROWNELL HALL, Omaha, the diocesan school for girls, was formally opened September 23d by Bishop Williams with service and address in St. Matthias' Church, the chapel of the Hall. The attendance was the largest in the history of the school. The same can also be said of the day school. Miss Edith A. Marsden, M.A., the new principal, has made a very strong impression upon the people of Omaha, and has already shown her ability as administrator and in the management of the school. On Sunday, September 26th, the entire school made a corporate Communion at 7:30 A. M., the Bishop being the celebrant, assisted by the Rev. A. H. Marsh.

GREAT EFFORTS are being made to have the Bishop Clarkson Memorial Hospital, Omaha, ready for dedication by St. Luke's Day, as this will also be the tenth anniversary of the elevation of the Bishop to the Episcopate. In the Clarkson hospital the Church will have one of the very best equipped institutions of the kind to be found anywhere.

NEARLY ALL of the Omaha clergy have returned from their vacations. The Bishop returned last week from Elorona Cottage, St. Joseph Island, Ont., greatly refreshed and strengthened after his summer vacation. The Rev. W. H. Moor, the general diocesan missionary, spent three weeks with his parents in Toronto, Ont.

THE Rev. F. D. TYNER, rector of St. Andrew's, Omaha, has opened a school for boys



similar to Brownell Hall for girls. Bishop Williams has given the matter his enthusiastic endorsement. There is a large field for a Church institution of this nature in Omaha.

NEWARK.

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

Rector Instituted at Haledon.

THE Rev. EZRA F. FERRIS, recently called to the rectorate of St. Mary's Church, Haledon, and formerly of St. Paul's Church, Newark, was instituted Sunday, September 19th. The service was conducted by Rev. David Stuart Hamilton, rector of St. Paul's Church, Newark.

NEW JERSEY.

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

Personal.

THE Rev. Otis A. Glazebrook, D.D., for twenty years rector of historic St. John's Church, Elizabeth, has been very seriously ill at the rectory. He has rallied, and is now considered out of danger.

PENNSYLVANIA.

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

Philadelphia Divinity School Resumes — Marriage of Rev. W. M. Clapp — Miscellaneous News Items.

THE Philadelphia Divinity School began its academic year on Thursday, September 30th, with bright prospects. The junior class is quite large and several new men have been admitted into the middle and senior classes. Forty-eight students will be taking post-graduate work for degrees this year. A gift of \$500 has just been made to supply certain necessary books for the library.

AT NOON on Thursday, September 23rd, in St. Luke's Church, Germantown, the wedding of Miss Alice Preston Muller and Rev. Walter M. Clapp, rector of the Church of St. Joseph of Arimathea, Elmsford, N. Y., was solemnized, the rector of St. Luke's, the Rev. Dr. Upjohn, officiating. The Rev. Mr. Clapp was formerly an assistant at St. Luke's.

BISHOP JAGGAR, who is to take the place of the Bishop-Coadjutor during the absence of the latter on a several months' tour for the benefit of his health, has begun his work and can be seen at the Church House each day. He was the preacher at the 11 A. M. service in the Church of the Atonement, West Philadelphia, on Sunday, September, 26th.

THE Rev. GEORGE C. RICHMOND, who for the past eight months has been serving old St. John's Church at Third and Brown streets, Philadelphia, under the direction of the Bishop of the diocese, has been unanimously elected by the vestry as rector.

DR. GEORGE C. HARLAN, the noted eye specialist, died on Saturday, September 25th, in the Chestnut Hill Hospital, Philadelphia, from injuries received in falling from a horse the previous Wednesday evening. Dr. Harlan was 74 years of age and widely known and respected. His burial took place from the Church of St. Luke and the Epiphany on Monday, September 27th, the rector, the Rev. David M. Steele, and the Rev. J. Andrews Harris, D.D., rector of St. Paul's, Chestnut Hill officiating.

PITTSBURGH.

CORTLANDT WHITEHEAD, D.D., Bishop.

In Memory of Rev. Frank Steed—Archdeaconry of Pittsburgh Meets at Wilkinsburg—Change of Sunday School System—Other News.

THE ANNUAL memorial service in behalf of the late Rev. Frank Steed took place at St. Luke's Church, Woodville, on Sunday afternoon, September 19th. This old church had

fallen into disuse and no services had been held in it for many years, when the Rev. Mr. Steed, rector of the Church of the Nativity, Crafton, had the building repaired and the services revived. The work is now under the care of the Rev. H. W. Ticknor of Carnegie. The service consisted of Evensong, with a short address by the Bishop of the diocese, and a memorial sermon by the Ven. L. F. Cole, Archdeacon of the diocese, a warm personal friend of Mr. Steed. The Rev. W. L. H. Benton of Crafton was also present and took part in the service.

THE ANNUAL meeting of the Archdeaconry of Pittsburgh was held on Monday afternoon and evening, September 20th, at St. Stephen's Church, Wilkinsburg (the Rev. Joseph Speers, rector). The Missionary Board of the Archdeaconry convened at 2:30 and presented its report upon the assembling of the Archdeaconry at 3:30. Bishop Whitehead presided, and there were present 31 clergymen and a goodly number of lay delegates. The Bishop of Porto Rico was the guest of the Archdeaconry, and sat with the presiding officer and secretary. The election of officers for the ensuing year resulted as follows: Secretary, the Rev. C. M. Young of Oakmont; Missionary Board: the Rev. Dr. Vance and the Rev. D. L. Ferris of Pittsburgh, the Rev. Joseph Speers of Wilkinsburg; Messrs. H. H. Smith of Pittsburgh, T. M. Hopke of McKeesport, and Dr. Andrew Graydon of Homestead. The sessions were followed by a missionary meeting, which was addressed by the Bishop of Porto Rico.

THE Rt. Rev. JAMES H. VAN BUREN, D.D., spent Sunday and Monday, September 19th and 20th, in Pittsburgh, in the interest of the apportionment for general missions, speaking at Calvary on Sunday, and at St. Peter's in the evening.

THE NEW "Sunday School Church" has been instituted at St. Mary's Church, Brad-dock (the Rev. A. W. Kierulff, rector), in place of the old Sunday school system usually in vogue—parts from St. Sulpice and parts from Rev. Dr. Oberly of Elizabeth, N. J., Sunday school systems. The new scheme is proving to be a success. The Boys' Brigade of St. Mary's received from some gentlemen of the parish \$250 for guns and equipment. There are 48 boys on the roll, 5 officers, and 16 honorary members.

REGULAR Sunday evening services are held at the Chapel of the Nativity at Swissvale. Some \$175 has been subscribed toward a lot.

DURING the rectorate of the Rev. John Dows Hill, D.D., at Christ Church, Oil City, a handsome and adequate \$18,000 parish house has been built and opened without debt. The interior of the church is now being decorated at a cost of \$1,500, and steps have been taken to wipe out a mortgage on the rectory. Dr. Hills on October 1st will become rector of Epiphany parish, Bellevue.

ON MONDAY, September 13th, Mrs. Myrtle Luella Dillon, wife of John F. Dillon, junior warden of St. Matthew's, Union City, died after a long illness from consumption. The Rev. F. A. Heisley officiated at the funeral service in the church, and at the interment in Evergreen cemetery. A husband and four small children survive her.

QUINCY.

M. E. FAWCETT, D.D., Ph.D., Bishop.

General and Personal Notes of Interest.

ST. MARY'S and St. Alban's Schools opened for the year Wednesday, September 22d. Both are filled to their capacity. Two new institutions have been added this year.

THE WIFE of the Bishop underwent a very serious operation Saturday, September 18th, at Blessing Hospital, Quincy. The operation was successful in every way and it



Keeps Things Running Smoothly

Household Lubricant is just good, pure oil, properly compounded. Won't corrode, gum, darken, become rancid or injure the most delicate mechanism. Comes in the handy can, always ready for use. Can may be closed with its own spout (see illustration.) For all light-running mechanisms found in every home. Prevents rust.

HOUSEHOLD LUBRICANT

Sold Everywhere In 4-oz. and 8-oz. cans

STANDARD OIL COMPANY (Incorporated)

Dental Lavatories

THE "ALTON'S" LATEST




Does away with the ugly habit in sleeping cars of people cleaning their teeth in the regular lavatories. The new Pullman equipment of the Chicago & Alton Railroad has a neat little dental lavatory. The water has the chill removed. A rinsing apparatus for automatically cleansing the bowl is also a feature. Separate water glasses are provided.

W. L. ROSS Vice-President, Chicago. Gen. Passenger Agt. GEO. J. CHARLTON

"THE ONLY WAY"
BETWEEN
Chicago, St. Louis, Kansas City
Peoria, Springfield

MANDEL ENGLWING CO. MAKERS OF
We make Half-Tones & Zinc-Editions for
Publications. Books, Sunday-Schools, Photos
ENGRAVING, ELECTROTYPE, LITHOGRAPHING.



BOVEE FURNACES
At Manufacturers' Prices

Save one-half of the cost and more than one-third of the fuel. Send for catalog and plans.

BOVEE FURNACE WORKS, 74 Cedar St., Waltham, Ma.

The Story of the Promise.

Being Simple Readings on the Old Testament for Children. By the Rev. C. C. Bell, M.A.: 68 illustrations by Wyndham Hughes. Cloth boards, 60 cents net. By mail 65 cents.

"There are fifty readings in all, and they are admirably adapted for morning readings to little children."—*Guardian*.

The Young Churchman Co.
Milwaukee, Wis.

is hoped that within six weeks she will be able to leave the institution. Special celebrations of the Holy Eucharist were held in many parishes on the morning of the operation.

THE REV. GEORGE M. GALARNEAU, the new chaplain for Jubilee College, is in residence ready to assume his duties and to care for Christ Church parish during the coming year. He has been priest-in-charge of St. Peter's Church, Canton, Ill., during the past four months.

THE WORK among colored people of the diocese is being organized and cared for by Mr. Alexander Bruse, lay-reader and candidate for holy orders. Especially encouraging is the work at St. Alban's mission, Quincy.

THE DIOCESE sustained a serious loss in the death of Samuel W. Grubb of Galesburg. For many years he was a member of the Standing Committee of the diocese and a faithful worker in Grace parish. The burial office was read by the Rev. James M. Maxon Wednesday, September 8th. The interment was in St. James' cemetery, Marietta, Ga.

VERMONT.

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

Annual Retreats—The Ember Season at St. Paul's, Burlington.

THE BISHOP'S annual Retreats for the clergy and women of the diocese were well attended as usual. That for women occurred in the last week of August, extended four days, and comprised some fifty persons. That for the clergy was held in the first week of September, continued four days, and was attended by nearly thirty clergymen.

THE SEPTEMBER Ember season was kept this year with uncommon interest in St. Paul's parish, Burlington, both from its number of services and additional clerical help. Three daily services were held, including the early Eucharists, and evening lectures. Besides the parish clergy present, the Rev. Prof. A. W. Jenks of Trinity College, Toronto, gave valuable aid in his course of instruction and meditation.

VIRGINIA.

ROBT. A. GIBSON, D.D., Bishop.
Brotherhood Activities.

ON SEPTEMBER 20TH the Richmond Assembly, B. S. A., heard an inspiring address from B. F. Finney, travelling secretary. Mr. Finney has lately visited Charlottesville, Fredericksburg, Alexandria, Harrisburg, Leesburg, Ashland, and other places in the diocese and reports awakening interest in Brotherhood work. Richmond expects to be well represented in the Providence Convention.

WASHINGTON.


ALFRED HARDING, D.D., Bishop.

Rock Creek Parish and Missions—B. S. A. News—General and Personal Mention.

ROCK CREEK PARISH is a generous donor to missionary work in the diocese. Until recently King George parish was receiving \$400 from the mission board. Rock Creek assumed the obligation of paying this amount and also added to it \$200 more on the sole condition that King George parish raise a similar amount for its rector's support. The Rev. F. J. Shears is the rector of this parish.

THE FALL MEETING of the senior assembly of the Brotherhood of St. Andrew was held on Monday evening, September 20th, in the parish hall of St. John's Church, Washington. There was quite a good attendance to hear the Rev. Dr. Lloyd, the Coadjutor-elect of Virginia, deliver an address on the double event of the approaching Providence convention and the missionary conferences to be held in Washington in November. Some of the

AS A MEANS of showing the charming music and remarkable possibilities of a good reed organ, we will send free, to any one interested, a catalogue of the new reed organ literature, containing samples of the music. MASON & HAMLIN CO., Boston.



Text Books on Confirmation

Catechism of Confirmation.
By the Rev. T. D. Philipps. 27th thousand. .01. Postage, 2 cts. per dozen.

A Catechism of Confirmation.
By the Rev. W. H. Vibbert, D.D. 31st thousand. .05. Postage, 4 cts. per dozen.

Sadler's Catechism of Confirmation.
Extracted from the "Church Teacher's Manual." By the Rev. M. F. Sadler. .05. Postage, 4 cts. per dozen.

A Manual of Instruction for Confirmation Classes.
By the Rev. Wm. C. DeWitt, D.D. 20th thousand. .10. Postage, 10 cts. per dozen.

THE YOUNG CHURCHMAN CO.
MILWAUKEE, WIS.

ORGANS OF REFINEMENT AND DISTINCTION

We offer to the ecclesiastical world instruments vastly different from the conventional type. Mr. Hope-Jones has designed and constructed organs in the most famous places of worship all over the world. His recognized ability enables us to build the

Hope-Jones Organs

which render a volume and delicacy of tone fifty per cent. greater than other instruments of a like cost, and surpass all in harmonious, churchly dignity. Send for circular "B."

HOPE-JONES ORGAN CO., Elmira, N. Y., and 41 UNION SQUARE, New York City

An inquiry into the effect of religion upon health and the history of Christian healing

Body and Soul

By Percy Dearmer, M. A. Net \$1.50.

Psychotherapy is the most discussed subject of the decade, and this book, reverent, conservative, and scientific, will be helpful to thousands who are weary of the mass of erratic and absurd matter on so vital a theme.

WE QUOTE BY PERMISSION THE FOLLOWING EXTRACT FROM A LETTER.

"The work is both interesting and valuable. The author keeps clear of the fanaticism that decries all use of material means of healing, while at the same time he maintains that the Christian religion is profitable for health as well as for other things. The study of faith healing from apostolic to modern times is exceedingly interesting and instructive."

E. P. Dutton & Co., 31 West 23d St. New York

IMPROVE YOUR S. S. WORK

Here are the Opinions of those who use THE CHURCHMAN'S MANUAL OF S. S. METHODS

By the Rev. ALFORD A. BUTLER, D.D. Cloth, \$1.00 net; by mail, \$1.07

"Perhaps the best way of expressing my appreciation of your book, is to say that I have distributed thirty copies among the clergy of this diocese."—*A Middle-West Bishop.*

"He has one capital chapter on 'Discipline,' the most perplexing of all questions in the Sunday school."—*The Southern Churchman.*

"My Sunday school has increased more than one hundred per cent. since you told me how to run it."—*A Clergyman.*

"I am delighted with it. It will make a splendid text book."—*A Professor of Religious Pedagogy.*

"The volume is intensely practical. The author does not hesitate to go into the minutest details, thus leaving no one a chance to misunderstand him."—*A Professor of Homiletics.*

"Dr. Butler is especially strong in his concrete advice on Instruction. In no other book of the eight hundred odd volumes on Teaching and Teachers is this subject made so clear and concrete."—*A Trainer of Teachers.*

PUBLISHED BY THE YOUNG CHURCHMAN CO. MILWAUKEE, WIS.

Thanksgiving Day

OR FOR

Harvest Home Festival

To make the services for Thanksgiving or Harvest Home Festival hearty, use our printed service. The hymns are 472, 470, 200 and 192. Anthem "O Praise the Lord," 16th Selection, First and Second Lessons, and the proper Collects. The price is \$1.00 per hundred copies, post paid.

The Young Churchman Co. MILWAUKEE, WIS.

clergy were also present.—THE RECTOR of St. Thomas' parish, Prince George county, Md., the Rev. Henry C. Parkman, has organized a junior chapter of the Brotherhood in his parish. Before his ordination Mr. Parkman served for a number of years as secretary of the old local council, Washington. He has in his parish also an active senior chapter.—THE USUAL summer services at Colonial Beach, Va., have come to an end, after a successful season's work. For eight years these services have been held by the Washington B.S.A. with the consent of the Bishop of Virginia.

UNDER THE leadership of the Rev. John M. E. McKee, the work at Epiphany chapel has gone steadily forward. The resignation of the vicar, the Rev. E. Ruffin Jones, to become rector of Bruton parish, Williamsburg, Va., is a great loss to the parish as a whole and to the mission at Epiphany in particular.—THE RECTOR of Pinkney Memorial Church, Hyattsville, Md., is home again after an extended trip abroad, Mr. Thomas having visited, while away, England, Scotland, Belgium, France, Switzerland, and Germany.—DURING August the Rev. C. J. Wingate, assistant at St. Margaret's parish, Washington, was in his old parish, Durham, Charles county, Md., where he rendered very acceptable service in keeping the church open, there being no rector at present, Rev. Mr. Zeigler having recently resigned to go to Mechanicsville, St. Mary county.—AFTER an enforced rest, Archdeacon Williams has resumed his duties as rector of Trinity parish, Washington.—THE Rev. J. W. Clark, rector of St. James' parish, Washington, has returned home from Newport, R. I.

IT IS BELIEVED that work on the contemplated improvements at St. Agnes' chapel, Washington, will begin immediately. As it has been decided, however, that the money for the improvements must be in hand before they are commenced, there may be a little more delay.—THE SUNDAY School Institute of the diocese will hold its thirteenth annual convention on October 21st, at the Church of the Epiphany. The committee in charge of arrangements has secured an excellent programme.

WESTERN MICHIGAN.

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

Services Resumed at Quincy—Improvements at Battle Creek.

ST. JOHN'S CHURCH, Quincy, which for ten years or more has been closed, has been put in a good state of repair the past summer by the few devoted people of that place, and now regular services will be provided by Rev. A. L. Murray of Coldwater, who will each Sunday afternoon visit this near-by city for an evening service.

AT BATTLE CREEK, where Rev. G. P. T. Sargent began his rectorate early in September, the rectory has been entirely renovated at a cost of about \$1,000 and needed improvements have been made in the church edifice. Half of the cost of these improvements at church and rectory have been already pledged by the people, with promises that the full expense will be promptly met. The Rev. Mr. Sargent is finding a ready response from his parishioners and several new guilds have been organized to carry on the work of the parish in a vigorous manner. A special effort will be made to reach the many young people who are employed in the numerous factories of this growing city. The Rev. Chester Wood, who recently resigned St. Thomas' Church, expects to do supply work on Sundays, and will continue to reside in Lansing, where he had made his home during his rectorship of St. Thomas', having been able to devote but two days each week to that work. During his incumbency factions were united and the church debt has been lifted.

Oatmeal flavor How secured

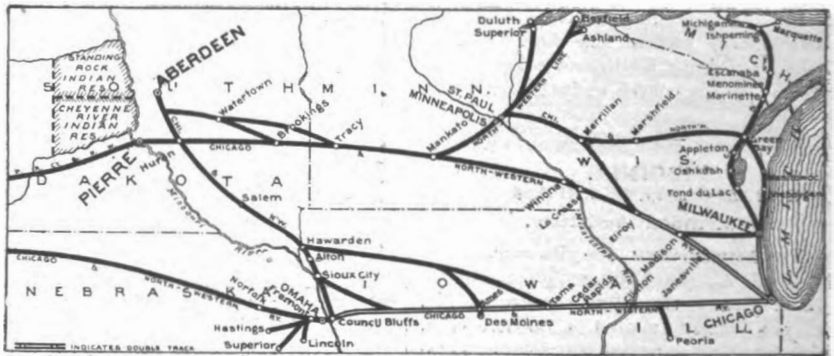
Every woman in the land knows that the flavor of cooked food is made or destroyed in the cooking.

The flavor of oatmeals is secured in their preparation; not the cooking in the home, but the preparation at the mill.

Take a dish of Quaker Oats and a dish of any other oatmeal cooked by your own hand in exactly the same way; taste one and then the other; there's no comparison; the Quaker Oats has a rich, wholesome, appetizing flavor that makes you want more. Why is this? It's because the men who roast and roll Quaker Oats have learned how through years of experience, and their secrets and processes are controlled exclusively by The Quaker Oats Company.

The Quaker Oats Company
CHICAGO

Government Homesteads



Over one and one half million acres of land open for settlement in Cheyenne River and Standing Rock Indian Reservations, October 4th to 23rd.

Registration at Pierre and Aberdeen, S. D.
Direct route to registration points is the Chicago & North Western Ry.
Special low homeseekers' round trip rates.

This land is well watered by the Cannon Ball, Grand, Moreau and Cheyenne Rivers and their tributaries. The soil is a light loam, fertile and makes good grain producing land. The land must be lived on and improved. A low valuation of from 50 cents to \$5.00 per acre has been placed on the land by the Government, arranged in easy annual payments covering a period of five years.



The C. & N. W. Ry. prints a descriptive pamphlet, telling how to secure a homestead of 160 acres from the Government.
Free copies on application.

W. B. KNISKERN
Pass'r Traffic Mgr., C. & N. W. Ry.
Chicago, Ill.

It was before the day of . . .

SAPOLIO

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

WESTERN NEW YORK.

WM. D. WALKER, D.D., LL.D., D.C.L., Bishop.
St. Simon's, Buffalo, to be Consecrated—
Clerical Changes—Other Buffalo Church
News.

ST. SIMON'S CHURCH, in the southern part of Buffalo, is to be consecrated on October 3d. The building was erected in the spring of 1904, the parish was organized in February, 1905, and the present rector, the Rev. Edwin J. Stevens, was called March 1, 1905. Within this brief period a rectory has also been built, heating system changed, and other improvements made. The Sunday congregations are said now to fill the church so that enlargement will soon be necessary.

THERE HAVE been a number of recent changes among the clergy in Buffalo and vicinity. The Rev. Wallace N. Pierson, late of Washington, D. C., has become curate at Trinity Church, and the Rev. James C. Gairdner of Bayfield, Ont., is now senior curate at St. James'. The Rev. Charles M. Kimball of Oriskany Falls, N. Y., has also assisted at St. James' and its missions during July and August. The Rev. J. W. Deness Cooper, late curate at Christ Church, Rochester, has been chosen rector of St. Michael's, Geneseo. The Rev. Mr. Saunders of Lucknow, Ont., has supplied the vacant parish at East Aurora for the past several weeks.

THE YOUNG parishes in the southern and southeastern part of Buffalo seem to be generally confronting the problem of equipment. St. Jude's (Rev. G. F. J. Sherwood, rector), was enlarged this summer, being re-dedicated on Sunday, July 11th; a rectory was built there last year. St. Matthew's (Rev. Charles W. Hakes, M.D., rector), expected to break ground for a new edifice this summer but is now apt to wait until spring. It has a desirable lot, and a tidy sum accumulated, the result of earnest, devoted work. St. Thomas' (Rev. Edward M. Duff, rector), is awaiting an opportunity to dispose of the present property occupied by the church, that it may build upon the large and well-located lot where the new guild-hall already stands.

CANADA.

A Week's News of the Church in the Dominion.

Diocese of Montreal.

A DAY to be remembered in the diocese is September 21st, being the first anniversary of the death of Bishop Carmichael. At St. Alban's Church (which when the new building is up will be known as the Carmichael Memorial Church) a new society was inaugurated, to be known as the Carmichael Memorial Band of Love. The objects of the society are to promote reverence to God, temperance, health culture, and kindness to animals. There was a large attendance of Sunday school children and their parents. The Rev. J. M. Almond, rector of Trinity Church, in the course of his address paid an eloquent tribute to the late prelate. The new Carmichael Memorial Church will supply an urgent need, as the congregation of St. Alban's is growing at a rapid rate. The Sunday school attendance is four times as large as it was four years ago.

Diocese of Qu'Appelle.

ST. CHAD'S HOSTEL, at Regina, is doing a very successful work, and is furnishing a strong centre for Church work. Services at a great many points are undertaken by the candidates for ordination in residence at the hostel. Generous gifts have been received towards the building fund, and towards the maintenance the county of Shropshire, England has promised £400 a year for five years. The Prairie Brotherhood is also doing satisfactory work over a very large district, about 12,000 square miles in the southwest part of the diocese having been assigned to them.

Colleges

NEW YORK

St. Stephen's College

ANNANDALE, N. Y.

Gives Students a thoroughly useful education, enabling them to study for the *Sacred Ministry* or for *other Callings*.

Courses for B.A. or Ph.B., also Specials.

Excellent Buildings. Fine Library.
\$250.00 a year

Schools of Theology

NEW YORK

The General Theological Seminary

CHELSEA SQUARE, NEW YORK.

The next Academic Year will begin the first Ember Day in September.

Special Students admitted and Graduate course for Graduates of other Theological Seminaries. The requirements for admission and other particulars can be had from THE VERY REV. WILFORD L. ROBBINS, D.D., LL.D., Dean.

Schools for Boys

ILLINOIS

St. Alban's **Knoxville Illinois**

Prepares for college and business. A separate house for younger boys; hard study, good discipline, athletics.

Rev. C. W. Leffingwell, D.D., Rector and Founder
 Lucien F. Sennett, M.A., Headmaster

INDIANA

Howe School. A thorough preparatory school for a limited number of well-bred boys. Twenty-sixth year begins September 21.
 For catalogue address

Rev. J. H. McKenzie, L.H.D., Rector
 Box K, Howe, Ind.

NEW YORK

TRINITY SCHOOL

139-147 WEST 91ST ST., NEW YORK
 FOUNDED 1709 PRIMARY, GRAMMAR and HIGH SCHOOLS. UNEXCELLED EQUIPMENT. PREPARES FOR ALL COLLEGES. SEND FOR CATALOGUE.
 201st Year Begins September 27th.

VIRGINIA

EPISCOPAL HIGH SCHOOL

Near Alexandria, Virginia

Founded 1839. Diocesan School for Boys. The next session opens September 22, 1909. Catalogue sent on application to the Principal,

L. M. BLACKFORD, LL.D., Alexandria, Va.

WISCONSIN

Racine College Grammar School

"The school that makes many boys." Graduates enter any university. Diploma admits to Universities of Michigan and Wisconsin. Address, Rev. W. F. SHRO, Ph.D., Warden, Racine, Wis.

Colleges and Schools for Girls

CANADA

Bishop Bethune College
Oshawa, Ont.

In care of the Sisters of St. John the Divine. Prepares for the University. Younger girls also received.

For terms and particulars apply to THE SISTER-IN-CHARGE.

ILLINOIS

WATERMAN HALL

The Chicago Diocesan School for Girls
SYCAMORE, ILLINOIS

The Twenty-first Year begins September, 1909. Preparatory, Academic, College Preparatory and Special Course. The Rt. Rev. CHARLES P. ANDERSON, D.D., President of the Board of Trustees. Address, Rev. B. F. FLEETWOOD, D.D., Rector.

St. Mary's **KNOXVILLE ILLINOIS**

A CHURCH SCHOOL

Under same management for forty years. Six Languages, Music, Art, Applied Housekeeping, Sympathic guidance, social advantages, physical culture, recreations, cheerful environment, home dairy etc.
 Rev. C. W. LEFFINGWELL, D.D., Rector and Founder
 Miss EMMA PEASE HOWARD, Principal

NEW HAMPSHIRE

St. Mary's Diocesan School for Girls

Concord, N. H. A home school in pleasant surroundings. Intermediate, college preparatory, and general courses, including Household Economics. Attractive gymnasium with grounds for outdoor sports. Tuition \$450.
 MISS ISABEL M. PARKS, Principal.

NEW YORK

St. John Baptist School
231 E. 17th St., NEW YORK

A Resident and Day School for Girls under the care of the Sisters of St. JOHN BAPTIST. Terms, \$500. Pupils prepared for College. Elective Courses. Re-opens Sept. 30. Number of Resident Pupils limited to 18.
 Address: THE SISTER SUPERIOR.

Saint Mary's School
Mount Saint Gabriel
PEEKSKILL-ON-THE-HUDSON, N. Y.
Boarding School for Girls

Under the charge of the Sisters of Saint Mary. College Preparatory and General Courses. Extensive recreation grounds. Separate attention given to young children. For Catalogue address

SISTERS OF ST. MARY

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.

Saint Katharine's School for Girls
Davenport, Iowa

Academic, preparatory, and primary grades. Certificate accepted by Eastern colleges. Special advantages in Music, Art, Domestic Science, and Gymnasium. Address: THE SISTER SUPERIOR.

Schools for Backward Children

MASSACHUSETTS

Home and day school for children of arrested development or backward from any cause. (Special attention to individual needs both physical and mental.) Autumn Term Sept. 13, '09, Terms moderate. Pupils prepared for grades in Public Schools.
MRS. AGNES BLACKLEY, Principal
 Park Terrace BRIDGEWATER, MASS.

That these devoted priests are faithful and self-denying is evident; their clergy house cost only \$1,000, and already the scattered settlers are being ministered to in a manner that has hitherto been impossible.

Diocese of Ottawa.

THE QUIET HOUR on the first day of the Brotherhood of St. Andrew's diocesan conference, October 1st, will be conducted by the Rev. Canon Kittson, rector of Christ Church Cathedral, Ottawa, the subject being "The Indwelling of the Holy Ghost." Archbishop Hamilton will be the celebrant at the corporate communion in the Church of St. John the Evangelist, Ottawa, October 3d.—SOME great improvements have been made in the interior furnishing of Christ Church Cathedral, Ottawa, during the summer. One of them, the paving of the aisles with English encaustic tiles, was a memorial gift.—THE NEW rector of St. Barnabas' Church, Ottawa, the Rev. J. E. Revington-Jones, began his work in the parish the first week in September.

Diocese of Huron.

THE NEW tower of St. Jude's Church, Mount Brydges, which was commenced last April has been completed and was consecrated by Bishop Williams September 5th and the new Hall was dedicated at the same service.

Diocese of Toronto.

THE SEPTEMBER meeting of the Executive Committee of the Sunday School Commission of the General Synod took place at Toronto, at the Synod office, Principal Rexford of Montreal in the chair. A course of primary lessons was prepared to be presented to the Sunday School Commission, which meets at St. John in October.—THE NEW rector of St. James' Cathedral, Toronto, the Rev. H. P. Plumtre, who began his duties in the parish September 19th, only arrived from England the previous week.—IN A GOOD many of the

city churches in Toronto, the new Canadian Hymnal was used for the first time, Sunday, September 12th.

Diocese of Niagara.

AT THE first meeting of the season of the diocesan board of the Woman's Auxiliary in the schoolroom of St. Philip's Church, Hamilton, a strong plea was made for help to build a mission church in the northeastern part of the city suburb, where it is much needed. Services have been held in a tent there during the summer.

THE MAGAZINES

IN THE *Fortnightly Review* for September P. Vencata Rao, a Hindu who has acquired a considerable stock of Occidental learning, tells "Why I am not a Christian" in an article that brings forth a few of the stock objections of unbelievers that have done valiant duty in times long past, and the article following is a reply by the Rev. Dr. Fairbairn, a Protestant minister, who tells "Why I am a Christian." Most of the remaining contributions treat of matters pertaining to the British Empire.

AN ARTICLE by Professor Adolph Harnack, the well-known German theologian, bearing the title, "International and National Christian Literature," is the leading feature of the *Living Age* for September 25th. The address was delivered at the reception of representatives of the British religious bodies at the Berlin University on June 15th of the present year.

THE SEPTEMBER *Spirit of Missions* is a Japanese semi-centennial number. The frontispiece contains pictures of the two American Bishops in Japan, Bishops McKim and Partridge. A history of the Church in the Flowery Kingdom is given in a series of articles that cover every phase of the work,

while the future is treated in a contribution by the Rev. H. St. George Tucker entitled, "What is the Outlook?"

THE *Nineteenth Century and After* for September has three articles about India; four about army and navy matters; a very unpleasant article about Ireland, called "His Parochial Majesty" by P. D. Kenny; an interesting study of "Matrimony and the Man of Letters" by Sidney Low; and a delightful notice of "Debussy: His Science and Music" by Mrs. Keeton. Mrs. Banan has a very appreciative paper on "The George Junior Republic" and W. Pelt Ridge writes very well on "Virtues of the Londoner." It is, on the whole, a very attractive number.

TWO BRIEF WORKS ON THE BIBLE

The Bible and the Church

An Essay Towards Faith. By the REV. WILFRED G. DAVENPORT. Cloth, 50 cts.; by mail 55 cts.

This book is intended to clear the atmosphere for some of those devout believers in the Bible, who are perplexed and distressed over the strictures of certain schools of Modern Criticism; and may strengthen the faith of others who, from the same cause, begin to doubt the integrity, authenticity, and inspiration of those scriptures which they were taught to reverence in their childhood.

The Bible--a Revelation

By JOHN H. STINESS, sometime Chief Justice of Rhode Island. Cloth, 25 cts.; by mail 28 cts.

Judge Stiness, sometime Chief Justice of Rhode Island, tells, in this little book, those characteristics of the Bible which lead us to use it as preëminently our authority in faith and morals. Originally delivered as an address before the B. S. A. in New England, the booklet brings the same message to a like constituency everywhere.

PUBLISHED BY

THE YOUNG CHURCHMAN COMPANY
Milwaukee, Wisconsin



The "Cruise of the Arabic"

TO THE
Mediterranean, Holy Land and
Egypt

SAILING JANUARY 20, 1910

Under the Management and Direction of the
WHITE STAR LINE

A trip of 73 days, costing only \$400 and upwards, including Guides, Drives, Hotels, Fees, and in fact all necessary expenses.

Twenty Days in the Holy Land and Egypt

Exceptional return advantages for those who desire to remain abroad at the conclusion of the Cruise, including choice of several lines sailing from Cherbourg, Southampton, Liverpool, London, Antwerp, Queenstown, Genoa and Naples for the return trip.

- C** The "Cruise of the Arabic" presents an opportunity for the most enjoyable winter trip imaginable; an overnight transition from the bleak and dreary winter of our northern latitudes to the mild and salubrious climate of the Mediterranean and Orient
- C** The Observer's Orient Travel League for Bible Teachers and Students which will sail on this Cruise will be accompanied by Dr. John Bancroft Devins, the Editor, whose letter in last week's issue gave a thrill of delightful anticipation to all who read it.
- C** 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.